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A NICE DESSERT.—A wholesome dish for dessert is made by soaking half a pint of tapioca all night in a little more than half a pint of cold water. Put a thick layer of canned peaches in the bottom of a pudding dish, leaving out the syrup; sprinkle sugar over the peaches, and then put into the oven to become hot; add half a pint of the peach syrup to the tapioca, half a teaspoonful of sugar, and as much water as is needed to thin the tapioca; let this boil until it is perfectly clear, then pour over the peaches and bake for half an hour. When cold, serve with sugar and cream.

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SPONGE CAKE.—Take four eggs, with their weight of pounded sugar and the weight of three in flour. Wet the sugar with an egg-cup of boiling water, then add the eggs and beat well for twenty minutes; then add the flour, stirring gently round. Flavour with ten drops of lemon or almonds; put in a well-buttered mould and bake one hour in a pretty quick oven. The bowl that you boil it in must be placed in another half-full of boiling water. Be sure it is boiling, and don't beat after the flour is added.

A STRANGE DISEASE.—There is scarcely a symptom belonging to chronic complaints but that is common to the poor dyspeptic, and he often feels as if he had every disease in the catalogue. Burdock Blood Bitters cures the worst form of Chronic Dyspepsia.

HOTCHPOTCH.—Take two pounds to four pounds of the neck and scrag of mutton, remove the fat, and cut in fair-sized pieces. Add two ounces of pearl barley (washed) and some salt. Place this in about three quarts of cold water, and let it simmer. The principal ingredients in hotchpotch differing from mutton broth are green peas and any other vegetables you have. Old peas require longer cooking, and must be added to the soup accordingly. Carrots cut up, turnips, onions, parsley, and some cabbage should be added. Let all gently simmer for three hours, and not strain or remove any of the contents.

GOOD WHITENASH.—A valued exchange gives us the following: Good whitewash will not rub off. Slake one-half bushel unslaked lime with boiling water, keeping it covered during the process. Strain it and add a peck of salt, dissolved in warm water; three pounds of ground rice, put in boiling water and boiled to a paste; one-half pound powdered Spanish whiting, and a pound of clear glue, dissolved in warm water. Mix these well together and let the mixture stand for several days. Keep the wash thus prepared in a kettle, and when used put it on as hot as possible with painters' or whitewashers' brushes.

FOR CRAMP AND PAIN IN THE STOMACH.—Take a teaspoonful of Perry Davis' Pain-Killer in hot sweetened water every half hour until relieved, bathing the stomach and bowels freely with the medicine at the same time. It never fails.

BAKED EGGS.—Butter muffin rings and lay them on a tin or dish, having the bottom buttered. Break the eggs carefully and put one into each muffin ring, sprinkle salt and pepper and put a bit of butter on the top of each and then bake them in a moderately hot oven until the whites are set. They are more delicate than fried eggs, and can be served on toast or otherwise. If it is not convenient to use muffin rings, the eggs must be broken into the buttered dish with great care, so that the yolks will not be disturbed and too many must not be crowded in at once. When done, separate them with a knife and lift them into a platter with a pancake turner, or they can be served in the dish in which they were baked.

THE CHOLERA.—Possibly the Cholera may not reach our locality this season. Nevertheless, we should take every precaution against it. Dr. Fowler's Extract of Wild Strawberry is a sure cure for Cholera Morbus, Colic, Cramp, Diarrhoea and Dysentery.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.
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"Which made me delirious!
"From agony!!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
"Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!

"When my wife heard a neighbour tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.
11/52

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I poked at him, but he was so earnest I was induced to use them again.

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"Can be made the picture of health!
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None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with 'Hop' or 'Hops' in their name.

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- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of uretreat?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
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- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

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BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JULY 8th, 1885.

No. 28.

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Notes of the Week.

A CLEAR case of how easily the beer and light wine theory of temperance can be practically upset is thus referred to by the *Montreal Witness*: If the sages of the Senate wish to know why people who have any practical knowledge of human nature do not wish beer and wine taken out of the Scott Act, they would find fifteen hundred reasons in the number of people who came home last Sunday from St. Helen's Island drunk. On that island nothing is allowed to be sold but what is called weiss beer. That is excepted because its makers have the impudence to say, and the authorities the imbecility to believe or to pretend to believe, that it is a temperance drink. The Scott Act forbids all alcoholic drinks whatsoever, and till that is enforced the licensed drunkard makers will find an easy way of legally accomplishing their mission. What a pandemonium St. Helen's Island is getting to be on Sundays under its present management! On that day it seems to be given over to villainess, and the one cause of the whole mischief is strong drink.

THE acquittal of the highly-excitabile lady who fired a shot at the New York dynamite braggart may be accordant with poetic justice; but it affords one more illustration of how easily juries are swayed by sentimental considerations. Crack-brained enthusiasts may be excused if they conclude from this and similar decisions in the United States courts of justice that under cover of a political mission and a suspicion of insanity they may fire at or stab any one against whom they have a grudge, gain notoriety and escape punishment for their crimes provided their lawyer obtains a jury amenable to sentiment. It is true that the heroine of the O'Donovan-Rossa comedy has spent some time in prison previous to the trial and that the harm inflicted on her victim was not serious, but at the same time strict justice and a due regard for human life did not require her unconditional discharge. The feeling of regret is certainly not deep because Yselt Dudley was acquitted. Even the dynamiters will consider themselves compensated by the gratuitous advertising the incident has yielded them. To maintain respect for justice, however, its administration should be consistent and impartial.

IN Carlyle's History of the French Revolution there is a graphic little picture of the sinking of the *Vengeur*. The crew fought with gallant determination, but the vessel, with the tricolour at the mast-head, went to the bottom. After going down like dauntless heroes, who would die rather than yield, the crew, we are informed, safely escaped in English boats. In later editions of the work the Chelsea sage explained that subsequent research had convinced him that the crew of the *Vengeur* had not perished as was dramatically represented, so he corrected his picture by the addition of the explanatory sentence. It was represented the other week that Dr. Sunderland, of Washington, President Cleveland's minister, had refused to preach because Fred Douglass, the distinguished champion of the coloured people, had gone to his church. Vigorous and telling were the comments on Dr. Sunderland's illiberality. They were sound and just, on the supposition that the incident on which they were based had occurred, but it turns out, on the word of Fred Douglass himself, that the report is absolutely base-

less. Righteous indignation is all very well, but it should be directed against mendacious fabrications, not founded upon them.

ON the subject of presentations to ministers a correspondent of the *Christian Leader* writes: I cannot overlook the fact that ministers, particularly those with small stipends, may, through circumstances over which they have no control, be reduced to such an impecunious condition as to necessitate supplementary aid in some shape. With the greater number of presentations, however, I have little sympathy, because the pastors who get them are in many cases neither the most needful nor the most deserving. In my experience as a newspaper reporter some curious incidents connected with presentations have come to my knowledge. Some years ago I happened to be present at a church soiree where a presentation was made to the minister. A purse supposed to contain twenty-eight sovereigns was handed to the rev. gentleman, for which he made a suitable reply. Afterwards, however, it was found that the purse contained only a few coppers and a receipt for £28, the golden coins having been abstracted by a shop-keeper connected with the congregation who took an active part in getting up the presentation, and with whom the minister had been running an account. This stroke of sharp practice proved most disastrous to the church. It had the effect indeed of breaking up the congregation.

OF late several dignitaries of the Roman Catholic Church have spoken out strongly in favour of the better observance of the Christian Sabbath. The council at Baltimore gave important testimony concerning the right of the people to enjoy the rest and religious privileges of the sacred day. It is to be regretted that in connection with recent services there has been at least a practical deviation from the sound position recently assumed by leading prelates of the Romish Church. Whether the Sabbath is the day best fitted for the laying of the corner-stone of a new church is a matter with which we have no concern, they have to decide that for themselves. As concerns themselves Protestants have a decided opinion on this matter and their practice corresponds with it. Parading the streets with bands of music certainly disturbs the quiet of the Day of Rest and such was the case on a recent Sabbath in this city in connection with laying the foundation stone of a new church. The same occurred on a larger scale at the opening services of the new Cathedral in London. Special trains were run on most of the railways leading into the city, and a large procession with bands of music paraded the streets. By Protestants generally this is considered inconsistent with the sacredness of the Sabbath day.

DESPITE recent aberrations, New York judges have in several instances given decisions indicating that the reign of laxity is coming to a close. The audacious and designing schemer need no longer count on the influence of friends and money and a dexterous use of legal technicality to save him from the just punishment due to dishonesty. The conclusion of the trial of James D. Fish, who, in complicity with Ferdinand Ward, wrecked the bank of which he was president, has given much satisfaction to honest men. His lawyers endeavoured to get the conviction set aside or at least modified; but the judge declared that so far as the question of guilt or innocence is concerned, there is no distinction between a loan in bad faith for the purpose of defrauding the bank, and an application of money with like intent in a form other than that of a loan. A loan of the money of a bank by the president of the bank in bad faith, is no loan in the sense of the law; it is simply a fraud. The extreme penalty is ten years in the State Prison, and this was the sentence imposed by Judge Benedict. In giving sentence, the latter said to Fish: "A more shameful or more lawless abuse of the powers of a president of a national bank can scarcely be mentioned. It is proper, therefore, in order that a fitting punishment may be meted out to you, and in order that others may be deterred from committing similar offences, that the ex-

treme penalty of the law shall be pronounced on you. A merciful consideration of your age forbids a cumulative sentence." Mr. Fish is now sixty-four years old, and if he receives the usual allowance for good behaviour, his term of imprisonment will be six years and eight months. This righteous verdict and sentence helps to clear the air very much.

THE Rev. Principal King, of Manitoba College, Winnipeg, occupied his former pulpit in St. James Square on Sabbath week. On reading an intimation which had been put into his hands, calling, on the part of the Woman's Foreign Missionary Association, for supplies of clothing for the Mis-ta-was-sis Indians, Dr. King said it was gratifying to know that, partly as a result of the recent troubles, a much greater interest was being felt in the spiritual welfare of the Indians of the North West, and that steps were being taken to have the work of the Presbyterian Church among them more vigorously prosecuted. The Government also might be expected to discharge its treaty obligations more faithfully than it has been doing in the way of providing schools for the bands of treaty Indians. It was a matter of great thankfulness that so far as known no Indians who had come under the influence of the Protestant Churches have taken part in the rebellion. And when he said Protestant, he must not be understood as implying that the Indians under Roman Catholic influence had acted otherwise, for his acquaintance with the facts did not warrant him in making any statement regarding the part taken by the bands among whom Roman Catholic missionaries were at work. He might say, however, that he was in possession of no evidence by which that Church could be held responsible for the troubles which had brought so many homes both in the East and in the North-West irreparable loss, and with his present light he doubted whether any such evidence could be produced. It was undeniable that the Roman Catholic priesthood had suffered in connection with the troubles to a degree beyond the ministry of any other Church. It was our duty to do all the good we can, but mutual recrimination would do no good.

AT the annual reunion of the London Presbytery of the English Presbyterian Church held in the lower room of Exeter Hall, Dr. Oswald Dykes discussed the relation of the Church to the masses about to be entrusted with political power by the passing of the Franchise Bill. There were, he said, those who preserved their self-respect and who scorned to accept either private or public charity. And there were those who, devoid of shame, would take help from any source. That distinction was a broad and real one. The one was a disgrace to our civilization; the other maintained the dignity and honour of our country, and included the great bulk of the industrial classes of England. The work of our Church had been, he thought, too exclusively directed to the inferior class, and he was not sure that the right machinery was at work to reach the self-respecting artisan. He could not be bribed or missioned into accepting Christianity. He was of opinion that a very small percentage of them yielded any homage to the Church of Christ; some placed it as low as two, but it did not exceed more than ten per cent. It was a most serious question, but it must be faced. Their power in the State made it of the utmost importance that they should think aright regarding Christianity. Dr. Dykes did not think mission halls would do the work. It was the Church itself that should go and present the truth, meeting them in a frank, generous way, showing them the reasonableness of the Gospel of Christ. The man who could undertake the work was not to be found every day; but it was well worth waiting for him, and he would be worthy of ample support when found. To have a real working man's church would be a moral backbone to these people. They were now remarkable for their workmanship, their intellect and their character. "I want to get at them, and we ought to get at them," said Dr. Dykes, and much responsive feeling; "we want to go to them as messengers from Him who is their Lord and ours."

Our Contributors.

TOO MANY COLLEGES.

BY KNOXIAN.

Who can consistently raise or keep up this cry? Not one man who helped to form the Union of 1875. Not one man who was a member of the London Assembly and helped to found a sixth college two years ago. Strike out the names of those who without a word of complaint brought five colleges into the united Church ten years ago and the names of those who established a sixth college only two years ago, and the number of men who can, with any respectable degree of consistency, cry: "Too many colleges," becomes rather small. The number is a good deal smaller than the cry.

In 1871 a union wave struck the Presbyterianism of this Dominion. It was a good wave and, gathering force as it rolled, it soon carried everything before it. There was union in the air. The sentiment that prevailed was union sentiment. Nearly every minister in the Church got on that wave. A good many of them took good care that both the Church and the world knew they were up there. If a man stood in front of that wave he was in danger of being drowned ecclesiastically. Whatever views he might hold about *bapto* and *baptizo* he was sure to be immersed. That wave brought in five colleges. Did the brethren who were cheering and singing "Hest be the tie that binds" in that wave know they were bringing so many colleges into the united Church? Certainly they did. Did they stop for a little in the midst of the union negotiations and say to the Church and to each other: "Now we are going to have too many colleges in this united Church, let us consolidate them and then tate?" Not they. A few men, notably Dr. Reid, held that view but there was no use in pushing it. The wave was overwhelming. The union party carried everything before it. They said these things could be more easily settled after marriage. Most people who have some experience in marrying know that delicate questions are more easily settled before marriage. Now it is scarcely the correct thing for men who not only deliberately but enthusiastically brought these colleges into the Union to keep crying out: "Too many colleges," "Too many colleges!" Why didn't you raise that cry ten years ago? Why didn't you support the few wise men who took that position in 1874? There was a union wave in 1874-75. There is a too-many-colleges wave now. A man should not straddle both. The union wave brought in the colleges.

Two years ago the General Assembly established a sixth college. The deed was done with delightful unanimity. Not one voice was raised against it—not one. Half-a-dozen members rose and eulogized the gentleman who was appointed principal, but not one member said anything in opposition to the establishment of the college. One gentleman ventured to hint in almost hated breath that such matters should be sent down to Presbyteries, but the Assembly went on and established a sixth college in less than sixty minutes. Were there too many colleges when the Church had five? Then why establish a sixth? The position of the man who sat in the Assembly two years ago and helped to establish a sixth college while he believed we had already too many is exactly like that of the Plymouth Brother who says there are too many sects and then proceeds to remedy the evil by establishing another, and that the narrowest, most bitter and most exclusive of all. There may, perhaps, be too many colleges, but a good many gentlemen who take that position should revise their right to take or hold it.

But supposing we say nothing about the past or the right of any one to cry. "Too many colleges," and look the question: "Why not consolidate?" squarely in the face. A flood of light may be thrown on the question by asking one or two others; and by the way the light that comes from the following sources was not thrown on the matter by any members of the late Assembly. "Why not consolidate the colleges?" asks some brother. Why not consolidate a large number of our mission stations? Everybody who knows anything about it knows that a considerable number of our mission stations might be united with advantage to the Church. In many groups four mission stations might be made three, three two and two one. Have we not a good many mission stations within a reason-

able distance of self-sustaining congregations? Why not consolidate? Simply because it cannot be done. The Presbytery cannot do it. The Home Mission Committee cannot do it. When our people get organization and supply on a certain spot they stick to the spot or die. Now if it is so difficult to unite two mission stations, it does seem the very climax of absurdity to talk about the ease with which two colleges might be consolidated.

But this is not all. Is it not notorious that we have two congregations within a few yards of each other in many localities where one would meet all the requirements of the Church? Why don't Presbyteries consolidate these congregations? It would be the easiest thing in the world to find Presbyteries moving in favour of college consolidation that have congregations within their own bounds that ought to be united. Why don't they begin consolidation at home? The reply no doubt would be that they know certain congregations ought to be united but they cannot unite them. Exactly. And yet the very men who confess they cannot unite two struggling village congregations see no difficulty in uniting two colleges! The number of congregations that have united as a result of the Unions of '61 and '75 might almost be counted on one's fingers. Some of these that did unite split again and some that remained together have had a good deal of friction. The fact is, uniting organized bodies is one of the most difficult things in the world, and uniting organized bodies of Presbyterians seems almost an impossibility. It is easy to speak about union but when you come to arrange details the difficulties suddenly become insuperable. Some of these colleges may be united some day, but not until a good many of us die. A man enjoying fair health and doing as his masters wish cannot reasonably be asked to die, simply that he may gratify the friends of consolidation. That would be too much of a sacrifice to make to please even as good a man as John Charlton, M.P.

It may be urged that the people want consolidation, just ask those among them who might easily unite with some other congregation or mission station to consolidate at home and see what they will say about it. Anyway the colleges only cost the people 18 cents per annum or less than one third of a cent per Sabbath. That is the burden they groan under. Just fancy a stalwart Presbyterian walking to Church on Sabbath morning and saying to himself: "These colleges must be consolidated. I can stand it no longer—they cost me one-third of a cent every Sabbath."

A DEFENCE OF PRESBYTERIANISM

BY REV. D. FYLESON, ST. ANDREWS, QUEBEC.

I have read with interest and pleasure, although not with entire agreement, the articles of the Rev. O. J. Booth of St. Catharines, in reply to those of the Rev. R. Wallace, on Presbyterianism, and as no rejoinder has yet appeared in your columns, and Mr. Booth's friendly challenges remain unanswered, I beg to offer a few observations, that the case may not appear to go by default.

