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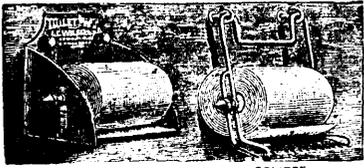
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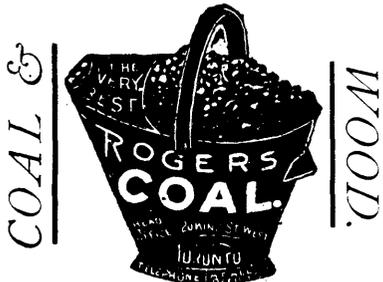
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VERY NICE SPONGE CAKE.—One and a half cups fine white sugar, one and a half cups flour, five eggs, one-half tablespoonful flavouring extract. Beat sugar and yolks together until light, then add the whites, beaten to a stiff froth, and beat well. Now stir in the flour as lightly as possible, and bake in a moderately quick oven.

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COFFEE CREAM.—Beat one quart of rich, sweet cream to a stiff froth, like the white of eggs for icing; then mix with one-quarter pound of granulated sugar, and shortly before serving, beat into it one cup of cold coffee extract, which has been made by slowly filtering two cups of boiling water through two ounces of finely ground coffee. Serve in a glass dish, with lady fingers or fresh sponge cake.

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MINCE GRIDDLE CAKES.—Chop all the cold bits of meat you may have, of whatever kind, cooked, of course, season with salt and pepper, make a griddle batter as for pancakes, lay a spoonful on the well-buttered griddle, then a spoonful of the chopped meat and part of a spoonful of batter over the meat; when cooked on one side, turn, and when done serve hot as possible.

CREAM EGG.—Boil five or six eggs until they are hard. Make a sauce of a pint of milk, a lump of butter the size of an egg, pepper and salt, and enough corn starch to make it thick as thick cream. Take the shells off the eggs while hot and cut them in two, lengthwise; pour the cream dressing over them, and serve hot. It is nice to place thin slices of buttered toast under the eggs.

W. C. POTTER, of Waterford, N. Y., was confined to his house for nearly a year from liver complaint, being unable to attend to business. His physicians gave him no relief. WISTAR'S BALSAM OF WILD CHERRY cured him.

SCALLOPED CODFISH WITH CHEESE.—Soak a pound of salted codfish six hours in tepid water, then boil it. When cold, pick into flakes with a fork, and season with pepper. Heat a cup of milk to a boil, stir into it a tablespoonful of butter rolled into two of prepared flour; mix with the picked fish and pour into a bake dish. Strew grated cheese thickly on top and bake in a quick oven to a delicate brown. It is yet nicer if you add a raw egg to the mixture before cooking it.

ORANGE JELLY.—Swell two ounces of gelatine in two quarts of cold water, with twelve spoonfuls of sugar, and the whites of two eggs beaten to a froth; strain through a wet napkin into an earthen dish; add the rinds of four very fair oranges, pared very thin; cover, and partly cool; add the juice of eight oranges and two lemons; strain, and mix with the other ingredients. A few drops of yellow colouring is an improvement. It is then ready for cooling.

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Notes of the Week.

At a recent meeting of the Boston Presbytery a petition containing 184 names of persons connected with the Gaelic Mission in Boston was presented. The petitioners asked for incorporation as a congregation. The Presbytery referred the matter to a committee with full powers to issue the case. Even in cultured Boston Highland Scotchmen do not lose regard for their native language.

THE saloon people, says the *New York Independent*, are fighting prohibition in the usual way. In Rhode Island they say more rum is sold in some places than before prohibition was adopted. In Atlanta they talk about grass growing in the streets because the saloons are closed; and in Iowa they creep upon active temperance men in the dark and brain them with bludgeons. What folly and wickedness will men not commit in behalf of the saloon!

THEY do not forget the martyrs and heroes of the Covenant in Scotland. It is stated that by far the most handsome monument erected to the martyrs in South Ayrshire was, with appropriate ceremonies, a short time since unveiled in the churchyard of Old Dailly. It commemorates John Stevenson of Camregan, George Martin, schoolmaster at Old Dailly, and other two Covenanters belonging to the parish, who sealed their testimony with their blood. The monument is of Craigsland stone, and is upwards of eleven feet in height.

THE annual calendar of the Brantford Ladies' College has just been issued. This attractive and efficient institution is in a better position than ever to perform the important work it undertakes. It was established in 1874, in connection with the Presbyterian Church in Canada, and has met with a gratifying measure of success. The college now occupies a high position among the educational institutions of the country, and maintains its reputation for the thoroughness of the education imparted. The General Assembly, for a series of years past, has warmly commended the institution to the confidence and support of the Church at large.

THE Rev. Dr. John McLean, who died at his home in Princeton, N. J., Aug. 10th, was in his eighty-seventh year. He was formerly president of Princeton College, and his father was Professor of Chemistry and Mathematics in that institution. His mother was the sister of Commodore Bainbridge. Dr. McLean was for a time president of the Colonization Society, which attempted to solve the slavery problem by sending coloured people back to Africa. He was also a member of the American and Foreign Missionary Societies. After his retirement from the presidency of the college, Dr. McLean wrote a history of the institution.

PROFESSOR A. B. BRUCE, writing in the *New York Evangelist* of his tour to the west, says. The stream of tourists this year is greatly in excess of previous seasons, and decidedly in advance of existing accommodations. That will be put right by another year, when hotels now in course of erection have been completed. The pleasure of the tourists who visit the National Park is not without alloy. Dust and mosquitoes abound. A third plague was added in my experience—a large party of Cook excursionists monopolized beds board and stages. I might mention many other scenes which afford me genuine enjoyment. Suffice it, however, to say that altogether I have been delighted with my trip, and that I return to Scotland impressed with more than the vastness of America, even with the beauty of much of its scenery, and with the kindness of its people. I have been twice in this country, and I know not whether I may ever see it again; but the result of my two visits will be, that for the remainder of my days I shall be a Philo-American.

ONE whose name is intimately associated with the advancement of every good cause has recently passed away. Throughout Canada a feeling of mournful regret is manifested on account of the death of Mr. John Dougall, the founder of the *Montreal Witness*. He died in New York on the 19th inst. In 1871, thinking that there was room, as there certainly was need, in New York for a pure and pronouncedly moral newspaper, he established the *New York daily and weekly Witness*. After an arduous struggle, in which he received much sympathy, the daily ceased to exist, but the weekly has continued to prosper. Mr. Dougall was a man of estimable personal qualities, unblemished reputation, and fearless in the utterance and advocacy of his principles. The cause of Temperance found in him a life-long and able advocate, and every religious and philanthropic movement a zealous upholder. He has done a good work in Canada, and done it well. His name will be cherished with affectionate remembrance.

REMARKS on the recent decision of the British electors by Dr. Walter C. Smith, in a sermon, have called forth the following from a correspondent of a Glasgow contemporary. I do not find myself able to go with you in your warm approval of Dr. Walter Smith's discourse on the recent general election. Both sides are equally honest, and therefore it is the duty of Liberals to say nothing against those members of their party who, like Dr. Smith himself, have assisted in ejecting Mr. Gladstone from and placing Lord Salisbury in office. This is the platitudinarian stuff that exposes the pulpit to contempt. That many of the seceders acted in good faith and from patriotic motives, I have no doubt whatever. but I am equally certain that this credit cannot be given to some others. Dr. Smith exhorts us to treat both sections alike—those whom we know to be traitors, and those whom we believe to be faithful men. This is equivalent to asking honest people to become hypocrites: and, from a perusal of some of his works, I looked for more robust teaching at the hands of the author of "Hilda."

ALMA College, St. Thomas, has issued its announcement for 1886-7. This ladies' college, pleasantly situated in the growing city of St. Thomas, affords an excellent training for young ladies. On the subject of prize-giving it takes the following sound position: Believing that young ladies should be taught to value education for its own sake, and that the prize system diverts the thought and aim from the path of true scholarship to that of pride and selfish ambition, the founders of the college and its present faculty have unanimously discarded it, and have thus far courteously, yet firmly, refused donations kindly designated for this purpose. The one advantage of the system in exciting laggard spirits to greater activity is acknowledged, yet the exceeding great difficulty in awarding prizes, medals, etc., impartially and according to merit, the burning sense of injustice left in the minds of the many, the injury often done to the students' health in severe mental contests, the cramming necessarily connected with the competitive examinations, and the fostering of pride and folly in the public bestowal of such rewards, ought to suggest to educators the utter abolition of the prize system.

THE comparative summary of the Presbyterian Church in the United States, which Dr. William H. Roberts, stated clerk, has just sent out, shows that the number added the past year, on examination, was 51,177, the largest ingathering in the history of the Church, showing an increase of 8,205 over the previous year. In 1881 the figures were only 25,544, so that the results of 1886 are more than twice those of 1881, which yielded the smallest returns of any year since 1872, if not since the re-union. The nearest approach to the figures of 1886 was, curiously enough, in 1876, just ten years ago, when 48,240 were added on examination. The average received on examination in the past fifteen years is 35,337. It is a little curious that, notwithstanding the large number added on examination the past year, the net increase

of members is only 17,784, while in the previous year it was 29,083 on a smaller basis of additions. The number added by certificate does not explain the discrepancy, for while it was 27,516 in 1885, it was 28,490 the past year. There is a gain in baptisms of adults of more than 3,000 this year, the total being 18,474. The number of infant baptisms also indicates continued increase. The Church has gained in ministers, having 5,546 against 5,474 in 1885, in churches, having 6,281 against 6,095 in 1885, and in all its contributions, except those for education, freedmen, and miscellaneous purposes. It takes nearly \$10,500,000 a year to conduct the various operations of the Presbyterian Church.

IT is significant of a real advance in the cause of true education that the employment of prizes and medals, etc., as a stimulus to endeavour is being discouraged by those most competent to judge. At the recent meeting in Toronto of the Teachers' Association the following resolutions on the subject were adopted. Resolved (1) It is the opinion of this Association that the prizes, scholarships and medals should be abolished in all our educational institutions, (2) that the public money now devoted to this purpose should be used to increase the general efficiency of the Provincial University; (3) that the prize money now derived from private sources, supplemented by as much more as may be available, should be used (a) to establish a beneficiary fund for needy and worthy students, to be disbursed according to a plan similar to that in operation at Yale College, based on moral worth, present need and reputable scholarship and independently of competitive examination, (b) any available surplus to be used to encourage original and special post graduate research, (4) that instead of the present system of prizes, scholarships and medals, honour students should be classified in such a way that the highest distinction in the university shall be attainable by all whose scholarship reaches a certain standpoint, say that of the present gold medallist, or higher if necessary, subordinate honours to be decided in a similar manner, the principle here involved to apply also to matriculation and ordinary sessional examinations, (5) that a copy of these resolutions be sent to the authorities of each university in Ontario.

THE imprisonment of the Rev. Peter Leys, formerly United Presbyterian minister at Strathavon, Scotland, for declining to give up his grandchildren to the Jesuits, has awakened keen interest and remonstrance. A correspondent, writing to the *Christian Leader*, says: I am not unacquainted with Foxe's *Book of Martyrs*, and with the history of religious persecution in Scotland I am familiar. But I cannot in the whole course of persecution recall any instance of a son having been led to throw his father into prison. This experience has apparently been reserved for a later year of the nineteenth century, and when, as the Roman Catholic Church declares, she has become more tolerant! And how may an excuse be devised! The Rev. Mr. Leys received from his son the custody of his two children, and he has for nearly six years been allowed to retain that custody without complaint. But now that the children are of the ages respectively of ten and eleven years, the father demands that their grandfather should surrender them into the hands of a Jesuit priest. Now, the father embraced Romanism four years ago, but the demand to surrender is not made till such a time as the boys might be impressed by Romish teaching. If the father were really desirous that his children should embrace his adopted faith, would it not be more creditable to him to allow them to attain mature years, when they might be approached and reasoned with? Is it proper, or manly to entrust one's children with a father for six years, to be educated in his own faith, and then to tear them ruthlessly away to be educated in another? Is a man who would demand the imprisonment of his own father, one who might be supposed to be keenly sensitive as to the spiritual training of his children? Is a religious community which would sanction a son casting his aged father into prison, worthy of being regarded as a section of the Church of Christ?

Our Contributors.

CONCERNING MINISTERIAL RESTLESSNESS

BY KNOXIAN.

Those gentlemen who are charged with the duty of finding supply for eligible vacancies tell us that the number of applications for a "hearing" is really astounding. They tell us, too, that some of these applications not unfrequently come from ministers that no one would suppose had any desire to move. Years ago we ascertained the number of "hearings" that were arranged for in three vacancies. They were not specially desirable as fields of labour. The record of two of the congregations might be classed as "fair to middling." The third could scarcely be classed so high. The towns in which they were situated could not be described as enterprising or progressive. One was perhaps growing a little, but very little; the second had not grown for years, and the third was going back. And yet there were between forty and fifty "hearings" arranged for in each of these vacancies! In one of them—the poorest of the three—the number was, if we remember rightly, two or three over fifty. It should be remembered, however, that all the ministers who preach, or even ask for a hearing, in a vacancy are not candidates. A man may wish to take a short holiday, or visit friends in the locality, or do any one of half a dozen things and take a day in a vacancy, with a view of meeting expenses. Friends in the vacancy may wish to hear him. He may preach without the remotest idea of candidating, or of accepting if called. Out of fifty preachers probably not more than thirty are candidates in the strict sense of the word. It is a gross injustice to assume that every minister who, for one reason or another, preaches in a vacant congregation is burning for a call, or would accept one if he got it. Congregations have found out before now that such is the fact.

Making all due allowance, however, for such cases, it must be admitted that there is a good deal of ministerial restlessness. A considerable number of brethren actually do want to move. Let this be assumed.

It is about time we had made a point. The point we wish to make is that the reasons for the restlessness are in many cases *entirely creditable to the minister*. It has become cruelly common to assume that if a minister wishes to change his field of labour the wish is presumptive evidence of indolence, incapacity, unfaithfulness, or some other bad thing. The assumption is, in many cases, ungenerous, unjust and as thoroughly false as anything old Satan ever suggested. Were all the facts known it would be found that in many cases the man should be honoured rather than contemned for desiring a change. There is quite as much nonsense talked about long pastorates as about any other ecclesiastical topic. Why should any minister claim credit for a long pastorate if he has tried a dozen times to get a call and failed? He tried hard enough to make it short, but couldn't. In some cases a long pastorate proves the very highest ministerial attainments; in others it proves that the minister has marvellous staying power, and the people marvellous patience. Before any minister is condemned for seeking a change, or any one canonized for never making a change, all the facts should be known. The reasons that lead the one to seek a change may be quite as praiseworthy as the reasons that keep the other from making a change.

Now, let us mention some of the reasons that lead good men to desire a change, and see if they are not in the highest degree creditable.

Here is a brother who lives twenty miles out in the country—perhaps fifty. He has a family growing up around him for whose education he is responsible. All the good man can give them as a start in life is a fair education. They have learned all they can learn in the country school. Their father has no money to pay their board in the neighbouring town or city. Now what is the man to do? Is there anything more natural or more proper than that he should seek a position where he can educate his children? Ought he not to be honoured for so doing? His chief reason for seeking a change is entirely creditable to him as a Christian, as a parent, as a citizen, and as a man. The Church and the country will be all the richer and better for having those manse children well educated, and their father should be commended

for trying to give them all he can give them—a fair education, as a start in the world.

It is very easy for town and city ministers, some of whom perhaps don't preach as well as the rural brother, to talk about ministerial restlessness, when their own children are within easy reach of schools, colleges and good situations. A man who would not feel restless if his children are not getting a fair start in life is unfit for a minister of the Gospel.

Here is an unfortunate minister settled over a small congregation that is practically under the control of one man. Let us call the man Smith. Smith is a coarse, purse-proud, ignorant little tyrant. He has all the bad qualities of a little pope, without any of the good ones. The minister is not long in his charge until he finds that he must obey Smith. He thought he was the servant of Christ and the Church, but for all practical purposes he is the servant of Smith. He was educated, licensed and ordained to preach the Gospel, but he now finds that his principal business is to do what Smith orders. Can anybody blame that minister for desiring a change? It is quite easy to say that he should stand his ground, and that the people will stand by him. The people whose names are in Smith's ledger, or on whose property Smith has mortgages, may not stand by him to any great extent; if they do, some of them will stand very quietly. They will probably do the principal part of their standing after the minister has gone. Some of the people—a majority of them perhaps—may want peace, peace at any price, and as peace can only be obtained by allowing Smith to have his own way, Smith must triumph. If that minister were your son, or son-in-law, could you blame him for wishing to move?

And here is another unfortunate brother, who has to contend against a "ring" in his congregation. They oppose him in every way, belittle his efforts to do good, try to turn the people against him, persuade the people to withhold their subscriptions, and use all the devilish arts known to such cliques to hinder their pastor in his work. He could fight the world, the flesh and the devil bravely enough in the ordinary way; but when the devil takes the form of men who have sat down at the communion table with him, or, possibly indeed, served the communion table with him, the conditions of warfare are changed. The pastor becomes discouraged and disheartened. The men who should help—some of whom perhaps took ordination vows to help—hinder all they can, instead of helping. If that pastor were your brother, or your brother-in-law, your son, or your son-in-law, would you blame him for trying to escape from that ring? Not you.

