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There are two sides of the liquor-drinking question, and it is best to keep the liquor on the outside.

The general understanding is that a patient is not out of danger until the doctor has been discharged.

"Emile," asks the teacher, "which animal attaches himself the most to man?" Emile, after some reflection—"The leech, sir!"

A few moments sometimes make a great change. A man with blue eyes was seen going into a beer saloon, and when he came out a little later he had black eyes.

Statistics show that 100,000 people are killed by whiskey where one person is killed by a mad dog. And yet almost everybody would rather tackle a glass of whiskey than a mad dog.

A large soul is a piece of personal property which every industrious man can acquire; but some men have souls so small that a whole regiment of them could stand on the tip end of a pine stick whittled down to nothing.

Pat had been engaged to kill a turtle for a neighbor, and proceeded immediately to cut off its head. Pat's attention was called to the fact that the turtle still crawled about, though it had been decapitated, and he explained: "Shure the baste is entirely dead, only he is not yet conscious of it."

The first man.—"Who was the first man?" asked a Dundas Sunday school teacher of a little Irish boy. "Tynan, sir." "What do you mean, Reddy?" "Why, sir, number one means the first, doesn't it, and the man they call Tynan, that me father reads about in the papers, he's No. 1."

Titty were walking along by the green meadow, which was gemmed with the golden crested dandelion. "Don't you love the dandelion?" he asked in tones of poetic fervor. "I don't know," she replied; "we don't have 'em in our family. When we have corned beef we mostly have spinach and cabbage."

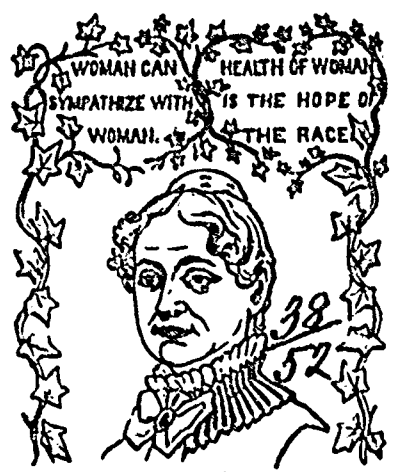
A vigorous old fellow in Maine who had lately buried his fourth wife was accosted by an acquaintance, who, unaware of his bereavement, asked: "How is your wife, Cap'n Plojogger?" To which the Cap'n replied with a perfectly grave face: "Was, to tell ye the trewth, I am kinder out of wives just naow."

A Vermont clergyman rode six miles in the saddle to perform a marriage ceremony. The groom gave him a coin, and he put it in his pocket without looking at it, but discovered later that it was an old-fashioned copper cent. He received a call the next day, however, from the young man, who seemed to be greatly embarrassed by the blunder, which he had come to rectify, and who, with many apologies, took back the cent and placed a silver quarter in the good man's palm.

At this time, when Jane showers and the sun come in rotation, it might be well to understand "umbrella flirtations." To leave your umbrella in the hall means "I don't want it any more." To purchase an umbrella indicates "I am a fool." To put a cotton umbrella by the side of a nice one means "Exchange is no robbery." To urge a friend to take an umbrella, saying, "Oh! do take it, I'd much rather you would than not," signifies that you are lying. To return an umbrella means never mind what it means. No one does that.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, AUGUST 8th, 1883.

No. 32.

NOTES OF THE WEEK.

MR. WILLIS has given notice in the British House of Commons of his intention to move, early next session, a motion in favour of taking away the Legislative power exercised by Bishops in the House of Lords, which he said was a great hindrance to the discharge of their spiritual functions and prejudicial to the commonwealth.

AN American contemporary says. Although "Please omit flowers" is the common announcement in connection with funerals, no caution of "Please omit presents" has been sounded for wedding services. It is well; for the bride of the Rev. Dr. Kittredge, of Chicago, has been honoured and surprised with a wedding gift of \$3 000 in cash from her husband's congregation.

THE cholera has continued its ravages in Egypt, though it is hoped that the force of the disease has been spent. The rate of mortality in Cairo has been very high for the last two weeks. It is now lessening, though the deaths from cholera have been increasing in Alexandria. A number of fatal cases have occurred among the British troops now in Egypt. As yet the cases said to have occurred outside of Egypt have not been authenticated. Cholera, however, is reported to have made its appearance in Smyrna. If the dread disease spreads along the shores of the Levant, it may quicken apprehensions of its extensive outbreak elsewhere. The duty of employing all proper precautionary measures becomes apparent. Canadians ought at this time to be specially attentive to the requirements of the laws of health.

SUNDAY school workers especially will be glad to know that an easy opportunity is to be afforded them to visit the Chautauqua Sunday School Assembly. An excursion is announced to leave Toronto on August 14th, at reduced rates. Board and lodging may be had at moderate rates upon the grounds. Those who have visited Chautauqua require no urging to go, if convenient; but to those who have never been there it may be proper to say that it is situated on Lake Chautauqua, about seventy miles west of Buffalo, the lake being nine miles distant from Lake Erie, and 730 feet higher in level. There is good boating, bathing, and fishing. But it is in the intellectual department that its fame chiefly lies, and this excursion is timed so as to take in the more prominent features of the Assembly, including lectures and addresses by Joseph Cook, Dr. Vincent, and others.

THE tragi-comedy of Cetewayo's adventurous career has ended in downright tragedy at last. The great Zulu was unable to consolidate his kingdom after his return to South Africa. A number of independent chiefs were decidedly opposed to his restoration, and Cetewayo determined to pacify his nation by force of arms. He was defeated and in the end lost his life. The descendant of able and warlike chiefs, Cetewayo succeeded to a compact and well organized government on the death of his father in 1872. Frequent incursions across the Transvaal boundary led to serious complications, and finally to the outbreak of the Zulu war of 1879, beginning with the massacre at Rork's Drift and ending with the complete overthrow of Cetewayo and his forces at Ulundi, and his capture and captivity soon afterward. After three years' of very "limited monarchy" near Cape Town the ponderous Zulu was taken to England where he was one of the lions of the season. He sailed for Cape Town on the 1st of last September and was reinstated on his throne, but his brief gleam of prosperity has been extinguished by death.

THE Watford "Adviser" says. "It was quietly whispered around town that the agricultural gift enterprise scheme, popularly called the Watford lottery, had come to a head, and that the distribution of property as advertised would be made that day. Before night it was generally known that it had actually

taken place, and consequently it was the important topic of conversation. For some time the secrecy which guarded every movement of the promoters made it appear to all but those directly interested that the affair had been abandoned, and the announcement of the drawing created no small amount of surprise and excitement. It is said that the drawing took place on the foundry premises in the manner advertised, and under the supervision of ex Warden Mc Gillicuddy and the other members of the committee. It is almost impossible to get any particulars as to the result, but it is stated that all ticket holders are notified privately of it. The number which draws the large prize—the foundry and machine shop—is 32,079, but who the lucky ticket holder is kept a secret, for the present at least." Are all the local authorities off on their holidays? The law against lotteries should hold good in Watford, or if not, we ought to know the reason why.

MR. SAMUEL WOODS, M.A., Principal of Lake Forest (Ill.) Academy, has been unanimously chosen to succeed the Rev. Dr. Kemp, as Principal of the Ottawa Ladies' College. Mr. Woods is a native of the county of Tyrone, Ireland, and came to Canada with his parents when a few months old. He is a graduate of the University of Toronto, a gold medalist in classics, and is at present a member of the Senate of the University. Mr. Woods' experience in teaching has extended over a period of nearly eighteen years, over sixteen of which were spent as Head Master of the Collegiate Institute, Kingston, where his professional success was all that could be desired, and the last year and a half at Lake Forest. Mr. Woods is the editor of several classical works in both Greek and Latin, which have been used as text books in the High Schools and Colleges of the Dominion. Under Mr. Woods' principalship the Ladies' College will attain a still higher position among the educational institutions of the country. He brings to his new position varied erudition, long experience, and numerous qualities which admirably qualify him for a proper discharge of the important duties which will devolve upon him, and which he will assume at the commencement of the next term, in September.

THE tale of disaster this time comes from the beautiful bay of Naples. The island of Ischia has been the scene of a dreadful calamity. Mount Vesuvius and neighbourhood have been disturbed by disquieting volcanic activity for some time. An earthquake with appalling suddenness buried the little town of Casamicciola in ruins, and the loss of life has been dreadful. This beautiful island town was a favourite resort for tourists and invalids during the summer months, the pure air and baths being the chief attractions. On Saturday week a large audience was assembled in the theatre. An eye-witness describes the scene thus. The curtain had just risen when a tremendous shock was felt. A fearful roar followed, and the ground rocked like a sea in a storm. A great cry of terror arose from the audience, who were thrown into a heap, a large number being buried beneath the timber which fell upon them. Two more shocks occurred, all who could rushed outside, and hundreds clambered into trees. Most of them escaped to the shore, where bonfires were lighted as signals of distress. Hundreds of half-naked men and women, wild with terror and grief, ran among the ruins with torches during the night searching for friends. It is believed that many perished in the ruins throughout the town who might have been saved had means of rescue been adequate. Altogether it is estimated that over 4,000 perished in this most lamentable catastrophe.

By the will of the late Alexander Kennedy Isbister, of 20 Milner square, Barnsbury, barrister-at-law of the Middle Temple, and Dean of the College of Preceptors, Bloomsbury, London, Eng., who died on the 23rd May last, he has made the following bequests. After providing for the payment of certain annuities and legacies to his relatives, he has left the residue of his property, estate, and effects, both real and personal, including various stocks and securities, a library

of educational works, and a portion of the proceeds of sale of his land in the parish of St. Andrew's to the governing body of the University of Manitoba in trust for the benefit of education in the Province of Manitoba. The library of educational works is intended to form a permanent educational library, bearing the testator's name, in connection with the Manitoba University. The testator has declared a wish that the trust created by him shall take the form of a general scholarship or prize fund for the encouragement of meritorious students and scholars in the various places of education in the Province for both sexes, from the common school to the college and institutions and private schools where the highest education is given, without distinction of race, creed, language, or nationality. In the lower schools this encouragement may take the form of prizes, and in the higher schools that of scholarships of sufficient value to maintain or help to maintain the holder at a college or university, either in Canada, Great Britain, or elsewhere, but he leaves the governing body of the Manitoba University free to carry out the objects of the trust in the manner which to them may seem best. The value of the testator's property, less probate duty, etc., is estimated at £23 750, exclusive of library mentioned above, and exclusive of his property in St. Andrew's parish. After deducting the legacies, annuities, Government duty, etc., the residue of the estate will likely amount to £13,000. The library is considered one of the most valuable educational libraries in England. The executors named by the testator in Manitoba are the the Bishop of Rupert's Land, Messrs. Andrew G. B. Bannatyne, and Alexander Christie.

WEEKLY HEALTH BULLETIN.—The weather of the week has been of a normal character. The week for the season of the year has been unusually healthy. There is a great upward tendency of the whole class of Diarrhoeal diseases. Regarding Bronchitis and Consumption, we find that the latter has fallen slightly in place, simply from the advance of Cholera Infantum; while Consumption also maintains its previous degree of prevalence, with Influenza increasing considerably. Clear, still nights, which so greatly promote radiation, have rapidly grown cool, and have made colds more or less prevalent. Neuralgia and Rheumatism seem to pass from week to week through the summer with a weary and unchanging monotony—to those affected. Much the same may be said of Anæmia. Amongst the Fevers, we are happy to know that no increase is apparent. Intermittent, hitherto so prevalent, seems to have retained much of its previous position, both in distribution and severity. Neither Enteric nor Typho-Malarial appears in the list of the twenty most prevalent diseases. Referring to the whole class of diseases of which Diarrhoea is the prominent sign, we have them greatly on the increase. Diarrhoea, which last week represented ten per cent. of all the diseases reported, amounts this week to thirteen per cent.; Cholera Infantum, which last week amounted to three per cent., has increased to over four per cent.; but Cholera Morbus has rather decreased. Thus we see that actual statistics abundantly support the general call of the public upon municipal authorities to take active measures against the filth which, in many forms, appears to supply the conditions for the prevalence of these diseases. When it is remembered that these diseases most largely affect children, and that, for the 5,901 births recorded in the ten cities of Ontario in 1881, there occurred 1,485 deaths—i.e., a little over twenty-five per cent. of all the children born in the ten cities died within the year—we have an idea of the terribly fatal effects of this class of diseases. That what is recorded here shows an excessive mortality, even as compared with the cities of Great Britain where there are so many poor, is seen in the fact that during June the average mortality for three years past in the twenty-eight cities of Great Britain as compared with births shows an average of only 12.8 per cent. of deaths. Amongst the contagious Zymotics, we notice that Diphtheria almost retains its previous position; Whooping Cough has somewhat decreased, although epidemic in several places and Measles appears in very small amount.

OUR CONTRIBUTORS.

CHRISTIAN WORK IN TUSCANY.

FLORENCE AND SIENA.

From Venetia we went to Florence, passing Padua, famous during the middle ages for its University, founded in 1238, and as the home of Dante whose house is still shown, with the sarcophagus in front of it, containing—travellers are told—the bones of Trojan Antenor, who, according to Virgil, was the founder of this city. After that, Ferrara with its broad silent streets and crumbling palaces, in one of which was born in 1452, Savonarolo, the noble prior to San Marco, whose powerful denunciations of tyrants, brought him to the stake at the early age of forty-six. Here lived also Arlosto whose statue, since 1833, adorns the lofty column erected in the fifteenth century, and which from 1810 to 1814 bore a statue of Napoleon. Lastly Bologna, with its colonnaded streets, leaning towers, museums and picture galleries. But, on this occasion, we did not stop at any of those cities, interesting though they all are. From Bologna to Florence is a charming ride in good weather, the road over the Apennines affording delightful views of the valleys and ravines on either side.

FLORENCE.

Of the "flowery" city of the Medici on the Arno, with its priceless treasures of art, it is not my purpose to write at present. My object is rather to tell of some Christian work which is being done here, and in a neighbouring Tuscan city by Dr. Comandi and his fellow labourers. Ten years ago—in 1873—Dr. G. Comandi, acting on an impulse given by an enterprising artisan, commenced a small orphanage in Florence where five or six orphan boys were supplied with food and shelter, and found employment in the workshop. Dr. Comandi, his family and friends gave the necessary funds for the undertaking. The person charged with carrying out the wishes of the originators, having been removed after a time, the whole management was left on the hands of the Doctor. He, himself had been led to embrace the doctrines of the Protestant faith in a time of great personal affliction, which had prepared him for work having for its aim the leading of souls to Christ. Thus the

ASILO PROFESSIONALE EVANGELICO

sprung into life and has since become the means of widespread blessing, and the centre of evangelistic work in Florence. In 1876 the orphanage was removed to its present premises—6 Via Aretina—and organized anew. The boys received, varying in age from five to eighteen years, are all orphans, and are admitted free of charge, though persons wishing to send a boy at their own expense can do so for the small sum of thirty francs per month. The average number of lads in the orphanage is about eighty, Dr. Comandi not feeling it his duty to increase the number, except his pecuniary means justify him in doing so.

The boys are divided, according to their ages, into three divisions or "families," each under the direction of a female superintendent or "mother" who has the entire physical care of her family, the boys of the different households only meeting at prayers, at school and in the workshops. The elder boys who give most satisfaction, are entrusted with the care of two or three of the younger ones for the purpose of assisting the "mother" and of accustoming the boys to a feeling of responsibility. The entire direction of the institution is in the hands of Dr. Comandi, who is assisted by two devoted young men—Signor Luzzi and Signor Bianchiardi. The former aids him in the evangelistic part of the work, conducts cottage meetings, etc., while the latter has charge of the department of education. There are also four paid teachers who give lessons in the various classes.

