



# THE PRESBYTERIAN

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Ten years day and night with kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever. FRANK WILSON, Ipswich, Mass.

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THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO., MAKERS OF

Dr. Price's Special Flavoring Extracts, The strongest, most delicious and natural flavor known, and Dr. Price's Lupulin Yeast Gems For Light, Healthy Bread, The Best Dry Hop Yeast in the World. FOR SALE BY GROCERS. CHICAGO. ST. LOUIS.

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Inflammatory Rheumatism Cured. 'AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years. W. H. MOORE." Durham, Ia., March 2, 1882. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

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Ladies who are particular about their baking use it in preference to any other powder. ASK YOUR GROCER FOR IT.

Scientific and Useful.

COFFEE CAKE.—One cup molasses, one half cup sugar, three cups flour, one-half cup butter, one cup cold strong coffee, two cups raisins, two eggs, one tablespoonful of saleratus. Spice to suit the taste.

THE cake far excellence now is a layer cake with chocolate and coconut mixed together and put between the layers. Prepare the chocolate after any of the well known methods, and add the grated coconut to it. No one can think, who had not tasted it, what a delectable morsel it is.

TEA CAKE.—Two tea-cups of sugar, one e-cupful of butter, one tea-cupful and a half of milk, and two eggs; dissolve half a tea-spoonful of soda in milk, and mix enough flour with these ingredients to make a paste that will roll handily; cut out with a biscuit-cutter, and bake.

OTHER odorous waters undergo many variations of aroma as they fade into insipidity, but Murray & Lanman's Florida water passes through no such grades. As it is when sprinkled upon the handkerchief or the garment, so it remains—delicate, refreshing, and delightful to the last.

A HINT.—If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present they endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of Perry Davis' Pain-killer.

A COMMON fruit and spice cake is made of one cup of butter, two cups of sugar; beat these to a cream, then add two well beaten eggs, the white and yolk beaten together, a large handful of currants, a quarter of a pound of citron cut in small bits, one tea-spoonful each of grated nutmeg, of cinnamon, and of cloves, half a cup of sour milk with a quarter of a tea-spoonful of soda dissolved in it, and three cups of flour. This cake requires nearly an hour for baking, in a moderate oven.

GELATINE.—To make a small quantity for a bonne bouche for an invalid, take three sheets, or one oz., dissolve in one pint of warm water. When it is thoroughly dissolved bring it to a boil adding one-half cup of sugar, the juice of a lemon, and the white of an egg. Beat it well, and put on ice. Remember, a table-spoonful served in a dainty dish may persuade your patient to ask for more; but a bowlful will never accomplish that purpose. The eyes of invalids sometimes seem to act as stomachs to digest before the mouth receives.

TO STIFFEN AND GLAZE COLLARS, &c. — Melt a lump of borax in half a wineglass of hot water, mix it in cold white starch; have the things dry before starching them, then starch well once only. Place the collars and cuffs singly in a towel with a fold of it between each row, roll up each shirt tightly, have a boxiron ready, and iron at once very quickly. The heater should be red hot, and if kept moving quickly will not scorch. Each article as finished to be placed close to the fire. The cuffs and collars are best on a tray, and it is placing the shirts, &c., close to the fire stiffens them; the borax gives the glaze.

FRICASSE CHICKEN.—Wash the chicken thoroughly and cut it up; put into a pot and cover with cold water. Let it stew until tender. When done, have ready a thickening of cream or milk and flour, and stir it into the stew; add butter, pepper, and salt. In the meantime have a nice short cake, rolled as thin as pie-crust, baked and cut into squares. Lay the cakes on a large platter and pour the chicken and gravy over them.

CHEESE SANDWICHES.—These are extremely nice, and are very easily made. Take one hard-boiled egg, one-quarter pound common cheese grated, half a tea-spoonful of salt, half a tea-spoonful of mustard, half a tea-spoonful of pepper, half a tea-spoonful of melted butter and one table-spoonful of vinegar or cold water. Take the yolk of the egg and put into a small bowl and crumble it down, put into it the butter and mix it smooth with a spoon, then add the salt, pepper, sugar, mustard, and the cheese, mixing each well. Then put in the table-spoonful of vinegar, which will make it the proper thickness. If vinegar is not relished, then use cold water instead. Spread this between two biscuits or pieces of oatcake, and you could not require a better sandwich. Some will prefer the sandwiches less highly seasoned. In that case season to taste.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES. For Rheumatism, Scrofula and Anæmia. As these diseases are all the result of an impoverished condition of the blood, nothing will help up the system and enrich and vitalize the blood, and assist nature to overcome this condition so quickly as Scott's Emulsion.

Narrow Escape.

ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most intense and deathly pains in my back and—Kidneys.

"Extending to the end of my toes and to my brain!

"Which made me delirious!

"From agony!!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.

"Morphine and other opiates!

"Had no effect!

"After two months I was given up to die!!!!

"When my wife

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

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

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

In less than four weeks I throw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years; and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if those bitters are used, J. J. BRAX, Ex-Supervisor.

"That poor invalid wife, Sister, Mother, "Or daughter!!!!

"Can be made the picture of health!

"with a few bottles of Hop Bitters!

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

CORPULENCY Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dietary, etc. European Jour., Oct. 24th, says: Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his copy gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

HAVE YOU

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

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

# THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, JULY 1st, 1885.

No. 27.

"In every respect a credit to the Presbyterian Church in Canada."—*Barrie Gazette.*

## THE CANADA PRESBYTERIAN,

PUBLISHED EVERY WEDNESDAY BY THE

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## Notes of the Week.

AT a meeting of the Scottish Presbyterian Union Association, recently held in Edinburgh, the report of the committee of twenty-one—seven of each of the leading Churches of Scotland—was submitted. In view, it stated, of the attitude of the several Churches in relation to Disestablishment and Disendowment, there did not appear to the committee to be sufficient ground in the meantime to proceed further with their meetings, there being no reasonable probability as yet apparent of effecting a union between the Churches in the present state of ecclesiastical relations in Scotland. A resolution was adopted receiving the report, and, with the intention of meeting again in the beginning of winter, the hope was expressed that the object which the association has in view may speedily be accomplished.

AFTER much uncertainty and not a little negotiation with their political opponents the British Conservative leaders have formed a Cabinet. They enter on office under unfavourable auspices. It does not appear that political opinion in Great Britain is gravitating towards Conservatism. In any case a general appeal to the country will soon take place, but meanwhile serious complications are sure to emerge. The dispute with Russia has not yet reached a settlement. Indications are not wanting that there may be a re-opening of the quarrel. If such should be the case, there is no saying how it might end. However pacific in disposition the principal members of the new Cabinet may incline to be, the Jingo forces would seize their opportunity and bring pressure to bear that would be difficult to resist. Should there be no disquietude in foreign affairs, there are domestic questions certain to arise to test the wisdom, strength and stability of the Salisbury-Churchill administration.

AN elective judiciary is not specially fitted to inspire a belief in its inflexible dispensation of justice. Where a manifest failure occurs, it does not necessarily follow that the judge is corrupt; the jury-box is, no doubt, more amenable to sinister influences than the bench. The Star-Route cases and the more recent escape of Short would-be assassin make painfully evident this inglorious uncertainty of the law's application in such a city as New York it is reassuring to see that Buddensick, who tried to build tenement houses that would not hold together, has been sentenced to imprisonment for ten years, and condemned to pay a fine of \$65,000. Should it be thought such a punishment is too severe, it has to be remembered that his offence was very serious, and that his criminal recklessness resulted only in the loss of one life is owing to no effort of his. Besides, it is not absolutely certain that he will languish in prison till 1895 or pay his fine at the rate of one hundred cents on the dollar.

THE closing exercises of the school year at Morvyn House, Jarvis Street, Toronto, took place last week, and consisted of the essays, selections of vocal and instrumental music, and recitations usual on such occasions. The annual report was read by Rev. John Burton, of the Northern Congregational Church, from

which it appeared that the senior studies during the year consisted of Grecian history, English literature (including a careful analysis of the play of Macbeth), the English, French, and Latin languages, elocution, mathematics, and a course of lectures on mineralogy and geology. Mr. Burton presented the prizes for scholarship in the various departments, for deportment, and for Biblical study. In a few remarks at the close he commended the patriotism and breadth of the essays, the simplicity which characterized the moral atmosphere of the institution, and the attention given to Biblical study. Professor McLaren, of Knox College, spoke approvingly of the evening exercises, and alluded to the good name the institution had had under its former management, and still maintained under that of Miss L. I. Haight, its present principal.

IN the report of the Committee on Colonial Missions of the Irish Presbyterian Church, the following paragraph occurs: The Church in Canada recognizes a serious and increasing responsibility in this matter. Its Home Missions stretch across the continent from Newfoundland to New Westminster—a wide field for present labour, and supplying room enough as a home for future millions, whose welfare for time and eternity will in some measure be influenced by the Church's diligence and action. We note with peculiar pleasure the increasing interest of the Canadian Church and people in this mission. Its Home Mission Fund proper obtained larger contributions this year than ever before. Considering the business depression that existed, this is convincing testimony that Christian people are realizing more fully their duty as workers together with God in building up Zion. Each Presbytery in this Church has its own mission field, and is responsible for its cultivation. In each the work has been carried on as in former years; and in several new ground has been entered on. Rapidity of growth and development are more apparent in the new provinces.

THE Instrumental Music Question continues to agitate the Irish Presbyterian Church. This is the sixteenth year in succession in which the subject has given rise to prolonged and animated debates. The excitement was greater than anything ever witnessed in the Assembly before, and culminated in the anti-instrumental party, led by Dr. Petticrew, Dr. Corke, and Mr. Archibald Robinson, withdrawing from the Assembly. Altogether eighty-two memorials had been received; ten against enforcing prohibition were signed by 6,472, while forty-eight for enforcing prohibition were signed by over 18,000. Dr. Petticrew in a long speech moved the rescinding of the resolutions passed in 1883 and 1884 granting liberty and urged the enforcement of the prohibitory law passed in 1882. Dr. Wilson, of Cookstown, moved an amendment giving liberty. The calls for a division when Dr. Petticrew rose a second time to address the house on the amendment led to a scene of the most extraordinary excitement and confusion, one anti-instrumentalist in the gallery unfurling a flag with an inscription, and eventually the anti-instrumentalists withdrew, one of them declaring that "They would not submit to tyranny." The same evening a deputation from the Assembly waited on those who had withdrawn, who were holding a meeting across the street. The only terms on which they would come back were that both motion and amendment should be withdrawn, and Dr. Petticrew's notice of motion allowed to remain on the books for discussion next year. This was eventually accepted by the Assembly, and the seceders returned and tabled a protest against the unconstitutional conduct of the Assembly in raising clamour and stifling debate. It was stated by one of themselves that the protestors numbered 200. They held a subsequent meeting and resolved to continue a vigorous agitation against the use of instrumental music in public worship.

