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TORONTO, CANADA, 1884.

Vol. 12.—No. 38
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"I suffered for 15 years from Piles, as none but those that have been afflicted can realize. Kidney-Wort quickly cured me. LYMAN J. ABELL, Georgetown, Vt.

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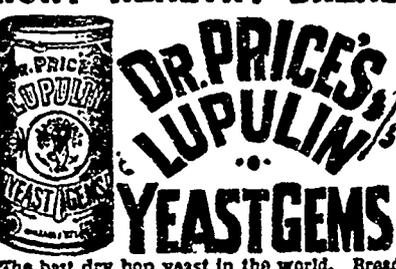
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For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HEMORS THEREIN IS CURED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO. THOUSANDS OF LADIES CAN GLADLY TESTIFY.

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Words of the Wise.

If men are so wicked with religion what would they be without it?—Franklin.

I FIND the doing of the will of God leaves me no time for disputing about His plans.—George Macdonald.

FOR my own private satisfaction, I had rather be master of my own time than wear a diadem.—Bishop Berkeley.

A KNOWLEDGE of the world is useful, but it may be sought at too great a price. It may be at the cost of a hardened heart.

RELIGION is never fashionable. The way of peace is not the broad way superintended by Paris, but the narrow way watched by the Redeemer.—Bloody.

NOTHING else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—Geo. Macdonald.

THE distant mountains, that appear Their solid bastions to the skies, Are crossed by pathways, that appear As we to higher levels rise. —Longfellow.

THE kindest saint in heaven cannot make a visit to the congregation of the dead and damned, to comfort or relieve any there who were once their friends.

And the inward voice was saying: "Whatsoever thing thou doest To the least of Mine and lowest, That thou doest unto Me!" —Longfellow.

RESPECT OLD AGE.—An old favourite is the remedy known as Dr. Fowler's Extract of Wild Strawberry. Thirty years reliable for Cholera Morbus, diarrhoea and summer complaints.

LET no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reefs.—Joseph Cook.

SOMETIMES "the heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of a personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—W. A. Taylor.

A CHRISTIAN sailor, when asked why he remained so calm in a fearful storm when the sea seemed ready to devour the ship, and when he was not sure he could swim, said: "Though I sink, I shall only drop into the hollow of my Father's hand, for He holds all those waters there."

NO SUCH WORD AS FAIL.—A failure to relieve or cure summer complaints can never be truthfully applied to Dr. Fowler's Extract of Wild Strawberry. All dealers sell it.

I hate the crowded town! I cannot breathe shut up within its gates! Air,—I want air, and sunshine, and blue sky, The feeling of the breeze upon my face, The feeling of the turf beneath my feet, And no walls but the far-off mountain tops. —Longfellow.

CHILDREN have a habit of thinking what they see abroad is very much better than they have at home. Many men and women are but "children of a larger growth" in this particular. Their discontent runs out into all the relations of life. They are the people who indulge, specially in disparaging their pastor and church, and contrasting with their vaunted shortcomings the excellencies attributed to others.—United Presbyterian.

HE walks in the presence of God that converses with Him in frequent prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in all his doubts; that opens all his wants to Him; that weeps before Him for all his sins; and that asks remedy and support for his weakness; that fears Him as a judge, reverences Him as a Lord, and obeys Him as a father.—Jeremy Taylor.

LEARN to despise outward things, and to give thyself to things inward, and thou shalt perceive the kingdom of God to come in thee. "For the kingdom of God is peace and joy in the Holy Spirit," which is not given to the unholy. Christ will come unto thee, and show thee His own consolation, if thou prepare for Him a worthy dwelling-place within thee. All His glory and beauty is from within, and there He takes delight. The inward man he often visiteth, and hath with him sweet discourse, pleasant solace, much peace, familiarity exceeding wonderful. O faithful soul, make ready thy heart for Him, that he may vouchsafe to come unto thee, and to dwell within thee.—Thomas à Kempis.

A Great Problem.

—Take all the Kidney and Liver Medicines,

—Take all the Blood purifiers,

—Take all the Rheumatic remedies,

—Take all the Dyspepsia and indigestion cures.

—Take all the Ague, Fever, and bilious specifics,

—Take all the Brain and Nerve force revivers,

—Take all the Great health restorers.

—In short, take all the best qualities of all these, and the —best

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—Bitters have the best curative qualities and powers of all —concentrated

—In them, and that they will cure when any or all of these, singly or —combined

—Fail. A thorough trial will give positive proof of this.

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism.

Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.

All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave. J. W. MORSE, Buffalo, Oct. 1, 1881.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring.

I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."—A WORKINGMAN.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, SEPTEMBER 17th, 1884.

No. 58.

NOTES OF THE WEEK.

THE marriage of a man to a deceased wife's sister has been the source of much debate and no little trouble in the Southern Presbyterian Church. An overture is now before the Presbyteries legalizing such marriages.

IT is worthy of note that the largest contributions made last year to the missionary work of the Protestant Episcopal Church was made by a Chinaman, Mr. Charles Ping Lee, of Shanghai, who gave \$5,000 to St. Luke's Hospital in that city.

A SECULAR paper says a good thing about the Jews. They are never found in the liquor business. It is believed that out of 60,000 Hebrews in New York city not one is the keeper of a grog shop. Is that why the Russians kill them so frequently in Russia?

THE efforts of the Presbyterian women of Scotland for the increase of female education in India have brought forth fruit. T. M. Russell, Esq., formerly of Calcutta, and therefore well acquainted with the wants of India, has made a gift of \$17,500 in furtherance of this department of missionary labour.

IN the capital of Belgium the other day, an experiment of this kind was made: A mob had gathered outside the Chamber of Deputies to protest against certain legislation. Instead of bringing the militia to the front to aggravate the evil, the civil guard were called out, and the firemen played the hose upon the excited throng at the doors with excellent results.

SPEAKING of the French interference in the affairs of Madagascar, a French paper says: "It is sad for true patriots to have to confess that, under pretext of preserving a doubtful treaty, our French Colonial policy should be influenced by the Jesuits whose expulsion took place about three years ago. It is sufficient to note the energetic intervention of Count Mun, President of the Catholic Workmen's Society, and of Bishop Freppel, in the Chamber, to be convinced that our action against the Hovas is purely anti-Protestant."

THE time has come says, the *Presbyterian Banner*, when some of the religious newspapers begin their annual blowing about their unexampled greatness, increasing circulation and extraordinary popularity. Everything of this kind is a confession of weakness and does not deceive the public for a moment. No greater mistake can be made by the publishers of religious journals than to give such exhibitions as these or to offer their papers at one price in the immediate vicinity of publication and at another in places more distant.

SEPTEMBER has brought thousands of people home from their travels and set them to work again. Boats and railway cars have been crowded, and about depots and hotels there have been a jostling of crowds that hardly anything short of a popular movement could occasion. Not to discount in the least the pleasure of the various excursions, whether long or short, it is safe to say that only a few of the tourists are sorry that their season of recreation is ended. Home is home, and there is nothing to take its place, and the duty of life is stronger with all earnest people than its easy gratifications.

SEVERAL hundred small frame houses are now building in Belgium for use at Vivi and other stations established by Stanley along the Congo. As Stanley possessed no facilities for making lumber, his European assistants were compelled to live in tents or huts, and the discomfort of living in that way added largely to the sick list. The International Association is building at Boma, ninety miles above the mouth of the Congo, a sanitarium, to which it proposes to send its invalid agents for treatment. Better facili-

ties for preserving health and caring for the sick are among the innovations to be introduced on the Congo.

OUR friend of the *Interior* makes a neat point, as follows. Archdeacon Farrar, in his commendable zeal to promote the spiritual welfare of the "lower classes" in London, recommends a new order of clergy in the Church of England, who shall be bound by vows of "celibacy and poverty." So obviously opposed to the Scriptural idea of the ministry are both these requirements, that one is surprised to hear them seriously proposed in this day. It is not good for man to be alone, the labourer is worthy of his hire. Therefore the minister should have a wife and be supported in his labours; two considerations forbidding celibacy or poverty.

THE Old Catholic and other Reformed bodies, which have come out from the Church of Rome since the promulgation of the Vatican decree of Infallibility, make something of a showing in numbers. The Old Catholic Church in Switzerland has a bishop, Dr. Herzog, fifty clergy, and over fifty thousand adherents. The same body in Germany has a bishop, Dr. Reinkens, forty-five clergy, and nearly fifty thousand adherents. The movements of Pere Hyacinthe, in Paris, are familiar to all. In Spain, and in Italy, also, individual ecclesiastics of prominence have renounced Vaticanism, and are not without followers is a contest for purer doctrine.

LAST week the *Kankakee Times* published a correction of a statement that the picnic was held to celebrate the eighty-second birthday of the Rev. Chas. Chiniquy. Mr. Chiniquy is seventy-six years old, and so gently has time dealt with him that he is as erect, active, and vigorous as a man of thirty-five, while his mind is bright, his intellect brilliant and strong, and his power of discussion forcible and logical enough to make him a match for any theologian of the day. The reverend gentleman bids fair to attain the fullness of years and the ripeness of wisdom of the octogenarian, unless his useful career is cut short by some of the murderous and ill-advised mobs which frequently try to kill him.

CAREFUL analysis of Mr. Gladstone's speeches in the House of Commons shows that on an average he uses seventy per cent. of words of Saxon, thirteen per cent each of Latin and French, and the remaining four per cent. of miscellaneous,—including less than one per cent. of Greek—derivation. Sir Stafford Northcote uses about the same proportion of Saxon words, rather more Latin, and fewer French. John Bright uses about seventy-four per cent. of Saxon, twelve of Latin, and ten of French. Sir William Harcourt uses the largest proportion of Saxon—seventy-seven per cent., to fifteen of Latin and seven of French. Lord Randolph Churchill expresses himself in seventy-two per cent. of Saxon, sixteen of Latin, six of French and two of Greek.

THE "insolence of the liquor traffic," is well stated by the *New York Christian Advocate*: "While demanding protection from the law, it is perpetually evading and breaking the law. It ships goods abroad to avoid the payment of taxation, and sells secretly to evade license fees and police inspection. It bands itself together to dispute the execution and constitutionality of offensive legislation, and shirks its share of the burdens which fall on legitimate traffic. More than great corporations, even, does it scrutinize candidates and employ legislative attorneys. No evidence can convince its agents of the social evils of which it is the parent, or raise them to the comprehension of what society would be were the traffic stamped out. It is manifest that society endures more from the liquor domination than from any other tyranny.

THE hundredth birthday of Sir Moses Montefiore will be an occasion of general interest. The Jewish people throughout the world are preparing for the event. At Montreal they have made arrangements

for the presentation of a congratulatory address to the venerable philanthropist, who has for so long been one of the worthiest representatives of their race. They have formed a Montefiore club, and invited their co-religionists throughout Canada to contribute to the centennial. When this has been provided for, the intention is to devote the surplus to the endowment of a berth in the Montreal General Hospital. Such a mode of testifying esteem will best accord with the wishes of the illustrious Hebrew they design to honour. The Jewish people have acquired the reputation of being very charitable, especially towards the helpless sufferers of their own race.

REMARKABLE revelations are reported at a recent meeting of the Medical Committee at Marseilles. Experience has shown that cholera will rage during two consecutive years in the same place. It has been ascertained that cholera made its appearance at Marseilles last year, a case followed by death having occurred at the hospital, in a room containing numerous other patients. The disease made a good many victims. The Mayor, who was immediately advised of the fact, proceeded to the hospital. Energetic measures were taken to prevent further contagion, and in order to avoid panic in the town the Mayor solicited and secured the silence of all persons aware of the facts. The chief surgeon, two house surgeons, a warder, and two Sisters of Mercy took an oath to divulge nothing, which oath was strictly kept till the whole proceeding was made known to the Medical Committee.

THE statistics of the Presbyterian Church of Wales, read at the General Assembly held at Liverpool, have been published. They show an increase in every item of importance during the year 1883. Churches, 1,200; chapels and preaching stations, 1,371; new chapels built during the year, thirteen; enlarged and improved, fifty-seven; ministers and preachers, 973; deacons or elders, 4,448; communicants, 124,505; on probation, 4,636; children of members in the churches, 60,000; received into church fellowship, 14,000; teachers in Sabbath schools, 23,355; scholars, 184,800; hearers, 276,000. The total collections for all objects amounted to £173,000; the present debt on the chapels is £326,000; and the value of the whole property belonging to the connection is £1,250,000. Considering that it is only seventy years since this church came into existence in its present form, its progress in the Principality has been marvellous. The net increase, after deducting deaths, expulsions and removals into foreign lands, is 2,400; while that of the great Wesleyan body throughout Great Britain has been only 3,200; the United Methodist Free Church, 264; and the Methodist New Connexion, 86.

STATISTICS of the price of wheat in England show that the average price (4s. 8½d.) per bushel for the first half of the present year was lower than the average for any year in the present century. In fact not since 1780 has wheat been so low. In the century the nearest approach to present figures was in 1851 when the price in Great Britain was £1 18s. 6d. per quarter, or 4s. 9¾d. per bushel. The highest price was in 1812, when 15s. 9½d., over \$3.90, was the average per bushel. In recent times the highest prices known were in 1854-6, in the time of the Crimean war. The average for the middle year of the three was 9s. 4d., \$2 31 per bushel. In 1867-8 prices again approached or exceeded \$2 per bushel. In the past sixteen years prices have had a downward tendency, and with the increase in the number of wheat exporting countries, and the substitution of America for Russia as the chief source of supply, little disturbances in Europe which formerly sent wheat up with a bound has now but little influence on the market. The present year shows a marked decline from the average of 1883, and the first week of July a decline of over 3d. a bushel on the first week of the year. It is not improbable that wheat may fall to its figures of 104 years ago, when the average price was only 4s. 6d. (\$1.10.)

OUR CONTRIBUTORS.

THE ANCIENT ORDER OF DEACONESSES.

REVIVAL AT KAISERSWERTH, BY FLIEDNER.

All who take an interest in Christian work and who are in the habit of reading religious publications, must be familiar with the names of Kaiserswerth and Pastor Fliedner. Kaiserswerth is a small town on the right bank of the Rhine, a little below Dusseldorf, of which Dr. Fliedner was the Protestant pastor for a large portion of the first half of the present century. The fame acquired by both arises from the fact that Pastor Fliedner was the first to revive the ancient order of Deaconesses, and that the town of Kaiserswerth contains the Mother House from which has gone forth into all parts of the world a multitude of Daughters who have consecrated their lives to fight against the effects of sin and misery and vice. A short account, therefore, of the origin and growth of this remarkable movement, and of the kindred works of benevolence which have grouped themselves around it may interest the readers of THE PRESBYTERIAN. Pastor Disselhoff, the present Director of the "Deaconess Institution of Rhenish Westphalia," which is the name by which it is known in Germany, in a recent report has entered very fully into particulars regarding the origin of this institution, and its fields of labour; and from this report I take, in an abbreviated form, the facts which this letter contains, though I have visited several of the branch Societies in Germany, and have seen their working there and elsewhere.

THE ORIGIN

of the Kaiserswerth Deaconess Institution, the name by which it is known in England, is due to the following simple incident: On the 17th of September, 1833, there came to Kaiserswerth from Werden, a discharged prisoner named Minna. Oppressed with a sense of loneliness and needing sympathy, she found her way to the manse of Theodore Fliedner. This good man had been known to take a great interest in discharged prisoners, and for the purpose of giving them opportunities of returning to a proper moral and social position, had founded in 1826, the Rhenish Westphalian Prisoners' Aid Society, the first known in Germany. Experience had taught him that although many persons in the position of Minna, really desired to live honestly, they had no means of doing so. For all such Pastor Fliedner felt the need of a refuge where they might acquire confidence, from seeing that there were some who sympathized with them, and thus be better prepared to undertake anew the duties of life. He was poor, but still he was willing to do what he could. In the manse garden stood a small summer-house, twelve feet square, a picture of which is now before me. This he fitted up as a refuge for Minna, and soon after a second applicant appeared who was also taken in. The summer-house now served as a sitting room by day, and at night a small garret was converted into a sleeping apartment. At bed time, a ladder was placed against the attic window, by which Minna and her companion mounted, when the ladder was removed until the next morning. This little harbour of refuge continued to be the first and only asylum and penitentiary in Germany, until Mr. Fliedner rented a neighbouring house, which he ultimately bought, and altered to suit his purpose.

This briefly is the history of the foundation and development of the first institution at Kaiserswerth and is a type of the origin of all the others. The growth of all of them was a gradual one, depending on the need that existed, and the means at the disposal of the worthy pastor. And to this modest beginning the Kaiserswerth Deaconess Institution owes its being. "The state of the sick poor had long weighed heavily on our hearts," says Fliedner. "How often have I seen them fading away like autumn leaves in their unhealthy rooms, lonely and ill cared for, physically and spiritually utterly neglected! How many towns, even populous ones, were without hospitals! And what hospitals they were, even where they did exist! I had seen many in my travels through Holland, Brabant, England and Scotland. I have not unfrequently found the gates adorned with marble when the nursing within was bad. The medical staff complained bitterly of the hiring attendants, of their carelessness by day and by night, of their drunkenness and other immoralities. And what can I say of the spiritual ministrations? Little thought was given to that. Hospital

chaplains were unknown in many cases, hospital chapels in still more. And should we deem our evangelical Christian women incapable or unwilling to undertake the task of Christian nursing? Had not numbers of them done wonders of self-sacrificing love in the military hospitals during the war of liberation of 1813-1815? If, again, the Church of Apostolic days made use of their powers for the relief of its suffering members and organized them into a recognized body under the title of Deaconesses, and if for many centuries the Church had continued to appoint such Deaconesses, why should we longer delay the revival of such an order of handmaids devoted of the service of their Lord? 'The disposition to active compassion for the sufferings of others,' says Luther, 'is stronger in women than in men.' Women who love godliness have often peculiar gifts of comforting others and alleviating their sufferings." These reflections left the good pastor no peace, and his wife shared all his anxiety and possessed even greater courage.

The necessity for such an institution being settled, the next question that troubled the worthy pair was

THE LOCALITY

in which it should be placed. Kaiserswerth was small, the majority of the population were Roman Catholics. There were no rich men who could contribute largely to the funds which would be required. In these circumstances, Fliedner visited his clerical brethren at Dusseldorf, Creffield, Barmen, etc., and urged them to begin such a work. But they all refused, saying that his experience gained by travel, his comparative leisure from the smallness of his flock, the quietness of Kaiserswerth, etc., all pointed him out as the proper person, and his town as a suitable place to begin and carry on such an institution, adding, that God would provide the means, as well as the sick people and the nurses. At last he felt compelled to undertake the task, and his wife heartily seconded him. Just when he had so decided, the largest and best house in the town came into the market. The price was 2,300 thalers, and though he had no money, he bought it on the 20th of April, 1836. On the 30th of May, the statutes of a Deaconess Society for Rhenish Westphalia were signed in Count Anthony Stolberg's house in Dusseldorf. On the 22nd of October, the ground floor of the newly-bought house was arranged for patients, "very scantily," says Fliedner, "one table, some chairs with half-broken arms, a few worn knives, forks with only two prongs, worm-eaten bedsteads and other similar furniture, which had been given to us—in such humble guise did we begin our task, but with great joy and thankfulness."

THE FIRST DEACONESS,

Gertrude Reinhardt—(born 1798, died 1869), came on October 20th, 1836. She was the daughter of a physician in Ruhroxt, and for many years helped her father to nurse and attend to the sick. Such, then, was the modest beginning of the Deaconess House at Kaiserswerth, and with it, of the whole Deaconess work of modern times. This, says the Report, has increased with such rapidity that in 1881 there were fifty-three Central Deaconesses Institutions, with more than 4,800 deaconesses. These deaconesses worked at 1,500 stations; pressing to the front when help was most needed, as in times of small-pox, typhus and cholera. In 1870 and 1871 hundreds of deaconesses showed upon the battle field what weak women's hands could do towards relieving suffering. The Kaiserswerth Institution had in 1881 belonging to it, 636 deaconesses, and thirty affiliated institutions which are the property of the Rhenish Westphalia Deaconess Society. These deaconesses are employed at more than 180 stations, in all the four quarters of the globe. The number of patients nursed exceeds 50,000 annually, exclusive of sick treated in the dispensaries attached to the different hospitals.

ORGANIZATION.