The system pursued is that of teaching the boys a profession at the same time as they are receiving an elementary school education. For this purpose workshops, built on the premises, are sublet to artisans who employ the boys in their various trades, such as cabinet-makers, carpenters, wood-carvers, turners, blacksmiths, tailors, shoemakers and printers. If any desire to prepare themselves for the office of teachers or for entering on a mercantile career, opportunities are given for doing so. Following the example of Dr. Widichern of Hamburg, Dr. Comandi keeps sight of the boys after they leave the orphanage, and find em-

ployment elsewhere. In this way the pupils continue to regard him as occupying the place of the parents they have lost. We were pleased to hear that in almost every case the boys have turned out industrious and independent, and with one exception have adhered to the evangelical faith.

The right of admission does not depend on the religious denomination of the boys; Roman Catholics, Protestants and Jews being equally welcome. The greater number, of course, are by baptism Roman Catholic. The religious instruction given by Dr. Comandi and his assistants, is in accordance with the doctrines of the Protestant faith, but all points of controversy are carefully avoided. No confession of faith is required beyond the attendance at Protestant worship; and admission to the Lord's supper is only given to such as manifest decided evidence of being converted.

The institution has no capital or any regular subscriptions which can be relied on from year to year. Dr. Comandi, like Mr. Müller of Bristol, depends largely on means supplied in answer to continual and persevering prayer. His reports, which are published about every three years, relate many remarkable instances of wonderful deliverances in times of great distress from lack of funds to pay the monthly accounts. In 1878 free

EVENING SCHOOLS

were opened for adults and children of both sexes who were occupied in work during the day, and instruction given in reading, writing and arithmetic, as well as Bible history. In this way fathers and mothers of families are found sitting in the lowest class, while their own children perhaps, are occupying seats in a higher one. In the same year a Sunday school was begun with some poor children picked up in the streets. It now includes 300 scholars, embracing grey headed men and women and children of all sizes and ages. It is a touching and novel sight to one accustomed to Sunday schools in Canada, to see such an assemblage of eager, restless and intelligent Italians, and to hear them singing in the sweet Tuscan tongue. In conducting the

SUNDAY SCHOOL

the Doctor is assisted by a number of ladies of different nationalities—Swiss, British, American and German. This work has opened the door for carrying the Gospel into many homes. The teachers regularly visit the families of the scholars, and offer to read the Scriptures and to pray with them. An offer which is seldom refused. This district visiting brings the ladies into contact with such sad scenes of misery and destitution as are rarely to be found in northern lands; and a small common fund has been established for the alleviation of the worst cases, whose physical wants are overlooked by the municipality, as well as by the Church to which they nominally belong. In Florence—as in Italy generally—where occupation is difficult to find, where the constitutions of the poorer classes are undermined by "generations of starvation, and scrofula and Egyptian ophthalmia wield their frightful scourge—in Florence, where slow death by hunger is no uncommon occurrence, the work of evangelization must, as in the case of our Lord's own ministry, go hand in hand with the alleviation of physical need." This branch of the work has, it seems, been hitherto much blessed, unexpected contributions coming in when the fund was utterly exhausted, and thus, especially during the winter months, it is possible to give occupation to some, food and clothing and help in time of sickness to others. Dr. Comandi feels greatly the need of an establishment of some kind where the

PROTESTANT SICK

might be received and nursed. Those whose cases require surgical or other treatment impossible to be given in their own houses, have to be taken to the Roman Catholic hospitals, where it is alleged, their faith is subjected to great trials. It is at present a matter of prayer with these Christian workers, that an impulse may be given for the founding of a small hospital for the Italian Protestant sick.

We were much pleased with all we heard and saw during our visit to the orphanage of Dr. Comandi. He is evidently endowed with great administrative capacity, and is a man of faith and prayer. His meetings on Sunday afternoons in the Chapel of the "Asilo," where many people of the neighbourhood collect along with the boys, are calculated to do much good.

GIRL'S PROTESTANT ORPHANAGE.

There is also a girl's orphanage at 10 Via del Gigliolo—founded by Signor S. Ferretti, and directed by his wife. It contains at present thirty-two orphans, and has, until recently, been supported almost entirely by Americans. It was lately, however, handed over to the Waldensians, and will, in future, be carried on as part of their work in Florence. On this account it scarcely comes within the scope of the present series of letters which treat chiefly of work directed by individuals, and not by churches and similar organizations.

FLORENCE MEDICAL MISSION.

This mission was begun in December 1880 at 6 Piazza Cavour, and is now in the third year of its existence. The work, like that of all such missions, is of a two-fold kind—the care and healing of the souls, as well as of the bodies of the sick poor. On Tuesday and Friday, each week at eleven o'clock, patients of all ages from the baby in arms to the old man—a motley crowd—gather in a large room. A short religious service is first held, when they are told of their need of a greater Physician than the one whose advice they come to seek, and One who is certainly able and willing to heal them, if only they will ask a blessing at His hands. After this service, the singing of popular evangelical hymns is carried on for more than an hour, while the sufferers are called, one at a time, into an adjoining room to be seen by the medical man in attendance. In this way the children present learn the words as well as the tunes, and carry these to their homes to repeat them to others. Books and tracts are also handed round and carried away, and short but appropriate addresses are made from time to time.

The medical mission is thus the means of presenting the Gospel message to many who would otherwise not hear it. In many cases children who are forbidden by their parents to attend Sunday schools are allowed to come to this service. The attendance during last winter rose to over one hundred patients daily. Mrs. and Miss Roberts take charge of the mission. They are Russian ladies who reside in Florence on account of the health of Miss Roberts. They are assisted by other ladies of different nationalities. Dr. Carli, the physician, though not a Protestant sympathises with the work. The expenses from the 2nd November last to 24th April amounted to 3,400 francs, contributed chiefly by visitors to Florence and their friends.

WORK AT SIENA.

Sienna lies to the south-west of Florence, and has been noted for centuries as the stronghold of clericalism, and as being closed against the entrance of the Gospel. Many ages have passed since Catharine of Siena—one of the holiest of women—lived here and devoted herself to Christian work amongst the poor. Since then superstition of the darkest kind has held sway in the city of St. Dominic, until at length a few Gospel seeds, sown by Dr. Comandi, have sprung into life, and light has been shed which, it is to be hoped, may increase in brightness until that whole central part of Italy be illuminated. He had been in the habit of going to Siena from time to time and holding meetings in a private house, until the continued increase of hearers and the hunger and thirst of the people for spiritual food, made the erection of a place of worship an absolute necessity. And now, within the very sight of Saint Catharine's shrine, the first Protestant church ever erected in this city has been completed at a cost of more than 50,000 francs, and placed under the care and superintendence of the municipal authorities. The church is in the Gothic-Roman style, and holds about 300 persons. It was opened for service, free of debt, on the 24th May, when Dr. Comandi took for his text the words inscribed on the front of the temple "Repent and believe the Gospel." Prof. Geymonat, of the Waldensian College, next addressed the crowded meeting, and was followed by the Rev. J. R. MacDougall of the Free Church of Scotland, Florence. This is certainly another proof of the progress of religious liberty in Italy.

CEMETERY OF THE ALLORI.

I was glad to hear, during my visit to Florence, that the cemetery of the Allori, which was projected by Francesco Madiai, is prospering, and that the Italian Protestant Churches have an equal share in the ground. The act of sale stands in the name of the Waldensians and the Church of the Brethren, but

these two Churches legally represent all the Italian Protestant Churches, from each of which money was collected for the purchase of the ground. The unity of the spirit manifest in the various Protestant Churches of Italy in this and other religious movements is to be greatly commended. T. H.

Torre Pellice, Italy, 30th June, 1883

NOTES ON MANITOBA.—II.

Brandon is a thriving town of about four thousand inhabitants, situated on the south-west of the Assiniboine river. Though the buildings are not so substantial and Ontario-like as those in Portage La Prairie, there seemed to be more business activity. One advantage frame buildings possess over more substantial material is the ease with which they can be moved. The Imperial Bank was on rollers, and was being moved to a corner lot on the Main street. A wag remarked, in reference to this removal of the Bank, that if banks could be so easily moved from their foundations, he would risk no more of his money in them. Brandon, like all the towns and villages of Manitoba and the North-West, has a large share of Presbyterians. I met many men of energy and business talent from all parts of Ontario, who had been prominent members of the Presbyterian Church, and who will be men of strength to the Church wherever they are. The church edifice is a neat frame building, situated in a commanding position overlooking the town and the country north of the river. It is capable of seating about five hundred people. It is of great importance to Presbyterianism, and the congregation itself, that a minister be settled here immediately. The country south to the Brandon hills and to Plum Creek is fertile and yields large crops. Here are many Presbyterian families, who require some service from a minister of their own Church, and if this is not rendered others will occupy the field and do the work, and thus many who prefer, on principle, the Presbyterian Church, will be forced to worship elsewhere. Northward for miles, in the direction of Rapid City, the same is true. There are many young men on homesteads, and many families who are Presbyterians, but are unable to go so far as Brandon on the south, or Rapid City on the north. This part of the field could be supervised to some extent, and occasional service given in the meantime by the pastor of the Brandon congregation. It is, therefore, a matter of importance to Presbyterians outside of that town, that a live, enthusiastic minister be settled there. Besides, every day is making the work more difficult in the town itself. The Methodists have enlarged their church, and every effort is naturally made to enlarge their territory and strengthen their hold. Whether the sanguine expectations of some, in regard to the importance of this town, be realized or not, the point is one of importance from a Christian standpoint, both for its own sake and the extensive country on every side for miles, destitute of Presbyterian service and pastoral visitation.

A RIDE TO RAPID CITY.

This small town lies almost north of Brandon, twenty-four miles. The country between these points is well settled, except at intervals where large areas are held by speculators. The Assiniboine river flows sluggishly in its winding channel at Brandon, and the low land on the north and north-east is often under water, but at this season it is excellent pasture land. After crossing the bridge we began, at the distance of one or two miles to ascend quite a steep ridge, that seems at one time to have been the bank of the river. As soon as we reached the high land we had a splendid view of Brandon, beautifully situated on the brow of the hill, sloping gently towards the river. The soil for some distance was light, and here and there traces of alkali were visible. A few miles brought us into an area of good soil. The loam was deep, and resting on clay sub soil. Near Rapid City the farms were broken up by numerous small ponds. They are too small to dignify with the name of lakes, and are not marshes, for in the most of them the water was quite clear. Round the margins of these ponds prairie grass grows in great luxuriance, and besides they are the resort of wild ducks. The farm that has a few such places on it is improved rather than otherwise. The farm houses are of logs, and chiefly one storey and an attic. At a short distance from the house is usually a low log stable, the roof of which is covered with a layer of straw six or eight feet deep. Many of the farms are unfenced, but large fields have been

broken up, and some gave promise of splendid crops of wheat this season. Everywhere signs of industry and determination to win a good home for themselves were visible among the farmers. Rapid City is a name that excites in us expectations not realized. Its situation is very fine, on the gentle declivity on the south side of the river, and the soil is extremely fertile, and a few miles to the east the hills are covered with birch and other trees of considerable size. The foundations of this town were laid in great hopes, for the original survey, during the Reform Government reign at Ottawa, would have brought the C. P. R. here, instead of twenty four miles south. In those early days land was bought up wholesale, and town lots were laid out on both sides of the river, and to the east and west, which, if they had been built on, would have made the town equal in area to Toronto. But those lots, with their square pegs numbered and marking off streets and avenues, which were to be in the future, make one think of graves in a cemetery. They are graves, for in many of them hundreds of dollars have been buried, and there seems no prospect of a golden resurrection. The population at present may be one thousand, more or less. The houses are frame, and some of them built with fine taste. The town boasts of three or four hotels, which seem to flourish. There are two or three industries of various kinds that are doing a small business. However, the country is too rich, and too well settled to remain in the present isolated condition. As the North-Western Railway will go far north, there is only one other line that may cap the town, either a branch of the Souris from Brandon, or a projected line from Chater, a few miles east of Brandon. Either of these will connect Rapid City with the C. P. R., and thus form an outlet for the produce of the country. Besides if it should tap the Oak river region, and Fort Ellice and the North-West country generally, the sanguine spirits are sure of the future of the place. Presbyterianism has a solid foothold here. Many of the most enterprising citizens are members or adherents of our Church. The congregation worship in a neat and commodious frame building, capable of seating between three and four hundred people. The congregation is without a settled pastor. The Rev. James Douglas at present is conducting service there and at Oak River, some miles west, where there is a large settlement of Presbyterians. Mr. Douglas is doing good work there. In view of the probable development of the place, however, it is one of the forts that ought to be held by a settled pastor.

In company with Mr. Douglas, I rode in a north-westerly direction towards Shoal Lake, a distance of about thirty miles. We made an early start, and rode over one of the finest agricultural tracts of country I had seen in Manitoba. For miles the soil was a loam from two to four feet deep. The surface was not a dead level like many parts along the C.P.R., but gently undulating, and can easily be drained. Some of the settlers in this region in the neighbourhood of New Dale and Morney have been there two and three years, and have had immense crops of wheat and oats, but cannot get them to market. But as the North Western, in the course of a year, will open up this whole region, the farmers are extremely hopeful of the future, and in a short time this will unquestionably be one of the fairest wheat growing regions in Manitoba. We paid a brief visit to New Dale, and found Mr. McPherson, a student of Toronto University. He conducts service at the Huron Settlement, New Dale, and Morney, and is laying a solid foundation for future growth in these and other places. In this extended journey through this part of the country there are many families—I feel confident the majority of them—who are Presbyterian. They are permanent settlers. They went out to make their future home there, and are thoroughly satisfied with the country. It is only a matter of a few years when a network of railways will spread over the whole country, to the north-west of the C.P.R. for thousands upon thousands of bushels of grain that could feed a vast population must find a market. Their privations now are the want of schools and churches, for many of those now in the country are intelligent, thrifty, and moral. As a Church we cannot do too much for those people who are the pioneers to-day, but in less than ten years will be in comfortable circumstances, if not wealthy. I have the most thorough belief in the rapid and permanent progress of the country. When the soil is so fertile, where coal exists in abundance and suitable for household and heating purposes, and where lumber in

future will be cheaper than now, for facilities of carriage will be better, the country must prosper and grow.

In Ontario the brave settlers on bush farms had to clear the land before the crop could be grown. Fifteen or twenty years' toil had to be expended before they were in a position to help themselves or others in the maintenance of a minister. The markets were few and far distant, and prices low. Manitoba, however, has Ontario at her back, ready to receive her grain. The farmer in the second year can raise more grain than could be done in Ontario by the first settlers after a quarter of a century. Branch railways are projected north of the C.P.R. that will bring markets close to the millions that yet will occupy the land. The Province is unique; the condition of things is different from that of any other Province in the Dominion. What we do for the spiritual wants of the people should be done at once, and commensurate with the wants of the people and the wealth of the Presbyterian Church.

In the last issue of THE PRESBYTERIAN the growth of the Church in size and finance is tabulated. It is a glorious record. In twelve years—from 1871—1883—the number of preaching stations increased from nine to 225. In the former year there were only four ministers and missionaries. Now there are sixty-seven. No such progress ever was possible in Ontario. Under God, this record is due to the brave and pious men who years ago occupied a few posts in that great land for Christ, and to our present faithful and self-sacrificing men in all parts of the field, and to our energetic and devoted Superintendent of Missions, Robertson. No one can have a true idea of the vastness of the field under his charge, nor appreciate the difficulties and cares of his office until they have been over a part of the territory at least. He has done glorious work already in the North-West and he is laying foundations upon which strong and healthy congregations will be seen in a few years. Wherever Mr. Robertson's name was mentioned it was with affection and gratitude.