THE Rev. Alexander McGillivray, of Williamstown, Glengarry, who is at present representing the French Canadian Evangelization Board in Great Britain, addressed the General Assembly of the Irish Presbyterian Church at its recent meeting in Belfast. The

*Belfast Witness* reports that the Rev. Dr. Wilson, Limerick, moved the following: The Assembly cordially welcomes the Rev. Alexander McGillivray as deputy from the Presbyterian Church of Canada. Having listened with much interest to the statement made by him relative to the great and growing mission work carried on throughout the Dominion in the Western district, in Manitoba and the North-West, and by the French Evangelization Committee, and rejoicing in the prosperity already attained, this Assembly tenders through him to the Church in Canada its cordial greetings and sympathy, and prays that yet greater success and richer blessings may attend the efforts being made for the establishment and extension of Christ's kingdom in all parts of the Dominion. The Assembly requests the Moderator to convey the thanks of the House to Mr. McGillivray for his presence and interesting address this evening. The motion was passed by acclamation. The Moderator, in conveying the vote, said he thanked Mr. McGillivray for the information he had given. The Canadian Church had a great claim upon them because they were a mission Church, and a missionary Church most earnestly devoted to the cause of the kingdom of Christ. It was somewhat interesting for them to hear that they were extending their missions at the rate of forty a year—just as the white man pushed his way out into the wilds of the West, their missions were keeping pace with him. He thought they had a special claim upon them because that amongst them were friends and brethren of their Irish families, who had gone out to the Far West and settled there. He supposed there was scarcely a single family in all Ulster who had not some branch of it in the Dominion.

IN connection with the closing exercises of the Ladies' College, Ottawa, the Rev. W. T. Herridge, B.D., in the course of a sermon addressed to the students said: If you wish to succeed you must have a lofty ideal before you, to the attainment of which you must address yourselves with all the energies of your nature. To you who are content to be measured merely by your companions, you may feel at times a kind of exultation in the consciousness—whether well founded or otherwise—of your own superiority. But if you look forward into the great future, if you contemplate the goal of human effort, if you reflect how little you know compared with what you do not know, how unworthy you are compared with what you ought to be; if, in short, you come to a right understanding of the nature of life, you will be in no danger of falling into that fatal self-complacency which is the effectual barrier to all further progress, but will rather be visited from time to time by a merciful unrest and discontentment which alike in knowledge and in faith will make you leave the things which are behind and reach forth unto those things which are before. All of you sooner or later will go forth into the wider school of life where mistake meets with graver punishment, and wise industry with more glorious reward. . . . The true goal of education is the perfecting of your nature in Him. You have not yet reached the Divine standard, but every day you may be moving nearer it. Even now it stands before you, like a bright star, your unerring guide, your constant inspiration. In its presence let all other sights grow dim. At the music of the voice from heaven, let all other harmonies be silent. By the grace of God, you may move forward as destined citizens of the New Jerusalem whose length and breadth and height are equal. Your lives, fragmentary and imperfect as they now seem to be, may yet attain a glorious symmetry. For it is yours to toil and strive not only for the present but the future; not only for the things which are seen and temporal, but for the things which are unseen and eternal. The culture of your being does not end in time. The arena of earth is too small for the display of God-like powers and faculties.

All that is beautiful shall live,  
All that is base shall die.

Your best possession is integrity of soul; your richest hope the promise of life eternal; your deepest, purest love, the love of Jesus Christ your Lord and Saviour.



## Our Contributors.

A POINT NOT DISCUSSED BY THE HOUSE OF COMMONS.

BY KNOWNIAN.

Most of the people of this country have heard that the House of Commons is considering a Franchise Bill. They have given it a good deal of consideration. They sat up all night considering it. They discussed it for fifty-three hours continuously and then took a rest and began again. The discussion was exhaustive. That is to say, it exhausted the members. In the first scene the ladies were in the foreground, but they were disposed of quite soon, and Big Bear, Poundmaker, the Revising Barrister, and other distinguished persons came to the front. Though not very long the debate on giving votes to the ladies was fairly good. There was one point, however, in this connection, which the members did not touch. It is a tender, delicate point for members to handle. In fact they could scarcely be expected to handle it. It is not likely they ever will handle it to any great extent. If discussed at all it must be discussed by the Press. That is the reason why this Contributor says something by way of supplement to the discussion of the Franchise Bill. The point in question is the effect that giving votes to women would be likely to have in

### ELEVATING THE CHARACTER OF MEMBERS OF PARLIAMENT.

Abstract reasoning on this point is not of much use. The best way to come to a correct conclusion is to ascertain the effect of Female Franchise in other places. The territory of Wyoming is not Canada, but it is sufficiently like Canada to make the comparison fair. Women have had votes in Wyoming for sixteen years, a period quite long enough to test the effect of their franchise. A writer in one of the leading religious papers of the Union, published some valuable testimony, showing that one invariable result which follows from giving the women votes is that much better men are chosen for public positions. The women persistently refuse to vote for an immoral or dishonest man on party grounds. We give a few extracts from the article and ask our readers to notice how they ring on the point. The Governor of Wyoming says:

Our women consider much more carefully than our men the character of candidates, and both political parties have found themselves obliged to nominate their best men in order to obtain the support of the women.

"He is a politician," shouts some unscrupulous partisan, "and he compliments the ladies in order to get their votes." Now don't go too fast. Don't judge everybody by yourself. Governors of territories are appointed by the President and, therefore, don't need votes to put them in office. This Governor, who is presumably good authority, declares that one effect of giving women votes is that both parties are compelled to put clean candidates in the field. Women will not vote for a besmirched, immoral man. That alone is worth millions.

Another prominent man closely connected with the Governor says:

If a bad man is nominated, the women quietly scratch his name from their tickets, and he is defeated. They have done this so often that now the politicians look a man's character through and through pretty thoroughly before they nominate him. It puts both parties "on their trumps"; they knew they must nominate respectable men or they are beaten in advance.

Well done! That is the right way to purify the political atmosphere. Hear another witness. The Speaker of the House of Representatives of Wyoming says:

I came to the Territory in the fall of 1871, with the strongest possible prejudice against woman suffrage. But now I frankly acknowledge that under all my observations it has worked well and been productive of much good in our territory, and no evil that I am able to discern. The women use the ballot with more independence and discrimination in regard to the qualifications of candidates than men do. If the ballot in the hand of woman compels political parties to place their best men in nomination, this, in and of itself, is a sufficient reason for sustaining woman suffrage.

Yes, it is one reason, whether a sufficient one or not. There are some reasons why it might be better that women should not have votes, but if giving them the franchise compels political parties to put their best men in nomination, that certainly is a great point gained. But hear what one of the judges of Wyoming says:

Our women are making themselves felt at the polls, as they do everywhere else in society, by a quiet but effectual discountenancing of the bad, and a helping hand for the good and the true. We are all beginning to feel and appreciate their power, and the direction in which it is sure to be exerted. It will not be long before our caucuses and our candidates understand that the nomination of a leech, or a gambler, or a drunkard means defeat; and that a man who expects to be elected to any office in Wyoming Territory must have a good private character and a clean record.

A system that drives debauchees, gamblers and drunkards out of public life, and brings men of good private character and a clean record to the front, is just the thing greatly needed in more places than Wyoming. A superintendent of schools gives this testimony:

If a candidate is not correct in character, the entire female vote is against him, irrespective of party. This fact renders it a necessity for each party to nominate good men, or their defeat is a foregone conclusion.

And a gentleman of prominent position confirms the foregoing facts in this way:

Though men would, for the sake of party, vote for immoral men, their wives refused to do so, often voting for the opposing candidate, and their husbands commended them for doing it.

The testimony thus given will not be seriously questioned by many except by the debauchees, gamblers and drunkards that the women would drive out of Parliament at the first chance. The fact that the character of our public men would be greatly improved by giving the franchise to women, is not the whole question, but it is a very important point in the question. A good many people, not by any means radical or fanatical, think this fact alone more than outweighs all the arguments against a Female Franchise.

### STATE CHURCHES IN SWITZERLAND.

#### BAD INFLUENCE ON PASTORS AND PEOPLE.

On a former occasion I stated the result of my observation and enquiry regarding the effect of Radical legislation upon the constitution and order of the National Church in the canton of Neuchâtel, one of the three French-speaking cantons of Switzerland. I showed how the attempt on the part of the rabble—here synonymous with Radical—to reduce the clergy to the condition of civil servants, bound to execute the orders of their paymasters, led to the secession from the National Church of a considerable number of the best pastors and people, and the formation of a church independent of the State, thereby making three Synodical Churches in the canton—the National, the Independent, and the Free Church. I shall now give an account—very general, of course—of the present state of matters in the churches of the other two cantons—Geneva and Vaud, which is not without interest to students of church history.

#### THE NATIONAL CHURCH OF GENEVA

continues to exist, according to one account, because it offers to Freethinkers, Rationalists, etc., an institution, supported by public funds, in which anything may be preached—the Gospel, Rousseau's deism, or the denial of the supernatural. This arises chiefly from the fact that the clergy are chosen by the voters of the parish irrespective of their moral or religious character. In fact the same influences are brought to bear in the selection of a pastor as in that of members of the cantonal government, or of the municipality; and, from the class of men who for many years have ruled the canton, it is easy to understand the nature of these influences. Still, of the sixteen pastors in the town, seven only are avowed Rationalists, and of the seventeen in the country, only four. The worst of it is that as there are two or more pastors for each church, those who attend the several diets may be obliged at one time to listen to doctrines the very opposite to those taught at another time, so that the effect on many minds must be complete indifference to what is said, or what is more common, the majority cease to attend church services altogether. And this which is found the usual result, is made the subject of complaint on the part of the clergy, as if it were wholly the fault of the people, and in no way attributable to the clergy themselves.