Here is a case of another kind. A minister has been several years pastor of one congregation. He is anxious to do good, he feels that he has little time or opportunity for liberal study, and is in danger of getting into a rut. The people are becoming used to his modes of presenting truth. He has not much money to buy books, and none to travel, in order to keep his mind fresh and his style well up. He is conscious, perhaps morbidly so. He gradually works himself into the belief—possibly, indeed, without any sufficient reason—that a change would be beneficial to himself and his congregation. Acting on that belief, he puts himself in the way of getting a change by preaching in vacancies. Now, before God and His Church, should that man be blamed for so doing? Is his conduct not infinitely higher than that of the man who is satisfied to remain in his pastorate, whether doing good or not?

It may be granted readily that some few ministers are always on the move, because they are useless or worse. The fact remains, however, that many seek a change from the highest and purest motives, and should be honoured and helped for so doing. Saying hard things about every man who seeks a change is as unjust as it is callous. There is a remote possibility that some who do it would be changed themselves if their congregations were consulted. It often shows a thousand-fold more manliness and self-respect, aye, and more godliness too, to resign or seek a change than to hold on. Let the brethren who want a "hearing" have fair play.

A SERIOUS view of life is always a right one, but seriousness is not melancholy; on the other hand, it is cheerful hopeful, and sometimes even light-hearted.

WOMAN'S WORK.

Woman's work has from the beginning been recognized among Christian institutions. Not only were there in the time of Christ those who, like Elizabeth and Mary, were great in the greatness of their sons, but others who publicly ministered unto Christ, and gave of their substance, who fearlessly came, when the disciples were hiding, to note the place of His burial. It has often been noticed, and should be the greatest encouragement to us to-day, that Christ time after time commended those women who served and followed Him, thus openly approving their labour of love.

In India, where it was found utterly impossible by the means used to reach the 125,000,000 of women there who were living in forced seclusion, the Church realized that something else must be tried, and thus opened up a great work for Christian women. At first the plan seemed little more successful than the old. When Mrs. Murray Mitchell began working there, she tells us that the utmost liberty of access to the ladies of the zenana she could by any means obtain, was to stand for a few minutes upon the veranda, and speak to the occupants of the zenana through the lattice. As she turned away she could see a servant carefully sprinkling the place where she stood, to free it from the defilement contracted by her presence. Contrast with this the present state of things, in which some 2,500 zenanas are opened to the lady missionaries, and over 4,000 of the inmates are learning of Christ, and who will say there was no place in God's plan for woman's work? Many are the joyful hearts in that land to-day who, but for the Christian women, would be still in their hopeless misery. Many will be the redeemed souls singing praises around the throne of God forever, who under God will owe their salvation to our female missionaries. And India is not the only land that blesses their efforts. In Persia and Syria female seminaries are sending out medical students who will doubly bless those poor ones to whom they minister and do inestimable good.

If, then, we realize, as we surely must, that there is a direct call for woman's work, that it is a necessity laid upon us, can we for one moment suppose that the responsibility rests alone upon those noble self-sacrificing ones who give their lives to this work? Dare we say that because they give all we need give nothing? Can we be truly thankful for all our Christian privileges and not want others to be blessed likewise? When we think of those poor degraded creatures, dragging out their weary existence without comfort in the present or hope for the future, let us remember that our lives would be like theirs but for the blessed Gospel, and then shall we want to keep it to ourselves?

If we are content to enjoy our elevation, peace and hope thus selfishly, without caring for others, then let us fear there is not much of the Spirit of our Master in us.

There are some, we believe, who honestly desire to help in this work, and yet they feel their service too small to offer. They say they have so little time, so little means, that their service is not worth giving; but let us remember that it has not been told for 1800 years of the poor widow in the days of Christ, how she would have cast into the treasury if she had had anything worth while, but that she gave what she had.

When Dr. Duff was collecting means to carry on his noble work among the Hindus, over \$5,000 were gathered in pennies by ladies in Scotland for this fund. It is told of a poor blind basket-maker that she brought a pound note, representing the candle money she did not need, to send light to darkened souls. Shall we not give of our abundance?

Our work individually may be small; our work in societies may be small; but when we feel discouraged at this, let us remember that Christ never despises our weakest efforts if our motive be only pure. We never read of the blessed Master refusing to show men the way of life because His listeners were few. He as willingly taught the woman at the well when weary and worn with the day's work as He did the multitudes who came to hear, and if He thought a little worth seeking surely we may.

There is much in the reports of the Woman's Foreign Mission Society to strengthen us in our efforts. Last year \$224,598, or over one-third of the amount contributed to foreign missions by the Presbyterian Church in the United States was raised by

women, and when it is remembered what a comparatively new thing it is that is surely cheering

Let us work on hopefully and prayerfully, looking for the fulfilment of the psalmist's prophetic vision, "The Lord gave the word; the women that publish the tidings are a great host."

Beneath the desert's rim went down the sun,
And from their tent doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master—who had rare
And curious skill, and gifts beyond compare,
Greater than old Misraim's greatest were,

Had bidden them approach at his command,
As on a goat-skin spread upon the sand,
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell;
He spake, and said: "Daughters of Israel,
I bring a word; I pray ye hearken well.

"God's tabernacle, by His pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,
As each her veil about her closer drew—
"We are but women! What can women do?"

And Bezaleel made answer: "Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can!

"The gold and brodered work about the hem
Of the priest's robes—pomegranate, knop and stem—
Man's clumsy fingers cannot compass them.

"The sanctuary curtains, that must wreathen be
And bossed with cherubim—the colours three,
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem—the Lord hath need of all!"

O Christian women! for the temples set
Throughout earth's desert lands—do you forget
The sanctuary curtains need your broidery yet!

THE WORKINGMAN'S HOME.

NO. V.—TEMPERANCE AND CLEANLINESS.

Joy and Temperance and Repose
Slam the door on the doctor's nose.

—Longfellow.

Temperance and cleanliness are as intimately connected as drunkenness and dirt. It is often remarked that cleanliness is next to godliness, but of temperance it may be said that it is an essential part of true practical godliness. It would be much easier to find a dirty Christian than an intemperate one; for the intemperate man belies the Christian name, has "his fellowship with the unfruitful works of darkness," and has never practised the Christian duty of self-denial. Although the word *intemperance* is susceptible of a wider signification than is generally applied to it (having reference to the proper regulation of the passions, of the speech, and of all the habits of life), we purpose here to look at it in its more restricted sense, as the vice of drunkenness, the curse of this and other countries. It is seldom, if ever, found alone, but is generally accompanied by a gaunt and grim retinue. Improvidence, poverty, crime, disease and death follow in its train, rendering miserable and desolate many a workingman's home. View it in whatever aspect we may, its consequences are appalling. Whether in relation to the many millions of money spent in its gratification, or to the crime committed through its sinful influence, or to the misery and disease which are its sad accompaniments, it presents the most formidable obstacle to the social and moral reformer.

The economist, the legislator, the magistrate, the philanthropist and the minister of the Gospel all feel that it is an evil which must be met and dealt with. But how? that is the question. In all God's universe is there no antidote for this sin? The true Christian dare not say so, knowing experimentally that the Gospel of Christ is the wisdom and power of God—the divine antidote for all sin. While this is a fact that must not be forgotten, it cannot be denied that much may be done in the home to prevent the acquiring of this unnatural appetite. Government legislation and society might exert a salutary influence in breaking its power, by lessening or removing the facilities for its gratification. Although the legislature might do much in this respect—Scott law in Canada—yet it is a fact to be lamented that legislation on

this matter is conducted more with a view to the national revenue than to the morals of the people. Magistrates and licensing courts, if alive to their solemn responsibilities, might also exert a powerful influence in arresting the progress of intemperance. Churches, by a strict administration of discipline in reference to this vice, would help much to do away with its open practice amongst professing Christians. But it is a melancholy truth that while other sins are rigorously dealt with, this one is often connived at; and, although we are assured that the drunkard cannot inherit the kingdom of heaven, he is not unfrequently permitted, unquestioned, to enjoy the outward privileges of the Church on earth. On many a case the world passes condemnation long before the Church interferes and takes it up.

If the peace and comfort of the domestic hearth are fully appreciated, and the temporal and eternal welfare of the family regarded, this destroyer must have no place there. Every one must admit that it is safe, economical and certainly not unscriptural, entirely to abstain from all intoxicating beverages; and when there is the least temptation or tendency to excess, total abstinence becomes a first and bounden duty. Above all, let it never be forgotten that there must be something more powerful between the soul and destruction than weak-minded human resolutions. We believe, and are fully persuaded, that this fact is too much lost sight of by temperance reformers generally in their efforts for the suppression of this vice. Even what is called the moderate use of stimulating drinks is an indulgence too expensive for the workingman—often, alas, too often, depriving the family of ordinary comfort and necessities of life which can ill be dispensed with; and a few cents or pence spent daily or weekly would amount to an astonishing sum in a lifetime.

A WORKINGMAN.

INTERNATIONAL MISSIONARY UNION.

MR. EDITOR,—Thousand Island Park, on the St. Lawrence, was lately the scene of a somewhat remarkable series of meetings. The "International Missionary Union" held its annual session there. For eight days some sixty returned foreign missionaries met and held social and loving intercourse with each other, and with God. Among the number were toil, worn and aged veterans, who had won laurels in the distant parts of the world. Some of more than local fame took part in the proceedings. Men whom the Churches delight to honour, and women of saintly character rehearsed what God had done in his vineyard. Yes; it was good to be there! Good to hear of the Lord's faithfulness in so many different localities. Thrilling and heart-touching records of God's goodness to individuals and communities were given. These were collected from Japan, China, India, Burmah, Siam, Syria, Greece, Italy, Africa, West and South, America, North and South, and the far away isles of the sea. Representatives of various shades of Methodists, Congregationalists, Baptists and Presbyterians mingled together, until denominational lines were invisible. Not a jar, not a harsh word was heard during the eight days of our meetings. Many expressions were heard such as: "Surely this is a foretaste of heaven!" "Never shall we see anything more blessed than this, until we get within the gates!"

It is beyond the power of my feeble pen to describe to you what we saw and heard during our stay at the park. But I would strongly advise those who may have time at their disposal next year to attend the meetings of the "Union," and hear from live missionaries what is being done in the several fields. Especially let all our returned missionaries, and those home on furlough, not miss this splendid opportunity of making the acquaintance of many honoured fellow-labourers. The following are amongst the more important resolutions adopted:

THE OPIUM TRAFFIC.

The International Missionary Union, composed of missionaries of various denominations from the United States and Canada, feels impelled to reiterate its solemn protest against the continuance of the opium traffic in China. We believe it to be the duty of all Christian people to urge the entire disconnection of the British Government with the production of opium in India, and awaken public sentiment in all Christian countries that will favour the introduction of the prohibitory articles against opium, contained in the recent treaty of the United States with China, into all

future treaties between Christian countries and that empire. We trust that the Chinese Government will hold firmly to its long cherished principle on this subject, and will sternly enforce the laws which prohibit the production of opium in China, while endeavouring to prevent its introduction from abroad. Feeling assured that the injurious traffic in this drug is one of the greatest obstacles to the progress of the Gospel, we long and pray for its destruction.

The secretary of the union is instructed to send a copy of this expression of our views to the Chinese Legation at Washington, to the secretary of the Anti-Opium Society in London, and to the religious newspapers of the United States.

CHINESE OUTRAGES.

1. That we, missionaries of the various Christian Churches of America, coming from different missions throughout the world, do enter our most earnest protest against the unchristian and unjust treatment now being meted out to the natives of China, resident in the United States, as contrary to the Gospel, contrary to justice, contrary to humanity, and as a hindrance to the spread of the Gospel not only in China but also in other lands.

2. That we call the attention of all Christian and philanthropic men to the deliverance of the China branch of the Evangelical Alliance, already made public, which receives our hearty endorsement.

3. That we profoundly regret that Congress has adjourned without passing the Indemnity Bill, and we urge upon that body the immediate passage of such a bill at the opening of the December session.

4. That a copy of these resolutions, signed by the special committee of this body on the Chinese Question, be sent to the Secretary of State of the United States, to the Chinese Minister at Washington, to the Chinese Consul at San Francisco, to Senator Warner Miller, for presentation to the United States Senate, to the representative of the district in which we are holding this convention, for presentation to the House of Representatives, and to the secretary of the Evangelical Alliance of the United States.

A DAY OF PRAYER FOR MISSIONS.

Resolved that the International Missionary Union cordially endorses and recommends to all missionaries and friends of missions, the following minute of the Prudential Committee of the American Board: "That the suggestion of a day of special prayer throughout the Protestant world in behalf of Foreign Missions meets with our hearty approval, and we take the liberty of naming the first Sabbath in November next, the 7th of that month, as an appropriate time for such observance.

CO-OPERATION IN FOREIGN MISSIONS.

The members of the International Missionary Union having heard with deep interest, the very able paper on this subject, by the Rev. J. Chamberlain, D.D., resolve as follows:

1. That we are earnestly in favour of missionary union, courtesy and co-operation in all Christian work among the heathen; and of the organic union of Church families, and of federal union among all missionary societies labouring on the same field.

2. That we would recommend to and urge upon all the home Churches and boards the duty and expediency of encouraging and authorizing their missionaries to follow this line of missionary policy in the different fields, wherever it is possible.

3. That a copy of Dr. Chamberlain's paper be requested for publication in the religious press.

4. That a copy of these resolutions be sent to the secretaries, or stated clerks of all the ecclesiastical bodies represented, and to the newspapers.

Quebec, 16th August, 1886. ONE PRESENT.

ENGLISH PROTESTANTISM IN THE PROVINCE OF QUEBEC.

MR. EDITOR,—Many in the West have no right conception of the state of things in the Province of Quebec. Ministers have prejudices against it, which makes it difficult to get the vacancies of our Protestant pulpits properly and adequately supplied. When a man proposes to go, or when others propose to send a good man to work in this Province, men who ought to speak differently will say: "Do not go," or "Do not send the man to that cold bleak country." When you remember that there are thousands of perishing souls in need of the bread of life—even if the country were cold and bleak, and

fifty or a hundred years behind in civilization no Christian minister should say: "Do not go," or "Do not send," when the Master's words ring, "Go ye unto all the world and preach the Gospel to every creature." "Even though it be a cross," the Christian should bear it.

The difficulties of a Christian minister's work in the Province of Quebec do not rise from climate, or any other natural causes. We have the most romantic and beautiful scenery in the Dominion of Canada. The sites of Quebec, Levis and Sherbrooke, and the largely frequented summer resorts along the banks of the St. Lawrence, cannot be surpassed for scene and beauty. The soil is superior to that of the northern parts of New England, and the climate more even: the air is clear and bracing, and the inhabitants are generally strong and healthy.

The bane of the Province is Romanism, with the religious and race prejudices which Romanism fosters there. We are scattered in small groups here and there through the Province, surrounded and borne down to a great extent by the French Roman Catholic majority. It is openly preached in some of our Roman Catholic Churches, that it is a service to God to buy out and get rid of these Protestants, and a fund is provided to help the carrying out of this idea. In other places the process of absorption is going on. There are some places where the process is completed. Both the Protestant faith and the English language of the community are lost, and simply the sandy complexion and the old familiar names—Campbell, Cameron, McKenzie, McDonald, etc.—left to tell the story of how Protestant communities once existed in these parts who, for want of Protestant labourers to guard their spiritual welfare, have been absorbed into the Roman Catholic French community. These fossil remains are to be found along the north and south shores of the St. Lawrence. You will find some places where the process is not yet quite complete. The young people, are all devout Roman Catholics, while the old father, up to the seventy or eighty, still keeps his old Bible, refusing to go to the priest to confess, but attending the church with the family to worship God, as may be seen along the Little Ste. Ann River. Some time ago, the writer had a very interesting conversation with the Roman Catholic daughter of one of these families. Other communities are in a preparatory state for this process of absorption, as for instance: Cumberland Settlement, in St. Francis Beauce, where there are about eleven families, who have never had a day school among them in thirty or forty years; and hence there are none of them that can either read or write. They might yet be saved from Romanism if proper care were taken by Protestants to send missionary labourers among them. That community belongs to the Anglican Church; but when I preached there a few years ago, they had not seen a minister for eleven months. Broughton is another destitute locality. Years ago there used to be a fair Presbyterian congregation and another Anglican congregation in that place. There are left now three Presbyterian and ten Anglican families, scattered five and six miles apart in different directions and unable now to support even a day school for their children. I know of other places equally destitute where there are just a few Protestant families left. Ought there not to be an ordained missionary appointed and adequately supported, to search out, visit and minister to such communities? Is it any less incumbent upon us to care for these than it is to send missionaries to the heathen?

