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Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is not the least startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioners are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon once adopted his cure to their extermination, and accordingly, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are still. No one else has ever attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and so be free of charge and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 304 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

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

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

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These steamers have saloons, music rooms, smoking room, state rooms, and bath rooms amidships, where but little motion is felt, are handsomely fitted up, and they carry neither cattle nor sheep. A rebate of ten per cent. is allowed clergymen and their wives.

Apply to ALEX. STUART, 50 Yonge Street, or to GEO. W. TORRANCE, Manager Toronto Agency, 45 Front Street East.

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Scientific and Useful.

FISH may be scaled much easier by first dipping them into boiling water for a minute.

To restore crushed velvet, hold it over the spout of the steam kettle and let it steam well; then comb up the nap.

KID shoes may be kept soft and free from cracks by rubbing them once a week with a little pure glycerine or castor oil.

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

The following recipe for making "cold cream," is said to be excellent: To one ounce of glycerine allow ten drops of carbolic acid; add one ounce of rose-water.

FLAVOURING FOR CUSTARDS.—A charming way to flavour custards is to beat fruit jelly with the whites of the eggs; red raspberry jelly and quince jelly are especially nice for this.

SCRAP BOX.—If you have no scrap box establish one for bits of velvet, silk and woolen scraps. The prettiest cushion I ever saw came from such a scrap box, the result of eight years' economy.

MURRAY AND LANMAN'S FLORIDA WATER.—The most delicate invalids, the greatest sufferers with sea-sickness, and those whose nervous systems are most sensitive prefer it before all others, and use it to the exclusion of all others, not for a time only, but always and continuously. The sense of smell never tires of its soft, refreshing, odor.

TO IRON SILK.—First press out all the creases by sprinkling it with water and rolling it up tightly in a towel, and letting it rest for an hour or two, then iron, taking care that the iron is not too hot (otherwise it will injure the color), which should first be tried on an old piece of the same silk.

PLEASANT SYRUP; nothing equals it as a worm medicine; the name is GRAVES Worm Extirminator.

IMPROVED LEMONADE.—Here is a recipe for a cool and pleasant drink for summer, which will be found quite a good variation from lemonade: Take the juice of six oranges and six lemons, adding sugar to suit the taste. Put to this a quantity of pounded ice and some sliced pine-apple, pouring over it two quarts of water.

Give Holloway's Corn Cure a trial. It removed ten corns from one patient without any pain.

One of the most convenient articles to be used in a sick room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove; make a bag about eight inches square of flannel, fill it with dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time. The bag can be used as well for warming the back.—Herald of Health.

W. W. McLennan, Lyn, N. S., writes: "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle, I am nearly well. The other three bottles I gave around to my neighbours, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

ORANGE PUDDING.—Peel and cut five oranges into slices and take out all the seeds; pour over them one quarter of a pound of sifted loaf sugar. Make a paste with a tablespoonful of corn-starch or arrowroot and a little cold milk; beat the yolks of two eggs well, and stir them with the corn-starch paste into a pint of boiling milk; simmer till it thickens; then pour over the fruit. Beat the white of two eggs to a stiff froth with a tablespoonful of sugar; spread over the top of the pudding, and harden for a few minutes in the oven.

To lessen mortality and stop the inroads of disease, use Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from Impure Blood, such as Pimples, Blotches, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia; I have tried many remedies, but this is the only one that has done me any good."

Vital Questions!!!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike, refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

CHAPTER I.

Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Buchu!"

Ask the same physicians

"what is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you, "Mandrake or Dandelion!"

Hence, when these remedies are combined with others equally valuable,

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid, or smallest child to use.

CHAPTER II.

"Patients Almost dead or nearly dying

For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy from From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of rheumatism, inflammatory and chronic, or suffering from scrofula Erysipelas!

"Salt rheum, blood poisoning, dyspepsia, indigestion, and, in fact, almost all diseases frail!"

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# THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, JULY 23rd, 1884.

No. 30.

## NOTES OF THE WEEK.

OUR good neighbour, the *Canadian Baptist*, in an editorial on the Pan-Presbyterian Council says. A very interesting part of the proceedings was the report from the colonial branches of the Church, Dr. Cochrane, of Brantford, being specially well received, both on account of his eloquence and the encouraging nature of his report. No one can read even the abbreviated reports which reach us on this side of the water without recognizing the facts that Presbyterianism contains a great host of skilled workmen in the cause of Christ, that its spirit is earnest, evangelical, and of God's Word conservative; that it is destined to be a safe and progressive factor in the completion of God's work upon earth. All Christians will rejoice in Presbyterian prosperity, and surely there are none who will not thank God for the learning, the devotion, and the Christian life of that great body.

GOOD men sometimes make mistakes. Dr. Wild made at least one when in his Ottawa Orange oration, he left it to be inferred that Mr. Fenton acted partially in his efforts to suppress lotteries. The learned Doctor thought he had delivered a telling blow at the county crown attorney. He has, however, got his answer. The projectors of the London Roman Catholic lottery took good care evidently to keep outside of the county of York. Mr. Fenton can be depended upon to do his duty every time, and to say the right thing too at the proper moment. It perhaps isn't what Dr. Wild bargained for but these words have the right ring about them. "I would have been only too glad to have prosecuted any religious body, Catholic or Protestant, which violated the essential principles of Christianity, and encouraged the abounding sin of covetousness by lottery appeals to the gambling instincts of their people."

THE dreadful explosion that took place in the Wellington coal mine, at Nanaimo, British Columbia, resulting in the death of twenty-three miners, is supposed to have been caused by a collection of gas which ignited. The actual cause of the disaster has not yet been officially ascertained, but a terrible suspicion has gained currency. It was the duty of the foreman to descend every morning previous to the miners going to work and to report on the state of the mine, registering his report in a book kept for the purpose. It is asserted that he entered the report that all was right on the fatal morning without inspecting the mine at all. The man has disappeared. If such should prove to be the case, what a sad example of dishonesty and work-scamping it reveals. If the dreadful loss of life is due to this falsehood and negligence, it is no wonder that the mining community of Nanaimo are indignant.

WHEN opportunities are afforded them, ladies desirous of obtaining the advantages of higher education, manifest their ability and make good their claims to their possession. It cannot be said that eminence in scholastic pursuits on the part of lady students is exceptional. Our Canadian institutions, Toronto and Queen's Universities, have had oftener than once to confer high academic honours on sweet girl-graduates. It is the same everywhere. Miss Mary Clara Dawes has just taken her degree at London University in Classics and Ancient and Modern History, with great distinction. Though Miss Dawes is the first female M.A. that London has made, there are already fifty Bachelors of Arts among the ladies to whom the University has thrown open its privileges; three ladies are Bachelors of Medicine; and eight have taken the degree of B.Sc. Hundreds of girls have matriculated at the University, and are now working for the degrees.

A CORRESPONDENT writes to the Philadelphia *Presbyterian*: One of the Rochester dailies within a few days contained the following item, which is only in keeping with many others that have been reported from different parts of our land within a brief period.

"Early yesterday morning patrolmen Dean and Mitchell raided a cave in the rear of Basin street and there found two young boys. They were surrounded with all the paraphernalia of border life, and had a place fitted up as if a furious assault from bloodthirsty Indians might be momentarily expected. The boys were conducted to police headquarters and locked up. A library, consisting of a dozen or more of dime-novels, showed the source of their insatiation for the wild life of the West." And yet there are parents and guardians who are astonished because so much is being said and written against the vicious books and periodicals which flood the country, and are permitted access to the homes of many of our good people.

THE man whose house in New York a party of detectives and officers watched for a number of days escaped their vigilance, such as it was, and came to Quebec, where he was about to sail for Europe. John C. Eno, the fraudulent ex-President of the Second National Bank, New York, thought it would be better to get away from the heated atmosphere of the city's financial circles, and that he might regain tone and elasticity while wandering among the show places of the European continent. He was captured by a Canadian detective and had to submit to the course usually pursued when a demand is made for the extradition of a person accused of crime. The case has been tried and in due course John C. Eno was set at liberty, and he may now set out on his foreign travels. He will probably learn something abroad, but it would be to his advantage to unlearn a few of the sharp and dishonest tricks with which he has been too familiar for some time past.

FOR a time it looked as if a strain in the relations of the two Houses of the British Parliament over the Franchise Bill would be averted. On both sides a conciliatory tone seemed likely to prevail. Since then a decided change has taken place. The Conservative leaders have resolved to yield nothing, and the Government, having done what they could to avert collision, are now equally resolved to make no farther concessions, but prepare to await the conflict. One of the most pronounced liberal London journals uses strong language; it says that if the compromise on the Franchise Bill is rejected the Liberals will not sheath the sword until they exterminate a power which is incompatible with the Government of modern England. A member of the Cabinet, less radical in expression, foreshadows the same issue. The question of adjusting the relations between the two Houses, he says, promises next to the distribution of seats to be one of the most difficult and momentous questions of the future.

PESTILENCE is not the awful scourge it was in the middle ages. Then its ravages were terrible. Towns and villages were depopulated. It lingered in a country year after year till its force was spent. The increase of intelligence, better conditions of living and the advance of sanitary science have done much to mitigate the severity of epidemics. Still there is no immunity as yet from some of the desolating scourges that make their periodic appearance, though much may be done to stop these at their source. The fatalistic neglect of the simplest laws of health and cleanliness among Asiatic tribes, the Meccan pilgrimages, and other causes generate cholera and send it on its deadly way. Toulon is at present a plague-stricken and comparatively deserted city. Late accounts indicate that the disease is abating there, though at Marseilles the death-rate continues high. If cholera has appeared at other points in France, it is carefully concealed. It has appeared at Alexandria and St. Petersburg. The great German authority, Dr. Koch, is still of opinion that it will sweep over Europe, but, that with necessary precautions it may be kept out of America. This may be reassuring, but nothing should be left to peradventure. All proper precautions, municipal, domestic and personal ought to be taken.

AMONG those who risk their lives for the public good the firemen must be reckoned. The dangers they

encounter are numerous and frequent. In general the members of our fire-brigades are brave and self-possessed. They have to be resolute in action, and an error of judgment is sure to call down severe criticism. Important services are rendered by them in the protection of life and property not unobtrusively at the risk of their own lives. Only a few weeks ago a fireman in Toronto met with a severe accident while hastening to help in extinguishing a burning building, and after lengthened suffering died from the effects of the injuries he had received. Last week a fire broke out in a stable in the east end of the city. The firemen were promptly on hand and had to all appearance succeeded in subduing the flames, when, unexpectedly, the roof fell in rendering the escape of those within impossible. Efforts were made at once to rescue the helpless men. It was supposed that they had all been freed from the death-grasp in which they were held. There was one, however, who did not answer to the roll-call. Search was made and his mangled and lifeless body was found in the ruins, and as it was borne out, strong and brave men wept. The dangers the firemen encounter and the losses they sustain in the public service entitle them to the honour and respect of the community.

ANOTHER thrilling chapter has been added to the tragic record of Arctic discovery. The missing Greeley expedition has been found. The work assigned it in connection with the explorers from other nations has been successfully accomplished, the results of which will no doubt soon be made public. It has achieved the distinction of getting into higher latitudes than have yet been reached by any of its predecessors, having penetrated beyond the eighty-third parallel. After their triumphs came the trials of the hardy explorers. Their retreat became dreadful. After reaching Cape Sabine there seemed no possibility of escape. Provisions were exhausted and the men were reduced to the most terrible straits. Exposure to piercing cold, and frost-bite was followed by starvation staring them in the face. One after another of the brave fellows perished in that awful clime. No wonder that when the vessels sent to their rescue were seen in the distance waning hope revived, and that the deliverers were hailed with frantic demonstrations. Only eight out of twenty-five engaged in the expedition had survived. The result of recent explorations may add a few facts respecting the geography of the arctic circle, but that any practical end will be served by these successive and hazardous explorations has yet to be demonstrated.

A DISTINGUISHED minister of the Congregational Church has recently passed away. The Rev. J. Baldwin Brown, widely known and respected as an able exponent of Christian truth, in the pulpit and the press, died suddenly. He had been laid aside from active work for about a year, but seemed to be recovering health and strength. He was preparing to start for Switzerland, when a stroke of apoplexy resulted in instant and painless death. The Rev. James Baldwin Brown was born in 1820 and was educated at the London University of which he was one of the first graduates. His father was a lawyer and it was intended that he should follow the same profession, but he preferred the ministry. At the age of twenty-three he became pastor of a church in Derby, and two years afterward he was called to Clayland's Chapel, Clapham Road, London, over which congregation, first there and afterward in the new church at Brixton, he laboured for thirty-eight years. His church honoured and almost idolized him. He was a staunch defender of the freedom of thought, a strong believer in the excellencies of his own denomination, and was looked up to as a leader by many of the young ministers of other communions as well as of his own. For many years he was closely intimate with the Rev. Thomas Binney. He took an active part with him in what is known as the "Rivalet" controversy, protesting against the attacks on the Rev. Thomas Lynch. In 1878 he was elected chairman of the Congregational Union of England and Wales. Among his best known works are "The Divine Life in Man," "First Principles of Ecclesiastical Truth," "The Higher Life," and "The Home in its relation to Man and to Society."

## OUR CONTRIBUTORS.

### THE BIBLE IN THE PUBLIC SCHOOLS.

BY REV. ROBERT WALLACE.

A matter of very great importance to the future of our country has for some time been discussed in various forms—Shall the Bible, or a book of selections from it, be read in the Public Schools by Government appointment? It is affirmed that the State would step beyond its proper province to require this, because the State has no right to enforce religious teaching or observances.

Now, this is more plausible than in accordance with actual facts. Are not all the laws enacted by the State obligatory? The very Constitution of our country is confessedly founded on the principle that Ontario is a Christian country, and that all our legislation should be in accordance with Christian revelation. Hence, laws for the protection of the Sabbath, marriage, etc.; are not these laws compulsory? Certainly, for persons are often fined for violating them. Is the State overstepping the bounds when she enacts and enforces such laws? Assuredly not. She is only thereby owning Christ as the King of kings, from whom all rulers and governments hold any authority and power they possess; for the kingdom is the Lord's, and He is the Governor among the nations.

#### WHAT WE ASK IS

that a class-book of selections from the Bible be prepared, with the concurrence and approval of representatives of the churches, including the Decalogue and portions of Scripture history, of its sublime poetry, and of its moral principles, as contained in Chronicles, Proverbs, and the Sermon on the Mount, as well as a summary of the Gospel and Acts of the Apostles, and that this be read by the teachers and scholars alike. At present only a few verses are read by the teacher as a general rule. There would be nothing improperly compulsory in this, for there must be a conscience clause so that parents who object may direct their children not to take this exercise. But surely the majority should rule in this as in all other national matters. The Roman Catholics hold the principle that religious instruction ought to be given, and we have granted them Separate Schools in which they may instruct in their own way. We may even hope that they would not object to their children reading such selections as would be agreed on for the Public Schools. All Protestants revere the Bible, and probably nine-tenths of those whose children attend Public Schools believe that its teachings are divine and beneficial. Shall that sacred Book on whose divine principles our constitution and laws are founded, and to which we look for the formation of the character, the moral and religious principles of the youth of our country, be kept out of the Public Schools? How any Christian patriot can disapprove of using such an important aid to the formation of the character of the youth of our country, I cannot comprehend. Many hold that

#### ONE OF THE CHIEF REASONS

why the Scottish people excel in religious knowledge and morality is because of the reading of the Scriptures in the Public Schools. This is just in accordance with the principle that knowledge is most durable and religious instruction most useful when imparted in early life. It is a law of our nature that we remember longest the knowledge we acquire by the greatest number of senses. Now a knowledge of the contents of the Bible is acquired in school by the aid of the eyes and the ears, for pupils repeat in an audible voice what they have read. Thus the events and characters described and the principles recorded seize upon all the faculties of the mind and the understanding, the memory, the imagination, the passions, and the moral powers are all addressed, and the truths set forth are impressed on the mind, and tend greatly to form the character. The native love of truth in the human mind early impresses ingenious youth with the evidences of the truth in the history of the Jews, above what we discover in the history of other nations, and therefore with the conviction that the Scriptures are a Divine record. There is a wonderful property in the memory which enables it in old age to recover the knowledge it had attained in early life, after it had been apparently forgotten for many years. How important then to fill the mind in youth with that species of knowledge, which, when recalled in the decline of life will support the soul under the

infirmities of age, and smooth the avenues of approaching death.

#### THE BIBLE IS THE ONLY BOOK

that can support the soul under the calamities of life and the infirmities of age, and give assured peace in the prospects of death. When Sir Walter Scott was dying he asked his son-in-law Lockhart to fetch him "the book." When asked "what book?" replied, "There is but one book," but one book of any value when approaching the borders of the spirit world.

It is also the best book for teaching mankind their rights and duties in the present life. On it are founded the jurisprudence and the codes of all enlightened and free nations. The industry and habits of order, and the moral principles which distinguished the most advanced nations have been derived from the Bible. It is objected that we would lower the sense of responsibility on the part of parents and the Christian Church by requiring the Bible to be read in Public Schools. No, we would then only help both parents and the Church—the teacher is more directly engaged in the formation of the character of the children than either the parents or the Church. And shall he merely be expected to impart to them secular knowledge, while the far more important department which relates to the formation of their moral character, and which decides whether they will be useful and worthy citizens and noble and happy as individuals, is to be altogether ignored? We hold that the parent, the Church, and the State are all interested in the formation of the moral character of our youth, and that they are all responsible and should all unite together in this matter; for all their efforts are needed, and when united are more likely to be successful. It has been objected that this demand is contrary to the law of love to our neighbour. But surely that law does not require that we should love a few objectors more than our own children—the children of the great body of the people who believe in the Bible? Surely we should not allow the children of the great majority to suffer to suit the ideas of a few agnostics?