Secessions from the National Church began to take place as early as 1815, during the revival which took place in Geneva in that and the following years. But the

#### EVANGELICAL FREE CHURCH,

properly so called, dates only from 1848, when Christians of different tendencies united in asserting the

truth, entirely free from the trammels of the State. This body is administered by a Presbytery or Council of Elders—twenty in number, four of whom are pastors who preach, while the others take part in the instruction of the people, according to the measure of the gifts they possess. From the force of circumstances, church government, in connection with the Free Church, is rather Congregational than Presbyterian. It is only in the town of Geneva that this branch of the Church has made any progress. There are three chapels very fairly attended. But a considerable amount of mission work is carried on outside the churches amongst the poor, and in many ways good service is rendered to Christian truth by members of this Church, in a city where infidelity and errors of all kinds abound, where more than half the population is Roman Catholic—a city in which many disreputable men and women of various nationalities congregate, and in which every species of immorality prevails—and all this largely due to the position Geneva occupies as regards other countries, and as respects the other cantons of Switzerland. The very existence here of a Free Evangelical Church serves to affirm the need there is for a positive faith, and for union among Christians in the confession of their faith.

As a relief to this rather dark picture, let me now give a brief account of other Christian agencies which are at work amongst this singularly mixed population; and here I must add that all these agencies contain many members—lay and clerical—both of the National and the Free Church.

#### I.—THE EVANGELICAL SOCIETY OF GENEVA

was founded in 1831, its special object being the evangelization of France, certain portions of which had been prepared for the work on which the Society was about to enter by the labours of two men of immense energy and devotedness—Felix Neff and J. F. Vernier—whom God had taken from obscurity and made the pioneers of a great and blessed revival. Neff was a Genevese who had been converted in 1818, while serving as a soldier in the Swiss army, and who joined the band of Christians who at that early day had been aroused by the preaching of Robert Haldane, of Scotland, to invade as a "true salvation army" the adjoining districts of France, inhabited by the scattered descendants of the old Huguenots, at that time in a state of spiritual death. Vernier was a native of the Doubs, and was converted while attending the institute at Glay, founded in 1822 for the purpose of preparing evangelical teachers for Home Mission work—a service which it still continues to perform. For forty years Vernier laboured with burning zeal and heroic perseverance to arouse to spiritual life his fellow countrymen in the departments of the Drôme and the Isère. During thirty-five of these years he was in the service of this Society, which from the beginning had three branches of labour, viz.: (1) a school of theology; (2) colportage of Bibles and religious books; (3) evangelization. In carrying out its aim—the advancement of the Kingdom of God—it has always held fast the Apostolic doctrines taught by the Reformers of the sixteenth century, and these principles it has ever sought to make known by all its agencies. This society has never connected itself with any special denomination of the Christian Church, but has kept a strictly *ecclesiastical neutrality*; constituted upon the broadest basis, it extends its aid to all the churches alike.

#### (1) - ITS THEOLOGICAL SCHOOL

puts its services at the command of all who maintain the foundations of the faith, and who desire pastors thoroughly instructed in evangelical truth. Young men on finishing their studies in this school are perfectly free to seek ordination according to the forms of any church—National or Free—which best meets their convictions and their needs.

This theological school, it is true, comes into competition with five other establishments, more or less analogous, in the three French-speaking cantons. There are three Faculties in connection with the National Church—one in each canton—and two theological academies in connection with the Free Church—one at Lausanne and one at Neuchâtel. In theory every one here is of opinion that this is *trop de richesses*; but in practice, it is found to be a difficult matter to diminish the number, a state of things with which Canadian Presbyterians can sympathize at present.

When the question of reduction is raised, arguments are advanced to prove that Neuchâtel should possess

the Faculty of Theology, because it had the honour of listening to the preaching of Farel. Others say that Lausanne should be the site of the school, because it gave hospitality to Viret, while others again advocate Geneva because it was the city of Calvin. It is easily seen, therefore, that the question of reduction is not likely to receive an early solution.

The Free seminaries of Vaud and Neuchâtel, being specially intended to prepare pastors for the Free Churches of those cantons, are not exactly duplicates of the theological school of Geneva. But it is said Geneva possesses an official Faculty, should not that suffice? The venerable men who commenced this school did not think so, and they had good grounds for their action, though they clearly foresaw the difficulties they would have to encounter. The unadulterated Gospel of the Apostles was not at that day, and still less now, taught in the national institution; but was and is mixed with teaching of a negative character, calculated to produce doubt rather than faith in those attending its classes. Such was not the character of the teaching which the originators of this school thought worthy of the City of Calvin.

Recognizing the great value of a theology at once scientific and thoroughly evangelical, they founded this school upon the essential doctrines of the Reformation, uniting in the proclamation of their faith the substance of the principal confessions of the Protestant Churches. "This school," said Dr. Merle d'Aubigne, in an address at the opening of the session of 1845—as Gausson had said before him—"put above all, at the epoch of its foundation, purity of doctrine united to the life of faith; and on that basis it still remains firm." Professor Barde, his successor, spoke to the same effect in 1882.

The number of students in attendance this session is sixty-two, including those at the preparatory school. Several nationalities are represented, though of recent years, it is said, the number of Swiss and even of Genevese has been increasing. As many as 506 young men have been trained in this school, most of whom have become pastors in France, Belgium, Italy and Spain—several have also gone as missionaries to the heathen.

#### (2) THE COLPORTAGE DEPARTMENT

is on a large scale, and has had great success. At present sixty-two colporteurs are supported by the Society in Geneva, and are at work in thirty-six departments of France, and in some portions of the North of Italy. This is a most useful class of persons who act as pioneers, finding easy access to people at fairs and other public places, and by the sale of almanacs with Scripture texts, portions of Scripture and book of a moral tendency, prepare the way for the evangelists. Of course they must be men of great tact and judgment so as to suit themselves to all classes of persons, farmers from the country, artisans in the towns, etc. It is said that the religious element in the books they carry, so far from repelling purchasers, actually attracts.

#### (3) EVANGELIZATION.

There are fifteen stations in France regularly supplied with pastors and evangelists by this Society, and eight summer stations in Switzerland. The branch of evangelization has proved most valuable to the cause of the Gospel. By its means several congregations have been formed and added either to the National or Free Church of France.

#### FINANCES.

The Evangelical Society of Geneva dispenses yearly from 200,000f. to 250,000f., of which about 50,000f. are for the School of Theology, 50,000f. for evangelization, 80,000f. to 100,000f. for Biblical work and colportage, and 10,000f. to 15,000f. for general expenses. These funds are raised by committees and societies in Geneva and other parts of Switzerland—in Great Britain, Holland, Germany, France, Belgium, and America.

#### II.—EVANGELIZATION BY THE POST.

At the close of the Franco-German War, the poison of superstition, infidelity and bad literature was spread by books and journals throughout France and the borderlands. This led to the formation of a society of Christians in Geneva, who proposed to send monthly by post tracts to persons whose address would be supplied by colporteurs and others. In this way they were able to reach the higher classes of society as well as the poor, furnishing an antidote to the poison which was spreading so rapidly and doing its deadly work.

This mode of evangelization has been carried on since 1871 with much zeal, generous gifts being regularly received from the London Tract Society, the Scotch Bible Societies, the Foreign Evangelical Society and the Department of Colportage of the Evangelical Society of Geneva. No salaries are paid to any connected with it, so that the funds received are all devoted to the printing and purchase of books, tracts, etc., and the payment of postage. Any one who reads even a few of the numerous letters from recipients of these documents must be convinced of the great benefits which attend this somewhat singular method of evangelization.

#### III.—CONFERENCES,

or popular meetings, have been held for the last five years in different parts of Geneva by clergymen, laymen, theological students and others. At these meetings addresses are given on a great variety of subjects, such as family worship, temperance, missions, etc., special meetings are also held for railway employes, cabmen, street sweepers, rag-pickers, etc., and tracts are distributed. In this work of popular evangelization ministers and members of all the churches unite. The *locales*, or rooms in which the meetings take place, are utilized for Sabbath schools, services for Italian workmen, etc.

From this it will be seen that the city of Calvin still possesses life, and that within it exists a good leaven, which if it do not at once leaven the whole mass, must at least keep it from becoming a mass of corruption.

Vaud must remain for another letter. T. H.  
Clarens, Switzerland, April, 1885.

#### SOME DESULTORY THOUGHTS ON MAN IN NATURE.

BY SIR WILLIAM DAWSON, LL.D., F.R.S., ETC.

(Concluded.)

The following of nature must also form the basis of those fine arts which are not necessarily connected with any utility, and in man's pursuit of art of this kind we see one of the most recondite and at first sight inexplicable of his correspondences with the other parts of nature, for there is no other creature that pursues art for its own sake. Modern archaeological discovery has shown that the art of sculpture began with the oldest known races of man, and that they succeeded in producing very accurate imitations of natural objects. But from this primitive starting point two ways diverge. One leads to the conventional and the grotesque, and this course has been followed by many semi-civilized nations. Another leads to accurate imitation of nature, along with new combinations arising from the play of intellect and imagination. Let us look for a moment at the actual result of the development of these diverse styles of art, and at their effect on the culture of humanity as existing in nature. We may imagine a people who have wholly discarded nature in their art and have devoted themselves to the monstrous and the grotesque. Such a people, so far as art is concerned, separates itself widely from nature and from the mind of the Creator, and its taste and possibly its morals sink to the level of the monsters it produces. Again, we may imagine a people in all respects following nature in a literal and servile manner. Such a people would probably attain to but a very moderate amount of culture, but having a good foundation, it might ultimately build up higher things. Lastly, we may fancy a people who, like the old Greeks, strove to add to the copying of nature a higher and ideal beauty by combining in one the best features of many natural objects, or devising new combinations not found in nature itself. In the first of these conditions of art we have a falling away from or caricaturing of the beauty of nature. In the second we have merely a pupilage to nature. In the third we find a man aiming to be himself a creator, but basing his creations on what nature has given him. Thus all art worthy of the name is really a development of nature. It is true the eccentricities of art and fashion are so erratic that they may often seem to have no law. Yet they are all under the rule of nature; and hence even un-instructed common-sense, unless dulled by long familiarity, detects in some degree their incongruity, and though it may be amused for a time, at length becomes wearied with the mental irritation and nervous disquiet which they produce.