THE FIRST CHALLENGE

is to answer the question: If the Presbyterian system is that of the Apostles, how came the whole Church suddenly to renounce it for Episcopacy without one protesting voice?

The answer to this is, that the change was not "sudden," but gradual and slow. Episcopacy is not found in the New Testament. It is scarcely discernable in the sub-Apostolic age, but later on it appears more distinctly, till in the third century it is in full blow. This is not a mere Presbyterian prejudice, nor a careless assertion. The same conclusion is deliberately come to, as is well known, by learned scholars of the Episcopal Church, who have deeply studied the subject. To quote only two out of many that might be given, Dr. Jacob, in his Ecclesiastical Polity of the New Testament, says that "the Episcopate in the modern acceptation of the term, and as a distinct clerical order, does not appear in the New Testament, but was gradually introduced and extended throughout the Church at a later period." Again, the most learned prelate on the English Bench, Dr. Lightfoot, Bishop of Durham, admits that at the close of the Apostolic age traces of the Episcopate are "few and indistinct." But a more complete reply to this question will be found in the answer to

THE SECOND CHALLENGE,

which is: "To point to a single Church, say in the first 1,500 years after Christ, that had any other government than the Episcopal—that is, the three-fold order of the ministry, Bishops, Priests (or Presbyters) and Deacons. It is quite easy to name several. The Church at Ephesus is one.

EPHESUS.

When Paul on his memorable last journey to Jerusalem came to Miletus, being unable to visit Ephesus, he sent for the Elders of the Church in that city, and gave them a most solemn charge. "Take heed," said he, "to yourselves and to all the flock, over the which the Holy Ghost hath made you overseers (lit. bishops), to feed the Church of God which He hath purchased with His own blood. For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch," etc. Here plainly the Presbyters, or Elders, are the rulers of the Church, and the whole responsibility is laid on them to guard the flock against both heresies and ungodliness, as being the overseers or bishops. There is no appearance of a diocesan Bishop; and this, we know, puzzled Irenaeus, in whose time such functionaries had become general.

PHILIPPI.

Two or three years after this the Apostle wrote his Epistle to the Philippian Church, which is addressed "to all the saints which are at Philippi, with the bishops and deacons." Here likewise there are only the two "lower orders," and no hint of any hierarchical Bishop.

PONTUS, ETC.

Again, there was a multitude of churches "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," who had Presbyters over them, but apparently no Bishop; for the Apostle Peter, writing to them, exhorts the Elders among them, but makes no reference to any superior office-bearers. This would be difficult to account for if such officers existed; for, as their responsibilities and dangers would be greater than those of the ordinary Presbyters, would they not require a special word of encouragement and advice? But no such word is given. We infer (we do not assume, but reasonably infer) that those Churches had no diocesan Bishops.

CORINTH.

We have another example in the next age of a Church without a Bishop, viz.: in the city of Corinth. Clement of Rome, writing in the name of his own Church, reproves the Corinthians for the contentions and jealousies that had arisen amongst them, and had resulted in their removing from office the Presbyters or the Church, who had honourably discharged their duties. He further exhorts them to be subject to the Presbyters and to submit to chastisement for their faults. Surely, if there had been a Bishop over them he would have been appealed to. Or, if wanting such an officer, their organization as a Church had been imperfect, we might have expected some reference to their need of that which would be regarded as a remedy for the disorders that prevailed. Such reference being absent, we infer the absence of a Bishop.

Perhaps it has not been proved that these Churches had no diocesan Bishop. It is proverbially difficult to prove a negative. But if the challenger can prove that they had, or if he can show that our inference is unwarrantable, we shall yield the point.

Our brethren of the Episcopal Church would probably say that all this is beside the point, because the Apostles themselves were the Bishops of the Churches. This explanation, obvious as it is to them, does not seem to have occurred to Irenaeus in the case of Ephesus, although he lived so much nearer the Apostle's time; and it would not, at any rate, apply to Corinth. When the Epistle of Clement was written these faithful servants of the Lord all rested from their labours. Even the Beloved Disciple had probably ceased to "tarry" in this world. It is, however, the contention of our friends that there was a continuance of the Apostles, or a succession, in the form of Bishops, and Mr. Booth maintains that as the Episcopal Church has three orders, viz.: Bishops, Priests, and Deacons, so the New Testament Church had Apostles, Presbyters, and Deacons, and that the Bishops are the

SUCCESSORS OF THE APOSTLES.

If so, the Apostles were Bishops of a very different

type from their successors. They had, for instance, very extensive dioceses. Paul's diocese must have contained the provinces from Galatia to Italy inclusive; for on the hypothesis in question we cannot suppose that he would have sent Epistles to Churches that were under the rule of another Apostle-Bishop.

Peter, in like manner, had a diocese that extended over the greater part of Asia Minor, but it either coincided in part with St. Paul's, for he too addresses the Churches in Galatia and Asia, or he was intruding into his brother Bishop's territory. It may be alleged that St. Peter, as the Apostle of the Circumcision, had Episcopal charge of all the Jewish Christians, and that therefore he was guilty of no interference with the duties and prerogatives of Paul. But in that case what are we to think of St. James, who is said to have been the Bishop of Jerusalem, and who yet addresses his Epistle "to the Twelve Tribes scattered abroad," meaning, of course, the Christian Jews throughout the world? This seems an intrusion into Peter's diocese. And so we may say of the author of the Epistle to the Hebrews, unless he was St. Peter himself, which no one supposes.

THE APOSTLES.

These things are mentioned to show that the Apostles did not occupy a position at all resembling that of modern Bishops. Mr. Booth says: "We do not quarrel about names, we are concerned with things." But the names are different we cannot help thinking because the things are different. The early Bishops did not call themselves Apostles because they were not Apostles, nor successors of the Apostles. This high claim was not put forward till the time of Cyprian, when both doctrine and ritual had deviated very far from the primitive simplicity. The fact is that the office of the Apostles was special and temporary, like that of Moses and that of the Prophets. They were not chosen by men, but by the Lord Himself. They were sent to preach the Gospel throughout the world, to lay the foundations of the Church, and to give it its laws and its constitution. They were appointed to be eye-witnesses of Christ as risen from the dead. They had power to work miracles, and to impart spiritual gifts. They were inspired by the Holy Ghost to declare infallibly the truth of God; and without all of these qualifications no man could be an Apostle. (Acts i. 22-24; viii. 17; xix. 6; Cor. ix. 1; 2 Cor. xii. 12; John xvi. 13-14; Eph. ii. 20.) They did their work; they passed away; and their gifts and their peculiar duties passed away with them. They needed no successors, and if they had any, history has failed to record them.

FORCES WORKING TOWARDS A TRUER AND RICHER THEOLOGY.

Another force working in this direction is that which was just named in a former paper—the now generally-received doctrine pertaining to the immanence of God (God in nature in man—not outside or *extra-mundane*). Proceeding on this principle of exposition we may expect to stumble on truths hitherto but partially noticed, if not altogether unrecognized. See how this principle will tell upon the relation of God to the world to man. If this principle be true, then He is no longer a dim and distant Deity, sitting on a solitary throne far away from the homes of men, a stranger to their sympathies and an avenger of their sins. On the contrary He is very near to us, *not very far from any one of us*. The great and good Spirit that is leading the Church into all truth—that is in every movement in nature and in every holy aspiration in man's heart—is with us always, holding communion with all true hearts as the ocean is in communion with all the streams of the world. This is what is called the immanence of God—is God dwelling in and flowing through all nature, mental and material. Formerly it was the custom to think of God as being outside the world, and of His rule as being one of His reigning in some far-away region—far away from this world and all that concerns humanity. This idea—the *extra-mundane* idea—prevailed, notably in the Western Church, till within a century ago. You find it in the writings of Tertullian, Cyprian, Augustine, even in Calvin; but by-and-bye a protest was raised against this representation; and strangely enough it came not through the high priests of the faith, but the high priests of literature. "I can no longer be satisfied with the orthodox conception of a God outside of the world," was the utterance of Lessing in his day; similar were the utterances of Hegel; Goethe, Coleridge

and our own Wordsworth, whose lines on this point are striking:

—And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky; and in the mind of man
A motion and a Spirit that impels
All thinking things, all objects of our thoughts,
And rolls through all things.

Hear now the utterances of the Master: I am the True Vine and My Father is the Husbandman . . . He that abideth in Me and I in him, the same bringeth forth much fruit . . . If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you. . . . He that hath My Commandments, he it is that loveth Me and he that loveth Me shall be loved of My Father, and I shall love him, and shall manifest Myself to him.

This brings God very near, makes our communion with Him direct—not through means alone, but independent of means, but all the stronger and safer *with the means, the Word, the symbols and Sacraments*. Without these we might become mystics. This is a great advance on the old Theology; and the fruit that it bears is the richest we know. It has lifted the curse from nature and given a new meaning to all its movements, to every flower that blooms and star that shines. It has lent a sanctity to man and awakened a deep interest in all that concerns him in his passage through the world. Who does not see this interest breaking out in many forms in missions for the heathen, efforts to extinguish slavery, remove intemperance, lift up the poor, etc. The fact that the Church is Christ's body—that He is still incarnated in humanity—dwelling in His people and they in Him, and that they are beginning to realize this—His nearness—His immanence—cannot but work great changes in the world, and no wonder, for, as Professor Allen, of Cambridge, says: "When the doctrine of the Incarnation is received in its fulness, and God and humanity are seen in its light to be joined by an indissoluble tie

when God is conceived as present, actively engaged in the redemptive forces of human life, not merely superintending them from a distance—then does the world become sacred, because the abode of indwelling Deity, and all days become holy." Plainly the purpose of God is that all time is yet to be consecrated to one grand end—that all business, politics and pursuits are yet to be purified—and that all men are yet to be brought into His Church. What we do see in these respects sacred days righteousness worked out amid the high places of stormy temptation and men living a divine life even where Satan's seat is—are only earnest of what the Holy Spirit holds in reserve for the world. The Church may imply an elect few, but only in order that through them all may come to a saving knowledge of the truth. The Church's calling becomes complete when we all come to the perfect man, unto the measure of the stature of the fulness of Christ.

Proceeding on this principle of exposition there is hardly a doctrine that will not be illuminated—a difficulty that will not be smoothed. Take, e.g., the doctrine of election, that has just been named, and keeping in view Christ as a centre working in nature and through nature; keeping in view the fact that the Church is His body—His temple—that the great fact of His Incarnation is continuous—and that God is in Christ reconciling the world to Himself; keeping in view His reign, His great merits and the far-reaching effects of His Death, we may be led to conclude that the last word has not yet been spoken on that subject. Election is popularly understood to be God's sovereign selection of certain persons to enjoy the benefits of redemption—to the exclusion of all others. "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only; the rest of mankind . . . God has been pleased to ordain to dishonour and wrath for their sins to the praise of His glorious justice" (Confession iii. 6, 7.)

But following in the line indicated we come upon traces that would lead us to a larger interpretation, to the hope that the elect are chosen not to a monopoly of privilege but rather to a position of leadership—leadership in a great army. May they not be the inner circle of the great white-robed throng—the fruit and flower of the redeemed? Israel was a chosen nation. The generation of the apostles' day was a

chosen generation—chosen to lead the van. The disciples that waited on our Lord's ministry, and all the noble army of the martyrs that followed in their train, were called and chosen—called and chosen to be lights in the world—founders of Churches—pioneers in Christ's service—light bearers in the darkness like David Livingstone in Africa, or Patrick Hamilton in Scotland, lifting up his voice while the slow fire of green wood was consuming his limbs, and saying: *Oh Lord, how long will gross darkness cover the people?* Such were the first fruits of a great harvest. First fruits, indeed, is the very figure the Apostle Paul uses in speaking of this doctrine, Rom. xi. *If the first fruits be holy the lump will be holy.* The first fruits were elected to a place of honour and they were accepted by the priest on the day of consecration. They were holy, but so also with all the sheaves that were to ripen on the thousand harvest fields throughout the land. So with those distinguished saints that were called to high service in the apostles' day. The first fruits of Achaia—the first fruits of Hawaii, Madagascar, Formosa, Blantyre—may be spoken of in the same way. They are God's elect ones whom He has called from darkness to light who are to be to the praise of His Grace in the ages that are to come. Again, the elect are described as the root while those that follow are the branches. The one figure—*first fruits*—gives to the elect a representative character; the other—the root—makes them the founders of our Churches—the springs of light and life that continue to bless the world long after they have passed away to that higher circle of renown reserved for distinguished servants. In short, this doctrine of election at which so many stumble, and around which our standards have drawn the sharp lines of a hard and unrelenting dogmatism, both in the way of selection and reprobation, is not to be regarded as having assumed its final form. This is certainly the contention of such writers as Bruce, of Glasgow, N. Smith, of New Haven, Conn., and Fairbairn who (Fairbairn), has earned the right to speak on this point. Proceeding in the same line, and working from the same centre—in that ampler and clearer light which we get in this way—God's Church will be guided into the full orb of truth, into something like a truer and fuller interpretation of those texts and truths bearing on this great question. Dr. Fairbairn in his "City of God" strikes the true note here when he says: "What we need is a system (of Theology) as constructive, comprehensive and sublime as Calvinism, but more generous—an interpretation of the universe through our higher idea of God. Men cannot live in these days by a faith which touches them only at a few points. They need a faith that embraces and penetrates their spirits—a faith that will bring perfect peace and enable them to feel in harmony with ultimate and universal truth." Christ in His work, wide as humanity—Christ in His everlasting reign, including even the region of Hades, of which He holds the key, is the sum and substance of the Word—the root of a redeemed race—the interpretation of the Father; and all those eternal decrees and dark mysteries over which so many anxious students ponder are to be read in this light. This is not altogether a new principle of interpretation, but it is a principle that is now being better understood than in former days. It is a principle that is full of promise and one that is making its way through the Church, though not into the formulated creed of the Church. The result is that the great ideas of God and Redemption are held up in the pulpit in a purer light, and they are beginning to tell upon the sermons, the prayers, the hymns, the literature of the Church, and before long they will work down into the doctrinal statements of the Church and give to them their appropriate colour and complexion. ONWARD AND UPWARD.

THE NORTH-WEST.

MR. EDITOR,—The letter from Mr. Grey on the above subject in a recent issue does not do justice to the Presbyterians in that Province. I happen to be personally acquainted with a large number there, and I am of the opinion that he only speaks for himself individually, and his remarks regarding a prominent Presbyterian minister call for a reply. To one unacquainted with the past history of Canada, Mr. Grey's remarks are certainly misleading. He asserts that: "Laying the guilt of this unnatural rebellion at the door of the Roman Catholic Church is in our belief to be without evidence or any foundation

whatever." Now, what are the facts? Louis Riel, the leader of the rebellion, is a Roman Catholic; his lieutenant and advisers besides his followers are Roman Catholics; those who invited him from Montana were of the same sect. I would inform your correspondent that the *Telegram* of this city has taken the very same stand on this question as the prominent Toronto minister and they have ample reasons to justify them in their course. Look at the persecutions the Protestants have had to endure in Quebec. Let him recollect what the venerable Father Chiniquy has suffered from the Roman Catholics of Quebec. It is a well known fact that in that Province if a Roman Catholic turns Protestant his life is frequently in danger. To use a modern phrase, his former co-religionists endeavour to boycott him. All this is done in a free country. The Roman Catholic priests of Manitoba by the great influx of emigrants and Protestant missionaries are now fast losing their influence on the Indians and Half-breeds, and if they can retain their power by retarding the settlement of the Province they will not hesitate as to the means used to accomplish it. Look at unhappy Ireland, what have the Roman Catholic priests done there to suppress crime and agrarian outrages? They have on the contrary in numerous instances encouraged the law breakers. I have myself in this Sabbath-keeping city seen the priests on a Sabbath afternoon leading their pupils in games of football, etc. To my mind those who do not keep the Fourth Commandment are not apt to observe the other commandments.

And now a word regarding the Brandon overture anent the ordination of laymen to qualify them to perform the sacred duties of the holy ministry, which hestates: "If carried out will perpetrate a monstrous travesty of religion and bring our Church into general contempt." This is somewhat severe language, but not so severe as the terms applied to our forefathers. I infer from his remarks that the present settlers in the North-West have a higher regard for the sacred calling of the ministry than our forefathers. I confess that when I first read his remarks in this connection I thought that I must be mistaken. The present position of Ontario speaks for itself and what the early settlers did in bringing it to its present standing. The Gospel was preached in log cabins, not always by *bona fide* ministers but by godly elders, and the settlers were glad and grateful for such an opportunity. They believed in the promise: "Where two or three are met together in My name, there am I in their midst to bless them, and to do them good." Dr. Chalmers said that his most successful city missionaries were laymen, and Dr. Guthrie spoke in the highest terms of their aid. Who will ever forget the services of Bunyan who, after all, was only a tinker, and of John Pounds, the cobbler, and founder of Ragged Schools? Toplady, author of "Rock of Ages," was converted by a layman, and the greatest of living evangelists of the present day is but a layman—I need hardly mention his name, one that is known wherever the English languages is spoken,—Dwight L. Moody, a man without any of the advantages of a literary or theological education, yet hundreds of talented ministers with M.A. and D.D. to their name listen with profit and pleasure to his expositions of the Scriptures. The Church requires more than ever the services of laymen, and it is a noteworthy fact that the most prosperous and living congregations are those which have the greatest number of lay workers.

JAMES KNOWLES, JUNR.

Toronto, June, 1885.

ALL MISSION - FRANCE.