#### THE LATE DR. DUFF, OF INDIA,

one of the greatest educationists of the age, held most strongly that it is the duty of the State to require the reading of the Bible in the Public Schools, on the ground that we are a Christian nation; and he laid it down as a maxim that "wherever Christianity is sacrificed on the altar of expediency, there must the supreme good of man lie bleeding at the base." Dr. Duff declares that the great secret of the wonderful hold which both Brahminism and Islamism have upon their votaries, is because their sacred books are daily read in all their Public Schools. The Hon. Wm. E. Gladstone says that the connection of any State system of education with religion "is an indissoluble union, the bonds of which are inseparable from the nature of education." This principle is recognized and acted on in all the State systems of education in Europe and the United States. We have receded from the position which this matter once held in Ontario when the Scripture extracts of the Irish National Board were read in the Public Schools. We only ask that our education department return to this system, and that provision be made the same as for anything else—that a book of selections from the Bible be read by the pupils in our Public Schools. To train the children of our land in secular knowledge without teaching them the sacred principles of Christian morality, is only making them capable of committing perjury and other crimes. Such conduct would be like pressing on all sail on a vessel not properly ballasted, which led to the sinking of the steamer *Asia* in Lake Huron in 1883, and which would lead to many a disaster in the moral world.

#### A RESTORED CHURCH.

MR. EDITOR.—Canada, with its ancient forests and its deep, blue sky, its mighty lakes and vast rivers, has no place of distinction in the records of historic lore. No ivy-covered ruins of a thousand centuries and dismal dungeons with their dark tales of oppression and cruelty. Its remote ages are wrapt in silence and mystery. Canada is a fair and happy land, where the laws of eternal truth and liberty have shed their benign influences.

Where industry is rewarded by an honourable and manly independence, and where every man may sit, if he so wills, under the shadow of his own umbrageous homestead, and reap the abundant harvest of his

toll and frugality. But our happy and beautiful land is not altogether without what is called the glory of war, nor its sons without their laurels, and we can point to places the memory of which shall live in history.

The church, too, has had its upheavals and its disorders, and there is one old building that is a monument of the struggle which disturbed the unity of the Presbyterian Church thirty-five years ago.

In the 17th con. of Indian Lands, there has stood in the midst of God's acre for the last fifty-five years, an edifice belonging to no special class of architectural form; unpicturesque, and with little to attract the eye of the passing traveller; but associated in the minds of many with solemn and tender thoughts; in others, with resentful and injured feeling. This old church has emerged from the unsightliness of its former aspect and is now clothed in the freshness of modern grace and ornament. Gothic windows filled in with stained glass have taken the place of the old square lights, and its walls are clothed anew. The interior is greatly altered; a projection for the pulpit having been made in the rear of the building, leaving a wider space for a suite of neat and commodious pews.

It is now a most comfortable place of worship, and the venerable associations of this ancient church give it a dignity possessed by few buildings of the kind in Canada; while a better glory now shines from it—being a trophy and an expression of that unity and peace which ought to distinguish all people who are followers of the Lord Jesus.

The busy village of Maxville is growing rapidly beside it—a place singular for its healthfulness. It can boast of no mineral springs, no seabeach nor lake. Why it is healthy we cannot tell. Perhaps the emanations from its soil are pure and life-giving, or it may be that the surrounding cedar forests, full of clear and limpid springs, possess the secret; we do not know, but persons out of health become well in that favoured place.

C. C. A. F.

#### PRESBYTERIAL VISITATION.

MR. EDITOR.—In reference to the letter of my friend, Mr. Roger, on the subject of visitation by Assembly deputations, allow me to say: Dr. James, the former convener of the Committee on the State of Religion, requested me to take charge of preparing and presenting the report at the Assembly. On the first opportunity possible I called for a meeting of the Committee on the State of Religion, by intimation in the usual manner. Dr. James, though not a member of the Assembly, put himself about to be present, the only other members of Committee present were Mr. Ferguson, Vankleek Hill, and myself. We gave all the consideration possible to the subject in the circumstances. We found in last year's report six recommendations which were adopted by the Assembly. The manner in which these recommendations were dealt with by congregations and Presbyteries did not encourage us, nor did it seem to us wise to offer any recommendation to the General Assembly on the subject referred to by Mr. Roger. The subject remitted to the committee by last year's Assembly, was a very large and very important one. We who met were not unacquainted with it; but, after giving it such consideration as we could, we thought best to adventure nothing upon it. In presenting the report, I stated this to the Assembly. This is all the explanation I can give why nothing more was done in reference to this point. I might say further, that I am in full sympathy with Mr. Roger, and with your editorial remarks on this subject; and I trust the matter will not be lost sight of. But, before any wise and acceptable scheme can be imposed authoritatively, it is absolutely necessary that the Assembly should devote more attention to this department of its work. Also that the committee should be appointed with a view to its holding one or more meetings during the year. Our Church does not do justice to this vital element of its mission; and I believe if the Assembly were aware of the good that has been done, and is being done, through this committee's work, much more generous treatment would be given it in the way of consideration and discussion of its reports. It does not seem the highest wisdom to treat the state of religion as a question of subordinate importance.

Let me add that a recommendation of a radical kind was adopted by the Assembly which will test the interest of the Church in this question. Objections have often been taken to the questions sent down to

congregations. Presbyteries this year will have an opportunity of showing how much better they can do the work, hitherto mainly done by the convener. We have no doubt reason to be thankful for even the small amount of attention given to this subject in our Church courts. Progress has been made in reference to the consideration given to it; but we are still far behind what duty demands, in regard to the place given in our Church courts, to dealing with the religious life of our people.

We neglect this on which all the work of the Church depends, on which our missions, and colleges, and the comfort and happiness of the pastorate depend. We treat it as if it were a subject of secondary importance. I believe, however, that this arises very largely, rather from the stupidity which characterizes our methods of procedure, than from any want of sympathy on the part of the Church with this important question.

Barrie, July, 1884

D. D. McLEOD.

**THE PAN-PRESBYTERIAN COUNCIL.**

At the meeting of the Council on the second day the Rev. Dr. Hayes presided. After devotional exercises and routine business it was agreed to take up the question of

**THE CONSENSUS**

Principal Cairns, Edinburgh, presented the report of the committee on the consensus. While desiring the embodiment of a symbol for the Alliance, it was recommended that it should not be adopted at present.

Principal Caven, Toronto, then moved: "That the Council, without committing itself to all the reasons by which the committee reaches its conclusions, adopts them, but considers it inexpedient at present to attempt a definition of their doctrines or a consensus of the Reformed Churches." He was in sympathy with the conclusions to which the report came, but he thought it had been shown it was not expedient to attempt a definition of their doctrines in a consensus. After discussion, Principal Caven's motion, with verbal alterations, was adopted.

Principal Calderwood submitted the following motion: "That the Council declares that it does not desire to have a consensus of the Reformed creeds either for the purpose of affording a test for the admission of Churches into this General Presbyterian Alliance, and for framing a creed for the Alliance, but the Council agrees to declare its conviction that a formal statement of a consensus of the Reformed creeds would render great service to the cause of Christian truth, and would tend to unite under still closer relations all the Reformed Churches organized under the Presbyterian order."

Drs. Schaff, Bomberger, and Storey discussed the question, when Professor Calderwood's motion was rejected by a large majority.

**THE AUTHORITY OF SCRIPTURE.**

The Rev. Professor Charteris, Edinburgh, read a paper on "The Authority of Holy Scripture in the Early Christian Church." The following are the principle points made: That the apostles claimed for themselves, both as speakers and hearers, a paramount authority in the early Church, and that no writings obtained a place in the sacred canon of New Testament (Scripture unless, and until their apostolic origin, was believed to be indisputable. In regard to the New Testament itself, we find, as a whole, that it claims to be a direct revelation from God. Its authors claimed for themselves the position of speaking the word of God. St. Paul says: "What things we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." It is one of the numerous errors fallen into by the learned authors of "Supernatural Religion" I, p2, when they state that there has scarcely been any system of religion in the world proclaimed otherwise than as a direct Divine communication. To this the only reply is a direct negative. There never was any system in the world which, so far as we can ascertain from its sacred books, claimed to be a direct revelation from God as our Bible does. The men who wrote the Vedic hymns, the noble creed of the Avesta, or the legends of Buddha, or some of the Chinese Scriptures do not say—"Hear ye the Word of the Lord." It seems the author of "Supernatural Religion" is quoting from Max Muller, and he is not the only author who has been misled by that gifted scholar's ambiguous words. Max Muller says: "According to the orthodox views of the Indian theologians, not a single line of the Vedas was the act of

human authors. The whole Veda is somehow or other the work of the Deity, and even those who received it were not supposed to be ordinary mortals, but beings raised above the level of common humanity, and less liable, therefore, to error in the reception of revealed truth." There are many such paragraphs in Max Muller's writings, and we may with good reason complain of their ambiguity. "According to the orthodox views of Indian theologians" are his words. He is too learned and too wise to say: "According to the views of the author of the Veda;" but he ought to have made it clear here and elsewhere that what he says of a claim for Divine revelation in the Vedic hymns is true only of the ages of subsequent theology, and is not true of the primeval authors themselves. The paper then states that the apostles had had a fullness of the Holy Spirit's influence, enabling them to write the New Testament. Apostolic Scripture is the basis and foundation of the Church. No Council ever settled its canon, no Imperial edict ever promulgated it; the stories of what befell at the Nicene Council are idle tales, and we believe them not, for the authority of New Testament Scripture was a living growth, silent, fruitful—fanned by the breath and strengthened by the dews of God's Spirit, and expanding in the warm light of God's love. *Sit perpetua.*

Dr. A. A. Hodge, Princeton, then read a paper on "The Authority of the Holy Scripture as Taught in the Confessions of the Reformed Churches." The following are its principal points: The ultimate authority in which all moral obligation binding the will of man originated is the will of God, however revealed. All other grounds and sources of moral obligation rest ultimately upon this Divine will, and the most direct, explicit, and certain expression of that will must overrule all other presumptive indications of duty whatever. The Scriptures of the Old and New Testaments are declared by the Reformed Confessions to be the very Word of God to men objectively presented in human language to determine "what man is to believe concerning God, and what duty God requires of man." In both respects above distinguished the authority of these sacred Scriptures is ultimate and absolute. This absolute authority must be conceded by all Theists to the actual Word of God, however uttered and ascertained. The identification of the Word of God with the canonical Scriptures, both matter and form, is an essential doctrine of the Reform Churches. All the contents of the Scriptures are not of the same dignity or value or interest to us. Some of the contents are incomparably subordinate and incidental to the rest. Nevertheless God's Word is one, and of Divine, and therefore of equal, authority in all its parts, great and small; and the authority alike in all its affirmations and in all its commands is due precisely to the fact common to every part of Scripture, that God is speaking, and to us. No matter how the assurance is generated, the ultimate authority of the Scriptures rests on this ground. It is also the doctrine of the Reformed Church that Scripture, being the only Word of God, is its own interpreter and judge of controversies, that no ecclesiastical tradition nor council, that no orthodox doctors nor critical scholars possessed of special insight or scholarship have any authority from the canon, or to interpret the sacred text so as to bind the faith of others. The Word of God is addressed to all men, and all are bound to appeal to it directly from all human authorities on all questions relating to religious faith or practice. The Reformed Confessions, as a class, with the fewest exceptions, begin their list of doctrines by affirming the infallibility and Divine authority of the Scriptures in their opening chapters. The Confessions quoted were still in force, unmodified and unrepealed, and the vast majority of the members and office-bearers in all their Churches remain from their hearts most cheerfully and entirely loyal to their historical standards. The harmony of the Reformed Confessions establishes the article of faith that the Scriptures of the Old and New Testaments are the Word of God. The same article is the common faith of this Alliance.

**DEPUTATION FROM THE WESLEYAN CONFERENCE.**

Rev. Dr. Johnston introduced as a deputation to the Council on a friendly visit the following gentlemen:—Rev. Charles Garrett, ex-President Wesleyan Conference; Dr. Cook, vice-President; Dr. McKay, President Methodist College, Belfast, and others.

The Rev. Dr. Crook read a congratulatory and friendly address to the Alliance from the Wesleyan

Conference then in session in Belfast. Drs. Garrett and McKay addressed the Council, when the President acknowledged the courtesy and reciprocated the Christian salutations of the deputies.

The Rev. Talbot W. Chambers, D.D., New York, then read a paper on "Biblical Criticism Its Proper Functions." The first function of criticism is to ascertain what is the Bible—that is, of what writings it is composed. We are not now to inquire whether the Scriptures are true or not, but whether there is satisfactory evidence that they were acknowledged as the Divine Word, by those who first received them. Here resort must be had to contemporary records of all kinds, the early versions, the writings of apologists, and others, the usages of the Christian communities, the attacks of heathen opposers, and even the objections of heretics. Here is a fair subject for criticism, that is for a minute and patient inquiry. No true believer is afraid of investigation. Our faith, we maintain, does not rest either on ignorance or on prejudice, but on truth. We cordially welcome every writing or inscription, every memorial of whatever kind exhumed from the primitive ages, and ask only that it shall be carefully examined and its evidence fairly weighed. Having ascertained the canon or of what writings the Bible is composed, criticism has the further function of settling the text of these writings—i.e. of coming as nearly as possible to the *ipsissima verba* of the sacred writings both in the Old Testament and the New. Textual criticism has already accomplished a great work for the Christian Church. It has accumulated a vast store of materials. It has exhumed and classified manuscripts and studied and collated all the ancient versions in whatever tongue. The paper referred to the misapplication of the term "higher criticism." Then it referred to the legitimate sphere of criticism and the spirit in which it should be pursued.

This paper was followed by another on the same subject by Professors Lucien Gautier, Ph.D., Lausanne, who claimed that for theological students a knowledge of Biblical criticism was absolutely necessary. In his view, however, it must hold an interior place, because the subjects with which it dealt were changed, and its place among the theological sciences was a secondary one.

**EVOLUTION.**

Rev. George Matheson, D.D., who is blind, gave an address on "The Religious Bearings of the Doctrine of Evolution." He traced the theory of Evolution to its earliest form in the controversies between the Creationists and the Traducianists, who sought to reduce all human lives to the unity of a single life, while the modern Evolutionist seeks to reduce all individual objects to the unity of a single form. We are in the presence of matter and force. Force may be defined as that which by motion has power to change the state of any body, and Mr. Herbert Spencer does not hesitate to affirm that we do not know what moves, but at the opening of the first chapter of Genesis the divine agency in the work of creation is described as the agency of a force—"the Spirit of God moved upon the face of the waters." According to the Evolutionist there is no break in material nature, but when Mr. Herbert Spencer speaks of 'an inscrutable force lying at the basis of all things, what does he mean? Why, every stage in the evolution of the world encloses an unfathomable mystery. The giving of an immortal life to man does not in the system of the Christian theist involve any addition to the sum of the universe, and not from a newly-created force, but from a principle of immortality already existing. "God breathed into man's nostrils the breath of life, and he became a living soul."

The Rev. Thomas Barty, Kirkcolum, Scotland, occupied the chair at the evening meeting.

Professor Blaikie gave as the opening address a survey of the Presbyterian Church, its training and work.

Dr. Junkin read a paper on "The Substantial Unity of the Reformed Churches," and the sympathy for each other which should pervade them. He stated that the Reformed churches, though scattered the world over, divided into many distinct organizations, with their 20,000 congregations, their 18,000 ministers, their nearly 3,000,000 members and their 25,000,000 adherents, are yet one in their scriptural doctrines, one in their apostolic order, one in their loyalty to infallible truth and absolute supremacy of the Bible. This substantial unity dates from the Reformation.

He was followed by Professor Morris, D.D., of Lane

Theological Seminary, with another paper on the same subject. Prominence was given to the interest, vigour, and universal adaptability of Presbyterianism and its success in foreign missions, and concluded in a fine and comprehensive spirit of charity.

Rev. James Stalker, Kirkcaldy, Scotland, delivered a comprehensive address on the lessons to be learned from other churches.

#### THIRD DAY.

Rev. R. H. Lundie, D.D., Liverpool, presided at the morning meeting. The first business disposed of was the appointment of the next place of meeting. The Presbytery of London having extended an invitation to the Council to hold its next meeting in the British metropolis, it was unanimously accepted, and it was agreed to hold the next meeting there in 1888.

A letter was read from the Ecumenical Methodist Conference. It was agreed to insert the letter in the proceedings of the Council.