It may be permitted to add that all this applies with

still greater force to systems of science and philosophy. Ultimately these must all be tested by the verities of nature to which man necessarily submits his intellect, and he who builds for aye must build on the solid ground of nature. The natural environment presents itself in this connection as an educator of man. From the moment when infancy begins to exercise its senses on the objects around, this education begins—training the powers of observation and comparison, cultivating the conception of the grand and beautiful, leading to analysis and abstract and general ideas. Left to itself it is true this natural education extends but a little way, and ordinarily it becomes obscured or crushed by the demands of a hard utility, or by an artificial literary culture, or by the habitude of monstrosity and unfitness in art. Yet when rightly directed it is capable of becoming an instrument of the highest culture, intellectual, æsthetic, and even moral. I have in a previous article on Evolution in Education insisted on the importance of following nature in the education of the young, and of dropping much that is arbitrary and artificial. Here I would merely remark, that when we find that the accurate and systematic study of nature trains most effectually some of the more practical powers of mind, and leads to the highest development of taste for beauty in art, we see in this relation the unity of man and nature, and the unity of both with something higher than either.

It may, however, occur to us here that when we consider man as an improver and innovator in the world, there is much that suggests a contrariety between him and nature, and that instead of being the pupil of his environment he becomes its tyrant. In this aspect man and especially civilized man appears as the enemy of wild nature, so that in those districts which he has most fully subdued many animals and plants have been exterminated, and nearly the whole surface has come under his processes of culture, and has lost the characteristics which belonged to it in its primitive state. Nay, more, we find that by certain kinds of so-called culture man tends to exhaust and impoverish the soil, so that it ceases to minister to his comfortable support and becomes a desert. Vast regions of the earth are in this impoverished condition, and the westward march of exhaustion warns us that the time may come when even in comparatively new countries like America the land will cease to be able to sustain its inhabitants. Behind this stands a still farther and portentous possibility. The resources of chemistry are now being taxed to the utmost to discover methods by which the materials of human food may be produced synthetically, and we may possibly at some future time find that albumen and starch may be manufactured cheaply from their elements by artificial processes. Such a discovery might render man independent of the animal and vegetable kingdoms. Agriculture might become an unnecessary and unprofitable art. A time might come when it would no longer be possible to find on earth a green field, a forest, or a wild animal; and when the whole earth would be one great factory, in which toiling millions were producing all the materials of food, clothing, and shelter. Such a world may never exist, but its possible existence may be imagined, and its contemplation brings vividly before us the vast powers inherent in man as a subverter of the ordinary course of nature. Yet even this ultimate annulling of wild nature would be brought about not by anything preternatural in man; but simply by his placing himself in alliance with certain natural powers and agencies, and by their means attaining dominion over the rest.

Here there rises before us a spectre which science and philosophy appear afraid to face, and which asks the dread question. What is the cause of the apparent abnormality in the relations of man and nature? In attempting to solve this question, we must admit that the position of man even here is not without natural analogies. The stronger preys upon the weaker, the lower form gives place to the higher, and in the progress of geological time old species have died out in favour of newer, and old forms of life have been exterminated by later successors. Man, as the newest and highest of all, has thus the natural right to subdue and rule the world. Yet there can be little doubt that he uses this right unwisely and cruelly, and these terms themselves explain why he does so, because they imply freedom of will. Given a system of nature destitute of any being higher than the instinctive animal, and introduce into it a free rational agent, and you have at once an element of instability. So long as his free thought and purpose continue in harmony

with the arrangements of his environment, so long all will be harmonious, but the very hypothesis of freedom implies that he can act otherwise, and so perfect is the equilibrium of existing things that one wrong or unwise action may unsettle the nice balance, and set in operation trains of causes and effects producing continued and ever-increasing disturbance. This "fall of man" we know as a matter of observation and experience has actually occurred, and it can be retrieved only by casting man back again into the circle of merely instinctive action, or by carrying him forward until by growth in wisdom and knowledge he becomes fitted to be the lord of creation. The first method has been proved unsuccessful by the rebound of humanity against all the attempts to curb and suppress its liberty. The second has been the effort of all reformers and philanthropists since the world began, and its imperfect success affords a strong ground for clinging to the theistic view of nature, for soliciting the intervention of a Power higher than man, and for hoping for a final restitution of all things through the intervention of that Power. Mere materialistic evolution must ever and necessarily fail to account for the higher nature of man and also for his moral aberrations. These only come rationally into the system of nature under the supposition of a Higher Intelligence from whom man emanates and whose nature he shares.

But on this theistic view we are introduced to a kind of unity and of evolution for a future age, which is the great topic of revelation, and is not unknown to science and philosophy, in connection with the law of progress and development deducible from the geological history, in which an ascending series of lower animals culminates in man himself. Why should there not be a new and higher plane of existence to be attained to by humanity—a new geological period, so to speak, in which present anomalies shall be corrected, and the grand unity of the universe and its harmony with its Maker fully restored. This is what Paul anticipates when he tells us of a "pneumatical" or spiritual body to succeed to the present natural or "psychical" one, or what Jesus Himself tells us when He says that in the future state we shall be like to the angels. Angels are not known to us as objects of scientific observation, but such an order of beings is quite conceivable, and thus not as supernatural, but as part of the order of nature. They are created beings like ourselves, subject to the laws of the universe, yet free and intelligent and hable to error, in bodily constitution freed from many of the limitations imposed on us, mentally having higher range and grasp, and consequently masters of natural powers not under our control. In short, we have here pictured to us an order of beings forming a part of nature, yet in their powers as miraculous to us as we might be supposed to be to lower animals could they think of such things. This idea of angels bridges over the otherwise impassable gulf between humanity and deity, and illustrates a higher plane than that of man in his present state but attainable in the future. Dim perceptions of this would seem to constitute the substratum of the ideas of the so-called polytheistic religions. Christianity itself is in this aspect not so much a revelation of the supernatural as the highest bond of the great unity of nature. It reveals to us the perfect Man who is also one with God, and the mission of this divine Man to restore the harmonies of God and humanity, and consequently also of man with his natural environment in this world and with his spiritual environment in the higher world of the future. If it is true that nature now groans because of man's depravity, and that man himself shares in the evils of this disharmony with nature around him, it is clear that if man could be restored to his true place in nature he would be restored to happiness and to harmony with God, and if on the other hand he can be restored to harmony with God, he will then be restored also to harmony with his natural environment, and so to life and happiness and immortality. It is here that the old story of Eden, and the teaching of Christ, and the prophecy of the New Jerusalem strike the same note which all material nature gives forth when we interrogate it respecting its relations to man. The profound manner in which these truths appear in the teaching of Christ has perhaps not been appreciated as it should, because we have not sought in that teaching the philosophy of nature which it contains. When He points to the common weeds of the fields, and asks us to consider the garments more gorgeous than those of kings in which God has clothed them, and when

He says of these same wild flowers, so daintily made by the Supreme Artificer, that to-day they are and to-morrow are cast into the oven, He gives us not merely a lesson of faith, but a deep insight into that want of unison which, centring in humanity, reaches all the way from the wild-flower to the God who made it, and requires for its rectification nothing less than the breathing of that Divine Spirit which first evoked order and life out of primeval chaos. When He points out to us the growth of these flowers without any labour of their own, He opens up one of the most profound analogies between the growth of the humblest living thing and that of the new spiritual nature which may be planted in man by that same Divine Spirit.

#### THE WORK OF THE CHURCH IN THE NORTH WEST.

BY M. PRINCE ALBERT, NORTH WEST TERRITORY.

I suppose some of your readers are almost weary of having the North-West and its claims pressed upon their attention. Let them remember, however, that the youngest child in the household claims and deserves special consideration from the older members in the family. The North-West claims also to be a child of special promise—one likely to develop into "a lad o' pregnant parts." Let any one look at the map, and estimate the distance from Eastern Manitoba to the Rocky Mountains, and from the United States boundary to the North Saskatchewan let him be told by those who, like Col. Butler, have traversed the country that there is probably more land adapted for wheat-growing to the north of the Saskatchewan than there is to the south of the same river—and I think he will not wonder that the inhabitants of such a country should strive to impress others with its value and importance.

It is well for the Church to remember also that the character which the country and its inhabitants will bear for centuries to come is being formed during the early years of settlement. Our Superintendent of Missions is never weary of reiterating the statement that help given now in the establishment of churches, and supplying the people with the means of grace, is of immensely greater value than if deferred even for a few years. The North-West, in reference to character, is now in the plastic, formative stage. The shape into which it is at present being moulded will very soon take a set which cannot easily be modified thereafter. I think he must be a singularly callous person who would not eagerly desire that such influences may be brought to bear on this new country as will give it a Christian form and colour. If we could secure a sufficient proportion of the right class of settlers, and if the churches would only compass them round with religious influences, then there need be little fear for the future, the North West will realize the fair promise of its youth. We are told that heredity and environment are the master influences in life and that man has chiefly to concern himself about the latter. He has no voice in the selection of his parents, but he can choose his own environment. The principle will apply to the life and character of nations as well as individuals.

We cannot exclude from the North-West any settlers who seek a place of abode in our territory; but it is the duty of the churches, and in their power, to environ the new comers with Christian influences so that they shall develop into a nation fearing God and working righteousness. For myself I do not hesitate to say that, though I preach to a congregation perhaps not one third of the size of that to which I ministered in the East, I regard the work done here during these years as not less important and valuable than that in which I was previously engaged. Work tells more where a new thing is being moulded and fashioned, than where you are striving to modify what is old and has already hardened into a fixed and permanent form. It is enough to stimulate any minister in his work to feel that he is imparting to those under his influence a tone and character which they will probably retain and transmit to others for long years to come. It will compensate for many trials if he can establish among those who are shaping the future destiny of the nation a respect for God's law and ordinances, and teach them to set a proper value on the Church and its services, on the Bible, and the Christian Sabbath. Well may every Christian and every patriot pray that the Great North-West may

develop into a God-fearing, church-going, Sabbath-keeping country, and be saved from the appalling indifference and practical atheism which are to be found in some parts of the Western States of the Union.

I have often thought that it would be a wise and practical suggestion, which many in the older Provinces might easily act on, if they were asked to give to those engaged in Christian work in this new country such help, above and beyond their missionary contributions, as I think I can show to be in their power.