In the Province of Quebec congregations are small, and scattered over a very large field—as for instance, Kennebec Road, with thirty-seven families scattered from St. Francis to the line, a distance of forty miles. A minister has to drive twenty-eight miles to serve this field, and give two services, and hold two Bible classes every Sabbath. The people are anxious to have ordinances; some of them give \$12 and \$16 per family for the support of ordinances. They contribute altogether \$300, and the Augmentation Committee grants \$300 more: so that a minister willing to give his services to that community must do so at about \$150 less than the minimum salary. This is one of the chief discouragements to ministers labouring in the bounds of Quebec Presbytery. Seven or eight of the ministers there have to labour in difficult and laborious fields for less than the minimum salary, and therefore it is we have frequent and long

vacancies. One pastoral charge of over one hundred families has been five years vacant out of the last eight years; two more have each been four years vacant, and three have been three years vacant during the same period. All the pastoral charges, with the exception of two, have changed their ministers during that period, three charges have changed pastors twice. With such a state of things, we cannot expect our work to be as efficient as otherwise it might be. A minister labouring in Ontario, or the North-West, has prospects of growth in the number of families and membership of his congregation; but here the prospect is that his congregation will become less every year. He has the children to train, until they are about twenty to twenty-five, then they leave for the United States, or for the West; and so the very fruit of his labour he can only see by faith. Is it fair for the wealthy Presbyterian Church of Canada, to ask the few ministers who labour here, to deny themselves the \$1,000 that would bring up their salaries to the minimum standard, and that when they are hardly able to make ends meet? I believe that the heart of the Presbyterian Church is right; what it wants is to know our circumstances and difficulties. The Church acknowledges that the strong must help the weak; and I trust that labourers in Quebec Province will be more liberally dealt with in the future. J. G.

A MISCONCEPTION.

MR. EDITOR.—The following is a letter received by Mr. Howie from the Rev. Mr. X (a Presbyterian minister).

"I think I ought to say plainly to you—and I do so with all kindness—that our vacancies do not want you. They say, Mr. Howie, on account of his infirmity, is unfitted to do our work, and it is a waste of time to send him to us. We want to hear men whom we can call; this is the real fact, and I think I ought to mention it to you. If I were to consult the sessions about sending you, they would say no at once. I much fear you will have great difficulty in getting into our vacancies. You have my full sympathy; and I mention these things in kindness, as I think you ought to know."

The Rev. Mr. X, and the "Sessions," probably, have never seen Mr. Howie, and perhaps all that they know about him is that he is a blind man; therefore this opinion cannot be said to decide the question. Mr. Howie has been without sight for more than five years; and we ought to give ear to the eminent men who have known Mr. Howie so long and intimately. Suppose we appeal to the Rev. Professor Flint, D.D., LL.D., University of Edinburgh. Dr. Flint, writing to Principal Grant, under date April 15, 1885, said: "Mr. Howie studied in the hall here three sessions, and in spite of the drawback of blindness, decidedly distinguished himself. He is a man of clear, shrewd judgment, of great energy of character and exemplary conscientiousness."

The Presbytery of Miramichi, on the 25th May, 1886, passed and remitted to the General Assembly the following resolution "It is the opinion of this Presbytery that the Rev. G. Howie, L.A., is perfectly competent to discharge all the duties of a pastor."

Such testimonies, based on exact knowledge of definite facts might be increased to more than a hundred. Moreover, Mr. Howie has been in this Dominion since April, 1885. He has travelled through the whole length and breadth of the Lower Provinces, as well as in Quebec and Ontario, single handed; and as yet without a mishap. In no instance has he failed as yet to fulfil any of his many engagements.

Besides, the General Assembly, for more than a year watched Mr. Howie, and considered most carefully his case, with special reference to his "infirmity." The result was that the ex-Moderator, Principal McKnight, of Halifax, reported that his committee, agreeably to the distinct requests of three Presbyteries, recommend that Mr. Howie be received as a probationer of the Presbyterian Church in Canada. This recommendation was adopted unanimously by the Assembly.

Here, then, we have hard facts against fiction knowledge against prejudice, and experience against baseless suppositions.

Surely if, in spite of his blindness, Mr. Howie could travel from Asia, through Europe and America; if he could gain prizes and pass his examinations with distinction; if along with his college work he could perform the duties of a missionary in the city

of Edinburgh, he might possibly be competent to prepare two sermons, and make a score of visits in a week, within the limits of a congregation.

I think, Mr. Editor, that the Christian people of Owen Sound, and especially the office-bearers and other members of Knox Church, ought to say some thing regarding this matter. Between the 23rd July (date of his arrival in Owen Sound) and the 9th of August, Mr. Howie preached seven sermons, delivered eight lectures, gave five addresses at Sabbath schools, and travelled one hundred and sixty miles. Now I ask, and pause for an answer, Has any one minister in this Presbytery done much more in the course of these sixteen days?

Mr. Editor, we trouble you to publish this for the sake of trust and justice, so that the usefulness of a public man may not be needlessly impaired, and that the interests of the community may not suffer. J. M. Allenford, August 10, 1886.

IS A LITURGY DESIRABLE?

MR. EDITOR.—We have had two letters from ritualistic Presbyterians, and I hope we will have no more. No person answered the first, for the simple reason that no person thought it worth his while. But it so happens that the writer of number one has at least one brother like-minded who quickly follows his lead and champions ritualism. Oh, for another Jenny Geddes to hurl her stool at the heads of those who would insert the thin edge of the Popish wedge, and deprive us of our present pure and simple form of worship! We do not cry "Knox, Knox," because Presbyterianism is, or at least ought to be, purer in doctrine and practice to-day than it was in the days of that grand old hero. Presbyterian ministers read their prayers forsooth! What an insult to both ministers and people! There is not a Presbyterian minister in Canada, worthy the name, who would not rather pray extempore than read his prayers. Why? Because no matter how great the variety of written prayers put before him there will be many occasions on which they will fail to express his heart's desire. Besides it is impossible to consistently ask the aid of the Divine Spirit in prayer, and then open up and read a prayer already prepared. As for the people—how many would come with their prayer-books ready to follow the minister? I venture to say not half. And as for those who did, I doubt if their following on a book would do them any more good than listening attentively to the extempore outpouring of a fervent heart. I have never yet heard a pious Presbyterian complain that he could not pray with his minister according to the present mode. But I have heard nominal Presbyterians who go to Episcopal and Roman Catholic Churches more than they ought to go, plead peevishly for a prayer-book that they might the better follow the minister. No, Mr. Editor, we don't want prayer-books, but what we do want is more of the Spirit of the Living God.

As for congregation and minister alternately reading a verse of Scripture, there are very, very few chapters but what would be utterly spoiled by such treatment. What would be the use of paying an elocutionist to teach divinity students how to read if, after they become ministers, they are to be deprived of the chance to bring out the meaning of a passage by the manner of its rendering?

Let us have services no more than one and a half hour long. Let them be made up of short or long extempore prayers, according as the Spirit giveth utterance; of frequent singing in which the whole congregation joins; and of the natural reading of the Holy Word. "W. T." wants us to move half-way toward the Church of England. As it is at present the Church of England is half-way between us and Popery. So by moving in that direction we would certainly be moving Romewards. W. S.

Aylwin, Que.

THE efforts to suppress gambling in Saratoga and Long Branch have been very effective. Gambling houses couldn't exist anywhere if municipal authorities would do their duty, and municipal authorities would do their duty if good citizens would combine to keep inefficient men and corrupt politicians out of office. The Montreal *Witness* has been for weeks exposing the immunity with which gambling under the thinnest disguises is being carried on, while the authorities remain indifferent.

Pastor and People.

OBLIGATION, PRIVILEGE AND POWER.

These three words largely define the law which should govern the Christian in reference to his service for God. It is at once instructive and helpful to observe the close analogy existing between the Christian and Christ and Christ and the Father in this respect. Though our Lord was equal with God, as to all the fulness of the Godhead, yet He was always in perfect subordination and subjection to His Father's will in the matter of service. We have several times had occasion to call attention to the fact that He was as much distinguished as the Servant of God as He was as the Son of God. Indeed, His earthly life was more prominent as the Servant than as the Son. From His earliest childhood He was deeply conscious of the fact that there was a Divine "must" resting upon Him which compelled Him to service. "Wist ye not that I must be about my Father's business?" "Thus it becometh Me to fulfil all righteousness." "Even so must the Son of Man be lifted up." "And He must needs go through Samaria." "He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and raised again the third day." "I must work the work of Him that sent Me while it is day." Thus was the yoke of divine obedience and service laid upon Him. Now, mark how He places that yoke upon every one of His disciples. "If any man will be My disciple, let him deny himself, and take up his cross and come after Me." "Take My yoke upon you and learn of Me, for My yoke is easy and My burden is light." But especially mark this, our Lord's last commission to His disciples: "As the Father has sent Me, even so send I you." It is impossible to read these words and "understand them" without feeling that there is a responsibility laid upon us by His command, only less weighty, as we are less divine than Christ Himself. "If I am in the world the divinely-commissioned servant of My Father, now that I go to My Father, having finished the work which He gave Me to do, I go leaving behind Me and laying upon you a commission of equal gravity and responsibility." That the early disciples so understood the matter there can be no doubt. Listen, for instance, to Paul: "Necessity is laid upon Me, *wee* is me if I preach not the Gospel." This necessity made him a "debtor unto all men." He had no option in the matter, he must go and he must preach, as much as in him lay, the Gospel of Christ. In this cause he "counted not his life dear to himself," even as his Lord had not counted His life dear, so that he might carry out the will of God in accomplishing the redemption of the race. Let us look at it thus: God laid on our Lord the task of redeeming the world; our Lord has in turn laid upon us the responsibility of preaching the Gospel to the world, and so far as it lies in our power, winning men back from alienation and estrangement to reconciliation with God. This is the obligation which is laid upon us. How many of us have seriously considered it and so accepted it? Let every one answer for himself before God.

But the Christian's relation to God and Christ is not only one of obligation, it is also one of privilege. Again we see the relation set by our Lord who is again our prototype. "My Father worketh hitherto, and I work." "Lo, I come, I delight to do Thy will, O, My God." "My meat is to do the will of Him that sent Me, and to finish His work." Here we find the element of privilege in service. And where privilege is enjoyed as fully as responsibility is recognized, the result is "delight." When the yoke of service is taken as a privilege, it is always lined with love. It not only never chafes the neck of the wearer, but it is a badge of honour and a symbol of gladness. It was even so that our Lord served His Father. It is even so that every true disciple, who has truly divined the meaning of His relation to God by Jesus Christ as both Son and Servant, takes the yoke from a high sense of obligation, and wears it and works in it with an infinite sense of delight. Listen again to the declarations of Paul, who, perhaps, more than any other disciple, represents the highest type of discipleship. "The love of Christ constraineth me." "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal bodies." "And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." What a spirit of love is here. What an inconceivable privilege he must have thought it to do the will of God toward those ungrateful Corinthians whom he had perilled his life to win from sin to salvation, to have induced him to continue on in his service for them, notwithstanding their horrible ingratitude and even abuse of him. This is to do the will of God with delight, such a delight that it sticks at no sacrifice, and is not cooled by any ingratitude on the part of those to whom the ministry of love is carried.

There is yet one other truth that we must not lose

sight of. All of us have felt at times the irksomeness of service; and who of us that has read carefully the living sacrifice of the early disciples and many of the later servants of God, but have wondered how they were enabled to continue on in the service, surmounting every obstacle. The secret of this power is found in that our Lord breathed on His disciples the spirit of power. This, indeed, is the great secret of the continuance of Christian life and service. But for that "breathed power," flesh and blood would have long since given up the otherwise hopeless task of winning the world to Christ. Our Lord Himself declared that He did nothing of himself, that is, by Himself; but that the Father which sent Him was in Him doing the work. So we are similarly endowed with divine power for our work. It is the Holy Spirit of love and power abiding in us, and resting upon us, which keeps the fires of enthusiasm burning in us, and the divine energy for service unwasted. It is only as we keep close to this secret, and go again and again to Him who sent us and laid responsibility upon us, that we can, at the same time, find delight in service, and do that service with continuousness and power. If only we would set ourselves to the study of the deep and blessed philosophy of Christian life and service, as that philosophy is revealed in the life of our Lord Jesus Christ, we would find supreme delight of living in and for Him — *Words and Weapons*

GOD'S OWN TREASURE.

"We are as water spilt upon the ground, which cannot be gathered up again."—2 Samuel xiv. 14.
"Unto you that fear My name shall the Sun of righteousness rise with healing in His wings."—Malachi iv. 2.

When night was dark and stars were clear
A dew-drop nestled in a rose,
Which loved to yield a sweet repose,
Nor ever dreamed that grief was near.

But through the vale with fearful sound
A cold wind crept in cruel quest,
He snatcheth my treasure from my breast
And dashed it ruthlessly to the ground

Oh, aching void! Oh, voiceless pain!
I groan, I bow my weary head
Above the dust where lies my dead
Ne'er to be gathered up again.

Yet as I mourn, a still, small voice
Steals to my heart, and makes it swell
With hope that all will yet be well,
That though I weep, I may rejoice.

It whispers: "What though wet weeds twine,
And night winds sign around the grave,
Remember Jesus came to save,
The night must pass the morn must shine.

"Soon shall thy Sun's all-powerful beam
Break through the night, and pierce the tomb
Where lie His jewels wrapped in gloom—
Death's worthless dust, as mortals deem.

"Twill bear them up on golden wing,
To gem the diadem divine,
'For they are mine, and they shall shine,
My treasure,' saith their Heavenly King."

—A. B. McKay.

THE DIVINE PRESENCE.

With resonant voice the Psalmist courageously sings: "I will fear no evil, for Thou art with me." This is the calm consciousness of the presence of God. David said he would fear no evil, even though he walked through the valley of the shadow of death, because he was sweetly conscious of the divine presence. There were those, in his day, who were afraid of the presence of God. The sight of a flaming angel put terror into their hearts. Even a momentary vision of God's immediate presence was terrifying to them. But to David, the trusting lover of God, His conscious presence was a source of strength giving comfort. The shadows of death might press upon him never so thickly, and the eyes of grim spectres might gaze upon him never so fiercely; yet, if he could only feel that God was with him, his confiding heart was filled with the sweetest comfort, and it could sing aloud for joy.

Look at the patriarch Isaac, during a griping famine in Palestine. The fields were burnt and blistered with a scorching sun, and no reviving rain appeared for a long time to moisten the parched earth. The cattle were famishing and dying, and the pall of desolation covered all things. The dark shadows of a strange providence fell densely upon Isaac and his family. What should he do? He resolved to go down into Egypt, that he might escape from the black cloud that was under. But God halted him on his way and said to him: "Go not down into Egypt. Sojourn in this land, and I will be with thee, and will bless thee." And Isaac, assured of the presence of his God, stayed in his old home, notwithstanding the shadows which flitted across the valley that he was treading. The shadows of that greedy famine would not last a great while—the valley was not very long, and he could walk through it with the

glad and graceful comfort that his gent-hearted God and Father was with him, to sustain him till his trial should be over.

And the same Lord is with his beloved people today. Our Christ is not removed from us, at a cold distance, and is not mocking us with old-time promises, which are vague and lifeless. He has not retired into the dead past. He is not a mere memento of a gone-by glory, or the relic of a splendid failure. But he is as truly with us, as a living presence, and an abiding source of comfort, as he was when he walked the storm smitten Sea of Galilee, and, with clarion voice, said to his fearful disciples: "Be of good cheer, it is I, be not afraid." Blessed presence; how dearly we should prize it! O faint-hearted Christian, thy God is so near to thee that thou mayest feel the throbbings of his love! C. H. Wetherbe.

REMINISCENCES OF HELEN JACKSON.

No one loved beauty more than she; no one could depreciate the body more when it began to lose its freshness. For strong young men in their prime, for blooming girls and mature womanhood, she had an admiration as frank and almost as unqualified as a Greek's. But her very adoration of physical loveliness made her peculiarly sensitive to imperfection and the dismal accompaniments of sickness. In her own case, when accident brought infirmity upon her, it was received at first with a shudder of disgust, a kind of quick, impulsive scorn, of which, perhaps, only noble natures are capable. She spoke of her illness as "a career of disgrace." It was not, probably, for the loss of creature comforts, nor even the long train of afflictions which it entailed; these she could endure; they proved, in fact, a field for the exercise of a fortitude which was little short of heroic. Health meant liberty; its loss an endless series of restrictions affecting her activity and the free play of her intelligence. She resented them as something outside of herself, which deserved only contempt and chastising. Her soul, she thought, could lift itself above them *was* above them. Throughout her sufferings, she kept her sunniness of spirit, her serenity and elasticity. And she continued to work, and think of work. This, indeed, was an integral part of her creed. To idlers and dilettanti she had always turned a cold shoulder; they had no place in her scheme of things. If her antipathy assumed at times a humorous form, it was none the less real and deep-seated. It would have gratified the most rigid economist to have heard her set forth this thesis of life as a period of active production. She rejoiced to call herself, and be called, a working-woman; there was no better title under heaven to her sense, and her life was a long enforcement of the belief, a fruitful illustration of how it could be practised with dignity and success. *Louis Swinburne, in Princeton Review for July.*

THE COUNTRY PASTOR.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eyes, it is the obscurest possible in the world's regard. Angels look down upon it; busy, eager, bustling men heed it not. A calm routine of lowly, though sacred duties, a constant, unvaried ministry of love, it flows on in a still and quiet stream, arresting no attention by its noise, and known alone to the lowly homes it visits on its way, and the flowers and fields it waters. The young pastor of Dun was no exception to this. He preached the word, dispensed the sacred supper, warned the careless, comforted the sorrowing, baptized little children, blessed the union of young and loving hearts, visited the sick, the dying; buried the dead, pressed the hand and whispered words of peace into the ear of mourners, carried to the poor widow and friendless orphans the charity of the Church and his own; slipped in softly into some happy home and gently broke the sad news of the sudden disaster far away; lifted up the fallen one from the ground, and pointed to Him who receiveth the publicans and the sinners—these things and such he did in that little home walk for twenty successive years day by day, but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time. *The Pastor of Kilsyth.*

DISAPPOINTMENTS.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel, that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

HOLINESS is not the way to Christ, but Christ is the way to holiness.