The following is an extract from a letter received by the Rev. Dr. Reid from the Rev. W. W. Newell, of the McAll Mission, whom many may have heard last autumn:

Since my visit to Canada I have felt more and more that it would be well could Canada have some definite work in France, something which will not too greatly overtax the already heavy responsibilities of the Church in Canada; and yet some work so important and hopeful that you would be incited to enlarged effort. Nor was the occasion long to wait. In fact the call was already sounded, the need already pressing. At the last meeting of our Directors before I left Paris for America last August, we received a letter from Pasteur Molines, of Montpellier, urging upon us to undertake mission work in the cities of Montpellier, Beziers, and Cette. These are all important cities in the South of

France, Cette being a port on the shore of the Mediterranean.

It is an old Protestant ground. The character of the people disposes them toward the Gospel. Whatever has been undertaken in this district has been richly blessed. The Pasteur promised to do all in his power to help in the work, assured us of the co-operation of his young men and young women, pledged himself to raise full one-half the money necessary for the work could we send one missionary to give himself to this work.

It was the summer season. We were threatened with a deficit at the close of our year. We were obliged to respond that however we were touched by the hopefulness and urgency of this call we dare not so enlarge our work.

I assure you that this gave to me great pain. Hundreds of thousands within reach of the Gospel in three cities of France, one a sea-port with its peculiar population; an evangelistic pasteur ready to lend his aid of money, influence and strength; only \$700 needed for such a vast work. Yet for lack of this \$700 we must deny to them this salvation. All through my journey I grieved over this. Then on my return came a second and more urgent appeal. This was again refused.

Now comes another, more urgent and promising to assume greater responsibilities themselves, should we but find some means of helping them. I could not bear to refuse again. Mr. McAll was greatly distressed. This land of the Huguenots refused the Gospel when it promised such glorious results for so small a sum. Three cities evangelized! The whole cost to our Mission only about \$700! It is without exception the most hopeful call for the least outlay that has ever come in the history of the McAll Mission.

What was to be done? The Directors looked the question over and over and said: "We must not deny such a call. And yet we feel that we must." Then I said: "Brethren, God has not repeated such a call three times without making some way of answer. I hope that I see a way toward that answer." Then I told them of the interest in Canada—in Toronto, in Montreal, in Hamilton, in Kingston. And I have asked permission to write to you and ask if Canada would not respond to this wonderful opening.

And so, dear Dr. Reid, you see where we are led to look to you to-day with eager hope that the many friends in Canada will not find this too great a responsibility, and that this most promising work shall be yours.

I shall write at once to Montreal, Hamilton, and Kingston, and also to one or two others at Toronto. I do with all my heart hope that you can help us to say "Yes"; and that with God's blessing thousands may be brought to the knowledge of Christ through your efforts.

The Lord bless the response, making it to abound over the needed sum, and bringing with it a blessing eternal to this vast district of France, and returning unto you and other consecrated ones a superabounding wealth of grace.

The following amounts have been received by Miss Caven, 238 Victoria Street, Treasurer of the Association formed in Toronto, who will be glad to receive any further contributions: Mrs. Fairbairn, Peterborough, per Miss Reid, \$1; Charles Street Presbyterian Sabbath School, Toronto, \$10; Friends in Central Presbyterian Church, Toronto, per Mrs. Creelman, \$8.

INTEMPERANCE is one of the most destructive and deadly sins of the time. It is not, however, the only one. There is another, no less deadly, doing its terrible work, blighting the individual and the family and weakening the State. Delicacy and right feeling prevent the same plainness of speech as is used in depicting the ravages caused by drunkenness. Mr. Spurgeon has been calling attention recently to the widespread immorality existing in England. Recent disclosures give point and force to his terrible indictment. Like all other evils, this, if unchecked, spreads with fatal rapidity. Of the reality of this evil there is no room for doubt. The recent establishment of the White Cross Guilds is designed to check its advance and to save the young from becoming its victims. It would be deeply deplored if purity of feeling and virtuous living were supposed to be of little moment, and immorality come to be regarded as a matter of indifference. Mr. Spurgeon has done well in calling attention to the magnitude and enormity of the evil.

Mission Notes.

DR. JESSUP estimates that twenty years ago not twenty females out of the 2,000,000 population of Syria could read; now 7,149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.

LAST month the Rev. Dr. Stewart reported that educationally our great missionary institution of Lovedale, Kaffraria, had never stood better, judging by the results of the official inspection. These results have now reached us, as confirmed by Dr. Dale, the head of the Education Department, Cape Town. They place Lovedale, to the surprise even of its own able staff, at the head of such schools as those in King William's Town, Grahamstown, Bedford, Port Elizabeth, and elsewhere. The Kaffir, in fact, under the Lovedale teaching, has so far outrun the European.

SINCE the close of 1884 the Rev. Narayan Sheshadri has been privileged to receive into the Church of Christ by baptism more than twenty persons, fourteen of these being adults. In his next missionary tour towards the city of Paithan, in the native State of Haidarabad, he expects to admit about a hundred who are under training for baptism. Last year the number of adults baptized at Jalna and Bethel was fifty-one, and the number in full communion at Bethel was 532. "This," he adds, "only increases our responsibilities. They will begin to ask us to send them teachers and evangelists, and we seem to get more and more stunted with respect to both means and men." The congregations and friends that agreed to help Mr. Sheshadri's special work, without trenching on the association subscriptions to the central fund, will, with the whole Church, thank God for these spiritual results.

WHAT had been the result of mission work in India? Three and a-half years ago a census was taken of Protestant missions in order to see exactly what progress was being made, and that showed that in India alone, at the end of 1881, the native Christian Protestant community numbered 417,372; of whom 113,315 were communicants, 461 native ordained ministers, and 2,488 lay preachers or catechists. The most remarkable and encouraging part disclosed by that census was the decennial rate of progress during the last three decades. The rate of progress from 1851 to 1861 was about 53 per cent.; from 1861 to 1871 it rose to 61 per cent.; from 1871 to 1881, to 86 per cent. He should like to know how many churches in this highly favoured land could show an increase in their numbers of 86 per cent. during the last ten years. These native Christians represented every class among the Hindus—from the proud Brahmin to the despised Pariah.

AT the annual meeting of the London Missionary Society, the Rev. Maurice Phillips, Salem, South India, said: A short time before returning home he was asked by two head men of a village to go and preach in their temple, and when the priest objected they simply said to him: "You go away; we are going to hear the missionary preach. If you don't want to hear him, you can go away. The time has gone past when men of your sort shall tell us what we shall do." And the man had to go. He found that wherever he went he was received kindly, and his message was attentively listened to; but a great deal of this was due to personal influence. Those whom he had taught as children had now grown up into men and women, and they always welcomed him when he went to visit them. He believed that if he could multiply himself into one thousand there would be no lack of hearers in that district. He had laboured alone in that large district during the greatest part of the last twenty-three years, and would say, "Send us help, send us men to preach the Gospel, but don't send any sort of man—keep your 'any sort of man' at home to preach in your own tongue—send us men of faith, men of consecration, men full of the Holy Ghost, on whom the mantle of the ancient prophets had fallen."

THE New England Conservatory of Music, Boston, Mass., which enjoys the distinction of being the oldest in America and the largest and best equipped in the world, attracted to its halls last year 1,970 students from fifty-five States, Territories, Provinces and foreign countries, and having added to its corps of teachers Signor Augustus Rotoli, voice teacher, of Rome, Herr Carl Facien, of Stuttgart, piano teacher, Signor Leandro Campanari, violinist, Professor W. J. Rolfe, of Cambridge, and others, it ought to receive for the coming year a still larger patronage.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE SOUL'S PRAYER.

Oh Lord I withhold not from us any good
Nor ought of ill;
No crowning joys of summer,
No winter in our spring;
For all alike are good, being Thine,
So all must be good for us too.
And which is best Thou Lord alone dost know.
The joy we long for, granted, to I becomes
A couch on which our soul takes selfish ease;
The sorrow that we shrink from, guides
Our wandering feet to higher fields
And nobler aims. The stair
That, ever ascending, leadeth up to heaven,
Is never trod by those whose life is only joy,
Therefore, O Man of Sorrow, choose that we
Whether in joy or gloom may closely follow Thee.

K. D.B.

ANOTHER WONDERFUL HYMN AND ITS AUTHORESS.

BY THE REV. D. MORRISON, M.A., OWEN SOUND.

NEARER, MY GOD, TO THEE.

This hymn is a little more than thirty years old; but there are few that have reached such a degree of popularity in the Church, and have met with such favour on the part of hymnologists and book compilers. Certainly it is not a new hymn to the younger generation, for they have been familiar with it from childhood; but to those of us who can look back over half a century it is, and we can all remember the charm which it awakened when it first broke upon our ear. Its power was at once recognized as voicing the best aspirations and the deepest experience of every true heart; and though deficient in evangelical sentiment and somewhat highly coloured—at least for dull, prosaic minds—at once took its place as a popular hymn and will likely hold it for many years to come. Its chief fault, as it seems to me, is that of countenancing the vulgar idea of local distance between God and the soul—as if the Great Spirit, in whom we live and move and have our being, were a mountain or a star, or some great power living away in dim and distant abstraction from all His creatures, thousands and thousands of miles away into the infinite profound—whereas God is not very far away from any of us, and is, indeed, in communion with all true hearts, as the ocean is with all the streamlets of the world. The hymn has faults as everything human has; but when we take into consideration its excellencies: its simplicity, tenderness, directness, the charm of its versification and the still greater charm of the music to which it is set, and, above all, its highly devotional character, it is not wonderful that, in spite of its faults, it should be one of the most popular in the language.

The authoress is Sarah Flowers Adams, a daughter of an eccentric but excellent man, who was also a *litterateur* of no mean name, and one who ably conducted the *Cambridge Intelligencer* for many years. Mr. Murray, of the *Star*, is my authority for saying that in 1841 she published a dramatic poem entitled, "Vivia Perpetua," and that she died in 1848. Her works were collected and published under the title, "Adoration, Aspiration and Belief," and among these the hymn under consideration. The precise circumstances in which it originated will probably never be known; but from the fact that the gifted authoress speaks of her *stony griefs* being transmuted into a Bethel, and a melancholy tenor running through all the lines, we judge that probably it took its rise in affliction—that it came into being under the pressure of some heavy stroke that had darkened her sky and all the promises of the Gospel. It is under such circumstances that the believer turns yet more earnestly to Christ, turns to Him as really as morning flowers, dripping with dew, turn to the rising sun, and says:

"Nearer, my God, to Thee."

Such language, "Nearer, my God, to Thee," may be thought by some too high, too ethereal for common minds, and the whole set down as overdrawn; but this will not be the case with him who has felt the plague of his own heart, the need of a stronger arm than one of flesh—one who knows how to hold communion with God when all is dark, and has tasted the strange, sweet joy which comes from reconciliation. God is near! How do you know God is near? is the language of a hard materialistic philosophy. Perhaps the best answer is to say: How do the trees know when spring comes? How do the flowers know when the sun rises? How does the instrument know when the hand of the master is laid on it? It knows; it responds. Even so the soul feels the presence of the Divine Spirit—the force of His truth that sweeps over its strings, the warmth of His love that is shed abroad in the heart, the cheering, sanctifying light vouchsafed to its faith and understanding.

It was not in the lifetime of Miss Adams that this hymn was published. That was the doing of another. That took place some time after her death, probably about 1850, when her pen had been laid aside, when

her hand had lost its cunning, and the fair young spirit that inspired it had taken its departure to join in the choir of the blessed. She was content to write the hymn and place it (shall I say?) in her album where it slumbered for years, slumbered till God in His providence brought it forth from its hiding place, and now the whole land is filled with the fragrance.

I had prepared a Latin translation of it after the model of the mediæval hymns, but having seen one in the *Presbyterian* lately, by Mr. M. G., Brantford, which I like better, I would ask you to accept of it instead, and republish it in connection with this article. The English version is so well known that it is not necessary to present it also.

I.
Propior, Deus, Te!
Propior Te!
Etsi gravis crux sit
Quæ exallat me,
Semper carmen erit,
Propior, Deus, Te!
Propior Te!

II.
Etsi, velut errans,
Occaso sole,
Supra me tenebre,
Lectus lapis;
Et in somniis sim
Propior, Deus, Te!
Propior Te!

III.
Hic viam dirigas
Gratus ad cælum;
Omnia Tu mittis,
Gratiâ data;
Me allecturi angeli,
Propior, Deus, Te!
Propior Te!

IV.
Tum mane cogitans
Laudes canam;
Ex mucore discens,
Bethel struam;
Ut sim doloribus
Propior, Deus, Te!
Propior Te!

V.
Aut si ala letante,
Cælus findo,
Omne sidus supra,
Sursum volo;
Semper carmen erit,
Propior, Deus, Te!
Propior Te!

EXPOSITORY BIBLE READINGS FOR COTTAGE PRAYER MEETINGS AND SOCIAL GATHERINGS.

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

The Christian Soldier's Armour.—Eph. vi. 12-18.

TRUTH.

The loose, flowing robes of the Orientals are gathered together and held fast, so as not to entangle the feet, by the girdle. The girdle binds up the body and makes it compact, so that a man can handle himself with ease. It imparts also a sense of strength. What the girdle does for the physical frame the Word of God does for the spiritual nature. Compare 1 Kings xviii. 46, 2 Kings iv. 29 and 1 Peter i. 13. It, therefore, fits one for the service of God. Girded with truth we stand ready for the journey and the warfare of life. We are ready to go out to do what God wills, as were the Hebrews when they had feasted on the paschal lamb, and stood with girded loins and staves in hand waiting the word of command. (Exodus xii. 11.) Let us see, then, the purposes the truth serves for the Christian soldier, by its revelation of principles and precepts.

I. *It makes him wise.*—Ps. cxix. 98, 130; 2 Tim. iii. 15; Ps. xix. 7; Rom. xvi. 19.

II. *It makes him holy.*—1 Peter i. 22; John xvii. 17; John viii. 32; Ps. cxix. 1.

III. *It makes him strong.*—Eccles. vii. 19; 1 John ii. 14; Col. i. 10, 11; Ephes. vi. 10.

IV. *It makes him patient.*—Rom. xv. 4; Ps. cxix. 81, 83; Heb. x. 36; James v. 7, 11; 1 Peter i. 13.

V. *It enlarges his life.*—Ps. cxix. 50, 93; Prov. xiii. 14; Ps. xviii. 19-21; John vii. 17.

VI. *It comforts him.*—Ps. cxix. 143; 1 Cor. xiv. 31; Ps. cxix. 50, 53; 2 Cor. xiii. 11.

We have, in respect to all this, reason for praise, in that God reveals the truth abundantly to His saints (Jer. xxxiii. 6); and reason for unceasing prayer, in that God offers the Spirit, who guides into all truth, to those who ask for Him (John xvi. 13 and Luke xi. 13).

THERE was sound, though unintended, philosophy in the misreading of the old negro preacher who sang, "Judge not the Lord by feeble saints." And yet this is precisely what the great majority of unconverted men are foolishly doing.

THE BLESSED WORD.

I have heard some express the thought that perhaps the things of God might lose their freshness by our familiarity with them. I think the reverse will turn out to be the case, if the familiarity be that of a sanctified heart. In other things familiarity may breed contempt, but in the things of God familiarity breeds adoration. The man who does not read the Bible much is the man who has a scant esteem for it; but he that studies it both day and night is the very man who will be impressed by its infinitude of meaning till he be ready to cry with Jerome: "I adore the infinity of Scripture." He that prays most loves prayers most, and he that in sincerity is most occupied with the praises of God is the person who wishes that he could praise God day and night without ceasing.

You may drink at other wells till you are no longer thirsty, but, strange to say, this all-quenching water nevertheless produces a much deeper thirst after its own self. He that eats of the "bread of heaven" shall hunger for no other, but shall grow ravenous for this. His capacity for feeding upon it shall be increased by that which he has fed upon, and whereas, at first, the crumbs from under the table might have satisfied him when he knows himself to be a child, he wishes for everything that is set upon the table.

Oh, what a blessing it is to get right deep down into God's Word, for that Word is ever new and the source of new thoughts in those who feed upon it! This is the book of "yesterday, to-day and forever." The book, though many of its verses were written thousands of years ago, is new as if it were only written yesterday. From the mouth of God the promises come at this moment full of life, and freshness and power. Come to it; it is all yours, every acre of this blessed land of Canaan is yours, and will yield you corn and wine and oil. There is not a star in the great firmament of Scripture but shines for you—not a text in all this mighty treasury of God but you may take it, and spend it, and live upon the produce thereof. You shall be anointed with fresh oil. God Himself is with you and He is ever full. God Himself is with you and He is ever living. God Himself is with you and He is ever fresh, and He shall refresh your spirit. . . . Come and eat the new corn of the land and drink the new wine of the kingdom, and the Lord make you glad in His house of prayer for Jesus' sake. Amen. C. H. Spurgeon.

ACQUAINTED WITH THE AUTHOR.

An agnostic, on learning that a distinguished and intelligent lady was a believer in the Holy Scriptures, professed to be surprised, and asked her, "Do you believe the Bible?"

"Most certainly I do," was the reply.

"Why do you believe it?" he inquired again.

"Because I am acquainted with the Author."

This was her testimony, and all his talk about the unknown and the unknowable went for nothing in view of the calm confidence born of her personal acquaintance with God.

NEEDLESS FEARS.

The Saviour said to His disciples, "Be not afraid." There is no reason to fear anything but the displeasure of God. Fears often stand in the way of successful effort. Such fears are unreasonable, provided we are doing the will of God. God's will is infinitely wise. Wise action is the condition of success. Let a man ask counsel of God, let him seek to do the will of God in all things, and he will secure such a measure of success as God sees best for him. With this he ought to be content. His heavenly Father's will is better for him than would be the attainment of his own desires.

Perhaps the pestilence is abroad in the land; may he not reasonably fear lest he should become a victim? Can he help being afraid? Yes; the hairs of his head are numbered. He has nothing to do but duty. When doing his duty, he is just where God would have him to be. A man cannot be safer than when he is where God would have him to be, and is doing what God would have him to do.