One serious injury to our work is the withdrawal of students during the winter. All admit the evil. The question is, what is the remedy? Whatever is done should be done immediately. Other evangelical Churches are alive and putting forth every effort to send men and means into the great spiritual fields of the country. The Baptists are to change the basis of their college work and do it in Winnipeg. While I was in Manitoba Episcopalian visitors from England were west on the end of the C.P.R. to see the country and report to the churches in England. Our Church has done nobly. Our foothold is solid. But we need to make it a base of operation to go forward to greater achievements in the future.

As regards the supply of men, let Manitoba College hold its session during the summer. It can be done better in Manitoba than Ontario, for this, among other reasons, that the average temperature is higher there than here in summer. It will not be overly oppressive for Professors or students. If it can be done equally well in Ontario let it be done and the difficulty is so far solved. In this way the students of Manitoba College would be available when the Ontario students return to their studies.

It will be impossible, it seems to me, to draft a squad of twenty or fifty ministers from their churches for such work in winter. Their pulpits could be supplied by students or probationers. If it were by the former it would be an injury to them in their college standing to preach frequently during the session. If the pulpits of this squad drafted for the North-West were supplied by probationers, why not the probationers go out themselves? For it would be argued by such congregations: if they are able to supply us for six months they are in every way as well able to go to the North West as our pastor.

As for money we may look abroad and ask for help, but our one main resource is our own Church. In justice the wealthy Presbyterians and others of Scotland and England should gladly aid us in this great work of laying the foundation of a nation and a Christian Church. But if all classes in our loyal and wealthy Church can only be brought to see the necessity of immediate and generous aid, I have faith that her patriotism and piety will by God's grace, move her wealth and devote it to the happiness of coming generations and for God's glory. GEO. BURNFIELD.

Brockville.

PASTOR AND PEOPLE.

LUTHER AT THE DIET OF WORMS.

On the 16th of April, at ten in the morning, the cart entered Worms, bringing Luther in his monk's dress, followed and attended by a crowd of cavaliers. The town's people were all out to see the person with whose name Germany was ringing. As the cart passed through the gates the warder on the walls blew a blast upon his trumpet. The elector had provided a residence. As he alighted, one who bore him no good-will, noted the "demonic eyes" with which he glanced about him. That evening a few nobles called to see him, who had been loud in their complaints of churchmen's exactions at the Diet. Of the princes, one only came, an ardent, noble-minded youth, of small influence as yet, but of high-spirited purpose, Phillip Landgrave of Hesse. Instinct, more than knowledge, drew him to Luther's side. "Dear doctor," he said, "if you are right, the Lord God stand by you."

Luther needed God to stand by him; for in all the great gathering he could count on few assured friends. The princes of the Empire were resolved that he should have fair play; but they were little inclined so far to favour a disturber of the public peace. The Diet sat in the bishop's palace, and the next evening Luther appeared. The presence in which he found himself would have tried the nerves of the bravest of men; the Emperor, sternly hostile, with his retinue of Spanish priests and nobles, the archbishops and bishops, all of opinion that the stake was the only fitting place for so insolent a heretic, the dukes, and barons whose stern eyes were little likely to reveal their sympathy, if sympathy any of them felt. One of them only, George of Frendberg, had touched Luther on the shoulder as he passed through the ante-room. "Little Monk, little Monk," he said, "thou hast work before thee, that I, and many a man whose trade is war, never faced the like of. If thy heart is right and thy cause good, go on in God's name. He will not forsake thee."

A pile of books stood on a table when he was brought forward. An officer of the court read the titles, asked if he acknowledged them and whether he was ready to retract them. Luther was nervous, not without cause. He answered in a low voice that the books were his. To the other question he could not reply at once. He demanded time. His first appearance had not left a favourable impression; he was allowed a night to consider.

The next morning, April eighteenth, he had recovered himself; he came in fresh, courageous and collected. His old enemy, Eck, was this time the spokesman against him, and asked what he was prepared to do.

He said firmly that his writings were of three kinds—some on simple Gospel truth, which all admitted; and which of course he could not retract; some against papal laws and customs, which had tried the consciences of Christians and had been used as excuses to oppress and spoil the German people. If he retracted these he would cover himself with shame. In a third sort he had attacked particular persons, and perhaps had been too violent. Even here he declined to retract simply; but would admit his fault, if fault could be proved.

He gave his answers in a clear, strong voice, in Latin first, and then in German. There was a pause, and then Eck said that he had spoken disrespectfully; his heresies had been already condemned at the Council of Constance. Let him retract on these special points, and he should have consideration for the rest. He required a plain yes or no from him, "without horns." The taunt roused his blood. His full, brave self was in his reply. "I will give you an answer" he said, "which has neither horns nor teeth. Popes have erred and councils have erred. Prove to me out of Scripture that I am wrong, and I submit. Till then my conscience binds me. Here I stand. I can do no more. God help me. Amen."

All day long the storm raged. Night had fallen and torches were lighted in the hall before the sitting closed. Luther was dismissed at last. It was supposed, and perhaps intended, that he was to be taken to a dungeon. But the hearts of the lay members of the Diet had been touched by the courage which he had shown. They would not permit a hand to be laid on him. Duke Eric, of Brunswick, handed to him a

tankard of beer, which he had himself half drained. When he had reached his lodging again, he slung up his hands. "I am through!" he cried: "I am through! If I had a thousand beads, they should be struck off, one by one, before I would retract." The same evening the elector Frederick sent for him, and told him he had done well and bravely.

But though he had escaped so far, he was not acquitted. Charles conceived that he could be now dealt with as an obstinate heretic. At the next session (the day following) he informed the Diet that he would send Luther home to Wittenberg, there to be punished as the Church required. The utmost that his friends could obtain was that further efforts should be made. The Archbishop of Treves was allowed to tell him that if he would acknowledge the infallibility of councils he might be permitted to doubt the infallibility of the Pope. But Luther stood simply upon Scripture. There, and there only, was infallibility. The elector ordered him home at once, till the Diet should decide upon his fate; and he was directed to be silent on the way, with significant reference to his Erfurt sermon. A majority in the Diet it was now clear, would pronounce for his death. If he was sentenced by the great council of the Empire, the elector would be no longer able openly to protect him. It was decided that he should disappear, and disappear so completely that no trace of him should be discernible. On his way back through the Thuringian forest, three or four miles from Altenstein, a party of armed men started out of the wood, set upon his carriage, seized and carried him to Wartburg Castle. There he remained, passing by the name of the Ritter George, and supposed to be some captive knight. The secret was so well kept that even the elector's brother was ignorant of his hiding place. Luther was as completely lost as if the earth had swallowed him. Some said that he was with Von Sickingen; others that he had been murdered. Authentic tidings of him there were none. On the 8th of May the Edict of Worms was issued, placing him under the ban of the Empire; but he had become "as the air, invulnerable," and the face of the world had changed before he came back to it.

The appearance of Luther before the Diet on this occasion is one of the finest, perhaps it is the very finest scene in human history. Many a man has encountered death bravely for a cause which he knows to be just, when he is sustained by the sympathy of thousands, of whom he is at the moment the champion and the representative. But it is one thing to suffer and another to encounter, face to face and single-handed, the array of spiritual and temporal authorities which are ruling supreme. Luther's very cause was yet unshaped and undetermined, and the minds of those who had admired and followed him were hanging in suspense for the issue of the trial.—*J. A. Froude.*

STRONG FOUNDATIONS.

A story is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseaulism, and that, being disappointed in its not being readily approved and adopted, complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other, with eagerness.

"It is this," said Talleyrand, "go and be crucified, and then be buried, and then arise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crest-fallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm are the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead." And says another, a distinguished jurist: "If human evidence ever has proved, or ever can prove anything, then the miracles of Christ are beyond a shadow of a doubt."

And yet the miracles and resurrection of Christ prove His divinity; and as Napoleon said: "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing the evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and tens of thousands, both enemies and friends.

It is a most assuring as well as comforting thought, that his external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the Gospel is true, just as the hungry man knows he is fed, or the thirsty when he has drunk; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's Word and all that rests upon it shall abide forever.—*American Messenger.*

POWER OF CONSISTENCY.

Life gives force to oratory. The sermon that is backed by a consistent man is the most effective. A writer in the "Christian Union" tells an anecdote of Dr. Lyman Beecher, which illustrates the power of the life that harmonizes with the preacher's sermons.

One Monday morning he took his market-basket on his arm and went to Faneuil Hall Market to get provisions for dinner. He was followed and watched, as he often was, by a young man who was the chorister of the Universalist church.

The minister soon came to the fish-market. Here Dr. Beecher picked up a fine looking fish and asked the fisherman if it was fresh and sweet.

"Certainly," replied the man, "for I caught it myself yesterday," which was Sunday.

Dr. Beecher at once dropped the fish, saying, "Then I don't want it," and went on without another word.

The young man who was watching him was instantly convinced of the minister's honesty and sincerity in practising the principles which he preached, became a regular attendant and a true convert, and for more than a quarter of a century was known as Deacon Thomas Holis, the druggist.

He was a prominent official in the church, and a valued director in the benevolent and charitable institutions of the city until his death.

EPITAPHS.

Lies on tombstones are painfully plentiful. It is sin to extol men when dead for virtues which they unsparingly trampled upon when alive; to draw an oblivious mantle over the vices with which they were linked arm-in-arm, and to celebrate their goodness as if they had been models of integrity. It is an insult to the marble to make its polished surface bear a chiselled falsehood. It is an affront to the Bible to quote its treasured utterances over those who ran in the devil's leash during life, and around whose dying bed the black clouds of eternal disaster gathered and the rumblings of a terrific storm were heard. Of one whose life was notorious for crime, yet of whom it was said that "he fell asleep in the Lord," Carlyle says indignantly, "Asleep in the Lord? If such a mass of laziness and lust fell asleep in the Lord, who, fanciest thou, is it that falleth asleep elsewhere?"

IT WILL BE HEARD.

The New York "Retailer," a liquor organ, tells the truth when it says: "Everywhere and in every State the liquor question is pushed to the front. It has not been dragged in by politicians, but it forces itself in spite of politicians. It is prohibition in one place, taxation in another, Sunday suppression in another. Under the general head of Temperance, this, now the foremost question, is breaking through party lines, overruling time-serving politicians, and demanding to be heard."

Yes! The temperance question has come and come to stay. Politicians cannot comprehend what they

consider the absurdity of constantly hammering on this subject. It interferes with their plans and purposes. They ridicule—and usually ridicule is one of the most effective of weapons—but still this question does not retire. They meet it with all sorts of absurd falsehoods and slander, but it marches on as if it were deaf as an adder. They sneer at the fanatics while they deluge the philanthropic drunkard makers with sweet soft words, but it is all one to the temperance movement. On it moves. It is a moral question. Love to God and love to men are in it and behind it; defeat does not discourage, for it is God's work, and victory is sure at last.

The mere politician cannot understand all this. He cannot conceive of anything aggressive in which love of self is not the all powerful motive, and he looks in vain to see where in this whole matter there is money for its promoters, or place or power. It cannot live, he thinks, because it is not sustained by selfishness; he may live to learn—God grant it—that precisely for that reason it cannot die.—*North Carolina Presbyterian.*

ENJOYING GOD'S GIFTS.

After the Luther family had begun their dinner Justus Joritz, who had been absent upon some errand in the city, came in and took his place at the table. When he had asked a blessing in silence he began to joke and to make a pretence of fault-finding. "Ay, ay," said he, "what is this I see; come to the great, learned man of God, Dr. Martin Luther, and I find him and other good Christian people enjoying such splendour and luxury Truly the veriest epicure could go no farther. The finest salad, and fruit of every kind, and the most savoury roast pork. This does not look like a pious Lazarus, but like the rich man!" "Stop, Juste," said Luther, laughing, "thou art a fool. It seems to me that thou art one of those peevish fellows, who think it their duty to find fault whenever a Christian man has a holiday. Think'st thou then that God has made roasted pork and salad for unbelievers alone? Our Lord allows us to eat, drink, and be merry, and make use of all these things. Why else did he create them? He would not have us complain that he has given us enough, He might not sustain or fill our poor stomachs, if we did not confess Him to be our God and thank Him for His gifts. Take up thy knife, then, and use it bravely; when our Lord blesses we should not look sour, but thank Him sincerely."—*Lutheran Observer.*

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, that checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies, and rocks of the highway of life, and the sensitive souls that are travelling over them.

HAS YOUR PASTOR'S SALARY BEEN PAID?

Don't permit your pastor to be one of the largest contributors to his own salary. It is a bad plan to allow arrearages to gather at the end of the year. If subscriptions and pew rents are found to be inadequate to the reasonable calls of the year, increase them at an early hour. It is much easier to add a small sum to weekly payments than to struggle over hundreds at the year's end. In the mortification of raising the deficiencies, don't look towards the pulpit. The minimum sum has been accorded to the pastor for his year's allowance. Don't force him to diminish this. What he chooses to give toward the charities of the church is all right, but let him not humiliate himself by helping to pay his own salary.—*South-ern Presbyterian.*

THE BLIND MAN.

John ix.

As Jesus passed along the way,
When He was on the earth,
He saw a man who groping walked,
For he was blind from birth.
The disciples also saw him,
And to their Master came,
Saying, "Lord, we're troubled in our minds,
Till we know who is to blame.

"This man, or else his parents,
Have sinned some grievous sin,
And so he walks in darkness—
The Lord has punished him."
But Jesus, answering, told them,
With words so sweet and kind,
"No sin has been committed
For which this man is blind;

"But that the mighty works of God
Sho'ld to your minds be clear;
To prove to you that I am sent,
This man doth now appear.
For I must work the works of Him
That sent me, while 'tis day."
And then those sightless orbs he touched
With spittle, mixed with clay.

"Now go, for I have sent thee,
And wash and thou shalt see;
Sight to these sightless eyes of thine
I have bestowed on thee."
He went where Jesus bade him.
Unto that pool so bright.
Then washed, and there received from Him
The faculty of sight.

The people, when they saw him,
Expressed their great surprise,
And asked him how it came to pass
That he could use his eyes.
He told them it was Jesus,
A prophet of the Lord,
Who had the power of healing,
And He his sight restored.

This did not satisfy them;
As round him there they stood.
They said: "This is the Sabbath day—
The man can not be good."
"Well, whether He is good or no,
Of that I can not say;
But one thing that I know is this—
He healed my eyes to-day."

The Jews then called his parents,
And asked them of their son.
And had he really then been blind?
And how the cure was done?
They told them they should ask him,
For he was now of age;
For well they knew, if they confessed,
It would the Jews enrage.

Then, turning to the man, they said:
"How did He cure thine eyes?"
He said: "I told you once before;
Do you think I'm telling lies?
A work so wonderful before
Was ne'er performed on earth.
That sight should thus be given
To me, whose blindness was from birth.

Then Jesus spake unto the man
Whose sight he had restored.
"Dost thou believe the Son of God?"
He said: "Where is he Lord?"
And Jesus said: "Thou hast Him seen,
And now He talks with thee."
He answered: "Now I do believe,
For I my Saviour see."

St. Mary's. MARGARET MOSCRIP.

UNITY OF CHRISTIAN EFFORT.

It is not without cause that grave apprehensions are beginning to be entertained that there is too much breaking up in our Christian work. Dr. John Hall has well said: We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle against evil in pieces, so to speak. But when God comes to deal with us he takes purity and goodness and holiness as a whole, and, putting the inspiration of childhood to God and the hope of eternal life into our lives, he sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was, you will be temperate you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.