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TORONTO, WEDNESDAY, AUGUST 25, 1886.

THE Blue Book of the past year is to hand, and furnishes another illustration of the fact that, other things being equal, congregations grow most rapidly in growing populations. Toronto increases in population more each year perhaps than any other place in the Dominion, and the increase in the membership of our congregations last year was unusually large. Knox leads off with 173, St. Andrew's follows closely with 156, the East Church with 150, and College Street with 139. The others are as follows: West Church, ninety-nine, Parkdale, eighty nine, Central, eighty-six, Chalmers, eighty-two, Charles Street, seventy-two, Old St. Andrew's, fifty one, Erskine, fifty, Deer Park, thirty-nine, Leslieville, thirty five. St. James Square and Coe's Church, being vacant, added only thirty-four each, another illustration of the bad effects of a prolonged vacancy. St. Andrew's added ninety-three by profession of faith. One specially gratifying fact brought out by these figures is that the churches in the business part of the city hold their own and a great deal more. In most cities the usual course is to move the churches out of the business part toward the suburbs, and thus follow up the people who build suburban residences. In this way the dense population of the business portion is often neglected. It is not so in Toronto. Knox and St. Andrew's are in the very heart of the business portion of the city, and they had the largest additions last year. Doubtless they retain most of their old members who have moved toward the suburbs, and draw largely on the hotels and boarding houses besides. These congregations are proving beyond all doubt that it is not always necessary to move "up town" in order to have a prosperous church. It is also gratifying to notice that most of the suburban congregations are growing with great rapidity. The fact that a young congregation like Chalmers should add eighty-two members in a year shows that Toronto is a good city to build up congregations in. That Presbyterianism is growing in the capital of Ontario is an undoubted fact. The only question is, Are we growing in proportion to the rapid growth of the city? We should say yes.

THE Blue Book again strikingly shows the fluctuating character of the population in which a Canadian minister has to work. In Toronto, for example, our congregations added during the year about 1,300 members. They lost by death or removal about 800, nearly two-thirds of the members added! Of course they are not lost to the Church, as many of them merely moved from one part of the city to another, or to some other part of the country. Still, so far as the congregations they moved from were concerned, they were lost, and the loss of so many shows how difficult it is, even in the most growing city in the Dominion, to make a congregation a solid body. Our student population, doubtless, accounts for many removals. The city is full of students every winter. The majority of these students are, we believe, Presbyterians. Many of them are members of the Church. They leave in hundreds at the close of their sessions or when they finish their term of study, and, of course, take their certificates. Large removals, however, are not confined to Toronto. Looking down the column

in the report of any Presbytery we find the removals are large. The most discouraging cases are in the country. A few good families leave a small congregation where the help of all is needed, and the congregation becomes seriously weakened. There is no remedy for this state of things. The people move about in any new country, and we must just make the best of the position Providence has assigned to us.

WHEN reading the reports of the riots in Belfast, one cannot help asking, Where are the agitators who excited these people to carnage and bloodshed? They are safe, you may rest assured. They were conspicuous by their absence when the bullets began to fly. By inflammatory appeals, and all the vile arts known to the political hack, who deals in the worst passions of humanity, they incited the people to violence, got their help in the election, and then left their dupes to murder each other. 'Twas ever thus. The demagogue, for his own selfish purposes, starts the fire, and when it has served his purposes he leaves and takes precious good care that his own cowardly carcass is safe. These Belfast rioters were not humanly to blame for the bloodshed. The blood of fifty human beings stains the skirts of the politicians who incited them to violence. It is a thousand pities that the real criminals cannot be caught and punished. Fifty of these unfortunate people were shot. Doubtless, a number will be hanged or otherwise severely punished. But while the unfortunate dupes are being punished, the demagogues who incited them to violence will be enjoying themselves in political clubs in London, or Dublin, or elsewhere, and perhaps chuckling over the manner in which they roused the populace. There is a lesson here for Canadians. Men who cannot discuss political questions without stirring up the worst passions of our fallen nature—without inciting neighbours to butcher each other—should be banished from our public life. Be they Tory or Liberal, Catholic or Protestant, they are unfit to address a civilized people. There are few Protestants in Ontario who cannot number among their best neighbours at least one Roman Catholic, and there are few Roman Catholics who would not number among their best friends several Protestants. Are neighbours living side by side in harmony and peace—doing business with each other every day—to take each other by the throat, at the bidding of every political ruffian, disguised or undisguised, who simply wants to make votes for his party? We are, perhaps, on the eve of a general election, and we say "no," most emphatically, "no." And we believe the people of Ontario will say "no," and stamp out all such ruffianism.

THE Presbytery of Bruce, at a conference recently held, gave the following deliverance on pastoral visitation:

Such visitations should be systematized and regular; with due notice as far as possible given from the pulpit. They should be conducted with reading the Word and prayer; and such intercourse should be had with the family (both old and young) as may ascertain their real spiritual condition, saved or unsaved.

With all due deference to our friends in Bruce, we submit that this does not touch the real difficulties of the case, especially in town and city congregations. As a rule it may be a good thing to give notice of visits, but this plan has its drawbacks. The pastor may be called to some more pressing duty—a funeral, for instance,—in the afternoon on which he intended to make the visits, and half a dozen or more families are disappointed. We quite agree with the Presbytery in saying that a regular pastoral visit should include devotional exercises. But how are we to have the whole family present? In seven cases out of ten, perhaps, in a town or city, the head of the family is not master of his time. He is employed with some one, and his employer cannot, or will not, permit him to leave. The larger children are frequently in situations, and cannot be at home. The smaller ones are at school. How is that family to be visited? As a matter of fact it cannot be, and is not, visited as a family. No reasonable means that a pastor can use can bring the family together. Some pastors try to get over the difficulty by visiting after the tea hour. It would take two or three years to visit a large congregation in this way, and then you would not see all the members of every family. The problem of pastoral visiting, like many other problems, seems easy at first, but it is anything but easy. Not long ago we heard

a pastor who has ministered to a large congregation for a quarter of a century say that one of the most difficult questions he has to face is how to make profitable pastoral visits. The fact that a town or city minister seldom meets the members of his families is one reason why many ministers have serious doubts as to whether the time spent in making pastoral calls might not be better spent in some other way. If one could actually see all the members of a family, and converse with them on their spiritual condition, pastoral visitation would be a great source of strength to every minister. But in our state of society, meeting the family is a very difficult matter.

A FRENCH PROTESTANT CHURCH IN ENGLAND.

MOST of our readers are probably aware that in the crypt underneath Canterbury Cathedral most interesting religious services have been regularly held for over three centuries. The successive generations of worshippers, though meeting in one of the most venerable ecclesiastical structures in England, where the highest religious dignity of the Anglican Church has his seat, have followed a plain and simple style of religious observance. They are the descendants of those who in their own country endured persecution for conscience' sake, who were prepared to sacrifice all, and bid farewell to their native land, rather than forego their inalienable right to worship God, according to the principles revealed in His Word.

To France the blessings of the Reformation, early in its history, were offered. Scholars and thinkers eagerly welcomed the truths of Evangelical Christianity. Men of fervent zeal and earnestness proclaimed the doctrines of the cross, and throughout France the common people embraced the Gospel. The representatives of the Church of Rome offered a relentless opposition. Successive reigning dynasties were only too ready to respond to the frantic appeals of persecuting ecclesiastics; and some of the best blood in France was spilled to appease the insensate fury of bigoted zealots. Many perished in martyr fires at the stake; subsequently that awful blot on the pages of French history—the massacre of St. Bartholomew—left its indelible stain. Then in 1685 came the perfidious Revocation of the Edict of Nantes, which drove into exile thousands of France's best and most industrious citizens.

Many countries opened their gates to the fugitives, England among the rest. Never has that or any other land had occasion to regret affording shelter and asylum to the homeless wanderers. They brought with them their valuable qualities, their sterling integrity and their profitable industries. In 1550, at Cranmer's request, Edward VI. granted a charter for the use of the crypt of Canterbury Cathedral, to persecuted French refugees. At that time, religious services in conformity with the reformed faith began to be held, and, with the brief interruption caused by Mary's intolerant reign, they have continued to the present time. Shortly after the Revocation of the Edict of Nantes, the Church in the crypt reached its greatest prosperity. The place of meeting was unable to accommodate the thousands who came to worship there. Several ministers were employed, and successive services were held, in order to provide for the vast multitudes who desired to enjoy the means of grace. This was not the only French Church in England in those days. In London alone there were twenty-three, and forty-two were established throughout the provinces. In these prosperous days of the French Church in Canterbury Cathedral, large numbers assembled to observe the Lord's supper. Between two and three thousand gathered successively around the communion tables.

The development of industrial life in Britain changed the condition of the industries which these French Protestant refugees built up and in which they excelled. This alien population scattered, and many of their descendants were gradually absorbed in the life of England. To all appearance, this historic church is destined to extinction in a not far off future. Even as long ago as 1788 the French Colony in Canterbury found it difficult to provide adequate maintenance for their ministers, and from 1840 to 1875 they had no settled pastor. In the last named year, the Rev. J. A. Martin, B.D., became the minister of this most interesting historic church. From that

time to the present he has been zealous in his endeavours to maintain and increase the cause around which so many precious associations cluster. In 1875, when so many institutions were subjected to testing investigations, commissioners recommended the discontinuance of French services in the crypt of Canterbury Cathedral; but through the earnest efforts of Archbishop Tait they remained undisturbed.

Recently, most interesting memorial services were held in connection with this congregation. The pastor conducted the devotional exercises in French; while the Rev. E. White, Chairman of the Congregational Union, preached a sermon in which there were many instructive allusions to the congregation's history. The Nonconformist minister was succeeded in the pulpit at the evening service by the Hon. and Rev. Canon Fremantle, who preached an excellent sermon, in which he vindicated the principles of the Reformation, and protested against the ritualistic tendencies so prevalent in certain sections of his own Church at the present time. It may interest Canadian readers to know that, on the day following these commemoration services, representatives attending the Indian and Colonial Exhibition were invited to pay a visit to this church, which traces its direct descent from the French Reformation.

YOUNG MEN'S GUILDS.

THE Christian life is manifold. Having its seat and centre in the renewed spiritual nature, it of necessity seeks external embodiment. It works from within outward, bringing into harmony the whole conduct of life, and making its influence felt by its possessor in every relation he sustains. All people are not many-sided, neither are all Christians. There are those who have a clear and distinct grasp of truth in some important aspect. That truth is not over-estimated in its importance; but, with the innate tendency to one-sidedness, its due and proper relation to other truths is overlooked, while truths of another class, no less important, are very much under-estimated. Not a few who attach special importance to some particular aspect of truth are very much exercised because their neighbours do not see it from the same standpoint that they do, and occasionally there is an unlovely interchange of mild anathemas that may have their uses, though these are far from apparent.

The same tendency which existed among the disciples while accompanying with the Lord is visible in our own day. These disciples saw others doing good works, and complained that they were not of their company. The Lord laid down the principle that amid diversities of action there was unity of aim: He that is not against Me is with Me. No reader of Church history, no one who has observed the progress of the Churches in our own time, but is aware of the extreme bitterness that has entered into doctrinal discussions and ecclesiastical disputes. Very friends have been separated, and painful misunderstandings have left wounds difficult to heal. There is now a spirit of broader charity, not the mere tolerance that results from indifference to truth, but the recognition that all circumstances have to be taken into account in forming a proper estimate of the doctrinal attitude one may assume. The revealed truth of God has as earnest and resolute defenders in this as in former ages, but the spirit of intolerant exclusiveness is not now so rampant as it once was.

Being a thoroughly practical age, and the Church being more alive to her duty to those within and without her pale, there is great diversity in methods of Christian activity. Certain minds see the great value and importance of particular modes of good doing. Like all who are in earnest in their work, they encounter opposition, and sometimes become impatient. The opposition may be occasioned by ignorance and prejudice; it may, as opposition often is, be very unreasonable and absurd, but its effect too often is to produce a corresponding narrowness and intolerance on the part of the active workers. There is a disposition to exalt their own ideas and their own methods of work as the best possible and the only legitimate means to be employed.

As the Christian life is manifold, touching man in every relation, and affecting human life in all its outgoings, the exclusion of any one form of moral, intellectual or spiritual activity from the range of Christian effort is unjustifiable and much to be regretted. It would be wrong to say that the Church in its practical working has been indifferent, far less

inimical, to the intellectual development of those growing up within her pale. Most congregations, especially in cities and towns, have their young people's associations for mutual improvement with most gratifying results. They may not in all cases be free from the charge of frivolity; but while perfection ought to be aimed at, it is too much to expect that it can be attained all at once. The development of the human intellect is of transcendent importance and to this essential part of man's nature Christianity makes its appeal as well as to the emotions and the will. Many have been gained to the cause and service of Christ on the intellectual side, and they have not been the least devoted to the cause of truth and righteousness. Moved by these considerations several Churches, Presbyterian and others, have of late years inaugurated young men's guilds in connection with individual congregations, but having a common bond of union. The English Presbyterian Church and the Free Church of Scotland have for several years had a comprehensive scheme for the promotion of Scripture knowledge tested by annual examinations, and the result has been a widely-extended interest in the study of the Bible and the Shorter Catechism. The minds of young people have been impressed indelibly with valuable truth which cannot fail to shape their after lives. The Church of Scotland has achieved similar results by the institution of young men's guilds. It is announced that the Edinburgh guild connected with this Church are arranging for a course of lectures during the coming season on Christian Faith and Modern Thought, to be issued in a volume afterwards. Several of the most eminent ministers of the Church, among them Professors Flint and Charteris and Dr. Matheson, are expected to deliver lectures. With commendable breadth of purpose it is also resolved to invite Professor Christlieb, of Bonn University, Dr. Donald Fraser, of London, and the Bishop of Liverpool to take part in the course. At its last Synod the United Presbyterian Church of Scotland took steps for the establishment of a similar guild among its young people. Is it too soon for the Presbyterian Church in Canada to contemplate working on similar lines?

Books and Magazines.

THE DORCAS MAGAZINE. (New York. Dorcas Publishing Co.) For all kinds of what is generally termed ladies' work, this convenient and cheap magazine, neatly got up, is one of the best published.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. Edited by Rev. H. Sinclair Paterson, M.D. (Toronto. James Bain & Son.) The latest edition of this old established quarterly enables those who remember it in its earlier days to see how much it has improved. It is solid, substantial and thorough in its discussion, from a decidedly evangelical standpoint, of all the vital theological, philosophical and ethical questions of the day. The opening paper, by Dr. Watts, is an exhaustive critique of "The Huxleyan Kosmogony." There are besides a number of able papers on interesting themes, rendering this number of *The British and Foreign* a very attractive one.

IN AID OF FAITH. By Lyman Abbott. (New York: E. P. Dutton & Co.)—Whoever can speak a wise, encouraging and hopeful word to the doubting and undecided in the matters of highest importance, is under obligation to do so. It is a blessed work to remove doubts, and afford safe guidance to inquiring minds. In these days all such work well done is valuable, and it is needless to say that what Dr. Lyman Abbott has to offer deserves careful perusal. The work before us contains much that will be helpful to all sincere and earnest truth-seekers. He is a sincere, but not an infallible guide. He says: "If I were a John Calvin Calvinist, I should be a Universalist." The fact is, John Calvin was, to say the least, as clear-sighted a logician as Dr. Lyman Abbott, but he was not a Universalist, neither does Calvinistic doctrine tend in that direction, nor provoke recoil when fairly and honestly presented.

RECEIVED:—MIND IN NATURE, a popular journal of psychological, medical and scientific information (Chicago: The Cosmic Publishing Co.), DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL (Toronto: A. C. Winton & Co.).

THE MISSIONARY WORLD.

CONCLUSION OF REV J. F. CAMPBELL'S REPORT.

Joined by the two native brethren whom I had sent by a more southern route, round by Ali Rajpore, we then came on to Rutlam.

When we first visited Rutlam seven years ago we were courteously and hospitably entertained, received the Durbar's permission to preach, from Meer Shahamat Ali, C.S.I. (who was then in charge of the State, the young Rajah having not yet been installed), and so strongly felt its importance as a centre of operations that in my report for that year I urged its immediate adoption as a station, and the sending out of a medical missionary as being most fitted to gain a good footing. As this has not been done I have continued to give it flying visits from time to time. Circumstances regarding which it is needless now to speak, have rendered it more difficult to get settled than it otherwise might have been, and we have had to live in tent till April 3rd, and to be content for the present with a native house in the city, at a rent of Rs. 5 a month; but we hope that ere long these difficulties will cease. The reception we have met with from the people generally has been decidedly encouraging.