It will readily be understood that many have come out to settle in the North-West who were anxious to get free from the restraints of home and public opinion. Even to those who had anticipated this fact it is startling to find so many, who in the East were regular in their attendance at church, are exceedingly careless when they have settled where they have less fear of reproof. Many seem to have left all their religion behind them, or dropped it by the way on the journey out. The other week a person told me that he had been only once at church in the course of many years. Many will tell you that when at home and among their friends, they went to church regularly every Sabbath, while here, they seldom or never go at all. Such facts enable us to see how little value can be attached to the profession made by many who are living in a Christian community. Their religion is only a pale reflection of their "environment." Life and light and heat of their own they have none. In new surroundings they soon expose the worthlessness of former pretensions and reflect the image of the earthly, even as before they reflected the image of what was heavenly. I believe that many Christian parents would be painfully surprised if they knew how seldom their sons, after leaving home, are to be found in the house of the God of their fathers. I wonder if it occurs frequently to some to ask as they themselves go to public worship, "Where are our wandering boys to-day?" The hands of those who are seeking to win this new country for Christ and His Church would be greatly strengthened if Christian parents and others would in their letters to their children and relatives use all the influence of their authority and affection to induce them to remember their duty to God, to their country, and their own souls. Plead with them to remember the lessons they were taught at home, to pray, to read the Bible, to keep holy the Sabbath day, and not forsake the assembling of God's people. Thus, in a double sense, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

I perceive, Mr. Editor, that, contrary to my intention, I have fallen into the strain in which we are wont to pitch our sermons. An excuse, to those who make objections, might be found in the retort of the witty preacher, who was told by a profane horseman that his appearance and garb were enough to frighten the Evil One: "Man, that's just my trade."

FROM the minutes of the English Presbyterian Synod, just issued, some leading items are herewith extracted: Number of congregations, 283; sittings provided, 145,320; sittings let, 63,349; communicants, 59,700; Sunday scholars, 73,801; members in young men's societies, 4,568; debt upon churches, £99,328; debt upon manses, £9,859; vacant congregations, 20. The draft of a declaratory and explanatory doctrinal statement was received, and was ordered to lie over till next meeting. The committee appointed to draw up the declaratory statement recommended the publication of a compendium of articles, twenty-two in number, which they believe would embrace the essential doctrines of revelation.

In a recent article on "Our Presbyterian Churches," the *Christian Leader* says: If these self-centred congregations would learn that the sum of religion does not consist in lavishing thousands on a fine church or competing by money bribes for the most popular minister, and begin "to look on the things of others," with the enormous wealth which some of them have at their command, they would make a large contribution to the evangelization of the country. We are hopeful it will be so. We see some signs of it in congregations and ministers giving themselves to home mission work, and in the effect already produced by the thrilling words of Mr. Smith, of Broughton-place, the future Chalmers, at least of the United Presbyterian Church, in favour of a large-hearted Christian humanity in opposition to congregational self-conservation.



## Pastor and People.

### BEAUTIFUL HANDS.

Such beautiful, beautiful hands !  
They're neither white nor small ;  
And you, I know, would scarcely think  
That they were fair at all.  
I've looked on hands whose form and hue  
A sculptor's dream might be ;  
Yet are these aged, wrinkled hands  
Most beautiful to me.

Such beautiful, beautiful hands !  
Though heart were weary and sad,  
These patient hands kept toiling on,  
That children might be glad.  
I always weep, as looking back,  
To childhood's distant day,  
I think how these hands rested not,  
While mine were at their play.

Such beautiful, beautiful hands !  
They're growing feeble now ;  
For time and pain have left their work  
On hand and heart and brow.  
Alas ! alas ! the nearing time,  
And the sad, sad day to me,  
When 'neath the daisies, out of sight,  
These hands will folded be.

But, oh ! beyond this shadow-land,  
Where all is bright and fair,  
I know full well those dear old hands  
Will palms of victory bear.  
Where crystal streams, through endless years,  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

### DEACON LEE'S EXPERIENCE.

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was labouring to create uneasiness in the church, and especially to drive away the minister. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and enquired as to the reason why there had been no revivals for the last two or three years.

"Now what do you think is the cause of things getting dull here?"

The deacon was not ready to give his opinion, and after a little thought, frankly answered, "I don't know."

"Do you think the churches are alive to the work before them?"

"No, I don't."

A twinkle was seen in the eye of the troubler in Zion, and taking courage he asked, "Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermons are anything wonderfully great?"

"No, I don't."

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted, "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows, solemn as eternity, and don't tempt me to break them."

The troubler was startled at the earnestness of the silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, I'll tell you. I was drawn into a scheme just like this of yours to uproot one of God's servants from the field in which He had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowing words, and the pews filled with those who turned away from the simplicity of the Gospel. I, and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were doing God a service when we drove that holy man from the pulpit and his work, and said we considered his work done in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising and crushing him, instead of upholding by our efforts and our prayers the very instrument at whose hands we demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels. He had not the Spirit, as we thought, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came in among us by His Spirit, to show that He had blessed the

labours of his dear rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long buried seed had now sprung up. But God denied me that relief, that He might teach me a lesson which every child of His ought to learn that He who toucheth one of His little ones toucheth the apple of His eye.

"I heard my pastor was ill, and taking my eldest son with me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were like arrows to my soul: 'He may be dying, and the sight of your face might add to his anguish.' Had it come to this, I said to myself, that the man whose labours had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother that this man could not die in peace with my face before him? 'God pity me!' I cried, 'What have I done?' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before His dying servant and receive his forgiveness.

"What did I care then whether the pews by the door were rented or not? I would gladly have taken the whole family to my home forever, as my flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his eyes and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor!' Then, raising his white hand, he said, in a deep, impressive voice, 'Touch not Mine anointed, and do My prophets no harm.'

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him (calling my son to tell how he had found Christ). But he was unconscious of all around him. The sight of my face had brought the last pang of earth to his troubled spirit. I kissed his brow and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised him to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not Mine anointed, and do My prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes.

"I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: 'I freely forgive you, but my children, who entered into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant-keeping God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from the grave. When I slept, Christ stood before my dream, saying: 'Touch not Mine anointed, and do My prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a very extraordinary man. My tongue shall cleave to the roof of my mouth, and my right hand forget its cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover if I hear another word from your lips, I shall ask the brethren to deal with you as one who causes divisions.

"I would give all I own to recall what I did thirty years ago.

"Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you." This decided reply put an end to the new comer's efforts to get a minister who could make more of a stir. There is often great power in the little word "no"; but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

### YOUNG LADIES AND DRESS.

A lady who had taught for over thirty years, once gave the writer some very interesting information. "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features and the formation of the heads, but these came at last to be quite secondary considerations. Our school was so expensive that none but the daughters of the wealthy could possibly enter it; so when a young lady came to the class room in a plain dress, I was sure that it was on account of her idea of the fitness of things. This argued common sense. Common sense is always in direct antagonism to

vanity, and where there is no vanity there is seldom self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose school dress was silk or velvet. I shall always retain the impression made upon me by a quiet little body in a blue flannel dress with plain trimmings. She came from one of the first families in wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me graduation day that she had decided to study for a physician, I was not in the least surprised. I was sure she would succeed as she certainly has in the most marvellous manner. She carried off every honour, and though the girls in 'purple and fine linen' sneered at her plain attire and lack of style, there was not one who could ever compete with her."

Certainly, on the whole, the deductions of this teacher are correct. It takes time to array one's self in elaborate garments, and the girl whose mind is occupied with loops and trimmings and general furbelows cannot, for a philosophical reason, have room for much else.

Then there is a reason deeper than this, even. The girl whose tastes are in the line of dress and display has not an intellectual development. She may be imitative and intuitive to a degree, but she will always or generally be superficial in her learning and shallow in character.

### A VALUABLE OPINION.

Dr. Andrew Clark, Bart., is now generally recognized as at the head of the medical profession in England. It was to him that Sir John Macdonald recently went for a medical opinion and advice, and it is to him that Mr. Gladstone looks when he desires a doctor's services. Dr. Clark's practice is largely with the wealthy, high-living people of England, and he is well accustomed to the results of drinking habits in all their forms. What he has to say in regard to the use of alcoholic liquors, and their results, we give herewith and commend his sayings to the careful consideration of every reader. He says:

"As to what health is, it might be sufficient to say that health is that state in which existence itself is a joy, in which it is a delight to hear, to think, to be. As to the conditions or laws of health, he doubted very much whether people in general knew whether there were such laws at all, for in his profession he found such violations of them that he preferred to think of men as ignorant transgressors rather than as arrant fools. But these conditions were few and simple. The first condition was proper food and temperance in food. In discussing the use of alcohol he said he was not a partisan and would not take a side; but as to the relations of alcohol to health he did not mind saying a few things about it. He would say, then, that alcohol was not necessary to health; that in his opinion alcohol was not a helper to work, physical or intellectual; that if any man was well with alcohol, he was ten thousand times better without it. (Cheers.)

"But there are in this world of ours poor, weak, ailing people who are never well, always complaining and travelling along their journey with great difficulty. These took a little alcohol, and said it made them comfortable, and that it enabled them to do the little work they had to do, and which otherwise they could not do.

"Another class of persons engaged in physical and mental labour declared that a certain portion of alcohol was an assistance to them, they had tried the experiment without it, and that they could not work so well as when they took it. Speaking as a person of considerable experience, who had made the subject a special study, and who was as anxious as any one to get at the truth of the matter, he was bound to say that it had not yet been proved to his satisfaction that alcohol taken in certain small quantities, which had called 'the physiological quantity,' taken at stated times—namely with dinner and supper—did interfere with the physical, the mental, the moral, or the spiritual development of mankind. He did not say that it did not, he said he thought it had yet to be proved. The one argument against this conclusion was the argument of example. (Hear, hear.) But his decided conviction is the less alcohol the better; it certainly took the bloom off the spirit and joy and brightness from life."

### THE WORLD'S GREAT NEED.

To-day the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessing for us, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification, a personal Jesus trusted is perpetual joy, a personal Jesus possessed is our only power. Without Him all preaching is empty clamour; without Him all church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us open our lips, our purses, our hands and our hearts, to this deepest, grandest, most heaven-born of petitions: "Come, Lord Jesus!"—*Dr. T. L. Cuyler.*



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TORONTO, WEDNESDAY, JULY 1, 1885.

MR. SPOULE rose to a question of privilege the other day in his place in Parliament and called the attention of the House to a paragraph in THE CANADA PRESBYTERIAN commenting on his conduct when a petition was presented signed by Dr. Laing and others. The honourable gentleman alleges that he merely remarked in a jocular manner that the petition "was sure to be good as it was from a good Christian politician." Mr. Sproule denies that he used the insulting term "other fanatics" which Mr. Charlton at the time charged him with using and alleges that he made the denial "on the spot." It is rather unfortunate for Mr. Sproule that the official report, which is generally assumed to be correct, gives no report of his alleged denial. But let that pass. On his own showing then, Mr. Sproule, when Dr. Laing's name was mentioned, merely called out that Dr. Laing "was a good Christian politician." We cheerfully give Mr. Sproule the benefit of his explanation.