THE MISSION FIELD.

THE revival power is being manifested to a greater extent in Japan than elsewhere.

Of the McAll Mission in France, Dr. Horatius Boner says: Without artificial excitement, without the noise of axes and hammers, with nothing but the still small voice of the Gospel, the work in Paris still proceeds apace. Every week, almost every day, brings the good news of some stray one gathered in, or some awakened one seeking the light.

THE "Christian Leader" says: Miss Balfour, who in former years was one of the choir at the Drill Hall breakfast in Edinburgh, is settled as a missionary at Ahmedabad, in India. In a recent letter she says: "I feel very much drawn to the native Christians. They have such pleasant expressions; so different from the heathen, who look careworn and sad."

SIR RICHARD TEMPLE is reported to have recently said. I have, during my life in India, been the local governor of 105,000,000 of people in different provinces. Thousands of Europeans have served under me, and I ought to know something of the value and the character of men. I have also been acquainted with the missionary stations throughout the length and breadth of the country. I believe that a more talented, zealous, and able body of men than the missionaries does not exist.

THE Rev. R. M. Fraser and his wife, formerly of Edinburgh, are settled in the island of Epi, in the New Hebrides, where they labour in connection with the Tasmanian Presbyterian Church. In some of the tribes cannibalism still exists, though generally the natives do not carry arms and are peaceably disposed. Mr. Fraser has found his medical knowledge of great use. He has acquired a serviceable knowledge of one of the languages spoken on this "polyglot island," so much so that he has been able to prepare the first book in that tongue. He has also translated several of our hymns into Fatese.

A GOVERNMENT Commission of inquiry into the state of affairs on the west coast of Africa, thus incidentally bears testimony to the value of missions: It is a sincere gratification to the Commission to be able to bear its unanimous testimony to the high opinion formed, both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the native population; and we recommend that all the countenance, protection, and support which may be possible should be extended to them by the Government.

THE population in the central provinces of Madagascar has been brought, more or less, under Christian influence; some 300,000 people are in regular attendance on public worship, of whom about 70,000 are in church membership. The people meet in 1,200 churches, many of which are substantial and appropriate buildings, and most of them built by the Malagasy themselves, with but little aid from the Europeans. By the people's own action the Sunday is strictly observed as a day of rest, no government or public work being done, or markets held, on that day. Efforts have been made by the native churches for several years past to evangelize the still extensive heathen portions of their great island; several native missionaries are working among the tribes who are still idolators, and considerable sums have been raised for their support.

A COREAN gentleman of position in the court of his country arrived at Tokio, Japan, some months ago, and has since become a member of one of the American Presbyterian churches there. He is deeply interested in the study of the Word of God, and is translating parts of the Scripture into the Korean language. He makes an earnest appeal for an American missionary in his country, and other circumstances seem to favour his request. The Board has given its sanction to a visit by one or two of our missionaries for purposes of inquiry chiefly, but there may be valuable opportunities of immediate missionary labour with the aid of this Korean convert. It will be remembered that there are no Protestant missionaries in Corea. The population is supposed to be about eight millions, mostly poor people, but having educated classes amongst them. Their religion is supposed to include Shamanism and Buddhism, with not a little Confucian or Chinese observance.

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TORONTO, WEDNESDAY, AUGUST 8, 1883.

OUR good neighbour the "Guardian" concludes that the "Believer's Meeting" held in Niagara a few days ago was "under the control of Pre-Millennial Calvinists." This conclusion may be correct, but it should be distinctly understood that no Calvinistic Church is responsible for the utterances of the speakers at that meeting. They gave their own views on the questions discussed; gave their own exegesis of passages of Scripture, and supported their theories by their own arguments. Whether scriptural or unscriptural, wise or otherwise, the positions taken by the speakers were taken and defended by them as individuals. The Presbyterian Church of Canada delegated no one to represent it, and is not responsible for what any one said there. The Presbyterian Church of the United States was not represented in the strict sense of that word. A minister in either church may or may not hold Pre-millennial views as he thinks proper. If a number of ministers and others in both churches held such views, there is no reason in the world why they should not meet in Niagara or any other place and discuss them. The meeting may have done good to the majority of those who attended it, but we are absolutely certain that few Biblical scholars would endorse the exegetical use made of many passages of the Scriptures by some of the speakers.

In a recent work on "Extempore Speech," there is a very interesting letter from the present Premier of England, giving his views on the best method of preparing speeches. After stating that the public men of England are so much engrossed with public affairs that they have little time to study oratory, the Premier says:

"Suppose, however, I was to make the attempt, I would certainly have found myself on a double basis, compounded as follows: First, of a wide and thorough general education, which I think gives a suppleness and readiness as well as firmness of tissue to the mind, not easily to be had without this form of discipline. Second, of the habit of constant and searching reflection on the subject of any proposed discourse. Such reflection will naturally clothe itself in words, and of the phrases it supplies many will spontaneously rise to the lips. I will not say that no other forms of preparation can be useful, but I know little of them, and it is on those, beyond all doubt, that I should advise the young principally to rely."

According then to the first parliamentary orator of the world two things are essential to good speaking, "a wide and thorough general education," and "the habit of constant and searching reflection" on the subject of discourse. It strikes us that this would not be a bad recipe for the making of sermons. Of course the Homiletical professor must go much more into details than the Premier has done; but without these essentials really good speeches or sermons are an impossibility.

A religious journal on the other side of the lines throws some new light on the discussion about the alleged "famine of ministers," by declaring that there is none. That statement certainly has the merit of striking the nerve of the question in very few words. Our contemporary asserts that the only "famine" is a lack of proper machinery in the Presbyterian, Baptist and Congregational Churches to bring unemployed ministers and vacant congregations together. There is much truth in this view of the matter. If these churches had machinery that would put suitable ministers in empty pulpits, the famine would not be seriously felt. We have no "famine" in Canada as yet, but our lack of the proper machinery has been felt for years and is a greater grievance now than at any former time. Probably there never was a meeting of

a Supreme Court in any branch of the United Church at which the question of bringing "probationers" into contact with "vacancies" was not discussed, and apparently we are as far from a satisfactory solution as ever. Our best men have wrestled bravely with the problem but in vain. Must we conclude that the difficulty is inherent in the system, or shall we continue to hope that some man may yet come to the front who will devise a plan by which suitable preachers wanting settlements and congregations wanting pastors shall be brought together in less time and at less expense than at present.

In a whining article, commending "earnest, plain, preaching to the conscience," a contemporary puts this conundrum: "How often does Paul supply the text, and Plato or Shakespeare the teaching?" How often does Paul supply the text? Quite often. As a source of supply Paul is good. How often do Plato and Shakespeare supply the teaching? Not very often. We have attended church with commendable regularity for many years, but we have yet to hear the first quotation from Plato. Probably the clergy around our contemporary's headquarters are deeply read in Plato, but over here in Canada we don't think the besetting sin of the profession is spending too much time pining over the pages of the great philosopher. As regards Shakespeare, we don't think he supplies very much raw material for sermons. If preachers quoted from the myriad-minded poet more frequently, their sermons need be none the less earnest and plain, and they would probably touch the conscience more than they often do. Next to the Bible no book deals more powerfully with the conscience than Shakespeare. A knowledge of Shakespeare is a good education in itself. The fact is, a certain class of writers have got so much in the habit of saying commonplace things about "plain, earnest" preaching that they drivel away about sermons without knowing what they say. How many evangelical ministers have failed because they spent too much time studying Shakespeare?

HIGH PRESSURE.

MODERN life is exposed to a searching light. No event of the least consequence can transpire anywhere but the civilized world hears of it within twenty-four hours. Crimes and follies that reveal the wickedness and weakness of human nature are recorded without the shadings that a kindly and charitable disposition would sometimes dictate. This publicity in many instances has its advantages. It serves as a warning and a deterrent. Only when the disgusting and loathsome details of debasing immorality are narrated with the same minuteness with which the story of a boat race is told, is the moral sense shocked. The day's record of crime and immorality is dreadful and saddening enough to induce people to believe that the age is degenerating, not advancing. It is not that the reign of evil is extending so much as that its working is laid bare to the gaze of all. The frequency of suicide within the last few years has come to be a subject of remark. This has stimulated inquiry as to its predisposing causes. These are varied. Unquestionably one is the eager rush of modern life. We are fast approaching the state of things playfully pictured by Thomas De Quincy. People, he said, no longer walked, they rushed with feverish haste in their daily pursuits. The time might soon come when that gait would be too slow. Walking would be exchanged for a trot, and by and by men would run about their business affairs as people rush to a fire.

This is but a physical expression of the restless spirit that drives men in business and social life. The eager anxiety to amass wealth is devouring the best and noblest elements of many a man. The demon of fashion drives many victims with relentless energy to the brink of insanity or despair, because they cannot equal or surpass the material splendour in which the fortunate few can indulge. Life at high-pressure is one of the causes of the many cases of suicide now occurring. We may not in the altered conditions of existence, be able to follow very closely the ancient advice, "hasten slowly;" but it is evident that for our own good we ought to hasten slower than many are disposed to do at present.

A recent case of suicide emphasizes the dangers attending a too restless ambition. Senor Barca, the Spanish ambassador at Washington, ended his life last

week with a revolver. He was to all appearance in circumstances of great comfort and happiness, and the cause that led him to commit suicide was involved in obscurity. He was rich, happy in his home life, and had attained to a position of honour and influence, and yet existence seemed to him unendurable. At all events his lifeless body was found in his room with a bullet in his brain. It was clear that the shot was fired by his own hand. An explanation has been suggested which may be true or it may not. It is said that he was urged by the ambition of his family to aspire to the place he so recently occupied. Before he reached success many difficulties had to be overcome. It was only after toilsome effort that he obtained his much-coveted diplomatic post. The strain was too great, and a brain disordered by labour and anxiety led to the commission of the act that caused his death. A noble ambition may degenerate into a merciless tyrant driving its victim to his own destruction. Science and common-sense counsel the attainment of a sound mind in a sound body. St. Paul said to an intending suicide, "Do thyself no harm." A Godfearing life, obedience to the laws of health, and loving our neighbour as ourselves are excellent antidotes to the suicidal mania. An inordinate ambition is one of the cruellest taskmasters of the age.

"KILLING NO MURDER."

WHEN James Carey, implicated in the Phoenix Park murder, was arrested and put on trial for his participation in that cruel and dastardly crime, he turned Queen's evidence. His testimony was used for the conviction of his fellow-conspirators. Had his evidence been unsupported, it is certain that the jury would have failed to convict the accused. So many of the circumstantial details were verified by independent testimony that no doubt was entertained that the real facts of the terrible tragedy enacted on the 6th of May, 1882, were at last revealed. However serviceable to justice the informer's tale may be, from the moment it is uttered he ceases to receive respect. Popular sympathy has no place for the approver. Sometimes it will be lavished in most eccentric fashion on those who have been convicted of revolting crimes, but the informer is by universal consent excluded from the range of human pity. In Ireland at present he is looked upon as the basest of all traitors. No wonder that many Fenian sympathizers regarded Carey with the deepest hatred. He brought to the light of day the existence and code of the Invincibles. All felt that, go where he might, he carried with him the brand of Cain. Revenge would follow him to the ends of the earth, and now the news has come that he has been killed by the assassin's bullet.

There is a class of Irishmen who have not taken the slightest pains to conceal their savage exultation at the wretched informer's miserable fate. In the city of Dublin on receipt of the intelligence that Carey had been shot, bonfires were kindled, bands paraded, and riotous demonstrations of delight were indulged in utterly unworthy of civilized humanity. Ebullitions like these perplex and bewilder the many friends that wish well to Ireland. Past wrongs in Irish legislation have been freely admitted. Substantial measures for their redress have occupied a large share of attention in the Imperial Parliament. There is an evident desire to secure justice for the Irish people. Side by side with these, outrage and assassination and lawless terrorism have done much to alienate the sympathies of people who were disposed to give a favourable consideration to Irish grievances.

The relations of the political parties in the United States have done the Irish movement little good. Numerically Irishmen are a power in American politics. Both parties vie with each other to secure the Irish vote. American journals give a prominence to Irish opinions far beyond their value to the people at large. Journalists cater more for Irish sentiment than for that of any other nationality. This is done for no other reason than to induce the Irish to vote for the party they represent. The tone of the American press in relation to people of all other nationalities is very properly that they should assimilate with the American people and build up an homogenous nation on this continent. Why make an exception of the Irish? Many Americans now hold the opinion that this course has been too long pursued, and they fear that they may live to regret it.

The murder of Carey and the feelings with which it has been regarded by some betray an obvious confu-

sion of moral ideas. The wreaking of vengeance on the base informer can only be viewed as a criminal act, and the man who shot him as a murderer. There are people, however, who will extol him as a martyr, and whose wild rhetoric will encourage others to emulate his deed. When Allen, Gould, and Larkin, who in 1867 shot a policeman in Manchester, were executed for their crime they were at once elevated to the rank of patriots, and for years afterwards mass was said with ostentatious pomp for the repose of the souls of the "martyrs."

This paltering with crime is a deep injury to the cause of Ireland. Large-hearted and magnanimous men make allowances for the serious disadvantages under which the people have so long laboured, but there are many who are beginning to be impatient of the rampant spirit of a Fenianism that seeks to emulate the methods of Nihilism the Commune, and the Black Hand. People who respect the Divine law, which says, "Thou shalt not kill," can only reprobate the use of the revolver, dynamite and the assassin's knife as instruments of political and social reform. It is significant that while Irish leaders cannot find language too strong wherewith to denounce their enemies, their moral courage fails them when the occasion offers for rebuking the crimes of their followers.

HOME MISSION COLLECTION.

THIRD SABBATH OF AUGUST.

MR. EDITOR,—Will you permit me to remind ministers, whose congregations raise their funds for the schemes of the Church by collection, that the third Sabbath of August has been appointed by the General Assembly as the day when the claims of the Home Mission scheme should be brought before our people. In order to carry out the recommendations of the Assembly, and raise the stipends of our supplemented ministers, an additional sum of \$20,000 will be needed during the present year. Congregations will greatly oblige by sending their contributions at the earliest possible date. WM COCHRANE,

Convener Home Mission Committee.

Brantford, 1st August, 1883

BOOKS AND MAGAZINES.

MASTERY: Useful Pastimes for Young People. (New York: Mastery Co.)—This new weekly magazine for young people continues its useful career. The promise of the early numbers is fulfilled. It has a sphere peculiarly its own, for which it is well adapted. The readers of "Mastery" will find in its pages a large amount of just such information as will be valuable to them.

LITTEL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of "The Living Age" for July 21st and 28th contain "Frederick II. and Maria Theresa" (Edinburgh Review); "The Responsibilities of Unbelief," "A Conversation between Three Rationalists," by Vernon Lee (Contemporary Review); "Agnostic Morality," by Frances Power Cobbe (Contemporary Review); "A Northman's Story" (Longman's Magazine); "Reminiscences of Walter Savage Landor," by Lady Lytton Bulwer (Tinsley's Magazine); "Rudder Grange" (Saturday Review); "Lord Lawrence" (Quarterly Review); "Luther," by James A. Froude (Contemporary); "Mrs. Delaney in Ireland" (Temple Bar); "The First Warning" (Cornhill); "Terra Cotta" (Novelty Magazine); "Norwegian Building" (Builder); with an instalment of "The Wizard's Son," the conclusion of "The Little World, a Story of Japan," and the usual amount of choice poetry.