The Rhenish Westphalian Society has for its object, according to the Constitution granted to it by an order-in-council, November 28th, 1846, "the training of Protestant Christian women as deaconesses in the Apostolic sense for the purpose of ministering to the sick, the poor, children, prisoners, released criminals, and the like; especially in the Rhenish Westphalian Provinces." The work of love of the deaconess extends to the needy of all religions, without any distinction; but it does not allow her to make proselytes of those who belong to another faith. The work of the deaconess consists (1) in nursing, and

(2) in teaching. The Society is under the jurisdiction of the Rhenish Westphalian Provincial Synod, whose secretary and treasurer are *ex-officio* members of the Board. The Board, on which one practising physician must always sit, represents the Society, and has full power of control. Under the Board, the entire superintendence of the work is vested in the Director, who is a Protestant clergyman, and the Lady Superintendent both of whom are appointed by the Board. The Director and the Superintendent called "Mother," are the parents of the Institution, to whom the deaconesses stand in the relation of daughters. Under them, the "Mother House" as well as each branch institution has its Head Sister or Matron, who is called "Sister" not "Superior," because she is only regarded as the eldest, sister in a family circle. She superintends the institution intrusted to her; and in this way a feeling of unity is fostered among the many families or branches of the institution, which are bound together to make one great whole. Only unmarried women, or widows without children, of the Protestant faith, above eighteen years of age or under forty, are eligible for the calling of deaconesses. They must be earnest Christian women. Before their election they have to undergo a

PERIOD OF PROBATION,

the length of which depends on their early training, disposition and capacity. Absolute freedom in the choice of a calling, and the written consent of parents or guardians, are required from every candidate. Before admission all the deaconesses present are consulted and have a veto upon each election. At her consecration to office the new deaconess promises to be true to her calling, and to live in the fear of God and according to His holy Word. No vows are taken. Should a deaconess be required to return to aged or sick parents, she can do so at any time; or she can marry. It is expected, however, that before she enters into a binding engagement she will candidly inform the "Mother" of her intentions.

Every deaconess is bound to act on the orders of the Doctor in all matters relating to medicine, surgery and diet. She gives all her services gratuitously. She receives her dress and board, and a small sum of pocket money. She is not allowed to accept presents from her patients. Every deaconess has entire control over her private fortune, which after her death goes to the proper heirs. Every two or three years she can visit her parents at the expense of the institution, if she has no means of her own.

Every deaconess accepts of her own free will the post chosen for her by the authorities. In cases of infectious diseases she is asked if she has any objection, but no instance of a refusal has so far been known. In cases of mental afflictions, only those who understand something of the special duties required, are sent; and no one is sent to the East without her own free will and the sanction of her parents. Only those specially qualified are selected for the duty of teachers.

A statement of the accounts, duly audited, is published annually. The Mother-house and all institutions in Kaiserswerth, except the asylum and penitentiary, have one fund and one account. All branch institutions outside have their own accounts. The following are the

BRANCH INSTITUTIONS

in Kaiserswerth, in 1881, with 87 sisters: 1. Penitentiary, commenced September 17, 1833, the number of patients daily from 22 to 25, superintended by four deaconesses. 2. Infant school, commenced May 1st, 1836, daily attendance 100; one deaconess and one assistant. 3. Hospital, commenced October, 1836, attended daily on an average by 110 patients, and served by twelve deaconesses and from twenty to twenty-six probationers. 4. Girls' Orphanage, commenced April 3rd, 1842, daily attendance 35, with four deaconesses. 5. Training College for Teachers, August 9, 1847, daily attendance 80, with five deaconesses and two teachers. 6. Asylum for the Insane, May 1st, 1852, daily average 48 to 50, superintended by twenty deaconesses. 7. Deaconess School, April 1st, 1865, daily average attendance 19, with three teachers. 8. Paul Gerhard's Home for Lonely and Invalid Women, June 7, 1877, daily attendance 20, with six deaconesses. 9. New Farm, June 3rd, 1870, with two deaconesses, besides the balliff, gardener, servant-maids, etc.

Who, on reading the above, which is merely the work at Kaiserswerth, can withhold an expression of admiration for the "consummate ability, knowledge

of human nature, deep sympathy with human woe, and charity for the faults of others, as well as the untiring energy and devotion of Pastor Fliedner," who died in 1864. Madame Fliedner, his widow, remained superintendent of the whole until the spring of 1883, when old age compelled her to resign her post to her daughter. All who know her personally speak of her in terms of the deepest love and reverence.

Of the branch institutions outside Kaiserswerth, in Germany and foreign lands, we shall give some account in another letter. T. H.

Paris, 1884.

THE SOLEMNITY OF AUTUMN.

BY REV. JAMES HASTIE, CORNWALL

The beauty of autumn, the bounty of autumn, the beneficence of autumn, these topics have often been descanted upon, and worthily so; but there is a kindred theme too often overlooked, viz.: The Solemnity of Autumn.

Pre-eminently, autumn is a solemn season. Autumn's beauty is the beauty of death. Autumn's plenty can be had only at the price of dissolution. The gorgeous hues of the maple and beech are but the pictorial form of the lament "Ichabod," "the glory (of summer) is departed." From field, and forest, and fruit tree comes the solemn reminder. "We all do fade as a leaf." "In the midst of life we are in death."

The change that comes over the face of nature between June and October is not greater than the change that comes over man between youth and old age. In both cases, trials play an important part in the transformation. Sun and wind, and biting frosts have much to do in beautifying the variegated leaf and fruit. And is not character ripened and beautified by providential trials? Happy those whose autumn of life is more conspicuous for the beauty of ripeness than for the deformity of decay; whose character glows with love and meekness and goodness, with faith and hope and charity; who are more humble, more pure, more Christlike as the winter of the grave draws near. But, happily, the solemnity of autumn is not a gloomy solemnity, but a glad some. It contains the promise and potency of coming seasons. The fruit it matures as it passes away is embryonic fruit, and contains in germ springs and summers and autumns yet to be. And has not the Christian the best of grounds to be glad some and hopeful in the autumn of life? "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Yes, precisely so. As the sowing so the harvest. "Glory, honour, immortality, eternal life"—this fruitage hereafter can only spring from Christ the crucified, believed here and lived out in daily life. "As is the earthy such are they also that are earthy; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "He that hath ears to hear let him hear" to profit this present preacher on its timely topic: "The Solemnity of Autumn."

THE CHINESE QUESTION IN BRITISH COLUMBIA.

BY REV. J. S. M'KAY, M.A., VICTORIA, B.C.

As this seems to be the all-absorbing topic here at present, on account of the visit of a Commission appointed by the Dominion Government to investigate the whole subject of Chinese immigration and its effect upon the country, permit me to refer to a few things in connection with it.

In the first place, this commission viewing it from the standpoint of its ostensible object, has turned out to be a huge farce. It came here for the avowed purpose of obtaining the most complete information on the following points:

- (1) The propriety of passing a law prohibiting Chinese immigration into Canada.
- (2) The advisability of restricting and regulating this immigration.
- (3) The social and mercantile relations existing between the people of Canada in general, and this Province particular, and the Chinese.
- (4) The moral effect of the Chinese on this Province.

In order to gather the fullest information on these

important points the Commission sat in Victoria part of two days and in New Westminster *two hours!* This time, short as it may seem, might have proved sufficient to gain the required information had the people here been ready and willing to testify. Such however, has not been the case. Many of them, regarding the commission as an unnecessary piece of business since the representatives of the Province had already given testimony on the subject in Ottawa, refuse to appear before it. Much of the testimony given bears on the face of it the

MARKS OF EXTREME PREJUDICE

and is therefore valueless. In view of these things, notwithstanding the acknowledged ability and a cuteness of the members of the Commission, we very much fear, they will return to Ottawa with very imperfect information on the subject.

Our object, however, has been gained: the commissioners have had a nice excursion at the expense of the Dominion. Nicholas Flood Davin, whom the sea voyage from San Francisco to Victoria, or something else, had so completely broken up that he could not accompany the Commission to New Westminster, will be able in future to vary his exquisite descriptions of prairie sunsets with glowing pictures of snow-capped mountains and yellow-visaged Chinese.

The Chinese, however, are here, in great numbers, how great cannot be exactly ascertained but probably five thousand is not too high estimate, and more are coming. The question before the public is what is to be done with them?

Workingmen say: "Banish those who are here and prevent others from coming. We cannot compete with Chinese labour; they will starve us out."

Employers, on the other hand, favour the immigration because it provides them with all the labour they want, and that at a much cheaper rate than they could employ white labour. They also say that Chinese labour, on the whole, is more reliable and no class are more easily managed. In general they are, to use the words of our police magistrate, "a peaceable, sober and industrious people." Indeed without their help many of the larger industries could not be carried on.

The contest, therefore, is largely between capital and labour, the one favouring the immigration and the other bitterly opposed to it.

Now have labourers a sufficient reason for the stand they take? We humbly think they have not. Capital it is true, has not always shown that consideration for labour that it should; but in the present case, we do not think there is sufficient reason for complaint. Wages have been cut down on account of the Chinese, but have they been unreasonably reduced? The fact that the lowest wages paid to an ordinary labourer are two dollars per day is answer enough that they have not. Labourers in the past have had a monopoly and the trouble now is that their wages are finding a proper level. It is quite natural that they should feel aggrieved but the banishment or, even restriction of the Chinese, will not mend matters. As soon as the C. P. R. is completed, labourers will flock from the Eastern Provinces until the rate of wages becomes more nearly equalized.

There is, however, another aspect of this question which should be of special interest to all who are engaged in spreading the good news of the Gospel among the perishing heathen, and that is the social and moral aspect. The Chinese are here in our midst, and are likely to remain, notwithstanding ominous threatenings to the contrary in some quarters, and this problem that we, as a Church, ought to take into consideration and endeavour to solve is: How can we improve these people in their social and moral sphere?

It seems to be a wonderful dispensation of Providence to bring such numbers of the heathen to our shores and into contact with our superior civilization and the blessings of Christianity; and shall we not improve the opportunity thus afforded of telling them the story of Jesus and His love? Many of them return to their native land after sojourning here for years. If these could be brought under the influence of the Gospel while here, they would carry back the good seed of the kingdom and transplant it into many corners of their native land where it might grow and flourish and be the means of blessing multitudes who are now sitting in heathen darkness.

In New Westminster and vicinity, there must be nearly two thousand of these people and a much larger number in Victoria. The most of them are

eager to learn the English language, consequently there is no difficulty in gaining access to them. Beyond a few small private schools, nothing has been done to educate them, so far. With respect to religious instruction, only those in the penitentiary enjoy it to any extent. Here, service is held every Sabbath, and on Wednesday at noon, when a Chinese interpreter asks a number of questions out of the catechism each day.

Now, shall this state of affairs continue? We send missionaries to Formosa to Christianize the heathen there, and we are only doing our duty in this undertaking, but will it not seem strange, if we should spend our money in caring for the souls of Chinamen in China, while we leave the souls of Chinamen in Canada to perish? Mission work could be carried on much cheaper in this Province than in China. There is a sufficient number here to give employment to several men. Would it be asking our Church to do too much to establish a mission among the Chinese here and then in Victoria? We have two earnest missionaries in our Church who know the Chinese language, their manners, and customs; their prejudices, and religious beliefs. At present this knowledge is lying idle. Why could it not be utilized? Why could not one be asked to come to Victoria and the other to this place? I trust, Mr. Editor, that our Church will consider this question seriously, and see its way clear to send, before very long, some one to point these perishing souls to the Lamb of God who taketh away the sin of the world.

Permit me to refer to another matter very briefly, and that is, the want of more men to labour among our white population. Around the shores of Burrard Inlet, many of our people have settled, and are scattered from Port Moody, to Coal Harbour and English Bay. At present they are dependent on other denominations for the means of grace. They are willing to contribute liberally towards the support of a missionary. The terminus of the Canada Pacific Railway will be somewhere in this neighbourhood, and consequently, a city of considerable importance at no distant date, so that any grant that may be given now would not be required very long. Cannot something be done in this direction?

Other districts are anxious to have Presbyterian services, but whatever may be done with them at present, a man should be sent at once to the district around Burrard Inlet.

FRENCH EVANGELIZATION.

MR. EDITOR.—Let me ask your readers to be on their guard, and not allow their attention to be switched off from the real question to mere side issues. I do not criticise the work of "our best Missionaries." There can be no comparison between the French Evangelization Committee and "all the Synods except that of Toronto and Kingston" for the reason that the other Synods simply reported the truth and did not pretend to be doing more than they really were doing. Of the several facts stated in my communication, one has been questioned. Let each man count for himself. The number of members reported in 1884 is 934, from that take seventy that have no right to be counted; take the remaining 864 from 1,345 reported in 1882, and you have a loss of 481. No explanation or excuses can alter these figures. There is a loss both real and apparent.

It is asserted that it is impossible to get exact statistics of this work. Turn to the Report for 1878, at page 112, where we are told "In the Report for the year just ended the name of every convert, and of every family connected with the Mission; the circumstances of the family; the number of the children, etc., is given, so that the Board possesses the most minute details connected with every one of the fields occupied." This report is signed D. H. McVicar, LL.D., and R. H. Warden. How are we to reconcile this extract with the impossibility of knowing, etc. Has office made our friends less diligent, or has the right hand forgotten its cunning? There are reported fifty-seven missionaries, giving each an average of fifteen and a-half persons to keep track of. There ought to be no difficulty in the matter.

The claim that there was an addition of 192 to the membership of the French churches for the past year is unjustifiable. There was no such addition. I prefer not to state just now what I know, but if that misleading statement is made again, I will lay the whole matter open to the gaze of the Church.

We have a right to expect figures. No doubt there

are great difficulties in the way of this and of every good work, but allowing for expected difficulties, if ever there were an open field, the French Evangelization Board have it, if we can believe their own reports. Turn to Report for 1878, at page 120, where the report adopts the words of Mr. Chiniquy: "I am confirmed in the assurance that the Church of Rome has lost more than the half of the power, prestige and confidence she enjoyed five years ago in Lower Canada," and the reports contain the most encouraging statements in the same direction. I need not multiply. We are told continually of fresh openings, of the increasing disposition of the people to hear, etc. The school law has been made more favourable than years ago. The rights of converts to leave Rome without continuing under exacting church laws has become as favourable as possible. The Board fell heir to the most of the results of forty years labours of the French Evangelization Missionary Society. It fell heir to a large band of successful, devoted and well-trained missionaries. It found congregations ready formed to its hand. The Church has given money with unstinted liberality, and yet in this field, from which we have had year after year such encouraging reports, a field on which for forty years in face of much greater difficulties, the French Evangelization Mission made steady and substantial progress. On that same field our Board with its colleges, its schools and with every element of success, now occupies a position far inferior to that which was attained years ago.

It is affirmed that the results of our work in Lower Canada are largely lost to view by the removal of converts to the United States on account of persecution, etc. This I do not believe in face of the statement made at last Assembly that our converts were admitted to full social status. Violent persecution is impossible, for though there may be a riot, such things do not continue, and always react against the persecutors.

Are we to believe that our converts in Lower Canada are such men of piety that they cannot stand a sneer, and are ready to leave their kindred and fellow countrymen in darkness to save themselves from a few petty annoyances. That would be to make them less manly than converted heathen who have died for the truth they believe. In connection with this subject it is stated in Report for 1883, at page 113, "In the United States there are scores of French Protestant congregations entirely made up of families who have virtually been driven from Canada because of their change of faith." This, of course, does not include Mr. Chiniquy's charges. I confess my strong doubts about this statement. It requires at least forty congregations to justify it. One hundred congregations would not more than fulfill the expectations the words raise. Let us ask fifty. Can the Executive give us the names of fifty such congregations, with the names of places, pastors, or some reliable names in each that we may inquire for ourselves. Unless this is done the executive must remain subject to grave doubts in regard to their statements.

W. S. BALL.

KINGSTON CORRESPONDENCE.

The Brock Street Church, now known as Cooke's Church, is approaching completion; for it is expected that it will be ready for occupation early in November. The congregation will be delighted to get back to a home of their own. They are under deep obligation to the Orangemen for the use of Victoria Hall during the summer, a use that was generously accorded free, but it is not home. In the first place, the hall is on one of the noisiest streets in the city, and on week evenings especially, the noise was not promotive of devotional feeling. Then in the second place there was much more than the noise of traffic there was often the much worse and more deafening din of the Salvation Army, as it marched past, and the soldiers appear to be actuated by more than usual delight when they have an opportunity of disturbing the devotions of the Cooke's Church people. After reference was made in the press to the unseemly interference, the soldiers became worse than before, they beat the drum and cymbals the more loudly, and actually lingered as they passed the hall in the most defiant spirit. The city authorities were appealed to, but, poor men, they have not backbone enough to cope with the fantastic tricks of the salvationists, and to protect those who wish to be at peace and quietness with all. The result shows what men are made

of who aim at raising themselves out of obscurity by the breath of popular favour.

Cooke's Church promises to be one of the handsomest, most commodious and most substantial edifices in the city. A contract has just been let for the building of a lecture and Sabbath school room in the rear of the Church. This building will be 60x38, and the ladies, who are ever to the front in every good work, are responsible for the cost of it. Across one end will be a suite of rooms comprising a vestry, a Bible class room, and an infant class room, and these when needed can be thrown into the main hall by the opening of folding doors. The prospects of growth in the congregation are of the most encouraging kind.

Your correspondent spent some days in the back country a short time ago. On a Wednesday morning he and two other brethren of the Presbytery met at the depot of the Kingston and Pembroke Railway, and all travelled together as far as the station at Sharbot Lake. The two other brethren stayed there that night and held service. Next day they took the cars and went on to the regions beyond, and of their movements your correspondent knoweth not. He stayed over until Saturday with a friend who has a summer residence on an island in the lake, and enjoyed to his satisfaction the fine fishing. On Friday evening he preached to a good audience in the village. There is a village of considerable size, and its importance is greatly enhanced by the fact that the newly-opened Ontario and Quebec Railroad at this point crosses the Kingston and Pembroke. We have a beautiful church here, well furnished and what is better all paid for. On Saturday afternoon I came down to Piccadilly, a preaching station, eighteen miles on this side of Sharbot Lake. Here I had service on Saturday evening and baptized four children, and on Sabbath dispensed the Lord's Supper during the morning service and preached in the evening again. There were good audiences at all the services. It is presumed that quite a number of those present are not Presbyterians, but our cause is pretty strong in this section comparatively. The communicants were very few compared with the number in attendance at the services. Three new communicants were received. No elders have been elected yet but will be soon. The country around appears to be prosperous, the soil is excellent, although there is considerable rock and swamp. The missionary in the field has a somewhat wide field to work. On one Sabbath he preaches at Sharbot in the morning and at Bradshaw's, some seven miles off, in the afternoon of the day. On the next Sabbath he preaches at Piccadilly, and at Kennedy's Hall which are about as far apart. There is no Church at Piccadilly. Our people have the use of the town hall for the services, and the place is fairly situated. There are some seventy families in the whole field.

Sharbot is likely to be an important point, being a railway centre. There is not much good land near. At present the Lake is a great fishing resort, not a few from New York City come there to indulge in the sport. There are numerous islands in the Lake and many of them are now owned by individuals who either build a house, or camp while the weather is hot. General Aspinwall is erecting quite a fashionable summer residence on an island not quite two miles from the station. As to the number of the islands an Indian told a friend of mine that there were ninety-nine. My friend asked him why he did not make them one hundred. The red brother rebuked the frivolous suggestion by drawing himself up in a dignified attitude and exclaimed, "Do you think I would tell a lie for an island?" The answer was an end of all controversy. There is no doubt that fish of various kinds do abound in the Lake, your correspondent can testify to that, whether they will be reduced by the numbers that resort there to try their luck remains to be seen.

BYNG INLET.