Death stares him in the face; may he not be afraid of the "king of terrors"? No, for Christ says that He and His Father will take up their abode with those who love Him. They will not take their departure as death approaches. "I will never leave thee nor forsake thee." "Fear not, for I am with thee; be not dismayed, for I am thy God."

Perfect love casteth out fear. We are under obligation to love God with all the heart. When we are cultivating love, we are guarding against fear. When we are in right relations to God, we have no right to fear anything but His displeasure.

The impenitent man has every reason to fear. God, though waiting to be a friend of the penitent, will not clear the guilty. Justice and judgment are the habitation of His throne. There is no promise in the Bible for the impenitent. There remaineth a fearful looking for of judgment.

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TORONTO, WEDNESDAY, JULY 8, 1885.

A PARAGRAPH in a recent article was so expressed as to convey the impression that the Rev. A. Finlay, the efficient Superintendent of Missions in Muskoka, had retired from a portion of that field, and that his labours were restricted to Algoma and Parry Sound. This, however, is not the case; he is still in charge of the entire field.

ERRONEOUS reports of the proceedings of the General Assembly stated that recent proposals to publish a children's monthly paper had been sanctioned by the Supreme Court. The following extract from the Assembly Minutes will show that such were unfounded. "It was moved by Rev. W. D. Armstrong, seconded by Rev. D. McLeod, of Priceville, that the first recommendation, in terms following: 'That the Assembly should at once take such steps as would secure to the children of our Church a *Record*, or other monthly periodical, for the purpose specified in the last section of the report, be adopted. It was moved in amendment by Rev. G. M. Milligan, seconded by Mr. Johnston, that this recommendation be not adopted. A vote being taken the amendment was carried, and the Assembly decided that said recommendation be not adopted.' In moving the amendment Mr. Milligan stated that such publications as *The Sabbath School Presbyterian*, *Golden Hours*, and *Early Days* had for years been issued for the use of our Sabbath schools. He thought that it was desirable to utilize the publications already existing.

THE intelligence of the writers who raise the annual wail about elders not being allowed to take a sufficiently prominent part in the business of the General Assembly may be estimated by the fact that one of them thinks the alleged difficulty may be removed by an increase of the lay representation. This critic evidently does not know that the number of elders is equal to the number of ministers in every court of the Church except sessions, and that in sessions there is an average of about six elders to each minister. Owing to the presence of theological professors there may be a few more ministers in the Assembly, and in some of the Synods, than elders, but everybody knows that as a rule the number is exactly equal. If the number of elders in any given Assembly is not within eight or ten of being as large as the number of ministers, the reason is because the elders did not attend. We are quite sure that the elders of the Church don't like being championed by one who does not know that the lay and clerical representation in a Presbyterian church court are equal in numbers. Indeed, we are absolutely certain that not one in a hundred of them wish to have such questions discussed. They are quite as able to take care of themselves as ministers are, and the attempt to patronize them by such discussions is an insult to every elder in the Church.

IN his speech in the Free Church Assembly on Presbyterian visitation, Principal Rainy stated that it was a good thing for them all to be inspected occasionally, and that theological professors need inspection quite as much as pastors. The Assembly applauded that statement quite vigorously. Of course Presbyterian visitation of a college is out of the question. Theological colleges are not under the jurisdiction of any Presbytery. But might it not be a good thing if a Committee of Assembly visited each of our colleges occasionally for a few days, and in a friendly way inspected the working of the institution? We are quite certain the professors and tutors would be glad to

have such visits occasionally. There should be no feeling of coldness between the Assembly and any of its colleges. There is not a college in the Church that was not brought into it by the Assembly. The professors are doing the Church's work and doing it often in the face of many difficulties. Any step that will promote and increase good feeling between the Supreme Court and our divinity halls is a step in the right direction. If the attempt at consolidation fails, as fail it most likely will, the next best thing is to do all in our power to help on our colleges as they now stand. Why should not the feeling towards our colleges be just as friendly as the feeling towards Home and Foreign Mission work?

THERE is a report from the North-West to the effect that Col. Oumet imprisoned several Protestant members of the 65th Battalion because on a recent Sabbath they refused to attend divine service in a Roman Catholic church. It seems almost incredible that an officer of a city battalion, a leading member of the Quebec Bar, and a member of the House of Commons, should be guilty of such an outrage. Mr. Charlton asked the Minister of Militia the other day in the House of Commons if he knew the facts, but that functionary replied that he did not, but had telegraphed for them. The militia regulations on this point are as clear as words can make them. No Volunteer can be compelled to attend a church other than his own. If Col. Oumet committed the act with which he is charged he should be invited to give up his commission at once. His sword should be taken from him forthwith. If he sinned it was not a sin of ignorance, because it is simply impossible that a gentleman who is a colonel, a lawyer, and a member of Parliament did not know the militia regulations on the point in question. Col. Oumet, however, like every other public servant, should be held innocent until proved guilty. One of the alleged offenders was, it is said, a Presbyterian, and refused to attend a Roman Catholic service on conscientious grounds. The public must know all the facts about this matter, and know them as soon as possible.

IT is difficult at this distance to form an accurate estimate of the situation; but if we may judge from the newspaper reports the Irish Presbyterian Church had a narrow escape from disruption on the organ question. A party of anti-organ members did leave the Assembly and held a meeting in another place. Just how long they would have remained away and what they would have done had a deputation not gone to them with an olive leaf, it is quite impossible to say. The difficulty might have ended in a mere lovers quarrel or it might possibly have ended in a permanent split. The compromise agreed upon was that the anti-organ party should record their protest and that the whole question should be laid on the shelf for a year, liberty being continued to congregations that desire to use the instrument to do so. Calmer counsels may prevail a year hence. However the matter may be disposed of finally, the verdict of almost universal Christendom is that a disruption is too high a price to pay for instrumental music. The party in favour of the instrument would lose more than they would gain by their victory. On the other hand, the party that go out would soon find that they too are losers. All experience goes to show that mere opposition to instrumental music is not a basis on which a denomination or a congregation can be successfully founded. The basis is too narrow and it becomes narrower every year. Quite frequently the families of anti-organ men are in favour of instrumental music.

LIBERTY OF CONSCIENCE VIOLATED.

STRICT discipline is essential to military efficiency. Respect for discipline can only be maintained when it is enforced in a spirit of fairness and in full accordance with the code. There is nothing more fatal to the maintenance of discipline than the exercise of arbitrary self-will on the part of those in command. When military despotism is found to be in direct violation of the Army Regulations then a direct premium is offered for insubordination and mutiny. The commanding officer who takes it upon himself to trample under foot the Regulations according to which he is to exercise his command, demonstrates his unfitness for the position he occupies. Interference with the religious conviction of volunteers is simply intolerable.

A glaring case of military arbitrariness is reported

from the North-West. A Montreal regiment under command of a French-Canadian M.P. is largely composed of Roman Catholics. Among the volunteers, however, are some Protestants. On Corpus Christi day a company of the regiment was told off for church parade to be present at the Corpus Christi celebration. A private declined to take his place in the ranks because he claimed his privilege as a Protestant to be exempted from such duty. Then the commanding officer, in accordance with the regulations, complied with the volunteer's request? Not at all. When told by the young man that he had made a promise to the minister to attend the Presbyterian Church that day he was sharply reprimanded for making such a promise without first consulting his superior officer. Other five volunteers then claimed exemption from church parade whereupon three of them were assigned extra duty, and three placed under arrest in the guard-room, one of them being put on bread and water for eight days. The volunteer who undertakes the defence of his country at the risk of his life and who has to undergo constant hardships while on active service had a right not only to his religious convictions but to their free exercise so long as they do not interfere with his duty. This right is guaranteed to every private in Her Majesty's service. Full particulars of the occurrence have not yet been received, but it may be fairly concluded that if the facts are as stated no possible explanation can justify the punishment of volunteers who followed the dictates of conscience in refusing to comply with an unwarrantable order.

The affair has been made a subject of inquiry in the House of Commons. Both the Premier and Minister of Militia admitted that if the facts were as represented the action of the commanding officer was an outrage. Strong expressions and disavowals, however, are not sufficient to meet the gravity of the outrage. There is no desire for retaliation; but if a young Presbyterian volunteer was sentenced to eight days in the guard-room, for declining to obey a command given in express violation both of the spirit and letter of the Regulations, is it right that the officer who gave that command should be let off without a full investigation of his conduct?

It is a curious coincidence that when the matter was brought to the attention of the House of Commons the Leader of the Opposition inquired whether an order had been given excluding Roman Catholic priests from visiting prisoners at Regina. It is noticeable that this error was promptly acknowledged and as promptly remedied. In forbidding access to those awaiting trial at Regina the Premier never contemplated the exclusion of the spiritual advisers of the prisoners. When it was discovered that such a construction was put upon the order the telegraph was at once employed to correct the mistake. Readers of the morning papers cannot avoid contrasting the alacrity in the one case and the ungracious reply to questions addressed to the Minister of Militia relating to the action of the officer in command of the Sixty-fifth Battalion. All that is wanted is fair play and no favour. In religious matters the Government has no right to grant favours to one denomination and impose disabilities upon another. In the eye of the State they are on an equality, and it must be clearly understood that the rights of conscience cannot be trampled upon by any military officer, whether he hold the position of corporal or even that of commander-in-chief. God alone is lord of the conscience.

THINGS WHICH SHOULD BE KNOWN AND PONDERED BY ALL.

THE opening pages of the Report of the Board of French Evangelization, presented to the late meeting of Assembly, contains information which should be known by all citizens of Canada. It was supplied, as stated by Principal MacVicar, by an eminent legal practitioner, and will be a surprise to not a few of our readers. We append the pages referred to:

In reporting to the General Assembly the work of the Board for the past year, it is deemed proper at the outset to direct special attention to the legal status of the Church of Rome in the Province of Quebec. The injurious spiritual and moral influence of its teachings are well known, but the facts regarding its establishment and growing power in this country are less clearly understood. It may be said, in a word, that Romanism, which is coming more and more to mean Ultramontanism, has in this Province all the strength and stability which can be derived from civil law, a powerful priesthood, enormous wealth, a vast array of thoroughly equipped ecclesiastical institutions, and the ready services and support of the Local Legislature. It is impossible to

state precisely, or even approximately, the resources of the Roman Catholic Church, which are drawn from the people to an oppressive extent by the exercise of legal and spiritual power. In proof of this, reference is made to the following points:

Tithes were first established in France by an ordinance of Charlemagne about the year 800, and continued to be exacted until 1789, when they were abolished under the Republic by a decree which provided that the Roman Catholic Clergy should be supported by a salary granted by the State. In the Province of Quebec, by the edict of May, 1679, the tithe was fixed at the twenty-sixth part of the yearly produce of the land, and of the increase of the stock led from the land. Subsequently, by decree of the Council of State, July 12th, 1707, the tithe or "dime" was fixed definitely at one twenty-sixth of grains only, to be harvested, threshed, winnowed and delivered at the priest's parsonage. On the conquest of the Province by Great Britain, in 1763, it was provided by the 27th Article of the Instrument of Cession that Roman Catholics should be obliged by the English Government to pay their priests the tithes and all the taxes they were used to pay under the Government of "his most Christian Majesty."

Accordingly, by Act of the British Parliament (14 Geo. 3, ch. 83), passed in 1774, this provision was ratified, and the clergy of the Roman Catholic Church were authorized to "hold, receive and enjoy their accustomed dues and rights, with respect to such persons only as should profess the said religion."

Thus the matter stands to this day, so that a priest has a direct action at law against members of his parish for the collection of tithes and church dues, and the people have no option in this respect.

Among other sources of ecclesiastical revenue, additional to the tithes, may be mentioned income from personal property, rents of improved real estate, ground rents, charges for prayers offered for souls in purgatory, and for church ceremonies at baptisms, marriages, and burials. A special tax is often levied in cities and towns, and sometimes in country places where the tithes are small and regarded as insufficient. There is no law to enforce such tax, but it is competent for the priest to refuse to say mass or perform some religious ceremony until it is paid. But the largest and most oppressive assessments are usually made in connection with the construction of churches, repairs, etc.

The legal power conferred upon the Romish hierarchy for these purposes is practically unlimited. In the Consolidated Statutes of Lower Canada, chap. 18, it is provided that on a petition being presented to the bishop of the diocese, by a majority of freeholders in any parish, for the construction of a church, chapel, or parsonage-house, he shall proceed to a final decree in the matter, according to the ecclesiastical law and the practice of the diocese. Where church extension is desired by the priesthood, no difficulty is usually experienced in procuring from the parishioners the necessary petition. Something more than gentle pressure can be brought to bear upon them through the confessional, and a threat of withholding the sacraments, which is equivalent to cutting off the only means of salvation and involving them in eternal ruin. The bishop determines the style and cost of the building to be erected. To meet this, a tax is levied upon the property of the faithful and collected, if need be, by legal process. The statute in this behalf has been repeatedly amended giving enlarged powers to fabricques to appropriate lands for cemetery and other church purposes. It is by the practical working of the provisions of this law that the spectacle is furnished in every part of the country of magnificent churches, parsonages, etc., surrounded by the cheap and shabby dwellings of an impoverished people.

Each bishop determines the charges for baptisms, funerals, masses, etc., for his own diocese, and therefore prices vary. The fees for funerals are made a matter of agreement between the parties concerned and the church authorities, and they are so arranged, especially in cases of extra masses, the use of large bells, decorations, etc., as to yield the clergy immense revenues.

Some idea may be formed of the annual income from this source in the parish of Montreal from the following scale of charges: For ringing the bells at baptism, when performed in the Church, \$28, that is, \$20 for the great bell and \$8 for the three smaller ones.

For funeral ceremonies in the Church of Notre Dame the prices range from \$300 to \$10, there being nine classes, graded according to their monetary value. \$300 command an elaborate service, embracing ringing of the great bell, and the ten smaller ones, high mass, with a full display of the sacred silver, vases, etc., gold embroidered ornaments for seven altars, a choir, 108 silver-plated candlesticks with candles, thirty-six choir boys, beadle and priests. The charges for funeral ceremonies in the Church of Notre Dame for a child under seven years of age are: first-class, \$35, second-class, \$20, third-class, \$10, fourth-class, \$5. We must add enormous amounts drawn for masses said for the repose of souls of deceased relatives, which are repeated year by year, as long as funds are forthcoming to pay for them. And so great is the demand for masses in the Province of Quebec that the priests, a large and ever-increasing army, as is well known, are unable to find time to say them all, and therefore employ as their assistants priests residing in France, who draw an income from Canada for performing this work. Usually, the board of trustees collects many of these dues and accounts for them to the parish priest, but frequently the priest collects them himself, giving an account to the trustees, and just now there is a struggle going on, which is in harmony with the spirit of the whole system, to take the management of the church temporalities entirely out of the hands of laymen. Recently, as the outcome of the celebrated Guibord case, the Parliament of Quebec passed an Act (39 Vic. chap. 19) to prevent all conflict between the civil and ecclesiastical authorities, respecting burials and Roman Catholic cemeteries, which is done by simply giving the Church absolute control in these matters.

Over and above the direct monetary assessments referred to there are other burdens laid upon the people which are to be taken into account. The second article of the Quebec Code of Civil Procedure provides for the observance of about

two weeks, annually, of special religious holidays, which is a serious inroad upon the earnings of working men, and an obstruction to the general course of business.

It is well known that the Church owns property, amounting in value to untold millions of dollars, all of which is exempt from taxation. She is constantly adding to her wealth, drawing revenues, as has been shown, from many sources, freely using the power of civil law to promote her own ends, controlling not only the Parliament of Quebec, but even the legislation of the Dominion by holding the balance of political power through her emissive votaries, and yet contributing nothing to the maintenance of the machinery of Government.

So far as the education of Romanists in the Province of Quebec is concerned it may be said to be wholly in the hands of ecclesiastics. It is thoroughly permeated, from the most elementary to the highest departments, by the spirit and principles of Ultramontanism. And the spacious nunneries, which receive so many of the daughters of Protestants, and in which thousands of pupils, in the hands of skillful nuns, are being moulded by the same power, are subject, as a rule, to no public inspection.

But why preface the record of our year's missionary work with these details? Because it is believed the information is needed by very many persons in Canada, and because in spite of all our efforts, and their undeniable success, the system which carries with it all the evils hinted at, and many others even more deplorable, is spreading and strengthening itself in every part of Quebec and beyond its limits.

As an instance of this, it may be mentioned that last month public meetings of the Protestants of the county of Megantic were held in Leeds, Iuverness, Kinross's Mills, and South Ireland, to take steps for the formation of a colony near Calgary, in the North-West Territory. Resolutions were passed declaring, among other things, that many English-speaking people had already left the county, that resident farmers were about to leave as soon as they could dispose of their property, and that this was due to the fact of the rapid increase of French Canadians within the last few years, rendering educational advantages and control unsatisfactory. A similar influx of this people is taking place in Eastern Ontario in the counties of Prescott and Osgooshy. They are aided in this movement for displacing Protestants by the Church which directs the work of colonization, whether carried on in name of special societies by means of lotteries, etc., or by the Government of Quebec.

This is a matter of the gravest significance to our whole Dominion in many ways and particularly from a religious point of view. It touches municipal and educational interests, and is designed to affect most deeply the spiritual life of our people, for as stated in last year's report, there is an unmistakable growth of idolatry among certain classes of the French people. The old fanaticism while not as wide spread is as deep and intense as ever. Romanism does not change. Ultramontanism cherish the dream that the French nationality is to remain wholly Roman Catholic and to rule this Dominion. They do not hesitate to say, in unguarded moments, that even English-speaking Protestants are only tolerated in the meantime in this part of the British Empire; and if they find means through educational hardships, local persecutions and such like, to drive out determined, well taught English-speaking Presbyterians, is it surprising that they should be successful in doing the same to recent converts from among themselves?