#### THE CUMBERLAND PRESBYTERIANS.

Principal MacVicar submitted the report of the Reception Committee regarding the application to be received into the Council of the Presbyterian Church of Jamaica, the Reformed Church of Austria, the Synod of the Irish Secession Church, and the Cumberland Presbyterians of the United States of America. He said that with respect to the Cumberland Presbyterians, the Church was organized in 1810. It was a body of great Christian vitality, as would be seen from the fact that it had 1,422 ministers, 224 licentiates, 197 candidates for the ministry, communion roll of 115,749, a theological seminary, three universities, and several colleges and academies. The committee in charge of the work of considering the applications for admission into the Alliance was composed of seventeen persons, and at the meeting held on the previous day sixteen were in attendance. He ventured to say that the members of committee represented all the shades of opinion that might be supposed to exist in the Alliance, and the report he was about to read was unanimously adopted—"The committee beg to report as follows:—(1) Respecting the Cumberland Presbyterian Church in the States of America, the following deliverance was unanimously adopted:—Whereas, the Cumberland Presbyterian Church has adopted the Constitution of the Alliance; whereas it was one of the Churches which were invited to assist in the formation of the Alliance in 1875, whereas it has now, as on previous occasions, made application for admission, and has sent delegates to the present meeting; whereas, further, as declared by the first meeting of Council, the responsibility of deciding whether they ought to join the Alliance should rest on the Churches themselves, your committee recommends Council, without pronouncing any judgment on the Church's revision of the Westminster Confession and Shorter Catechism, to admit the Cumberland Presbyterian Church into the Alliance, and to invite the delegates now present to take their seats."

The other Churches named were received and their delegates took their seats.

Rev. Dr. J. H. Martin, Kentucky, moved that the portion of the report referring to the Cumberland Presbyterian Church be not adopted. After giving a history of the Cumberland Presbyterian Church, he stated that the principal argument for refusing their application was that they were not in harmony with the doctrines held by the Churches composing the Alliance.

Rev. Dr. Briggs, New York, argued that as they had adopted the Constitution of the Alliance in their General Assembly they were entitled to admission.

Rev. Dr. Petticrew, Faughanvale, Ireland, opposed their admission on the ground that they had eliminated from the Confession of Faith all that was distinctly Calvinistic.

Dr. Chambers, New York, stated the difficulties involved either in receiving or rejecting the application and concluded by suggesting that the Council should add a statement something to the effect "that without becoming responsible for the omissions made in the Confession of Faith," and that the Alliance admit the church in question. A provision to that effect would relieve them. He did not think that if their brethren of the Cumberland Presbyterian Church were admitted they would do them any great harm. On the contrary, he thought it possible that they would do their brethren of the Cumberland Church a great deal of good.

Principal Cairns, Edinburgh, in an eminently judicial address advocated the adoption of the report, and concluded as follows. "While he was under a very deep sense that that was a question of great gravity and responsibility, and while he did not wonder from all the circumstances of the case at their great anxiety that no evil might happen to the Church of God from any step, such as has been proposed, still he would take the side of charity and accept the report with a very deep sense of sympathy with their dear brethren of the Southern Church, and he had the warmest sympathy with that branch of the Church in America as well as with the Northern Church. He had known the students of that Church to be highly respected and cultured, and, if he thought he should weaken the position, or impair a branch of their noble Church in America, he would be the last man to stand on that platform and take any such side.

Rev. Dr. D. W. F. Junkin, Charleston, S. C., spoke in opposition to the reception of the Cumberland Presbyterian Church, arguing that their organization was a standing protest against the doctrines of Presbyterianism, and that their admission was fraught with danger to the Alliance.

Professor Calderwood discussed the question clearly and calmly, favouring the admission of the Cumberland Presbyterians. He thought it was part of the duty of the Alliance to secure an acknowledgment of the Divine sovereignty in grace when a church made application for admission, and that wherever that was lacking they should reject the application; but when a church formally and by commission declared its acceptance of the consensus of the Reformed creeds, they ought to pause before they questioned the sincerity of that church, or regarded its members as having severed themselves from the Calvinistic faith.

Rev. Dr. Monod, Lyons, also spoke in favour of their reception.

Ex-Provost Campbell, while anxious to receive the Cumberland Presbyterians, was not prepared to pay so dearly for their reception at the elimination of their distinctive doctrines. He moved that the question be postponed till next meeting of the Alliance.

Principal MacVicar replied, that this was the third time this church had sought admission, and if not received now the time for receiving them would pass away.

Rev. Dr. John Hall, New York, made a fervent appeal for the reception of the Cumberland Presbyterians. While he was not at all insensible to the delicacy and, in some degree, difficulty appertaining to the case, he should not be in favour of deferring. He should not be in favour even of modifying the language, care-considered, of the report. He should be in favour of the charity that hopeth and believeth all things: the charity that speaks and is mighty through faith: he should be in favour of taking these brethren into their Association, which was only a loose and general bond of union. Admit these brethren, and instead of their dragging down the Alliance the Alliance should lift them up, and make them more and more powerful in the United States and in the land.

Professor Charteris, Edinburgh, urged their reception, and Rev. Dr. Herbert Storey, Roseneath, followed, commending the Cumberland Presbyterians for the course they had pursued, which elicited some dissent. He said of them: "They were bound by the general consensus of the Reformed Churches, and from what he knew of the change that had been made by their Cumberland brethren he saw nothing to prevent the Council from welcoming them in the freest and most cordial manner to become members of the Alliance. This question had been before the Alliance for nine years, and it would be a gross injustice and insulting to these brethren for the third time to postpone the settlement of the question so dear to them.

Rev. Professor Chancellor, in a pointed and logical speech, opposed the application. Dr. W. G. Blakie followed, stating that refusal to receive the Cumberland Presbyterians would be overturning the constitution of the Alliance.

Rev. Dr. J. S. Moore, Texas, did not wish to incur the responsibility of rejecting the application but he could not receive them on several of the grounds urged in favour of their admission. He supported Dr. Chambers' amendment, in favour of which Dr. Watts also spoke. The last to speak in the debate was Dr. E. D. Morris, who pled for their admission.

A vote was then taken on the motions of Mr. Campbell and Dr. Martin, which were lost.

The roll was called on the original motion and Dr. Chambers' amendment, with the result that 112 voted for the amendment and 74 for the original motion; majority, 38.

The Chairman then declared the amendment carried, and said he had pleasure in inviting the delegates of the Cumberland Presbyterian Church to take their seats.

Dr. Thomas Smith and Dr. Martin dissented.

#### FOREIGN MISSIONS.

Dr. Murray Mitchell submitted a brief report on British Foreign Missions. The report gave a survey of Presbyterian missions all over the world.

Dr. Irving laid on the table the report regarding American Foreign Missions.

Dr. Taylor, (Newark) and Dr. Brown, (Paisley) having read papers on the relation of Mission Churches to the Home Churches and each other, the Council adjourned.

The Council again sat at seven o'clock in the evening. Mr. James Croil, Montreal, presided, and after praise and reading of a portion of Scripture, prayer was offered up by Dr. Burns, Halifax.

Dr. David Irving, New York, read an interesting paper on "The Relation of Mission Churches to the Home Churches and to Each Other."

Rev. Dr. W. Fleming Stevenson delivered an eloquent address on "Missionary Consecration of the whole Church."

Interesting addresses pointing out the spread of the Gospel among the heathen, were delivered by the following missionaries:—Rev. Dr. Chamberlain, Madrid, J. G. Paton, New Hebrides, S. Swanson, Amoy, Dr. Henry Faulds, Japan, Dr. R. Laws, South Africa, Dr. Martin, Antioch, and E. Bassin, Roumania.

At the close Dr. Hall moved a resolution to the effect that the Council rejoice in the strong desire of the Presbyterian churches generally to secure as much as possible the unity of co-operation in Foreign Mission work, and hoping that this desire for union might assume more practical form, and the Council refer to the Business Committee to prepare a report founded on the resolution.

The resolution was seconded by Rev. Mr. Pagan, and was unanimously passed.

The Council then adjourned.

#### RELIGION AT HOME.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honour God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause a cause which he disgraced and hindered in his sphere every time he stood at his work bench. When he ended his prayer, a hearty "Amen" came from a servant who puts his mistress out of temper a hundred times a day by his carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbaths, was always late at his employers store week days. He whispered "Amen!" too and meant it as far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found an unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting, and weak at his trade, is not a credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

THE United Presbyterian missions in Egypt report much success among the Mohammedans. The report to the General Assembly says—"Every year many of the children in the schools are Mohammedans. In 1882 over five hundred Muslims were in our schools. In 1883 there have been five hundred and thirty six pupils from the children of Islam. During the existence of the missions forty-nine persons of Muslim birth have been baptized. Of the forty nine there have been thirty-two ex-slaves, who had been brought from the Soudan; the remaining seventeen were native Egyptians."

**PASTOR AND PEOPLE.**

**"ABIDE IN ME."**

"Abide in me, the living vine,  
That life perennial may be thine.  
Except by faith you're joined to me,  
Your 'withered' life must fruitless be."

"Abide in me, and I in you,"  
What condescension here we view!  
Then if His words our hearts retain,  
Not one request shall be in vain.

"Abide in Me," thy life, thy light,  
The source, the vine, still keep in sight  
'Tis life and health, and joy and peace  
That this sweet bond should never cease.

"Dear as my Father loveth me,  
Thus dearly I have loved thee;  
His love has been my constant theme,  
Let yours to me be still supreme."

"Abide in Me," thy Lord, thy all,  
My strength is thine, what'er befall;  
My Father then much fruit will see—  
The life is mine—the crown's for thee."

"Abide in Me," responds the soul,  
"Thy life, Thy truth, this heart control;  
Guard thou my every thought with care,  
Shall be my earnest, daily prayer."

His wondrous grace and mercy tell,  
Who deigns in humble hearts to dwell!  
The King whom heav'nly hosts adore,  
Will up with us the life is o'er.

"Abide in Me," stretch forth thy hand,  
Let faith be strong at his command;  
That trembling hand he'll grasp and hold  
Till we His glorious face behold.

"Abide in Me, and I in you,"  
Have peace abounding, ever new,  
Meet for the Master's use in life,  
Enthroned with him when ends the strife.

Orangeville, Ontario, June 1884. J. W. SHAW.

**THE CHRISTIAN SABBATH—A CIVIL INSTITUTION.**

The following is from an excellent sermon recently published, by Rev. C. B. Pitblado, of Winnipeg.—  
"The truth may be stated thus, the institution of the Sabbath is a law of life rest being a necessity of man's nature. It is a law of love—the duty to secure rest for others being a moral obligation. It is a law of Christian culture worship being the type and foretaste of perfect rest for man.

The Sabbath is, no doubt, in its first and highest sense a religious ordinance. It was instituted at the introduction of human life on earth by a positive command of God. The authoritative sanction for its observance is to be found in the Bible, whose precepts for the regulation of man's conduct are always in harmony with the laws of nature—on the side of what is kind, humane, and charitable—and are illuminated with the light of Christian love. The institution of the Sabbath recognizes the fact that man is a worshipper. He is emphatically a religious being, and the highest end that the Sabbath serves is religious rather than secular, and without doubt the religious teacher has a great deal more to do in securing Sabbath observance than the civil magistrate. It is to moral suasion rather than to legislation that we are to look for the efficient instrumentality to make men good citizens and true Christians. In matters of morals and religion moral suasion sows the seed of truth in the soil of men's hearts, and legislation can do little more than fence off the public highways to protect the fields of individual rights from invasion. The civil law ought to go no further than to be a restraint upon wrong doing and a protection to well-doing. And so all Sabbath civil law should be protective rather than coercive in its character. It should protect those who desire to rest from disturbers of the peace. It should protect worshippers against revellers and persecutors. In fact it is this protective idea that underlies all the legislation which secures for us civil and religious liberty. We do not expect to force men to be loyal when we execute laws against treason, but we do expect, by punishing the traitor, to be able in some measure to restrain or prevent rebellion, and it is sheer nonsense for a man to declare that his liberties are interfered with when he is forbidden by law from shooting the sovereign. Booth shouted "tyranny" when he shot Lincoln. Cuiteau cried out "persecution" when he was condemned for assassin-

ation. Think of giving Booth a place among heroes, and Cuiteau a place among martyrs—all in the name of liberty! The very thought is sinfully absurd. We do not expect to make men honest by punishing theft, but we do expect, in some measure, to protect the property of citizens against robbery. And it is sheer nonsense for a man who is prevented by law from taking the money out of his neighbour's till to say that this restraint is an unjust or tyrannical interference with his personal freedom. We do not expect to make men religious by any civil legislation. Presbyterians always and emphatically repudiate such an idea. The persecuting principle neither colours their creed nor stains their history. But we do expect to be protected in the enjoyment of our religious rights by the laws of a free country. If every man has a natural and moral right to rest on Sabbath then no man ought to have the legal power to compel him to work. And it is unreasonable for either mammon worshippers or pleasure-seekers to complain of tyranny or persecution because they are restrained by law from forcing men, either through intimidation or bribery, to sell their birth-right. If every man has a moral right to worship on the Sabbath, then no one should have the legal power to molest him on that day in the exercise of his devotions; and it is unreasonable for men who are restrained by law from drowning the voice of Sabbath worship, either by the noise of riot, revel, business, public sports, or religious exhibitions, to complain that their liberty is invaded. Worshippers in a free, Christian country have a right to be protected against all unnecessary interference with their public devotions.

**THE UNREASONABLENESS OF THE PEW.**

Many a good man in the pulpit is saddened and discouraged by the fault-finding of the pew. This carping of the hearer sometimes extends to almost everything connected with the pastor. His sermons are usually first attacked. They are didactic and uninteresting in matter and cold in delivery. This petulance of speech never takes into consideration the drain made upon the mental resources, by the preparation each week of two discourses, the numerous drafts each week upon his time and sympathies by the multiplicity of matters that require his attention not only among his own flock, but in his relation to the Church at large and to the world. Comparatively few hearers seem to comprehend that the rush and pressure of the present age affect the minister in his sphere of labour quite as much as the occupant of any pew in the scenes of his daily life. It requires time for reading, study, research, meditation away from worldly care and bustle to formulate even one sermon a week, that will meet the demands of this exacting age. But to find a few hours for this preparation-work for a sermon any week is often a problem whose solution puzzles the ingenuity of many a pastor. How much more difficult the question when two sermons must be in readiness for every Sabbath, and several addresses must be delivered during the week. The impossibility of accomplishing such a task has been felt by men of great ability in an age when the exactions of the pew were comparatively gentle, and the quietude of the study was comparatively lengthy and uninterrupted. Bishop Andrews, no weakling in intellect and no idler in the vineyard, was accustomed to say, when speaking of these trials of the ministry: "When I preach twice on Sunday, I have to prate once." Brethren of the pew, be considerate. Your pastor's godly life is his best sermon.—*Pulpit Treasury.*

**POSITIVE PREACHING.**

The ambassador should understand the nature of the message with which he is intrusted. Without this knowledge he cannot fairly represent the government whose deputy he is, nor intelligently discharge his duties. His knowledge of the subject which he has to present, and it may be defend, should be full, accurate, in accordance with his own views, have not only the assent of his judgment but the consent of his heart. He should be himself an embodiment of his subject. In this way only will he speak with clearness, precision, force and convincing power. The apostles were men of this stamp. They believed and therefore they spoke. Peter's sermon on the day of Pentecost was a splendid specimen of the expression of a heartfelt truth. There is no evidence in that sermon of a clouded understanding, nor of a sceptical

faith, nor of half-formed conviction, nor of a qualified statement. Every utterance is clear, bold, decided, charged with fire, sent forth from a burning heart, to make an impress—irresistible, pungent, overwhelming—on hearts that needed these home truths, these positive, all conquering verities of God and of His Christ. Why should preachers in our day address immortal souls in any phraseology except that which conveys a fact that has embedded itself in the inmost recesses of the speaker's heart? Hesitancy in belief begets hesitancy in speech and cannot form the stalwart men that God's own truth is adapted to produce and which Christianity demands. Let the preacher keep his doubts and his speculations, if he has any, to himself, and preach the truth that has possession of his own soul, to his people. The arrow shot from a relaxed bow is forceless and has no piercing power.—*Pulpit Treasury.*

**"KEEP UP, CHRISTIANS."**

As I was riding along in the south of France one day I saw a pair of fine birds overhead. The driver called out in the French tongue: "Eagles!" Yes; and there was a man below with a gun, who was wistful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's playground, where he plays with the callow lightnings. Up above the smoke and clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher element, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

**PURE WATER FROM THE FOUNTAIN.**

Last September, when a few tired toilers left the city for the pathless woods of the north, and encamped far from the haunts of men in the aisles of God's first temples, we drank from a stream which came musically down from the hills, and which was as clear as crystal and cold as if it had just been born in a glacier. We knew it was perfectly pure and uncontaminated. We drank fearlessly, and with the perfection of faith in that water. If we could only have a stream as pure as that at home, what a blessing it would be! There would be no malaria, no typhoid, no organic poison of any kind in the goblet. No one trusts the water of the great lake, brought to the city from the depths two miles beyond the harbour, it is drunk of necessity, but the suspicion that it is contaminated cannot be cleared away by its sparkle in the glass. As for the wells in the suburban villages, they are even more suspicious, and a victim here and there, of typhoid, is traced to their influence. The less the stream has to do with man, the more it wins our confidence. The more man has to do with it, the worse it is—worst of all when he pours it into his foaming vats, or sends it through the serpentine coils of his alembics. It is just so with the water of the River of Life. It is freshest, purest, most invigorating, when dipped from the stream which flows from the eternal hills. All these new attempts to sweeten it, to perfume and spice it, to take the chill off it, and adapt it to depraved digestions, to put a dash of spirits in it, to ferment it in vats, or distill it, are in the direction of bad spiritual health, if not of death. It is a very homely and primitive and "uncultured" act, this of dipping water from the original stream of salvation, and drinking it as it flows; but those who do so have clear eyes, a firm step, and a strong hand. Give us the water as it flows, untouched by man. *Interior.*

FIFTEEN millions of Chinese women, says Rev. Mr. Henry, are now ready to receive instruction. There are now started in Canton and vicinity twenty-five schools for girls. These are taught by pupils from the boarding-schools established by our missionaries. These training-schools are the power for the future of China. Nine-tenths of those educated have become Christians. Every graduate from there can repeat the entire New Testament, Genesis, Exodus, Proverbs, Psalms, and Isaiah; and more than this, they can each give quite a thorough exposition of what they repeat. The Chinese women make earnest and sincere Christians. Much has been done for them in the way of medical treatment.



## THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JULY 23, 1884.

AFTER settling some business matters the P. n. Presbyterian Council sat down to a regular course of essay reading. The managing committee had invited so many distinguished men to prepare papers on important subjects that there was little time to do anything but read them. Whether the Council can live long under any circumstances is a question sometimes asked, but longevity is an impossibility without discussion. It is admitted on all hands that the body has no very definite or practical object in meeting except to arm each other up by discussing great themes. If the discussion simply consists in reading papers, however good the papers and great their authors the days of the Council are numbered. Clergymen and Professors are not so fond of listening to each other read that they will long go round the world for that purpose alone. A man takes far more interest in a paper when he knows that as soon as it is read he may dip to his oratorical oar. Half the papers would suit much better than the whole.

THE celebration of Spurgeon's fiftieth birthday has set a large number of critics at work to find out the secret of the great preacher's marvellous power. The task is not an easy one. Indeed it is impossible to name the qualities that make Spurgeon what he is. He has a vast amount of consecrated zeal, but so have hundreds of other men. He has great common sense and first class organizing power, but many others have these qualities in as great a degree. Hundreds of comparatively unknown men have more learning. He preaches the Gospel, but so do thousands of other preachers. One critic asserts that his great and long continued success arises mainly from the fact that he preaches in ordinary English and not in the stiff, stilted, technical language so frequently heard in the pulpit in all countries. Undoubtedly there is some force in this view. Take up any one of his thousands of sermons and read any paragraph, and you find a nervous, lucid, direct style of address. One feels that sermon was spoken by a living man to other men in whom he had an undying interest. It is the very antithesis of the essay style. A preacher reading one of those sermons cannot help asking himself, "Is it possible to preach a sermon in that style and write it?" He don't believe that it is. Spurgeon himself could not do it. One element at least of his long continued power is his ability to treat spiritual truths just as John Bright or Gladstone or any other great orator handles secular truth.

IT is constantly charged against one of the great political parties that it calls itself "Reform" but has no reform platform. It is no part of our duty to say how much truth—if any—there is in this charge. We do desire, however, to call the attention of both parties to a number of urgent questions that lie on the borderland between politics and morality that any statesman of either party might render good service to the country by taking up. We briefly touched upon some of these in our last issue, and consider them of such importance that we refer to them again. They have nothing to do with the N. P. or the Boundary Award, but some of them are of much more importance than either.

FOR example, we need a better law at present for the prevention of Sabbath desecration. Undoubtedly a large majority of the people of this Dominion desire to have one day in seven as a day of rest. Any respectable public man who took this matter in hand would not only discharge a duty—he would win the respect of three-fourths of the best people in the Dominion. Of course there are difficulties to be over-

come, but any great question is beset with difficulties. There is a field here for any good man who wishes to serve his country well.

A LARGE majority of the people of Ontario would like to see some new regulations made in regard to the use of the Bible as a class-book in our public schools. This subject is ripe for legislation. The large religious bodies are substantially agreed. Why should not some prominent statesman of Ontario bring down a good practical measure on this subject?

WE think we know one reason why our best public men do not take as much interest in such questions as we think they might do. Electors who also profess to be Christians never give a man credit for a measure that does not savour of party. Supposing a public man of one party brought in a good Sabbath law, men calling themselves Christians would work up feeling against him at the next election on account of that very law, if they could make a little miserable political capital by so doing. This is a most humiliating fact, but it is a fact all the same. Too many of our people are politicians first, and temperance men, sabbatarians and Christians afterwards. There is precious little encouragement for men to legislate on moral questions if the good laws they pass are to be used in defeating them at the polls.

### CHURCH MUSIC.

ONE thing in the Presbyterian Church in Canada that affords great room for improvement is sacred music. A hopeful sign of advance in this divine art is the attention that is being devoted to the subject. People are becoming more alive to its importance, and various efforts are being made to bring about a much needed reform. Music has its attractions for all classes of people, hence the readiness in some country districts to welcome the visits of the peripatetic musical adventurer who opens his singing classes in the rural school houses, and affords, if nothing better, an agreeable pastime for the young people during the long winter evenings. The singing school of earlier days is rapidly becoming a reminiscence of the past. Its usefulness is gone. It would be well if it were replaced by some more efficient means of stimulating and directing the musical education of the young.

Our comprehensive system of education very properly makes provision to a limited extent for teaching music in the public schools. This important branch of culture might with advantage be considerably extended. Besides being helpful in awakening a love for music, and laying a good foundation for subsequent advances, it would afford a welcome and agreeable respite for the monotonous grind to which the pupils of these days are subjected.

There is a noticeable improvement in the general appreciation of high-class music by the community. An oratorio, for instance, is not now listened to with ill-concealed weariness, or, as was not infrequently the case, under the pleasing fiction of listening to the music the people seemed to entertain the opinion that its chief purpose was to provide an artistic background for a rattling fire of silly chatter. That has well nigh disappeared, and most auditors seem to catch the spirit of the inspiring strains.

The importance of music in the highest sphere to which it can be applied—the service of God—is demonstrated by the prominent place it has assumed in all great religious movements. Its influence was powerfully and immediately felt during the early days of the Reformation. Luther's fondness for music is proverbial. The Wesleys gave it special prominence in the great revival that issued in the founding of Methodism. In our own time, we have seen the grand effects produced by the consecrated musical talent of Ira D. Sankey.

Many are of opinion that Presbyterians have not given the service of praise the attention they should. It may be that they are not behind some of their neighbours in this respect, but such consolation—if consolation it be—is at best but negative. It would be wrong to say that it has been indifferent on the question of sacred music, but it is undeniable that in too many instances there is a lamentable indifference to what ought to be one of the brightest and most impressive parts of sacred worship. The cultivation of music generally has tended to the development of a more artistic taste, but as yet it has almost failed to

benefit the service of sacred song. One effect, temporary it is to be hoped, is that in large city congregations, where music has in many ways been improved, the congregation do not join in the singing. They prefer to listen admiringly to the finely trained voices of the choir, and the organ accompaniment. They seem to be afraid to swell the volume of praise lest they mar a fine performance. This has an injurious effect. Spiritually-minded worshippers feel as if this was a perversion of public worship. To them it appears to be the substitution of an artistic performance for the heart-felt and solemn out-pouring of the soul in sacred song as an act of sacred worship. The expectation seems reasonable that such a state of things is transition. The more general diffusion of musical culture will make it for the body of worshippers "a pleasant thing to sing praises to our God."

As an evidence that the importance of the subject is felt in connection with the services of the Presbyterian Church, it may be instanced that the Hymnal Committee have just issued a Psalter with music selected and arranged under most careful and competent supervision. The Synod of Hamilton and London at its last meeting devoted some time to the consideration of the subject, and in accordance with a recommendation made by them the Hymnal Committee at the General Assembly, on receiving a guarantee, promised to issue an edition with the tonic-sol-fa notation. As the action of the Synod referred to made a move in the right direction, the following extract from the minutes of proceedings may be here transcribed:

Mr F. B. Stewart, from the committee appointed at last Synod, gave in the report on Congregational Psalmody. The report was received and the recommendations of the report considered *seriatim* and the following adopted:

"That the committee be re-appointed with instructions to carry out as far as practicable the following suggestions made in reply to their circular. 1. The appointment of one or more teachers of singing to visit such congregations as may apply for them, and organize classes under the direction of the committee, and accompanied by addresses on Psalmody. 2. Encouraging congregations to use the tonic-sol-fa method of teaching as an excellent and simple means of securing proficiency in musical knowledge. 3. Encouraging leaders of Psalmody to qualify themselves for the efficient discharge of their important duties. 4. That ministers within the bounds of the Synod be recommended to bring the subject of praise frequently before their congregations, and that they use their influence to secure the adoption in every congregation of the Scottish Psalter, the book of Psalm Tunes, about to be published by the Assembly's Committee. 5. That a petition be sent to the Minister of Education, calling his attention to the importance of having singing taught in all our public schools.

### THE CENTRAL INDIA MISSION.

RECENT communications from Central India do not show that any better understanding between our missionaries and the state officials has been reached. No new facts have come to light. It seems that the hostility of the local native authorities is becoming more bitter and relentless. The operations of the missionaries are hampered and interfered with at every turn. Crowds listening to their instructions in the open air have been dispersed in a rough and violent manner, the missionaries themselves being insulted and rudely treated. Even those coming for instruction to the house of the missionary have been driven away. Remonstrance hitherto has been in vain. Access has been sought to the Maharajah Holkar. It was supposed that an interview with the native ruler would have led to some kind of an understanding by which the missionaries could have continued their work without molestation and the people of Indore been granted the exercise of religious liberty. To applications for such interviews an obdurate silence is maintained.

The Canadian Missionaries in Central India have faithfully continued their work as opportunity offered. They have been contending for a valuable principle. They have been fighting not only their own battle but that of the missionary cause there. They have laboured to secure to the people of the Native States freedom of conscience and religious toleration. Very properly they have declined to act on the timid counsel to give up the contest and go elsewhere. Following such advice too often enables a bad cause to triumph, and it takes years to recover lost ground. If Holkar succeeds in shutting the Gospel out of Indore, other native rulers will be ready to follow his example, and the cause of Christian truth in the native states of India would be greatly hindered. The missionaries

do right to remain. They will find out that the post of danger is the post of honour.

The annual report of the mission, recently received, shows that notwithstanding the difficulties with which it has to contend, most encouraging and satisfactory progress has been made. At Mhow, during the absence of Rev. J. Fraser Campbell, now visiting Canada, Rev. Joseph Builder has been in charge. He has set himself to the acquisition of the language. He has also been actively engaged in other directions. He has opportunities of teaching, as numbers apply to him for instruction in English. With the aid of an interpreter he frequently addresses meetings, and embraces opportunities as they offer, for advancing the great work to which he has devoted his services. There are four schools at Mhow, with an attendance of about eighty. The total Christian community numbers fifty-seven, of these twenty-seven are communicants. The increase during the year was thirteen.

The condition of affairs at Indore is equally encouraging. There they have ten scholars, with an attendance of about 170 pupils. There are thirty-two in full membership, and the Christian community numbers sixty-one. There has been a clear gain during the year of eighteen. Both here and at Mhow, considerable contributions were made for the support of the Gospel. Connected with both centres in addition to the staff sent out by the Canadian Church there are a number of teachers, catechists, Bible readers, Bible women, and colporteurs. Considering the difficulties the missionaries here have to encounter, it is evident a good work has been done. What has been already accomplished, suggests a hopeful future. The missionaries in Central India have at present a special claim to the interest, the sympathy, and the prayers of the Church in Canada.

## BOOKS AND MAGAZINES.

**HEALTH AND EXERCISE.** By George H. Taylor, M. D. (New York: John B. Alden.) This treatise shows the benefits to be derived from exercise and illustrates the various ways in which it should be taken. It also explains the massage process and gives a condensed summary of the general principles of hygiene.

**JOHN WYCLIFFE.** The Morning Star of the Reformation. By David J. Deane (London: S. W. Partridge & Co.) Mr. Deane tells in clear, forcible, yet simple language the story of Wycliffe's life in such a manner that its lessons are self-evidencing. The little work, neatly got up, ought to have a place in every Sabbath-school library.

**THE STORY OF NAAMAN.** By A. B. Mackay. (London: Hodder & Stoughton; Toronto: S. R. Briggs.) In the Story of Naaman, the pastor of Crescent Street Church, Montreal, has found a congenial theme. Its lessons he sets forth with characteristic energy and fervour. No reader can fail to derive benefit from its perusal.

**THE MOTHER AND HER CHILDREN.** (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) This is a beautiful little book, written in narrative form. A daughter's life is related by an aged mother. It is intended for the guidance, instruction, and encouragement of young mothers. Its spirit is excellent and will no doubt be useful and highly prized.

**SHAFTESBURY; HIS LIFE AND WORK.** By G. Holden Pike. (London: S. W. Partridge & Co.) This is a brief and well-written sketch of one whose patent of nobility is independent of the place he occupies in the British peerage. He has been a consistent Christian and an earnest philanthropist and therefore entitled to a respect which no mere worldly rank could bestow. The many movements for the elevation of the masses in which he has been engaged are briefly outlined, and the guiding principles of his active and beneficent life set forth.

**THE SALVATION ARMY.** By the Rev. Andrew Wilson. (Toronto: James Bain & Son.) In this little pamphlet Mr. Wilson discusses temperately and fairly the government, principles, and practices of the Salvation Army. By copious citations from their authoritative publications he shows that their government is as much of a spiritual despotism as is the Society of Jesus; that its principles are defective and in some respects unscriptural and that its practices are at variance with the spirit of reverence and devotion. The treatment of the subject is clear and to the point.

**THE MACEDONIAN CRY.** By Rev. John Lathorn. (Toronto: William Briggs.) The literature of Christian missions has of late received many additions. This is an evidence of the growing importance of the subject. Mr. Lathorn's work ought to receive a cordial welcome. In ten chapters it recounts the actual state of the heathen world, civilized and uncivilized, sets forth the duty of Christians in relation to the great work of preaching the Gospel to every creature, and pleads fervently for more consecrated effort in advancing the cause of missions—the glory of the nineteenth century. The book is written with a glowing eloquence.

**BRAMHOISM.** By Ram Chandra Bose, M.A., Lucknow, India. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The interest generally awakened by the efforts of the late Babu Keshub Chunder Sen to extend the Bramah-somaj in India will lead many to read this important work on the subject. Its author is a native Christian Missionary who thoroughly understands what he writes about. He has come to the conclusion that the movement in which Chunder Sen took so prominent a part is antagonistic to Christianity, and he gives good reasons for his belief.

**APOSTOLIC LIFE.** As revealed in the Acts of the Apostles. By Joseph Parker, D.D. Vol. 1. (New York: Funk & Wagnalls; Toronto: William Briggs.) The Acts of the Apostles is intrinsically a book of living interest. It records the planting of the Christian Church. It is the most authentic of all Church history. Expository lectures on such a book, especially by a man like Dr. Joseph Parker, could not fail to be attractive. The teaching is Scriptural, instructive, and elevating. The end of the first volume only brings us down to the twelfth chapter of the Acts, the last lecture being on the final appearance of Peter. Six chapters, however, are added on the Dispensation of the Spirit and treat of important doctrinal themes.

**THE SEVEN GREAT MONARCHIES.** Three volumes. By George Rawlinson, M.A. (New York: John B. Alden.)—The Camden Professor of ancient history in Oxford University has by his patient research been enabled to throw much light on the history of Eastern lands. These three volumes republished in cheapest form are monuments of learning and painstaking study. Though published cheaply, they are neatly got up, printed in clear type, on good paper and substantially bound. They are also profusely illustrated. The student of the sacred Scriptures will find them eminently helpful. Mr. Rawlinson's volumes treat of the history, geography, and antiquities of Chaldaea, Assyria, Babylon, Media, Persia, Parthia, and the Sessanian or New Persian Empire.

**MEYER'S COMMENTARY ON THE NEW TESTAMENT.** (New York: Funk & Wagnalls; Toronto: William Briggs.) The value of Meyer's exegetical labours has long since been fully recognized, and is well known by all thorough students of Scripture. The latest received volumes of this, possibly the best English edition that has yet appeared, contain the Epistle to the Romans and First and Second Corinthians. They form part of the Bible Student's Library series. The text and translation have undergone careful revision. The Epistle to the Romans has been edited by Rev. Timothy Dwight, Professor of Sacred Literature in Yale College, who has done his work with conscientious fidelity. The volume containing the Epistle to the Corinthians has been entrusted to the editorial oversight of the Rev. Talbot W. Chambers, D.D., whose ripe and varied scholarship eminently qualify him for the task, and whose reverence for sound doctrine enables him to supply correctives when needed to the opinions of the great German exegete. These clearly printed volumes will make a valuable and handsome addition to the libraries of ministers, students, and all whose opportunities render such valuable helps to the study of the Scriptures available.

**CANADA UNDER THE ADMINISTRATION OF LORD LORNE.** By J. E. Collins. (Toronto: The Rose-Belford Publishing Co.) This is a contribution to contemporary history by a writer who has earned a place in Canadian authorship. In the expression of his opinions he is free, frank, and fearless. Whether his readers agree with or dissent from these opinions, he cannot mistake what they are. Outspokenness in these days is certainly a virtue. There is great vivacity in Mr. Collins' style of writing. He narrates the leading incidents occurring during Lord Lorne's official stay in Canada in a picturesque and graphic

manner. To give the principal occurrences of a specified period, their due perspective, proper tone and shading is a difficult task for the historian to accomplish. It cannot be asserted that Mr. Collins has altogether succeeded in his endeavour to give just proportion to events that are but of yesterday. The plaudits and the censure still linger and it is not easy to give a calmly judicial estimate of matters on which there have been such keen differences of opinion. Mr. Collins' latest work will be read with great interest by a wide circle of Canadians. In addition to the historical narrative the book contains several of the late Governor-General's poetical productions and a number of his speeches.