In his speech on University Federation the other day in the Toronto Conference, Dr. Sutherland is reported to have said that "there was not a Methodist in the Ontario Government, and that a Methodist seldom got a better position from the Government than that of a County Constable." The Doctor is a little astray in his facts. County constables are not appointed by the Government. Methodists do occupy many official positions much higher than that of a county constable. But we would most respectfully suggest to Dr. Sutherland that it would be much better if gentlemen of his high position, eminent ability and great influence, did not speak in that way. In the appointment of officials the Government should know no man as Methodist or Episcopalian or Presbyterian or member of any other Church. It is generally understood that one Church in this Dominion comes before the Governments as a unit and that no small amount of trouble arises occasionally from that very fact. We are sure Dr. Sutherland does not want the Methodists to adopt the policy of that Church. Methodism is doing a good work, but its influence for good will be greatly weakened if it goes into the stand-and-deliver business.

OF course no meeting of the General Assembly could pass without some complaints in the Press about the elders being "ignored," "patronized," and "sat upon" generally. We are strongly of the opinion that these annual growls are never written by elders, certainly not by elders possessed of experience and self-respect. The idea of such men as James McLennan, Q.C., Mr. John Charlton, Mr. Morris, Dr. Macdonald, Mr. J. K. McDonald, the Hon. G. W. Ross, and dozens of others whose names might be mentioned, being ignored, or patronized, or sat upon is so transparently absurd that it need not be discussed. Presbyterian elders are not a class of men that take kindly to being

"sat upon." The man who attempts to sit upon them generally finds he has sat down in a very uncomfortable place. As a matter of fact elders usually get a better hearing in the Assembly than ministers. They may not do as much committee work, but the principal reason is because many ministers are there every year and get the run of the business, while comparatively few elders come several years in succession. It is too late in the day to complain that laymen are ignored in Presbyterian Church courts. Ours was for many years almost the only church that had lay representatives. We are quite sure our elders are indignant at these annual wails.

OUR Church is sound on Missions. All things considered, the Home and Foreign work is prosperous. To say that we are not doing as much as we might, could, would, or should do is to utter the stalest of commonplaces. We are improving and that itself is a great deal. For some years back the people have given all for two great branches of our mission work that they were asked to do. In a few years they will give more and if the Church is wisely guided and the Gospel faithfully preached we may yet rank high in the matter of giving for missions. Nor is there any reason why we should be discouraged in regard to our College work. It is true that the Common Fund plan does not work well. It is also true that the people have done more for colleges within the last few years than was done in the whole history of Canadian Presbyterianism prior to that time. Montreal, Queen's and Knox have new buildings. Montreal has a considerable endowment. Queen's never was so prosperous. Knox will soon have a good endowment. In no branch of the Church's work has more work been done notwithstanding all the grumbling. Augmentation and the Aged and Infirm Ministers' Fund must get a vigorous push before long. The one great thing to be thankful for is that the Church is progressing. God's work is going on. Let everybody stop growling, thank God and take courage.

THE General Assembly of the Free Church of Scotland discussed at its late meeting a scheme for the triennial visitation by Presbyteries of all the congregations within their bounds. One of the reasons urged in favour of such visitation was that at present unless a pastor is charged with heresy or immorality the Presbytery practically exercises no oversight. It was alleged that a pastor might neglect his duties or perform them in the most unsatisfactory manner, and unless the people formally complain no notice was taken by his Presbytery. The design of the scheme it was understood on all hands is to deal with cases of ministerial inefficiency. The method of working is to proceed with the visitation of all congregations on the theory that things are progressing well and when you strike cases of noted inefficiency, deal with them. Judging by the debate a marked distinction is to be made between congregations that are struggling for existence amidst a decreasing population and those that remain stationary in growing localities. One of the things complained of is that some congregations "grow to thinness" while the population around them increases. The Scheme was sent down to Presbyteries and will no doubt be adopted. There should be such a Scheme in every Presbyterian Church. Perhaps the one thing most needed in our own Church next to an outpouring of the Spirit is a good system of Presbyterian visitation.

**THE PRAYER MEETING.**

In presenting the report of the Committee on the State of Religion to the General Assembly, the Convener stated that in some cases increased attendance at congregational prayer meetings was reported, but that in many instances it was otherwise. This statement was corroborated from other sources. In many congregational prayer meetings there had been during the year a diminished attendance. In other departments of church work an increase of prosperity was reported. The prayer meeting is generally considered a fair index of the spiritual condition of a congregation. If interest and attendance on this mid-week Christian assembly are declining, there is a call for serious consideration. Thinly attended prayer meetings may be regarded as symptomatic. In all times of religious awakening and spiritual vigour there is a marked increase of attendance not only at the regular meeting for prayer, but at all meetings intended for the promotion of

spiritual life. Does absence from the prayer meeting indicate spiritual decadence?

In the consideration of this subject certain allowances have to be made. Members of churches often live at long distances from the usual place of worship. As a rule they are not regular in their attendance at the prayer meeting. They only attend occasionally, and in not a few instances disappear altogether. Those advanced in years, after the labours of the day feel fatigued, and if they attend have considerable disinclination to overcome. In other cases the only candid excuse for non-attendance would be indolence and indifference. It may be that several are in their places with tolerable regularity, but only because it is decorous and it is expected of them to be present. In the winter season the severity of the weather prevents not a few from attending the prayer meeting who are courageous enough to brave the storm in order to appear at what some regard as more attractive places of resort. Neither is the summer altogether favourable for attending the prayer meeting. The heat is so great, and outdoor attractions numerous and varied; besides, many families take summer holidays and therefore cannot attend.

There are good Christian people who never think of inquiring whether they contribute to the success or failure of the prayer meeting. There is such a thing as an exclusively receptive religionism which desires that the services on Sabbath and week-day be conducive to a selfish spiritual enjoyment. Is the desire to get good and impart good as general as it ought to be? If the services of the sanctuary are to become rich in blessing there must be preparation both by meditation and prayer that the Master of Assemblies may manifest His presence. There must be a longing for the Spirit's power. Were there more conscientious effort in the cultivation of a devotional spirit both Sabbath and week-day services would prove more invigorating to spiritual life than is now the case.

The state of things indicated by the report above referred to ought also to lead to inquiry as to the most efficient mode of conducting regular prayer meetings. There is the feeling on the part of some that too frequently they are characterized by dullness and monotony, and that the exercises are participated in only by a very few. It is quite true that mere variety in itself will not make a successful and profitable prayer meeting. The meeting may under certain conditions only become a means of spiritual dissipation and not of edification. The exercises ought to be sufficiently varied without losing their sacred and edifying character. Those who would conduct a prayer meeting with profit cannot expect to do so without careful and faithful preparation. It does not need to be elaborate, but the oil for the temple lamps requires to be beaten oil.

The congregational prayer meeting might become more interesting and be made more useful than it is in the development and exercise of the gifts bestowed on the common membership of the church. It may be that in some prayer meetings there are a few who are obtrusive, but there are far more who are too retiring. With a little tact and kindly persuasion many more might be prevailed upon to take a part in the week-night service, who would both obtain and confer benefits by so doing. A revived prayer meeting would lead to a revived church, and then the same thing would not have to be said a year hence that was said in the recent report. Christians who desire to grow in grace and congregations that would prosper cannot afford to neglect the prayer meeting.

**SEED-TIME AND HARVEST.**

ATTENTION is occasionally directed to the character of much of the reading matter that is eagerly sought after by many, especially young, readers. The impressibility of the young mind is universally recognized. The habit of forgetfulness is not formed in early years. Whatever impresses the imagination becomes imbedded in the memory. Should readers of baleful literature outgrow its bad effects, and rise to the possession of sound, healthy, and pure feeling, and a sympathy with virtue and true godliness, yet the unhallowed recollections of earlier years rise up unbidden, accompanied with bitter and unavailing regrets. Reading matter of an evil tendency is not lessening in quantity, nor are there any indications that it is improving in quality. The attention of thoughtful Christians is being called to this great danger to the moral, social, and spiritual

well-being of people. It is no imaginary evil, but one that is manifesting its presence with increasing boldness, and is fraught with dreadful possibilities. Various organizations have been formed during recent years with the design of suppressing the production and circulation of immoral literature. In this connection the society over which Anthony Comstock, of New York, presides is well known. It has done a great work. It has seized and destroyed many tons of bad books. The quantity of pernicious reading matter prepared especially for the young has been enormous, but the evil confessedly has been but little checked.

We have received from Josiah W. Leeds, a member of the Society of Friends in Philadelphia, a modest but earnestly written little pamphlet on this subject, containing facts that ought to be carefully pondered. It bears the suggestive and appropriate title of "Printed Poison." There is a constant stream of poisonous literature issuing from the Press, and as yet no adequate efforts are made to lessen its volume and stay its noxious influence. The writer of the pamphlet named calls attention to the incontestable fact that matters in this respect are becoming worse instead of better. The fiction that delighted the youth of a former generation did not hold up all that was good and true and becoming to ridicule and contempt, but the trashy novel of to-day emphatically does. The vapid fiction of other days has perhaps helped to pave the way for the utterly reckless class of dime novels and story papers in which the defiant criminal who tramples on all that is regarded as sacred and essential to individual and social happiness is held up as the hero for the admiration of crude and untutored readers. Thus violence is done to every right natural feeling, and what is thought worthy of admiration is also esteemed worthy of imitation.

This is no mere abstract possible but improbable inference. Would that it were! The many instances of juvenile criminality brought to light in courts of justice bear direct evidence to the pernicious effects of the wretched dime novel. Mere lads—not by any means belonging to the neglected classes, but from well appointed homes and good schools, having their imaginations morbidly inflamed by the recital of the deeds of some despicable wretch whose criminal career has been depicted in tawdry but glowing colours—have joined in bands to emulate the criminal exploits of which they have been constantly reading. Thus are the criminal classes receiving constant recruits.