The importance of the city as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected railway to Gujerat; and besides smaller places, on and off the line of railway, Jaora, twenty miles north, and Burnuggur, twenty-nine miles south, by rail, can be easily superintended from it, till missionaries can be planted in those centres.

There is a state high school or "college," with an English gentleman at its head, and there are inferior schools, and girls' schools supported by the State, but there is need for more, and especially girls' schools, for which we have begun to arrange.

It is probably better to say nothing more at present about our position than that it is yet neither as settled nor as pleasant as we could wish, but believing ourselves to be here in obedience to Him to whom belongs all authority in heaven and on earth, and who has promised to be with us, we purpose patiently and joyously continuing our effort to obey His commission here as wisely and well as we can, cheered most by His promises, but also by the indications of at least interest on the part of some. I will mention only the Jain Sewak, of whom I wrote seven years ago, and who still remains our warmest friend, declaring his faith, but shrinking from baptism and consequent loss of caste and position.

As helpers, Raghya and Bapu are with us, the wife of the latter and the eldest daughter of the former being able to teach in girls' schools; Jairam and his wife we hope to settle in schools in Jaora.

INTEREST IN MISSION WORK.

There are two means we would have employed by those who are doing foreign mission work at home, the Christian members and families of our Churches. We would have them understand and take an interest in the human side of the work by reading about definite lands, peoples, missions and missionaries, so as to appreciate the conditions of progress and become personally interested in this or that part of the field of labour. We would have them love personally the All-conqueror, and be led about in their own circles as the personal captives of Him who is to make all peoples His slaves, and would have them read up and their hearts and imaginations with all in the New Testament that will kindle a personal zeal for the spread of His Kingdom. These methods are old, of course, and both carry high Apostolic authority with them, otherwise we could not be sure that they are real and reliable. The secret lies in this, that they be pursued systematically and determinedly, with this assurance in our minds—that only thus can that zeal which alone is potent, and which always is the forerunner of Christian conquests, be gained by the mass of Christians as well as by the select few; that zeal which is not vague, and, therefore, dependent for its strength on the sympathy of others, but which is definite and personal, and, therefore, unquenchable. —Rev. W. Douglas Mackenzie.

MR. JOSEPH AGNEW has accepted the call to Dunbar, and on the Sabbath morning, after the intimation was received, the leading dissident, Mr. John Stein, Broomhouse, removed the books from his pew while the congregation were assembling.

Choice Literature.

IN A QUIET CORNER.

A STORY IN TWO CHAPTERS.

CHAPTER I.—Continued.

He felt a flash of curiosity about this girl of twenty, who read Dante and Mrs. Browning, and was ready to quote Jean Paul the Only, whom he, as a boy in college, had thought so ineffably fine. But at this moment Effie flitted before them, calling impatiently: "Oh! come, girls! Do show up some of your nice, interesting graves, the Indians, and 'David Nitschmann, founder of Bethlehem, who felled the first tree to build the first house,' and all the rest of it."

So they read the epitaphs of Nitschmann, and of Tchoop, the first Indian convert, and of Johann Muller, whose stone was the first here laid, and of John Ross, and of Isaac Otapawanamen, and of Thomas Pechtowapped, and many another. Mr. Eckhardt and Grace remained in the older part of the cemetery, pacing up and down, and talking earnestly. Etherege, with Effie, passed on to the more modern portion; and Content, a little apart and silent, went with them. Sometimes she called their attention to some inscription, such as this:

"Ich schlaf fest ohne Sorgen
Ins an den Ostermorgen,
Dann wach ich, schlaf ich nicht."

Effie and her admirer moved on slowly, both deeply interested—she in the situation, he in her. Yet he was able to reserve a mental interest, apart from the sentimental, in the past history and present customs of the Moravians.

"I wish we could get your sister talking about these people," he said to Effie. "I thought this sister was said to be an enthusiast."

"Well, she is; but she's grumpy to day. Do you know," looking up with laughing, coquettish glance, "I don't believe she likes you. But then, she's queer always."

"Miss Content," said Etherege, raising his voice, "can you give a free translation of this?"

She came to his side and read—

"Es ist besumm in Gottes Rath
Dass man vom Leibsten das man hat
Muss scheiden!"

O that is the beginning of an old folksied:

"It is ordained by God's decree
That from our dearest ever we
Must part."

"What! Have we a poet among us?"

Content coloured. "We used to translate them in school," she explained, and turned away.

Now Grace came up and spoke aside to Content. He caught the words: "If you won't do that, then go with Christian, and let me take care of Effie."

"I can't," replied Connie, hastily. "Don't ask me."

For an instant he was offended; but his better sense prevailed. Effie was only seventeen, and very foolish, and some one ought to take care of her. He summoned all his good humour, and joined Connie as she was walking away.

"Are you going to preach again?" she said abruptly.

"Dear, no! I hope not. That is the one duty in my profession that I dread."

"If I were called to the ministry," she answered, severely, "I am sure I should feel very differently. I should feel like the Prophet Jeremiah," she added, with vehemence. "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

"Do you find it so easy to speak of what is nearest to your heart, Miss Connie?"

"I? Oh! no! I rarely speak of what is near my heart: of what is in it, never."

"Have you no message then? Are you not even like the seventy who were sent to heal and to teach?"

"Oh! I am a woman," she said, with a short laugh, "that is hard to be, and beautiful, and terrible, but at least we may talk nonsense as much as we choose." She turned from him, but a glimpse of their companions following reminded her of the duty of entertaining him, and she dashed into a discussion of a favourite author whom he had quoted in his sermon. In five minutes he had forgotten that she was disagreeable, and even fancied that she was really pretty with that smile and air of animation.

But surely she was wrongly named if ever girl was:

It was easy to become intimate with the Heaths, and very pleasant to call there, even after Effie was tired of trying to flirt, and pronounced him a bore. He was still in love with her beauty, her pretty manner, her sweet temper and gayety; but his judgment warned him that he would be wise in going away. She was so foolish at seventeen that he did not suspect the probability that she would be very sensible at twenty, and he felt that absence was the best cure. Grace was most interesting and elder-sisterly, but it was Effie who drew him to the house day after day, and it was time for the end.

The last day of his stay was the third Sunday in August. It was the Moravian's "Children's Day," and he, with Content and Effie, went to the love feast in the afternoon. It was an impressive service; but he was chiefly impressed by the glimmer of Effie's pink arm through the open work of her white sleeves. The singing was grand. He afterward heard the New York Oratorio Society sing *Ein festu Burg*, and thought it inferior to the chorus of the Moravian congregation. He had not known that trombones could do better than drone; but here the solemn orchestra discoursed celestial music. The love-feast touched him, though he was somewhat distracted by Effie's precautions against damage to her skirts from the coffee of the child beside her.

After the evening meeting he walked home with Grace,

and stepped in for a moment to say good-bye. Effie made several silly speeches, Mrs. Heath and Grace many kind ones, Content said only, "Good-bye," and appeared indifferent. Once more in the street he caught a glimpse, in passing, through the lighted window. Effie, in the Shaker rocker, was stretching her round arms, bare to the elbow, above her bright head, laughing with half-shut eyes—a study for an artist.

CHAPTER II.—SECOND SIGHT.

Five years later a tall young clergyman, with dark, serious eyes and spiritual face, pushed open the gate of the old cemetery in Bethlehem. It was cool there, and quiet; but not silent, for the wind came freshly over the valley from the mountains beyond, and made a pleasant sound in the great elms; sunshine and breeze making pretty changes of bright and dark upon the green of the foliage, while billowy shadows and streaks of light moved softly and waveringly over the prostrate stones. All was so still and beautiful, solemn and yet not sad. Here the babies were brought for a sunning, as to a park; school children strayed through, homeward bound, and not less happy because their grandfathers, and those who founded for them the good old town, had left them here all that was earthly; maidens brought their sewing, or their books and dreams, and even wrote letters; and what if the old beautiful story, told once in Eden garden, were sometimes repeated here?

"What doth it prove when Death and Love
Choose out the self same place?"

Who thought of that here? There was no gloom, only a blessed repose, in the small gray squares of stone, and the green summer shade.

The stranger followed the smooth walks, thinking many thoughts. How life had changed for him during these years? Then he had panted to conquer the world; now—had the world conquered him? His eyes fell on a brief inscription:

"Beatus Bueckel,
Born and departed Aug. 26, 1800."

"Happy," surely, to the man who wandered aimless, up and down the avenues of tall elms, half wishing, in the noon of battle, to drop the weapons which seemed of little avail in his weary hands, seemed the tiny traveller, who had no time in passing to catch a glimpse of this world; happier than the saints and heroes whose mortal remains were surken under the old gray slabs near the gate. Yet, what was this Carlyle said? "There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness." True! How true!

As he walked and mused, he drew near to a bench on which sat a lady, alone, reading. She had a nun like air, less from her plain, dark costume than from the meek quiet of her attitude and downcast eyes. When he first caught sight of her she had been gazing at him (as he was instantly aware), but was so quick as to avoid his glance, and now appeared unconscious of his presence. It was this fact which attracted him; but, once seen, the picture was not to be disregarded, and its calm appealed to his unquiet mood. She was young, and had wavy brown hair, brushed smoothly and coiled low. Her eyes he had not well seen, but thought them to be dark in contrast to the fair, clear complexion. He was so near, ere she raised them again that there came to be a fascination in his observation of her. Beyond the correctness of outline, and the harmony of colouring, the face had the charm of a tranquil expression, sweetness blended with strength and self control. He was quite close when the eyes were suddenly lifted, met his in unmistakable recognition; then were as swiftly withdrawn. This was merely to gain time for decision; for instantly she rose, stepped quietly to him, and said:

"You have forgotten me, Mr. Etherege."

With the voice, and the smile of past time, recollection came to him, though in a shock of utter amazement at this altered personality.

"Can it be Miss Content Heath? Or perhaps I should rather say," smiling as he referred to an old family joke, "Miss Content at *two*?"

"Precisely Miss Heath at *two*. Grace is Miss Heath no longer."

"That is most natural; she was too nice to be let alone any longer."

A sparkle of mischief in the face upraised to his. "I won't notice any back handed compliments, sir. I know you found me disagreeable. But, to be consistent, you should expect Effie to be appropriated in like manner."

"You are hard on me, as you used to be. I was a dull fellow then. As for Miss Effie, it is too soon to look for that."

"Effie is twenty two, as you will know if you reckon it up. That is not considered so very young in Bethlehem."

"Twenty two? Impossible!" They had seated themselves on the wooden bench, facing the graves. The stone at his feet recorded:

"Michael, of the Menninge Nation,
Dep. July 24, 1757."

"You will find Effie improved."

His heart, after his five years' silence, played him a trick just then; but he ignored it, and answered wide of his desired mark.

"But you, Miss Content; you have changed greatly for the better, permit me to say, in every respect."

And truly, Content, at twenty-five, was a handsome girl, refined features, charming expression, delicate colour; nothing was wanting. She greeted this speech with a delightful laugh.

"Room for improvement, wasn't there? I shall never again leave so much room for that process. You have improved also, Mr. Etherege; and you will allow me to tell you that you are just what I expected you to be, after five years."

"You had clearer sight than I," he answered bitterly. "I have disappointed myself deeply. I was full of hopes and plans when you saw me last; but they have all come to nothing."

Her bright, far-seeing eyes, which made him uncomfortable years before, now regarded him searchingly, but kindly.

"You have not been unsuccessful in your ministry?"

"No; not that. I have done as well as other young preachers; but—I have not found a rest for my lever, and so—I have not moved the world after all." He ended with a laugh.

"Has your sister been with you, as you expected?"

"Only the first year; then she followed your sister's example."

"Ah! yes," she uttered softly, nodding significantly; then, more lightly, "Mother says I have the second sight, Mr. Etherege; but, indeed, I do not need that to read your success, now that you are disenchanted. We all begin life in this morning mist, and only when it clears away can we see how wide the world is, and what a little way we can reach. Besides, the world was turned upside-down more than eighteen centuries ago, you remember; what is left for us is the readjustment of particles right around us, which have not yet conformed to the better state of things. One swallow doesn't make a summer, and one man can't make the millennium. It takes us so long to learn that duty, and not result, is our business. Shall I tell your fortune, Mr. Etherege? Within the next five years you will be settled in a new church, with a larger salary, harder work and less encouragement; but you won't need so much. Your style of preaching will be completely changed. You will laugh more and read the commentaries less. You will be married to a beautiful lady, who is not your first love; but you are probably better informed under that head than the fortune-teller."

"I assure you this is the first I ever heard about her. You have lifted me out of the blues, Miss Heath. Now, please tell me whom your sister married. I have heard nothing from Bethlehem except the news of Dr. Doddridge's death, soon after my visit here."

"She married the Doctor's son, Philip, just before his father's last illness. Uncle Philip took the greatest comfort in their choice of each other. Grace was always a favourite there. They live in Baltimore now. It seems far away."

She rose, and they moved slowly down the path toward the gate. "I like to come here," she said. "It is solemn and sweet."

"Is life worth living?" he asked, suddenly.

"Can we doubt it?" she returned, quickly. "He made it so. He lived it, on purpose."

"Miss Content!" he exclaimed, turning toward her, "you are wonderfully changed. What has life been teaching you?"

"God has been teaching me," she replied with hesitation. "He has taught me—my own name."

"How did He teach you? It is much to learn."

"By regret; by pain; by loneliness; by showing me what a friend He could be," she answered, with an effort.

"But you knew that before."

"I knew—yes, I knew He was enough. I could not know He could be so much, so perfectly satisfying, without other things." It cost her much to speak; yet her eyes met his very quietly, as he held the gate for her.

"Thank you!" he said, from the depth of his heart.

Then they both came to the surface and talked of everyday matters, till they reached her home.

The house was painted another colour; but Effie's little rocker stood at the shady end of the porch, where the honeysuckle was. In the parlour he recognized the principal furniture; but smaller objects were altered, and the whole air and arrangement of the room betrayed a new hand. The piano stood open (it was never so in the old time), and an air by Chopin was on the rest. The *Rogues* group was gone from the ebony table (perhaps transp. to Baltimore), and, instead, was a gilt yoke supporting a pair of glass buckets filled with natural flowers. There, on the mantelpiece, was the great conchshell that Effie had once challenged him to blow, and, when he failed, had sounded with such childish triumph. There, over the windows, hung the very lambrequins Grace was embroidering in asters and golden-rod five years ago. There was—a young lady in the doorway.

Was it Effie? Not *Miss* Effie. He had forgotten his fancy in the earnest realities of living; but for ten minutes he had returned to the old dream. Now it was gone—forever! She had grown pale and grave, and had a short, sharp vertical line between her eyebrows. The girlish plumpness was gone, and even when she smiled the dimples were invisible. In place of the natural curved bang, she wore a handsome waved front, which made her look much older than she was. Her small, correct features looked cold and sharp, and the corners of her pretty mouth had taken a downward curve. All illusions regarding her folded up their tents like the Arabs, and as silently stole away.

Within the next half hour, however, he learned that she had grown sensible, and in fact intensely practical. Before many days he discovered that she was very stylish in appearance, and dressed tastefully; also that it was she who played from Chopin, and played admirably. Yet she impressed him strangely, and not quite pleasantly, as a young person completely bored and *blase*.

Content was very different. While they talked she came in, with glowing cheeks, to say: "Mr. Etherege, I suppose you are at a hotel, so you will have no excuse for declining to stay to supper. Shall I make you some of Grace's sponge-cake, or would you prefer ginger-bread? I hope you won't mind mother's being away. I forgot to tell you that she is visiting Grace."

So they had "Grace's sponge-cake"; and Grace herself could not have made it better. It was the same dainty supper, in the same cozy dining-room, with the windows open into the garden, just as it had been that first even-

ing; only the persons had altered. He said something of this, and Content answered him quickly:

"Yes, don't you remember:

'Season and scene come back again,
And outward things unchanged remain.
The rest we cannot reinstate;
Ourselves we cannot re-create;
Nor set our souls to the same key
Of the remembered harmony!'

"I'm afraid I don't remember, Miss Content. I know it's naughty, but I really don't know where that comes from."

"From the 'Golden Legend.' It isn't exactly new; but what is?"

"I am," said Etherege, laughing. "I have been made over since three o'clock. I feel lively enough to jump over a five-barred gate, or to deliver a course of lectures on—almost anything. Where is Mr. Eckhardt, by the way? Does he still live here?"

"Christian? Oh! he went to Kansas."

"He interested me," the young man remarked, to lead on.

"As a Moravian? Yes. But you should become acquainted with some of the better specimens. It has not seemed to me that the Moravians ought to be, ever physically, the finest types of humanity. You have noticed, in New York, for instance, that the fairest, happiest, healthiest, brightest faces among the children on the streets belong to the Germans. Add to this the greater refinement of the American type, and the element too often lacking in German-Americans, the religious, and one might expect almost perfect beauty. Yet, if you look around you in the Moravian Church, you see, for the most part, very plain faces; and it is especially noticeable that the prevalent expression of earnestness is so often intensified into melancholy. Nevertheless, the prettiest girl in Bethlehem, as sweet a little blonde as ever I saw anywhere, is of an old Moravian family. I hope you may meet her. She is even prettier than the young lady you watched during the Children's Fest," she ended, with laughing eyes.