MR. EDITOR,—I would again beg your indulgence for a little that I may state our case more fully to the friends of missions. Since writing, a great change has come over the aspect of the work in two ways, first for the better, and then still more for the worse. As I noticed in my former note, we were organizing a Presbyterian Church. This we effected by receiving twenty-two persons into full communion and then electing three ruling elders. These were chosen by ballot from among six candidates and were all good men. These were ordained by your correspondent

after the sermon on Sabbath, August 17th, 1884. There was a fair congregation who listened with marked attention to a sermon from the words "Bear ye one another's burdens and so fulfill the law of Christ." At a meeting of session held at the close of the service three persons were received on profession of faith. In the evening of the same day we met for the celebration of the Lord's Supper. The people came from all three mills and listened with devout eagerness to a discourse from the text, "Behold the Lamb of God who taketh away the sin of the world." Every person present except one man who was forced to go, remained for the Sacramental service, which was one of sweet union and communion. We had the Holy Ghost in power. At the close of this service we formed a Prayer Circle consisting of about twenty persons who pledged themselves to spend some part of each day in prayer for each other. As a result of this we have a greater seriousness and a more earnest desire for sanctification and for the souls of others. Already wondrous results have been realized. One man testified at the second meeting that owing to his greater seriousness, and as a special blessing he had been able to give up the use of tobacco, and had no desire for it left. Another, that he felt the love of God as he never had, he felt like a new man. At the second meeting we took the names of unconverted persons, and as a result a father was able to sit at the third meeting side by side with a daughter now rejoicing in Christ, whose name he had given at the second meeting. A young man remained to ask for the prayers of the members.

A pleasant feature at this season was the fact that the manager here, Mr. J. H. Buck, a tried friend, had presented the congregation with a very nice silver communion service.

But now for the dark side. The company has decided to close down one of the mills for a year and let some of the men from the other go. This will reduce the congregation from 175 as it is at present to less than fifty for the winter, and perhaps no better next summer. It will be as low as twelve families at the three mills. This is a very serious matter to us as we had only got settled and may have to move again. We are all under God's care.

A. K. CASWELL.

ZENANA WORK.

Woman's work in India, which began with ragged schools and orphanages, now includes Zenana teaching, medical missions, boarding schools, normal schools, Sunday schools, high schools, homes for the homeless, and every department of Christian work found in any land. Ten years ago we were feeling our way through the long perplexity of gaining access to the Zenanas. To-day the question is, where are the number and character of workers for the work to which the way is open?

But woman's evangelistic work is not confined to Zenanas. The minds of the largest class of women—the working women—are narrow beyond the power of our imagination to conceive; but they are human, and they have thoughts of life and death, of sin and responsibility, of destiny and of God. One woman of this class, who came a long way to be taught, and who has since taught others, told me that she was first awakened by the single word "Salvation," which caught her ear as she passed a preaching stand in the bazaar.

Native Christians are as anxious as any class of people in the world to have their daughters educated, yet they have still lessons to learn about the evils of child-marriage. Some of the most promising girls in our boarding schools have been dwarfed in mental development and thwarted for life by being taken out of school at fourteen and married just when they were becoming responsive to the ambitions and purposes their teachers had tried to impart. Every girl who takes a degree, or even enters a university, raises the standard and proves the possibility of female education to the unbelieving opposers of India.

But mental development is not the only work of the girls' boarding schools. There, more than in any other place, is being shaped the home life and the social life, and through them the whole character of Christian India.—Extract from paper read at the Decennial Conference of Missionaries at Calcutta.

As a rule, those who pay nothing towards Church work have no interest in it.

Scientific and Useful.

TOMATO CATSUP.—Boil half a bushel of perfectly ripe tomatoes until very soft. Squeeze them through a fine wire sieve; add one quart of vinegar, one half pint of salt, two tablespoonfuls of cloves, four of allspice, one of cayenne pepper, and two of black pepper. Boil three hours. Bottle without straining.

APPLE JELLY.—Take red-skinned apples, wipe clean, and cut into quarters, but do not peel them. To each pound of fruit put three pints of cold water, bring to a boil, then boil rapidly for thirty minutes. Strain, and to every pint of juice allow one pound of loaf sugar. Return to the pan, and again boil rapidly for thirty minutes.

SWEET TOMATO PICKLES.—Slice one peck of green tomatoes, three large onions, and six green peppers. Strew over them one cup of salt, and let them remain over night. Drain off the water and add one cup of sugar, one cup of grated horseradish, two tablespoonfuls of cinnamon, one of cloves, and one of allspice. Put in a porcelain kettle, and cover with vinegar. Cook until tender.

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

CUCUMBER PICKLE.—Make a brine by putting one pint of coarse salt into a gallon of boiling water. Pour it over a sufficient quantity of small cucumbers to just cover them. Cover the vessel tight to keep in the steam, and let them remain thirty-six hours. Then rinse and wipe them dry, and lay them in a jar. Scatter cloves and a few pods of pepper among them, and cover them with boiling hot vinegar. A small lump of alum to each gallon will make the pickle firm.

BICCALILLI.—Take onions, green cucumbers, cabbage, green peppers, and green tomatoes, in proportionate quantities, and chop to a medium fineness. Salt the mixture thoroughly, press it down with a plate, and allow it to stand over night. In the morning pour off the water extracted by the salt. Put a sufficient amount of vinegar to cover the pickle into a porcelain kettle, and let it boil. Spice it to suit the taste with cloves, allspice, ginger, red pepper, and horseradish. Put the pickle into the vinegar, and allow it to boil one minute. It is then ready to bottle.

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REMARKS.—In making pickles, never use vessels of brass, copper, or tin, as the action of the acid on such metals often results in poisoning the pickle. Either a porcelain or granite iron kettle is the best for such a purpose. It is impossible to have good success in making pickles unless a good quality of vinegar is used. Home-made vinegar is by far the best, as the bought article is often very impure, and will not retain its strength long after being used. All green vegetables should be placed in a strong brine two or three days before being put into the vinegar. The salt extracts the watery fluids in the vegetables, and they are made firmer and are more easily preserved.

CORN BREAD.—To make a loaf of light corn bread for breakfast beat up two fresh eggs, add a cup of milk, half sour and half sweet, a lump of soft, fresh butter, a little salt, and a little saleratus. Beat in enough cornmeal to make a moderately thin batter. Beat very hard, pour into a buttered pan and bake in a pretty hot oven—one not hot enough, however, to burn the top before the middle is cooked. This batter with the addition of a little flour will make excellent griddle cakes.

STEWED STEAK AND CUCUMBER.—This delicious dish is prepared in the usual way of stewing a steak, but all the vegetables employed should be in a somewhat less proportion than usual. When nearly done add a liberal allowance of cucumber, pared and sliced; simmer for ten minutes, then put in two or three pickled onions, and serve. Cucumber may be added to stewed chops and all similar dishes, but other vegetables should be used in a somewhat less proportion at the same time, that the special and always acceptable flavour of the cucumber may not be obliterated.

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PASTOR AND PEOPLE.

ORGANIC UNION OF CHURCHES.

BY REV. PRINCIPAL GRANT, D.D., KINGSTON.

Let us now ask, which of the Protestant Churches in Canada are already so closely allied, so really one in race, language, spirit, doctrine, polity, modes of worship and procedure, that they might be looked to for the initiation of a union movement. To begin with, there is nothing to keep Congregationalists and Presbyterians apart. The fact that they exist as separate Churches in this country, with distinct institutions, agencies, and missions, shows how completely we are the slaves of names and tradition. Again, if the Baptists would, as regards the mode of baptism, imitate the freedom which, according to "The Teaching of the Apostles," prevailed in the early Church, and would as regards the subjects of baptism, give liberty to Christian parents, who from their own relationship to the Lord believe that their children are "holy," to dedicate them to Him in baptism and accept His gracious promises sacramentally on their behalf, there is nothing to keep us apart. It is clear that a united Church must, with reference to disputed points, be based on liberty. It must be comprehensive. Certainly, baptism with water is a small thing, and it is almost ludicrous that a Church should be based on the notion that a hogshead rather than a handful of water is absolutely essential in administering the ordinance. Baptism by and in the Spirit is what we all need.

So far, there ought to be little difficulty, and yet it strikes me that there will be still less, when we come to the Methodist Church. Undoubtedly, it differs from us in polity and doctrine. So much the better, for thus we shall be able to test what the principle of union is worth. The Methodist polity is essentially Presbyterian, as Dr. W. B. Pope, of Didsbury College, points out in his *Compendium of Theology*, now a favourite text-book in Methodist seminaries. In consequence of the recent union in Canada, the feature of superintendency has been added—a feature congenial to our system, one that we need, and one that would bring us into line with the great Lutheran Church. We had superintendents in John Knox's day. At the meeting of the General Council at Belfast this year, one of the rising men of the Free Church gave voice to a very general feeling that had already found expression in the General Assembly, to the effect that some such officers are needed in the Scottish Churches. And if needed in Scotland, how much more in Canada! Complaints are made among us that ministers and congregations never see the face of what is called a "leading" minister, unless one comes the way to collect for College Buildings or Endowments or for a special fund of some kind. And why should they, under our system? Even "leading" ministers have work of their own to do. If the Church wishes to get other work out of them, the Church must set them apart to the service.

As to doctrine, I hold with Dr. Briggs, of Union Seminary, New York, one of the two managing editors of the *Presbyterian Review*, that a true Reformed Church must include evangelical Arminians. His words, in the April number, in an article on the question of the admission of the Cumberland Presbyterians to the Alliance, strike the right keynote.

"Arminianism," he says, "is historically one wing of the Reformed camp. In other words, the Reformed churches broke into two hostile camps, Synod-of-Dort Calvinism and Arminianism. In our judgment, the Alliance has no other historical and consistent policy than to recognize and admit to its fellowship the Evangelical Arminianism. This recognition has already been given to the *Continental Churches which are Evangelical Arminian*. . . . We look forward to the time when the Church of Christ shall be one. We are not willing to sacrifice the unity and hopes of ecclesiastical combinations for the sake of perpetuating schism and separation on minor issues. We believe that the Alliance will be far stronger and more consistent in its policy if it raise the banner about which eventually Methodism may rally with us, and to which the Anglican Episcopal Church may come, when it abandons the unscriptural dogma of apostolic succession of diocesan bishops and ordination by them alone."

What gives point to this language is that the Alliance took the action he recommended. Dr. Briggs goes on to quote from a letter of the late distinguished Henry B. Smith, Professor of Theology in Union Seminary, to a Methodist clergyman as follows:

"What is it that keeps Methodists and Presbyterians apart? Is it anything essential to the Church or even to its well-being. For one, I do not think that it is. Your so-called Arminianism, being of grace and not of nature, is in harmony with our symbols. It is a wide outlook, which looks to an *eclesiastical* union of Methodists and Presbyterians; but I am convinced that it is vital for both, and for Protestantism and for Christianity *vs.* Romanism in this country, and it is desirable *per se*. I am also persuaded that our differences are merely intellectual (metaphysical), and not moral or spiritual; in short, formal and not material."

I do not care to add anything to those weighty words. It is becoming clearer to the Christian consciousness that the Bible includes the two sides of truth, which have been seized upon by the Presbyterian and Methodist Churches respectively. Holy Scripture asserts unmistakably, without attempting to reconcile, man's free-will and God's sovereignty. Presbyterianism too asserts both truths, but utters the first in a whisper and the second with a trumpet. Methodism too asserts both, but it takes the trumpet to the first truth, and gives us the second in a whisper. Christians are coming to think that the Bible way is the more excellent way.

And what of the Anglican Episcopal Church! Who can help honouring that grand historical Church, now so full of life? But until it settles whether it belongs to the Reformed camp that would give it eager welcome, or to the hierarchy that laugh its pretensions to scorn, it is useless for us to talk union to it, however willingly we may interchange courtesies or co-operate in special departments of work. One thing is very clear to me, and that is, that we have no right to upbraid it with being unwilling to unite with other Protestant Churches, until we who have accepted unreservedly the principles of the Reformation have accomplished union among ourselves. It will be time enough to think of the second step when we have taken the first.

But why, it may be asked, should we take this first step? Why? "God wills it" was once conviction potent enough to set Europe on fire, to make men, by the tens and the hundreds of thousands, madly eager to sell houses and lands, in order that with red cross on banner and shield and shoulder they might go forth, crusade after crusade, and pour out their heart's blood on the burning sands of the East, if perchance thereby they might win for Christendom Christ's grave. Why, is it asked? Because, God wills it. The doors of universal heathendom are open for the first time since Christ gave the Church its marching orders. The Macedonian cry is actually worldwide, now for the first time. Dare we say that this Providence imposes no obligation on the Church? Dare we be satisfied with use and wont in presence of this stupendous fact? Besides, modern society demands a new demonstration that Christ is living, and that His Church is able to discern the signs of the times. Social questions are pressing upon us, before which all our verbal differences sink into insignificance. Democracy has gained the victory over all its enemies so completely that its omnipotence, if not its right, is questioned by nobody. And the question now is, what will democracy do with its victory? That depends on whether Christianity can take hold of and pour its spirit into democracy or not. It can do so only by reorganizing itself, only by realizing its own ideal. Democracy will rather have the rudest realities than the most ancient and most elegant shams. It will not accept as Christianity cushioned pews and half a dozen competing sects up town, and a mean looking mission chapel with a half-starved city missionary down town. It will not accept words, however grand, nor dead issues, nor isms that have to be laboriously explained. The Church as it was in the heart and brain of Jesus Christ must be incarnated.

The most devoted men and women within the Churches are longing to bear the advance wounded. A great thought inspires men. The call to a new movement gives new life. No longer have they to lie among the pots, no longer to abide by the stuff. They hear the Master's call, and they follow Him, fearing nothing. "Bliss is it then to be alive." See what a new thought could do even for the poor "French *sans parole*" of 1893, who, roused from long death-sleep, could rush at once to the frontiers, and die fighting for an immortal Hope and Faith of deliverance for him and his! The long struggles in England, identified with the name of Wilberforce, to deliver the nation from the sins of the slave-trade and then of slavery, ennobled Englishmen.

They gave to every Englishman a wider conception of freedom and a loftier pride in the great name of England. Even the struggle to get cheap bread for the people, with which the much less heroic name of Cobden is identified, quickened the pulse of national feeling. Nothing in this century did so much for the people of the United States—so much permanent good, so much to elevate and purify their national character—as the war to preserve the Union and get rid of slavery. The enthusiasm of humanity took possession of a people who were becoming hopelessly materialized. The masses were lifted up into a higher atmosphere. A nation that in her earnest had called the dollar a "mighty" threw into a gulf apparently bottomless countless millions of dollars, and drained its dearest veins under the inspiration of a great purpose. So has it ever been with the Church. It becomes weak and palsy when "it walks in its silver slippers." When signing the solemn League and Covenant that implies the pillory and the gibbet to the signers, but that is to preserve the life of three kingdoms, it glows with Divine beauty. And so must it ever be. Such an influence on Christian character, Christian life, and Christian work would come, I verily believe, in no small measure, from a union between the Methodist and Presbyterian Churches. Such a union would bring us nearer to God. It would be a step towards the formation of that regenerated society for which we pray.

How can this thing be? It must come from God, but each of us can help to prepare the way and each of us is responsible for what he is able to do. We must talk it up, write it up, preach it up. We must work for it, make sacrifices for it, pray for it. The great thought will then take possession of the heart and mind of the Church, and the Church will say that the thing must be. And when it comes to that, those who are opposed had better stand out of the way.—*From the Methodist Magazine for September.*

WHY WE HONOUR PRESBYTERIANISM.

Nothing is more foreign to my disposition and purpose than to draw invidious comparisons, or to make comments of any kind on the faith and forms of other churches. I desire only to suggest a few of the reasons why we regard our own as worthy of the warmest devotion of its souls. And the light of history has been invoked, that in that light we might more clearly trace the development of its life through ages of conflict and persecution, and that we might the better appreciate some of the characteristics which commend it to our reason and endear it to our hearts.

1. We honour it for the strict conformity of its outward organization to what we understand to be the primitive model of the church of the apostles; the parity of its ministry; its representative form of government; the minister to labour in word and doctrine; the ruling elder to co-operate with him in all that pertains to its spiritual control; the deacons to have oversight of its temporal interests; each freely working in his own appropriate sphere, all acting in unison with reference to a common end, all assimilated by a common standard of doctrine and discipline, and compacted into a unity secured by a system of representative assemblies.

2. We honour it because of the spirituality of its services, and the simplicity of its forms of worship and mode of administering the divine ordinances.

3. We honour it because of its boldness and fidelity in proclaiming and defending all the doctrines of God's work—even those which have always been most uncongenial to the natural heart—doctrines which some suppress, which others qualify and which others repudiate.

4. We honour it because, in sharp contrast with those systems of faith which enchain and enfeeble the understanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual guardians, the tendency of the Presbyterian system has been to encourage investigation, to vindicate the right of private judgment, and to stimulate and develop the intelligence of the people—the demonstration of which is to be found in the splendid literature it has created; in the contributions of its writers to mental, moral, and physical science, and above all to theology, the queen of all the sciences; so that, wherever our church has been planted, its fruits have been seen in the school, the academy, the college, and the university, the free press, the free Bible, the free pulpit, and the free people.

5. We honour it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly educated ministry, and though not numerically the strongest of denominations in the land, it contains the largest number of theological seminaries, as well as being the most thorough and comprehensive in the course of study required.

6. We honour it because the moral influence of our Church in any community where it has been planted is above all proportion to its numbers. Its aspect towards fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

7. We honour it because of its generous and kindly bearing toward all other evangelical churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table and sit down at theirs, labouring with them in every good word and work, and rejoicing in the success of all who are tolling to advance the cause of Christ in the world.

8. We honour our Church because of the noble stand it has always taken in behalf of civil and religious liberty. It would be strange indeed were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who at the foot of the heathclad Grampians contended for Christ's crown and covenant, or who fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness, and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food or clothing, with none to pity or succour them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the royal army.

Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc, or the delightful valleys of the Loire, and who found an asylum on the high banks of the James in Virginia, or on the low lands of the Santee and Cooper rivers in South Carolina.

There is among my own kindred the old family Bible, which their Huguenot ancestors carried first to Holland and then to Virginia. Its covers are worn; its leaves are yellow and faded; they have often been wet with the salt spray of the sea and the salt tears of the sorrowing exiles; the names in the family register are growing dim: I trust they are bright in the Book of Life.

Then did the people of God suffer and bleed, both upon the field and the scaffold; yet while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and shining lights of the world; but now, thank God, here in the goodly land which His providence prepared for them, the descendants of the Covenanters and Huguenot, and the noble martyrs of the North of Ireland, are found dwelling together, with none to molest them or make them afraid; and yet ready as ever, I trust, if need be, ready once more to brave and peril all for the testimony of Jesus and for the defence of the faith delivered to the saints.—*Dr. M. D. Hoge.*

CONTINUED drouths in India are hurting the growing crops. Much anxiety prevails, as long drouths are generally succeeded by famine in that country.

DIVINELY LED.

Father, art thou surely leading?
Wouldst thou have me farther go,
In the path my feet are treading;
Where the sharp stones pierce them through;
Where a midnight shadow falleth,
Without one enlivening ray?
This the path, O God, that leadeth
Upward to the perfect day.

In my hand the gold has rusted;
From my side have quietly flown
All that I had loved and trusted.
Now I tread the way alone.
On my hopes a hand has fallen,
Crushing idols formed of clay.
Was it thine, O God, that broke them?
Is it thine that leads the way?

I can give up earthly pleasures;
I can walk a dreary road,
Over dead and buried treasures;
If it be thy will, O God.
I will follow at thy bidding—
Only make the pathway plain,
Let me know that thou art leading
And I'll never doubt again.

All that I have loved and cherished—
Take them, only be thou near,
On the spot where they have perished,
Father, let thy love appear.
Let the shadows round me deepen;
Only guide me through the gloom.
Be the pathway rough or even,
Only, Father, lead me home.

AGGRESSIVENESS.

Are we in favour of aggressiveness? Well, yes and no! If we mean under the banner of the Captain of our Salvation, doing what one can, and all we can, to extend His kingdom in the earth, we are in favour of it. If we mean the setting the face as a flint against sin and the fighting to the death against its encroachments, come in what form they may, we are in favour of it.

But if we are to mean by aggressiveness the attacking your own Church, or the decrying her, her ordinances, her ministers, and her members, we are not in favour of aggressiveness! If aggressiveness requires that everything we know that is not creditable to our own Church is to be brought up in contrast with what we happen to know, or to think, is creditable to some other Church, then we must be excused from the aggression. "It is mine," may be a phrase that under some circumstances expresses the very quintessence of selfishness, but when, as referring to our country, it stirs the blood to do or die, it is patriotism—held to be a virtue, not only throughout the regions of civilization, but even in the darkest haunts of barbarism. "It is mine," when applied to a Church ought, at the least, to protect it from the defamation that will bring it into contempt. Everywhere the principle of possession is held to be associated with claims to the protection, not the despoilment, of the thing possessed. My mother, my wife, my brother, my friends! Does not the pronoun prefixed carry with it the idea that those to whom it refers are to be upheld and protected—not to have their faults or infirmities, their vices, even, trumpeted to the world to their degradation and their utter shame? And does my Church call for less consideration? No! A thousand times, no! To help her forward, to build her up, we will expend our utmost energies—but to pull her down, or to sully her fair fame, let those do that who can find their pleasure there.