**PRESBYTERY OF MAITLAND.**—This Presbytery met on the 8th July in Knox Church, Kincardine. There was a good attendance of members. The Rev. D. B. McRae was appointed moderator. Commissioners to the General Assembly reported their diligence on the business of that court. A vote of thanks was tendered to them. Messrs. Eakin and McNaughton, protractors, were asked to sit and deliberate with the Presbytery. Messrs. Anderson and Stewart were appointed to audit the Treasurer's Book. Mrs. Harvie, of Toronto, Secretary of the Woman's Foreign Missionary Society, being present, on motion of Mr. Leask, seconded by Mr. McQuarrie, she was asked to address the Presbytery. Mrs. Harvie in an admirable address stated the object, aim and results of the Woman's Foreign Missionary Society, and asked the Presbytery to authorize the formation of the existing auxiliaries into a Presbyterian Society. It was moved by Mr. D. Cameron, seconded by Mr. Sutherland, that the Presbytery express a hearty vote of thanks to Mrs. Harvie for her excellent address and authorize her to meet with the members of the different congregational auxiliaries, and form a Presbyterian Woman's Foreign Missionary Society. Unanimously agreed to. Notice of motion given by D. Cameron at last meeting regarding the mode of electing commissioners to the General Assembly was taken up. On motion it was agreed to reconsider the present mode of election. After some discussion it was moved by Mr. Murray, seconded by Mr. Leask, that this subject be deferred till next regular meeting in order that members may have more time to consider it. Mr. Leask read the report of the committee appointed to consider the complaints or charges of Christy McDonald and Rev. A. McKenzie. On motion of Mr. D. Cameron the report was received and adopted, from which the Rev. A. F. McQueen protested and appealed to the Synod. The Treasurer's report was given in and received. The relation of Trowbridge congregation to Molesworth was considered. On motion of Mr. Ross it was agreed that Mr. Bickell be instructed to call congregational meetings at Trowbridge and Molesworth to consider the question of union and report at next meeting. A Conference on the "Missions of the Church" was held. Messrs. Brown, Harrison and McRae delivered addresses on this subject. The state of St. Andrew's Church, Kincardine, was considered. Messrs. McPherson and Grant were heard regarding the present position of the congregation. After lengthened consideration, on motion of Mr. Cameron it was agreed to hold an adjourned meeting of Presbytery in St. Andrew's Church, Kincardine, on Monday, the 21st inst., at 1:30 in the afternoon, and that the Rev. J. McFarlane be appointed to preach in St. Andrew's Church on the second and third Sabbaths of July, and cite the congregation to appear at said meeting of the Presbytery. An extract minute from the Records of the Synod of Hamilton and London regarding a congregational Book was read. On motion the Secretary of Knox Church congregation, Lucknow, was instructed to give the Book to the Clerk of Presbytery on or before the next meeting of Presbytery. The Standing Committees of the Presbytery for the year were appointed as follows: Finance—Messrs. McQuarrie, Convener; Leask and Harley, ministers, with their Presbytery elders. Temperance—Messrs. Murray, Convener; Sutherland, Davidson and McFarlane, ministers, with their Presbytery elders. Home Mission—Messrs. D. Cameron, Convener; McNabb, McKenzie and McQueen, ministers, with their Presbytery elders. State of Religion—Messrs. Anderson, Convener; Brown, Jones and C. Cameron, ministers, with their Presbytery elders. Sabbath Schools—Messrs. Bickell, Convener; Muir, McRae and McNaughton, ministers, with their Presbytery elders.—R. LEASK, Pres. Clerk.

## CHOICE LITERATURE.

## THE LAST OF THE LUSCOMBS

BY HELEN PEARSON BARNARD.

xv.—Continued

Afterward, when he lit the beacon light, she waited for him in the tower passage. Mrs. Luscomb did not seat herself until all his evening tasks were done, and he had taken a book.

Winn would not talk much, the hurt still smarted, he tried to keep up a dignified silence, tried to feel himself aggrieved, but somehow his stern resolve grew less stern while she was near.

"Winnfred," said she at length, tenderly, but with a certain dignity that she could command, "this has gone on long enough. You drop hints and look very much injured—would it not be better to talk freely with me?"

Winn's face flushed, he fumbled his book nervously, but did not reply.

"What means this change in you, Winnfred? Do not add to my trouble by keeping back anything," continued the old lady. "You are all the comfort I have in this trying time."

Who could withstand this? Not tender-hearted Winn, certainly. They were soon talking freely. He went over that disagreeable scene on the beach, growing quite warm as he proceeded.

"Of course I cannot stay here if he is going to treat me so!" he exclaimed.

Winn had risen and was looking down on Mrs. Luscomb as he rested one hand on the mantel. She thought how tall he was growing. In her heart she did not blame him for resenting her husband's assault. After a moment's hesitation she frankly told him so.

"But you must remember that Aaron would never have touched you if he had been in his right mind—my poor husband!" she broke down, as she always did when dwelling on this ever-present sorrow. "You will bring nothing but misery upon us! I cannot hide your failings from the Government much longer, and even you, Winnfred, talk of deserting us! If I beat with him, feeble as I am, cannot you? It is your duty to stay by me," she suddenly added. "Duty?"

Winnfred seemed to question this point.

"Yes," reiterated Mrs. Luscomb, firmly. "I believe it. You were not sent here wholly for your own interests. God has linked everyone's life with the lives of others. It was not wholly that you might have a home that He sent you to Moor's Island, it was also to minister to two aged people who need you."

Winnfred looked very grave. It was a new thought to him.

"I would not keep you from any opening that seemed for your interests, child," she said, earnestly, "but as long as this appears to be the best place for you, and as long as you can be improving yourself, it is your duty to help us as if we were your parents."

A sudden smile broke over the boy's face, illuminating it like the sun shining through clouds.

"You will not be burdened with as long, Winn; I feel that a change will come to some of us."

She was a remarkable woman—this wife of the ignorant Lighthouse-keeper; she always had great influence over Winnfred, but to-night there was something magnetic about her earnestness. The boy accepted what she said as prophecy, and felt as if there was something solemn in his relations with the Luscombs. A new idea took possession of him. He could do nothing for himself without also affecting others. After that, he often fancied himself living a twofold life—one for Winnfred Campbell, the other for those he met. He had learned a little about personal responsibility.

Winnfred earnestly pledged himself to stay with her as long as she needed him.

They had a long and pleasant talk after that. Mrs. Luscomb said she had not given up the plan of his attending school regularly, but the manner of getting there perplexed her, after what had occurred. She did not say that she dare not trust Aaron to carry him across in the boat, but Winn knew that was the stumbling block.

"And he would never agree to your keeping our only boat all day."

It troubled her so much that Winn kept back his own regrets, saying with assumed cheerfulness.

"There'll be some way out of the difficulty, I know!"

"Do you think so?" she asked eagerly as if his words were wisdom, and Winn felt quite mature as he strengthened her hope by planning how he would get a boat for himself.

"Perhaps I can catch lobsters enough to earn one before the next term, or perhaps the man that rowed us over yesterday would carry me across the bay if I paid him in chores or fish or something."

Mrs. Luscomb suggested the sale of a cow, the proceeds to buy a boat, which Winn promptly vetoed. He knew they could not afford it.

It was sadly agreed that Winn could not go to school until he had some conveyance of his own. As they separated for the night, Mrs. Luscomb said with some hesitation.

"If Mr. Luscomb insists on carrying you over to-morrow how will you refuse? He is not himself at times, you know."

Again Winn turned comforter, it was so pleasant to see how he could lift the cloud from her sad face. With a nod he assured her he would manage that nicely.

When Winn was alone in his little room his face lengthened. He sat upon the edge of his white cot pondering on the state of his affairs. He would not confess it even in the privacy of his apartment, he was greatly afraid that he would have a stormy interview with Aaron the next morning. Aaron would guess the reason why he was not to take the boy to school, and there was no knowing what he would do. Winn shuddered as he recalled that violent

hand and those blazing eyes. And they were all alone with him—a frail woman and he!

It was no wonder that the boy lay awake long into the night, in actual physical dread of the morrow. He often forgot himself in his pity for the suffering wife; once he fell asleep to dream that Aaron was half-frenzied with drink and assaulting her, while he could not lift a hand to rescue her.

Winnfred awoke trembling. To assure himself that it was a dream he left his bed and stole across the entry to listen at the door of the Luscombs' sleeping-room. It was still, except Aaron's heavy, unhealthy breathing. Winn went back to rehearse that scene on the beach, and to dream of violence.

So the long night wore away. In all his troubled life Winn had never spent such another, excepting the one after his mother's death.

When he arose and pushed aside the little muslin curtain of his window and looked out he saw that nature's face had lost her smiles, and was dark and lowering. Somehow it seemed a type of the change in him. He felt that he could never again be a careless, laughing boy; manhood's stormy encounters were before him. The ocean was heaving and restless, the quiet bay shared its tumult, the sky was hidden by a dense fog, which also obscured the shore of the town.

"Isn't it wonderful, this storm coming?" said Mrs. Luscomb, when Aaron had gone to milk. "There'll be no chance for you to go to school to-day, and Aaron will need to keep the Light trimmed. It's an ill wind that blows nobody any good, dear child; I believe we are cared for."

There was a faint smile on her pallid face. Winn thought she looked as if she, too, kept uneasy night-vigils.

It was not long after this before Winn thought of her quotation about the "ill wind," when Captain Marsh made them an unexpected call. The Water Queen had been forced into the bay, after labouring all day against a "head wind;" they had only made five miles in twenty hours. Winn was overjoyed to see him.

"Well, I'd never know you," said the Captain. "I guess you fell into good hands when I put you ashore, eh, lad?"

Winn assented, with a grateful glance at Mrs. Luscomb. Aaron suddenly left the room.

The Captain then stated that he had been far down on the coast, and had not run by there, or he should have called before. "I've thought of you, lad," he said, heartily, "but we sea chaps can't always be neighbourly. I'm on my way from the Almshouse with bricks; I thought if you still wished to go to Boston, I'd see what I could do for you. Perhaps you'd rather stop here and help the old folks?"

Yes, Winn could say so decidedly. If the Captain had appeared yesterday on the beach he might have given a different answer, but the boy saw the path of duty now.

"Did you say anything about me at the Almshouse?"

The old Captain's eyes gleamed.

"They asked me no questions, so I told them no lies. If you're doing well, I'm not the man to send them after you. You friend Joe's sworn off drink and gone up country to see his folks. They've got another man in his place, but they kinder hold on to the idea that he'll come back yet. Nobody can do for them like Joe."

Winn said he should like to see Joe. Somehow it seemed as if years had passed since Joe had bade him good-by in the dim hold of the ship. The child who had sailed off so trustfully on an unknown ocean was very different from the big boy who looked into an uncertain future with forboding eyes.

Captain Marsh stayed a long time, Winn conducted him all over the Lighthouse. He asked many questions, and seemed pleased to learn that he was studying.

Before he left he called Mrs. Luscomb aside.

"I should like to have given the boy a nest-egg to start life with—he's too ambitious—but I've had poor luck this season; I've had to charge lower on my freights than ever before. But I've picked up a small dory, just the size for him to handle; he's welcome to that. Maybe I can send him something better by-and-by."

"A dory?" said Mrs. Luscomb, wiping her glasses.

"Why that is the very thing that will aid him most. He needs one to take him across to Moorstown."

Captain Marsh's face glowed with pleasure.

"I'll send it over in about an hour. You can tell the lad then."

Nothing could have been more opportune or better pleased the motherly woman. It seemed to whisper to her that the child of her adoption was cared for by a kind Providence—possibly his education was a part of the Divine plan for the future.

## xvi.—THE OLD FERRYMAN

Very early next morning Winnfred was at work in the tower. He had risen before light, wishing to get his work done, so that he might try the little craft that was his. He had hidden it in a rock cavern that was his especial retreat, after washing every speck from her white side. She was called The Lucy. Winn did not think it a pretty name, and proposed to change it some day.

"What would you name my boat?" asked Winn of Mr. Luscomb, who had been kind to him for the last few hours, —no doubt he was sorry for the past.

"Wai, I don't know," Mr. Luscomb reflected as he polished the lamp, "how d' Mary Jane do? I allus admired a double name; or—" as Winnfred did not seem struck with it,—"it might be a putty idee to call it arter some scunner in the ocean, if you want to be fancy. There's the Alligator—The Alligator—that would be suthin' new; or—The Water Merm.—yer fond of poetry, ye know; or—The Little Rhinoceros?"

Winn did not like any of these; privately, he called them horrid. He appealed to Mrs. Luscomb at breakfast, she almost laughed aloud at her husband's queer names.

"I'm glad to see ye laugh, even if it's at me," said Aaron, seating himself at the table. "I haunt seen ye smile for a month. You used to allus be a laughin'. 't was yer dimples that got ye me, mother!"

Alas, he did not think it was "me" who had banished the smiles and the dimples, and made her a grave. sad woman; but Mrs. Luscomb did not reproach him. "I was enjoying the brief sunshine of his kindness—she would not mar it by petulant reminders."

"It is always best to be slow in choosing names, Winn," she said. "If I were you, I'd wait; just the right one will come to you, before you are to have it painted, you can then get a list of Aaron's fancy titles!"

She made this hit her husband by an arch glance that Winn thought was lovely; then all three joined in Aaron's laugh. It was a merry breakfast in the kitchen of the stone house. The sunlight that glistened the ocean, until Winn could scarcely bear the glory of its jewelled rays, shone also into their windows and glorified everything. The boy thought he had never been so happy. He went about his chores whistling softly. Mrs. Luscomb sang at her household duties, even Aaron seemed to share the content as he hummed in a queer, nasal key.

"Your harps ye trembling saints,  
Down from the willows take."

The rest he seemed to have forgotten, for he kept repeating this over, with quavering additions, until the sweet strains of Ormuz were lost in some odd melody of his own.

"The Water Queen haunt gone yet," said Aaron, from the barn chamber, where he had gone after hay. "Why don't they nist sail? They've got a putty fair wind—though it might be better."

"If he stays till I am through, I'll take Lucy and go over and make them a call," said Winn; but Mr. Luscomb, with unwonted thoughtfulness, bade him go then.

"Go now and stay a spell, if he wants ye. I'll finish the chores, ye can't afford to lose any chance with yer friends," he said, adding gruffly, while a strange, half-strained look crossed his face. "I'm poor comp'ny, n poorer help to one that wants to rise in the world. There, there, run along, child."

Something in his accents and looks again reminded the boy of Joe,—how much alike were the two men!

"You make me think of poor Joe," he said; "seems as if you looked like each other, just then."

Aaron had turned away.

"I'll like me you'd better strike his name off yer list of friends," he said, in a thick voice, like one struggling with strong emotion. Winn knew that it would be useless for him to linger, so he went to the house to tell Mrs. Luscomb where he was going, a habit of his that saved her much uneasiness in their isolated home.

She was not about her household tasks; but Winnfred knew she could not be far off. He soon found her in the best room, apparently dusting it; but there were traces of tears on her face, she had been looking at her boy's picture. Winn also gazed upon it, fascinated by something in the bright, laughing face that looked down upon them with such a life-like expression.

And somehow these two incidents were afterwards always together in the memory of the observant Winn.

"I would go and thank Captain Marsh," she said, and Winn thought her manner had never been so kind, as she added—as if she had been his own mother—"and do, dear boy, be careful on the water."

Winn promised and hastened away. He fairly flew down the long hill to the rock cavern. The Lucy lay there, gently cradled by the murmuring water.

"Ah, you beauty!" cried Winn, under his breath. Could it be possible that this was his, to use as he pleased? What hours and hours of delight stretched before his imagination. Now he would explore the bay; his little geographical games needed the aid of navigation.

"My good ship was all I needed!" cried Winn, as he sprang lightly in, just as his gentle push sent her off the shore. No favoured boy on his first steed was ever more pleased than Winn, as he seated himself in his own boat, and began to use his own oars. Aaron had taught him to row, and Winn sent him a grateful thought as his boat rode so gracefully over the water.

When he was near the Water Queen, Captain Marsh saw him and hailed him with grim humour.

"Ship ahoy! Where's your colours, man? What nation do you belong to?"

The very sailor who found him in the berth the night he left the Almshouse "lent a hand," at the Captain's order, to help the boy aboard, the mate and all the rest greeted him very kindly. The Captain would accept no thanks for his timely gift.

"It is n't worth mentioning," he said, and took the boy to his own cabin, filling his pockets with some sweet cakes and raisins from his own locker. With the true hospitality of the sailor, he could not do enough to make his young guest welcome.

"Sit down, lad," forcing him into a chair. "I thought likely you'd be after me, and so I waited before going up the river."

"I thought you were bound for Boston?" said Winn.

"So I am. But the wind is n't fair—I've been planning to go up the river this long time, so as long as I am here, I think I'll go this time. Would you like to go with us? It's a very nice trip. It will take us about two hours. You can leave your dory here, and ride with me in the ship's boat."