If it be asked, how are the crushing disabilities which have so long rested on this people to be removed? the answer is by teaching them, educating young and old, giving them the Gospel of Jesus Christ, that they may inhale the spirit of true freedom, and rise themselves and cast off the yoke, demanding from Parliament the abolition of tithes and compulsory exactions of all sorts; and when all such laws are swept from our statute book and the Church is thoroughly disestablished, and the people are set free, our whole Dominion shall have gained a boon of priceless value. Such a reformation is to be the outcome of the spirit of true patriotism and of true Christian heroism—that which animates the supporters of this mission and the colporteurs, teachers and missionaries of the Board of French Evangelization.

Books and Magazines.

OUR BOYS IN THE NORTH-WEST. (The Sun Office, Stayner.)—An original song and music, suggested by recent events in the North-West. The music is simple and appropriate to the spirit-stirring words of the song.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester: James Vick.)—Each number of this attractive little magazine contains a beautifully coloured frontispiece of some choice flower. Though this monthly is not without interest to the general reader, it will be specially prized by all who delight in gardening.

BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Jacob M. Hirschfelder. (Toronto: Rowell & Hutchison.)—The twenty-eighth number of this valuable and scholarly commentary has made its appearance. Its author has taken an early opportunity to utilize the Revised Old Testament, on which he makes some judicious criticisms.

WORDS AND WEAPONS FOR CHRISTIAN WORKERS. Edited by Rev. George F. Pentecost, D.D., Brooklyn. (New York: Henry T. Holt.)—This is a new magazine especially addressed to Christian workers—designed to promote their efficiency by recording methods,

experiences and practical suggestions. It will no doubt prove most useful and stimulating.

EL-JAH AND EL-SHA, OR THE LAW AND THE GOSPEL. By John R. Whitney. (Philadelphia: American Sunday School Union.) This little pamphlet, with the apparently odd title, is a "suggestive pre-view of the International Series of Sunday School Lessons for the last six months of 1885," and will be found to be useful by both teachers and scholars.

THE WOMEN OF THE BIBLE. By Etty Woosnam. (London: S. W. Partridge & Co.) This neat little book is a posthumous volume. It is composed of brief sketches of typical women mentioned in the New Testament. The characters are delineated with fine appreciation and clear insight, while the lessons taught by the lives portrayed are ably enforced.

LITTEL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of the *Living Age* for June 20th and 27th contain Prince Bismarck sketched by his Secretary, and Memoirs of M. de Vitrolles, *Edinburgh*, Diet in Relation to Age and Activity, by Sir Henry Thompson, *Nineteenth Century*, A Scarce Book, Collett's "Rural Rides, *Naturalist*, The Royal Mail, *Blackwood*, Sully-Prudhomme, *Temple Bar*; A Visit to Goa, *Monthly*, In the Florida Pine Woods, *All the Year Round*, with instalments of "A House Divided Against Itself," "The Light on the Seine," "Unexplained," and poetry.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) The subjects chosen for literary and artistic treatment in the July number of this now favourite monthly are suited to the season. The frontispiece, "Reflections," is specially good. Henry Irving's address to the students of Harvard, with a fine portrait of the author, is the opening article. "The Pilgrimage of the Thames," and "In the New Forest," are descriptive papers suitably and profusely illustrated. Fiction of the best is presented to the readers. There is a fine little tribute to the memory of Hugh Conway, whose last work, "A Family Affair," is appearing in the pages of the *English Illustrated Magazine*.

THE RILL REBELLION, 1885. (Montreal: *Witness* Printing House.) What with the graphic delineations of special journalistic correspondence, and other copious narrative, the North-West rising has produced a prolific literature of its own. The inexpensive historical sketch emanating from the office of the *Montreal Witness* supplies a clear, connected and well written account of the origin, culmination and close of the rebellion that has attracted so much attention during the last three months. It is likely to have an extensive circulation, as it is worth preserving as a record of the stirring events beginning with the Duck Lake fight and ending with the return from the pursuit of Big Bear. Its value is enhanced by a number of well executed engravings.

THE PULPIT TREASURY.—(New York: E. B. Treat.) The number for July is prompt in time, full in matter and excellent in spirit. Every preacher will find in its pages light, stimulus and abundant helpful materials in all departments of his work. A portrait of President Stephens, of Adrian College, is given as a frontispiece. His sermon, sketch of life, view of his college and former church edifice are also presented. Other sermons are by some of the best living preachers, as Professor Gerhart, Drs. R. S. Storrs, J. G. Hunter, J. Hall, Wm. M. Taylor and J. H. Rivers. Notable articles on a variety of interesting themes by several of the most distinguished divines in Europe and America appear in this number. Other departments are filled with articles of unusual merit.

NEW ILLUSTRATED GEOGRAPHY AND ATLAS. By W. C. Campbell. (Toronto: C. Blackett Robinson.)—This finely executed educational work is a great advance on previous publications of the same kind. Admirably adapted as it is for elementary study, it will be of value as a work of general reference to the student and to the business man, containing as it does copious and accurate information on subjects of interest to the merchant and the trader. The many valuable details are drawn from the latest and most authentic sources. The maps, thirty-six in number, engraved by J. Bartholomew, F.R.G.S., are carefully executed. They are full-page in size and finely coloured. The work is also profusely illustrated by electrotype engravings. The substantial merits and usefulness of this work are its best recommendations.

Choice Literature.

LAICUS.

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER I.—HOW I HAPPENED TO GO TO WHEATHEDGE.

About sixty miles north of New York city, not as the crow flies, for of the course of that bird I have no knowledge or information sufficient to form a belief, but as the *Mary Powell* ploughs her way up the tortuous channel of the Hudson river,—lies the little village of Wheathedge. A more beautiful site even this most beautiful of rivers does not possess. As I sit now in my library, I raise my eyes from my writing and look east to see the morning sun just rising in the gap and pouring a long, golden flood of light upon the awakening village below and about me, and gilding the spires of the not far distant city of Newton, and making even the smoke ethereal, as though throngs of angels hung over the city unrecognized by its too busy inhabitants. Before me the majestic river broadens out into a bay where now the ice-boats play back and forth, and day after day is repeated the merry dance of many skaters—about the only kind of dance I thoroughly believe in. If I stand on the porch upon which one of my library windows opens, and look to the east, I see the mountain clad with its primeval forest, crowding down to the water's edge. It looks as though one might naturally expect to come upon a camp of Indian wigwams there. Two years ago a wild-cat was shot in those same woods and stuffed by the hunters, and it still stands in the ante-room of the public school, the first, and last, and only contribution to an incipient museum of natural history which the sole scientific enthusiast of Wheathedge has founded—in imagination. Last year Harry stumbled on a whole nest of rattlesnakes, to his and their infinite alarm—and to ours too when he afterwards told us the story of his adventure. If I turn and look to the other side of the river, I see a broad and laughing valley—grim in the beautiful death of winter now, however—through which the Newtown railroad, like the star of empire, westward takes its way. For the village of Wheathedge, scattered along the mountain side, looks down from its elevated situation on a wide expanse of country. Like Jerusalem of old—only, if I can judge anything from the accounts of Palestinian travellers, a good deal more so—it is beautiful for situation, and deserves to be the joy of the whole earth.

A village I have called it. It certainly is neither town nor city. There is a little centre where there is a livery stable, and a counting store with the post-office attached; and a blacksmith shop and two churches, a Methodist and a Presbyterian, with the promise of a Baptist church in a lecture room as yet unfinished. This is the old centre; there is another down under the hill where there is a dock, and a railroad station, and a great hotel with a bar and generally a knot of loungers who evidently do not believe in water cure. And between the two there is a constant battlement to which shall be the town. For the rest, there is a road wandering in an aimless way along the hill side like a child at play who is going nowhere, and all along this road are scattered every variety of dwelling, big and little, sombre and gay, humble and pretentious, which the mind of man ever conceived of—and some of which I devoutly trust the mind of man will never again conceive. There are solid, substantial, Dutch farm houses, built of unheun stone, that look as though they were out-growths of the mountain, which nothing short of an earthquake could disturb; and there are fragile little boxes that look as though they would be swept away, to be seen no more forever, by the first winter's blast that comes tearing up the gap as though the bag of *Abous* had just been opened at West Point and the imprisoned winds were off with a whoop for a lark. There are houses in sombre grays with trimmings of the same; and there are houses in every variety of colour, including one that is of a light pea-green, with pink trimmings and blue blinds. There are old and venerable houses, that look as though they might have come over with Peter Stuyvesant and been living at Wheathedge ever since; and there are spruce little sprigs of houses that look as though they had just come up from New York to spend a holiday, and did not rightly know what to do with themselves in the country. There are staid and respectable mansions that never move from the even tenor of their ways; and there are houses that change their fashions every season, putting on a new coat of paint every spring; and there is one that dresses itself out in summer with so many flags and streamers that one might imagine Fourth of July lived there.

All nations and all eras appear also to be gathered here. There are Swiss cottages with overhanging chambers, and Italian villas with flat roofs, and Gothic structures with incipient spires that look as though they had stopped in their childhood and never got their growth, and Grecian temples with rows of wooden imitations of Doric architecture, and one house in which all nations and eras combine—a Grecian porch, a Gothic roof, an Italian L, and a half finished tower of the Elizabethan era, capped with a Moorish dome, the whole approached through the stiffest of all stiff avenues of evergreens, trimmed in the latest French fashion. That is Mr. Wheaton's residence, the millionaire of Wheathedge. I wish I could say he was as catholic as his dwelling house.

I never fancied the country. Its numerous attractions were no attractions to me. I cannot harness a horse. I am afraid of a cow. I have no fondness for chickens—unless they are tender and well cooked. Like the man in the parable, I cannot dig. I abhor a hoe. I am fond of flowers but not of dirt, and had rather buy them than cultivate them. Of all ambition to get the earliest crop of green peas and half-ripe strawberries I am innocent. I like to walk in my neighbour's garden better than to work in my own. I do not drink milk, and I do drink coffee, and I had rather run my risk with the average of city milk than with the average of country coffee. Fresh air is very desirable; but the air on the bleak hills of the Hudson in March is at times a trifle too fresh. The pure snow, as it lies on field, and fence,

and tree, is beautiful, I confess. But when one goes out to walk, it is inconvenient to have the sidewalks shovelled.

At least that is what I used to think five years ago. And if my wife had endeavoured to argue me out of my convictions, she would only have strengthened them. But my wife:—

Stop a minute. I may just as well say here that this book is written in confidence. It is personal. It deals with the interior history of a very respectable church and some most respectable families. It contains a great deal that is not proper to be communicated to the public. The reader will please bear this in mind. Whatever I say, particularly what I am going to say now, is confidential. Don't mention it.

My wife is a diplomate. If ever I am President of the United States—which may heaven forbid—she shall be Secretary of State. She never argues; but she always carries her point.

She always lets me have my own way without hinting an objection. But it always ends in her having her own. She would have made no objection to letting Mason and Slidell go—not the least in the world. But she would have somehow induced England to entreat us to take them back. She would not have dismissed Catacazy—not she. But if she did not let Catacazy, Gortschakoff should have recalled him, and ever known why he did it.

"John," said my wife, "where shall we spend the summer?"

It was six years ago this spring. We were sitting in the library in our city house, Harry was a baby; and baby was not. I laid down my newspaper and looked up with an incipient groan.

"The usual way, I suppose," said I. "You'll go home with the baby, and I—shall camp out in New York."

"Home" is Jennie's home in Michigan, where she has spent two of the three summers of our married life, while I existed in single misery in my empty house on Thirty-eight Street. Oh, the desolateness of those summer experiences. Oh, the unutterable loneliness of a house without the smile of the dear wife, and the laugh and prattle of the baby boy. I even missed his cry at night.

"It's a long, long journey," said Jennie, "and a long, long way off; and I did resolve last summer I never would put a thousand miles between me and my true home, John. For that is not my home—you are my home."

And a soft hand stole gently up and toyed with my hair. Vanity of vanities, all is vanity, saith the preacher. To which I add, especially husbands. No man is proof against the flatteries of love. At least I am not, and I am glad of it.

"You can't stay here, Jennie," said I.

"I am afraid not," said she. "It is Harry's second summer, and I would not dare."

"The sea shore?" said I, interrogatively.

"Not one of those great fashionable hotels, John. It would be worse for Harry than the city. And then think of the cost."

"True," said I, reflectively. "I wish we could find a quiet place, not too far from the city so that I could come in and out, during term time, and stay out altogether during the summer vacation."

"There must be some such, many such," said Jennie.

"But to look for them," said I, "would be, to use an entirely new simile, like looking for a needle in a haystack. There must be some honest lawyers at the New York bar, and some impartial judges on the New York bench, but I should not like to be set to find them."

I had been beaten in an important case that afternoon and was out with my profession.

"Suppose you let me try," said Jennie—"that is to find the quiet summer retreat, not the honest lawyer."

"By all means, my dear," said I. "And I have great confidence that if you are patient and assiduous, you will find a place in time for Harry to settle down in comfortably when he gets ready to be married."

Jennie laughed a quiet little laugh at my incredulity, and sat straightway down to write half-a-dozen letters of inquiry to as many different friends in the environs of New York. I resumed my paper. As to anything coming of her plans I no more dreamt of it than your grandfather, reader, dreamt of the Atlantic cable.

But though I had been married three years I did not know Jennie then as well as I know her now. I have since learned that she has a habit of accomplishing what she undertakes. But this again is strictly confidential.

That June saw us snugly ensconced at Mr. Lane's. Glen-Ridge is the euphonious title he has given to his pretty but unpretending place. Jennie had written among others to Sophie Wheaton, *nee* Sophie Nichols, an old schoolfellow, and Sophie had sent down an invitation to her to come and spend a week, and look for herself, and she had done so; save that two days had sufficed instead of a week. Glen-Ridge had taken her fancy, Mr. Lane had met her house-wifely idea of a good house-keeper, and she had selected the rooms and agreed on terms, and left nothing for me to do except to ratify the bargain by a letter, which I did the day after her return. And so in the early summer of 1866 the diplomate had carried her first point, and committed me to two months' probation in the country; and two very delightful months they were.

CHAPTER II.—MORE DIPLOMACY.

I now verily believe that Jennie from the first had made up her mind that we were to settle in Wheathedge. Though I never liked the country, she did. And I now think that summer at Wheathedge was her first step toward a settlement there. But she never hinted it to me.

Not she. On the contrary, she often went down to the city with me and shortened the carriage by half. We kept the city house open. She exercised a watchful supervision over the cook. The sheets were not damp, the coffee was not muddy, the library table was not covered with dust. I blessed her a hundred times a week for the love that found us both this Wheathedge home, and made the city home so comfortable and cozy. Yet I came to my house in the city less and less. The car ride grew shorter every

week. When the courts closed and the long vacation arrived, I bade the cook an indefinite good-bye. My clients had to conform to the new office hours, ten to three, with Saturdays struck off the office calendar, and, in the dog days, Mondays too. Yet I was within call, and business ran smoothly. The country looked brighter than it used to do. I learned to enjoy the glorious sunrise that New Yorkers never see. I discovered that there were other indications of a moonlight night than the fact that the street lamps were not lighted. Harry grew fat and rosy, and his little chuckle devolved into a lusty laugh. Jennie's headaches were blown away by the fresh air that came down from the north. I found the fragrance of the new-mown hay from the Glen-Ridge meadow more agreeable than the fragrant odours which the westerly winds waft over to Murray Hill from the bone boiling establishments of the Hudson River. Every evening Jennie met me at the train with Tom—Mr. Lane's best horse, which I liked so well that I hired him for the season; and we took long drives and renewed the scenes of former years before, when Jennie was Jennie Malcolm, and I was just graduating from Harvard law-school. And still the diplomate never hinted at the idea of making a home at Wheathedge.

But one day as we drove by Mr. Sinclair's she remarked casually, "What a pretty place!" It was a pretty place. A little cottage, French gray with darker trimmings of the same; the tastiest little porch with a something or other—I know the vine by sight but not to this day by name—creeping over it and converting it into a bower; another porch fragrant with climbing roses and musical with the twittering of young swallows who had made their nests in little chambers curiously constructed under the eaves and hidden among the sheltering leaves; a greensward sweeping down to the road, with a few grand old forest trees scattered carelessly about as though nature had been the landscape gardener; and prettiest of all a little boy and girl playing horse upon the gravel walk, and filling the air with shouts of merry laughter—all this combined to make as pretty a picture as one would wish to see. The western sun poured a flood of light upon it through crimson clouds, and a soft glory from the dying day made this little Eden of earth more radiant by a baptism from heaven.

I wonder now if Jennie had been waiting for a favourable opportunity and then had spoken. I do not know; and she will never tell me. At all events the beauty so struck me, like a landscape fresh from the hand of some great artist—as it was indeed fresh from the hand of the Great Artist—that I involuntarily reined in Tom to look at it. "It's for sale, too," said I, "I wonder what such a place costs?"

The artful diplomate did not answer. The books and newspapers talk about women's curiosity. It is nothing to a man's curiosity when it is aroused. Oh, I know the story of Bluebeard very well. But if Mrs. Bluebeard had been a strong minded woman and had killed her seven husbands, I wonder if the eighth would not have taken a peep. He would not have waited for the key but would have broken in the door long before. If men are not curious why do the authorities always appoint them on the detective police force?

"Mr. Lines," said I that evening at the tea table, "you know that pretty little cottage on the hill just opposite the church. I see there is a sign up, 'for sale.' What is the price of it, do you know?"

"No," said Mr. Lines, "but you can easily find out. It belongs to Charlie Sinclair; he lives there and can tell you."