We are no hobbyist. We believe in the aggressiveness that moves forward all along the line—progressiveness, uniform, persistent, steady: that has a plan and a purpose in its movement; that deals with the small things as well as the great—that does not look forward to effecting reformation or renovation with a shout or a halloo, but believes it must come from work, earnest, thorough work, wherever there is work to be done.

And so we have applied ourselves to the work which God seems to have given us to do, and have urged upon others the necessity of doing with their might what their hands find to do.

We have urged the duty of Christian liberality; the policy and the duty of local mission work; the necessity, as it seems to us, for some preparatory instruction or training of ruling elders for their duties; the propriety of discussion with a view to determining the proper mode of ministerial education; and the duty of curbing until we can utterly destroy the demon of intemperance; and as at the foundation of all the ab-

solute necessity of personal consecration, from highest to lowest, to the work of Christ. And these things, God giving us strength, we propose to continue to do. But the aggressiveness that expends all its power in pulling down, without a single plan or purpose for the building up, we will none of it.—*North Carolina Presbyterian.*

MISTAKES.

Everybody makes mistakes; but not everybody acts in the same way in view of mistakes. One man becomes completely demoralized when he finds out that he has made a bad blunder, and he either goes blundering on blindly, or he drops his task in despair and leaves the mistake to right itself, or carry confusion into the work of others. Another, more wisely, as soon as he perceives his mistake, rectifies it as far as he can, wins new lessons of possible peril from it, and resolves himself to greater carefulness in the future.

These two methods of treating mistakes lead to widely different results. In a very epidemic of startling railway disasters in England some years ago, it was clearly proved that the greater number of accidents happening at that time was due to the demoralization among engine-drivers and signal-men occasioned by the occurrence of two great disasters in rapid succession. That was the legitimate result of letting the mistake master the man.

On the other hand, when the man masters the mistake, victory is won from defeat, and success from failure. In consequence of a series of official blunders, the Prussian army, at the beginning of this century, was little better than a half-disciplined host, dependent for existence in the Napoleonic struggle on a wretchedly inadequate commissariat. Prussia learned well the lesson taught by her mistakes then; and it is chiefly in consequence of that aptitude to learn from mistakes unwittingly made, that the German army is to-day the strongest united land-force in the world.

There are always two ways of treating a mistake. The easiest way is to let it alone, and to make no attempt to correct or to learn anything from it. The best way, however, is to stop the mischief induced by the mistake, as far as you can, and so to learn the secret of your mistake, that you need never make it again. That is the one way of attaining accuracy, in word or in deed.—*Sunday School Times.*

IS IT BEGGING?

"Our minister is always begging." When a pastor presents the claims of Home Missions, of the heathen, of colleges, or of orphan homes, and urges that liberal contributions be made for them, or for other worthy objects, people call it "begging." When a man receives many gifts through his earnest pleas he is said to be a "good beggar." But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through His servants. Who are they that are asked? The Lord's husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared his vineyard and left it in the hands of the husbandmen. "And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it."—Matt. xxi. 34 Was the Lord of the vineyard begging when he required the husbandmen to "render him the fruits in their season?" Were the servants of the householder begging when he asked for that which was due to them? "The earth is the Lord's, and the fullness thereof." Is the Lord a beggar, or were His servants, when they asked for their own? It is not begging. The word is false. It should not be thus used. It causes wrong ideas of the work of the pastor and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades His servants and their work. It dishonours the holy office of the ministry. It ignores the relation of Lord and steward. It hides the obligations which grow out of this relation between God and man. It declares that giving is a duty to be discharged faithfully, freely, thankfully. Honour the Lord with thy substance; dishonour Him not with a beggar's dole.

PROMISES hold men faster than benefits; hope is a cable and gratitude a thread.

THE most sensible of all pleasures, consists in promoting the pleasures of others.

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TORONTO, WEDNESDAY, SEPTEMBER 17, 1884

To meet the requirements of our business friends, at the same time to keep faith with subscribers, we make this issue of THE PRESBYTERIAN twenty pages instead of the usual sixteen. The four additional pages will be given just as long as the extra advertising space is required, so that our readers will have no room for fault-finding.

We think our elections bad enough. Hear the Interior on the Presidential campaign:

The political atmosphere is blue with imprecations, and black with lies. One would never suspect the foulness of the bottom of the sea of society, were it not cast up in these political storms. There is no device too dishonourable, no falsehood too malignant, nothing to bad for use, provided it is supposed to give even a temporary advantage. Evil and madness are in the ascendant, and the effect on the general morals is deplorable. Like a shallow and muddy bottomed sea, the purer waters above are contaminated to the extent of their capacity for receiving contamination. There is not a home into which the warring political press does not carry more or less of the slime every day or week. Is there no way to avoid this quadrennial destruction of private and public morals?

Nothing in the world easier. Just annex the United States to Canada and under the benign rule of Queen Victoria the "quadrennial destruction" will cease.

A GOOD deal of interest has been awakened by the fact that Sir Leonard Tilley would have taken a hand for the Scott Act in Halton had his health permitted him to do so. The friends of the Act there wanted him to speak, and received the following reply, dated St. Andrew, N. B., Sept. 5th:

"Have been detained here by illness, but hope to be able to leave on Monday next, not earlier. Regret that I am not able to give you the desired assistance. Wish you every success. S. L. TILLEY."

The veteran prohibitionist is now, we believe, in Ottawa, and the first county that secures his services for an evening or two in favour of the Scott Act will do a big thing. The moral effect produced by seeing a man in Sir Leonard's position, advocating prohibition principles in the face of opposition from many of his political friends, would be a splendid thing for the country. Sir Leonard was, we believe, the first Canadian statesman that risked his government on the prohibition issue. We believe in him yet as a prohibitionist whatever comes of the National Policy. Now let some enterprising association bring him west, and he will, no doubt, tell how he can raise the revenue without the liquor traffic. A few minutes talk from him on that point will be worth a great deal.

AFTER one of the fiercest contests ever seen in Canada, the Scott Act has been sustained in Halton by the handsome majority of 188! Three years ago last April the Act was carried by a majority of eighty-one and though it did not come into operation for some time afterwards, the people have had ample time to judge of its merits. There was a tacit understanding all round that Halton was in some sense what the lawyers call a "test case." Had the people of that county pronounced against the Act after a fair trial it would have been very difficult to get up any enthusiasm for it in other counties. Halton has tried the Act for over two years and now decides for it again by a doubled majority. That is decisive so far as Halton is concerned. The people who know most about the Act, believe in it, and say it is a good thing. No county that ever passed the Act ever repealed it. Queen's County, P. E. I., Westmoreland, N. B., and Fredericton, N. B., were asked to repeal the Act and refused by good majorities. Are the people of these

counties fools or fanatics? Not by any means. There are no more intelligent, progressive people in the Dominion than the people of Halton. They know quite well what they are about, and they have just said: "The Scott Act shall not be repealed!"

We have the most friendly feeling towards St. James' Cathedral of this city, and just because we have we would like to see them lose the law suit in which they are now so prominently figuring. When this famous case first came before the court, Judge Ferguson gave the parties a sound lecture on the evil effects produced by such contentions. His Lordship remarked that he had been in a good many places on circuit and heard the case regretfully commented on, and hoped proceedings would be stopped. They were not stopped, however. Subsequently, it was decided against the Cathedral, and most people were glad an end had been reached so soon; but the end was not yet. An appeal was taken and it is now being argued. The name of the Rector of St. James' was used in the proceedings, and we understand that worthy gentleman has been opposed to the appeal. At a late vestry meeting he is reported to have said that he would rather resign than have his name continued in the proceedings. The meeting decided to go on with the case, no matter what the Rector thought about it. When the case came up in appeal last week, on a motion to strike it out because the Rector, whose name was used as defendant, did not wish to appeal, the Chancellor said he had hoped to hear the case was amicably settled, but the appellants made no sign and the argument went on. We may be wrong, but it seems to us that the payment of a few thousand dollars of costs would be a means of grace to these cathedral people.

THE HON. OLIVER MOWAT.

COMMENTING on the celebration of the twenty-fifth anniversary of John Bright's election for Birmingham, a leading English non-political journal said:

"It is more worthy of note that all England takes a hearty interest in the event. This fact shows that in spite of some recent sinister incidents, a spirit of toleration still prevails in our political contests; our parties have not yet degenerated into irreconcilable factions, whose members are imbued with an actual personal hatred towards each other. With clear conscience, then, even the bluest of Tories may give three cheers for John Bright."

Why should a spirit of toleration not prevail in our Canadian political contests? Why should our parties degenerate into irreconcilable factions? Why should there be actual personal hatred between Tories and Liberals? Why should not even the bluest of Ontario Tories give three cheers for Oliver Mowat at the present time? Mr. Mowat never hit anybody half as hard as John Bright has been hitting English Tories for nearly fifty years; yet we believe many a good English Tory did give three cheers for John Bright at the Birmingham celebration. Mr. Mowat's party politics are a matter of no concern to THE PRESBYTERIAN; but Mr. Mowat as a man, as a statesman, as a distinguished jurist, as premier of Ontario, may well be put before the young men of Canada as an example of what industry, perseverance, integrity, pluck and a clean character all round can raise a man to. He is not by any means the only example in this country, for we have many such in both parties, but he is one of the best. Mr. Mowat is not what the world usually calls a brilliant man. He is scarcely a first-class speaker. There are two or three better speakers in his own cabinet. And yet we think Mr. Mowat is perhaps the strongest man in Ontario to-day. At all events he is among the first two or three. He came from Kingston to Toronto, many years ago, a very young lawyer without influential friends, without wealth,—in fact without anything at the start but industry, integrity, a naturally kind disposition and a fair knowledge of his profession. What he is he made himself, and made himself by those very qualities that are not considered of as much value now as they once were. This is the lesson we wish to enforce on the young men of Canada—integrity, industry, perseverance, plodding, honour, combined with a good manner and a kind heart are the qualities that tell in the end. Mr. Mowat, we have said, is not an exceptionally good speaker, but yet if he rose in any part of the Dominion to-day before any kind of audience, he would be well received and get a respectful hearing. Why? Because the people believe he is an honest man. His auditors might differ from his opinions, as they would

have a perfect right to do, but they would respect the man for those qualities of character that have made him what he is. A few weeks ago we had occasion to ask how many clerical high-flyers had gone up like a rocket and come down like a stone since the Moderator of Assembly began his ministry in Amherstburg thirty odd years ago. How many young lawyers of great promise, but little industry and perhaps less principle, have gone out of sight in Toronto since Oliver Mowat began his career? Industry, honesty, perseverance and pluck are the qualities that tell in the end.

CANADIAN JOURNALISM.

WRITERS in reviews and magazines have been turning their attention of late to the newspaper press. The distinctive characteristics of the journals of different nations have been pointed out, and their merits and demerits discussed. Any institution that influences men's thoughts must be more or less adaptive to the spirit and requirements of the time. Without this necessary adaptation the mightiest and the best agencies become fossilized. When their vitalizing energies are gone, and their influence decays. The press is subject to the same general law. Perhaps no agency of our modern civilization is more conscious of the necessity of accommodation to the spirit of the age than the fourth estate.

In a recent issue of the *Week*, Barry Dane discusses, though not exhaustively, the question of a Canadian National Literature. He has a clear apprehension of its importance, and an intelligent perception of the conditions under which it is possible. He estimates correctly the influence of the newspaper press on a nation's literature. He has sound ideas of the work which journalism ought to accomplish. He holds rightly that one of its chief purposes is to educate. And it does educate. Whether in all cases it educates rightly is another matter. If a political organ is conducted on the principle that partyism for its own sake has to be upheld at all hazards, that the end justifies the means, it is teaching; and certain of its pupils are not slow to learn the lesson that the generous and manly treatment of an adversary is not to be thought of; that truth may be a beautiful but unattainable virtue in the region of politics; that the most disreputable trickery is justifiable, if it leads to a temporary party success. This kind of teaching is thoroughly demoralizing.

Journalism as a profession is beset with peculiar temptations. Perhaps one of the worst is the necessity, in some cases, of writing either from the want of, or in opposition to, honest conviction. This ever and always degenerates into insincerity. It deadens conscience and vitiates a man's moral nature. In all political writing there ought to be honest conviction. It is a dreary thing trying to persuade readers what the writer does not believe. Hack writing can never form the basis of a healthy and robust national literature.

While insincere work is to be deprecated, fidelity demands faithful as well as forcible speech. Writers with strong convictions will not content themselves with a feeble and pithless advocacy of the truths they value. A national literature can neither grow nor thrive on an attenuated and waterish diet. It is just possible, from certain indications, that mere scranlepping would be the ideal of political journalism.

Another dark stain that adheres to a class of journals—happily not numerous in Canada—is the industrious pandering to a diseased craving for sensations. It is said of the true artist that

What would offend the eye
The painter casts discreetly into shade.

But the enterprising newsmonger starts in his daily quest, not for the beautiful, but for all kinds of moral deformity, and gathers it into a festering mass over which prurient readers may gloat. And these journals are received within the sacred portals of home! They contain the germs of moral pestilence. Sensational journalism is defended on the plea that it is bound to furnish the news, and that it pays to pander to depraved appetites. If our national literature is to blossom into strength and beauty it must have refinement and purity.

Every candid observer must acknowledge that Canadian journalists generally are striving, with more or less earnestness, to do faithful and honest work for the enlightenment and moral elevation of the people. The ideal is high and not easily attainable, but where the honest desire exists, and where the responsibility of

the journalist's calling is realized, there will be a steady advance. A well conducted press will diffuse intelligence, and prepare the way for a wider and heartier appreciation of literary excellence. If it is true to its mission it will aid and encourage the advance of a literature that will shed lustre on our growing Canadian nationality.

THE PAPACY AT WAR WITH PROGRESS.

QUESTIONS of national interest are now discussed by all classes. It is not so long since secret conclaves could decide a nation's policy without the people's knowledge, and without their assent. Readers of Metternich's Memoirs understand with what assumptions of superior wisdom he sought to regulate the affairs, not only of Austria, but of continental Europe, and how he endeavoured to gauge the calibre and weaknesses of the reigning sovereigns of his time. Even his severest critics are now prepared to concede the sincerity with which he held his convictions. He believed that a reactionary policy was what the best interests of European society required, and that a paternal and autocratic form of government would be most conducive to its stability. The autocratic form of government is a vanished dream. The great currents of national life in their onward rush have swept it remorselessly aside.

The papacy, of all European forces, at the present time is the only one that in all its logical consistency seeks to embody the idea that a solitary irresponsible power is to govern, and that the people must, without question, obey the mandates of the Vatican.

Modern forces and antique despotism have come into collision in Belgium. They now stand face to face in open conflict. For years the opposition between liberalism and the papacy has been quite pronounced, but recent events have given it a prominence it had not hitherto attained. It is seldom that a clear issue between the two opposing forces is presented. Behind the temporary questions of its agreement there is the unavowed determination to gain the mastery. Various questions may serve as occasions of conflict, the ultimate object being to acquire the ascendancy each party desires.

It is over the question of educational control that the struggle between the Catholics and Liberals is now proceeding. The conflict has been going on for years. For a time the decision of the electorate was in favour of the progressive party. The clericals, however, were determined not to accept the situation. Possessing as they do everywhere peculiar means of influencing the popular mind, all the advantages that priestly dictation and the confessional could secure, were perseveringly taken advantage of. Within the Liberal ranks there were those who played into the hands of their opponents. In all countries where Catholicism is in the ascendant, political progressions too often confound the cause of religion with its priestly exponents. They are unable to discriminate between the universal religion of Jesus Christ and its perversion into the autocratic rule of the Vatican, and they rush from the one extreme to the other, landing in the negation of all religion. Some of the Belgium Liberals fell into this mistake, and sought the banishment of all religious teaching from the national schools. To their credit be it said, many of the people were not prepared to follow the extremists who contended for the suppression of religious teaching in the public schools.

At the late elections the Liberal Government was defeated by a decisive majority. The clericals triumphed at the polls. No time was lost in bringing in an educational measure, giving large control to the priesthood. The loss of the election was a surprise to the Liberals, and they regarded the education bill with undisguised alarm. Various demonstrations against it were made during its progress, but these had no effect. The bill was passed in the Legislative chamber by a large majority.

Not content with a decisive legislative gain, the clerical party were resolved on an ostentatious celebration of their victory. A great procession in Brussels of the clerical party, largely increased by accessions from other cities and districts, was appointed for Sabbath, the 7th inst. Vast numbers assembled. Banners floated in the breeze, incense perfumed the air, ecclesiastics and various fraternities fell into line, and music gave its inspiration to the parade. Its progress, however, was soon interrupted. Vast crowds assembled along the line. They were in no mood to

be pleased with a scenic display. They hissed and hooted lustily at the processionists, and emboldened by general sympathy, put an end to the march altogether, not without severe fighting. Over 100 persons were injured, but the fatalities were few. Throughout the provinces delegates to the clerical demonstration were greeted with scorn and derision on their return. At Antwerp the police and *gendarmérie* in large numbers engaged in quelling the disturbances. On the following Sabbath the trades federation had resolved on a counter demonstration, but it is said to have been vetoed by the *burgomeister*.

Feeling in Belgium is now at fever heat. Matters will not, and cannot settle down on present lines. Reaction is imminent, and in most cases violent reactions are to be deplored. Street demonstrations, and counter demonstrations are neither the most effective nor desirable methods of settling great principles. These demonstrations, however, if spontaneous, are unmistakable indications of the popular will. In the end we may rest assured that justice and right will triumph.

MIND IN MATTER. *

THIS is the title of a volume well worth reading. Whether or not one agrees with the author in all his reasonings and conclusions we will find him always fresh and stimulating. Mr. Tait, as might be expected of a Presbyterian minister, is a Christian theist with a firm faith in the Scriptures and the received doctrines of the Calvinistic school of thought in the Christian church. There is in the main no mistaking either the positions he holds or the purpose at which he aims.

The following abstract from the table of contents, will give some idea of the range of topics discussed.

Part I. The Inorganic World. Part II. The Organic World, Growth, Instinct, Utility, Beauty. Part III. The Rational Organic World, Mind, Morals, Enjoyment. In this part we find a sharp but merited criticism of Spencer's First Principles of a New Philosophy. Part IV. Universal Relations, Mind and Matter, Natural Inspiration, Supernatural Inspiration, the Old Testament, the New Testament. The last twelve pages are devoted to deductions in which by way of stating conclusions, the Supremacy of the Law-giver over his Laws, Divine Intervention in Human Affairs, the Existence of Evil Spirits, the Necessity of Personal Revelation, and several kindred subjects are briefly handled.

The book is a sustained argument to show that the mind is the ultimate and originating power in nature, and that the cosmos was called into existence in order that created minds might read and understand the thoughts of God.

"The sum-total of things presented in the universe is the gigantic effort of a Spirit to reveal himself."

"The universe is an immense hieroglyphic, revealing by peculiar workings the characteristics of an Infinite mind."

Hence "nature in its various aspects is an instrument of mind revealing itself to mind."

At the outset, however, he is careful to guard against the implication that our knowledge of God is merely inferential.

"The faith of the theist is not a mere conclusion resting on a logical process, it is a truth impressed by the self-revealing power of God. He who created the instruments by which human spirits communicate can penetrate the seat of conviction and demonstrate Himself." In other words, as Dr. Patton puts it, "Man finds God because God finds him."

In the first chapter our author makes the very existence of matter a proof of the existence of mind. "A faith whose fundamental article is creation, must seek for traces of creative wisdom in the materials of the universe. Wisdom may be displayed in the 'Collocations of Matter,' and still greater wisdom in successful efforts with uncongenial materials; but, if the material itself has been created, it will bear traces of skill, striking as those displayed in the purposes to which it has been applied."

The variety, number, weight, proportionate quantity, and finish of the particles of matter, found as the first result of analysis, show that these particles or atoms are themselves the product of mind and have been created expressly for the purpose of combination and

combination capable of expressing both intelligence and moral character. "Matter is not an ultimate; its elements bear marks of design." Examined by the light of modern science, its root-idea is, substantially, the algebraic one of combinations.