Winnfred was delighted, but he wanted to go in his own craft. The Captain smiled indulgently.

"You never could stand such a long pull, lad, but I tell you what, you can row part of the time, and we'll tow you the rest."

Before Winnfred had crossed the bay, he was glad to lay his oars aside, and glide along propelled by the powerful strokes of two sailors.

He entered the mouth of the river, and went up its winding, swift current, his eyes devouring the banks of the stream, a near view that he had often longed for as he looked from the Lighthouse. The town was a short distance from the river, on his right; on his left were dense woods, with here and there a clearing and a farm-house.

The Captain knew the country and told many a story about places as they passed.

At length they came to a rude landing, and near at hand a hut, so picturesque and homelike that Winn thought it prettier than any house, even in the town.

"This is the ferry, that is the ferryman's house," said Captain Marsh, "and if you are quite perhaps you'll see the ferryman's daughter. But John Moor keeps her out of sight, when strangers come."

"Moor? Why, that's the name of our island," cried Winn, while he was landing. He was always putting together this and that and trying to make stories of everyday life.

"His father used to own all the land on it," said Captain Marsh, "that's why they call it Moor's Island. He is a queer chap, lost all his family but this girl, and folks don't know what he does with his money, for he owns a quantity of land. He brought his daughter here when she was a baby, and got his old mother to keep house and nurse the child she's dead, and they two live alone here. Would you like to call with me, Winn?"

"I would like to very much," said Winn.

Directing the sailors to stay behind, Captain Marsh led the way along the footpath that wound around the gnarled roots of massive trees to the hut. His knock was answered by the growl of a dog, which increased as they waited for some one to come. The curtains were down, and there were no signs of life.

"He's crossed the river, but like's not the girl's about," said Captain Marsh in a hoarse whisper that increased the dog's resentment. "Probably he locked her up in the closet just before he left."

Winn's curiosity was awakened. He feared he should not see this strange man, who locked his little daughter up when he was away.

They had about decided to return when the Captain detected a boat far over on the opposite bank.

"He's coming, and his daughter is with him."

Winn ran down to the pier, that he might be sure to see the man whose name had been given to his beloved island. The boat rapidly approached, propelled by a broad-shouldered man, who sat with his back to the shore. The daughter faced Winn, her eyes scanned him with undisguised curiosity.

"Ship ahoy!" shouted Captain Marsh.

John Moor turned, but made no reply. He seemed only intent upon landing. No smile of welcome in his face as Captain Marsh greeted him cordially. Indeed it seemed as if it were carved in stone—the lines denoting sadness being the most deeply marked. He was tall, and finely built, with keen, dark eyes.

Winn's glance did not linger upon the stern, sad-looking father, he turned to the little girl, who had arisen and was waiting in silence, while her father made fast the boat.

Elsie Moor was just then a picture that Winn never forgot, as she stood in the stern of the boat. A large straw hat shaded her shy, brown eyes. Her arms and hands were full of branches of autumn leaves and ferns, while her cheeks vied with the crimson leaves that she held.

Obedying a sudden impulse, Winn offered to help her out of the boat, but John Moor gruffly commended her to wait.

Winn shrunk back ashamed of his forwardness. But the little girl looked up and smiled kindly. "Go on, Elsie, here's the key."

(To be continued.)

A REMARKABLE BOOK.—II.\*

The space taken up in a former issue of *The Week* with a notice of Prof. Drummond's very important contribution to the literature of Apologetics would seem to make any further reference to the book unnecessary, and any extended examination of his argument a work of supererogation. But aside from the fact that we had promised to return to the book, the subject is so important, and its method of treatment so novel and attractive, that we may be pardoned for unduly trespassing upon space in a journal which some may think ought to be reserved for purely literary purposes. Should objection be taken to our occupying this space, we might venture to remark that Religious Philosophy ought not necessarily to be estranged from literary journalism, and that the newspaper, and more particularly the religious press—and shall we say even the pulpit?—too often fail to make the public familiar with the best product of contemporary religious thought, and with fresh views of Christian truth from minds, especially, that have escaped onslaughtment in the ornaments of the past. The mental hunger of the time for "more light" on the deep problems of this world and the next, is a fact which no writer or teacher can wisely ignore; and not only the pulpit but the press incurs a grave responsibility if it fail to bring before its special constituency some inkling, at least, of works that are likely to "broaden and deepen current ideas about the actualities of religion," and, it may be, give to a distraught world that cheer and hope which are its urgent need, and will afford it its brightest illumination. So materialistic, if not infidel, has been the literature of science in recent years, and so attractively has it been presented and hence greedily devoured, that the service which a Christian writer can render, not only in calling the age back to its old faiths, but in elevating that upon which it securely rests, and making its professors re-enamored with its gospel, is one that ought to win for his work hearty commendation and the widest publicity. Hence is it that we have not only called attention to Prof. Drummond's remarkable book, but also sought space in these columns to set forth the views and examine the thought in detail of this now and powerful teacher.

But we would do injustice to our author if we spoke of Science, now-a-days, as in any great degree hostile to religion. A scientist himself, Prof. Drummond is a witness to the contrary, and with hearty cordiality and impressive

\*Natural Law in the Spiritual World, by Henry Drummond, F.R.S.E., F.G.S. New York: James Pott & Co.; Toronto: Williamson & Co. (Second Notice.)

honesty he repeatedly acknowledges the gift of Science to Theology, and, on fitting occasion, is candid enough even to deride the latter as a science. It is this attitude of fair-play which not only creates confidence in our author's ability and judgment, but gives weight to his argument and convincing power even when he is most dogmatic. With judicial fairness he ascribes praise alike to Scientist and Theologian, and where merited in equal measure awards to each blame. In one passage in his book Prof. Drummond arraigns Theology for being in many essential respects, "centuries behind every department of science known to him," and even excuses scientists, who have learned to look upon Law as authority, for distrusting Theology and growing cold to it. In another passage, with a nonchalance that raises a smile, he charges Science with being the true defaulter (for, as he says, Theology had to wait patiently for its development, and here, and in a hundred other instances, he adroitly uses its weapons to fight the battles of Christianity. At the same time, he frankly owns, "that had the revelation of Law been given sooner, it had been unintelligible." But Theology, meanwhile, has not been standing still. Of recent years, particularly, it has made enormous strides, and reached a stage of development little less exalted than that of its twin-sister Sciences. For a time, it is true, Theology was in dread of the revelations of Science, and the heart of faith often sank with fear of impending ruin. But to-day, so far from there being antagonism between the one and the other, they are found to be in startling accord, and the statement can go unchallenged, that "no single fact of Science has discredited a fact in Religion." With this assurance, the hope expressed by our author may be further indulged; that "with the inspiration of Nature to illuminate what the inspiration of Revelation has left obscure, heresy in certain whole departments shall become impossible." How much our author does to convince us of this, and to fill the reader's mind with a realizing sense of the common end which Nature and Revelation have in view, and towards which both are progressively working, even a cursory perusal of his book will abundantly indicate. Speaking of the former, he says, "It is impossible to believe that the amazing successes of Revelation in the domain of Nature during the last few centuries, at which the world has all but grown tired wondering, are to yield nothing for the higher life." What he has made them to yield, in the book before us, may in some feeble measure be gathered from what we have already said, and what we have yet to say, of his rich and suggestive volume.

Resuming our analysis of the book, which must now necessarily be brief, we come to the chapter on "Degeneration," in which Prof. Drummond discusses the scientific law of "Reversion to Type," and shows that a corresponding law is at work in the case of man's spiritual nature. Here, in Mr. Darwin's illustrations from plant and animal life, of the deterioration that sets in when the influences of nurture, domestication, and civilization are removed, he finds this analogy, that where the soil is not cared for, fed, and nurtured, a natural retrograde movement begins, and an inevitable relapse into barrenness and death ensues. This law, of the cultivated reverting to wild and worthless forms when the agencies of cultivation are withdrawn, is affirmed to be a universal principle demonstrated by facts and the analogy of all nature. Little either in nature or in life maintains an equilibrium—the tendency is always either upwards or downwards; the bent, in fact, is to decay: at best, it is but a temporary endowment that keeps anything alive. In the spiritual life the analogical equivalent is death—death from sin; and the active, saving principle is Salvation. As many as received Him, to them gave He power to become the sons of God. The neglect of Salvation is in the present chapter aptly illustrated from Nature, in the consequences that come of misuse of the organs with which animal life is endowed. As Nature visits the neglect or disuse of these organs by reducing them to a rudimentary state, so atrophy overtakes the soul, and withdrawal of the capacity to appreciate salvation is the penalty of spiritual indifference. "It is a distinct fact by itself," says our author, "that on purely natural principles the soul that is left to itself unwatched, uncultivated, unredeemed, must fall away into death by its own nature. The soul that sinneth 'it shall die.'"

There is an affection that religious truths lie beyond the sphere of the comprehension which serves men in ordinary things. This truth at least must be an exception. It lies as near the natural as the spiritual.

In the chapter treating of "Growth" Prof. Drummond finds his text in the parable, "Consider the Lilies of the field, how they grow," and preaches a charming lay-sermon on living a composed Christian life, "a life which God will unfold for us, without our anxiety, as He unfolds the flower." Sanctification by faith rather than by works is the lesson, and he adjures his readers, if they would learn the botany of the Sermon on the Mount, to note the two characteristics of all growth—spontaneousness and mysteriousness—principles that have their analogy in the regeneration of the soul, and that mysteriously fashion and shape it, without visible effort, until in the perfection of its growth it is fit to enter the Kingdom of Heaven. *The wind bloweth where it listeth thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.* Spiritual growth, like that manifested in the world of nature, is "maintained and secured by a spontaneous and mysterious inward principle—'it is God which worketh in us.' Here our author, however, is careful to say, that "we are not lodging a plea for inactivity of the spiritual energies, but for the tranquillity of the spiritual mind." *Be still, and know that I am God.* "If God," he remarks, "is adding to our spiritual stature, unfolding the new nature within us, it is a mistake to keep twitching at the petals with our coarse fingers. We must seek to let the Creative Hand alone." *It is God which giveth the increase.*

In the following section, on "Death," Prof. Drummond finds Biology eloquent in illustration of his subject, and cites it for a scientific definition of Eternal Life in the crisp, compact phraseology of Herbert Spencer. "The

essential characteristic of a living organism," says our author, "is that it is in vital connection with its general surroundings." In biological language, a living human being is said to be "in correspondence with his environment," when death overtakes him, there is a "falling out of correspondence—a failure to adjust internal relations to external relations," so as to enable the life to continue to correspond with its environment. The application of these terms to the spiritual condition of man will instantly strike the reader, and enable him to realize the exceeding aptness and beauty of our author's attempt to illustrate the parallel phenomenon of death in the spiritual world. This spiritual world, according to the writer, is simply "the outermost segment, circle or circles, of the natural world," and man being the only organism able to correspond entirely with his surroundings, Prof. Drummond puts the momentous question, "Are we compassing the whole environment?" If not, then with regard to that circle or segment with which we do not correspond, we are dead. "Those," he says, "who are in communion with God" (a term by which our author here reverently expresses the personal relation corresponding to man's outermost circle of environment) live, those who are not, are dead." With increasing interest to the reader, Prof. Drummond goes on to show that "the spiritual deadness of humanity is no mere dogma of a past theology," but finds illustration in the noisence of the Agnostic philosophy—the proof from experience that the *Unknown God* is a Being with whom the natural man is out of correspondence, and has little saving knowledge of. He may have, of course, his God of Nature—the Power that lies back of "force and matter" the Deity which natural religion reveals, and which sometimes, we may admit, is a loftier conception in the mind of the scientist than is the anthropomorphic God in the mind of the average Christian, but the God of Science is not the God who rebuketh and forgiveth sin, and with whom there is life eternal, in Christ Jesus, whom God hath sent.

In the chapter on "Eternal Life," our author approaches the culminating point in his argument, and that upon which the greatest strain falls in his attempt to make Science an aid to Faith, and to find in biology illustration and confirmation of the imperial doctrines of Christianity. To find in Science proof of Immortality (the central truth of Christianity) would be a discovery indeed; but if our author does not find this, with a note of triumph he fastens upon a definition of Eternal Life which Science has formulated, and asserts that the life which is lived in Christ can alone fulfil the conditions which scientific philosophy exacts as necessary to eternal existence. The definition is the now well-known one of Herbert Spencer, where in analyzing the relations between Environment and Life, he sets forth the conditions under which eternal existence would be possible. "Perfect correspondence," says Mr. Spencer, "would be perfect life. Were there no changes in the environment, but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Alongside this the writer places the Christian definition of life, and points out that the main agreement between them is to be found in a peculiar and personal relation defined as a "correspondence," which, in a higher and wider sense than Science can grasp, is the relation which exists between the redeemed soul and its Maker, "This is Life Eternal," said Christ, "that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." Life Eternal is to know God. To know God is to "correspond" with God. To correspond with God is to correspond with a Perfect Environment. And the organism which attains to this, in the nature of things must live for ever. Here is "eternal existence and eternal knowledge." Reaching this point, we are, however, only at the threshold of our author's argument, for, as he remarks, "to establish a communication with the Eternal is not to secure Eternal Life." What, it will be asked, is this Christian doctrine of Eternal Life, and how does our author link it with the conditioned "eternal existence" of biology? Communion with God, we may be told, the soul attains to, but "is it demonstrated in terms of Science that this is a correspondence which will never break?" For answer we can only refer the reader to the book itself, and to Professor Drummond's most interesting discussion on the Future Life, and to the service he makes Science to render in furnishing the framework of the doctrine of Immortality, in the ever-widening environment, and increasing complexity in organization, of life as it rises in the scale of being. Here we come to the crucial point of our author's position, and he is frank enough not to shirk any of the difficulty, but shows how both Physiology and Philosophy are reluctant to bridge the grave with any argument that Science will definitely accept and unreservedly honour. Great as the difficulty is, however, it will we think be admitted that the argument here, as we consider it to be throughout, is one that will commend itself to the reason and judgment, if not indeed to the admiration, of all dispassionate and unbiassed men.

Unduly extended as this notice has been, we must reluctantly forego the analysis of the remaining chapters of this remarkable and impressive book. We must also forego that which, to reader and writer alike, would give greater satisfaction—the opportunity of making more extensive quotations in illustration of an argument unique and memorable—an argument which is as honouring to Science as it must be helpful to Religion. Our own debt to the author we should find words fail us adequately to acknowledge. Earnestness such as his, linked to ability of so rare an order, only increases our debt, while it makes his work more than ever welcome in an age when doubt may be said to be a fashion rather than the result of conviction when, with the poet, we may truly say, "I doubt! if doubt be doubling." In our judgment few books of the period are more pregnant than this with thought, and in a time of relaxed faith "when doubt needs to be warned while it is assured"—it is specially timely to see arise a *defensor fidei* who is entitled to speak with authority, and who, if we mistake not, is sure to speak with power. G. M. A.

## MINISTERS AND CHURCHES.

A PLEASANT surprise was given to the Rev. J. S. Mackay, M.A., on Wednesday evening, July 2nd. After preaching in the schoolhouse where he received his early training, two of his former schoolmates, in the name of his friends and neighbours, presented him with an address and a well-filled purse of money. The address referred to his successful career as a student to his integrity and piety, to the honour conferred upon him in selecting him to fill such an important and responsible position in the church, and concluded by assuring him that their best wishes and prayers would follow him to his distant field of labour in British Columbia. Mr. Mackay left on Monday, July 14th, to take charge of the Presbyterian congregation in New Westminster, B.C.

ON Saturday, the 12th inst., a vast crowd gathered in and about the old Presbyterian church in Maxville, Indian Lands, to witness the opening of a building so well repaired and so tastefully adorned that it was difficult to recognize the church of former days. The opening sermon was preached by Rev. Mr. McGillivray, of Williamstown, Rev. Mr. McCormack, of Alexandria, assisting in the service and Rev. J. Fraser, pastor of the congregation presiding. In the adjoining grove, tables roofed over from the weather, were loaded with every delicacy of the season, great praise being due to the ladies of the congregation who undertook the management of this part of the programme. The occasion was honoured by the presence of Mr. Rayside, member for the county. The crowd of people was immense and proceeds amounted to almost \$700.

AT an adjourned meeting of Huron Presbytery held at Brucefield, on the 28th May, the following minute was adopted anent Mr. Lohead's translation:—"The Presbytery of Huron in parting with their brother, Mr. J. S. Lohead, M.A., late pastor of Hullet and Londesborough, desire to place on record their high appreciation of these general qualities of both head and heart by which, during his labours among them, he rendered himself so agreeable and useful, always ready as he was to assist any member of the Presbytery in any congregational emergency, as well as prompt and faithful in accepting and discharging his responsibilities and duties as a member of this Court. The prayers of his past co-presbyters will follow him that the Great Head of the Church may be pleased to prosper him in his new field of labour, and make both him and his a blessing."—A. McLEAN, *Pres. Clerk*.