There are different grades of printed poisons. There is the flabby and meaningless fiction, not positively bad, revelling in a fibreless sentimentality that prepares the way for reading of a more positively injurious type. There are the vile story papers which circulate by millions throughout the United States and many of them find their way into Canada. Then the papers that profess to give reports of criminal proceedings in the police courts, familiarizing the minds of thousands of readers with the disgusting details of the lowest and most debasing forms of crime and vice. The decoys for this class of literature are the regular newspapers that make special efforts for placing before their readers all the sensational rubbish of the day.

If people are beginning to realize the evils that an unprincipled and prolific press is producing, the great mass of the community seems to regard the matter with indifference. Parents responsible for the training of their children, instructors to whom the education of youth is entrusted, ministers of the Gospel and the Christian community generally ought to give the subject earnest thought, and discountenance by every means in their power demoralizing and injurious literature. These can do much to banish it from the land. It is right enough to invoke the strong arm of the law for the maintenance of public decency, but the law without personal effort and example will not be effective. Nothing can compensate for the want of personal vigilance.

It may plausibly be objected that our Canadian postal and customs regulations prevent the introduction of this kind of literature into the Dominion. The law is all right. But the law is constantly evaded. It may be questioned if there is a single city or town in Canada where contraband literature does not find its way. The best antidote for printed poison is the encouragement and dissemination of wholesome and elevating literature.

## Books and Magazines.

**THE LIBRARY MAGAZINE.** (New York: John B. Alden.) This monthly in its latest issue contains a great variety of interesting papers on current topics by writers of established reputation.

**HARPER'S YOUNG PEOPLE.**—(New York: Harper & Brothers.) This choice and instructive weekly magazine for young readers continues to afford wholesome and attractive reading, accompanied with rich pictorial illustrations, to its wide circle of patrons.

**OUR YOUNG FOLKS AND THE NURSERY.**—(Boston: The Russell Publishing Co.) The high excellence attained by this most popular publication is steadily maintained. The July number is both a literary and artistic gem, and cannot fail to delight young readers.

**ST. NICHOLAS.**—(New York: The Century Co.) This favourite monthly, eagerly looked for and rapturously welcomed, contains many and varied papers admirably adapted to delight, instruct and amuse its readers. The engravings are designed with artistic taste and executed with care.

**CANADIAN METHODIST MAGAZINE.** Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.) The July number of this admirable magazine presents a varied and attractive table of contents. Readers will find its papers possessed of intellectual, moral and spiritual value. It also contains a number of good engravings.

**THE CENTURY.** (New York: The Century Co.)—The June number from various points of view is a magnificent one. Pictorially it is equal if not in advance of any of its predecessors, while its literary merits are of the highest order. The portraits of Frederic Mistral and Henry Clay and the accompanying papers are full of interest. The war papers by officers, both Northern and Confederate, supply valuable contributions to history. A number of descriptive articles richly and copiously illustrated, the current serials, short stories, and editorial discussions of timely topics, make up a delightful number of this favourite magazine.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.) A striking frontispiece, "Pandora," from F. S. Church's painting, forms the opening of this month's *Harper's*. F. Marion Crawford contributes a paper full of interesting information on the "Mohammedans in India." Frances L. Mace is the author of a lengthy poem on "Midsummer on Mount Desert." There are papers on a great variety of subjects, profusely illustrated, so that every reader will find something of special interest. In addition to serial fiction—including the opening chapters of a new work by W. D. Howells there are several interesting short stories well told. The usual departments are this month unusually good.

**THE ATLANTIC MONTHLY.**—(Boston: Houghton, Mifflin & Co.) The July *Atlantic* is a strong, bright, and varied number. Although Miss Jewett's story is ended, the other serials by Dr. Holmes and Mrs. Oliphant are at a most interesting point, and Miss Murfree has never shown herself to better advantage than in the present brilliant instalment of "The Prophet of the Great Smoky Mountains." Charles Dudley Warner begins a series of papers of horse-back travel in the South. There is the usual short story "The Singular Case of Jeshurun Barker." Some of the other articles are "Childhood in Mediæval Art," by Horace E. Scudder, "Garibaldi's Ideas," by W. L. Alden, "A Bit of Birdlife," by Olive Thorne Miller. An interesting paper by E. E. Hale, and an amusing résumé of a recent book, by a Chinaman, about China. There is a long poem by Whittier, in his best manner, on St. Elizabeth and Elizabeth Fry. Reviews of recent volumes on the Russian Anglo-Indian question, and of other important books, with the usual departments, complete a number full of value and entertainment.

### MONTREAL NOTES.

THE death from small pox of the Rev. J. J. Casey, of Taylor Church, on the day of the opening of the General Assembly, was a shock to many. Mr. Casey was educated for the priesthood of the Church of Rome, receiving part of his training at Maynooth College, Ireland, and part at the Jesuit College, Montreal. While at the latter institution he had severe mental struggles as to the acceptance of the papal infallibility dogma which he could not in conscience accept, and he left the Church of Rome. Principal MacVicar took a warm interest in him and through his instrumentality

he entered the Presbyterian College, Montreal. He completed his course in Princeton, and returned to Canada in 1875. Soon after he was called to Elgin and Athelstane where he laboured for about four years, and from which charge he was translated to Taylor Church, Montreal, in 1881. His ministry here was marked with success, the congregation having more than doubled during his pastorate. He leaves a widow, the daughter of the Rev. Jas. Watson, of Huntington. On Sabbath week appropriate memorial services were conducted in Taylor Church by Rev. R. H. Warden and Rev. C. B. Pitblado. Mrs. Casey has the warmest sympathy of very many friends in her bereavement.

THE ladies of the congregation of St. Gabriel Church recently testified their appreciation of Mrs. Campbell, wife of their esteemed pastor, by presenting her with a purse of \$200 in token of their affection for her. This is all the more gratifying because of the fact that the congregation lately increased the salary of the pastor by \$200 per annum.

THE congregation of St. Paul's and Erskine Churches are to worship together during July and August. In July the services are to be conducted in Erskine Church, and in August in St. Paul's Church. This is a move in the right direction. So large a number of families leave the city these months that there will be abundance of room in either church edifice for both congregations.

GENERAL satisfaction is expressed by the Presbyterians here with the visit of the General Assembly. The citizens showed their interest in the proceedings by attending in large numbers, especially at the evening meetings, and it is confidently hoped that the result will be felt in increased interest in the work of the Church and enlarged liberality in its support.

MESSES. Henry Morton and W. J. Patterson generously supplied one hundred copies of Richardson's Temperance School Book for gratuitous distribution among the members of Assembly.

REV. J. Fraser Campbell preached on Sabbath evening in St. Gabriel Church and Rev. R. C. Murray conducted the services on Sabbath morning in St. Mathew's Church, Point St. Charles.

AT a largely attended meeting of St. Joseph Street congregation on Wednesday evening, a call was unanimously made in favour of Rev. Dr. Smyth, of Oshawa. The stipend offered is \$1,500 per annum. The call will come before the Presbytery on 14th July, and it is hoped that Dr. Smyth will see his way to accept, so that the settlement may take place before the close of summer.

THE Rev. R. H. Warden sailed with his family per s. s. *Puritan* on Saturday last. On the evening before his departure the whole of the session of Erskine Church waited on him at his house to wish him and Mrs. Warden God-speed.

THE Rev. J. Barclay sails for Britain early next month, to be absent about six weeks. The Rev. K. MacLennan, M. A., supplies for Mr. Barclay in August.

THE Rev. A. B. Mackay left on Monday for his summer vacation of two months. He and his family are to spend the vacation in Arundel, Que., among the Laurentian Hills.

MR. J. W. Mackenzie, M.A., one of the graduates last spring of the Presbyterian College here, has been appointed to Taylor Church for the next three months.

MR. J. LEITCH was on Friday last ordained and inducted into the pastoral charge of Valleyfield: Rev. D. W. Morrison presided, Rev. L. H. Jordan preached, Rev. R. Campbell addressed the minister and the Rev. J. B. Muir the people.

THE Rev. Dr. King of Winnipeg, has been visiting a few friends in Ottawa and Montreal, since the meeting of Assembly, with a view to collect sufficient funds to meet the next instalment due on the Manitoba College building. In Ottawa he got about \$1,000 and hopes to get the balance required, or a large part of it from friends in Hamilton, etc., before returning to Winnipeg next month.

ALL who attended last General Assembly must have been impressed with the importance of the work being done by the French Evangelization Board. It was apparent that it possesses the full confidence of the Church, to which it is certainly entitled. As the annual collection is appointed to be made on the second Sabbath in this month, the 12th inst., it is earnestly hoped that the following appeal will meet with a ready and liberal response:

The General Assembly has appointed Sabbath, the 12th of July for the annual collection on behalf of the French Evangelization Scheme of the Church.

To carry on the work with efficiency, it is estimated that \$35,000 will be required this year, viz.: \$27,500 for the ordinary work, and \$7,500 for the Pointe-aux-Trembles Schools. The balance at the close of the year was \$2,000 less than that of last year. This balance has already been expended, and as upwards of \$10,000 are required before the end of September, most of the salaries being paid monthly, it is earnestly requested that contributions be forwarded without delay.

The Board appeal with confidence to all the ministers and missionaries of the Church, and solicit their hearty cooperation:—

First.—In securing from every congregation and station and Sabbath school under their care a liberal contribution, proportionate to the requirements of the Scheme. An average of about 30 cents per communicant is required this year. It is hoped that an effort will be made to reach this average in every congregation and mission station throughout the Church.

Second.—In seeing that this contribution is made on Sabbath, the 12th of July, if convenient, and forwarded without delay to the Treasurer, addressed Rev. R. H. Warden, 198 St. James Street, Montreal. We commend this important mission to the sympathy and liberality and prayers of all our people. D. H. MACVICAR, D.D., LL.D., *Chairman*, ROBERT H. WARDEN, *Secretary*.

## Choice Literature.

### A HIGHLAND SHEALING.

(Concluded.)