Three days after that as I was driving up from the station, it struck my fancy that I should like to see the inside of that pretty house. "Jennie," said I, "let's go in and look at the inside of that pretty cottage." But I had no more idea of purchasing it than I have now of purchasing the moon.

"It would hardly be the thing for me to call," said the diplomate. "Mrs. Sinclair has never called on me."

"I don't want you to make any call," said I. "The house is for sale. I am a New Yorker. I am looking about Wheathedge for a place. I see this place is for sale. I should like to look at it. And of course my wife must look at it too."

"Oh! that, indeed," said my wife, "that's another matter. I have no particular objection to that."

"Besides," said I, "I really should like to know the price of such a place in Wheathedge."

"Very good," said Jennie.

So we drove up to the gate, fastened the horse, and enquired of Mrs. Sinclair, who came in person to the door, if we could see the house. Certainly. She would be very happy to show it to us. And a very pretty house it was—and is still. There was a cozy little parlour with a bay window looking out on the river, there was an equally cozy little dining-room, and there was an L for a sitting-room—which I instantly converted in my imagination into a library—which looked with one window on the river and with another on the mountains. There was a very convenient kitchen built out in a wing from one end of the dining-room, and three chambers over the three downstairs rooms, from the larger one of which, over the sitting-room, we could take in at a glance the Presbyterian church, the blacksmith shop, and the country store, with the wandering and aimless road, and a score or two of neighbour's homes which lay along it; for the cottage was on the hillside, and elevated considerably above the main roadway. It was charmingly furnished, too, and was full of the fragrance of flowers within, as it was embowered in them without.

Besides looking at the house we asked the usual house-hunting questions. Mr. Sinclair was in the city. He wanted to sell because he was going to Europe in the spring to educate his children. He would sell his place for \$10,000 or rent it for \$500. For the summer? No! for the year. He did not care to rent it for the summer nor to give possession before fall. Would he rent the furniture? Yes, if one wanted it. But that would be extra. How much land was there? About two acres. Any fruit? Pears, peaches, and the smaller fruits—strawberries, raspberries, and blackberries. Whereupon Jennie and I bowed ourselves out and went away.

And nothing more was said about it till the next February. The diplomat still kept her own counsel. Then I opened the subject. It was the evening of the first day of February. I had been in to pay my rent. "Jennie," said I, "the landlord raises our rent to \$2,500."

"What are you going to do?" said she, quietly; "pay it?"

"Pay it!" said I. "No. It's high at \$2,000.—We shall have to move."

"Where to?" said Jennie.

I shrugged my shoulders. I had not the least idea.

"What are you going to do next summer?" said she.

"Glen-Ridge?" said I, interrogatively.

"I am afraid I shall have to be in my own home next summer," said Jennie. "The mother cannot leave her nest to find a home among strangers when God sends her a little bird to be watched and tended. And I hope, John, God is going to send another little bird to our nest this summer."

"You shall have your own home, Jennie dear," said I. "I will tell the landlord to-morrow that we will keep it. But it is an imposition."

"I am so sorry to give up our summer at Wheathedge," said she. "We did enjoy ourselves so much, John, and Harry grew and thrived so."

"It can't be helped, Jennie," said I.

"No"—said she slowly, as if thinking to herself; "no—unless we took the Sinclair cottage for the summer."

"I hadn't thought of that," said I.

"What was the rent?" asked the diplomat. She knew as well as I did.

"Eight hundred dollars a year," said I.

"That is a clear saving of \$1,700 a year," said Jennie.

"That's a fact," said I.

"If we did not like it we could come back to the city in the fall, and get a house here; if we did we could stay later and come in to board for three or four months. I shouldn't mind if we didn't come at all."

"No country in the winter for me, thank you," said I; "with the wind drawing through the open cracks in your country built house half-freezing you, and when you try to keep warm your air-tight stove half suffocating you; with the roads outside blocked up with great drifts, and the trains delayed just on the days when I have a critical case in court."

"Very well," said Jennie. She is too much of a diplomat to argue. "When the snow comes we can easily move back again, as easily as find a new house now. To tell the truth, John, I have no heart for house-hunting now."

"Well," said I, "I will see Sinclair to-morrow. And if his house is in the market, Jennie, we will move there as soon as the spring fairly opens."

It was in the market. He was anxious to be rid of it. I hired it for the year together with the furniture as \$800—and he agreed that if I bought it in the fall the half-year's rent should go on the purchase money. I did not pay him any rent. I did not move into the city when the snow came. The diplomat had her own way as she always does. We live in the country; and I—I am very glad of it. I can harness Kate on a pinch. I am not afraid of the cow. I am not skilful with the hoe, but I am as proud of my flower garden as any of my neighbours. And as to the relative advantages of city and country, I am quite of the opinion of Harry.

"Harry," said his grandfather the other day, "don't you want to go back to the city to live?"

"No!" said Harry, with the utmost expression of scorn on his face.

"Why not, Harry?"

"It smells so."

(To be continued.)

IN A VIRGINIAN TOWN.

Abingdon, prettily situated on rolling hills and a couple of thousand feet above the sea, with views of mountain peaks to the south, is a cheerful and not too exciting place for a brief sojourn, and hospitable and helpful to the stranger. We had dined—so much, at least, the public would expect of us—with a descendant of Pocahontas; we had assisted on Sunday morning at the dedication of a new brick Methodist church, the finest edifice in the region, a dedication that took a long time, since the bishop would not proceed with it until money enough was raised in open meeting to pay the balance due on it,—a religious act, though it did give a business aspect to the place at the time; and we had been the fight spots in the evening service at the most aristocratic church of colour. The irresponsibility of this amiable race was exhibited in the tardiness with which they assembled; at the appointed time nobody was there except the sexton; it was three-quarters of an hour before the congregation began to saunter in, and the sermon was nearly half over before the pews were at all filled. Perhaps the sermon was not so good, but it was fervid, and at times the able preacher roared so that articulate sounds were lost in the general effect. It was precisely these passages of catarrhs of sound and hard breathing which excited the liveliest responses,—“Yes, Lord,” and “Glory to God.” Most of these responses came from the “Amen corner.” The sermon contained the usual vivid description of the last judgment, and I fancied the congregation did not get the ordinary satisfaction out of it. Fashion had entered the fold, and the singing was mostly executed by a choir in the dusky gallery, who thinly and harshly warbled the emotional hymns. It occupied the minister a long time to give out the notices of the week, and there was not an evening or afternoon that had not its meetings, its literary or social gatherings, its picnic or fair for the benefit of the church, its Dorcas society, or some occasion of religious sociability. The raising of funds appeared to be the burden on the preacher's mind. Two collections were taken. At the first, the boxes appeared to get no supply except from the two white trash present. But the second was more successful. After the sermon was over, an elder took his place at a table within the rails, and the real business of the evening began. Somebody in the Amen corner struck up a tune that had no end, but a mighty power of set-

ting the congregation in motion. The leader had a voice like the pleasant droning of a bag-pipe, and the faculty of emitting a continuous note like that instrument, without stopping to breathe. It went on and on like a Bach fugue, winding and whining its way, turning the corners of the lines of the catch without a break. The effect was soon visible in the emotional crowd: feet began to move in a regular cadence and voices to join in, with spurts of ejaculation; and soon, with an air of martyrdom, the members began to leave their seats and pass before the table and deposit their contributions. It was a cent contribution, and we found it very difficult, under the contagious influence of the hum from the Amen corner, not to rise and go forward and deposit a cent. If anything could extract the pennies from a reluctant worlding it would be the buzzing of this tune. It went on and on, until the house appeared to be drained dry of its cash; and we inferred by the stopping of the melody that the preacher's salary was secure for the time being. On inquiring, we ascertained that the pecuniary flood that evening had risen to the height of a dollar and sixty cents. —*Charles Dudley Warner, in July Atlantic.*

WHATEVER IS, IS BEST.

I know, as my life grows older,
And mine eyes have clearer sight,
That under each rank Wrong, somewhere,
There lies the root of Right.
That each sorrow has its purpose—
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere punished,
Tho' the hour may be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest;
And to grow means often to suffer—
But whatever is, is best.

I know there are no errors
In the great Eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In the grand, Eternal quest,
I shall say, as I look back earthward,
“Whatever is, is best.”

EGYPTIAN VILLAGE LIFE.

On which the train past the unspeakably wretched villages of the fellahen—cubes of mud brick, dried in the sun; with a flat roof of mud and Indian corn stalks stretched over a rough beam, they often have no light except from the door, and they never have any furniture in one sense. A bench of mud along one side of the wall, and spread with a mat or two, home-made, serve for seat by day and bed by night. Such of the household as cannot find room on it must lie on the floor, wrapped in their gaberlines. As to streets, there are none. Narrow passages between houses stack down without plan, each with its little mud enclosure for the goats or perhaps sheep of the master, make every village a labyrinth to strangers. To rebuild a house fallen into decay enters no one's mind. It is left to crumble to pieces, and the mound into which it speedily crumbles becomes a permanent feature in the scenery of the village. Nor is there any idea of a made road, so that the mud would be impassible, but that in most of Egypt it never rains. The dust, however, makes ample amends for the mud. The fellahen themselves are more wretched, for the most part, than Westerns can imagine, unless they have seen some of the chosen samples of the Connaught peasantry. Gay turbans, indeed, hide the poverty of the men by calling attention from it, but the poor women, in a single, long, blue sack, which draws up over their heads and faces when required, though perhaps open down to the breast, are very miserable to see. As to the children, their dirt is only equalled by their glee, for childhood, thank God, can be happy under any circumstances. Sore eyes prevail largely among old and young, as indeed, they well may, for a mother never washes a child's face, or drives away the flies from it, lest its being attractive might draw on it the evil eye, and older people, when their eyes are inflamed, do nothing to cure them, submitting with silent patience to “fate.”

AN EXCLUSIVE CITY.

An Indian explorer, in the employment of the Indian survey, has returned from four years' journeying in Thibet, during which he spent a year in Lhasa, the capital of Thibet, and the Rome of Buddhism. Before this traveller, only four Europeans in this country have visited Lhasa. Huc and Gabet, the French missionaries, were driven from the city forty years ago, after living there a few months. Moorcroft was killed after he left the city, and another traveller was permitted to remain there only a few days. He says the city is crowded with temples, and has its Vatican in the monastery at Potola, where the Dalai Lama lives, who is regarded as the incarnation of Buddha. The building is surmounted by five gilded cupolas, which, when sparkling in the sunlight, present a dazzling spectacle. It contains numerous images, one of which is seventy feet high. During the festivals in the middle of February the Thibetans gather at Lhasa from all over the country to pay homage to all the gods and goddesses who are supposed to be present. These ceremonies last about a month, at the end of which all the citizens are considered to have become purified for another year.

Now farmers are offered seven cents a pound for their butter, provided it is extra quality.

British and Foreign.

ONLY eight of the 4,169 samples of milk examined in Berlin in April were condemned.

SIR PETER COALS has undertaken to put in a complete state of repair the Free Church building at Nice. The work will cost about \$1,000.

THIRTY life Peers to be appointed by the Crown to the Hungarian Table of Magnates are to be chosen from art, science, commerce, and industry.

THE Rev. Stewart Wright, of Blantyre, author of an admirable history of that parish, will officiate at Geneva during the months of July and August.

THE English Primitive Methodists have raised from 1869 to 1884 the sum of £6,310,390. In 1882 they contributed at the rate of £2 10s. 10d. per member.

THE net increase in the Wesleyan membership last year is 2,880. Since 1881, as the result of aggressive effort, 263,000 have joined the society in Britain.

A FLOATING island about one hundred feet square is at present an interesting object in that portion of Lake Mar-sebesic, Me., known as the “Black Pond.”

THE bridge over the Suir at Waterford, Ireland, was built by Lemuel Cox, a native of Boston, Mass., who built several other notable bridges in that country. His of American oak.

DR. ARABELLA KENEALY, daughter of the late distinguished London advocate, is said to have lucrative practice in that city, where her abilities command the respect of even “the old practitioner.”

THE committee of Kirkwall United Presbyterian congregation has resolved to resist payment of the assessment levied on their church property for the erection of a new manse for the parish minister.

DR. A. M. FAIRBAIRN, it is reported, will be the first principal of Mansfield College at Oxford, which is to take the place of Springhill College, Birmingham. There will be a staff of seven theological professors.

THE probation in the case of Dr. Stuart Muir has been fixed by Edinburgh Free Presbytery for 8th July. He had written to Principal Rainy asking delay till far on in July, as his defence could not possibly be ready till then.

DR. HAMILTON MAGEE, of Dublin, advocated in the Assembly the selection of some suitable ministers for a few months' evangelistic work. The Dublin Presbytery, he said, believed that the safest evangelists were the ministers of their own Church.

PROFESSOR LINDSAY has undertaken to work the Broomie-law church, Glasgow, now suppressed as a regular church, with a body of evangelistic workers resembling that which conducted the services in Cowcaddens. No fewer than 150 have volunteered to help.

MR. JEFFREY, one of the representatives of Paisley Presbytery in this year's Free Assembly, says the work appears to be in the hands of a half a dozen men and hopes that in future the rank and file may find a larger scope for the exercise of their speaking faculties.

THE rector of Dromore, county Down, having recovered in a marine store in Belfast a bell which belonged to the bishop's palace in the days of Jeremy Taylor, who lies buried in the cathedral of Dromore, proposes to make it one of the peal of at least four as a memorial.

THE pneumatic postal service in Paris, lately completed, cost over \$200,000, and the length of the pipes is over thirty-four miles. The charge for transmitting a letter to any place within the fortifications is three cents. The service covers extreme points about seven miles apart.

THE successor of Cardinal Schwarzenberg, late Archbishop of Prague, is Count Schönlorn, a Bohemian aristocrat, who has served in the Austrian army as an officer of dragoons, and fought against Prussia and Italy. He subsequently studied in the University of Innsbruck, and was ordained priest in 1873.

THE Rev. T. S. Anderson, Crailing, was entertained at dinner in Jedburgh and presented with an illuminated address by upwards of fifty friends, many from a distance, on his retirement from the active duties of a pastorate which he has held forty-one years. He will continue in the office of clerk of Synod.

IRELAND is still greatly superior to other countries in its capacity for manufacturing linen. Her spindles number 874,788. France comes next with 500,000; then Austria and Hungary, 384,908; Germany, 318,467; Belgium, 316,040; Scotland, 265,263; England and Wales, 190,808, and Russia, 160,000.

THE Baptist Churches in Wales, at their annual conference at Bangor passed a resolution expressing unaltered confidence in Mr. Gladstone, affirming that he had earned the lasting gratitude of his country for his firm, noble, and Christianlike attitude towards Russia, and rejoicing at the preservation of peace.

AN agricultural guild is the latest addition to the ever-multiplying agencies of the English Church. Its aim is to acquire and cultivate land on a new basis. Each person joining it, to be called a fellow, pledges himself to spend three years in a community before he starts the battle of life either at home or in the colonies.

DR. HANNA of Belfast, preaching on the proceedings of the General Assembly in reference to the organ question, declared that there was no justification for the course pursued by the members who withdrew. It was an amazement to the Christian world that the Irish Presbyterians had been so long in settling the question.

THE republic of Chili now owes on account of her railways \$22,470,000. In 1883 these railways earned a revenue of \$5,516,049, on a capital of originally less than \$60,000,000, and which is now reduced to \$22,450,000. Good management and liberality on the part of the Government have brought about this splendid financial result.

Ministers and Churches.

THE Rev. J. R. Battisby, of Chatham, by written examination, has obtained the degrees of Bachelor of Philosophy and Master of Arts.

KNOX Church Sabbath School, Ancaster, enjoyed themselves at Bay View Park recently. The scholars and their friends drove to Dundas, where they went on board the steamer Lillie.

A PRESBYTERIAN Church, says the *Philadelphia Press*, was organized in Warrenton, N. C., on the 13th of May. Eighteen persons joined in the organization, a majority of them being from the Presbyterian Church in Canada.

REV. J. SEVERIGHT thankfully acknowledges receipt of additional contributions to Huntsville manse, Allensville, Brimel Churches: St. Andrew's Toronto, \$75; St. James' Square Church, \$100; Barrie Presbytery, \$20; Subscriptions and Lectures on North-West, \$265.

A VERY pleasant and well attended garden party was held Monday week on the grounds of St. James' Presbyterian Church, London. The refreshment and flower tables were well patronized, and a nice little addition to the funds was realized. Chinese lanterns decorated the lawn. An Italian string band furnished music for the occasion.

ON the afternoon of Sabbath week Rev. Hugh Rose preached a sermon to pupils of Knox Church, Uora, Sabbath School. His text was Samson's celebrated riddle: What is sweeter than honey and what is stronger than a lion? The rev. gentleman treated the subject in such a way as to carry his meaning home to little ones, carefully avoiding big words, or intricate sentences, the whole discourse being clear, pointed and direct. His description of the king of beasts was especially interesting. In the course of his illustrations he paid a touching tribute to the valour of the troops in the North West, which will probably be remembered by all who heard and take an interest in the recent troubles there.

UNDER the heading "A Friendly Act," the following appears in the last number of *Pleasant Hours*. We beg to acknowledge with thanks the receipt of \$2.70 from Mrs. Fields' class at the Western Presbyterian Sabbath school as a contribution towards the payment for the Rev. Thos. Crosby's mission steam yacht, *the Glad Yule*, for use on the North Pacific coast. We understand that the little class of the same Sabbath school previously contributed the sum of \$7 for the same purpose. Beyond the intrinsic value of these gifts is the added value that they are an expression of practical sympathy from the school of a sister Church, which liberally sustains its own missionary enterprises. It will now be in order for some of our Methodist schools to contribute to some Presbyterian mission. The Canadian Presbyterian Church has a mission in Eromanga, in the South Seas, and is raising funds for a mission boat to carry the Gospel from island to island. The editor of the *Pleasant Hours* would be happy to receive and forward to the missionary authorities of that Church any contributions toward that worthy object.