THE following minute was placed on their records by the Presbytery of Hamilton: The Presbytery, in view of the removal by death of the Rev. Alex. Kemp, LL.D., who was at the time of his decease, a minister of this Church living within the bounds of the Presbytery, and under its care, resolve to put on record their great regard and esteem for their departed brother, and their high appreciation of the valuable service rendered by him for many years as a pastor, and of his abundant labours in connection with ecclesiastical affairs, as well as in education, both literary and theological. For many years Dr. Kemp held a foremost place in the higher courts of the church and contributed not a little to the success of the cause of Christ, for which he laboured. In the death of Dr. Kemp at a comparatively early age, the church generally, has sustained a loss, and while he rests from his labours those who survive will miss his friendly presence, his ready pen and mature counsels. The Presbytery also instructs the Clerk to send a copy of this minute to Mrs. Kemp, assuring her and the family of their deep sympathy with them in their bereavement, and earnest hope that the consolations of God may abound towards them.

THE following resolution relating to the loss sustained by the death of Mr. James Campbell, of the Parliamentary Library, was passed by Knox Church Session, Ottawa. "With humble submission to the dispensation of God's wise and holy providence, the Session records the death of one of its members, Mr. James Campbell, who departed this life on Saturday, the 14th instant, in the 52nd year of his age. Mr. Campbell had been for four years a faithful and efficient member of this Court. His character was singularly marked by meekness and amiability, and was deeply imbued with the spirit of his Master. He delighted in His service, and earnestly sympathized with, and strove to advance every effort to promote

His glory and the good of men. His long sickness was borne with Christian patience and hopefulness, and his end was peace. Through his death we desire to hear anew the admonition of the Master: 'Be ye also ready for in such an hour as ye think not the Son of Man shall come.' The Session also desire to place on record their deep sympathy with the bereaved family, and pray God to bless and comfort them with the blessings of His grace, and that He may so guide them, that they, and him whom they mourn, may through redeeming love, meet an unbroken family at God's right hand."

AN adjourned meeting of the Presbytery of Ottawa was held in Wakefield, Quebec, on Tuesday, the 8th instant, for the ordination and induction of Mr. Robert Gamble into the pastoral charge of the congregation of Wakefield and Masham. Dr. Moore, of Ottawa, presided on the occasion. Mr. Herridge, B.D., of Ottawa, preached. Mr. Clark, of New Edinburgh, addressed the pastor, and Mr. Findlay, B.A., of Cantley and Portland the people. The meeting of the Congregation was large, and deeply interested in the services. In the evening a social of welcome was given to the new pastor. Refreshments were served in the town hall, and addresses were given in the church by Messrs. Dr. Moore, Shearer, of Aylwin, Clark, White, of Rochesterville, Herridge and the newly inducted pastor. The speeches were interspersed by sweet and appropriate music provided for the occasion by the choir. The gathering in the evening was as usual on such occasions at Wakefield, graced by friends from a considerable distance. Some were from Aylwin and Ottawa, and the father and sister of the pastor came all the way from South Gloucester. The welcome given, no doubt greatly cheered Mr. Gamble and will enable him to enter upon his labours under the strong conviction that his hands will be sustained by the prayers of a devoted and a grateful people.

PRESBYTERY OF HAMILTON—The Presbytery of Hamilton met on the 15th July. Twenty-three ministers and eight elders were present. The question of uniting Nelson with the congregation on Dundas street, and Kilbride with Strabane to form two charges under one minister, and of giving them supply unitedly at present was considered, but action was deferred until more full inquiry should be made. A committee was appointed to visit Vittoria, and arrange, if possible, for the retirement of Mr. Fenton. Mr. Richard Pyke appeared, requesting to be employed as a missionary catechist. After conference with him, the Presbytery being highly pleased with all that they learned of Mr. Pyke, agreed to recommend him to the Home Mission Committee for employment, and meanwhile to send him to do any work within the bounds. He was appointed to supply Port Colborne for two months. Mr. Ray, student, was certified, with a view to enter on his studies for the ministry. The Commissioners to the General Assembly reported diligence. A minute was adopted expressive of the regard of the brethren for the late Rev. Dr. Kemp. Mr. W. Burns appeared to urge the prosecution of the canvass for Knox College Endowment Fund. A memorial from the Presbyterians in and around the village of Onondago, for the formation of a congregation there, was received, and a committee was appointed to make enquiry. A request for moderation in a call at Ancaster East and Barton was received, but action was delayed until the Onondago matter should be considered. Mr. Walter Laidlaw was licensed to preach the Gospel. The standing committees were appointed for the year.—JOHN LANG *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—The Presbytery of Peterborough met in St. Andrew's Church, Peterborough, on the first of July. A call from Cartwright and Ballyduff to Rev. G. McKay, late of Metcalf, was sustained and subsequently accepted. In the papers accompanying the call there was a promise of \$600 with manse. Arrangements were made for the induction of Mr. McKay on the 15th inst. Those appointed to take part in the induction services are Messrs. Windell, Mitchell, Ewing and Bennett. The Campbellford congregation have asked for a separation from Percy, with the request that they be erected into a self-sustaining and separate charge. Several representatives were heard in support of the petition. All parties concerned are to be cited to appear for their interests at next meeting of Presbytery. Messrs. Cam-

eron and Duncan, ministers, and Messrs. Johnson and Roxburg, elders, were appointed to visit the field and to confer with the people anent the proposed separation. The following delegates were appointed to visit the several mission fields before the next meeting of Presbytery, viz.:—Mr. Craigie, the Harvey field; Mr. Torrance, Hallburton, etc.; Mr. Cameron, Minden, etc.; Mr. Carmichael, Stony Creek and Have-lock; Mr. Thompson, Chandos and Burleigh. The Foreign Mission Scheme of the church was consigned to Mr. Torrance; Home Missions, to Mr. Cleland; Augmentation to Mr. Cameron; Aged and Infirm Ministers' Fund, to Mr. Henderson, of Cobourg; Widows' and Orphans' Fund, to Mr. Thompson; French Evangelization, to Mr. McCrae; and Assembly Fund to Mr. Bennett. Mr. Carmichael, Cook, and Tisdale, were appointed a committee on Sabbath Schools, Messrs. Mitchell, Duncan, and Clarke (Port Hope), a committee on State of Religion, and Messrs. Bell-Craigie, Clark and Johnston, on Temperance. The several delegates appointed to attend the late meeting of Assembly reported regarding the discharge of the duties imposed on them. The next meeting of the Presbytery was appointed to be held in the First Church, Port Hope, on Tuesday, on the twenty-third September, at 10.30 o'clock a.m.—WM. BENNETT, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Goderich on the 8th inst. Mr. Carriere was appointed Moderator for ensuing six months. Elders' commissions were received, and roll made up. Commissioners to the Assembly gave the usual report of their attendance, etc. Printed reports of the financial returns of last year, showing the average contributions per family and per member, were distributed among the members for the use of congregations. On motion of Mr. McCoy, duly seconded, it was agreed to commend the careful study of the tabulated statement to the membership of the church throughout the Presbytery, and express the hope that the dutiful liberality of all to the various schemes of the church will be properly stimulated. Report on mission stations and vacancies was received. Standing committees were appointed. Dr. Ure was appointed Moderator of the Synod of Bayfield and Bethany. The following minute was adopted regarding Mr. Turnbull's translation:—"The Presbytery in parting with Rev. J. A. Turnbull, LL.B., for the last three years one of the pastors of Knox Church, Goderich, and the congregations of Leeburn and Union Church, Goderich township, desire to place on record, and hereby do place on record, an expression of their high esteem for him as a faithful and successful minister of the Gospel, and as one who has approved himself to his brethren in the Presbytery for the highly effective manner in which he has ever discharged his duties as a member of this committee. The Presbytery, while deeply regretting his loss, follow him to his new field of labour with earnest wishes and prayers for his continued success in the Master's work." Mr. McGillivray, for a number of years back in charge of the Gaelic station, Goderich, expressed his desire to be released from said charge. Mr. McDonald, of Seaforth, and D. D. Wilson, elder, were appointed to meet with the people there and with Mr. McGillivray, on the matter, more especially with the view of securing greater liberality on the part of the people for the support of the missionary. The Presbytery took up resolutions passed at congregational meetings of Knox Church, Goderich, Leeburn, and Union Church, Goderich township, with regard to which it was resolved as follows: "The Presbytery having heard the resolutions of Knox Church, Goderich, Leeburn, and Union Church, Goderich township, and the commissioners appointed to support said resolutions, setting forth that it is not their intention to call another colleague and successor to Dr. Ure, but to secure a student or probationer as an assistant, approved of the proposal; and in event of aid being required on behalf of the country stations, as suggested, the Presbytery agree to apply to the Assembly Home Mission Committee for such aid." The Presbytery is to hold its next regular meeting in Willis' Church, Clifton, on the second Tuesday of September, at 10 a.m.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—The Presbytery met in Ridgetown on 9th July, Rev. G. G. McRobbie, Moderator. The attendance was not so large as usual. A letter was read from Rev. Mr. Paradis, Kankakee, stating it was his intention to connect him-

self with the American Presbyterian Church, and asking a Presbyterian certificate. The clerk was instructed to give him a certificate according to his standing in the Presbytery, viz., as an ordained missionary. Messrs. Waddell and McRobbie were appointed to assess the congregations for the payment of the travelling expenses of the commissioners to the General Assembly. It was agreed that the Remit on marriage with a deceased wife's sister be considered at next regular meeting. Messrs. Battisby, Gray, Walker, Becket, T. B. Stewart and D. Currie were appointed to take charge, within the bounds respectively of the College, Foreign Mission, Home Mission, Assembly, Aged and Infirm, and Ministers, and Widows' and French Evangelization Funds. Mr. Waddell was appointed to prepare the Report on Sabbath Schools, Mr. Tallach the Report on Temperance, and Mr. McRobbie on the State of Religion. A committee was appointed to draw up a series of questions on the State of Religion. The Presbyterians in Essex Centre were granted liberty to erect a church edifice there, and empowered to borrow \$700 if necessary. The clerk gave notice that he would submit to the next regular meeting a motion looking to the abandonment of the present method of defraying the travelling expenses of the commissioners to the General Assembly, and the adoption of the mode followed in all, or in nearly all, the other Presbyteries of the Church. Mr. F. B. Stewart was appointed to receive communications from congregations desirous of organizing classes for instruction in sacred music. The following motion was duly made, seconded and unanimously carried: "Whereas the use of intoxicating liquor as a beverage is one of the greatest hindrances to the progress of the Church of Christ, and whereas the Temperance Association of the County of Kent is preparing to have the Canada Temperance Act submitted to the electors of the county, be it therefore resolved that this Presbytery recommend the members of the Presbyterian Church electors in the County of Kent to vote for said Act, according to the recommendation of the General Assembly." It was also agreed that the motion, and the deliverance of the General Assembly anent temperance be read to all the congregations within the bounds of the Presbytery. It was moved by Mr. Battisby, seconded by Mr. Becket, and carried, that the deliverance of the General Assembly in respect to the desecration of the Lord's Day by railroad and steamboat excursions, bands of music, processions and funerals, be carried out by the Presbytery, and that attention be drawn to it from all the pulpits in the Presbytery. On motion duly made and seconded it was agreed that at the next regular meeting the first hour of the afternoon sederunt must be devoted to a conference on temperance. The next regular meeting of Presbytery was appointed to be held in First Presbyterian Church, Chatham, on 9th September, at 10 a.m.—WILLIAM WALKER, Pres. Clerk.

WHEN the Quebec Lottery Scheme failed to receive the sanction of the Legislature it was thought that the proposal would be abandoned and the Province spared the disgrace. Such, however, is not to be the case. Undeterred by the failure to obtain legislative countenance the reverend projector of the demoralizing scheme has gone to work to carry out his plan. An office with the sign "National Lottery" has been opened in the business centre of Montreal, a manager placed in charge and arrangements made for conducting the illegal enterprise. It is intended to have agents appointed throughout the Province of Quebec. It is said to be the intention of the managers to sell a hundred thousand dollars' worth of tickets before the drawing takes place, the money to be used for colonization purposes. The establishment of such an enterprise, having its centre in one of the chief cities of the Dominion of Canada, naturally gives rise to reflections. It can hardly be that the Roman Catholic Church is unfavourable to the scheme. If it were, its influence is surely sufficient to save the Province from a public disgrace. The temptations to dishonest greed and gambling are far too powerful as it is without the organization of a scheme, whose only result will be wide-spread demoralization.

ACKNOWLEDGEMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: Special, from Kingston, (per Mrs. Mowat) for Foreign Mission, additional missionaries in India, \$10; Northern Advocate Company, of Simcoe, for Foreign Mission, Rev. Dr. Mackay's College at Formosa, \$50; a friend, Strathroy, for Foreign Mission, Formosa, \$1.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

DAVID'S REPENTANCE.

August 3, 1884. } Psalms 51: 1-19.

GOLDEN TEXT.—"My sin is ever before me."—

Vs. 3. TIME.—B.C., 1034. David had been king more than twenty years.

PLACE.—Jerusalem.

INTRODUCTION.—Perhaps an extract from Spurgeon's "Golden Treasury" may be the fittest introduction we can give, he says: "The great sin of David is not to be excused, but it is well to remark that his case has an exceptional collection of specialities in it. He was a man of very strong passions, a soldier and an Oriental Monarch, having despotic power; no other king of his time would have felt any compunction for having acted as he did, and hence there were not around him those restraints of custom and association which, when broken through, rendered the offence the more monstrous. He never hints at any form of extenuation, nor do we mention these facts in order to apologize for his sin which was detestable to the last degree. . . . When we dwell upon his sin let us remember his penitence and upon the long series of chastisements which rendered the after part of his life such a mournful history."

NOTES AND COMMENTS.—Ver. 1. The Psalm opens with a prayer for mercy, he appeals for this at once before he mentions his sin. "According—loving kindness:" love and kindness sweetly blended in one, an overflow of deep, tender, parental sympathy. "Multitude—tender mercies," he remembers the mercies of God in the past, and pleads that they may be restored in full measure now. "Blot out:" totally obliterate as writing from a tablet, cancel forever.

Ver. 2. "Wash:" lit. multiply to wash me, pardon is not enough, he is vile and must be purified, and he asks God to do it for none other can. "Cleanse:" as if he said, by any means take away my defilement, if water-washing will not do it, then try fire, or whatever thou wilt, only rid me of my sin.

Ver. 3. "I acknowledge:" including a willingness to know his sin and a readiness to confess it. "Ever before me:" to an awakened conscience the sense of sin is vivid and constant; it is a living agony.

Ver. 4. "Against thee:" great as the sin was against man yet this is swallowed up, lost, in the sense of its enormity before God. *face to face* with him the sinner can only think of the offence against the Holy and Great God. "Justified:" when he uttered the condemnation of David's guilt; if the sentence and its execution were put forth the judge would be just.

Ver. 5. "Shapen in iniquity:" he confesses that he is sinful by nature, that the evil was in him and that it only needed the occasion for the manifestation of the sad fact.

Ver. 6. "Truth in the inward or hidden parts:" integrity in his most secret life, both of conscience and of mind. (Ps. 16:7. "Reins:") there the same thought as "hidden part" here, God asks for sincerity and true holiness in the life seen by no eye but His. A great French pear is called *la bon Chretien*, the good Christian, because they say it is never rotten at the core. "Make me to know:" what David would know, the will of God to give, and his to receive were in harmony.

Ver. 7. "Hyssop:" used on levitical purifications as after touching a corpse, and more especially for leprosy, the striking type of sin. (Num. 19:6, Lev. 14:4-7.) "Whiter than snow:" a strong eastern figure signifying perfect purity. (See Isa. 1:18.)

Ver. 8. "Hear joy and gladness:" that is, by speaking, my sins forgiven. "Bones that Thou hast broken:" a strong figure, signifying complete prostration, bodily and mental. The thought is not simply of broken bones, but of crushed, bringing the severest suffering. "May rejoice:" the suffering Thou hast inflicted for my sin may be healed, and the consciousness of thy favour bring gladness and rejoicing.

Ver. 9. "Hide thy face:" see Psalm 32; 1, sin covered, or as Is. 38:17. "Cast behind Thy back:" not only to be forgiven, but forgotten. It was ever before himself—vs. 3—but he would that God would hide it. The true order, the first lead, to the second. "All:" not only this sin, but others which the light of an awakened conscience had brought to him.

Ver. 10. But David wants something more than cleansing and purification, he wants a re-creation, a new heart. "Create—clean heart:" just what the awakened sinner of to-day feels his need of and prays for, the whole spiritual nature to be made anew. "A right spirit:" a steadfast spirit resting upon God and so not disquieted by care and fears.

Ver. 11. "Cast me not away:" but let me remain in the favour and blessing of Thy presence which here, as hereafter, means "fulness of joy." "Holy Spirit:" given at his anointing by Samuel (1 Sam. 16:13), and which if taken away meant rejection, as with Saul, by God and the people. (1 Sam. 16:14; 15:23; 13:14.)

Ver. 12. "Restore:" what I have lost, "the joy," and that I may keep it "uphold," sustain, preserve me in the right way. I am quite unable to keep myself. "Free spirit:" liberal, generous, opposed to servile, slavish, let it keep me from the slavery of sin.

Ver. 13. Now we have the blessed outcome of God's forgiveness and love. "Then—teach:" the first part of the working of the spirit of forgiveness in the soul to tell others of the great forgiveness. His sin had been great in the occasion that it had given to the enemies of God to blaspheme, no small part of his punishment was in the knowledge of this, so he earnestly longs to be the instrument of healing the breach by telling of the pardoning grace of God.