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. F. Randolph & Co.)—The July number of this good sound Presbyterian monthly presents its readers with an excellent table of contents. The opening article is by Professor T. H. Kellog, D.D., Alleghany. The subject he discusses is "Modern Unbelief and Buddhaism." It is an able philosophic critique on the assumptions and fallacies on which Mr. Arnold's poem, "The Light of Asia," is constructed. Thoughtful readers of that splendid work of imagination—in more senses than one—should give Professor Kellog's article a careful perusal. It will be a benefit to them. The Rev. Wm. Anderson, of Teoting, London, furnishes a biographical and critical sketch of a sixteenth century Presbyterian, Thomas Cartwright. Dr. Blake, the editor, follows with a characteristic paper

on "Elements of Impression in Our Lord's Teaching." Origines Philanthropicae—J. William Wilberforce, is an interesting sketch of the life and labours of the pioneer philanthropist. The writer's name is withheld from modesty probably, not for want of merit. Professor Withrow, D.D., Londonderry, makes several excellent suggestions on "Practical Work of the Church—Presbyterians Unattached." The sixth paper, both interesting and instructive, is by James McKinnon, Stellenbosch, South Africa. "Nachmaal in Dutch South Africa." Then come "Portfolio Leaves," "Notes of the Day," "American Notes by Dr. G. D. Matthews, Quebec, corresponding editor, "General Survey and Open Council." Though no Symposium appears in the present number, it is notwithstanding a most excellent one.

THE PULPIT TREASURY. J. Sanderson, D.D., managing editor. (New York: E. B. Treat.)—The "Pulpit Treasury" holds on its way with undiminished excellence. It is a valuable aid to all employed in the work of the Gospel. Its tone is thoroughly healthy, and its contents are evangelical. There is in this, as in the preceding numbers, sufficient variety to sustain interest from beginning to end. There are three discourses given in full: "Faith in God," by Dr. Williams, New York; "The Love of Christ," by Dr. Curry, New York; and "Personal Messages," by Canon Farrar. A number of suggestive outline sermons, by Dr. Noah Porter, president of Yale, and other distinctive preachers, are given. "Conversion and its Fruits" is the subject of an exegetical comment by Dr. G. Samson, New York, followed by a characteristically beautiful and appropriate installation address by Dr. John Hall. Dr. R. S. MacArthur, who visited Toronto recently, contributes a second paper on "The Christian Minister as a Student;" and Paxton Hood's second contribution on "Tongues of Fire" also appears. "The Sunday School Cause" receives due attention, as the contributions of Drs. King and Rev. A. T. Schautler testify. The portrait in this number is that of Rev. W. R. Williams, D.D., of Amity Baptist Church, New York. An engraving of the Baptist Church of the Epiphany, on the corner of Madison avenue and Sixty-fourth street, New York, gives a good idea of the size and beauty of that handsome edifice. There is also a rich selection of useful and valuable material presented under appropriate headings. Altogether the present is an admirable number of "The Pulpit Treasury."

HARPER'S MONTHLY. (New York: Harper and Brothers.)—The frontispiece in the August number of this popular favourite, "A Town Garden," is fitted to rouse to ecstasy the admirers of Pre-Raphaelite art, so minutely realistic is the picture. The opening article, replete with interesting facts, vivid description and a wealth of admirable illustration is "The Heart of the Alleghanies," by George Parsons Lathrop. This is followed by a paper on "American Horses," of which there is a number of engravings. E. D. R. Biancardini writes in excellent English a fascinating description of "Vallombrosa." The paper is accompanied by several characteristic illustrations. "The German Crown Prince" is the subject on which George Von Bunsen writes. His paper is enhanced in value by the excellent portraits by which it is accompanied. C. H. Farnham writes appreciatively of "The Canadian Habitant," and the artists have been successful in the treatment of the scenes they depict. "War Pictures in Times of Peace" is a pleasing description of a sham battle by French troops, written by Rufus Fairchild Zogbaum, who is also his own artist. His success with the pencil is as great as it is with the pen. Thomas Wentworth Higginson writes an historical paper on "The British Yoke," which recalls the early days of American history. The illustrations reproduce scenes and portraits of notable men belonging to the past. Suited to the season is a paper with diagrams on "The Modern Yacht," by J. D. Jerold Kelly. "A Castle in Spain" is continued. The poetical contributors to this number are T. B. Aldrich, Margaret Veley and Wallace Bruce. Harriet Prescott Spofford contributes a short story under the title of "Best Laid Schemes." The Easy Chair, Literary and Historical Records and Drawer are as readable and interesting as ever.

THE CENTURY MAGAZINE. (New York: The Century Co.)—The conductors of "The Century" observe times and seasons in a very pleasant way. The August issue of this remarkable magazine is the Midsummer Holiday number. The frontispiece is a beautiful portrait of the popular French author, Alphonse Daudet, engraved from a photograph. Such are its merits that those uninitiated in the mysteries

of it at once are attracted by it, while those whose tastes for the beautiful have been developed will delight in its study. There is an admirable critical sketch of Daudet by Henry James. The opening article by Alfred M. Mayer is a study in natural history "Bob White, the Game Bird of America," profusely illustrated. H. H. continues her interesting papers. This time her subject is "The Present Condition of the Mission Indians in Southern California" the value of which is enhanced by a number of excellent illustrations. Thomas Carlyle has afforded a prolific theme for all sorts and conditions of writers, especially since his death and dissection by Froude. John Burroughs, an admirer, but by no means an indiscriminate one, writes a paper on the Sage of Chelsea which though slightly diffuse is well worth reading. Robert Adams, jun., is the author of a paper on "The Oldest Club in America," of which the illustrations incline to the grotesque. "Under the Olives" is the title of an article chiefly on olive-culture giving a large amount of information in brief space by J. D. R. Biancardi. G. W. Prothero writes on a subject interesting to readers of artistic tastes, "Mr. Watts at the Grosvenor Gallery," illustrated by portraits of Mr. Watts, Mrs. Percy Wyndham and James Martineau. As befits a midsummer number, greater space than usual is given to recreative reading. "A Woman's Reason" is advanced by several chapters. "Nights with Uncle Remus" are continued. A new story, anonymous, "The Bread-Winners" is begun. Short stories and poetry occupy more than usual space in the August number. Topics of the Time, Open Letters and Brac-a-Brac will be found to contain their customary interest.

A PLEA FOR POPULAR INSTRUCTION IN THE EVIDENCES OF CHRISTIANITY. By Rev. James Middlemiss, Elora. (Toronto: Presbyterian Printing House.)—The above is the title of an able and well written pamphlet of twenty four pages by the Rev. Mr. Middlemiss of Elora. The object is to "show that much good might be done, and much evil prevented by a little systematic instruction bearing upon the issues raised by infidelity." It is not, of course, to be expected that the bulk of our Christian people can thoroughly master in detail the historical evidences of Christianity. A great field of study is here opened up which some professional apologists cannot be said to have fully compassed; and this field is constantly enlarging as advances are made in biblical scholarship and in those scientific and historical studies which lend confirmation to the Sacred Records. Mr. Middlemiss appreciates at their full value the historical evidences, and would encourage their study in every case as far as possible; but he rightly holds "that a man who is destitute of learning, who has little or no historical knowledge, may not only understand the Gospel, but have a well grounded persuasion that it is from God." The moral evidence of Christianity is the evidence which is most available, as it also is the most capable of giving satisfaction. "If any man is willing to do His will, he shall know of the doctrine whether it be of God." The Gospel shines by its own light, and no one who desires to be taught shall remain in ignorance. Thus the unlettered Christian attains to the assurance that the Gospel is true, and his faith is in the highest degree reasonable. "Feeling that he is a lost sinner, having no hope or light save what comes from God, he will by keeping the way on which his conviction of sin has started him, have, in due time, a full persuasion arising out of his own personal experience, that the teaching of Christ's Gospel is divine." His case is met, and he is enlightened and saved. When the moral thus passes into the experimental, faith has secured a foundation from which it can never be removed. If a man sees the sun shining in the sky, and feels its heat, no one can persuade him that it is midnight. It is an obvious corollary that the root of all infidelity in relation to Christ and His teaching is in the will and not in the intellect—in the heart and not in the head." Nor should the Christian teacher neglect to press home upon his hearers the criminality of unbelief; which he insists upon the need of true Christians growing in the capacity to recognize the voice of God when He speaks. We can very highly recommend this essay, which is published at the request of the Ministerial Association of Wellington Centre, and the Sabbath School Association of the same county. It is altogether timely, and it is written with depth, acuteness and discrimination. It clearly points out the way in which earnest minds, of every class, may attain to the assurance that God hath indeed spoken unto us by His Son from heaven. WM. CAVEN, [D.D., Principal Knox College.]

CHOICE LITERATURE.

ANECDOTES OF JEFFERSON.

My recollection of Mr. Jefferson, says an old gentleman of Virginia, is very vivid, as I knew him well, and often visited at Monticello. He was the handsomest man I ever saw, as straight as an arrow, very dignified and courteous in his manners to all. A superb rider, he exercised himself on horseback till the last year of his life. The University of Virginia was his pet scheme, and he was very proud of it as being his own achievement. At its first session I entered as a student, and Mr. Jefferson was always pleased to have us students at his table. Upon these occasions we were generally seated around the table, when Mr. Jefferson would enter and walk straight to an adjoining side table specially prepared for him, upon which were placed two lighted candles and a small vial by his plate. He would then say: "My daughter, I perceive there are several young gentlemen at the table, but I do not see well enough to distinguish who they are, so you must tell me their names." Whereupon his daughter would lead him up to each young gentleman, who would in turn rise, when Mr. Jefferson would shake hands and pass a pleasant word with him. At the close of the repast, as his own hand was too trembling, his daughter would pour from the little vial into a tumbler a few drops of medicine to produce slumber in case he should be wakeful, and then he would take up the tumbler and a candle, make a stately bow to the assemblage, and retire to his bedroom. He always had company at his house, and observed the French hours for meals.

A relative of Mr. Jefferson's, though very desirous of visiting him, was yet disinclined to thrust his rusticity and illiterateness on his great kinsman. Upon one occasion, however, he was prevailed upon to attend a social gathering at Monticello, when, upon being ushered into the salon, he was duly presented by Mr. Jefferson to the company. During this ceremony the awkward countryman slipped up several times on the well-waxed floor, and then, seating himself, thoroughly ill at ease, was perfectly silent. After chatting with some of his guests, Mr. Jefferson took a seat beside his relative and made an unusual effort to be agreeable, talking on all manner of topics, but without even receiving answers to his queries or making the slightest impression upon the visitor, who remained as dumb as an oyster. In despair of drawing him out, Mr. Jefferson happened to ask him if he liked "black-jack" fishing. The countryman's eyes snapped, and his mouth poured forth a garrulous budget in regard to his favourite sport, to all of which Mr. Jefferson, amused, as were the others present, listened attentively. When at last the countryman made an end, Mr. Jefferson opened up eloquently on the same subject, displaying an intimate knowledge of "black-jack," so far surpassing that of his relative that the latter was held spell-bound. When the great Signor stopped talking the countryman rushed for his hat and bolted from the mansion, nor could vociferous calls persuade him to return.

There was greater fear of, but less faith in, Jefferson than his relative exhibited, among the Northern Federalists, who firmly believed that he was little better than Antichrist. A story illustrative of this state of feeling with regard to the French Party is related of a pious old Federalist lady who lived in a town in Connecticut. It was believed in her neighbourhood that if the Federalists were overthrown, and the Jefferson Democrats came into power, the Christian religion would be put down and atheism proclaimed, and among the first persecutions would be

the destruction of all the Bibles. The lady referred to was terribly wrought up at this prospect, and cast about in her mind how she should preserve the Scriptures in the general destruction. At length it occurred to her to go to Squire S——, the only Democrat of her acquaintance, and throw herself upon his mercy. She accordingly took her family Bible to him, and telling him that she had heard of the intention of the Jeffersonians, asked him to keep it for her. The Squire attempted to persuade her that her fears were groundless, but she was too panic-stricken to be convinced. At last he said,

"My good woman, if all the Bibles are to be destroyed, what is the use of your bringing yours to me? That will not save it when it is found."

"Oh yes," she pleaded, with a charming burst of trust. "You take it: it will be perfectly safe. They'll never think of looking in the house of a Democrat for a Bible."—*Editor's Drawer, in Harper's Magazine for July.*

THE OLD FARM.

Out in the meadows the farm-house lies,
Old and gray, and fronting the west,
Many a swallow thither flies,
Twittering under the evening skies,
And in the chimney builds her nest.

Ah! how the sounds make our old hearts swell.
Send them again on an eager quest;
Bid the sweet winds of heaven tell,
Those we have loved so long and well,
Come again home to the dear old nest.

When the gray evening, cool and still,
Hushes the brain and heart to rest,
Memory comes with a joyous thrill,
Brings the young children back at will,
Calls them all home to the gray old nest.

Patient we wait till the golden morn
Rises on our weariness half-confessed;
Till, with the chill and darkness gone,
Hope shall arise with another dawn,
And a new day to the sad old nest.

Soon shall we see all the eager East,
Bright with the Day-Star, at Heaven's behest,
Soon, from the bondage of clay released,
Rise to the Palace, the King's own feast,
Bird's of flight from the last year's nest.

—*Christian Union.*

YOUNG HOUSEKEEPERS.

To young housekeepers who are striving to make a home which shall be worthy of the name, one which her dear ones will "leave with regret and come back to in after life as pilgrims to a holy shrine," I would say, the first requisite is to make it so attractive that none of its inmates shall care to linger long outside its limits. All legitimate means should be employed to this end, and no effort spared that cannot contribute to the purpose. Many houses, called homes, kept with exquisite neatness by painstaking, anxious women, are so oppressive in their nicety as to exclude all home feeling from their spotless precincts. The very name of home is synonymous with personal freedom and relaxation from care. But neither of these can be felt where such a mania for external cleanliness pervades the household as to render everything subservient thereto. Many housewives, if they see speck on floor or wall, or even a scrap of paper or a bit of thread on the floor, rush at it as if it were the seed of pestilence which must be removed on the instant. Their temper depends on the maintenance of perfect purity and order. They do not see that cheerfulness is more needful at home than all the spotlessness that ever shone. Their disposition to wage war on maculateness of any sort increases, until they become slaves of the broom and dust pan.

Home is not a name, nor a form, nor a routine. It is a spirit, a presence, a principle. Material and method will not and cannot make it. It must

get its light and sweetness from the sympathetic natures which, in their exercise of sympathy, can lay aside the tyranny of the broom and the awful duty of endless scrubbing.

All women should economize their strength as much as possible while they are young and healthy, and still more if they are aged and feeble. One way to do this is to rest one set of muscles while the others are in action. Begin early in the morning by sitting down to your work before becoming tired, and you will hold out better through the day.

Place a light box in a chair to make it high enough to sit at a table to work. You can iron, wash dishes, mix bread, roll out pie crust, and do many other things with far less fatigue than if standing. Women cannot keep on their feet very long at a time without injury to their health. All women who have children, whether boys or girls, should teach them early to aid in the kitchen.

The true way to educate children is to teach them the dignity of labour, either of brain or hands, or both, to direct their studies with a view to practical utility; to give a firm, broad foundation, and upon that you may rear whatever superstructure you will. Teach your daughter the mysteries of housewifery and plain sewing, give her a thorough instruction in the elementary branches, take care that she can read well, spell correctly, and speak and write her native language understandingly, and work a practical business problem for her father; then, if circumstances will permit, let her capabilities bound her acquisitions. But even here the practical should not be lost sight of. A knowledge of current events is of more value than the acquisitions of a dead language, and a knowledge of the laws and customs of our own and contemporary governments is of more worth than the lore of Grecian mythology.