We quote the conclusion of this section: "A mechanic fits his materials to occupy one fixed place. Certain parts of factory products are adapted to fill certain identical positions in all articles of the same kind. Atoms are fitted to an unlimited number of positions, and in each case the adaptation is complete. It is in fact their extraordinary versatility and perfection of function that suggests the doubt whether they are the results of skill. Matter is supposed to be greater than mind. Material ultimates, betraying wonderful skill, may exist, but not an ultimate mind pregnant with the skill itself. The purposes served by atoms appeared to Leibnitz so wonderful that he called his "monads" *minds*. It is because they are not "*minds*" that they must be the *works* of mind. The stones of the builder never put themselves into shape, nor have the little stones of the great Architect. When closely examined, everything points to *mind* as the ultimate.

But if mind be necessary to call matter into existence, mind is also necessary to plan and frame the cosmos. At this point our author comes into collision with the theory of evolution. The question is raised, "Is the constitution of nature determined by the law of atoms?" He answers: "The presumption is against such a view. Mind never limits itself to the production of materials—an alphabet is formed into books. If the raw materials of nature are the products of mind, then it is more than probable that he who made them has also marshalled them.

There is no way to get past the necessity for divine intervention in the combination and arrangement of matter any more than in its creation. A universe of isolated atoms could not originate motion among themselves, and even the motion of such particles among themselves, while in a state of diffusion, would produce neither heat nor light. Heat and light are the result of friction; but there can be no friction between atoms in a state of suspension and which in the absence of external pressure have not yet begun to cohere.

Unless pressure from without can be brought to bear upon the atoms diffused in space they cannot be compacted, but must remain forever in a state of separation. Or if we suppose that in the heart of the cold, dark, silent, motionless abyss of atoms, self-originated motion and condensive pressure or attraction could arise, what is to prevent concentration into a single mass. Almighty power obedient to intelligence and will—that is—mind is thus the necessary pre-supposition to both the consolidation and distribution of matter.

The regulated motions, proportions and distances from their central suns and all their mutual relations among themselves of the members of the several planetary systems; and of these again to the great sidereal system of which they are but co-ordinate parts, are too vast, too delicate, too finely adjusted to be anything but the work of mind. The conclusion to which Mr. Tait leads us seems irresistible.

"The transition from elemental diffusion to complication was effected by divine force."

The superintending presence of mind is further seen in the arrangements of the earth, and of the solar system in relation thereto, which fit the earth for the residence of man. The proportion and distribution of land and water, facilitating intercourse and commerce; the watershed systems, great and small, which form an almost perfect system of drainage, with a margin for the exercise of human energy; the inclination of the axes of the earth to the plane of its orbit, which increases the breadth of the warm belt, raising the temperature both north and south, while lowering it at the equator; the direction of the ocean currents; the location of deserts; the placing of mountain chains to modify and guide the air currents, thus forming on a grand scale an apparatus for the storing and distribution of solar heat; all combine to constitute an environment for man so complicated as to force the conviction that it must be the result of calculation.

The ancients were right when in view of the economic arrangements of nature when they said, "The heavens declare the glory of God, and the firmament

Continued on page 618.

*Mind in Matter; a Short Argument on Theism, by Rev. James Tait. Lond.: Charles Griffin & Co.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PRARSON BARNARD.

XXVII.—CALVIN'S CHOICE.

Miss Bilkins was in the store. She wanted a quarter of a pound of good black tea,—the best Mr. Watkins had—for the least money. Then she bought half an ounce of peppermints.

"Seems as though I couldn't set through service without one," she observed, plaintively, "Parson Willoughby is pretty lengthy sometimes."

Mr. Watkins had heard folks say so, but not being a meeting-goer, could not speak from experience. This suggested to Miss Bilkins an opening for missionary work.

"I really wish you would make one of us," she said; "seems a pity you couldn't help fill up the old church."

"I alluz calc'lated to, sometime," said Mr. Watkins; "but someway when Sunday comes round, there's suthin' or nuther to hinder; we alluz keep open late Saturday nights, and I'm too tired to shave up, or it's too cold or it's too hot; I expect I'll get round to it by-and-by. Calvin, he's after me every Sunday, now."

"There's ben a sight o' change in our young folks," observed Miss Bilkins, adding plaintively, "I hope it'll last; I hope they aint self-deceived."

Mr. Watkins said nothing, but waited for further orders. Miss Bilkins moved towards a pile of prints. As she tossed them over, testing the quality of several by rubbing vigorously between thumb and forefinger, or moistening an edge between her lips, to see if the colour would run, she pursued her conversation.

"I s'pose you've signed the new petition, Mr. Watkins?" He had heard of none.

"Well, I never, 'n' you postmaster 'n' storeman!" exclaimed Miss Bilkins. "Why, I s'posed they come to you fast thing."

"I aint alluz in; mebbe they called when I was out," Mr. Watkins suggested, with an apologetic air, adding humbly, "then again, mebbe they didn't want my name."

"More like they thought you'd be opposed," said Miss Bilkins, "bein' as your Calvin was just as capable, as far as years go, to take the Light."

"Oh, that's it," said Mr. Watkins, flushing. "So there's a talk o' that boy taking old Luscomb's place?"

"Talk! they've got it pretty nigh fixed,—Master Graham, and the parson, and some others,—they was at my house jest afore I come, and sech a list o' names!"

"It's ridic'ous, putting in a boy o' that age," observed Mr. Watkins, ignoring the fact that he had himself foreseen this event for Calvin. "Seems as if this 'ere coast ought to be better guarded than that. It's a responsible place over 't the Light!"

"Well, I s'pose they know what they're a doin' of, or think they do," said Miss Bilkins, and hastened away to tell somebody in confidence that Mr. Watkins was "taking it mighty hard. It cut him up dreadfully, bein' as Calvin's last chance was gone."

Meanwhile Calvin entered the store. Of late he had, of his own accord, assisted his father much when out of school. The country grocery was not, on account of his father's irascible disposition, a very desirable place; but Calvin was toiling to curb himself, and this was an excellent school for self-discipline.

There was a certain text in the Bible that Calvin liked and put vigorously into practice:

"Whatsoever thy hand findeth to do, do it with thy might."

"Did you hear anything about the petition, Cal?" asked his father, the moment they were alone.

"Yes, sir; Master Graham started it. He says it is no experiment, for Winfred Campbell has kept the Light for a long time; he's strong, active, and reliable, and ought to retain the position, both for his own sake and Mrs. Luscomb's. They're going to canvass the town for names,—began to-day. Have they ben here?"

"No; and it's jest as well," said Mr. Watkins, crossly. "I ain't no more in for his havin' on't than I was years ago. I hed that job picked out for you, Cal!"

Calvin had often heard this plan dwelt upon, Mr. Watkins having the unpleasant faculty of never letting such a subject drop. The lad generally said nothing, but now he suddenly spoke in his old, decisive way.

"We might as well put that aside forever, father, it was n't to be, or I'd been there now. I don't believe I should have liked the job anyway. Winfred's different; he's one of the petical sort that like to be alone with the sky and water. He has n't any mother, so Mrs. Luscomb is all the world to him. I've got a good mother, and I would n't leave her for all the Mrs. Luscombs in the world."

Calvin's dark eyes glowed, and there was a wonderful tenderness in his voice. Of late years he had appreciated his mother as never before; he was her champion at all times,—woe to the young Watkins who dared disobey her when the elder brother was about! And somehow this had modified Mr. Watkins; he did not so often indulge in harsh criticism; there was a gentler atmosphere in the house. Mrs. Watkins found her pathway greatly smoothed by 'he new thoughtfulness of this elder son.

There was a pause after Calvin had spoken. Then Mr. Watkins assented.

"Well, yes; she aint no or'nary women, yer marm," adding with his usual egotism: "or else she would n't be Mis' Watkins! I calc'lated I knew what I was about when I married her."

"And then Winfred likes navigation and all that sort of thing," said Calvin; "he's been studying it with Master Graham a long time; gone deeper in than any fellow who ever went to our school."

"Oh, he has, has he?" observed the father, partly to hide the fact that he did not even know the meaning of the

word navigation; "he had a reason for it, he knowed what he was about! That chap's got a long head!"

"So he's capable of piloting any ship into the harbours near here," pursued Calvin; "and I ather think he'll take that along with the care of the Light, and so turn some money outside of that!"

"There's another chance gone," groaned Mr. Watkins; "ye might a done that, too! He beats ye every time, boy, an' the worst on't is, ye glory in 't!"

"It's a pretty good chance for Winfred," continued Calvin, still calm and respectful, although his cheeks wore an unwonted flush; "but not for me, father."

Mr. Watkins sneered. "I'd like to know what would suit ye. The fact on't is, Cal, ye hant no ambition, 'n' never had; yer all marm, 'n' precious leetle Watkins!"

Calvin's eye flashed, but he restrained himself. "Ye hant a grain o' ambition!" reiterated Mr. Watkins.

"You've often made that remark, father, and I have not disputed the matter with you." Calvin's tone was deep and steady, like that of a thoughtful man. "Perhaps you are right; some people might think so, to see me plod along day after day in this store."

"But it earns our bread and butter, boy, if it aint genteel," interrupted his father, suddenly afraid that Calvin was getting above their business.

"I've thought it over, father, many a time when I've ben working here, especially when I had some disagreeable job, like sprouting potatoes, or righting the cellar, and I've concluded that I have a chance here, and one that's not to be despised."

Mr. Watkins was secretly pleased that his son did not despise his father's calling, but his peculiar disposition forced him to hide it in a most discouraging reply:

"I don't see why; I can't pay ye a cent; should n't anyhow till ye was of age, even if ye give yer whole time, Cal. You have yer schooling, an' a chance off when there's anything going on. An' then there's the rest of the boys an' yer marm,—it takes a sight o' victuals and clothes for so many."

"I know that, father," said Calvin; "you've got a large family, and you make them all very comfortable. I don't wish or expect any pay. It is my duty to help you all I can."

This was the most affectionate speech Calvin had ever made to his father, so different from his old sarcasm, or silent stubbornness, that Mr. Watkins would have been a strange man had he not been gratified by it. He moved about uneasily in the little silence that followed, then he spoke:

"Well, that's suthin'; tha—that—sounds well, Cal."

"Do you want to know what my plan is, father?" pursued Calvin.

Mr. Watkins nodded.

"I mean to learn the business thoroughly. Then when the other boys get large enough to help you here, I'll start somewhere else."

Thrusting his hands into his pockets, he began to pace the floor, talking rapidly, as if it were a lesson that had been well learned.

"There's plenty of towns along the coast, where I could succeed even if there were stores. I would go to the city often, get goods at the lowest prices, and sell them so cheap that the old settlers would gasp. I shall be content with small profits, so I shall have large sales. On a bright morning you'll see the square in front of my store just black with country wagons, bringing fresh eggs and butter in exchange for my rare bargains. They'll find me honourable in all my dealings. When I say an article is pure, they'll find it so every time. My word will be as good as my bond."

There was a fine, generous glow in Calvin's face, as he thus laid out a future of honourable dealing.

"So I shall gain their confidence, and not be a failure, even in the grocery business. Do you call that a bad chance, father?" asked Calvin, adding, playfully, "And who knows, even if I lack ambition, my fellow-townsmen, respecting my worth and enterprise, may be moved to name me for some office,—town clerk, county sheriff, or representative?"

His father was silent, and the entrance of a customer closed the conversation. But the old man sat for a long time with his eyes fixed upon the youth, who was again absorbed in the details of a business that he had accepted because it seemed marked out for him. Dimly his father recognized the brave spirit that was bound to make a successful future out of a disagreeable present. As he told Mrs. Watkins that night, in an unusual burst of confidence:

"I did n't s'pose our Cal had so much grit. The boy'll make suthin' big yet, I really believe, or else—he is n't a Watkins!"

XXVIII.—ABOARD THE WATER QUEEN.

All this time Joe was still among the uplands of New Hampshire, making warm friends, and doing all possible to forward his Master's cause. But he did not feel at home, even in his native place,—he was ever longing for the sea.

It was nought to him that his cheek was fanned by the purest breezes of the continent, or that he could roam amid the noblest forests,—his nostrils longed for the salt flavour of the sea; his eyes for forests of masts. So he told Mrs. Patch:

"My eyes jest ache for the sight of a mast, or some sailin' vessel. These 'ere leetle spindlin' fresh-water boats on these small ponds is getting dreadful tame,—more like playin' with them leetle boats I make for the youngsters to sail in their marm's washtubs."

And later, he told Mr. Patch:

"Well, Jerry, I guess it's about time you 'n' me hitched into single teams,—I'm thinkin' I'd orter go east a spell."

"I was afraid you could not be content here," said Mr. Patch.

"T aint nobody's fault but mine," said Joe, as he saw his friend's regret; "it's hard to anchor an old salt up here,

ye'll all agree; but I don't begrudge the time I've spent on the old place, I aint sorry I came."

Indeed he was not; he knew that he had been a rich gainer by this home visit. Here he had entered upon the better way; here he had tasted the pure joy of helping others upward. Believing himself to be the last of the Luscombs, and redeemed from sin, he had accomplished a marvellous work for the fallen.

It was only this that had kept Joe so long away from the coast. Now there were so many to carry the work on that Joe's peculiar mission seemed accomplished. His kind friends felt they ought not to detain him, perhaps he was needed elsewhere.

So, impelled by unseen influences, that he took to be only hunger for the sea, Joe decided to leave his native town. Afterward, he knew that Providence had led him on, to meet the deepest joy of his life; to find that his mother was not dead, but ready to forgive, and rejoice unspeakably in her son.

Joe told no one that he was going, except the Patch family. Mr. Patch, being one of the selectman, could place another person on duty at the town house,—Joe had one already initiated,—the reformed man, whom he and the children had helped home one afternoon. He was no longer the terror of his family, but their comfort and support.

"Everybody will think you are perfectly horrid to run away without saying good-by!" said Miss Patch. "Why don't you let your friends know you are going and have some sort of a farewell?"

Her father laughed at Joe's look of dismay.

"That's jest the sort o' show I don't like! These 'ere good-byes is dreadful rilin' if you hev any feelin'. Some folks jest glories in them, I s'pose," added Joe, with his habit of moralizing; "specially if it calls out victuals. Reminds me how they got up a farewell for Melissa Harris, she that went missionary to the Choke-taws. There was an old marm Saunders, that wouldn't care a snap if the Injins had scalped Melissa,—never hed no missionary spirit,—would n't give a red cent to send 'em the Gospel, she said she would n't miss that 'ere farewell for nothin'! Come to find out 't was the victuals she come for."

In the laugh that followed, Joe swung himself upon the stage-top.

"Come again soon, and bring somebody else," said Mrs. Patch, "we want to see her."

"Thank ye, she'd be delighted, mebbe," stammered Joe, his bronzed cheek turning a deeper hue at this public allusion to Maggie, "can't sometimes see so far into the futur', you know."

"T won't be your fault, I reckon," chimed in the stage-driver as they rolled away. "In common with everybody in the village he had heard of Joe's fair correspondent. He added, "They say you are going to be married, Mr. Luscomb?"

"Well, 'they' must know, I s'pose," said Joe, not pleased at being interviewed; "they aint got nothin' else to do but to tend to somebody else's business. They'll hev me married, 'n' dead, 'n' buried afore I get to Bos'on!"

Joe spoke with unnecessary heat, considering the fact that no one was forcing him to be married. To tell the truth Joe was tormented because these friendly jests put his own wishes too plainly before him. He was like one mocked by a blessed reality that could not be his. Marry! what home had he to offer the tidy little housewife, Maggie? He, whose clothes and the few dollars saved from his wages were all his worldly possessions!

"I'm doomed to be without a home," were Joe's sad thoughts, "and good enough for me for leaving the best o' homes years ago. O mother, mother!"

The old grief of that night, when he had returned to find her gone, came upon the man. Forgetting the years of separation, and the unknown grave that held her clay, his soul cried out for his mother, as if he were a child again, and she only in the next room.

Then he remembered that she was beyond earthly call; a great sense of desolateness came over him. As the stage descended the long hills, and the universe stretched out, he seemed but a miserable atom.

Presently the stage drew up at a railway station. Joe bade the driver good-bye, and was soon aboard the Boston train. But still his mind was full of sad thoughts that would not be shaken off.

The hills gradually disappeared, melting into the clear atmosphere like cloud-tops, and the train sped through valleys whose outer edge touched the sea. Joe threw up his window,—a slight tinge of salt was in the air. He inhaled it eagerly, with brightening gaze.

As they neared the coast his meditations became less absorbing; distant glimpses of the ocean, or masts of vessels woke all his old love for these things. As the train passed the wharves near the city, Joe's excitement increased.

With his head thrust clear out of the window, he hailed the sailors, asking their freight and destination in his own characteristic style, greatly to the amusement of his neighbours.

"If there haint the old Sary Jane Hardin' agin," exclaimed Joe, surveying an ancient schooner that lay at anchor. "I never thought she'd stan' it so long. Beats all bow them old tubs 'll hold out," he observed, confidentially, to his seat-mate; "for all the world like some old folks,—alluz threat 'nin' to die, 'n' don't. It's jest the same with an old harness; there's a powerful sight o' wear in 'em sometimes."

"But it don't do to depend upon worn-out ships or harnesses," returned his companion.

"They will go back on ye, sometime," said Joe.

"There'll be a last trip for the Sary Jane Hardin' yet!"

Suddenly Joe started for the platform. His keen glance had read a familiar name on a craft,—the Water Queen. On her deck were the well-known figures of the Grumbler, Johnson and the Mate. Joe hailed them in his most resonant fashion, bewildering several old ladies as it blended with the brakeman's call of the station.

"Had n't you better move on? You're blockin' the way," he said, touching Joe.

Joe swung one long leg over the platform-rail to accommodate passers-by, and remarked:

"I declare! Who'd thought I'd struck the Water Queen fus'time I came to Bos'on! There's old Simons, suckin' his pipe 'n' grumblin' I know—he could n't draw breath 'thout grumblin'! How are you, Simons?"

Joe laughed aloud as Simons turned, scanned the approaching train, and spoke to Johnson.

"Grumblin' again, cause he can't make me out," muttered Joe; "it's the style I'm got up in. There goes his pipe!—Cap'n Marsh is puttin' his head out o' the gangway like a wood-chuck out o' his hole,—he's beat too! They'd a knowed me a mile off in my old duds with my legs danglin' from the poorhouse wharf,—how times is changed!"

When the train was opposite the schooner, Joe hailed them with frantic demonstrations, despite the brakeman, who evidently thought him a little out of his head.

"It's me,—Joe Luscomb!" Then as they did not distinguish him or the words, he grasped the brake, "How does this thing work, Mister? Can't I haul her up a bit to see old friends?"

As this could not be done, Joe swung off at the next crossing, and rapidly retraced his way to the wharf where the Water Queen lay at anchor. He was soon among the "boys," receiving a warm welcome.

"We thought you'd settled among the hills for life, Joe," said Captain Marsh, "going to stay this way now?"

"Well, I-d-n'-know, sir,"—Joe doffed his cap as of old, but there was a sudden gravity on his face,—"Joe seems like a bit of 'rift-wood sometimes, when he gets despairin' and forgets what great things the Almighty has done for him! Cap'n," he asked, abruptly, "whatever 'come o' that 'ere boy,—Winfred Campbell,—what stole passage on this 'ere schooner?"

"The little chap that somebody sent off, making him a bit o' driftwood, too?"

The Captain's emphasis held a world of meaning. It hit Joe hard; he moved uneasily, crushing the cap in his hand.

"T'war for his good, sir, I done it, though my heart has misgiven me many a time since. Miss Hanlan, she writ me your message that the lad had another place, one you got him; and that he could n't be got to go to Mis' Sheaves."

The Captain told Joe where they left Winfred, and many of the principal events in his after history.

"Bless him!" murmured Joe. "Did you see him lately, sir?"

"We called there on our way up, but young Campbell was piloting somebody up the river."

"Well, well, who'd a thought that little timid shaver'd get to be a pilot!" exclaimed Joe. "I'd give suthin' to set eyes onto him again."

He hesitated, then said, clinching his cap:

"Say, Cap'n, after the trick I served ye—puttin' the boy aboard, unbeknownst—ye would n't let me work my passage down 'n' see him again, would ye?"

Captain Marsh had forgiven him for that long before. He was quite willing to take Joe. Johnson and the rest welcomed him warmly.