"It is not likely that Mr. Etherege has heard those festivals mentioned as fests," said Effie, unconsciously. "So many of these German words are retained that it must be puzzling to a stranger. By the way, you will like to attend the Gentlemen's—I mean the Single Brethren's Fest, next Sunday. Content, perhaps you wouldn't mind getting a ticket from Eugene Lauderbach, or some one."

"I will, from some one," Content replied, and he observed that neither sister looked at the other.

The evening passed pleasantly, with conversation and music. As a bachelor clergyman he had found it injudicious to lay aside his ministerial dignity in presence of his parishioners, so that for months together his young, natural self had been lonely and cramped. Here he might be simply a young man talking to a couple of nice girls, without fear that anything he said would be quoted as official. They were girls, too, who could run over the entire territory of his own thought and knowledge, from differing creeds and forms of church government to the latest book he had read, and from that to the qualities of tone in several makers of pianos. He was received, from the start, as an old friend, and with a courteous freedom that went to his heart like the sparkle of an open fire on a winter evening. By the time Mrs. Heath returned he had formed a habit of strolling up Market Street on warm evenings, and resting on the porch steps near Effie's rocker and Content's camp-chair. Having few friends in town, he frequently came in the afternoon to walk with them, and they went together to re-examine the portraits of the Nitschmanns and the Boehlers and Spangenberg, in the Moravian Church, or to inspect the new gymnasium at the University, or on some like expedition.

(To be concluded.)

A CRITIQUE ON TAINE.

Taine frequently delights to compare himself to the anatomist wielding the scalpel, to the botanist, or the zoologist. But in the first place these men of science, when they institute their researches, lay aside all human passions, personal predilections, natural prejudices and individual feelings, whereas the critic who can divest himself of all these things in pronouncing judgment is not yet born, and is not likely ever to be born, so long as men remain only human. And, secondly, the anatomist, the zoologist, the botanist can actually make good what he demonstrates in concrete form, for he has the objects bodily before him, while the critic who has to deal with abstract conceptions—such as beauty, goodness, etc.—can only conjecture or surmise, as conceptions are almost always open to various interpretations. Taine's critical method is, then, not a science; his conclusions are not proofs; they are, on the contrary, often fallacious. Nevertheless his process has, as we have already remarked, the advantage of enhancing the reliability of criticism by continuous grouping of facts and constant endeavour to obtain certainty. On the other hand, this virtue is apt to degenerate into a fault. The effort to prove too much frequently misleads Taine to wander into false paths. He eagerly sweeps along all that serves his purposes, and thus not infrequently falls into self-contradiction. It happens sometimes that he brings forward the same evidence to confirm one assertion, at another time a quite opposite one. By high-sounding generalizations he magnifies phenomena and occurrences, which appear to any one else quite harmless or unimportant, into weighty and portentous records. He ascribes much too great and wide-reaching an influence to his three forces or "surrounding circumstances." However much, as every one must admit, this influence of race, of sphere, and of the spirit of the age may operate on the life and the activity of the man, we cannot go so far as to assume that it alone moulds individuality. If so, how does it happen that brothers and sisters can be so unlike one another? Taine is too inductive by half. He appears to set about his read-

ing with all his preconceived theories and foregone conclusions mustered before him, and to note all that seems to him to confirm them, while he ignores all that tells against them. But this is the direct opposite of objectivity, which can only be approached by the deductive process.—*The Nineteenth Century.*

LOVE NOW.

The sanctity that is about the dead,
To make us love them more than late, when here—
Is not it well to find the living dear,
With sanctity like this, ere they have fled?

The tender thoughts we nurture for a loss
Of mother, friend, or child—oh! it were wise
To spend this glory on the earnest eyes,
The longing heart, that feel life's present cross.

Give also mercy to the living here,
Whose keen strung souls will quiver at your touch;
The utmost reverence is not too much
For eyes that weep although the lips may sneer.

Rose Hawthorne Lathrop, in N. Y. Independent.

AN ELEMENT OF DISAFFECTION IN INDIA.

There is one element of permanent disaffection, I fear, among the Indian population. The Mohammedan descendants of the ancient Moguls still behold at Delhi and Agra the departed magnificence of a great empire. The Taj at Agra, the immortal work of Shah Jehan, is, without exception, the most exquisite piece of architecture in the world. Europe has nothing to equal it. The vast mosques and mausoleums of the Mogul Emperors, their huge fortresses, the gigantic ruins of deserted cities which incumber the plains for many miles around Delhi, speak of the grandeur of an empire which was only second to that of ancient Rome. It were vain to think that the descendants of those who created this empire can love their conquerors. There is too much evidence that the ancient centres of Mohammedan authority are still far from friendly to the power that supplanted them. Nor have the Mohammedans profited as the Hindus have done by British education; they long stood sullenly aloof, and refused to enter our schools, and so the path to advancement was seized by the Hindus, and they have the mortification of seeing their former subjects rising above them in the social scale. I am glad to think that this opposition to modern ideas is subsiding and in some places Mohammedans are sending their children more freely to our schools and seminaries; but it will be long before old memories pass away, and the new order of things be heartily accepted. The Mohammedans are believed to number about one fifth of the population of India; but many of those are only Hindus (whose forefathers had been forcibly converted) slightly varnished over. Such is much of the population of Eastern Bengal; they are not fanatical Mussulmans of the Arab type. It is chiefly in the Punjab and North-West Provinces, especially Delhi, the old Mogul capital, that disaffection is still active.—*The Contemporary Review.*

THE CLERGY AND THE LABOUR QUESTION.

There is, undoubtedly, a great amount of suffering in the world and the clergy cannot call too much attention to it, or insist too strongly upon the duty of every citizen to consider the welfare of his fellow-men. But we should remember that suffering and misery have always existed, and that there is probably now less suffering per capita among the artisan classes than there ever has been before in the history of the world. If this is the case, it is futile to indulge in wholesale denunciations of the industrial system, as if it were the source of all our evils, and as if a mere change of system would bring about the millennium. The fact is that the essential features of our present industrial system have existed ever since slavery gave place to the wage system, and while it is not inconceivable that in the future the wage system may give way to something better, we should remember that industrial systems are not introduced by Act of Congress, nor are the results of centuries of growth changed like a party platform. Industrial changes are necessarily gradual, and are the outgrowth of pre-existing conditions. It is my belief, based upon conversation with a good many practical trades-unionists, that there are comparatively few wage receivers who expect any violent upheaval of existing conditions. The aim of the hard-headed and sensible ones is to improve their position, as far as existing conditions will allow them, and a good many evidently feel fairly well-satisfied with the results of their efforts under those conditions. Mr. Owen, who spoke at the London Industrial Remuneration Conference from the unionist point of view, said: "The industries in which the operatives have built up solid, enduring organizations, that include the majority of the men who follow those trades, show a higher level of wages and even less fluctuations in employment than those in which unionism is weak or non-existent. The former trades yield to the workers nearly all that is possible to them under the present relations of capital and labour."—*Henry W. Furness, in Princeton Review for July.*

DR. DONALD FRASER is sojourning in the Scottish Highlands, the guest of Sir Donald Currie, M.P., at Garth Castle, and of Lord Balfour, at Kennet, Stirlingshire. He preached at Oban.

HOLKAR, the lately deceased Maharajah of Indore, was nearly seven feet in height, and was said to be able to eat a whole wild boar at a single meal! He was a shrewd operator on the Stock Exchange in London.

In view of the good work he has accomplished at Longsight, it was with extreme reluctance the Presbytery of Manchester accepted the resignation of his pastorate there by Rev. Alex. Bannatyne, M.A.

British and Foreign.

There is a Browning Society in the New College at Edinburgh.

THE Rev. Mr. Macaskill, of Dingwall, is to preach the next quarterly Gaelic sermon in Crown Court Church, London.

THE Rev. R. Lawson, of the West Parish, Maybole, has been holding open-air services, attended by audiences varying from 600 to 1,000.

THE Rev. M. S. Johnstone, of Monigag, Wigtownshire, who was ordained in 1836, has received the degree of D.D. from Edinburgh University.

THE French Testament, which belonged to Fletcher of Madely, has been presented to the Wesleyan Conference by Mr. Brentnall, of Middlesborough.

THE Rev. G. Divorty, Edinburgh, complains that he was not admitted to visit Rev. P. Leys in prison because he does not belong to the same denomination.

A PLEBISCITE of Newark Parish Church, Port Glasgow, shows 250 against 100 in favour of instrumental music, and the Kirk Session has agreed to accede to the wishes of the majority.

THE executive of the Welsh Congregational Union, representing upward of 100,000 members, has adopted a resolution of unabated confidence in Mr. Gladstone and his Irish policy.

THE Rev. Archibald Buchanan, of Logie Pert, Montrose, died at Burntisland in his seventieth year. He was ordained at Airthroath, and was minister of St. Thomas's, Leith, for several years.

A NEWLY formed church among the Zulus has the following amongst its regulations: No member shall be permitted to drink the white man's grog or native beer, nor to touch it with his lips.

THE widow and children of the Ettrick Shepherd joined the Free Church at the Disruption, and his daughter, Mrs. Garden, who lately published a biography of her father, is the wife of a Free Church elder.

It is stated that in a miserable quarrel in the Independent Church at Tiverton, England, six barristers were engaged and more money wasted than the persons concerned have given in support of mission work for many years.

EDINBURGH Established Presbytery has agreed to consult sessions as to their practice regarding fast-days. Mr. Arthur, Leith, deplored the possibility of their abolition as they are "the last remnant of Presbyterian Protestantism."

DR. LILEWELYN BEVAN, of London, formerly of the Brick Church, New York, is said to have accepted the call to the Collins Street Church, Melbourne, vacated by the lamented death of Mr. Jones Hamer. The stipend is \$7,500.

MR. HUNTER BLAIR, of Dunskey, eldest son of Sir Edward Hunter Blair, who became a Benedictine monk two years ago in the Abbey of Fort Augustus, and endowed that order with \$250,000, has now been ordained as a Romish priest.

THE Rev. Alexander Mackennal, B.A., of Bowden, Cheshire, author of "Christ's Healing Touch," and other volumes, has accepted the chairmanship of the Congregational Union, to which he was recently invited, in place of Mr. Samuel Morley.

IN consequence of the great number of criminal cases in France in which the advocates have pleaded for their clients alcoholic dementia, all the prefects have been instructed to report on the effects of drunkenness in inciting to crime in their several departments.

THE Rev. Dr. Hutchison, of Banchory, opened an exhibition of industry and art, and expressed the hope that neighbouring parishes would co-operate with them and make the exhibition annual. It was a great inducement for the young to spend their time profitably.

A STAINED-GLASS window has been placed in Luss Church to the memory of John Colquhoun, author of "The Moor and the Loch," and another to the memory of his brother William, sons of Sir James Colquhoun, the tenth baronet, and of "the good Lady Colquhoun."

LAST week witnessed the first wedding ceremony in an Established Church at Greenock, when Mr. William Kidston, writer, Glasgow, was united in wedlock to the daughter of Mr. William McClure, solicitor, Greenock. The marriage took place in St. Paul's, and Rev. T. F. Johnstone, M.A., was the officiating clergyman.

PRINCIPAL CAIRNS conducted the jubilee services in Hope Street Church, Lanark, of which Rev. Wm. W. Dawson is pastor. On arriving in the town some drunken militiamen were fighting at the head of the High Street, and no policeman being visible Dr. Cairns made his way to the centre of the crowd and separated the combatants.

CONSIDERABLE curiosity has been excited as to who the Free Churchman was who intimated to last Established Assembly that an intended legacy of \$100,000 for territorial work was to be diverted to that Church. The *Monthly* says it is understood to be Dr. R. H. Gunning, of Rio de Janeiro, who was a fellow-worker in his youth with Dr. Chalmers in the West Port of Edinburgh. He recently provided the brass plate in St. Giles's to the memory of Jenny Geddes.

PRINCIPAL CAIRNS moved in Edinburgh United Presbyterian Presbytery a resolution which was unanimously adopted, expressing deep sympathy with Rev. P. Leys, and admiration at the noble stand he has taken for conscience' sake, and of the sacrifice he is making for what he deems the highest welfare of his family. A committee was appointed, Prof. Paterson, convener, to take such steps as they may see fit to give further expression of their sympathy. The Hamilton Presbytery, of which Mr. Leys is a member, has sent him a letter of sympathy.

Ministers and Churches.

THE Rev. G. Macarthur, B.A., of Cardinal and Mansville, was made the recipient of a well filled purse, previous to his departure to the Thousand Island Park for holidays.

THE Rev. Walter Roger, M.A., of London East, delivered lately a very interesting and thoughtful lecture on "The Labour Question" in St. Paul's Church, Peterborough.

THE Rev. R. H. Warden, Montreal, acknowledges receipt of \$5 from A. Friend, Lachine, and \$5 from Mrs. Bissett, Lachine, for the erection of the new church at Van couver, B. C., and \$20 from Mr. T. A. Dawes, Lachine, to aid in restoring Rev. T. G. Thomson's library, destroyed by the recent fire.

PARTIES sending clothing, etc., for gratuitous distribution among the Indians of Manitoba and the North-West will please notify Mr. George Olds, General Traffic Manager of the C. P. R., who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as furniture, stoves, etc., will not be sent on these terms.

THE two congregations of Richmond and Lower Windsor, Que., and Melbourne and Windsor Mills have been re-arranged. Richmond and Melbourne, which are contiguous, have been united. Windsor Mills and Lower Windsor, three or four miles apart, form another congregation. Both charges are vacant. Rev. J. R. McLeod, Kingsbury, is Moderator of the two.

THE Rev. James Carmichael, of Norwood, Ont., preached in St. Andrew's Church, Perth, on Sabbath last, morning and evening, giving two admirable discourses to full congregations. The reverend gentleman was many years ago a resident of Perth, and when a young man learned the printing business and worked in the *Courier* office for a time. Afterward he studied for the ministry of the Presbyterian Church, and for some years has been an ordained minister of that denomination.

THE United Church in Petrolia is progressing very harmoniously under the care of the present popular pastor, Rev. A. Beamer. The services on Sabbath at both diets of worship are all but crowded. The Sabbath school is well organized and effectually conducted. The prayer meeting is generally well sustained. A staff of new elders has been recently elected, and the result agreeable to the congregation. The greatest difficulty just now is more church accommodation. A new church is already talked about.

THE congregation of English River and Howick has for many years manifested a deep interest in the Rev. C. Chiniquy and his work. Recently they were favoured with a visit from the good father, who spent a Sabbath with them and addressed large and appreciative audiences morning and evening. Before leaving, the representatives of the congregation waited upon Mr. Chiniquy, and handed him the sum of \$80 for his mission in Illinois. A fortnight before Mr. Chiniquy's visit, the Howick section of this congregation had the privilege of hearing the Rev. J. Sieveright lecture on "Mission Work in the North-West." Mr. Sieveright was listened to with deep interest, and a collection of \$17 was taken up for his building fund in Muskoka.

A POPULAR clergyman, the Rev. Robert Thornton, of Camden Road Presbyterian Church, London, England, who has been on a visit to his friends in this city, conducted the services in St. James Square Church, on Sabbath, 15th inst., morning and evening. The morning sermon was founded on Matthew xi. 25-30. The preacher, in an able discourse expounded the doctrine of God's sovereignty. At the outset, he showed that sovereignty extended everywhere, in the family, in the factory, in the school, colleges and congregations, and proceeded to discuss the subject under the following heads: (1) in Creation, (2) in Providence, (3) in Grace. The discourse was exhaustive, dealing with the various ways in which God exercises His power, being sustained by sound argument and telling passages of Scripture, in his exposition of the doctrine. As is well known, Mr. Thornton is a son of the late Rev. Dr. Thornton, of Oshawa, and is a graduate of Knox College, Toronto; but for some years had an influential congregation in Scotland, and is at present located in the British Metropolis. His services in Toronto were instructive in the highest degree.

FOR six years the Presbyterians around the "9th Line" of Dalhousie have held no picnic or summer festival of any kind, though no finer places for gatherings of this kind exist in the country than where the hardwood foliage of Dalhousie waves on hill, dale or along her beautiful lakes or rivers. However, a break was made this year, and on Wednesday of last week a large crowd assembled in Gardner's Grove, at McDonald's Corners, full of the right spirit for having a good time. Mr. James Donald acted as chairman; and the speakers were the pastor, Rev. Mr. McAuley; Mr. W. C. Caldwell, M.P.P.; Mr. Wm. Lees, M.P.P.; Mr. David Ward, Lanark; and Mr. Wm. Brownlee, superintendent of the Sabbath School, under whose auspices the picnic was held. The Lanark brass band also furnished amusement by playing at intervals choice field music. The church choir also entertained the gathering with vocal music. The refreshments were both choice and plentiful, and a credit to the ladies who provided them. The proceeds amounted to \$51, and the net sum will be devoted to purchasing a library for the McDonald's Corners Sunday School.