If the parent takes up the burthen of life's daily duties patiently, cheerfully, twining love in every changing duty, and brings the child into practical relations with the work and the spirit, thus assisting each other, the parent may find time to sympathize with the child in its studies and cares, as well as its amusements. The cords of love and sympathy thus strengthened will always remain, binding them closer with each passing year, and when the child reaches mature years and in its turn takes up the work of life, it will revert with a full, thankful heart to those early years when the useful, practical lessons of life were taught by a loving parent.—*Western Agriculturist.*

A GIRL'S EQUIPMENT FOR SELF-SUPPORT.

No one will dispute the abstract assertion that any given girl may some day have herself and perhaps her family to support; and yet our schemes of education for girls are framed precisely as if this were not and could not be true. As a rule no provision whatever is made for such a contingency in the education of girls, no recognition whatever is given to the fact that the chance exists. We shut our eyes to the danger; we hope that the ill may never come, and we put the thought of it away from us. In brief, we trust to luck, and that is a most unwise—I was about to say an idiotic—thing to do.

Each one of us has known women to whom this mischance has happened, and each one of us knows that it may happen to the daughter whom we tenderly cherish, yet we put no arms in her hands with which to fight this danger; we equip her for every need except this sorest of all needs; we leave her at the mercy of chance, knowing that the time may come when she whom we have not taught to do any bread-winning work will have need of bread, and will know no way in

which to get it except through dependence, boggary, or worse. She can teach? Yes, if she can find some politician to secure an appointment for her. She can prick back poverty with the point of her needle? Yes, at the rate of seventy-five cents a week, or, if she is a skilful needle-woman, at twice or thrice that pittance.

Is it not beyond comprehension that intelligent and affectionate fathers, knowing the dreadful possibilities that lie before daughters whom they love with fondest indulgence, should neglect to take the simplest precaution in their behalf? We are a dull, blind, precedent-loving set of animals, we human beings. We neglect this plain duty, at this terrible risk, simply because such has been the custom. Some few of us have made up our minds to set this cruel custom at defiance, and to give our girls the means of escape from this danger. It is our creed that every education is fatally defective which does not include definite skill in some art or handicraft or knowledge with which bread and shelter may be certainly won in case of need. If the necessity for putting such skill to use never arises, no harm is done, but good rather, even in that case, because the consciousness of ability to do battle with poverty frees its possessor from apprehension, and adds to that confident sense of security without which contentment is impossible. All men recognize this fact in the case of boys; its recognition in the case of girls is not one whit less necessary. It seems to me at least that every girl is grievously wronged who is suffered to grow to womanhood and to enter the world without some marketable skill.—George Cary Eggleston, in *Harper's Magazine* for July.

CHARLES SUMNER, THE SCHOOL-BOY.

Of Charles Sumner, who entered the Latin school in the same year with myself, not much can be written out of any memorials of mine beyond what the world has already found recorded. He was a boy, a real boy; not affecting to be a man, without any affectations of dress or manner, or speech, or character. He played hard, and he studied hard, at least in studies that took his fancy—some studies he paid little attention to; and it is well known that some fellow-students of unknown lives and far inferior capacities stood much higher in the average of studies than he did. He had no care for "rank," the school-boy's rank; if he had had the care, he could always have stood first, as we knew that we could never measure mind and knowledge with him. He was a leader in play, whether in the open square where the statue of Franklin now stands, or in the empty halls and great stone staircases of the Courthouse, and in the cellar of the same, in which places we played "inter-mintere-cutere-corn," and chased one another in hiding places, or went together to the wharves, when the boys went in swimming. He used to come running down the street with great splay-feet, full of eagerness and honesty.

If he had the usual faults of an over-animated boy, he had no meannesses. He had none of that haughtiness and arrogance, or exclusiveness, or other ill-temper that was charged upon him in his later days, after he had endured the blows of Brooks and suffered that serious nervous disturbance which might impair the temper and manner of any man. I think he felt himself not far from the equal of his teachers in what he knew; and I believe we boys would have trusted as much to his statement of a translation, or a point of history, or any recondite matter, as we should to theirs. And he remained a school-boy to the last of his life. He never escaped the influence which the idea of learning, prevalent in his childhood and youth, had worked upon him, not even with all his foreign travel and commerce with the great world and with various kinds of men; but, in a

better sense, he was a boy to the last—in his simplicity and purity, and still more in his happy remembrance of his old school-fellows, whom I know he greeted as long as they met with the same eager cordiality and with the same happy smile that he would have met them with on the play-ground in 1821-6. Yes, and he loved them more at the last.—*Springfield (Mass.) Republican.*

THE FARMER'S WIFE.

The farmer came in from the field one day,
His languid step and his weary way,
His bended brow and snowy hand,
All showing the work for the good of the land—
For he sows,
And he hoes,
And he mows,
All for the good of the land.

By the kitchen fire stood his patient wife,
Light of his home and joy of his life,
With face all aglow and busy hand,
Preparing the meal for the husband's band;
For she must boil,
And she must broil,
And she must toil,
All for the sake of the home.

Sun shines bright when the farmer goes out,
Birds sing sweet songs, lambs frisk about,
The brook babbles softly in the glen,
While he works bravely for the good of men;
For he sows,
And he hoes,
And he mows,
All for the good of the land.

How briskly the wife steps about within
The dishes to wash, and the milk to skim,
The fire goes out, flies buzz about
—For dear ones at home her heart is kept stout,
There are pies to make,
There is bread to bake,
And steps to take,
All for the sake of the home.

When the day is o'er and the evening has come,
The creatures are fed and the milking is done,
He takes his rest neath the old shade tree,
From the labour of the land his thoughts are free,
Though he sows,
And he hoes,
And he mows,
He rests from the work of the land.

But the faithful wife, from sun to sun,
Takes the burden up that's never done;
There is no rest, there is no pay,
For the household goods she must work away;
For to mend the frock,
And to knit the sock,
And the cradle to rock,
All for the good of the home.

When autumn is here, with the chilling blast,
The farmer gathers his crop at last,
His barns are full, his fields are bare,
For the good of the land he no'er hath care:
While it blows,
And it snows,
Till the winter goes,
He rests from the work of the land.

But the willing wife, till life's closing day,
Is the children's, the husband's stay,
From day to day she has done her best,
Until death alone can give her rest;
For after the test
Comes the rest,
With the best,
In the farmer's heavenly home.

STORIES ABOUT THE CZAR NICHOLAS.

In 1848, when insurrections were raging all over Europe, a riot broke out in St. Petersburg, owing to the unpopularity of a police officer. Nicholas jumped into a one-horse sleigh, and was driven to the scene of the disturbance, and, marching alone into the mob, ordered that three ring-leaders should surrender. His terrible presence at once cowed the rioters. Three men stepped out, went by his orders to the police office and were there flogged. The Czar never showed mercy to mutineers, and no doubt the men know quite well what punishment awaited them when they gave themselves up. A few years before this, in 1844, when Nicholas paid a visit to Eng-

land, his grim looks made our court uncomfortable. Lady Lyttleton, after saying in one of her letters how grand and handsome he was, added:—The only fault in his face is that he has pale eyelashes, so that his enormous and very brilliant eyes have no shade, besides which they have that awful look imparted by occasional glimpses of white above the eyeball, which gives him an expression of savage wildness. His face has an awkward character of deep gravity, almost sadness, and a strange want of smiles." The Czar's military habits also caused astonishment at Windsor. After wearing civilian clothes for a couple of days, he begged the Queen to permit that he should resume his uniform, for he found the other clothes unendurable. He slept on a leather sack stuffed with straw. The first thing his valets did on being shown his bedroom at Windsor Castle was to go to the stables for clean trusses, a proceeding which, as Baron Stockmar remarked, "was pronounced by our Englishmen to be affectation, but affectation or not, the Emperor adhered to the practice through life." The Czar's soldierly tastes explain the quality of his rule. As obedience is reckoned a virtue in a soldier, Nicholas was resolved that it should be regarded as such by his subjects; and he also had in him a strong notion of the *patria protestas* calling himself father of his people, and maintaining that his "children" ought not to feel degraded by any order he gave or any punishment which he inflicted.

One night at a court ball a young Prince Kortsasow made a foolish remark, which the Czar overheard. "You'll walk up and down the ball-room all night when the guests have gone and cry out in a loud voice, 'I am a puppy,'" said his majesty, and the frightened young gentleman did as he was bidden. Horace Vernet, the French painter, who was at St. Petersburg when this happened, said that the affair "sickened him" so that he declined an invitation which had been given him to live in one of the imperial palaces for a year while he did some work for the Emperor. The Frenchman and the Russian autocrat were not likely to agree upon human dignity—a sentiment which the Czar never took into his calculations.

Nicholas disliked books and hated to hear arguments in favour of his system. He said it was a natural system that needed no argument in its favour. When told of Guizot's maxim, "The best government is an intelligent despotism," he remarked slyly enough that there can be no real despotism, that is mastery without intelligence.—*London Times.*

THE EMPEROR OF ALL THE RUSSIAS.

The Emperor who has just been crowned at Moscow is six feet high, and is deep-chested and broad-shouldered. His light gray eyes resemble those of his mother's relations at Hesse Darmstadt more than his father, the late Emperor, who had dark blue eyes (such as the French call blue black), which are to be seen in the pictures of Alexander I., Paul, and Peter the Great. In figure and style he is also like his uncle, the late Grand Duke of Hesse Darmstadt. The shape of his head, which is above the average size, like most of his family, is rather peculiar. His forehead is high. A small mouth, with extremely good teeth, which he only shows when he laughs, is his best feature. His hair is auburn and his complexion very fair. In St. Petersburg he is always attired in uniform, but when on a holiday he wears the black and white shepherd's plaid, such a favourite with English noblemen, a black tie, a white hat, but no gloves (though he carries them), ring, or watch. That he has been no carpet soldier is evident from the marks of frost bites on the third and fourth fingers of his left hand, and a scar on his temple, where a Turkish bullet grazed his head.

MINISTERS AND CHURCHES.

THE Rev. Dr. Ormiston, New York, and family, are the guests of his brother, Mr. David Ormiston, Whitby.

ON the 23rd July the congregations of Dover and Chalmers Church gave a unanimous call to Rev. John A. McAlmon.

ST. ANDREW'S CHURCH, Paisley, known as the late Old Kirk, is now leaving the Church of Scotland, and entering the Union.

THE Rev. Dr. Cochrane, convener of the Home Mission Committee, has started on a tour in Manitoba and the North-West.

LAST Sabbath communion services were held in West Church, Toronto. Thirty-one were added to the membership of the congregation.

IN connection with the last General Assembly the Rev. John Dunbar made over to the Aged and Infirm Ministers' Fund the sum of \$1 000.

REV. MR. PATTERSON, of Hanover, has accepted the call of Erskine Presbyterian Church, Meaford, and will enter on his pastorate shortly.

MR. WILLIAM S. SMITH was ordained, and settled as ordained missionary at Camden on the eighth and Tamworth on the twenty-fourth of July.

THE Rev. W. J. Smyth, Ph.D., of New Carlisle, Ohio, has resigned his charge, to accept the principalship of Demill Ladies' College, Oshawa.

THE Rev. Alexander McKay, D.D., pastor of Duff's Church, East Puslinch, was unanimously elected moderator of the Guelph Presbytery for twelve months.

ON his return from a lecturing tour in Great Britain the Rev. Charles Chiniquy was tendered a very cordial public reception by his congregation and friends in Kankakee, Illinois.

REV. W. T. WILKINS has accepted the call from St. Andrew's Church, Trenton, and is to be inducted there on Thursday the ninth of August at half past seven o'clock p.m.

MR. R. M. CRAIG, lately called to the united congregation of Dunbarton and Highland Creek, has accepted the call, and his settlement will take place there on the 14th day of August.

THE Presbyterian congregation at Regina, says the "Leader," are to be congratulated in securing the services of the Rev. Mr. Urquhart as their pastor. He comes highly recommended, and we bid him welcome, and we wish him every success.

A FEW of the friends of the Rev. L. Cameron, Thamesford, representing his congregation, came to the manse on the evening of the 23rd ult., and presented him with a handsome sum of money, when on the eve of taking a trip to the west.

AT one of the week evening services in Free St. John's, Walkerton, last week, the Rev. Dr. Moffat baptised fourteen persons from twenty-seven years of age down to ten months. At the Communion Services on Sabbath eighteen were received into the membership making thirty so far for the year.

DUFF'S Church, East Puslinch, is being repainted this summer, and otherwise improved, so that it now looks internally like one of our best city churches. It is expected that it will be re-opened in August. The services are now conducted in the town hall, Aberfoyle, and German Church, Morriston.

HON. L. CLARKE has presented to Rev. J. Sieveright a splendid chandelier for the Presbyterian church, Prince Albert. This church has now a session. The elders are Col. Sproat, formerly an elder of St. Paul's Church, Walkerton, and Mr. Wm. Miller, one of the oldest settlers. He is the first elder ordained in Saskatchewan territory.

The Sacrament of the Lord's Supper was dispensed in Sarawak and North Keppel on the 8th and 22nd of July by the Rev. Messrs. Stevenson and McLennan. An addition of 114 was made to the membership of the churches, of whom 104 are by profession. There have been no special services, but this large addition is due to the faithful labours of Mr. Gardiner, a student of Knox College, who has occupied this field during the past four months.

THE increased attendance at the Uxbridge Presbyterian church has induced the congregation to resolve on the enlargement of the building. Under the pastoral care of the Rev. E. Cockburn, M.A., there has been a marked increase in the membership and

activity in Christian work. The Uxbridge "Guardian" says it is gratifying to all interested in its welfare that a congregation comparatively small a few years ago has made such great advancement.

ON Tuesday, July 31st, the annual picnic of the Stouffville Sabbath school was held in the grounds of Mr. William Ragan, superintendent of the school. The scholars assembled at the church, where several conveyances were in readiness to give them a drive into the country, returning to the grounds. The day was very pleasant, and a most enjoyable time was spent in healthful games and amusements, in which all heartily participated. Everything passed off pleasantly, nothing occurring to mar the pleasure of the day. During the present summer the Sabbath school has increased from twenty-one to seventy-five. The teachers hold monthly meetings to devise plans to carry on the work more successfully, believing that if the nursery is well-trained, the trees will be of greater value.

ON Wednesday, July 18th, Mr. Homel's grove was the scene of a large and happy gathering of the Presbyterians of Kintyre, together with a large number of their friends from the surrounding districts. Ample justice having been done to the rich provision made by the ladies for the occasion, the pastor took the chair, and the large assembly approached the platform. Able and stirring addresses on various departments of Church work were then delivered by Rev. Messrs. Macadam, Strathroy; Currie, Wallaceburg; Beamer, Wardsville; Mann and McIntyre, Rodney. These addresses were interspersed with music, well rendered by the Wardsville band and the Sabbath school children. Early in the evening all left for their homes, highly satisfied with every part of the day's proceedings.

A highly enjoyable and successful strawberry festival was held on the thirteenth instant in the grove surrounding Mr. R. Paton's residence. It was inaugurated and very ably superintended by the ladies of the congregation of the New Lowell church, of which Mr. J. S. Hardy is at present in charge. On the evening of the following Thursday, a committee of the ladies presented Mr. Hardy with a neatly prepared address, accompanied with a purse of \$50. Mr. Hardy richly deserves recognition of his valuable services by this congregation. He came here under discouraging circumstances, the church having been for a long time in a disorganized state. Mr. Hardy, through unabated zeal, untiring perseverance and Christian energy has succeeded in inviting the congregation and building up the church.