"We'll have a merry night in the fore-castle," said one, "it'll be better than going to the theatre to hear Joe's yarns."

The new gravity suddenly spread over Joe's face, hiding the pleasure he had shown at his kindly reception.

"I've a story to tell ye, lads, one that belongs to the sea; it's the adventures of the last o' a family, way up country—who left all to be a sailor," Joe looked at each man with an expression of tender doubt,—but it's not a very merry story, friends."

"We'll hear it anyway," said Johnson, breaking an awkward silence, for Joe's tones and changed appearance indicated a deep personal interest.

So, down in the hold of the Water Queen that night was an unwonted sight, the sailors listening in thoughtful silence to a story of sin, repentance, and pardon through Jesus Christ.

(To be continued.)

THE AFRICAN "FATHER OF WATERS."

The Congo, unlike most other great rivers, has no delta. When, by its own labours of erosion and deposition, its actual channel shall be so far obstructed as to make fresh means of exit desirable, they will no doubt be found, and the excavation of such auxiliary branches is even suspected as having already begun. But at present it discharges into the sea by a single, unbroken estuary, seven and one-half miles across, in which a sounding line of 200 fathoms does not everywhere touch bottom, and a current runs of five to seven knots an hour. The enormous volume of the outflow may, from this data, be imperfectly estimated; and, in point of fact, the Congo, although overmatched as regards the length of its course by more than one rival stream, stands second only to the Amazon for the unvarying copiousness of its waters. Capt. Burton places at the surprising figure of at least 2,500,000 cubic feet per second the volume of water borne by it; and the admitted and sober estimate is 2,000,000. Now the Mississippi, when at the height of its March flood, carries down no more than 1,150,000; it sinks in November to 228,000, and its mean discharge is 675,000 cubic feet a second; while the Ganges has less than a third of the contents of the giant stream of North America. Moreover, the Congo never runs low. It swells, indeed, and sinks, as the rainy and dry seasons succeed each other, but within a relatively narrow range of oscillation. Such extreme inequalities as are observed in the Nile and the Niger are here partially compensated by the alternating periods of affluents drawing their stores from opposite sides of the equator. At Boma, accordingly, the difference between the level of the river in January, when it is highest, and in August, when it is lowest, does not exceed four or five feet, though higher up, in the narrows, it may amount to twelve or even sixteen. This noble stream was first made known to Europe through the enterprise of a hardy Portuguese navigator. Diogo Cam, commissioned by Joao II. to

extend the scope and enhance the glory of his reign by maritime discovery, reached its mouth in 1484, and planted, in token of Portuguese supremacy, an inscribed column on its southern shore. The river (which has borne as many names as the Moon goddess) hence became known as the Rio de Padrao, or River of the Pillar. But in a chart of 1513 the name of the "Congo" (*Rio de Manicongo*) appeared, and has prevailed. It was derived from the then powerful and well-organized native kingdom of Congo. (*Mani-Congo* signifies "king" of Congo,) since disintegrated into a multitude of sordid chieftainships, through which the stream flowed to the sea. The euphonious appellation of the "Zaire"—a corruption of the local title *Nzad*. "river"—was first used by De Barros in his "Decades," (1552,) and was consecrated by the verse of Camoens:

"Alli o mui grande reino esta de Congo,
Por nob; ja convertida á fé de Christo,
Por onde o Zaire passa claro e longo,
Rio pelos antigos nunca visto."

Within the last few years Mr. Stanley has endeavoured, but without success, to associate the Congo with the name and eminent services of Livingstone; while in its highest reaches—a striking testimony to the narrow circumscription of tribal horizons—its native designations rival in number and are frequently borrowed from those of its tributaries.—*The Edinburgh Review*.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind
That fell like sunlight where it went—
Then we may count this day well spent.

But if through all the live-long day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

—Ella Wheeler.

A GREAT GALA DAY.—A.D. 1393.

And now the great day arrived when Wykeham's work was sufficiently completed to allow of the first "seventy faithful boys" to be received within its walls. On March 28th, 1393, all the good folk of Winchester, both lay and clerical, assembled to witness the opening of the college and to see the little bands of scholars, headed by their master, come down from St. Giles's Hill, chanting psalms as they entered into possession of their promised land.

Since that time both dress and fashion have changed more than the stone walls, but standing in the almost unaltered quadrangle we can picture to ourselves the fourteenth century crowd who, partly from curiosity, partly from admiration of their bishop's work, would be pressing forward on that spring day to share in the proceeding—the poor in their rough untanned shoes, leathern breeches (galligaskins as they were called), and their smock frocks of russet or undyed wool; the richer citizens, though clad much in the same fashion, had finer material, whilst those in longer dresses looked much like the "Blue coat" scholars of our own day. Somewhat apart from the villeins and tradespeople stood the knights and nobles, decked in silk and velvet, their *cotte hardie* or tight-fitting vests (from the sleeves of which hung long strips of cloth) partly hidden by a bright coloured mantle fastened jauntily at the shoulder. A few had hats with feathers in them, that fashion having just come in; others wore small hoods tied under the chin and ornamented with jewels or gold. Below their particularised hose their very conspicuous long shoes were noticeable, some with toes bending upward like the claws of a bird, and looped with chains of gold or silver to the knees, sadly impeding the movement of their owners.—*English Illustrated Magazine*, August.

EFFECTS OF TEMPERATURE.

The effects of temperature on men do not depend so much on the mean for the day, month, or year, as on the extremes, as when the days are hot and the nights comparatively cool the energy of the system becomes partially restored, so that a residence near the sea, or in the vicinity of high mountains, in hot climates, is, other things being equal, less enervating than in the plains, as the night air is generally cooler. It is commonly believed that hot climates are necessarily injurious to Europeans, by causing frequent liver derangements and diseases, dysentery, cholera, and fevers. This, however, is, to a certain extent, a mistake, as the recent medical statistical returns of our army in India show that in the new barracks, with more careful supervision as regards diet and clothing, the sickness and death rates are much reduced. Planters and others, who ride about a good deal, as a rule keep in fairly good health; but the children of the Europeans certainly degenerate, and after two or three generations die out, unless they intermarry with natives and make frequent visits to colder climates. This fact shows that hot climates, probably by interfering with the performance of the various processes concerned in the formation and destruction of the bodily tissues, eventually sap the foundations of life among Europeans; but how far this result has been caused by bad habits as regards food, exercise, and self-indulgence I cannot say. Rapid changes of temperature in this country are often very injurious to the young, and old, causing diarrhoea and derangements of the liver when great heat occurs, and inflammatory diseases of the lungs, colds, etc., when the air becomes suddenly colder, even in summer.—*Nature*.

BRITISH AND FOREIGN ITEMS.

It is estimated that at least \$800,000 was contributed last year by the women of America to carry the truth to the benighted women of heathen lands.

THERE are about 50,000 Italians in New York. Most of them speak the English language. New York also has about 40,000 persons who live by gambling.

THE Revised Old Testament is now ready for publication. Twelve of the twenty-seven members of the revision committee have died before completing the work.

IN a census taken in April last, the population of Athens, Greece, is shown to be 84,903, which is 18,069 more than was the population in 1829, the date of the last census.

PASTOR Cadot, the Baptist minister at Chauny, has transformed a dancing saloon at Noyon, Calvin's birth-place, into a place of worship, and is holding services there.

LOCUSTS are reported to have destroyed the crops in Southern Mexico and Yucatan. Thousands of families will have to depend on their governments for support in consequence.

THE Minister of Worship in Italy has appointed Signor Rafael Mariano, an ex-priest and a Protestant convert, to the chair of Ecclesiastical History in the University of Naples.

PROF. J. BRUCE HALSTEAD, of Princeton College, has accepted the Senior Professorship of Mathematics, with a salary of four thousand dollars a year, at the University of Texas.

A PARISIAN marchioness has taken service in a Marseilles hospital as a nurse for the cholera victims: she is pretty and young, dresses in plain calico, and has been very useful. She is fulfilling a vow made during the illness of one of her children.

A PARSEE girl has astonished her race in India by bringing a suit for breach of promise of marriage. It is the first instance of the kind known in that land, and it has created a great scandal.

THE communicants within the bounds of Langholm Established Presbytery, Scotland, increased in the ten years ending in 1881 by 52.9 per cent., whereas the population only increased by 3.7.

THE German Evangelical Tract Society, of Berlin, has a membership of nearly 8,000, and an annual income of about \$8,000. During the year 1883, about 600,000 tracts were gratuitously distributed.

THE Congregationalists of Great Britain have in hand a Jubilee Fund. At last reports it had reached \$1,525,000. The British Christians of all denominations seem well educated in the religion of giving.

THE French government has granted a constitution to the Evangelical church of Tahiti, which means that the church will be allowed to manage its own internal affairs without the interference of local magistrates.

SIX millions of people are estimated to have died of starvation in India during the last seven years. The soil destined for their support was employed in raising opium, with which to kill sixteen millions of Chinese.

HENRY M. STANLEY expresses the belief that the Congo Free State will soon be recognized by all the Powers, and will become a great federation of native chiefs, controlled by a commission of Americans and Europeans.

THE movement for the abolition of slavery in Brazil, which has long been advancing in a very tardy fashion, seems now likely to become accelerated. The province of Amazonas was, on the 10th of July, formally declared free from slavery.

REV. MR. MUNRO, Reay, has withdrawn his resignation, as he has been informed that "many parties in the Church" who sympathise with him intend to adopt "resolute action to oppose every departure from the principles of the Free Church as at the Disruption."

THE Salvation Army has 749 corps at home and 191 abroad; 444 corps of children. In Great Britain and Ireland it has 846 buildings, with seating capacity for 560,000, and buildings abroad with capacity for 190,000 sittings. Thirteen languages are used in their meetings.

MR. MOODY'S co-workers in London presented him, the night before his departure, with a splendid clock, striking the Westminster chimes on gongs. The presentation was made at the Hon. Mr. Kinnaird's house, and Lord and Lady Aberdeen were of the company assembled on the occasion.

THE City of Rome has probably a greater proportion of ecclesiastics among its people than any other city in the world. Among its 180,357 inhabitants there are, besides the Pope and his cardinals, thirty-four bishops, 1,333 priests, 2,404 monks, 1,872 members of various orders, 2,700 nuns, and 850 lay brethren.

LORD GRANVILLE is about to erect a monument at Ebb's Fleet, on the Isle of Thanet, county of Kent, in commemoration of the landing there of Augustine on his mission to England in the sixth century. This interesting historical memorial will consist of a reproduction of one of the famous Saxon crosses at Sandbach, near Crewe, and stands twelve feet in height.

SCOTLAND'S "harvest of the sea" for the past year is estimated at £3,286,242. The larger portion, a little over two millions sterling, is derived from the herring fishery, which has for a long period been the most important fishery in the country. The haddock caught were valued at £340,693, and the total value of the shell-fish is put at £82,945. The oyster beds have largely fallen off in productiveness.

IN cosmopolitanism New York takes the lead. In club houses the following countries are represented: Japan, China, Cochio China, Turkey, Russia, Norway, Sweden, Malacca, Hungary, England, Ireland, Wales, Scotland, Prussia, Austria, France, Spain, Portugal, Italy, Switzerland, Greece, Holland, Belgium, Brazil, Mexico, Poland, and Cuba.

sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge."

As the work advances, the points on which there will be differences of opinion multiply. The account given of the genesis of conscience is clearly open to question. That the fear of punishment plays an important part in the education and strengthening of the moral sense cannot be doubted. We have, however, been accustomed to regard conscience as an original and essential element of human nature, and as that which makes moral training possible.

Again on page 204-5 we find a topic respecting which the course of events is likely soon to force discussion. Has God any proprietary rights which nations as such are bound to respect? Mr. Tait believes in national establishment, that is, that the nation as such should make provision for the maintenance of the public worship of God. We are not about to enter upon this vexed question, respecting which we have very decided opinions. Whatever theory we may hold on the subject of State aid to religion, we must recognize the fact that in the meantime, in large portions of this country, the question has been practically settled in such a way as to throw the burden of the support of the Gospel upon the members of the Church.

The question we shall have to face before long is this: Have nations a right for purely secular purposes to levy a tax on the land and buildings set apart to, and virtually created for, the service of God?

This is not as it is sometimes represented, a mere question as to which pocket the money shall come from. Nor is it even a question as to whether the non-religious portion of the community may lighten its share of civic burdens by increasing those of the religious portion. But rather is the nation in its corporate capacity in any way bound to recognize the existence and sovereignty of God? We answer in the affirmative and believe that one way in which the State performs this duty is by keeping its hands off the property required for strictly religious purposes.

We congratulate Mr. Tait on the kindly notices which his book has already won from the British press, and venture to hope that he may find in his own country a large circle of readers. WM. M.

"CURRENT DISCUSSIONS IN THEOLOGY."

THIS is the title of an "Annual Theological Review" by the Professors of the Chicago Theological Seminary. The present volume is the second of the series. "Its aim is to furnish an annual digest of theological thought and investigation." It is quite obvious that a work of this kind, if well executed, will be of much value to all who are interested in Theological studies; and in addition to all that is accomplished by our theological quarterlies an important place remains to be filled by such a publication as that before us. It does not attempt to settle the questions at issue between theological schools, but it takes stock, as it were, in the several departments of theology, and enables us to see at a glance anything noteworthy that has been done during the year. A work of this kind should not be a mere classified list of publications with remarks on the principal of these; but should attempt to estimate the direction and strength of the theological currents.

Of the present volume one can speak very highly. It is prepared by thoroughly competent men, specially acquainted with the subjects on which they write, in the whole extent of their literature. We do not know of any other quarter to which we could look for so condensed and accurate a view of theological opinion and parties on the European continent.

The field is surveyed under the following heads: Exegetical Theology, (Old and New Testaments), Historical Theology, Systematic Theology, and Practical Theology—embracing Homiletics and Pastoral Theology. The Latin hook is written with ability and adequate knowledge, but Canadians will feel specially interested in the section on Historical Theology, prepared by Professor Scott, an esteemed minister of our own church in Nova Scotia, previous to his appointment to the chair of Ecclesiastical History in the Chicago Seminary. Of Professor Scott's qualifications to discuss the state of theological opinion in Germany, it is unnecessary to say anything to those who know him, and he has specially prepared himself to write this very interesting sketch.

The spirit of the book is excellent throughout, and we shall gladly learn that many copies of this and subsequent volumes find their way into the hands of our ministers and theological students.—WM. CAVEN.

BOOKS AND MAGAZINES.

THE SIDEREAL MESSENGER, conducted by William W. Payne, Carleton College Observatory, (Northfield, Minn.)—The latest results of astronomical researches are ably discussed in this unpretentious magazine devoted to the study of "the sublimest of the sciences."

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The September number of the *Homiletic Monthly* contains a great variety of sermonic outlines contributed by some of the ablest preachers of the day. Ministers will find several of the subjects and their methods of treatment both helpful and suggestive. In addition to these there is a great variety of attractive and stimulating contributions. Dr. Theodore Christlieb writes on the "German Protestant Pulpit of To-day," John Habberton on "Morals in Fiction," and Arthur T. Pierson, D.D., on the "Transforming Power of the Gospel." Dr. Deems discourses this month in the symposium on "Evolution." The reader will find in this number much attractive and useful reading in addition to that now specified.

THE CENTURY. (New York; The Century Co.)—In its contents the September *Century* aims to rival the August "Midsummer Holiday number" in entertaining summer reading, as well as in articles of unusual importance. Pictorially, it is also of a popular character. In the frontispiece, Mrs. Mary Hallock Foote has given a refined interpretation of "Pancha," the heroine of a romantic story of Monterey, which Thomas A. Janvier contributes to the number, and the same artist further illustrates the story with two other characteristic drawings. The other short story of the number is a humorous tale of Southern life, called "The Brief Embarrassment of Mr. Iverson Blount," by Richard Malcolm Johnston. Charles G. Leland's "Legends of the Passamaquoddy Indians" (with illustrations drawn on birch bark by a Quadi Indian,) has the interest of fiction as well as a value to students of folk-lore. Henry James's two-part story, "A New England Winter," is concluded, and Hjalmar H. Boyesen's longer novelette, "A Problematic Character," is continued. Mr. Cable's novel, "Dr. Sevier," approaches the conclusion, which will be printed in the October number. In the present number will be found a variety of articles on important and timely subjects, by writers of established reputation. Among the poetical contributions will be found one of great excellence by Agnes M. Machar, of Kingston. In Topics of the Times and Open Letters readers will find brief and racy discussions on current events.

OBITUARY.

Another of our good old landmarks in Glengarry has been removed by the demise of the late Angus A. McMillan, (known as the deacon), which took place on the 16th of August, it may be stated that Kenyon lost one of its best citizens, and the Session of Kirkhill its most faithful member and active worker. Mr. McMillan was born in Lochiel, in 1806, four years after his parents had emigrated from Lochaber, Scotland, hence he attained the advanced age of seventy-eight years. Although born in Canada his national feeling was stronger, and he was much more attached to the land of his fathers, and knew more of its civil and ecclesiastical history than hundreds born on the old soil. He was well versed in, and admired the language of the Gael. He was the best specimen and representative of a Highland gentleman of the past generation in the Glengarry district. Gifted by a retentive memory, assisted regularly by a supply of newspapers and periodicals, he was well posted in the annals of the past, and interested in the public questions of the present. In politics he was a staunch Reformer. A stranger visiting Glengarry, if in quest of *Celtic Lore*, was sure to be directed to the deacon, and on his arrival cordially received under the hospitable roof. He was, of course, a Presbyterian of the reformed type. In fact it was impossible to make any other "ism" of him. He loved his own church the most because he believed it was the best, yet was not an exclusive; in his heart there was room for all good men. Well informed in the history of the Presbyterian Church, from Knox to Chalmers, and since, he took deep interest in her success, both at home and foreign.

When comparatively young, he at once responded

to the "Disruption Movement" in Lochiel forty years ago, and was after ordained an office bearer in the Free Church congregation there, by the late Rev. Daniel Clark, of Indian Lands. First a deacon, latterly an elder, faithfully and cheerfully, in proportion to the talents given to him, did he discharge the duties of the office to the very last.

Mr. McMillan was always his minister's right hand man, ready to help and encourage him in the duties and labours of his calling, his services were at his disposal any time they were needed. With fond recollection he used to go over a list of ministers who preached to them at Kirkhill as delegates, and on communion occasions, referring to texts they preached from, and quoting some sharp remarks made. Probationers who preached during vacancy remember how agreeable and congenial they found the old deacon.

His strength remained unabated, and his constitution stood firm until three years ago, when an attack of chronic rheumatism shook it severely, from which he never entirely recovered. His last illness was somewhat lingering, without being painful. He knew his end was approaching, and bore his trouble with Christian patience and resignation to the Lord's will. He was much interested in church matters to the very last. His mental powers continued unclouded. He took part in family worship a few hours before he passed away. His funeral was largely attended by the Lochiel people, and by many from the neighbouring congregations. He left a widow, two sons, and five daughters, in comfortable circumstances, to mourn the loss of a husband and father much respected. It is sad to close the grave over the mortal remains of the faithful, if their vacant seats in the Lord's house must be filled by the less useful.

COLLEGE FUND.

The following circular has been recently issued. We trust that it will be loyally responded to by all the congregations and mission stations of the Church:

Sabbath, the 21st September, is the day appointed by the General Assembly for the annual collection on behalf of the College fund.

In 1881 a common fund was instituted for the support of Knox, Queen's and Montreal Colleges.

The amount asked for is \$19,000, to be divided *pro rata*, as follows:

Knox College,	\$10,000
Queen's Theological Faculty,	4,000
Presbyterian College, Montreal,	5,000
	\$19,000

Of this amount only \$12,636 was got last year, thus reducing by fully thirty-three per cent. the amount paid the respective Colleges, thereby causing embarrassment and incurring debt, which is most undesirable.

The Assembly in June last appointed a committee to consider the matter of the common fund, and also that of consolidation of the Theological institutions of the Church,—to report to next Assembly. Meantime it is earnestly hoped that this year every congregation and mission station will loyally and liberally contribute to the fund, so that the full amount asked may be obtained, thereby preventing further financial crippling of any of the Colleges.

An average contribution per communicant of twenty-two cents will suffice. Is there a congregation or even mission station where this average rate cannot be reached if the scheme is fairly presented to the people and the opportunity given them to contribute?