Ver. 14. "Bloodguiltiness," or "bloods:" the plural is exclusively used to denote bloodshed or murder (so Gen.

4:10); there was no freedom until this guilt was cancelled. "Sing aloud" after forgiveness comes praise. Spurgeon quaintly says: "A great sinner pardoned makes a great singer." "Thy righteousness:" thy mercy, thy justice. (So 1 John 1:9.) "Faithful and just:" or righteous.

Ver. 15. "Open—lips:" he had been as it were dumb because of his guilt (see Psa. 37:2-9); an unforgiven sinner cannot speak the praises, but the forgiveness of sin is the opening of the lips to "show forth" His praise.

Ver. 16, 17. "Desirest not:" why? had not God commanded sacrifice? Yes, and David did offer it again and again; but in the guilt like his that could not be expiated by the blood of bulls and goats, "The sacrifices of God" were deep contrition and repentance, "a broken spirit and a contrite heart:" let us not think that any formal confession will avail without sincere inward sorrow for sin, and a casting of ourselves unreservedly upon the mercy of God.

Ver. 18, 19. "Do good:" he now prays for the city he held and for his people, fearing that he might involve them in the punishment for his sin, as was the case upon another occasion. (2 Tim. 24.) "Build thou" the walls of the city that was at that time in course of erection, and he prays that God would, as it were, take the work into His own hands so that it might be divinely done. Every sin of a professing Christian makes breaches in the walls of Zion, and exposes her to the attacks of her enemies, God alone can repair these.

Ver. 19. While, as in verse 16, God desires not sacrifice, the sacrifice of unrepentant formalism, yet when sin has been confessed and pardoned, when the manifestations of love have been from the heart, then, with the righteous sacrifice, He will "be pleased," the sacrifice of atonement and of consecration will be alike acceptable.

HINTS TO TEACHERS.

It may be thought by some that this is a lesson that there was no need to bring before our scholars, that the whole of the circumstances surrounding the sin and repentance of David are so far removed from the experiences of to-day that the lesson might have been omitted. Not so: we have to show our scholars that in all ages, and in every position of life, sin is offensive to God, and that the steps of return to God and His pardon and favour are the same, no matter what our sins may be (and let us be careful how we talk about small or light sins, all sin is sin, and liable to punishment). We must seek forgiveness even as David did, by deep contrition, humble penitence, and earnest prayer. We have: (1) *An appeal for mercy*, verse 1. David knew his sin now; for months he had hid it in his heart, but the single word of the prophet of God pierced him to the soul, and he feels that there is nothing will meet his sin but the great mercy of God, and in bitter agony he cries out for mercy. Throughout the Psalm the words constantly recur "Thou, me;" it was a personal matter between God and himself. (See verse 4.) (2) *He prays for purification*, verses 2, 6, 7, 10. Pardon was not enough, he felt that unless he was purified he would fall back into sin; and so, with deep earnestness, he asks that he may be washed, cleansed, purged with hyssop. The petition is twofold—cleanse the record, cleanse myself. Then shall fear of condemnation pass; then will there be full consolation. And he may be kept pure. (3) *He prays for a new heart* (verse 10). He fears himself, fears the sins that are lurking within him, and he asks for a new heart, a new, right spirit, a new birth, in fact, just the Gospel of to-day. Further, there is (4) *The consecration of his renewed life to the service of God*. This completes and rounds the change. Every forgiven soul longs to tell others of the mercy of God, to "teach transgressors" the way of God, so that many may be converted unto Him. One of the surest signs of a renewed heart is the earnest desire to tell sinners

"What a dear Saviour I have found."

In fact, we may say that it is impossible for a soul, into which the pardoning grace of God has entered, not to feel a deep and earnest, an overpowering desire for the salvation of others. It may be manifested in different ways, according to temperament, disposition, and training, but, manifested in some way, it must be. There are some other important truths in the Psalm, but these are the principal points to press. David has voiced the cry of the prodigal in all ages; and the returning sinner must pass through somewhat the same experience as David. Press on your scholars the blessed privilege they have that they can go in the name of Jesus, and let them carry with them the precious promise: "Him that cometh to Me I will in no wise cast out."—(John 7:37.)

INCIDENTAL TRUTHS AND TEACHINGS.

Conviction of sin is the first step in the return to God (Luke 15:18.)

David and Dives, one on this side of the great gulf, and can plead with his brethren; the other—too late.

The thoughts and feelings of penitence and pardon the same in all ages.

The way of transgressors is hard. God alone can bring the clean out of the unclean.

There is a repentance not unto life—only remorse; no cry for the mercy of God and change of heart. Saul. Judas.

Main Lesson.—God merciful and ready to forgive. (Ex. 34:7; 1 Chron. 16:34; 2 Chron. 20:21; Psa. 56:15; 100:5; Isa. 30:18; Jer. 3:12; Jonah 4:2; Eph. 1:7, 8; 2:7.)

MRS. SEWELL, author of "Mother's Last Words," one of the most pathetic ballads in the English language and of which a million copies have been sold, has died at Norwich in her eighty-eighth year.

PROF. CALDERWOOD, of Edinburgh, says the temperance movement has still to encounter the dead weight of prejudice, as if it were anti-social. For success, abstainers must carry into the very heart of society clear proof that temperance allied itself with all social joys.

## OUR YOUNG FOLKS.

### LITTLE LEAVES

Little leaves are in a hurry,  
Covering up the naked trees:  
They have slept all through the winter  
In their beds upon the trees.

Now, awake, they look around them,  
Sad to see the trees so bare;  
And they say "It must not be so;  
We will work with will and care."

All the day so very busy  
In the sunshine warm and bright.  
Resting, sleeping only little  
In the darkness of the night.

O, the leaves so green and tender,  
How they flutter in the breeze;  
One can almost hear them singing,  
Feathery, soft, upon the trees.

Little birds are getting ready  
For their nests upon the trees;  
And they say "Be quick and hurry  
With your cover, little leaves."

Soon they grow the larger, stronger,  
All the day and through the night,  
Very thick and close together,  
Till the nests are out of sight.

Now they fling their grateful shadows  
On the warm and dusty street;  
And among them rain-drops patter,  
Calling out their breath so sweet.

And if you will only listen,  
You will hear the birdies there—  
Soft and low their gentle twitter,  
From the branches in the air.

Children stand and look with wonder  
Up among the clustering leaves,  
Saying, "Listen! hear the birdies  
As they sing up in the trees!"

### BE THANKFUL.

"I don't want any supper," said Kate.  
"Nothing but bread-and-milk and some  
cake—just the same every night."

"Would you like to take a little walk?"  
asked mamma not noticing Kate's remarks.  
"Yes, mamma."

Kate was pleased so long as their walk led  
through pleasant streets; but when they  
came to narrow, dirty ones, where the houses  
were old and poor, she wanted to go home.  
"Please, mamma, don't go any farther."

"We will go into the corner house," said  
mamma.

Some rough-looking men were sitting on  
the door steps. Kate felt afraid, and held  
tight hold of her mamma's hand, but on  
they went up the tottering steps of the gar-  
ret. So hot and close it was that they could  
scarcely breathe. On a straw bed near the  
window lay a young girl asleep, so pale, so  
thin and still, she looked as if she were dead.  
Hearing footsteps she opened her eyes.  
Mamma uncovered her basket, and gave the  
girl a drink of milk, and placed the bread  
and cake beside her.

Kate's eyes filled with tears as she saw  
the girl eat the supper. Not a mouthful had  
she tasted since early morning.

Her poor mother had been away all day  
working, and now came home wishing she  
had something nice to bring her sick child.  
When she found her so well cared for, she  
could not thank mamma and Kate enough,

The supper seemed a feast to them.

"If we can keep a roof over our heads,"  
said she, "and get a crust to eat, we are  
thankful."

Kate never forgot these words. Let us  
all learn the same lesson, and cease com-  
plaining and fault finding. If we have a  
home and food to eat, let us thank God,  
for many wander the streets homeless and  
hungry.

### A WAY TO GROW WISE.

After reading a book, or an article, or any  
item of information from any reliable source,  
before turning your attention to other things,  
give two or three minutes' quiet thought to  
the subject that has just been presented to  
your mind; see how much you can remember  
concerning it; and if there were any ideas,  
instructive facts, or points of especial interest  
that impressed you as you read, force yourself  
to recall them. It may be a little troublesome  
at first until your mind gets under con-  
trol and learns to obey your will, but the very  
effort to think it all out will engrave the facts  
deeply upon the memory, so deeply that they  
will not be effaced by the rushing in of a new  
and different set of ideas; whereas, if the  
matter be given no further consideration at  
all, the impressions you have received will fade  
away so entirely that within a few weeks  
you will be totally unable to remember more  
than a dim outline of them.

Form the good habit, then, of always review-  
ing what has just been read. It exercises and  
disciplines the mental faculties, strengthens  
the memory, and teaches concentration of  
thought.

You will soon learn, in this way, to think  
and reason intelligently, to separate and clas-  
sify different kinds of information; and in  
time the mind, instead of being a lumber room  
in which the various contents are thrown  
together in careless confusion and disorder,  
will become a store-house where each special  
class or item of knowledge, neatly labelled, has  
its own particular place, and is ready for use  
the instant there is need of it.

### THE WORD IN SEASON.

"Want some grapes? There is lovely ones  
in the wood there. I'll pick you some if you  
do," said little Jennie Brown.

Mary Winters was on her way to school  
when she met Jennie close to the bars that led  
into Mr. Dow's lot. There was a wheat field  
on one side and woods on the other, and Mr.  
Dow never objected to anybody going in to  
get the huckle-berries and sassafras and wild  
grapes that grew there.

"No, thank you," said Mary, "I don't like  
wild grapes, but I'll tell you what, Jennie.  
You pick a lot and bring them to mamma,  
and I guess she'll buy them. Perhaps you  
can earn enough to get you a pair of boots  
this winter. Wouldn't you like that?"

Mary knew that Jennie's mother was poor  
and she had no father. There were three or  
four children besides, and it was hard for them  
to find enough to eat, and as for clothes and  
shoes, they had to depend for them on the  
good people of the town. Mary was a wise  
little girl to propose this to Jennie, who had

never had a thought that she could earn any-  
thing herself. And Jennie was much  
pleased.

"So I will, I will!" she said. "There are  
lots there."

And away she scampored to get a basket to  
put them in.

Now, Mary didn't do much. She only said  
a kind, helpful word. But it started Jennie  
in the way of earning money and so of helping  
her poor mother. That is what we might call  
a "word in season." The Bible says:

"A word spoken in due season, how good it  
is!"

### TRUST IN THE LORD.

God Almighty heareth ever  
When His little children pray:  
He is faint and weary never,  
And He turneth none away.

More than we deserve He sends us,  
More than we can ask, bestows;  
Every moment He befriends us,  
And supports us in our woes.

Let us then, in Him confiding,  
Tell Him all we think and feel,  
Never one dark secret hiding,  
Seeking nothing to conceal.

Through His Son, our precious Saviour,  
God will pardon all our sin,  
Will forgive our past behaviour,  
Open heaven and take us in.

### A BRAVE LITTLE GIRL.

The following incident, related of a little  
heathen Bengal girl, shows what children in  
those far-away countries sometimes suffer for  
the sake of their religion.

A little girl came to school a few days ago  
with a severe bruise on her forehead, and on  
being asked by Mrs. M. what had caused it,  
would give no answer, but looked ready to  
burst out crying. But another little child,  
a relative was not so reticent and said that  
her father, having observed that she had not  
done her "puja" for a great many days, asked  
her why she had so neglected her devotions  
"I have prayed every day to Jesus; I do not  
pray to idols because I do not believe in them."  
This so enraged the father that he seized her  
by the back of her neck, took her before the  
idol, and, having first reverently bowed  
before it himself, forcibly bent the child's  
head several times, striking it so violently on  
the ground that it bled profusely, the child  
bitterly crying the whole time. But she  
smiled happily enough when this was related  
in school, and said she did not mind, adding,  
"I cannot believe that trees and wood and  
stone will save me."

### TWO KINDS OF GIRLS.

There are two kinds of girls. One is the kind  
that appears best abroad—the girls that are  
good for parties, rides, visits, balls, etc., and  
whose chief delight is in such things. The  
other is the kind that appears best at home  
—the girls that are useful and cheerful in the  
dinning-room, sick-room, and all the precincts  
of home.

They differ widely in character. One is  
often a torment at home, the other a blessing,  
one is a moth consuming every thing about  
her, the other is a sunbeam, inspiring light  
and gladness all round her pathway.

To which of these classes do you belong?

Miscellaneous.

AND now the man who belongs to the winning boat crew thinks how vast are the benefits of a college education.

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 for it that it is the best preparation I have ever tried for rheumatism."

A MATHEMATICIAN, being asked by a stout fellow, "If two pigs weigh twenty pounds, how much will a large hog weigh?" replied: "Jump into the scales and I will tell you immediately."

A SEARCH WARRANT.—If there is any lurking taint of scrofula in the system, Burdock Blood Bitters are warranted to search it out.

A BIG diamond measuring nearly two inches in length, and an inch and a quarter in its shorter diameter, has been unearthed in the Kimberly mines, South Africa. The name of the hotel clerk who bought it is not given.

RESCUED AT LAST.—W. H. Crooker, druggist of Waterdown, says, when all other remedies fail for Bowel Complaints, then Dr. Fowler's Extract of Wild Strawberry comes to the rescue.

"WHAT are those speckled birds?" inquired Mrs. Skinfint of a poulterer. "Guinea fowls, ma'am." "Keep 'em, then," murmured the lady, and she walked away disgusted at such imposition; "you don't get my guineas for 'em, that's all."

THOSE TWIN FOES to bodily comfort, Dyspepsia and Biliousness, yield when war is waged against them with Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure. Its use also insures the removal of Kidney and Uterine maladies, and promotes unobstructed action of the bowels. The purity of its ingredients is another point in its favour. As a blood purifier it has no equal. It is also a great favourite with the ladies.

HOPEFUL WORDS.—Mrs. McArthur, of Hopeville, Ont., says she could not keep house without Haggard's Pectoral Balsam to cure prevailing throat and lung troubles.

A MISERLY old farmer, who had lost one of his best hands in the midst of hay-making, remarked to the sexton as he was filling up the poor fellow's grave: "It's a sad thing to lose a good mower at a time like this; but, after all, poor Tom was a dreadful great eater."

PERSONS of weakly constitutions derive from Northrop and Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda a degree of vigor obtainable from no other source, and it has proved itself a most efficient protection to those troubled with a hereditary tendency to consumption. Mr. Bird, Druggist, of Westport says: "I knew a man whose case was considered hopeless, and by the use of three bottles of Emulsion his weight was increased twenty pounds."

ORANGE CREAM.—Take the juice of six oranges and the rind of two grated; put them into a stewpan with a pint and a half of water and twelve ounces of white sugar; stir till the sugar is dissolved, then add the well-beaten whites of six eggs; stir over a slow fire till it thickens; then strain through a hair sieve or muslin, and stir till cold. Put back into the pan, and add the yolks of the eggs well beaten; stir over the fire till the mixture begins to simmer; then pour into a basin and stir again till cool enough to be transferred to glasses.

TIN BOXES FOR FLOWERS.—Botanists collecting flowers carry tin boxes. These will keep flowers perfectly fresh for some hours, the moisture in the flowers being preserved from evaporation by the close tin. For unprofessionals, a large-sized baking-powder box would be a convenience for bringing home trophies from the woods, or the garden of a friend.

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MEETINGS OF PRESBYTERY.

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

TORONTO.—In the usual place, on the first Tuesday of September, at eleven a.m.

SARNIA.—In St. Andrew's Church, Strathroy, on the third Tuesday of September, at two p.m.

OTTAWA.—In Bank Street Church, Tuesday, 5th August, at ten a.m.

MAITLAND.—In Knox Church, Brussels on the third Tuesday of September at half-past one p.m.

KINGSTON.—In St. Andrew's Hall, Kingston, on the 15th of September next, at three o'clock in the afternoon, communications for the Kingston Presbytery to be addressed to Rev. A. Young, Napanee, interim clerk till the next meeting.

BRUNSWICK.—In Knox Church, Paisley, on the 3rd Tuesday of September, at two p.m., communications for the Bruce Presbytery will be addressed to Rev. John Ferguson, Chesley, interim clerk, during the months of July, August, and September.

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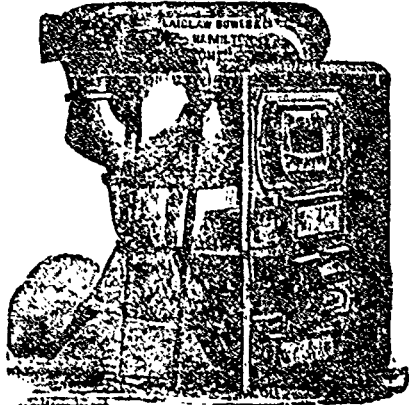
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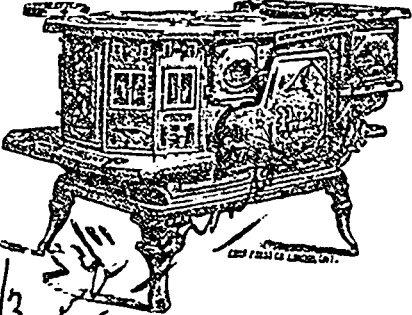
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