THE Rev. Thomas Lowry, Secretary of the Foreign Missionary Committee, whose address is 171 Argyle Street, Toronto, writes: Please allow me to speak a few words to your readers, especially to the ladies connected with the different benevolent societies throughout the congregations of our Church, respecting the condition of the Indians connected with our missions in the North-West. At present in many places much destitution prevails. It is highly probable that soon the Government will be called upon to supply food for the ensuing winter and following spring. The providing of clothing, especially for women and children, will, to a great extent, devolve on Christian ladies. I would respectfully suggest that operations for that purpose should be undertaken without delay. Much of the good effect of last year's self denial and labour in this line was lessened by the late arrival of the boxes at their destination. It would facilitate matters very much if the officials of societies would correspond with Rev. G. Fleit, Okanase, North-West Territory, Rev. H. McKellar, High Bluff, Man., or Rev. H. Mackay, in care of Rev. H. McKellar. I will be ready to attend to any correspondence seeking for more minute information. I think all boxes of clothing should leave Ontario by the first week of August next.

A MASS meeting of Sabbath School children was held recently, in Chalmers Church, Guelph, and considering the intense heat there was a very large attendance, Knox, Chalmers, and St. Andrew's Churches all being represented. The body of the church was reserved for the children, about 650 of whom were present. The meeting was opened by Mr. Turnbull, after which Mr. McCrae read a portion of Scripture, and Rev. J. C. Smith led in prayer. An address on the Formosa Mission was given by Mr. D. McCrae, describing the growth of the mission from the time of Mr. Mackay's entrance to the Island. The address was very interesting, and was listened to with much pleasure throughout. He was followed by Rev. J. R. Beattie, who spoke of the Missions in the New Hebrides. He explained that after the Union of the Presbyterian Churches in 1875 the mission work was carried on as before the Union, the Eastern Section of the Church taking and having the oversight of one part of the Foreign Mission and the Western Section that of the other. But at the last General Assembly arrangements were made for their amalgamation. He also described the mode of life and condition of the people in these Islands. Mr. Beattie was followed by Prof. Pantou, who gave a very fine address on missions in general. The collection, which was very large, was devoted to the Woman's Foreign Mission work.

THE fourteenth annual meeting of the Sabbath School Association of York Township was held in the Deer Park Presbyterian Church on Wednesday, 24th ult., Mr. J. Lennox, of Downsview, in the chair. The meeting was opened with devotional exercises, after which the reports of the Executive Committee and the Treasurer were received and adopted, the receipts for the year being \$12.24, and the dis-

bursments \$5.88, leaving a balance of \$6.36. At the afternoon session the following gentlemen were appointed a business committee: Messrs. R. C. Steele, J. F. Taylor, J. J. Gartshore, Thomas Jackson and J. W. Magee. A discussion on the encouragements to Sabbath school workers was introduced by R. E. Freeman, in a very masterly address, and was continued by Rev. R. Gray. Rev. G. Miller and Messrs. T. Jackson, A. Kent and J. W. Magee participating in the discussion. "Motives which should guide the Sabbath school teacher" was introduced by Rev. G. Miller, followed by Messrs. R. C. Steele, J. J. Gartshore, J. P. Bull, J. F. Taylor, R. Jones, Rev. R. Gray and A. Kent. The reports of the different Sabbath schools were read, showing the great amount of good which was being accomplished by that branch of the Christian agency. The President in a very impressive address urged for greater energy and faithfulness in the work. It was decided to hold next year's convention in Davenport. Mr. Alfred Sandham and Rev. R. N. Burns earnestly appealed to the teachers present to devote their greatest energy to the spiritual enlightenment of their scholars. A number of sacred selections rendered by the choir of the church was very true. The convention was concluded at nine o'clock after the usual vote of thanks and by singing the doxology.

IN a series of interesting letters now appearing in the *Huron Signal*, the following appears in a recent issue: The other evening on invitation of a friend I attended an evening prayer-meeting in a Presbyterian Church, in the county of Oxford, and was much struck with the manner in which it was carried out. The attendance was large—in fact, the number present would have formed a respectable congregation for any service; and it was not constituted as such assemblies usually are in the larger towns—a proportion of about five women to one man. The sexes were nearly equally divided. The pastor, a young man of an earnest cast of countenance, sat at a table in a large lecture room in the centre of a circle, and seated around him on three segments of the circle was the large audience. The meeting opened with the singing of a hymn, which was followed by prayer by the pastor. Another hymn was then sung, and the reading of a chapter was proceeded with, pastor and congregation taking alternate passages. This was followed by an exposition of the subject lesson by the minister, after which an old brother led in a brief prayer; then one of the church patriars gave a short dissertation on Scriptural truth, and was followed by others of the brethren in a similar strain, brevity observed in all cases. Next there was "silent prayer" for a couple of minutes, followed by the singing of a hymn, and the meeting closed with the doxology. Between the prayers and short addresses, some one or other of the members of the congregation suggested a verse of some favourite hymn, and the "old, old story" of Christ, and Him crucified, together with prayers for guidance and strength from the Most High, was interspersed with gems from the old and well known hymns, "Nearer, my God, to Thee," "Abide with me," and "Rock of Ages." The simplicity of the manner of conducting the meeting, the earnestness of the pastor, the interest of the congregation, and the beautiful singing was to my mind a great contrast to the so-called prayer-meetings which I have witnessed in larger towns and cities. If some of the religiously inclined people in more pretentious places would model their service after the plan which I witnessed at the Thursday evening meeting at the village church, there would be a larger attendance, a more profitable time spent, and more interest manifested in spiritual work than there now is.

FROM time to time a correspondent of the *Montreal Witness* supplies "Sunday Morning Notes." One of his latest contributions relates to Crescent Street Church, a few extracts from which will interest our readers:—

This church is one of the finest and most perfect all round ecclesiastical structures in the city. No observant person, or stranger, passing along Dorchester street, could help admiring its massive and beautiful architecture. Its solid and skilfully decorated front is worthy of special notice, as also its beautiful tower and spire. There is an excellent lecture-hall adjoining in the rear, the floor of which is on a level with the floor of the church. This plan is much to be preferred to a "basement," for many reasons, to say nothing of its importance in a sanitary view, where children are often crowded, and where the warm and health giving rays of the sun cannot penetrate. The windows are of stained glass, and the interior of the church is somewhat above the average in tasteful ornamentation. There is no organ or instrumental music of any kind, but there is a pretty large choir and good singing. It is said, however, that the majority of the congregation would much prefer to have an organ to lead the choir in singing. The congregation is large and respectable, and belonging to it, and in regular attendance are some professional men, a judge and several college professors. These, however, may not be the most hypercritical hearers of the Word, for I suppose they feel the need of the Gospel salvation as well as other poor sinners. The church and congregation were transferred some years ago from old Coté Street Church, and the name was then changed to Crescent Street Church, by which name it is now known. The Rev. A. B. Mackay, formerly of Brighton, England, is the present minister, his predecessors being the Rev. Donald Fraser, now of London, England, and the Rev. Dr. MacVicar, now Principal of the College, and the Rev. Dr. Burns, now of Fort Massey Church, Halifax, Nova Scotia. Mr. Mackay, whose name indicates his nationality, is about middle age and stature, of a somewhat dark complexion for a Scoteliman, with abundant dark hair. He has large, full eyes, a tolerably good forehead, the perceptive organs somewhat more fully developed and overshadowing the reflective ones. His nose and mouth are well formed, and his head is set on good, square shoulders. He is master of a good, clear voice both for speaking and singing, and he makes a good and wise use of it. Mr. Mackay belongs to the strictest sect of orthodox divines, and consequently is not partial to the more advanced and liberal school. We only judge, of course, from his public utterances in the pulpit. He is, I believe, a genial, generous man, and has lately done a right

good thing in advocating the cause of poor country ministers, and, with others, secured for them better and more just remuneration for their services. He is also the author of several interesting books on Biblical subjects, not much known in this country. He is also a lover of outdoor sports, especially in the winter season, being a good skater and tobogganer. With his blanket coat and fancy touque, he was often seen on the slide steering his toboggan at full speed last winter. He seemed to be quite happy, and, no doubt, he found the fun good for digestion.

The church is, I believe, one of the most liberal contributors to the various mission schemes in the denomination. In finances the voluntary system by weekly envelopes has been found to work well in supplying needful funds.

The writer then proceeds to give an outline of an able discourse by Rev. L. H. Jordan, the recently inducted pastor of Erskine Church, who occupied the pulpit of Crescent Street Church on the occasion of the correspondent's visit.

OTTAWA LADIES' COLLEGE.

The closing exercises of the Ottawa Ladies' College began with the able and appropriate sermon of the Rev. W. T. Herridge, of Ottawa.

An entertainment was given on Monday in the assembly hall by the elocution class. There was a large attendance on the occasion. Professor Bonbright, who is teacher of elocution in the College, is to be congratulated upon the success which has already attended his efforts. He entered upon his duties in February, and, judging from the readings and recitations given by several of his pupils on Monday evening, he certainly understands the art of teaching.

The fourth day of the closing exercises of this institution was taken up with the distribution of medals, prizes and diplomas. The large assembly room was crowded in every part.

On the platform, beside the chairman, Sheriff Sweetland, who presided, were the Principal, and Dr. Moore, the Rev. Messrs. W. T. Herridge, W. Armstrong, B. Longley, Wm. Scott, J. Wood and W. Fleming, of South March. All these gentlemen had been invited to assist in the distribution of the prizes, medals, etc., and each in turn bore strong evidence to the very efficient character of the tuition given by the Principal and his corps of able assistants. The medals were presented by Sheriff Sweetland, who, in conferring the Elizabeth Woods gold medal, founded by the Principal in memory of his wife, bore testimony to the noble qualities of the late Mrs. Woods, and the regret so universally felt by all connected with the institution at the severe loss sustained by the Principal, who has thus linked her name forever to the college. The medal is of solid gold, on the face a raised harp with one broken cord, and the words: *In memoriam*, Elizabeth Woods, and on the reverse the name of the winner, Jennie Cockburn, and the words: Ottawa Ladies' College, First Prize, Class 1885.

The Bronson gold medal for music was presented by Professor Harrison to Miss Daisy M. Emigh, whose brilliant execution and clear, expressive singing have often won plaudits from an Ottawa audience.

The walls of the assembly room were covered with oil paintings, crayon drawings, and paintings on satin, all reflecting much credit on the exertions of the old and tried teacher, Professor Monson. To mention any may seem somewhat invidious, but the paintings marked M.L.G., M. Croft, and M.C. McA., together with some studies by I. C. and I. K. F., deservedly attracted attention, and a mantle drape in satin, the work of Miss Winnie Lewis, showed decided ability.

Principal Wood concluded a most comprehensive and suitable address as follows: Graduates, it devolves upon me to bear willing witness to your zeal and determination in securing for yourselves the best advantages we can supply you. You have finished a somewhat severe curriculum, and your success has been richly earned. To those who think a young woman cannot study well, that her mind is not capable of severe and constant endeavour, and of mastering details, I beg to enter my most emphatic denial. I have now laboured some twenty-three years in the active duties of my profession, and the last two spent among you have produced the best results. In literature, in philosophy, in science, in language, you have acquitted yourself nobly, and more satisfactorily than any other classes I have ever had the pleasure of guiding in the pursuit of an education. If I said less I should be unjust to you. More I need not say. It is the complaint of some that education continued beyond a certain point unfit for the subsequent duties of life. If so, education must be radically bad, and we ought at once to return to a state of blissful ignorance and abolish our schools, colleges, and universities. The woman who is less a woman because her faculties are fully trained has yet to be discovered. The very habit she unconsciously acquires of doing all things thoroughly follows her in after life, refines, purities, ennobles her. She will find her pleasure in everything she does, because she knows that happiness can be got most of all in this world by the appropriation of a well-spent life, and to me who have watched over your early years, it will be a subject of deep regret if I thought any one of you would abuse the faculties you have by using them otherwise than in forwarding the pleasure and happiness of all who will ever come in contact with you. In our happy relations I have given you my last lecture, and I now send you forth into your homes to make them better from your influence and your noble performance of the duties which God in His wisdom will place before you. You have run well hitherto. Faint not, fail not when the hour of greater trial comes.

At the conclusion of the Principal's address, Sheriff Sweetland made a few remarks, and then called upon the Rev. Principal King, Manitoba College, who expressed the pleasure he felt in being present and witnessing such splendid achievements of the young ladies. After the singing of "God Save the Queen," the audience adjourned to the grounds, where under an immense marquee, refreshments were furnished to all, and after an hour spent in social intercourse, the session of 1884-5 came to a close.

BRANTFORD YOUNG LADIES' COLLEGE.

The closing exercises of this well known institution began on Friday evening, the 19th ult., when the Alumnae Association gave a grand reception to the friends of the College and to the citizens of Brantford. The spacious grounds surrounding the College never appeared better. It is not too much to say that the situation and surroundings of this College are simply charming, and should form in no small degree an attraction to students.

On Sabbath evening, the 21st, the Rev. Dr. Cochrane preached a special sermon before the graduates and students of the College. He chose for his eloquent discourse, the words from Ecclesiastes xi. 6: "In the morning sow thy seed, and in the evening withhold not thy hand"; also, Eccles. ix. 10: "Whatsoever thy hand findeth to do, do it with thy might."

On Monday evening the annual concert was given in Wyckliff Hall. The music represented on the programme was of the highest order, and was rendered in the most pleasing manner with taste and dignity. The performances reflected much credit on the musical ability of the instructors in the College. At the close of the concert, Principal Macintyre announced the opening of the Art Exhibition.

The reading room was then thrown open and those present were permitted to examine the work of the art class. There is much artistic taste displayed and many expressions of admiration were heard. Among the more prominent were the works of Mrs. Macintyre, Mrs. Ford, Miss Annie Barr and Miss Nellie Cockshutt, though many others are fast attaining to a high degree of efficiency under the able training of Mr. Martin. Among the others whose specimens were on exhibition were oils by Misses Powers, McLeod, McKay, Kennedy, Lackner, Chambers, Adams, Edwards, Wilson, Hart, and Wild, and water colours and crayons by Misses Shields, Fleming, Wilkes, and Silverthorn.

On Tuesday the Commencement Exercises took place. The Rev. D. D. McLeod, of Barrie, presided. Besides the resident ministers of the city, there were upon the platform the Rev. G. M. Milligan, Toronto, and the Rev. John Laing, D.D., Dundas. The following ladies obtained the diploma of the College: Miss Lizzie Chambers, Trenton, N. J.; Miss K. Clute, New Westminster, B.C.; Miss Dovina D. Hart, Montreal; Miss Jennie Kennedy, Sullivan, Ont.; Miss Melvina Lackner, Hawkesville, Ont.; Miss Aggie Moore, St. Mary's, Ont.; Miss Tina H. Mowat, Guelph, Ont.; Miss Margaret Somerville, Dundas, Ont.; Miss Katy F. Turner, Hamilton, Ont.; Miss Maggie L. White, Milton, Ont.; and Miss Maggie Wilson, Scaforth, Ont.

Miss Marjorie Somerville, Dundas, a graduate of the class of 1884, was presented with the Governor General's medal, as the successful candidate at the University local examinations in 1884.

Miss Maggie Wilson, Scaforth, was the recipient of the general proficiency medal in the senior class for 1885. Miss Maggie Burns, Toronto, won the proficiency medal in the second year. Miss Maud Edwards, Cannington, received the proficiency prize in the class of the first year.

Many of the examiners who assisted in presenting the medals and prizes, in referring to the examinations, said that the papers were as difficult as those of any college in the land, and spoke in the highest terms possible of the marked ability of the pupils generally, and of the institution as a seat of learning.

Dr. Beattie, examiner in mental science and logic, stated that the work of the young ladies in this department was equal to the standard of first-class honors obtained by gentlemen in the second year at the Toronto University.

The Brantford Courier in a leading article, headed "A Worthy Institution," says: In connection with the closing exercises just chronicled a feeling of congratulation must inevitably present itself to Brantfordites generally at the manifest results achieved by this institution. The testimony afforded by some of the examiners on the platform last night shows that the subjects in each department are prosecuted with a comprehensiveness, and to an extent fully equal to similar branches in Canadian universities, and according to the Rev. Mr. Antliffe, also those in England. While this is the case the appearance of the scholars, after passing through such trying ordeals, plainly demonstrates that learning has not been enforced at the expense of health or mental activity quickened beyond physical power. Brantford can worthily feel proud of this institution and the high reputation it enjoys, as evidenced by the presence on its rolls of pupils, not alone from far and wide in Canada, but also from the neighbouring United States.

SCARBORO AND MARKHAM LADIES' FRENCH EVANGELIZATION SOCIETY.

On Dominion Day large and most interesting meetings were held in connection with the anniversary of the Scarborough and Markham Ladies' French Evangelization Society. In the morning the people assembled, in Knox Church, Scarborough. After the usual business had been transacted, Mrs. Harvie, of Toronto, spoke for over an hour, in her usual eloquent, fervent and effective style. The Rev. W. Bennett, of Peterboro', who was also present by special invitation, gave an earnest and stimulating address.