ON Friday evening, July 20th, a concert given by Knox Church, Burlington, for the benefit of the Sabbath school library was held in the town hall. The place was tastefully decorated for the occasion. A large and appreciative audience was in attendance; and the evening in every respect was pleasantly and profitably spent. Mr. Waldy occupied the chair. The programme consisted principally of vocal and instrumental music, kindly furnished by lady and gentlemen friends from Hamilton, and others more immediately connected with the congregation. The very hearty applause elicited from the audience testified their appreciation of the respective parts. The proceeds amounted to \$60. The school is now in a very prosperous condition, under the efficient management of Dr. Bates, the present superintendent.

MRS. JOHN A. LAMPARD was on Thursday evening presented with a beautifully illuminated address, teacher's Bible, and a gold medal brooch suitably inscribed. The occasion calling forth this expression of esteem was the twenty first anniversary of Mrs. Lampard's earnest labour in Sabbath school work, in connection with the Quebec Suburbs' East End Mission, now Taylor Church Sabbath school, Montreal. The testimonials were the gifts of the superintendents of the school from its inception to the present time, and Mr. Thomas Davidson (one of them), in making the presentation, referred in feeling terms to many incidents of interest whilst he held the superintendency. The presentation was made in the residence Mr. James Brown the superintendent of Taylor Church Sabbath school, his staff of teachers upwards of twenty in number, being present. A most enjoyable evening was spent.

THE Rev. M. W. Maclean, of Belleville, met with an agreeable surprise at the hands of his people, on the evening of Wednesday, 25th ult. At the close of the prayer meeting, Mr. W. Webster, collector of

customs, having taken the chair, called upon one of the elders, Mr. H. Walker, to state the business before them. He did so, touching on the prosperous condition of the congregation, the unanimity existing among the members, and the pleasant relations that have always subsisted between them and their minister during the ten years of his pastorate among them. He concluded a neat address by presenting Mr. Maclean with a purse containing \$200, in the name of St. Andrew's congregation, accompanied with the desire that he would spend it in a holiday by the sea. Mr. Maclean acknowledged the handsome gift in suitable words, and thanked them for the good feeling and thoughtfulness manifested by it. He was followed in kind remarks, made by the chairman, and by Mr. J. G. Campbell, one of the elders of John Street Presbyterian Church.

ON Sabbath the fifteenth of July, the Communion was observed in the Presbyterian church, Oakville. Coming immediately after the revival meetings that had been held during the larger portion of the previous five weeks, it had been anticipated with more than usual interest. Preparatory services were conducted on the afternoon of Friday the thirteenth. The Rev. Mr. Scouler, of Erskine Church, Hamilton, preached an excellent and appropriate sermon. Fifteen members were received by letters from churches in England, Scotland, Ireland and Canada. Twenty members were admitted on the profession of faith. These were a portion of the fruits resulting from the meetings conducted by Rev. J. M. McIntyre. As many more, favourably impressed, delay their application for admission to the Church, and some from peculiar circumstances had to go from home. It is not definitely known yet how many will be received into the Methodist church, at their quarterly meeting on the first Sabbath of August, but it is hoped that over forty will be added to their membership. On Sabbath morning considerable rain fell and prevented the attendance of some town's people, and a large number that would have come from the country, the church, however, was well filled and much enjoyment was experienced. An appropriate discourse was preached by the pastor, from the words in Song i. 4. "Draw me; we will run after thee; we will remember thy love more than wine." The names of the members admitted by the Session were announced, and the twenty persons that had been received on profession of faith rose in the pews nearest to the pulpit, and gave their assent to the questions put to them. Deep and solemn feelings were experienced by all. This whole revival work has been extremely gratifying. The churches have been refreshed. Very decided interest has been created in the Community, and the hope is confidently cherished that much permanent good has been accomplished. The two churches mutually interested have been brought nearer to each other. Practical co-operation has made all understand that there is no essential difference between them in endeavouring to bring lost men to God; to build up in peace, in holiness, in comfort; and in striving to present every one perfect in Christ Jesus. A pleasant evidence of the strength and beauty of the feeling of union was displayed on the evening of Sabbath, July eighth, in the Methodist church. The two congregations met in concert, and after a very suitable sermon by Rev. J. McIntyre, a portion of the members of both churches observed the Communion. The Methodist members, in accordance with their custom knelt around the Communion rail, and were served with the bread and wine by the two pastors. The Presbyterians, in their usual way, sat in several pews allotted to them, and had the bread and wine served by Rev. Messrs. McIntyre and Robinson. May they all go in the strength of that spiritual food many days, and in due time appear before God in the heavenly Zion!

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 10th July. There was a fair attendance of ministers and elders. The clerk was appointed to moderate in a call at Dover on the 23rd ult. The congregation of Florence and Dawn were recommended to have separate sessions. Presbyterians in the vicinity of Windfall asked leave to build a church there. Their request was granted, and Messrs. Gray and McRobbie were appointed to visit them. The next regular meeting of the Presbytery was appointed to be held at Fletcher on 18th Sept. at seven o'clock p.m., and it was further appointed that on the first evening of the meeting a Conference of Sabbath School Work be held. Mr. Logie and Mr.

Stewart were appointed to make the arrangements needful for the conference. Deputations were appointed to visit the supplemented congregations and mission stations.—W. WALKER, *Pres. Clerk.*

PRESBYTERY OF MANITOBA.—The following resolution was unanimously passed in reference to the appointment of Rev. Dr. King, of Toronto, as Principal of Manitoba College and Professor of Theology. The Presbytery desire to record their very great satisfaction at the appointment by the General Assembly of the Rev. John M. King, D.D., to be Principal of and Professor of Theology in Manitoba College. In view of the growing importance of the educational interests of our Church in this Province, and especially in view of the necessity of ampler provision for the training of students for the ministry the Presbytery regard the action of the Assembly as eminently suited to advance the welfare of the Church in Manitoba and the North-West Territories. They recognize in Dr. King, one whose scholarship, experience and administrative capacity fit him, in a marked degree, for the position to which he has been appointed, while, at the same time, his familiarity with the Home Missions of the Church and the energy with which he has forwarded this department of the Church's work must be of the greatest service in this Province, alike in furthering our mission work and in fostering a missionary spirit in our students. The Presbytery sincerely hope that Dr. King may share their views as to the widely extended sphere of usefulness presented to him in the position of principal and professor of theology in our college, and that nothing may prevent him from accepting the appointment of the Assembly. The report of the deputation to Emerson and West Lynn being called for, it was stated that a subscription list had been circulated in West Lynn and adjoining stations, and also in Emerson, and that the committee hoped that by the next meeting of Presbytery the canvassing would be complete, and the committee prepared with a recommendation. A request for moderation in a call at Brandon was presented. It was agreed to grant the request, and the moderator of that session was instructed to proceed in the matter when ready. The committee appointed to strike the standing committees reported, and the committees as suggested were appointed. Applications were made through the Presbytery to the Church and Manse Building Committee as follows.—From Indian Head asking for \$1,000. From Green Ridge, asking for \$200 in addition to \$300 already granted. From Grenfeld, asking for such a sum as might be needed. From Humesville, asking for \$300. All of the applications were referred to the committee for consideration. The Rev. Professor Bryce presented the report of the Committee on Sabbath Observance. The report was a forcible presentation of the claims of the Sabbath to be observed as a day of rest and worship. Pointed reference was made to violations of the Sabbath law by railway companies and others, and more effective legislation was desired. The report was adopted. Some conversation took place as to the advisability of devoting a portion of the meeting of Presbytery to devotional exercises and the consideration of the State of Religion. Rev. Mr. McGair, convener of the proper committee was authorized to make all necessary arrangements for the next meeting. The Presbytery then adjourned to meet at Brandon on the third Tuesday of September at seven p. m.—THOMAS HART, *Pres. Clerk.*

PRESBYTERY OF GLENGARRY.—The quarterly meeting of this Presbytery was held at Lancaster on the 10th inst. There was a full attendance—only one clerical member absent. The Rev. John Fraser was appointed moderator for the ensuing year, and Mr. Burnet acted in this capacity *pro tem.*, owing to the absence of the former in Scotland. The Rev. Messrs. Scott, of Owen Sound, and McKenzie, of Richibucto, being present were asked to sit and deliberate. The same courtesy was extended to the Rev. A. Ross, M.A., of the Presbytery of Lindsay. The Presbytery now entered upon consideration of two calls addressed to the Rev. G. C. Patterson, M.A., one from Beaverton, the other from Parkhill. Messrs. A. Ross and G. A. G. Calder appeared as commissioners in support of the former while Dr. McNish represented the latter. After hearing the pleadings in the case, and Mr. Patterson having expressed his mind in the matter the Presbytery resolved to translate Mr. Patterson to Beaverton. The clerk read a letter from the Rev. John Fraser, asking for an extension of his leave

of absence. Leave was granted until the end of August. Dr. McNish and Messrs. Burnet and Mack were appointed a committee to draw up a suitable minute with reference to the death of Mr. Binnie. Dr. McNish was appointed moderator of the session of Knox Church, Cornwall, and was authorized to declare the pulpit vacant on the 15th inst. The Presbytery approved of an arrangement made by the session for supplying the pulpit aforesaid during the summer. The clerical commissioners to the General Assembly reported they had attended the same, none of the lay-commissioners were present at this meeting of Presbytery. The Session Records of St. John's Church, Cornwall, and St. Matthew's, Osnabruck, were produced for examination, and the moderator appointed parties to attend to this matter, and if they reported favourably the clerk was authorized to attest them. Dr. McNish reported that the expenses connected with litigation in re St. Columba Church, Lochiel, and for which the Presbytery was responsible, had been fully met. He also produced the solicitor's bill of costs receipted, which was ordered to be kept *in retentis*. The Presbytery having learned that the litigation in connection with the recovery of the church at Cote St. George resulted adversely to the plaintiffs, Mr. McGillivray moved, seconded by Dr. McNish, and agreed to that the Presbytery express their regret at the issue of the lawsuit in re the Church property at Cote St. George, convey their sympathy to the plaintiffs in the case; that the matter be brought under the notice of the Assembly's Committee on Defence of Church Property, and that in the meantime a committee be appointed to take such steps as may be best to assist the plaintiffs in meeting the heavy financial responsibility that has been entailed upon them—said committee to be Dr. McNish, Mr. Burnet, Mr. McGillivray, Dr. Lamont, Mr. Ault and Mr. Mack. Mr. Burnet was appointed moderator of the Session of Summerstown, and authorized to declare the pulpit vacant as soon as notice is received from the clerk of Lindsay Presbytery. The Committee appointed to prepare a minute with reference to Mr. Binnie reported and submitted a suitable minute which was read and approved of, ordered to be engrossed in the minutes, and a copy sent to Mrs. Binnie. The Report on Statistics was submitted by Mr. Burnet, and read—the same was received and adopted, and on motion duly made and seconded, Mr. Burnet was thanked for the exceedingly clear manner in which he brought before the Presbytery the several items embraced in the report. Mr. Burnet was asked to print the same for distribution. The Presbytery having learned that Mr. Lang is unfit for pastoral duty, Messrs. Burnet and McGillivray were appointed to communicate with him with a view to supplying his pulpit. After some discussion the Presbytery agreed to levy so much per family for the Presbytery and Synod Fund, and Mr. Cormack and the clerk were associated with the treasurer to launch the new scheme. Mr. Baillie was authorized to sign all minutes of his session requiring the signature of the Rev. Mr. McCrae. The trustees of the manse property at Alexandria were empowered to mortgage the same. Committees were appointed to visit supplemented congregations, and the moderator was appointed to prescribe exercises to the students labouring within the bounds. Next ordinary meeting on the 3rd Tuesday, of September.—HUGH LAMONT, *Pres. Clerk.*

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the following sums for schemes of the Church, viz: A Mission Friend, for Home Mission fund, \$15; Foreign Mission fund, \$, Kirkwall, for Home Mission, \$1 additional.

WE beg to draw the attention of our readers to the advertisement of the Industrial Exhibition which is to be held at Toronto in September next. The directors are using every effort to make the coming fair eclipse either of its predecessors. A number of special attractions being provided.

THE Munich Academy of Art has among its 468 students thirty-four Americans.
 August 19th has been fixed as the date for the opening of the International Electrical Exhibition.
 THE committee appointed by the Presbytery of Edinburgh regarding the refusal of Mr. Smellie Greyfriars, to accept a pulpit gown his congregation desired to present to him, after several meetings with the parties, reported that they had failed to bring about any agreement between them. Nearly all the elders have resigned.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.
LESSON XXXIII.

Aug 10. } ISRAEL FORSAKETH GOD. { Judges 11
 1893. } { 6-16.

GOLDEN TEXT—"And they forsook the Lord God of their fathers."—Judges 2: 12.

CENTRAL TRUTH.—Forsaking God brings distress and sorrow.

CONNECTION.—The lesson gives a general view of the state of Israel for more than three hundred years—the period of the "Judges" or special rulers God raised up from time to time. Particulars are given in the following lessons.

NOTES.—Baal: a god of the Canaanites. He represented the sun. He was worshipped by the Midianites (Num. 22: 41) in the wilderness. The children of Israel turned away from the true God to serve the idol of Baal. Eljah met four hundred and fifty of the prophets of Baal on Mount Carmel. They cried in vain at that time for Baal to help them. But God heard Eljah (1 Kings 18: 13-40). Ashtaroth: a goddess of the Canaanites or Sidonians. She represented the moon and stars. Even Solomon worshipped her idol (1 Kings 11: 5) and built altars for her (2 Kings 23: 13). Judges: a class of men raised for special emergencies. They were not rulers like kings, but at special times of trouble and war the people gathered about them and acknowledged their authority. They were the leaders in the history of Israel for about 350 to 450 years. There were fifteen in all, Othniel the first and Samueel the last. But they did not rule in succession. Sometimes one judge ruled in one part of the land and another in another part at the same time. One was a brave and heroic woman, Deborah. The four greatest were Samuel, Gideon, Jephthah, and Samson.

I. SERVING GOD.—Ver. 6.—To possess the Land: it would seem that though every family had been allotted a possession, some of the heathen had still to be driven out of possession. It is like driving sin out of the heart—a slow and difficult process.

Ver. 7.—All the days of Joshua: a godly man in authority has great influence. The elders that outlived Joshua: perhaps a period of twenty or thirty years. Seen all the great works of the Lord: as children in Egypt or as young men in the wilderness.

Ver. 8, 9.—Buried him ... in Timnath-heres: "Portion of the Sun," perhaps so named from Joshua commanding the sun to stand still (Joshua 10: 12-14). Supposed to be nine miles south of Nablus or Shechem. The oldest die at last; and they only die well who die in God. A. J. they only have an assurance of dying in God who live with God.

Ver. 10.—Arose another generation Godly parents are a great advantage; but there is no natural descent of godliness. Those who were born and brought up in Canaan, amid all the blessings of peace and plenty, forgot God. Does it not hint to us of the benefits of trials and hardships?

SERVING BAAL.—Ver. 11.—Served Baalim: plural of Baal; probably referring to various characters and offices supposed to be possessed by him. In serving Baal they indulged in impure sports, and revels, and dances (as among the heathen now), and it was attractive to poor, debased, sinful, human nature led by Satan.

Ver. 12.—Forsook the God of their fathers: their fathers had good reasons for serving God. They should not have forsaken Him unless they had better reasons for forsaking Him than their fathers had for serving Him. But sinners never reason; they merely follow their corrupt desires. Of the gods of the people: they imitated the heathen around them: fell into "the fashion of the day!"