WORD comes to us from Algoma of a deed of heroic daring by one of our students there which is worthy the notice of the Royal Humane Society. On the 29th July a company of picnickers, composed of the Presbyterian and Methodist Sabbath schools, Little Current, crossed over to the north shore at LaCloche to enjoy the day. A company of about a dozen of these set out for the mountain—some distance

inland—to enjoy the view from its summit. Their way thither led them to cross a small lake or pond of deep water covered with logs and timber. This they all safely accomplished, but on their return, the wind having meanwhile shifted, the position of the logs to recross was no easy task. Among the last to cross was a young lady of Little Current, Miss Annie Dawson, who accidentally slipped between the logs and went down. Mr. A. E. Mitchell, our student missionary at this point, who was but a few steps in advance, was early on the spot and with a slippery sambo for his vantage ground was soon struggling to rescue the young lady from what would otherwise have been a watery grave. Himself in the water, supported by one arm thrown over a small log, with the other he endeavoured to drag her upon the log. Four times she slipped from his grasp and was as often raised again, till at last by superhuman effort, inspired by the gravity of the situation, Mr. Mitchell succeeded in getting her safely out of the water, but not until he was badly bruised in arms and chest and both were utterly exhausted. A cool head, with a fair share of nerve and muscle, has made Mr. Mitchell a hero in the estimation of the islanders.

REFERRING to the retirement of Rev. Mr. Anderson from the pastorate of the church at Point Levis, the *Quebec Chronicle* says: Thirty-two years ago the Rev. Duncan Anderson, M.A., accepted a call from six Presbyterian families of Levis, and during the whole of that long time he has filled the pulpit of his church with great acceptance and zeal, endearing himself to the hearts of his growing congregation in a thousand ways, and living very near his people always, from first to last. Before crossing the ocean to come to Canada, Mr. Anderson had earned a high name as a student and scholar in the Old Country. Born at Aberdeen, Scotland,—that city of *bon accord*, which has turned out so many able and distinguished men,—he, at an early age, entered King's College and University, where he pursued his studies, ranking fifteenth in a class of one hundred and fifty students as competitors for bursaries. He was graduated as M.A. in the same class as Dr. George Weir, of Morrin College and won the second Hebrew prize in the Divinity Hall. He was a successor, as parish schoolmaster of Moneywash, to a man of almost world-wide fame, Dean Skinner, author of "Tullochgorum" and other well-known Scottish songs. Mr. Anderson was licensed by the Presbytery of Garioch in 1853, and in the following year, as we have said, he went to Levis, where he has remained ever since. For many years he was chaplain to the Imperial troops, and for two decades he occupied the position of Presbytery Clerk, fulfilling the duties of the office in a most unexceptionable manner. Mr. Anderson is also known far and wide as an ornithologist of fine attainments. His work has always been done in the field, and the labour of his hands has found its way to Kensington Palace, and the Castle of Inverary. But our readers are too familiar with Mr. Anderson's career in the study of natural history to need further remarks from us. As a preacher he occupies a high place among the divines of his Church, his sermons are enriched always by classical allusion, and their literary finish and poetic beauty entitles them to a good place among the pulpit utterances of the day. Mr. Anderson's poetic gifts are also well known, his "Welcome to the Prince of Wales" in 1860, published in our columns twenty-six years ago, being among the more musical and spirited of his performances in this direction. Our readers, we feel sure, will heartily join us in hoping that the reverend gentleman and his amiable wife will enjoy many more years of life together, and that his well-earned leisure will add strength to his health and physical energies.

FOR the last two seasons the Presbyterians of Shaftsbury, locally known as Little Current, Manitoulin, Algoma, have engaged in, to them, a large undertaking—the erection of a place of worship. In spite of difficulties and disappointments, yet encouraged by the kindness of many sincere friends, they have struggled through, and have now the satisfaction of being in possession of a most comfortable and commodious place of worship. The building is a frame, 30x40, with eighteen foot ceiling of wood finished with oil and varnish. It is seated by Gilpin & Backer, of Warton, who supply a very comfortable seat at a very reasonable rate. Situated on a slight eminence behind the business part of the village, our church forms an object of attraction to all who approach the village either by land or water, and requires only the tower, for which a bell has been promised, to make the building complete. The opening services were held on Sabbath, the 5th inst., and in this we were highly favoured. First we had with us the Moderator of Assembly, whose name is a household word and whose praise is in all the Churches. Then our Superintendent of Missions, who takes a deep interest in the welfare of the work in this widely scattered region, and lastly, Rev. D. Cameron, of Maritowaning, who may be justly called the father of the Church in these parts, as he was the first ordained minister to visit the island some twelve years ago, and who organized this station at that time. Mr. Smith preached in the morning, Mr. Findlay in the afternoon and Mr. Cameron in the evening to crowded houses. Many souls, we believe, were edified and enriched by the golden truths so clearly and powerfully set forth. A social and platform meeting was held Monday evening, which was very much enjoyed by those present, and was financially a success. The chair was ably occupied by Mr. Isaac Turner, Reeve of Howland, a model chairman, in that he contributed \$20 during the evening to wipe off the small debt against the building. Mr. Turner is a member of the Baptist Church; but a firm believer in the communion of saints. Speeches by Messrs. Cameron, Findlay, Ackell, of the Methodist Church, and Mr. A. E. Mitchell, student missionary, interspersed by music from a very efficient choir, filled up the evening. Mr. T. S. Potts, elder, gave a very interesting sketch of the history of the island, the planting of Presbyterianism on it and the steps that had been taken in the erection of the church in Shaftsbury. High commendation was given by him to the ladies of this congregation for the loving, energetic spirit displayed by them, attributing to them, through the blessing of God, the origin of the scheme and the grand suc-

cess of the enterprise. From the Sabbath collections and the proceeds of the social the sum of \$130 was realized. Leave had been obtained from Presbytery to mortgage for a sufficient sum to clear off all the floating debt against the church; but so encouraged are the Building Committee that they have agreed to make another effort to wipe off the balance of about \$140, and then we shall have the satisfaction of worshipping without the shadow of either debt or mortgage resting upon us.

PRESBYTERY OF MIRAMICHI.—An adjourned meeting of this Presbytery was held in the hall of St. James' Church, Newcastle, on the 27th ult. The Rev. Wm. Aitken acted as Moderator *pro tem.*, and constituted the court with prayer. Sederunt: Messrs. Neil McKay, Wm. Aitken, E. Wallace Waits, ministers, and Mr. John Nicholson, elder. The minutes of the previous meeting were read and sustained. Rev. James Murray was invited to sit as a corresponding member. He reported that he had preached at Nelson on two successive Sabbaths, and according to appointment had cited the congregation to appear for its interests at this meeting, in view of the proposed separation from Newcastle. Rev. Wm. Aitken stated that Newcastle congregation had likewise been cited in reference to the same matter. Mr. James Flett, Mr. John Nicholson, and Rev. Wm. Aitken having been heard, it was resolved to leave the question at *status quo* until the Presbytery consulted with Rev. T. G. Johnstone, and with Derby and Nelson, about the union of those congregations in one pastoral charge. Nelson will be supplied by Rev. Messrs. Aitken and McKay for the next eight Sabbaths, commencing with August 1. Mr. Aitken reported that he moderated in a call at Bathurst on the 20th ult., which came out unanimously in favour of Rev. A. F. Thompson, of Economy, N. S. His conduct in the matter was approved, and it was sustained as a regular Gospel call. It is signed by eighty-six members and fifty-four adherents, and accompanied by a guarantee for \$750 per annum, with manse and glebe. Mr. Thompson having signified his acceptance of the same, his induction was appointed to take place in St. Luke's Church, Bathurst, on Wednesday, August 11, at ten o'clock a.m., the Rev. Wm. Aitken to preside and induct, in the absence of the Moderator, the Rev. A. Ogilvie Brown to preach, Rev. A. Russell to address the minister, and the Clerk the people. A communication from Charlo was read, and thereafter it was agreed to reappoint the committee to visit that station, with power to consult with the Session and congregation about their general welfare, the meeting to be held in the church at New Mills, on August 10, at ten o'clock a.m., the Rev. Neil McKay to preach on the occasion. A circular from Dr. Torrance, containing recommendations of Assembly, was read. The Presbytery adjourned to meet in St. Luke's Church, Bathurst, on Wednesday, August 11, at nine o'clock a.m., and was closed with the benediction. An adjourned meeting of this Presbytery was held in St. Luke's Church, Bathurst, on August 11, 1886. The Rev. Neil McKay was appointed Moderator *pro tem.*, and constituted the court with prayer. Sederunt: Messrs. Neil McKay, A. Ogilvie Brown and E. Wallace Waits, ministers and Dr. G. M. Duncan, elder. The minutes of the previous meeting were read and sustained. The Rev. Messrs. Patterson, McAlpine and M. C. Cameron were invited to sit as corresponding members of the court. Elders' commissions for the current year were sustained from Douglstown in favour of Mr. George Stephens, and from Campbellton in favour of Mr. David G. Gerrard. A communication from Mr. J. F. Smith, B.A., requesting to be certified to the Theological Hall, Halifax, was read, and the Clerk was instructed to furnish the necessary certificate. Rev. James Murray reported that he had dispensed the communion at New Bandon, and that the attendance at all the services was good. Appointments were made for the Rev. J. Anand, returned missionary from the New Hebrides, to visit the following places: Campbellton, Wednesday, August 18; Dalhousie, 19th; Bathurst, 20th; Chatham, St. Andrew's and St. John's, Sunday, 22nd; Newcastle, Monday, 23rd; Richibucto and Bass River, August 24, 25, and 26. The edict for the induction of Rev. A. F. Thompson was returned duly certified, and the usual proclamation having been made to the congregation assembled for objections, and none having been offered, the Rev. A. Ogilvie Brown conducted public worship and preached from Ezekiel xlvi. 1-12. The Clerk then narrated the steps which led to the calling of Mr. Thompson, and the Moderator put the questions prescribed in the formula, to which Mr. Thompson assented, and then engaged in solemn prayer, and gave the new pastor the right hand of fellowship, saying: In the name of the Lord Jesus Christ, the only King and Head of the Church, and by authority of the Presbytery of Miramichi, I induct you into the pastoral charge of this congregation, and admit you to all the rights and privileges thereto pertaining. In the absence of Rev. Alex. Russell, who was unavoidably detained through sickness, Mr. McKay gave the charge to the minister, and Mr. Waits to the people. After the dismissal of the congregation, the people had an opportunity of welcoming their new minister as they retired from the church. Mr. Thompson having expressed his willingness to sign the formula, his name was added to the roll of the Presbytery. Mr. McKay constituted the Session, and introduced Mr. Thompson to his position as Moderator and reported to Presbytery accordingly, which then adjourned to meet in the hall of St. James' Church, Newcastle, at three o'clock p.m., on Monday, October 4, 1886, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk*

MONTREAL NOTES.

ON Monday week the Rev. R. H. Warden moderated in a call at Melville Church, Cote St. Antoine, in favour of the Rev. Anderson Rogers, of Yarmouth, N. S. The call is most cordial and unanimous, having been signed by every communicant, with four exceptions, all of whom are absent from home. The stipend offered is \$1,300 per annum. Commissioners were appointed to prosecute the call. At a

pro re nata meeting of the Presbytery of Montreal on Saturday week, the call was sustained and ordered to be transmitted to the Halifax Presbytery.

At the same meeting, the Presbytery appointed the induction of the Rev. F. M. Dewey, as pastor of Stanley Street Church, for Thursday, 30th September, at eight p.m., Professor Scrimger to preside, Rev. T. Bennett to preach, Rev. Dr. Smyth to address the minister, and Rev. J. Fleck, the people. Mr. Dewey has gone to Britain for a brief holiday, prior to his induction here.

The Principal of the Pointe-aux-Trembles Schools reports a very large number of applications for admission next session. Though the session only opens on the 15th October, nearly 100 applications have thus far been received. In consequence of ill health, Miss Cairns, the lady principal of the schools, has resigned. It will not be easy to find a suitable successor. French and English are required, and a lady of earnest missionary spirit is an absolute necessity.

A SPECIAL meeting of the Presbytery of Montreal is to be held in the Georgetown Church, on Tuesday, 7th September, at seven p.m., to issue the call to the Rev. J. A. F. McBain, from Providence, Rhode Island.

The Rev. Dr. Cochrane, of Brantford, is to preach in Crescent Street Church the next two Sabbaths. Rev. P. Wright, of Stratford, supplies Erskine Church these days.

At the Presbytery meeting, the Rev. R. Campbell reported that his congregation had, subject to the approval of the Presbytery, purchased the church edifice on St. Catharine Street, occupied for some time past by the congregation of Zion Church. The site is a little beyond the limits within which the St. Gabriel congregation proposed erecting a building as originally intended. The Presbytery granted the request.

The Rev. L. H. Jordan, of Erskine Church, has gone to British Columbia on a brief holiday visit.

The editor of the *Record*, Mr. James Croil, is still in Scotland. He purposes spending September and October in Lucerne, Switzerland, thence to Mentone or Cannes for the winter, and proceeding to Rome early in the Spring.

The latest rumour concerning the festivities in Quebec, in connection with the crowning of the new Romish Cardinal, is that application is to be made to the Provincial Government to meet the expense—some \$30,000 or \$40,000—out of the public exchequer. If the application is made, it will doubtless be granted, as a Provincial election is on the tapis, and no Government dare incur the displeasure of the Cardinal at such a time.

VISITORS to Quebec this season are struck by the quietness of the streets, the number of unoccupied stores, and the seeming business stagnation. The English-speaking Protestant population is ever on the decrease. Quebec deprived of her Protestant element, will sink even lower, still, commercially, despite of all the Cardinals and Archbishops Rome may create.

OBITUARIES.

MR. DONALD McLELLAN.

The following just tribute to the memory of Mr. McLellan appears in the *Hamilton Times*. It regrets to notice the death of one of Hamilton's oldest residents and one of her most esteemed and exemplary citizens, Mr. Donald McLellan, which occurred on the 19th inst., at his residence on King Street. A native of Helensburgh, Scotland, Mr. McLellan emigrated to this country well nigh fifty years ago, and settling in Hamilton, he forty years since began and carried on to the last a successful business as a bookseller. But attention to business did not by any means absorb the whole of Mr. McLellan's energy and usefulness. He was a good man, and, like the Master he served, went about continually doing good. An elder, first of Knox Church, James Street, and subsequently of MacNab Street Presbyterian Church, he was constantly zealous for the prosperity and purity of the Church in Canada and its missions, and was a liberal contributor to its funds. It is a remarkable proof of his devotion to his Church that for the long period of forty-seven years he did not once miss joining with his fellow-members at a communion season, and on the last celebration, two or three weeks ago, as an elder he feebly but faithfully "fenced the tables" as usual. He always took a warm interest in the education of young men for the ministry, and many a grateful minister of the Church throughout the Dominion whom he assisted in his progress will arise and call him blessed. The deceased joined the St. Andrew's Benevolent Society in 1840, and was thus in connection with this institution forty-six years, and for many years he was chairman of the Charitable Committee, a work in which he delighted. While he enjoyed life and interested himself in all the live questions of the day, he lived largely for others, and died as he lived, rejoicing in God's mercy and loving-kindness.

REV. ALEXANDER CAMERON.

Mr. Cameron, of the Free Church, Ardersier, Scotland, whose death was announced in these columns a short time ago, finished his theological course at Knox College and began his ministerial work in Glengarry, preaching chiefly at Vankleek Hill and Lochiel, but often at other stations throughout the country.

At Lochiel, the most central station, and where he lived during the greater part of his time in Canada, crowds of people from different quarters congregated on Sabbath to hear him. To the great sorrow of his friends, his health failing, he returned to Scotland in 1853, but his faithful work and genial manner, as well as the "labours of love" of his wife are, after a lapse of thirty-three years, gratefully remembered and frequently spoken of.

His correspondence till within a few months of his death showed an unabated interest in Canadian public questions, and of our Church he wrote shortly after the meetings of Synods last year: "I am happy to see that the Presbyterian Church is making good progress. It would be to me an

unspeakable pleasure to visit Canada once more." Mr. Cameron contributed to the Canadian chapter in the "Memoir of Rev. Wm. C. Burns," and was the author of a "Memoir of the late Principal Willis," besides a number of other small works on religious subjects. One of his latest works was a "Memoir of the late Rev. John H. Fraser, Rosskeen."

Of Mr. Cameron the *Nairnshire Mirror* says:—On coming to Ardersier, Mr. Cameron threw himself heartily into his work, and believing more in the faithful discharge of pastoral duty and in thorough pulpit preparation than in special agencies, he lived and laboured among his people, seldom seeking relaxation or change. Nor were his labours in vain. A more attached congregation few ministers ever had. Whilst he never spared himself, he was equally strict with others, and firmness and thoroughness characterized every action of his life. He was a diligent student, and a theologian of no mean order. His whole mind was imbued with the loftiest conceptions of the Calvinistic school, and he might in the pulpit be well regarded as a truly Puritan preacher. In the midst of a discussion in his Presbytery on some matter which he regarded as a new departure, we have heard him declare with passionate fervour: "I am a Puritan, and only in the Puritan Church can I remain." For many years Mr. Cameron acted as Clerk of the Nairn Presbytery, and had a thorough knowledge of all Church forms and ecclesiastical questions. To many in the Church courts he was known only as a keen and uncompromising combatant, but in his later years he mellowed very much, and sought to dwell less on questions which divide men than on these great truths on which they are at one. Amongst the people of this district his memory will long be cherished as that of an able and faithful preacher and a devout and earnest thinker.