In the evening a lawn party assembled on the grounds of Mr. W. H. Ferguson. A very large number of friends of the cause attended. Mrs. Harvie again addressed the assemblage. She said: This has been a red-letter day to me. My drive through the beautiful scenery has been most exhilarating. I am here to join you in celebrating the eighteenth anniversary of this New Dominion of ours, and this the first anniversary of the Ladies' French Evangelization Society of Scarborough and Markham. Though you are only one year old you are not the little infant I had supposed you to be before seeing you, but a great strong healthy society of sixty-two members with sufficient resources to enable you to employ a missionary of your own in French Evangelization work for the next three months. I think you are now strong enough to live off. There are two or three pastoral charges represented by this society. Why should there not be a society

in connection with each pastoral charge? Referring to her experience in connection with the formation of Women's Foreign Missionary Societies, Mrs. Harvie explained their methods of working and gave useful and valuable hints. She concluded with an earnest appeal for enlarged self-sacrificing Christian giving, illustrating the principle by the touching and impressive case of an Indian mother's sacrifice.

The Rev. William Bennett was the next speaker. He began by referring to the incident that led to his presence there that evening. Some time ago at a meeting in Peterboro' Father Chiniquy had made a most gratifying allusion to a service rendered him by Mr. Bennett, and this circumstance had led to the invitation to which he cheerfully responded. After congratulating the Society on the satisfactory progress it had made, and the important work in which its members were engaged, Mr. Bennett spoke of the encouragements they had in the prosecution of their work, as seen in the great numbers who, both in Canada and the United States had renounced the errors of Romanism, the preparedness of the people for the Gospel and that the converts become practical missionaries themselves. He next spoke of the motives that ought to actuate them in the prosecution of this work: the value of souls, patriotism, and self-preservation. The next topic of his address was the means to be employed. The agencies now in work were schools, colporteurs and missionaries. He then counselled the formation of societies throughout the Church similar to that he was addressing, and concluded with an eloquent appeal for sustained and steadfast effort in carrying on the work of French Evangelization.

The chair was ably occupied by Mr. Brown, of St. Andrew's Church, Scarborough, excellent refreshments were plentifully provided, and the ladies were congratulated on their superb entertainment. The proceedings were enlivened by the sweet strains of music discoursed by the Highland Creek Brass Band. Their proficiency elicited highly complimentary remarks from Mrs. Harvie who hoped that they would visit Toronto and add to the pleasure of social gatherings there. A handsome sum for the benefit of the Society was realized.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 19, 1885. OMRI AND AHAB.

GOLDEN TEXT.—"The way of the wicked is an abomination unto the Lord."—Prov. xv. 9.

INTRODUCTION.

The main object in this history is not to preserve the history of men, but to show in the lives of men the righteous government of God. In chap. xiii. we have an account of the judgment pronounced against Jeroboam on account of his disobedience. Also upon the prophet who pronounced this judgment was punishment sent because of an act of disobedience which appears very trifling at first sight, but assumes a graver character when we remember that the prohibition to eat food was intended to emphasize the Lord's abhorrence for Jeroboam's proceedings, for the declaration of which he was sent.

In chap. xiv. Jeroboam begins to reap. We are told how the heir to the throne died, and how the aged prophet Ahijah informed him that he brought the affliction upon himself, and that was but the beginning of afflictions. His whole family was to be cut off and not even granted a burial. Behold how the iniquities of the fathers are visited upon the children!

Jeroboam was succeeded by his son Nadab, who only reigned two years, when Baasha conspired against him and slew him and carried out the prediction of the prophet regarding the house of Jeroboam. Baasha was no improvement on his predecessors. He reigned badly for twenty-four years. The prophet Jehu was sent to denounce him for his sins. His son Elah reigned for two years and was put to death by Zimri who had put his kinsfolk to death.

Whilst this took place at Tirzah (now the capital instead of Shechem), the army that was engaged besieging Gibbethon, proclaimed Omri, their captain, king. The siege of Gibbethon was immediately raised and they attacked Tirzah. When Zimri saw that he could not hold out, he went into the palace and burned it over his head, and thus died, it is said, a victim to his own sins for having followed in the ways of Jeroboam.

The history of the kings of Judah is carried along, teaching the same lesson in every instance. Where there was disobedience there was consequent punishment; but obedience brought with it prosperity and divine approval. The good reign of Asa stands out in beautiful contrast with all that went before.

EXPLANATORY.

I. Omri's Reign.—He was a man of great energy and intellectual force. If it had been sanctified his might have been a brilliant reign.

(1) *New capital.*—Tirzah was the capital for some time, but Omri discovered that it was not strong. The conflict through which he passed before reaching the throne, was such as to teach him the importance of a "sure place." For that reason he selected Samaria, and showed his wisdom in so doing. It is said to have combined a beauty and strength scarcely inferior to Jerusalem itself. It was an oblong elevation about six miles from Shechem, in the same fertile valley, surrounded by hills from which can be seen its streets which were as terraces in the limestone sides of the mount.

He bought it for a large price and gave it the name of its owner.

Two talents of silver.—That is said to be \$3,285, but on account of the greater value of money, equal to \$40,000 or \$50,000 now.

(2) *Worse than all before him* (ver. 25).—That is what might have been expected. We are all getting better or worse. There is no standing still, and as Omri chose to walk in the ways of Jeroboam, it was to be expected that he would go farther in evil than Jeroboam did. What particular direction his sin took we are not told. There was some sinful legislation referred to in Micah vi. 16, which was no doubt intended to widen the breach between Israel and God.

(3) *Provoked the Lord God to anger.*—This is the most serious and important statement made regarding him. If it were simply the building of Samaria, it is all gone. His other mighty works referred to are all forgotten. Even the books in which they were written are lost forever. But God forgets nothing. If we provoke His displeasure, our evil deeds are in that Book that will never be lost, but will one day disclose its secrets.

II. Ahab's Reign.—Things are going from bad to worse.

(1) *Long reign.* He reigned for twenty-two years. Abundant time for usefulness, but as it was not improved the greater condemnation. We shall afterwards see how great the responsibility of Ahab, was on account of the efforts made by the greatest of prophets to keep him in the right way. But he was worse than his father, who was worse than all that went before him.

(2) *Marriage.* We see the course of declension with which we are too familiar in modern society. A bad man chooses a bad wife and they assist each other to ruin.

Jezebel. Her father, Ethbaal, was Priest of Astarte (the Venus of the Zidonians) who murdered the king, his own brother, and usurped the throne for thirty-two years. His daughter was a worthy daughter of such a regicide. Her name is still a synonym for a character so base as to present no redeeming feature.

(3) *Idolatry.*—Such a marriage could not but give an impetus to the tide of evil already swelling. Ahab was weak and Jezebel was strong, and did all she could to exterminate the true religion and establish the worship of Baal.

Baal worshipping.—Before this, the worship of the calves was symbolic. It was only a step, but Ahab went the whole way and worshipped and served Baal. This was the principal deity of the Zidonians—the sun-god of the Babylonians, and was regarded as the supporter and first principle of life.

Temple.—He built a temple in Samaria for the worship of Baal, thus introducing it as the religion of the country. There was a splendid temple of Baal in Tyre, built by Hiram, the friend of David and Solomon, in which there was a golden pillar of great beauty. Ahab, no doubt, sought to imitate that. (2 Kings iii. 2; x. 27.)

Altar.—He also erected an altar on which to offer sacrifices to his new god.

Grove or Asherah.—This was an image to the goddess Astarte. This was the female deity, the worship of which, like the worship of Venus, was such as cannot be described. Thus we see the result of an evil marriage. The country is degraded to the lowest stage when such modes of worship are adopted.

III. Jericho Rebuilt (ver. 34).—Here is another evidence that religion is in a low state. The curse pronounced by Joshua (chap. vi. 26) upon the rebuilders of Jericho, is forgotten or disbelieved. No worse evidence than disregard for the threatenings of the Scriptures. Hiel dwelt in Bethel, the head quarters of the false worship set up by Jeroboam. Ahab probably instigated him to fortify it. But the curse comes. At the laying of the foundation his eldest son died, and at the completion of the work, when the gates were set up, the youngest son died according to the word of Joshua. It may be that the whole family died, as some suppose. At any rate not a word spoken by God will fall to the ground, whether it be a promise or a threat, and we should act accordingly.

PRACTICAL SUGGESTIONS.

1. Political convulsions are closely connected with the morality of the people.
2. We should pray for the Queen and all in authority.
3. Every concession made to sin opens the way for greater sin. "Bad to worse" is the law.
4. Ungodly alliances of all kinds will bring disaster. "Be not unequally yoked."
5. The Word is sure and steadfast, and every transgression and obedience will receive a just recompense of reward. (Ver. 34.)

LETTER-WRITING.

A letter should be the essence of conversation. A lady whose deafness required the use of a hearing-trumpet used to say that it saved her from much frivolous chit-chat, people did not care to send self-evident remarks about the weather down its imposing tube! It should be the same with letters. We should write exactly as we speak when we are speaking at our best. We should not consider so much what we think worth telling as what our correspondent will care to hear. Are we writing to one who has gone out from among us? Then a new picture should not be put upon the home walls without his being told exactly what it is and where it hangs. Let the vision of home in his mind be kept up to a present reality and not a vanished one. Tell him all about the new friends; if some of these grow near and dear, try to send him a photograph which shall lend a living shape to their names. We know one sweet mother, deservedly cherished by her son, whose faithful letters from her Eastern home to the young student in England would even contain little scraps of her new dresses, so that he might think of her exactly as she was. Call this not trivial; only a rarely tender and sensitive nature could have thought of such a thing. Nothing can be trivial which keeps bright the links of affectionate remembrance between loving hearts. —*Leisure Hour.*

BARTHOLDI'S BIG GIRL.

THE PREJUDICES MET BY A CANVASSER FOR THE PEDESTAL FUND.

The Bartholdi pedestal fund is nearly complete. The statue has arrived and soon New York harbour will be graced by the most magnificent colossal statue the world has ever seen.

"Liberty Enlightening the World!" What a priceless blessing personal liberty is. It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a fervency that Americans can scarcely realize; it is a principle for which Nihilists willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

The press is entitled to the credit of this achievement. Mr. Philip Beers, who has been making a circuit of the country on behalf of the Pedestal Fund, says that the fund will certainly be raised, as the *World* does not know the word *fail*.

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seem more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?"

"I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road and I know the American people 'like a book.' In 1879 a personal misfortune illustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, neck appetite, dreadful backache, cramps, hot head, cold hands and feet, and a general breakdown of the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician who upbraided me roundly for preaching so much about my own case. Finally, with some spirit, I remarked to him:

"Sit, you know that much of your professional wisdom is pretence. You are controlled by prejudice. You cannot reach a case like mine and you know it, can you?"

"I had him; and he finally conceded the point, for it was Bright's disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relatives finally admitted that Warner's safe cure, which accomplished this result, was really a wonderful preparation. Had President Rutter, of the Central Hudson, used it, I am certain he would be alive to-day, for he could not have been in a worse condition than I was. "I have found similar prejudices among all classes concerning even so laudable a scheme as this Pedestal Fund.

Mr. Beer's experience, and the recent death of President Rutter, of the Central-Hudson Railroad, of an extreme kidney disorder, proves that the physicians have no real power over such diseases, and indicates the only course one should pursue, if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, backache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result, if not promptly arrested.

"Yes, sir-ee, every cent needed for the pedestal will be raised. Of course it will be a great triumph for the *World*, but would it not have been an eternal disgrace had our people failed to provide for this pedestal?"

Sparkles.

A LITTLE three year old, in admiring her baby brother, exclaimed, "He's got a boiled head, like papa."

ALL animals have their good points, but for abundance of the same none can compete with the porcupine.

"He that loves noise must buy a pig," says a Spanish proverb. In most cases, however, a baby will do just as well.

IN Siam husbands gamble away their wives. In this country they generally gamble some distance away from their wives.

"Is the Colonel here?" shouted a man, sticking his head into a Louisville street car. "He is," answered thirteen men as they rose up.

Guest, at the reception: "This is a dreadful bore. Let us go." Stranger: "I agree with you, but my wife won't let me. I am the host."

SOPHRONIA: "What is philosophy?" "Well, dear, it is something that enables a person to bear with resignation the misfortunes of others."

A COUNTRY girl coming from the field was told by her cousin that she looked as fresh as a daisy kissed by the dew. "No, indeed," was the simple reply, "that wasn't his name."

"SIX feet in his boots!" exclaimed Mrs. Beeswax. "What will the impudence of this world come to, I wonder? Why, they might as well tell me that the man had six heads in his hat."

KEEP YOUR HOUSE GUARDED.—Keep your house guarded against sudden attacks of Colic, Cramps, Diarrhoea, Dysentery and Cholera Infantum. They are liable to come when least expected. The safest, best and most reliable remedy is Dr. Fowler's Extract of Wild Strawberry.

A GIRL visited a music store asked and for "The Heart Boiled Down With Grease and Care," and "When I Swallowed Home Made Pie." The clerk recognized what she desired, however.

"LADIES and gentleman," said an Irish manager to an audience of three, "as there is nobody here, I'll dismiss you all. The performance of this night will be repeated tomorrow evening."

A MEMBER of a School Board visited a school under his jurisdiction. When asked to make some remarks, he said—"Well, children, you spells well and reads well, but you hadn't sot still."

A LITTLE Scotch boy, on his being rescued by a bystander from a dock into which he had fallen, expressed great gratitude, saying: "I'm so glad you got me out. What a lickin I wad have frae me mither if I had been drowned."

A gentleman who had just issued a book of poems met a friend with the following result: "Did you read my book?" "Oh, yes, I read it!" "How did you like it?" "My dear sir, I assure you that I laid it aside with a great deal of pleasure."

A LAWYER once asked a Quaker if he could tell the difference between "also" and "likewise." "Oh, yes," said the Quaker, "Erskine is a great lawyer: his talents are admitted by almost every one. You are a lawyer also, but not likewise."

"WHEN were the pyramids of Egypt discovered?" asked the teacher. "In the Middle Ages," replied the scholar at the foot of the class. "What do you mean by the Middle Ages?" further inquired the pedagogue. "Why, the pyramidal ages."

FOR the Laundry, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labour. For sale by grocers.

FEATHERLY was making an evening call and the revised edition was being discussed. "In the new Bible that pa brought home," said Bobby, joining the conversation, "sister is four years younger than she was in the old one. Is that what is meant by the revised edition?"

AN invalid went into a drug store the other day to buy some medicine. "Do you keep the best drugs?" he asked. "You can't get better," replied the urbane druggist. "I can't, eh? Well, then, there is no use for medicine," said the customer, as he strode out in disgust.

SMITH went to the fish market accompanied by a dog, which animal's tail was seized by a live lobster. The dog started for home at full speed, the lobster still retaining its hold on the dog's continuation. "Whistle for your dog to come back," exclaimed the indignant fish monger. "Whistle for your lobster to come back," retorted Smith,

PASTRY WITHOUT BUTTER.

The American pie has been subjected to more unjust abuse from foreign writers than any other of our distinctive products, if we except the recent tirade against the American hog. And yet we cannot say that it has been altogether undeserved, because of the villainous compound, thick, hard and heavy, that is too often made to do duty as a "crust," and which by courtesy is called "pastry." Light tender, flaky, and digestible pie-crust and all kinds of pastry can be made most readily by the use of Royal Baking Powder without any butter, or with half the usual portion, if preferred, or with a small quantity of lard or other shortening as desired. Pie-crust thus made is much more wholesome and digestible, besides being more economical and easier prepared. In addition to saving all the butter if desired, one-third the flour is also dispensed with, as the crust is rolled that much thinner, the leavening qualities of the Royal Baking Powder swelling it to the requisite thickness. If drippings or lard be used, the Royal Baking Powder removes any unpleasant taste, rendering the crust as short, sweet and pleasant as if made from the finest butter. Those who know the appetizing qualities of the genuine home-made American pie will rejoice that by the aid of Royal Baking Powder in the pastry it can be made quite as digestible as it is delicious.

SCENE—Church; Sunday afternoon; an organ has been "opened."—Elder (to beadle)—"Can you explain why there wis sich a draught in the church the day, Jeems?" Beadle—"Ou aye, easy enough, it wis jist the win' out o' thae organ pipes."

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 beseech me, 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. Noves, 149 Power's Block, Rochester, N. Y.

"I DON'T understand you. You have been down on Adams for the last ten years, and now your daughter is going to marry him. What consistency is there in that?" "Just you keep quiet until after the wedding. He gets my wife for a mother-in-law. If that's not vengeance I don't know what vengeance is."

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AN old country gentlemen returning home rather late, discovered a yokel, with a lantern, under his kitchen window, who, when asked his business there, stated he had only come a-courting. "Come a what?" said the irate gentleman. "A-courting, sir. I'se courting Mary." "It's a lie! What do you want a lantern for? I never used one when I was a young man." "No, sir?" was the yokel's reply: "I didn't think yer'ad, judging by the missis."

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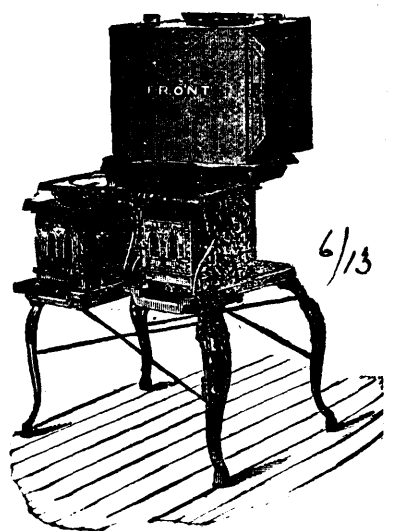
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MAINTAIN.—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July.
HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, the 14th inst., at eleven a.m.
HAMILTON.—In Central Church, Hamilton, on Tuesday, 21st July, at ten a.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
PETERBORO.—At Cobourg, on the 7th July, at eleven a.m.
WHITBY.—At Newcastle, Tuesday, July 21st, at half-past ten a.m.
PARIS.—In Knox Church, Ingersoll, July 14th, at twelve noon.
STRATFORD.—In Knox Church, Stratford, on July 14th, at ten a.m.



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