It is earnestly hoped that all our congregations and mission stations will show a due appreciation of the importance to the Church of her Theological institutions by liberally contributing to their efficient maintenance. With large hearted liberality let there be earnest prayer for an outpouring of the Spirit of God on professors and students, that the approaching session in the several Colleges of the Church may be abundantly successful.

Yours faithfully,

ROBT. H. WARDEN,

Montreal, 3rd September, 1884. Agent of the Fund.

A SULPHUR mine in Sicily is reported to have caught fire, and twenty persons perished.

THE Pope has issued an encyclical letter enjoining prayer against the cholera and also for the freedom of the Holy See.

THE Governor of Alsace Lorraine has ordered all French adults either to become naturalised Germans or to quit the country.

OF 2,141 missionaries sent forth into heathen worlds by the Moravian Church, no fewer than 800 have died at their post. One of them, D. Zeisberger, has laboured for sixty-three years with great success amongst the North-American Indians.

MINISTERS AND CHURCHES.

REV. JAMES CORMACK, of Alexandria, is called by the congregation at Lachine, Quebec.

MR. JAMES BENNET, M.A., was ordained and inducted at Cote des Neiges, Quebec, on the 11th inst.

THE Rev. A. B. McLeod, of West Cape, P. E. I., has declined the call from Strath Lowe, Cape Breton.

THE Rev. J. C. Burgess, of Carleton, St. John, N. B., has been called by the First Presbyterian Church, San Francisco.

THE Rev. R. Torrance, of Guelph, has been admitted a life member of the British Association for the Advancement of Science.

THE Rev. J. A. R. Dickson, of Galt, has resumed work, after several weeks absence in Europe. His health greatly benefited by the change.

REV. S. JONES, of Brussels, says the *Signal*, spent a portion of his vacation in Goderich, the guest of H. Spence. He carries his years well, and looks as if he can do plenty of good work yet.

REV. JOHN FERGUSON, B.A., of Chesley, returned last week from Perth, Kingston and Belleville, where he has been spending four weeks' vacation. Mr. Steele, student, officiated during his absence.

THE Rev. Dr. Wardrope, of Chalmers' (Presbyterian) Church, Guelph, has just returned much benefited from his visit to Great Britain. He has resumed pastoral work with renewed strength and vigour.

THE Dundas *Standard* says: The Rev. Dr. Laing made his sermon on Sunday morning very brief, owing to the excessive heat; he ordered the closing of the Sunday school, and preached in the evening wisely and well in a very short space of time.

REV. T. LOWRY, formerly of Brantford, now of this city, preached in Burns' Church, Milverton, on Sabbath to a large congregation, many being desirous to hear a former esteemed pastor. Mr. Lowry, although considerably above the allotted threescore and ten years, still preaches with great vigour, clearness and impressiveness.

THE Victoria, B. C., *Times* gives a long account of the Rev. Donald Fraser's first sermon, with a biographical sketch. Mr. Fraser stated that his appointment now completed the link of Presbyterianism from ocean to ocean, he being the first minister in connection with the Presbyterian Church in Canada in charge of a congregation in Vancouver Island.

LINDSAY *Post*: Rev. Principal Grant, of Queen's College, Kingston, assisted in dispensing communion service at St. Andrew's Church on Sunday last, and preached an able sermon. There were a large number of participants in the communion. At the evening service the Principal gave another very eloquent discourse, in which he referred to the party evils of the day.

BRANTFORD *Expositor*: Mr. Hardie, who has occupied most acceptably Dr. Cochrane's pulpit during his absence, preached on Sunday morning. In the evening Rev. T. E. Inglis, son of Capt. Inglis, who is about going to India as a missionary, occupied the pulpit. Both Mr. Hardie and Mr. Inglis are former members of Zion Church, previous to entering on ministerial work.

THE special services now being held in Knox Church, Durham, conducted by the Rev. J. M. McIntyre, assisted by Rev. Messrs. Forrest, Lake, Dunlop and Smith, are very largely attended, the church being crowded to the door on several occasions, and already much good has been done, and a goodly number of young and middle-aged persons have openly professed to have found peace in God during these meetings, while a much larger number are anxious about their souls' salvation. The meetings will be continued for some time yet commencing at half-past seven each week night, except Saturday, when no meetings are held.

THE Presbytery of Stratford met at Granton, on Tuesday last, for the ordination and induction of the Rev. John Campbell to the united charge of Granton and Lucan. Mr. Alex Hamilton, B.A., of Motherwell, was also licensed to preach. Rev. Mr. Lowry, on behalf of the Foreign Mission Committee, stated that Rev. W. A. Wilson, M.A., of St. Mary's, had been called to Central India as a missionary, and asked that the Presbytery without delay relieve him from his present charge. Representatives of the congregation and sessions having been heard, and Mr. Wilson himself, the Presbytery agreed to the request of the committee and resolved to relieve him of his charge, declaring the church vacant on and after the 21st inst. Arrangements were also made for the designation services, which are to be held in Knox Church, St. Mary's, on Monday next, at 7.30 p.m. Messrs P. Wright, of Stratford; Dr. Wardrope, of Guelph; Prof. McLaren, of Toronto, and others, are to take part. On Tuesday evening a welcome meeting was held in Granton in honour of the newly-inducted minister.

ON Tuesday evening the ladies in connection with Knox Church, Mount Forest, held a social, the object being to

present Mrs. McMillan and their late Pastor, with farewell addresses, and some token of the esteem in which they have been held by the members of the congregation. An excellent repast was provided in the basement, to which a respectable number sat down. Between eight and nine o'clock the company assembled in the church, and the meeting was opened by praise and prayer, Mr. R. Kilgour, in the chair. A number of ladies then came forward and Mrs. Dr. Yeomans read an address to Mrs. McMillan, which was accompanied with a handsome silver tea set. Mrs. McMillan replied in a feeling and suitable manner. Mr. McCall, teacher of the Bible Class, was then presented with an address from his class, and a handsome Bible. He briefly replied. An address was next presented to Rev. Mr. McMillan, from the members of the church and congregation, to which the Rev. gentleman replied at some length, recounting the difficulties he had to encounter since his taking charge of the congregation, some twenty years ago. Ministers of the town, in short addresses, expressed their regret at parting with Mr. McMillan.

A CORRESPONDENT of the *N. Y. Evangelist* writes in terms following of the Presbyterian congregation of a western town and its esteemed pastor. Readers familiar with the locality and acquainted with the minister will at once recognize the correctness of the statements:

I think I have somewhere heard it intimated that our Canadian neighbours are shy and reserved in their intercourse with strangers. But if that be so in general, the people of Sarnia are certainly an exception. I entered the large Presbyterian Church on the Sabbath an entire stranger; but the good pastor made haste to give me a greeting at the close of the service, and elder Daniel McKenzie of his Session, did the same, and numerous introductions followed, till I felt myself quite at home. Seldom in my life have I been so cordially received by a congregation to whom I was such a stranger. Rev. John Thompson, the pastor, has had charge of the congregation nearly nineteen years, and is a well-balanced and thoughtful man. His influence is very great in the community, and under his ministrations the church has become nearly four hundred strong. Their house of worship is elegant and commodious, including a spacious and well arranged Sunday-school room. But a Presbyterian Church in Canada has a type of its own. I found a fine pipe organ and a good choir to lead our singing, but the psalms and hymns and paraphrases greatly puzzled me, and the seats were innocent of cushions. Mr. Thompson officiates in a gown in the morning, but not in the evening, and the morning service begins with a Psalm and not with the Invocation. The brains of the population here (and I am told the money also) is in the Presbyterian Church. The Methodists outnumber us a little, and "The Church" is more aristocratic; but Presbyterianism in Sarnia is a recognized power.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Prescott, on Tuesday, 2nd September, Rev. D. Kellock, Moderator. Mr. Nelson reported, on behalf of the deputation to Morewood, that the congregation had decided to stand alone, and were prepared to offer \$750 and manse to a settled pastor. The report was adopted and Mr. Nelson (of Dunbar, Ont.,) appointed Moderator of Morewood session during their vacancy, with authority to moderate in a call when the people are prepared. Mr. Bayne was appointed Moderator of session at West Winchester with similar authority. A petition from the United Mission Stations of North Williamsburg and Winchester Springs, asking to be erected into a pastoral charge and praying for moderation in a call when prepared, was granted and Mr. Bayne appointed Moderator of session. Messrs. Stuart and Kellock reported that they had declared vacant the congregations of Cardinal and Mainsville, respectively, on July 20th. Mr. Kellock, of Spencerville, was appointed Moderator of both sessions with authority to moderate in a call. Messrs. N. Waddel, F. W. Johnston, and P. A. McLeod, student missionaries within the bounds, presented trial discourses, which were heard and sustained. The clerk was instructed to certify them to the Senates of their respective colleges. Mr. Bayne gave notice that at the next regular meeting he would move "that the Presbytery of Brockville shall, in future, elect all its own standing committees annually, and that the election shall take place at the last regular meeting previous to the meeting of the General Assembly." The clerk was instructed to give a certificate of ministerial standing to the Rev. John M. McIntyre, late of Kemptville. The session records of Morrisburg and Iroquois were attested as neatly and accurately kept. The next regular meeting was appointed to be held in St. John's Church, Brockville, on Tuesday, December 2nd, at 3 p.m.—G. D. BAYNE, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 2nd inst., Rev. J. Carmichael, Moderator *pro tem*. The attendance of members was considerable. Rev. T. Nixon was appointed, along with his session, to meet at Ballantrae with applicants for church membership, to organize such of them as they might approve of into a congregation, and to administer to them the

Lord's Supper. A resolution was read from the Presbytery of Manchester, England, ordering a certificate to be given, which was also read, in favour of Rev. Hugh Rose as a minister of good standing in the Presbyterian Church of England. In terms of authority given by the General Assembly, the usual questions were put by the Presbytery to Mr. Rose. He was received as a minister of our church. Rev. J. Alexander being present again, after an absence of twelve months on account of a serious injury to one of his limbs, the Presbytery recorded their gratification in seeing him once more among them, and their hope also that he might be long spared, etc. A letter was read from Rev. W. Boyle, declining the call from Streetsville, and Rev. E. D. McLaren was empowered to moderate in a new call. Authority was also given to Principal Caven to moderate in a call from St. James Square Church, Toronto, and Rev. P. Nicol was appointed to moderate in a call at Weston and Woodbridge on the fifteenth inst. Rev. J. M. Cameron introduced the question of providing for the spiritual wants of the people at York Station, a few miles north-east of the city, on the line of the G. T. R., and submitted a variety of information relative thereto. After deliberation a committee was appointed to send supply of preaching, in the meantime to consider the relation of said station to two contiguous congregations, and to report there anent to another meeting. A paper was read from the managers of Newmarket congregation, asking advice in regard to some of their financial difficulties, and after hearing commissioners, the Presbytery appointed a committee for the purpose of visiting Newmarket, and giving the said managers such advice as they might deem advisable. Papers were read from Rev. W. E. McKay, anent the resignation of his charge at Knox Church, Caledon; resolutions were also read from his congregation, expressing regret for his resignation, but acquiescing therein. The Presbytery accepted the resignation, appointed Rev. J. A. McDonald to declare the charge vacant on the 7th inst., approved by an offer made by Rev. W. A. Hunter to supply the vacancy in the meantime, and assigned to a committee the matter of considering and reporting on their future relation. Rev. A. Gilray reported moderating in a call from Parkdale in favour of Rev. R. P. Mackay, Knox Church, Scarborough. The call is signed by 134 members, and concurred in by twenty-nine adherents. A stipend is offered of \$1,200, payable in equal sums quarterly. After hearing commissioners, the Presbytery appointed Rev. T. Nixon to summon the congregation of Knox Church, Scarborough, to appear for their interests at next ordinary meeting. A letter was read from Rev. Dr. McGregor, secretary of Eastern Committee of Foreign Missions, stating that said committee had chosen Rev. John Gibson, probationer, as a missionary to the coolies of Demerara, and requesting the Presbytery to take steps for ordaining and designating him as soon as practicable. The clerk reported that he had given him subjects for trial; the clerk's conduct was approved. Mr. Gibson appeared, and underwent his trials with entire satisfaction. It was then resolved to meet for his ordination in St. Andrew's Church, Scarborough, on the 26th inst., at 11 a. m.; Rev. R. Wallace to preside, Rev. G. E. Freeman to preach, Rev. C. A. Tanner to offer up the ordination prayer, Rev. Dr. Wardrope, of Guelph, to be asked to deliver the charge, and Rev. R. D. Frazer to address the assembled audience. Next ordinary meeting of Presbytery was appointed to be held in the usual place on the 30th instant, at eleven a. m.—R. MONTEATH, *Pres. Clerk*.

THE annual increase of adult converts to the four Free Church missions in Livingstonia, Africa, is 400, or more than an average congregation in this country.

UNPLEASANT reports of the demoralizing influence of English customs come from Calcutta. There is a painful increase of dram-drinking, and a decided advance in the amount realized from liquor licenses. There is also a great increase of trashy novel reading among the educated natives, both men and women.

ON another page through an oversight we make the Rev. Mr. McKay, who recently left Ontario for British Columbia, a resident of Victoria—it should be *New Westminster*. Our readers, we are certain, will be glad to hear from Mr. McKay from time to time. The Rev. D. Fraser, formerly of Mount Forest, is now comfortably settled at Victoria, where he has a wide field for usefulness.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz: A friend, Kinborn, for Home Missions, \$10, and for Foreign Missions, \$10, A friend, Vernon, for Foreign Missions, Formosa, \$10. Correction in last issue of THE PRESBYTERIAN. A Friend of Missions, Kirkwall, for Foreign Missions, \$100, and "Go Preach," Thedford, for Foreign Mission, \$10, should have been, A Friend, Kirkwall, \$1 for Foreign Missions, and "Go Preach," Thedford, for Foreign Missions, \$100.

GOSPEL WORK.

AN INCIDENT OF THE McALL MISSION, PARIS.

One evening I went to the meeting in Rue de Rivoli, and found a large "queue" formed at the door waiting to go in, so I walked round the houses and was accosted by three persons also waiting the opening of the doors. "Oh, *C'est Monsieur*," said one, "we have been looking for you, and had I known your address we should have come to see you." There was something so warm, so cordial in my reception, that it caused me to say, "I have not the pleasure of remembering you." "Oh!" she said, "It was last Wednesday, I resolved to be of your religion; since then I have been so happy, and I wanted to speak to you about it."

The "queue" had disappeared at the door, and eight o'clock struck; so, receiving her address, we entered the meeting joyful at the good news, waiting to pay her a visit on the next day, when we were introduced to her husband, a gentleman of colour, whom we had noticed at the meeting.

Let us give her own story as illustrating God's work. They had come from Monte Video, South America, to form in Paris a financial enterprise for that town, hoping to return before the winter. One evening they were walking about in the Square St. Jacques, when they made the acquaintance of two German maids, who pressed her to come to the meeting. The husband yielded, saying, "It will pass an hour, let us go." They found it pleasant from its novelty, but on the following evening, the story of Christ's dying on the cross was told; the hymns were all about the cross. "I had never heard Jesus spoken about in this wise," she said, "my heart was touched, and I cried. So I got a Bible and began to pray from my heart. Then on Wednesday I was thinking, ought I to leave my religion? When I went to the meeting, and the address was on the text, 'How long halt ye between two opinions?' as the speaker proceeded, I could hesitate no longer. I resolved to serve God, and to trust alone in the sacrifice of Jesus and His mediation, and then I was filled with joy." She began to weep. Her outward tears were a witness of her inward joy. She added: "We are on the eve of departing for America." We knelt down in their lodging to praise God that He had revealed in her His Son Jesus, and to pray that the husband might be made partaker of the same faith. Her progress has been rapid; and a few weeks afterward she expressed a wish to go to the Lord's table. I was surprised to find her views so clear, so spiritual—surely she was taught of the Spirit—and her German friend had helped her in the study of the Bible. On the first Sabbath in October she was received as a member of the Lutheran church, Rue des Billettes.

The wife soon became anxious for the salvation of her husband—she wanted him to share her faith, to be a partaker of her joy; and God has given to her the desire of her heart. On Sunday, December 16th, she spoke at our fraternal meeting, giving public testimony to the great change wrought within her, and praising God for what He had done. At the close of the meeting she requested that prayer should be offered for herself and husband at the special services at the Oratoire that night.

At the close of the service she came to me with a face radiant, as I have seldom seen, with inward joy. Her husband was with her. "My husband is decided, he is convinced, he has given himself; *ness ce pas, mon ami?*" To this appeal he answered with quivering lips and moistened eyes, "Oh, yes! thank God!"

They still linger in Paris, tried, but filled with joy. "Our financial loss has been great," she said, "but no material loss can be compared with our spiritual gain; no sacrifice too great, in view of what we have found in Paris." So they will return to South America, poorer in pocket, but rich in heart, for they have found what is more precious than rubles.—*The Gospel in all Lands.*

A LARGE number of the passengers of the "City of Rome," an ocean steamer, made a formal complaint to the agents of the line against the occupancy of the fine public rooms of the ship for the purpose of gambling, smoking, and, of course, drinking. They describe it as a growing and intolerable nuisance. Unfortunately it is not confined to the Anchor Line alone.

WHAT TO READ.

Are you deficient in taste? Read the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott, Browning, and Tennyson.

Are you deficient in imagination? Read Milton, Akenside, Burke, Bunyan, Shakespeare, and Spencer.

Are you deficient in powers of reasoning? Read Chillingworth, Bacon, and Locke.

Are you deficient in judgment and good sense in the common affairs of life? Read Benjamin Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, The Federalist, Webster, and Calhoun.

Are you deficient in patriotism? Read Demosthenes and the Life of Washington.

Are you deficient in conscience? Read President Edwards, Jeremy Taylor, and Thomas à Kempis.

Are you deficient in anything? Read the Bible.—*St. Louis Christian Advocate.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

QUARTERLY REVIEW.

Sept. 18, }

{ 1884.

THE LIFE AND WORKS OF A GREAT AND GOOD MAN.

GOLDEN TEXT.—"I will say of the Lord, He is my rock and my fortress; my God, in Him will I trust."—*Psa. 91: 2.*

I. Early life. David born, B.C. 1086. At Bethlehem,—a shepherd. Early feats of prowess. Sent to Saul. Slew Goliath, B.C. 1063. Called to court, persecuted, and in exile for seven or eight years, 1063-1056. Thus preparing to be a better ruler by all his experiences. A poet, a musician, skilled with the sling, brave, wise, attractive, religious, a firm and loving friend.

II. The soldier. Battles in early life. Conquered the whole country when a king, fought many successful battles, organized the army (1 Chron. 27), conquered peace from the surrounding nations.

III. The king. Began to reign, B.C. 1056. Reigned over Judah seven and one-half years at Hebron. Made king of all Israel, B.C. 1048. Capital at Jerusalem. Reigned forty years in all. The kingdom much enlarged; made rich and prosperous; well organized (1 Chron. 23-27). The whole kingdom really placed on a new basis.

IV. The poet. Wrote many of the Psalms. Marvelously beautiful hymns, the highest poetry, enduring to the end of time. Organized a large choir of singers with leaders. An orchestra of musical instruments for the public worship of God (see 1 Chron. 25).

V. Varied experiences. David's trials in youth: troubles which did not grow out of his own fault, but were part of his training. Troubles in later life growing out of his sin. He sinned and bitterly repented. On the whole, he was prosperous and happy. He sings much of joy and peace, and faith in God. He died aged about seventy, "full of days, riches, and honour" (1 Chron. 29: 28), the most honoured king Israel ever had. In spite of his trials his "life was worth the living," and has been a blessing all down the ages.

VI. Religious life. A devoted servant of God, deeply religious, moral far beyond his age, full of virtues, many very noble qualities, which his few failings should never hide or obscure. He sinned greatly, especially in one act; but his repentance was deep, his confession public, his renunciation of sin complete. He was trustful and happy in his religious experience, and did much to cultivate piety among the people. The Lord repeatedly praises him, and calls him a man after his own heart. Who of us have as few faults and as many virtues?

QUESTIONS IN REVIEW.

I. What is the title of the first lesson? The golden text? What are the topics? When was David first chosen king? By whom? Who now came to David to Hebron? How old was David when he began to reign? What stronghold did David take? What was the cause of his greatness and success? What general lesson do we learn?

II. Title? Golden text? Topics? What was the ark of God? Where was it at this time? How came it there? What events took place at its removal? Where did David carry it? Where was it finally taken? What lesson do we learn from the death of Uzzah? What from the act of Obed-edom?