Sabbath School Teacher.

INTERNATIONAL LESSON.

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

JESUS THE TRUE VINE. { John 15: 1-16.

GOLDEN TEXT.—"I am the Vine, ye are the branches."—John xv. 5.

INTRODUCTORY.

Jesus continued His comforting words to the close of chap. xiv. He told them that after He was gone He would pray the Father, and He would send another Comforter—even the Spirit of truth—who would bring to their remembrance all the things He had said unto them, and abide with them forever. The presence of the Comforter would introduce them into a peace such as the world could not give, so that they had no cause for fear in the fact of His departure.

After thus speaking, the Lord said: "Arise, let us go hence," and they all arose to depart. But the love, of which His heart was so full, constrained Him to linger and still speak to them. Whilst standing he spoke the words contained in chaps. xv. and xvi., and offered the intercessory prayer (chap. xvii.).

EXPLANATORY.

I. *Similitude of the Vine.* (Vers. 1-6.)—This beautiful figure may be regarded as arising from the wine, of which they had just partaken in the sacrament of the Lord's supper. It defines the nature of that union between the Lord and His people, intended to be conveyed by eating the flesh and drinking the blood of the Son of Man (chap. vi. 34).

(1) *The true vine.*—Jesus calls Himself the true vine, not as opposed to the false, but in contradistinction to the imperfect. So He is called the true light (chap. i. 9); the true bread (chap. vi. 32). These were good, but only types of the real. So the vine in nature, and Israel, the vine taken out of Egypt, are but symbols of the true vine.

(2) *Husbandman.*—The Father is both the planter and cultivator. It was the Father that first planted His Son in human nature, and perfected that union by the death on the cross, thus making the planting effective in yielding the greatest possible amount of fruit.

Such a husbandman knows how to train His vine and the branches in order to produce the greatest amount of fruit.

(3) *Fruitless branches.* (Ver. 2.)—They are understood to mean those persons who are found in the Church, ingrafted by ecclesiastical ties, but have never had any living connection with Christ, and are not bringing forth fruit. They are cut off, or rather, the separation that has always existed, is made manifest. The process of their separation and destruction is described in verse 6.

(4) *Fruitful branches.* (Ver. 2.)—The aim of the husbandman is to produce fruit. The kind of fruit is, first and chiefly, the internal—these qualities of heart described in Gal. v. 22. These will of course manifest themselves in outward work. But our chief care should be to see that the heart is right.

In order to make every branch as fruitful as possible, everything that would grow into wood and leaf, without fruit, is cut off. The whole vital energy of the plant is required for the fruit. How beautifully that explains the loving purposes of God in sending tribulation and discipline upon His children! It is for their own development and eternal good.

(5) *Already clean.* (Ver. 3.)—Already in chap. xiii. 10, He had told the disciples that they were cleansed and needed but to have their feet washed. The same distinction is indicated here. They were justified through faith in the words spoken by Him—not any particular work, but all the words they had heard from Him. But besides justification they yet needed the progressive process of sanctification that would make them fruitful. The fact that they were clean assured them that they were amongst the true branches.

(6) *How to be fruitful.* (Vers. 4, 5.)—If there is no connection between the branch and the vine so that the sap flows from the one into the other, there will be no fruit. So with Christ and His disciples. It is only by fellowship with Him, and getting divine energy from Him, that we can bear any fruit.

"Without Me ye can do nothing."—Every word is important. "Without Me" means, not simply "without My assistance," but "apart from Me," ye can do nothing. Christ does not simply assist, He supplies the whole energy. "Ye" refers to the disciples themselves. It is hard for any ordinary man to learn the lesson that he can do nothing; this teaches the disciples themselves that they can do nothing apart from Him. It also follows that it is only in proportion as we abide in Christ we bear fruit. If our abiding is partial or intermittent, so far is our fruit-bearing arrested.

(7) *End of the unfruitful.* (Ver. 6.)—As in the vineyard the unfruitful branch is cast forth and withered and burned, so in the kingdom of Christ. The five stages of destruction are noteworthy. There is first the severance of all connection with the kingdom. Then gradually any remaining likeness to spiritual life disappears and they become open apostates. In the third place there is the gathering together of like spirits, the confederacies of Satan into which such rejected branches enter, which are bundles of tares already prepared for the great burning. Men or angels (Matt. xiii.) gather them and cast them into the fire, and they are burned. We may find even in this life a fulfilment of the burning; but the fulfilment reaches into eternity, where both soul and body shall be cast into hell fire. That is a terrible warning to which we should all take heed.

II. *Abiding in Christ Expounded.* (Vers. 7-10.)—Having seen the consequences of abiding or not abiding, it now appears the more important that we should understand the nature of that abiding. It is here defined.

(1) *My words in you.* (Ver. 7.)—This is the first feature of abiding in Christ. His word is to be in us, and allowed to bear its legitimate fruit. If His word is in us, His prayer, the prayer He taught His disciples, etc., will be in us, we shall catch its spirit, and all we ask will be such as He can consistently answer.

Father glorified.—No prayer alone, but all the other results of the indwelling word, shall appear, and we shall bear much fruit and the Father shall be glorified (verse 8). The most acceptable offering to God, that in which He glories most, and that which will most manifest His glory, is a heart full of His own likeness. "Let your light so shine, . . . may glorify your Father which is in heaven" (Matt. v. 16).

My disciples. (Ver. 8.)—Let us raise this thought to the level of the preceding! "Ye shall as well as glorify your Father, be disciples worthy of being called Mine if ye bear much fruit." That is the highest ideal any one can entertain. It is the completion of discipleship.

(2) *In My love.* (Ver. 9.)—This is the essential element that binds the Saviour and His people. This is the blood of the vine. It is the first germ of life in us, and it is the last ripe fruit—to love as the Father and Son love each other.

The love that Christ has to us, and that we have to Him and to one another, flow back and find their root in the love of the Father. To continue in that love is to abide in Him.

(3) *A test of love.* (Ver. 10.)—The sole abiding principle of the life of Christ is the love of the Father. He fully obeyed and therefore fully abides. So if we fully obey we shall fully abide; but if we obey not, we love not and the truth is not in us.

(4) *Joy.* (Ver. 11.)—This is connected with the preceding. Jesus abiding in the Father's love, has fullness of joy, the sacred bliss of loving communion with the Father.

If we abide in that love we shall have joy and our fullness must be the result of entire union with Him.

III. *Not Servants, but Friends.* (Vers. 12-16.)—That love we are to have to him (verse 9) embraces love to each other, and we are to love each other as He has loved us. The extent of that love is unto death. There have been cases in which men have died for each other (Rom. v. 7). That is what Jesus did, and we are to be classed amongst His friends for whom He died if we obey his commandments. But did not Jesus die for enemies? Yes, but Jesus calls sinners, and enemies whom He desires to save, friends (Chap. x. 12, 15, 16.) The disciples henceforth to be called friends, because of the relation in which they are to stand to Him. The Spirit is to bring to their remembrance and open the truth and admit them into an unrestrained and confidential communion, that is the essence of friendship.

Yet, even in this chapter (verse 20) they are again called servants. They are not to cease to be or be called servants, but it is to be a glorified service—a servitude promoted to the position of friendship.

Chosen. (Ver. 16.)—Their friendship differs from human friendships, in that they did not choose Him as a pupil does a teacher—but he chose them, ordained them, (planted them) that they should bear fruit (in their hearts) that would remain (eternally), and one of these fruits would be that type of prayer that would always be answered.

PRACTICAL SUGGESTIONS.

1. All about Christ is true, real, abiding and satisfying.
2. Give up dependence upon anything else for success, for we can do nothing apart from Christ.
3. The word is the medium of union, energy and fruit.
4. Are we the friends of Christ? Are we friendly?

The *Sunday Magazine* for September, just published, has an illustrated article on "Bells," in which complimentary mention is made of the many chimes of bells sent out from the Clinton H. Meneely foundry in Troy, N. Y. The same magazine has a description of the new St. Thomas Church, Mamaroneck, N. Y., and of the chime, sent out by the company as the gift of Hicks Arnold of New York, memorial of Henrietta Constable. Nearly every chime furnished is in the form of personal or memorial gifts.

Sparkles.

AN old woman was heard this morning informing a neighbour that last night's storm frightened her so that she "shook like an ashan."

LAUGH and grow fat—yes, that's good. But how about the poor fellow too utterly mean to laugh? A thoroughly mean man cannot laugh.

ADVICE TO MEN.

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

Two little girls, busily studying French, came to a difference respecting the gender of *ceur*. The coachman entering the room, they said: "John, is it *le ceur* or *la ceur*?" John: "I always says liquor."

FOR Cholera, Cholera Morbus and Cholera Infantum, as well as all summer Complaints of a similar nature, the PAIN-KILLER acts with WONDERFUL RAPIDITY, and NEVER FAILS when taken at the commencement of an attack, and often cures after every other remedy has failed.

THAT abrupt and discourteous monosyllable, "Thanks," got a Roland for its Oliver the other day. Madam dropped her card-case, and a brisk little newsboy picked it up for her. "Thanks!" said she. "Welks," said he, and bolted.

JAMES PYLE'S PEARLINE is acknowledged to be the best preparation in use for laundry purposes. It enables the washer to cleanse the clothes without wearing them out with rubbing or pounding.

TOMMY (who has just received a severe scolding): "Am I really so bad, mamma?" Mamma; "Yes, Tommy, you are a very bad boy." Tommy (reflectively): "Well, anyway, mamma, I think you ought to be real glad I aint twins."

THE most successful Hair preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturer, 105 Yonge Street, Toronto, Canada.

"WHAT is that big iron thing full of holes?" asked Laura. "Locomotive boiler," said Tom. Laura looked thoughtful. After a moment's silence she asked: "Why do they boil locomotives?" Tom looked amazed. "To make them tender," he said slowly.

IT NEVER FAILS.—Dr. Fowler's Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach or any form of Summer Complaints Relief is almost instantaneous; a few doses cure when other remedies fail.

"MATTIE, Mattie," called an Omaha dame to her daughter, "I do wish you would play something besides Wagner, I am so sick of it." "I am not at the piano, ma," responded the daughter from an adjoining room. "Then who is it?" "Nurse and baby."

A PLEASING DUTY.—"I feel it my duty to say," writes John Borton, of Desert, P. O., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

OFFICE Boy: "Here is an old woodcut hasn't been used yet." Morning paper editor: "What is it; man or woman?" "It's a man; old Spriggs, the cure-all doctor. Mebby it'll do for Ruble's man in blue." "No; old Spriggs is alive yet and might sue for damages. Call it the Marquis of Salisbury."

"Now, Mr. Johnston, you are well up in mythology." "Yes, sir, that's where you can always find me." "We have all sorts of muses—the muse of poetry, the muse of dancing, and so on. Now, I want to ask, for the information of all present, whether there is any muse of darkness—of night?" "Well, Mr. Hendricks, mythologically speaking, there is not. Categorically speaking the night is full of mews."

Horsford's Acid Phosphate.

Beware of Imitations

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.



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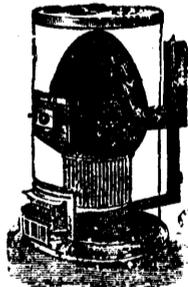
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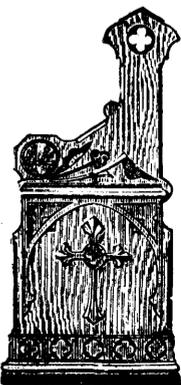
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Miscellaneous.

A COUPLE from the humbler walks of life came before a justice of the peace to be married, when, the ceremony being over, the bride began to weep copiously. "What's the matter?" asked the new husband. "I never told you that I don't know how to cook," sobbed the bride. "Don't fret. I'll not have anything for you to cook. I'm a poet."

SURVIVAL OF THE FITTEST.

For some time past the question of purity in baking powder has formed quite a feature of newspaper discussions, and eminent doctors of philosophy have given their opinions as to the ingredients which compose many of the articles sold under that name. The investigations have narrowed down to the limit which awards the Royal Baking the palm of purity, and several of the most distinguished scientists have testified to their conviction that no extraneous or deleterious matter enters into its composition. The Royal Baking Powder Company have achieved a world-wide reputation for the success which has marked their preparation of cream of tartar for baking purposes. It is indisputably shown that they have eliminated all elements of tartrate of lime, alum or other impurities, and present to the public a healthful and chemically pure article. Such widely-known chemists as Henry Morton, E. G. Love, H. A. Mott, Wm. McMurtrie and others have verified its superiority over other manufactures, and testified, through practical experience, to its excellence. It is well for families to observe the fact that it costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the one "absolutely pure" baking powder made.

A GENTLEMAN entered a telegraph office: "I beg pardon, but as I was coming along this afternoon I saw myriads of flies settled on your wires. Can you suggest any explanation of the phenomena?" "About what time was it, sir?" "About four o'clock." "Ah! That accounts for it; that's the time I send the quotation for sugar and honey."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y.

MRS. GILFLORY: "I think it's a shame I have to ride around in that old coupe when Mrs. Spredaegle is always getting something new in the shape of a vehicle." Mr. Gilflory: "Why, my love, I guess she hasn't a new equipage, has she?" Mrs. Gilflory: "Of course she has; I heard her say at her party the other evening that her husband had given her a *carte blanche*." Mr. Gilflory: "It's one of those basket phaetons, I guess."

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Russia

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RAMBAUD'S is doubtless the best history of Russia in any language. Russian history begins almost in myth, proceeds into a wilderness of conflicting traditions, and emerges into a clear light only in comparatively recent times. It is studded with imposing personalities and darkened by hideous crimes; striking events make it dramatic, the sufferings of a great people lend it pathos; the unrest of the present hour and the uncertain outlook for to-morrow invest it with deep interest. M. Rambaud puts the reader's mind fully in train to consider the situation of the hour.—*Literary World*, Boston.

THE PERIOD covered is from the earliest times to 1877. It is more interesting as told by M. Rambaud than any romance. It is a cloth of gold studded with diamonds, not of moral brilliance but of intellectual vigor and fascinating personality. Ivan the Terrible, Peter the Great, Mazeppa, Catherine, Nicholas, and other monarchs of iron will and broad ambition relieve the monotony of war, and the Mazeppa of Byron comes in as a charming episode. The high civilization attained without the adoption of a civilized form of government, leaves no room for surprise at the strength of Nihilism.—*Inter-Ocean*, Chicago, Ill.

THE HISTORY of Russia now published is the most satisfactory history of that country ever brought before English readers. The history of the rise of this wonderful nation is remarkable. Its power of absorption and diffusion is phenomenal. "The World," said Napoleon once, "will one day be ruled by the Slav and Teuton races." The prophecy is under fulfilment. How the Russian Slavs expanded from small districts about

the Upper Dvina and Dneiper and the Volga and the Oka until they dominate one-sixth the territorial surface of the globe, containing a population of 103,000,000, is most admirably told by Rambaud. The work is well supplied with maps, and well indexed.—*Pioneer Press*, St. Paul, Minn.

RUSSIAN history is full of cruelty, oppression, tyranny, and all sorts of crime, with few peaceful passages to note the advance of civilization. This very fact makes it dramatic and full of stirring incidents, and those who crave this kind of reading, or who desire to know the history of Russia for its own sake, will find M. Rambaud's volumes well suited to their needs. He has taken vast pains to make his history both full and accurate; his style is nervous and forcible, and he gives a graphic picture of the bloody centuries through which the Russian Empire rose. His book lifts to a great extent the veil of mystery that hangs over the origin and growth of Russia.—*Inquirer*, Philadelphia

NO STUDENT of history and no observer of public events can afford to be ignorant of Russia—that Polar Bear which stretches one huge paw toward Constantinople and the other toward India—that "muffled destiny" of whose future no one knows save that it is to be great and must affect to a remarkable extent the condition of well-nigh the entire human race. No more weighty matter of debate exists among the nations than that which constitutes the "Eastern Question," and of this question the White Czar, representing territorially the greatest nation on earth and one of the strongest, most ambitious, shrewdest, far-seeing, and persistent, is the central figure. What is the best HISTORY OF RUSSIA in the English language? Undoubtedly that of M. Alfred Rambaud.—*Morning Star*, Boston.

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KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 14, at half-past ten a.m.
ORANGEVILLE.—In the Presbyterian Church, Orangeville, on Tuesday, September 14, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.
ROCK LAKE.—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, September 21, at half-past ten a.m.
HURON.—In Exeter, on Tuesday, September 14, at half-past ten a.m.
PARIS.—St. George, September 14, ten a.m. Session Records called for.
MAITLAND.—At Wingham, on Tuesday, September 21, at one p.m.
BROCKVILLE.—At Prescott, on Tuesday, September 14.
SAUGEEN.—In Mount Forest, on Tuesday, September 21, at ten a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, September 14, at half-past two p.m.
WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.
BRANDON.—In Portage la Prairie, on Tuesday, September 21.
QUEBEC.—In Sherbrooke, on Tuesday, September 21, at eight p.m.
BRUCE.—At Port Elgin, on Tuesday, September 14, at four o'clock p.m.
BARRIE.—At Barrie, on Tuesday, September 28, at eleven a.m.
MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Monday, October 4, at three p.m.
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