Ver. 13.—Baal and Ashtaroth: (singular "Ashtaroth.") Baal means Lord or ruler. Ashtaroth seems to be from a Persian word; "the great god and goddess of the heathen in those countries; represented by the sun and moon; afterwards connected with the planets Jupiter and Venus. Their worship was most immoral and impure.

Ver. 14.—The anger of the Lord was hot: God had indignation against their sin. Destroyed them: let their heathen enemies gain victories over them. God withdrew from helping them. Spoilers: robbers, enemies who carried off and destroyed all their property.

Ver. 15.—As the Lord had said: God was "against them for evil," we are told. The Lord had given them many warnings—had told them of their misery if they forsook Him. So he tells us; and the punishment is sure to come, either in this life or the next—generally in both.

Ver. 16.—Nevertheless, an exception—hope left. They were not entirely cut off. Whenever the people repented, and cried to God for help, he did help them. And he will help us. Judges: not as with us, men who are appointed only to try cases, but warlike leaders and civil governors, who also judged causes and crimes. Othniel, Barak, Gideon, etc.

PRACTICAL TEACHINGS.

- 1 How important is a good example! The people served God as long as any of the godly elders, who had come in with Joshua, lived.
- 2 Each generation in its turn has the responsibility put upon it of moulding the principles and worship of the world (Ver. 10). Are we doing our duty?
- 3 The folly and sin of "doing what others do" is well shown here. Israel did like those around them. But did they "do well?" They forsook God, and incurred His wrath.
- 4 God is ever merciful to the penitent. He sent the enemy to punish the unfaithful, and He sent "Judges" to deliver the penitent.

OUR YOUNG FOLKS.

HOW JAMIE SMOKED.

"Mamma, I want to smoke."

Mrs. Burnham looked up from her work with surprise. Was it Jamie, her dear little six-year-old boy who had uttered these words?

"Why, Jamie, what do you mean?" she asked.

"I want to smoke a pipe, mamma, like papa and uncle Sam."

Mrs. Burnham's heart sank. Why should not the little boy think he could follow papa's example? That papa whom he loved so fondly! What should she tell him without destroying the love and respect which filled his little heart? She thought a few moments in silence, then suddenly a solution of the problem flashed into her mind.

"Very well, dear," she said, "you may go to the store and buy your pipe and tobacco."

"All right, mamma, where's the money?"

"Go to your bank and get it, my son. You must use your own money for this, not mine."

Jamie was saving his pennies for Christmas, so he hesitated a moment. But he concluded that he must have that smoke, so off he ran to get his money.

When his mother saw him put on his hat and actually start for the store, she was seized with a strong impulse to call him back. Was she doing right to let him go? Would not the lesson be too severe? But no, she would go on now, and trust that she was doing right, hard as it might be for them both.

Jamie soon came back, proudly holding his purchase in his plump little hand.

"Now, Jamie, hand it to me, while you get ready for your smoke."

The little fellow seated himself in papa's easy chair, in papa's most comfortable manner, while Mrs. Burnham filled the pipe and lighted it.

"Here, Jamie, here's your pipe. I hope you'll enjoy your smoke very much, dear."

Puff, puff, went Jamie, in a very manly way.

Mrs. Burnham's sewing was held in very unsteady hands and something made her eyesight very dim.

"Oh, mamma, I don't like it. It makes me sick."

The little brown face was growing very white.

"Never mind, dear. It always makes people sick at first. You must keep on a little while longer."

Jamie was a plucky little fellow, and he kept on bravely for a few minutes. The mother's heart ached for her boy as she saw him growing paler and paler, but "it is all for his good," she said to herself, and she quietly waited.

"O mamma, mamma, take it away; I can't smoke any more."

Mrs. Burnham sprang from her seat and caught the little boy in her arms just as he was falling to the floor. For almost an hour Jamie was very sick, and when she saw his sufferings, Mrs. Burnham's heart almost mis-

gave her. But she watched and tended him carefully, and when papa came home Jamie was his own bright little self again. When Mr. Burnham saw the pipe and tobacco on the table, he inquired for the owner.

"It belongs to a little boy in this house, papa," said Jamie, "but he doesn't want it any more. You may have it papa."

Jamie is twenty-seven years old now, but he has never been persuaded to touch tobacco in any form since that memorable day. And his wise and loving mother has never regretted the lesson which she taught him so early in life.

QUEER DOLLIES.

Beneath the shade
An oak tree made,
Upon a summer day,
Three little girls
Played party once—
A merry three were they.

Sweet blue-eyed Sue,
And brown-haired Prue,
And pretty winsome Bess.
But what they had
For dolls, I'm sure
You'd never guess.

Prue had a funny yellow squash,
And Sue a two-legged beet,
And Bess an ear of corn, my dear,
Which like herself was sweet.

ARCHIBALD STONE'S MISTAKE.

Archibald Stone is Archie's name,
And Daisy Stone, that's Daisy;
Mamma's and papa's are just the same,
And mine—why, I am Maisy.

Daisy and I are twins, you know,
Exactly eight years old;
We are just alike from top to toe,
And our hair is just like gold.

And Archie he is almost ten,
And figures on a slate,
But does not add up rightly when
He says we are not eight.

For I have learned a little song—
Its name is "Two Times Two;"
That's why I know that Archie's wrong,
For 'course the song is true.

Papa says not to worry more,
Nor vex my little pate;
But Daisy's four and I am four,
And that makes us just eight.

"LOVE ONE ANOTHER."

Dear little children, do you know who it is that says this to you? It is God; we find it in His Book. He says to you there, "Love one another." Do you know what it means? "No!" Well, then, I will tell you. It means that you must be very kind and gentle to each other, and that you must never be cross and teasing. Some boys and girls think when people are unkind to them or hurt them, that they must hurt those that hurt them, or be unkind, "to pay them off" for what they have done. Now that is very wrong. It is much better to be kind to those who are cross to us, because that will make them sorry, and so they will not like to serve us so again. God's Book tells us so, and people who have tried the plan found out that it is true.

I will tell you about a little girl named Mary Lundie, who tried it. It is quite a true story. Mary Lundie was playing one

day with her brother Corie, and he was cross, and hit her cheek; but instead of hitting him again, as some girls would do, she turned her other cheek to him, that he might strike that, too, and said, gently, "There, Corie!" But Corie was sad when he saw that Mary would not be cross, and he did not strike her again, but was sorry that he had hurt her.

So you see, the best way to cure people of being cross to us is to be kind to them. If Mary had been angry, and struck Corie's cheek for hitting hers, perhaps they would have gone on fighting until both were very much hurt, and that would have made them so angry that perhaps they would have got to hate each other, instead of which Corie loved Mary all the more for her gentleness. Now, let us see how Mary found out this plan. Her mamma asked her what made her think of doing so, instead of striking Corie. "Oh," she said, "I heard papa read it one day out of the Bible."

Mary was a little girl who loved Jesus Christ, and tried to obey Him. Jesus had put His good Spirit into her heart, and made her kind. She was born with a naughty heart, like all other children, but God had made it new, and filled it with love and gentleness, and so she tried to do what was right because she loved God. This made Mary very happy, and she grew up to be a good and useful woman, and when she died Jesus took her to live with Him in heaven.

CHILD LIFE IN INDIA.

The Hindu child is said to possess, even in infancy, in a remarkable degree, the virtue of patience. All day long the child of the poor coolie woman will cling to her hips, often tired, hungry and sleepy, but not crying or fretting.

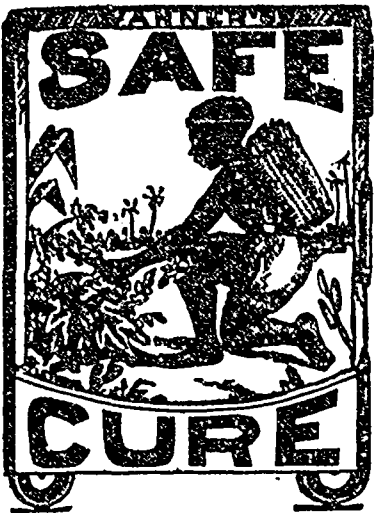
The Hindu baby will lie for hours on a hard cot in a dingy room, tormented with flies and mosquitoes, supremely contented apparently in the contemplation of its dusky little hands.

Grown older, the children are timid and respectful in manner, obedient to their parents, and well-behaved in public. They learn very readily, and are quick at memorizing. Truthfulness is not impressed on them at home, and they early learn deceit.

TOO GREEDY.

The following incident illustrates the folly of those who contract to do a job beyond their ability. A large fish-hawk swooped down into the waters at Bayview, N.J., imbedding his talons in a huge plaice. The bird arose with the fish, but its weight proved too great and dragged him down. Several times the hawk struggled to rise, but failed, and becoming exhausted fell into the water still clinging to its captive. Being unable to detach its talons it was drowned, and both fish and bird were washed ashore.

ACCUSTOM yourself to good thoughts and good actions in early life, and it will be easier to continue. Begin now to be good, young as you may be. The good boy will be likely to be the good man.



FOR THE KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical authorities of the day declare that no liver disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured here is where WARNER'S SAFE CURE has acquired its great reputation. It acts directly upon the kidneys and liver, and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distressing disorders of women, for Malaria, and physical troubles generally, this great remedy has no equal. Beware of impostors, imitations and concoctions said to be just as good. For Diabetics ask for WARNER'S SAFE DIABETES CURE. For sale by all doctors.

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CAUTION To any suffering with Catarrh or Gonorrhoea who are desirous of being cured can furnish a means of Permanent Cure. No charge for consultation by mail. Valuable Treatise Free. Send name and address to Dr. J. C. Ayer & Co., Lowell, Mass. Address Rev. J. C. Ayer, 119 Bay St., Toronto.

IT LEADS ALL.

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Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a SCROFULA, ing taint of Scrofula, you will dislodge it and expel it from your system. For constitutional or acquired Catarrh, CATARRH AYER'S SARSAPARILLA is the true remedy. It has cured numberless cases. It will stop the offensive catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

"Hutto, Tex., Sept. 23, 1882. ULCEROUS SORES with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Sore Eyes. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results. Yours truly, B. F. JOHNSON."

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The most common signs of Indigestion, or Indigestion, are an oppression of the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

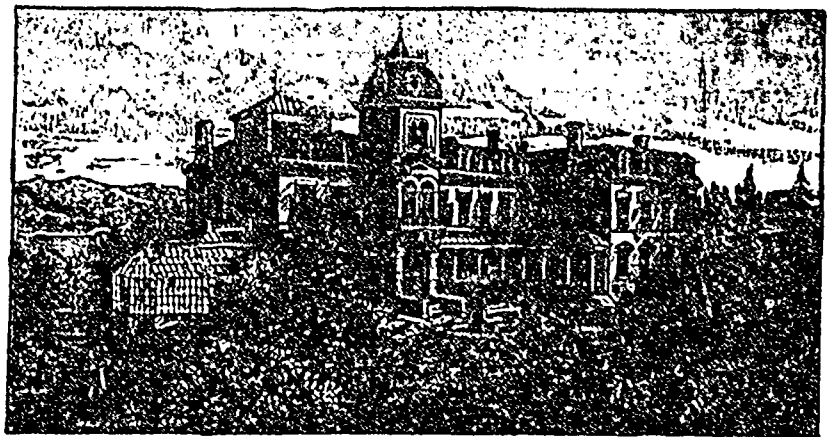
Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure. AYER'S PILLS are sugar-coated and purely vegetable—a pleasant, entire safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use.

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C. A. LIVINGSTONE, Plattsville, says: "I have much pleasure in recommending Dr. Thomas' Electric Oil, from having used it myself, and having sold it for some time. In my own case I will say it is the best preparation I have ever tried for Rheumatism."

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On Tuesday, 31st July, at St. James' Square Presbyterian Church, by the Rev. Dr. King, assisted by the Rev. John Smith, father of the groom, J. C. Smith to Bella, eldest daughter of Hon. Justice Taylor.

At the residence of the bride's father, on Wednesday, 1st August, by Rev. D. H. Fletcher, Rev. D. A. Thomson, of Hastings, to Janet, the eldest daughter of Jno. Macmillan, Esq., of Mountain, Hamilton.

MEETINGS OF PRESBYTERY.

WHITBY.—At Dunbarton, on the 14th of August, at eleven a.m.

LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.

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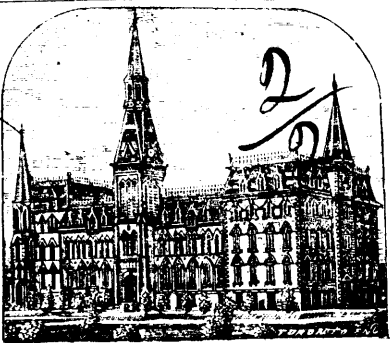
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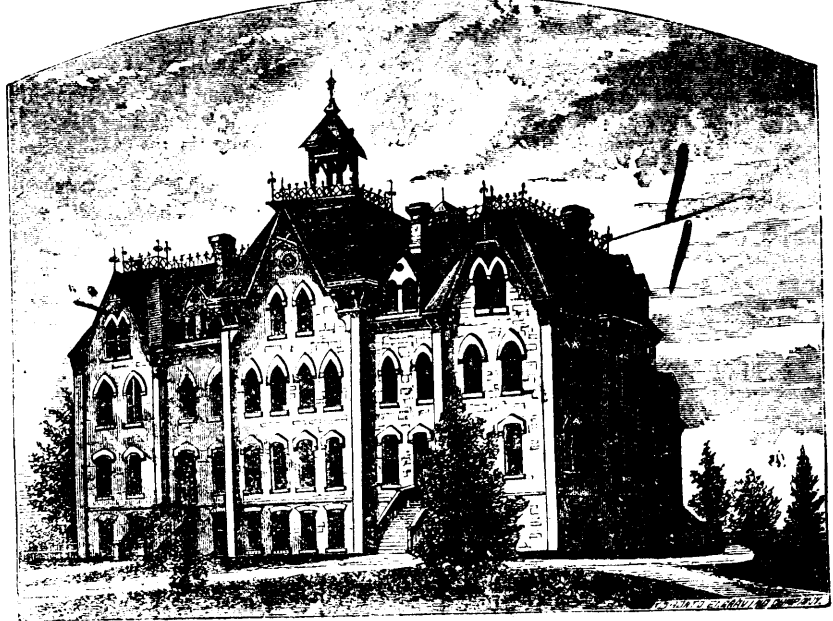
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PUBLIC NOTICE IS HEREBY GIVEN that the undersigned has been authorized by the trustees of the Brockton Presbyterian congregation to offer for sale by public auction at their Auction Rooms, No. 67 Yonge street, Toronto, on Saturday, the first day of September, 1883, at 12 o'clock noon, the following valuable property (which is no longer required for the use of the congregation), that is to say: All and singular that certain parcel or tract of land and premises situate, lying and being in the township and county of York, and Province of Ontario, being composed of lot number nine and part of lot number ten on the north side of Dundas street in the said village of Brockton, and owned on a plan of lots registered in the Registrar's office of the county of York as number 152, and which may be better known and described as follows, that is to say: Commencing where a stake has been planted on the north side of Dundas street at its intersection with the east side of St. Clare avenue, thence easterly along the north side of Dundas street, south eighty-five degrees thirty minutes west one hundred feet, thence north sixteen degrees west parallel to the east side of St. Clare avenue to the south side of a lane twenty feet wide, the south seventy-four degrees west to the east side of St. Clare avenue, thence south sixteen degrees east one hundred and ninety feet more or less to the place of beginning. Terms:—10 per cent. of the purchase money at the time of sale, balance in two weeks thereafter. Further particulars and conditions of sale may be had from the undersigned. Dated this 4th day of August, 1883. J. M. MCFARLANE & Co., Auctioneers, etc.

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