III. Title? Golden text? Topics? What did David desire to do? How did Nathan reply to David's proposition? Why then was the house not built? What did God promise David? In whom was it fulfilled? Through whom is David's Kingdom established forever?

IV. Title? Golden text? Topics? Who was Jonathan? Why did David desire to show kindness to his son? Of whom did he inquire? What did he do for Mephibosheth? What example does it set us? Who is our ever faithful friend?

V. Title? Golden text? Topics? For what did David repent? How did he regard his sin? For what did he plead with God? Upon what grounds did he urge his plea? Did God hear his cry? What was the effect of his sin on his history? How can we obtain pardon for sin?

VI. Title? Golden text? Topics? How did Absalom

seek to gain the hearts of the people? Who conspired with him? What was the result? Upon what pretext did Absalom go to Hebron? Who went with him?

VII. Title? Golden text? Topics? At what city did David rest? What charge did he give his generals? Where did he wait for tidings? By whom were they brought? What was the king's question? What was the means of Absalom's death? What scripture was fulfilled in his death? How did David mourn for Absalom?

VIII. Title? Golden text? Topics? What was the cause of the plague? By whom was it sent? What message did the prophet bring to the king? How did David intercede for his people? What was he commanded to do? What generous strife arose between Araunah and David? What is the event, an example of?

IX. Title? Golden text? Topics? What does nature tell us about God? What do we need to know that nature says nothing about? Where may we find this knowledge? What are the characteristics of God's Law? Its effects? With what prayer does the lesson close?

X. Title? Golden text? Topics? By what name is the Lord called in this lesson? How does the Psalmist express his confidence in God? What was his one desire? What is meant by the "beauty of the Lord"? What did David believe God would do for him in time of trouble? With what exhortation does the lesson close? What is meant by waiting on the Lord?

XI. Title? Golden text? Topics? What deliverance had the Psalmist experienced at the hand of God? How did this lead him to regard God's mercy? How does he describe his personal consecration? His practical obedience? How does his dependence on God appear? His desire for God's glory? His trust in the Lord?

XII. Title? Golden text? Topics? What personal benefits are here enumerated? What general mercies? How does David describe God? How is this mercy of God manifested to his creatures? What does he call upon his soul to do? Upon what else does he call? (*Selected*)

In the Review of last Quarter we gave a word, or rather two, suggested by the lessons, which, we thought might be helpful in the review, that such was the case we know certainly in one school at least, where the letters forming the words, "Acts, Epistles," were assigned to different classes with a request to give a word or sentence embodying the thought of the lesson, of which the letter given should be the initial letter, much thought was evidently given to the matter by some of the scholars, and the replies were, as a whole, excellent; some superior to those given in our notes. We have prepared two such words this quarter—"David the King," "Samuel, Psalms," each of these contains twelve letters, and each letter may be made to suggest or represent a lesson. We take only the first sentence, and would suggest the following:

David king, (1).
Ark of God, (2).
Vision (Nathan) Verity, (God), (3).
Infirmary, (4).
Darkness from sin, (5).

Treason, (6).
Heart of Love, (7).
Entreaty and pardon, (8).

Kindred testimonies, (9).
In God we trust, (10).
New song, (11).
Goodness of God praised, (12).

Keep steadily in view the spiritual lessons as you pass on, it will be little to drill your scholars in the facts of the narrative lessons, unless you show the deep, underlying spiritual truths. Show how, through all, comes out David's faith in God; how his sins should make us feel more deeply our need of Christ, how there can be no peace without pardon, and how full of joy the heart will be that can look up to God with the confidence and love of a little child. Finally, *Christ is in the Psalms*, they tell of Him, some are distinctly Messianic, others less distinct, but certain, so set forth the greatest Son of David, He whose Kingdom is an everlasting kingdom, our King, our Saviour, and our God.

MR. PETER BAYNE expresses the conviction that "in spite of Carlyle the history of the Cromwellian period in Scotland has yet to be written."

WOOD pavement is to be given up in London, and the system restored. The former has failed to realize the McAdam expected advantages, and has led, according to Prof Tyn-dall's report, to serious affections of the eyes and lung.

A SUCCESSFUL attempt has been made to introduce fresh springbok meat from South Africa into England. "It was the most delicious meat," writes a correspondent, "that any of us had ever tasted, being very far superior to English venison."

THE Victorian jubilee fund of the Congregational churches has reached \$150,000; the amount required is \$200,000. In South Australia, more than \$50,000 has been promised; and in New South Wales \$9,000 have been received during the first twelve months.

THE vicar of Birchington, for some wholly inexplicable reason, refused to allow a noble design by Dante Rossetti, representing the Magdalen at the door of Simon the Pharisee, to occupy one of the two lights in the memorial window about to be placed in Birchington church in Rossetti's honour.

JAPANESE magic mirrors are in the market. These are made of fine burnished metal, and when lightly breathed upon, disclose geometrical patterns, landscapes, or faces. Their manufacture is a secret, but is believed to consist in weeding the pattern in one kind of steel or iron upon a plate of a different kind. One which reproduced faces, sold at Philadelphia for \$120.

OUR YOUNG FOLKS.

HE KNOWS THEM ALL.

[FROM THE GERMAN.]

Can you tell me how many starlets
Are twinkling and gleaming on high?
Can you tell me how many cloudlets
Are spreading white sails through the sky?
One there is who has numbered them all,
Who knows every star, whether great or small—
He knows them all, He knows them all.

Can you tell me how many birdlets
Are flashing bright wings through the trees?
Can you tell me how many flowerets
Are nodding their heads in the breeze?
One there is who has numbered them all,
'Gainst whose will not a sparrow can fall,
Nor a floweret fade, nor a floweret fade.

Can you tell me how many children
Are sleeping serenely to-night,
Like lambs in the fold of their Shephord
Kept safe through His power and might?
One there is who has numbered you all,
Who knows each dear child, whether great or small,
And loves you too, and loves you too.

THE TRUTH AT ALL HAZARDS.

Some time after the beginning of the present century there was living in a country town in the north a pious couple who had an only son. For this son they daily prayed to God; and what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these very especially a regard for uprightness and truth.

In the course of years, the boy's schooldays were ended, and also his apprenticeship to a business life in the country town; and, as there was no prospect for him there, he came up to England, to one of the great seaports, and bye and bye he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lessons he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when a ship came into the port, that its captain sent word to the office that he had arrived and was now waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when this was to be done. A few months after this little lad from the North came to the office, a ship laden with coal came in, and the usual message from the captain came; but, somehow or other, no answer was sent back to him. The captain waited a week, and still no answer came back. Now, that was very hard on the captain. Until his ship got free of its cargo, it had to lie idle in the dock; and all who belonged to the ship were kept idle too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment is called "demurrage."

When the manager of the office got this message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or he made himself believe he had sent them. At any rate, he sent for the little lad from the North and said to him, "Didn't I send you down to Capt. Smith with instructions to discharge his coals?"

The little lad said, "No, sir: I do not remember being sent down."
"Oh, but I did," answered the manager. "You have forgotten." And there for a time, so far as the office is concerned, the matter was allowed to rest.

But the captain did not intend to let it rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the manager of the office to law. And, bye and bye, his complaint came before the judges in the court of law.

The day before the trial, the manager came to the little lad from the North and said to him, "Mind, I sent you to the dock with those instructions to discharge the coal."

"But, I assure you, I cannot remember you doing so," said the lad.

"Oh, yes, but I did. You have forgotten."

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager and lead to the loss of his excellent place.

On the morning of the trial, he went to the court. The manager came up to him and said: "Now, our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal."

The poor boy tried once more to assure the manager that he was mistaken, but he would not listen.

"It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did—and see you say it clearly!"

In a little while he was called into the witness-box, and almost the first question put to him was whether he remembered the day when Capt. Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?"

"No, sir."

"Don't you remember taking instructions to Capt. Smith to discharge his coals?"

"No, sir."

"Were you not sent by the manager of your office to the coal-ship on that day?"

"I was not, sir."

"Nor next day?"

"No."

"Nor any other day?"

"No."

The gentleman who put the questions was a barrister. He had been engaged by the manager to win the case for him. But, when he heard the little lad's replies, he saw that the manager was in the wrong; and he turned to the judge, and said: "My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Capt. Smith, and it

is plain no such proof is to be got from him." So the case ended in the captain's favour, and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday."

"Yes, sir," answered the lad; "and I am very sorry I had to say what I did."

Bye and bye, the manager came in; and after a little time, he was sent for to the master's room. It was a long while before he came out. Then the little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, naming him: "I was sorry yesterday, but not with you. You did right to speak the truth; and, to mark my approval of what you said, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager, and told him what he had said, and added, "And the young man will make his reports direct to me."

In six months after, the manager left the office; and, young though he was, the little lad was appointed to his place. And, before as many years had passed, he was admitted as junior partner in the firm; and he is now at the head of the entire business—the managing partner.

In his case, truth was the best. But I want to say that, if things had turned out other than they did, and he had been dismissed, it would still have been the best for him to speak the truth.—*Sunday Magazine.*

A QUEER SCHOOL.

In India school is kept in the open air, except in the rainy season. A traveller saw the children sitting on the ground, and the teacher had only a mat to sit upon. First there was the chalk class, so called because the pupils wrote with chalk on the solid black ground which served for a slate or blackboard. The next is the palm-leaf class, because the scholars write on palm-leaves. The highest class is the paper class. The Hindoostan alphabet has twice as many letters as ours; they are combined in many ways, making the language a very difficult one to learn. A boy going to school over there doesn't look like our school-boy. He carries a reed pen behind his ear, a bunch of palm leaves under his arm, and an earthen ink pot in his hand, but no books.

HOW NOT TO SPEND TIME.

Spend your time in nothing which you know must be repented of.

Spend it in nothing which you could not review with a quiet conscience on your dying bed.

Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

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MONUMENTAL EVIDENCE.

The Royal Baking Powder Is "Absolutely Pure."

The following certificates from well known chemists and scientists form as strong an array of evidence as was ever given in behalf of any article of human food.

GOVERNMENT CHEMIST'S REPORTS.

Prof. Edward G. Love, the Government chemist, says:

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

Prof. H. A. Mott, Government chemist, says:

"It is a scientific fact, that Royal Baking Powder is absolutely pure H. A. MOTT, Ph. D."

W. M. McMurtrie, Prof. of Chemistry, Illinois Industrial University, late Government chemist, Dep't of Agriculture, says:

"The Royal Baking Powder has been used in my family for many years, and this practical test, as well as the chemical tests to which I have submitted it, prove it perfectly healthful, of uniform excellent quality, and free from any deleterious substance. WM. McMURTRIE, E. M., Ph. D."

Rush Medical College, Chicago.

Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago, says:

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded and composed of the purest materials. WALTER S. HAINES, M. D."

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago College of Pharmacy, says:

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of pure and wholesome materials in correct proportion. It contains no alum or other injurious substance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior quality is used. H. D. GARRISON, M. D."

College of Physicians and Surgeons, Chicago.

Prof. C. B. Gibson, Chemist, College Physicians and Surgeons, Chicago, says:

"I recently procure a sample of your (Royal) baking powder from the kitchen of a private family in this city, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and 'so far superior,' that I thought you would be pleased to know it, and might find use for the certificate."

"In view of the vast difference and stupendous frauds that are offered to the most 'gullible' people on the face of the earth, it pleases me occasionally to strike an 'honest article.' C. B. GIBSON."

Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says:

"I have very carefully examined a package of Royal Baking Powder, and find it to be a cream of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome. ALBERT E. MENKE."

Prof. Henry Morton, president of Stevens Institute of Technology, says:

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substances. HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

"I have made a careful analytical test of Royal Baking Powder, purchased by myself in the open market here, and in the original package. I find it to be a cream of tartar powder of the highest grade of strength, containing nothing but pure wholesome, and useful ingredients. JUAN H. WRIGHT, M. D. ALBERT MERRELL, M. D."

MISCELLANEOUS NOTES.

WE are glad to know that assurances have been received that the missionaries and property of the Methodist and American Boards in Fuh Chau were not injured by the French bombardment.

"THERE is but one good wife in this town," said a clergyman in the course of his sermon—the congregation looked expectant—"and every married man thinks he's got her," added the minister.

NOT a full grown call—"Ah, Mr. Hebbleton, I hear that you have been called to the ministry." "Well, I can hardly term it a call. They only offer me five hundred a year. Sort of a whisper, you understand."

THE books of the U. S. Treasury were opened lately for a credit of two cents to the "Conscience Fund." Some one had used a postage stamp for the second time, and now repented of the act, and forwarded the pecuniary value of the stamp.

Jews in Jerusalem were until lately a few hundred families, who had gone there to die in the land of their fathers. Now there are at least 50,000, or about one-third of the population. They devote themselves almost exclusively to mercantile occupations. The newcomers are mostly from Bulgaria, Russia, and Hungary.

ACCORDING to Edwin Allen & Brother's American Newspaper Catalogue for 1884, there are newspapers and magazines published in the United States 14,176; in the British Provinces, 691; divided as follows: dailies, 1,357; tri-weeklies, 71; semi-weeklies, 168; Sundays, 295; weeklies, 10,975; bi-weeklies, 39; monthlies, 1,502; bi-monthlies, 26; quarterlies, 83; showing an increase over the publications of 1883 of 1,594.

A TRADESMAN in Frome, Somersetshire, England, who is a large dealer in China and earthenware, and also keeps a posting establishment, has just announced as a bait that he will supply all young people beginning in life who will purchase goods of over \$15 value a carriage and pair of grays free for their wedding. This is a novelty. It is now open to a vendor of patent medicines to supply a hearse and pair of black horses free to all purchasers of over \$15 worth of stuff.

THE Salvation Army in this city, says the *Hamilton Spectator*, seems to be degenerating. The processions have dwindled away to almost nothing, members are falling from grace, and discord has taken the place of harmony in the ranks. At one time the Salvation army did good work here; it is not doing good work now. This is to be regretted—all the more because the city is threatened with two organizations instead of one.

THE bastinado is still one of the authorized punishments in Egypt, and is so terrible that even the silent and much-enduring Arabs scream with pain after the first few strokes. First the victim is laid on his face on a stone and held there firmly. Then his legs are raised till the flat soles of his feet are uppermost, and secured in that position. The lash is a species of cat, but with five strands instead of nine, and it stings and cuts frightfully. The torture is inflicted for very slight offences, and maims the sufferer for many days.

How to tell genuine Florida Water.—The true Florida Water always comes with a little pamphlet wrapped around each bottle, and in the paper of this pamphlet are the words "Lanman & Kemp, New York," water-marked, or stamped in pale, transparent letters. Hold a leaf up to the light, and if genuine, you will see the above words. Do not buy if the words are not there, because it is not the real article. The water-mark letters may be very pale, but by looking closely against the light, you cannot fail to see them.

THE cod liver oil business is flourishing at Marseilles, and competition runs high. A repudiated advertisement of one of the manufacturers reads as follows: "The cod being one of the smallest fishes of the sea, is constantly tracked and pursued by its enemies, the whales and sharks, etc., therefore it lives in a constant state of fear; and it is a well-established fact that fear endangers in all living creatures jaundice and diseases of the liver. Consequently, all codfish taken in the open seas have diseased livers. But all my fish are caught in a safe harbour where marine monsters cannot enter. They live there in peace and comfort. Their livers are perfectly healthy, and that is the reason why my cod liver oil is the best."

THE STAGE-DRIVER'S STORY.

HOW GENERAL SCOTT'S LIFE WAS SAVED AND HOW HIS DRIVER TWICE ESCAPED DEATH.

The traveller of the present day, as he is hurried along by the lightning express, in his buffet cars and palace sleepers, seldom reverts in thought to the time when the stage coach and packet were the only means of communication between distant points. It is rare that one of the real old-time stage drivers is met with now-a-days and when the writer recently ran across Fayette Haskell, of Lockport, N. Y., he felt like a bibliographer over the discovery of some rare volume of "forgotten lore." Mr. Haskell, although one of the pioneers in stage driving (he formerly ran from Lewiston to Niagara Falls and Buffalo), is hale and hearty and bids fair to live for many years. The strange stories of his early adventures would fill a volume. At one time when going down a mountain near Lewiston with no less a personage than General Scott as a passenger, the brakes gave way and the coach came on the heels of the wheel horses. The only remedy was to whip the leaders to a gallop. Gaining additional momentum with each revolution of the wheels the coach swayed and pitched down the mountain side into the streets of Lewiston. Straight ahead at the foot of the steep hill flowed the Niagara river, towards which the four horses dashed, apparently to certain death. Yet the firm hand never relaxed its hold nor the clear brain its conception of what must be done in the emergency. On dashed the horses, until the narrow dock was reached on the river bank, when by a masterly exhibition of nerve and daring, the coach was turned in scarce its own length and the horses brought to a standstill before the pale lookers on could realize what had occurred. A purse was raised by General Scott and presented to Mr. Haskell with high compliments for his skill and bravery. Notwithstanding all his strength and his robust constitution the strain of continuous work and exposure proved too much for Mr. Haskell's constitution. The constant jolting of the coach and the necessarily cramped position in which he was obliged to sit, contributed to this end, and at times he was obliged to abandon driving altogether.

Speaking of this period he said: "I found it almost impossible to sleep at night; my appetite left me entirely and I had a tired feeling which I never knew before and could not account for."

"Did you give up driving entirely?" "No. I tried to keep up but it was only with the greatest effort. This state of things continued for nearly twenty years until last October when I went all to pieces."

"In what way?" "Oh, I doubled all up, could not walk without a cane and was incapable of any effort or exertion. I had a constant desire to urinate both day and night and although I felt like passing a gallon every ten minutes only a few drops could escape and they thick with sediment. Finally it ceased to flow entirely and I thought death was very near."

"What did you do then?" "What I should have done long before; listen to my wife. Under her advice I began a new treatment."

"And with what result?" "Wonderful. It unstopped the closed passages and what was still more wonderful regulated the flow. The sediment vanished; my appetite returned and I am now well and good for twenty more years wholly through the aid of Warner's Safe Cure that has done wonders for me as well as for so many others."

Mr. Haskell's experience is repeated every day in the lives of thousands of American men and women. An unknown evil is undermining the existence of an innumerable number who do not realize the danger they are in until health has entirely departed and death perhaps stares them in the face. To neglect such important matters is like drifting in the current of Niagara above the Falls.

A TRULY singular method of preserving historical ruins, says the *London Truth*, has been discovered in Ireland. On the Cave Hill, near Belfast, there was a short time ago an ancient castle. In order to protect its ruins from the ravages of time and of passing vandals, some local antiquarians determined to surround it with a wall, and employed a contractor to execute the work. The wall was finished in due course, but when the antiquarians came to admire the castle it was gone. The contractor had used the ruins for building material, and not a stone of the castle remained!

GOOD THE YEAR ROUND.—At all seasons, when the system is foul and the powers feeble, or the liver and kidneys inactive, Burdock Blood Bitters are required.

PUBLISHER'S DEPARTMENT.

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

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Tuesday, 30th September, at eleven a.m. SAUGEN.—In the Presbyterian Church, Mount Forest, on Tuesday the 23rd day of September, at eleven a.m. PARIS.—In First Church, Brantford, September 23rd, at eleven a.m. WHITBY.—In St. Paul's, Bowmanville, on Tuesday, 21st October. LINDSAY.—On the last Tuesday of November, at eleven o'clock a.m. TORONTO.—In the usual place, on the 30th September, at eleven a.m. BROCKVILLE.—In St. John's Church, Brockville, on Tuesday, 2nd December, at 4 p.m. MONTREAL.—In the David Morris Hall, Montreal, on Tuesday the 7th of October, at ten a.m.

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Believe me, dear sirs, gratefully and faithfully yours. J. M. JOHNSON, Missionary to Swatow, China.

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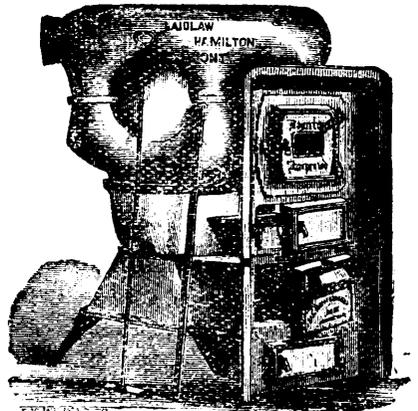


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