Such are the people we have found dwelling in the primeval beehive huts. They had come to their summer quarters about the beginning of June, after they had sown their corn, and planted their potatoes, and cut their peats for their winter fuel, and they were to remain while the crops were growing, and things were slack at the home farm. The day of their migration is a red-letter day in the community. They call it "the trial," but it is as little of a trial as anything can be, and this phrase must have descended from a time when there was still danger in such an expedition, either from wild animals or other sources. Even as it is, the day is not without its pathetic and grave side, for the village sets out in a body; they bring their babes and their aged along with them; they leave house and standing corn behind. They may not now fear the spoiler, but there are many things to make them mingle a tear with the bustling joy of the day. Still, the ruling state is mirth and excitement. It is a natural and spontaneous festival. The families are all astir very early that morning, bringing their different herds together into one drove, packing up their dishes and their bedding. When everything is ready they set out in a long and noisy procession. They do not ornament their cattle like the Swiss peasants, but they arrange them carefully in order. The sheep go first, then the calves, then the older cattle, and the horses last. The men are laden with sticks, ropes, spades, to repair their bothies, and the women with meal and milk-dishes, and they knit their stockings as they go. Bare-footed, bare-headed boys and girls are running about, and colliers excited with importance fly hither and thither. And so they go on mile after mile over the moor, bleating, howling, neighing, barking, singing, laughing, filling the heavens with an unceasing chorus of many throated joy. Every one they meet pronounces a word, blessing the trial and commending it expressly to the Shepherd of Israel.

At length the grazing ground is reached. Some little repairs are made in the huts, fires are lit, food is prepared. Every man then brings forward his stock of cattle and sheep, and they are counted by the constable and another teller as they pass into the enclosure. For the pasture is stinted, each tenant being only allowed to send a number of cattle proportioned to the share he pays of the rent. This process being over, the cattle are turned out to graze, and the people bid farewell to care for a season. They sit down to the shealing-feast, all the families together. It is simple enough, as regards good cheer, the main fare being a cheese which each of the housewives has been careful to keep for the occasion from her winter supply. We shall describe the festivity in Mr. Carmichael's own words:

The cheese is shared among neighbours and friends as they wish themselves and their cattle luck and prosperity. Every head is uncovered, every knee is bowed, as they dedicate themselves and their flocks to the care of Israel's Shepherd. In Barra, South Uist, and Benbecula, the Roman Catholic faith predominates, and the people there invoke the Trinity, St. Columba, the Golden-haired Virgin Shepherdess, the Mother of the Lamb without spot and blemish. In North Uist, Harris and Lewis, the Protestant faith entirely prevails, and the people confine their invocation to

"The Shepherd that keeps Israel,  
Who slumbereth not nor sleeps."

As the people sing their dedication psalm their voices resound from their shealings here literally in the wilderness, and as the music floats in the air and echoes among the rocks, hills and glens, and is wafted over fresh water lakes and sea-lochs, the effect is very striking.

A better subject could not be desired for a picture than the scene here described—the Highland township sitting at their shealing feast on the green meadow sloping towards the lake or river, with their strange beehive houses behind them, their cattle and sheep browsing here and there, and the hills and richly-clouded skies of Scotland around and over all.

At the shealing the people have of course a "good time." It is a great summer outing, and they are as happy as fine weather and long days, and the run of the hills and streams, can make them. The women milk the cows, and make cheese and spin wool, and the men used in former times to fish and hunt, and probably do so to some extent still, and then when the business of the day is over they are all ready for the song and dance on the green. The national bagpipe has not been forgotten, and its strains, moving Highland blood so powerfully, still shed the soul's music over these upland valleys. It is not surprising that many of the best songs in the Gaelic language are written about the free, open, happy life at the summer shealing.

Another interesting feature must be mentioned, both for its own sake and for its analogy with a custom of the Swiss herdsman, which has attracted much attention. The herdsman's horn has been already alluded to, but he as often uses what is historically, as we know, a *rechement on the horn*—a bagpipe or chanter, and plays his cattle home. The "Kanz des Vaches"—the herdsman's cattle-song—is almost the national air of Switzerland. At any rate no air touches the people more profoundly. Its effect on the mercenaries in the army of Napoleon was so great that it had to be prohibited, for as soon as the bagpipes struck up that air these Swiss troops were first suffused with joy, they recalled their native valleys, and then plunged into a deep melancholy as they thought they might never see those valleys again. It was like playing "Lochaber No More" to an old Highland regiment. Now this "Kanz des Vaches" is just the air that the herdsman plays to his cattle in calling them to the fold at night, and it has been termed the "Cows' Marseillaise." Every canton has its own *kanz*, and they all celebrate the beauty of the mountains, the peace and delights of the chalets, their "dear cows," their "gentle, gentle flock," their Jeannettes listening to the nearer and nearer

sound of the horn, and welcoming their approach. In some cases the words are directly addressed to the cattle. Now, whether the cattle-song is an institution of the Highland shealing still, we know not, but something like it once was. In the county of Caithness there are no shealings now, but at one time there were plenty, as we know from the number of place-names ending in *ery* or *ary* and *seter*. *Ary* is a corruption of *airidh*, the Gaelic word for shealing, and *seter* is the Norse word for the same thing. Every Norwegian farm to this day has a summer pasturage belonging to it many miles up the field, and that pasturage is always called the *seter*. Caithness being half Norse, half Celtic, has both words in the terminations of its place-names, and wherever there is now an *ery* or a *seter* in that country there was at one time a shealing such as we have described above. Now in Caithness it was always the practice to sing to the cows at the shealing. Captain Henderson gives us an account of the shealings existing in Caithness in his time, about the beginning of this century, and says:

They there passed a complete pastoral life, making butter and cheese and living on curds and cream, or a mixture of oatmeal and cream stirred together cold, seasoned with a glass of whiskey before and after meals, dancing on the green and singing Gaelic songs to the music of which at milking time, morning and evening, the cows listened with attention and pleasure.

There seems, however, to have been one, or perhaps more, particular airs which were chiefly employed on those occasions; for the same writer tells us that in the neighbouring county of Sutherland, what the women sung to the cows at the shealing at milking-time was "a certain plaintive air (of which the cows seem very fond) similar to the 'Kanz des Vaches,' sung in Switzerland."

In older times people always sung at their work, no matter very much what their work might be. English colliers were famous for their catches; the ploughman, as Dr. Carr tells us in his "Praise of Music," used to "please himself and flatter his beast with whistling and singing"; the harvest field was always merry with the reaping song, and generally with a piper; boatmen sung at the oar; on road-making days, the labourers were never without their piper, to put mettle in their pick and spade; and a "country song" and a "country dance" had some real meaning when in the week-days people still sung to their sowing and sung to their reaping, and when every village had its happy piper for its Sunday dances on the green. The milking song of the Caithness and Sutherland dairy maids would, therefore, in former days have found parallels in any part of Scotland or England, and perhaps the habit of piping cattle into good humour may have given an edge of truth to the satirical scrap of old song preserved by Burns:

"There was a piper had a cow,  
And he had naught to gie her;  
He took his pipes and played a tune,  
An' bade the cow consider.  
The cow considered very well,  
And gave the piper a penny  
To play the same tune ower again,  
'Corn rigs are bonnie.'"

The chalet and the chalet life are, therefore, no peculiarities of Switzerland, Swabia, or the Tyrol, where they have attracted much notice. They are natural to every thinly-populated, mountainous country, and then only disappear when the wants of an increasing population push agriculture and sheep-farming beyond their old limits. The Norwegian *seter* of the present day is the exact counterpart of the Highland shealing, except that from the abundance of wood the houses are a great deal better. The elder Mr. Samuel Laing, who took a farm in Norway in order to understand the people and their institutions, thus describes the *seter*:

This is a pasture or grass farm often at a distance of thirty or forty miles up the Fjelde, to which the whole of the cattle, and the dairymaids with their sweethearts, are sent to junket and amuse themselves for three or four months of the summer. There are huts in these *seters*, such as the French call *chalets*, whence our Highlanders apparently get the words shealing, and although only for temporary residences they are generally substantial buildings with every accommodation necessary for the dairy. The *seters* are generally situated on the banks of some stream or lake in the Fjelde, and the people who reside there catch trout, gather molleberries, and make cheese and butter for the mistress, and I dare say have a pleasant life of it up in the Fjelde, all in the fine, still, summer evenings.

The same practice prevailed in Ireland long ago. Dr. Sullivan says, "When they had sown their corn they took their herds and flocks to the mountains and spent the summer there, returning in autumn to reap their corn and take up their residence in their sheltered winter residences." They lived too in beehive huts, for indeed they had no other kind of house even in winter. "The houses of all classes," says Sullivan, "were of wood, chiefly wattles and wicker-work enclosing clay, and cylindrical in shape, with conical roofs thatched with rushes." The beehive bothies of the shealing are just the ordinary Highland houses of the middle ages, and they have remained to this day simply because they are the houses that are most easily constructed out of the materials to be found on the spot. What has not come and gone since these were the common dwellings of the country? And now the shealing itself is about to go, it will disappear from the islands as it has disappeared from the mainland, and "the liting at the ewe-milking" will die away; and just as old men recollect best their earliest days, so this old institution seems most retentive at the last of its most primitive features. The beehive hut is not so pretty or picturesque as the Swiss cottage, but it is certainly stranger; the village organization of the Highland tenants is not less antique or interesting than the land community of Swiss peasants; and in one respect the shealing has a decided advantage, inasmuch as the whole village, men, women and children together, go to the shealing, and home life becomes glorified with the natural enjoyments of the season, whereas the Swiss herdsman have, under modern influences, ceased for the most part taking their wives and families with them.

### THE MOHAMMEDANS IN INDIA.

As regards the influence of the Muslims in India, there is much to be said, both good and bad. That the Mussulman faith is superior as an ethic institution to the Brahminic belief may well be doubted. If the principles which govern the lives of the best Brahmins could be clearly and succinctly taught, they would be found to contain excellent elements of public morality. Unfortunately, however, Brahminism is dressed and adorned with a multitude of symbolism and tawdry idolatry which only confuses the simple minded, and furnishes food for the sarcasms of the wise. The danger of symbolism is everywhere the same. The ignorant will always confound the symbol with the attributes of that God in whose honour symbols are invented.

It is for this reason that Brahminism, or Hinduism, by which I mean to signify the principal Brahminic sects of worship now prevalent in India, has degenerated into the grossest idolatry as far as the mass of Hindus are concerned. Mohammedanism, on the other hand, has maintained in a great measure its original faith in an invisible and supreme God. This is due to the extreme simplicity of the religion in its beginnings, excluding as it does every kind of image worship by the prime prohibition: "Thou shalt not make a graven image of anything having a soul." That is the way the Prophet worded his command, and it has been interpreted to mean every living thing. Mohammedan rulers have never even stamped their coins with portraits of themselves, but only with superscriptions and dates.

But the Hindu mind is naturally very imaginative, and is not easily satisfied with any simple form of belief. The three-hundredfold pantheon offers some special attraction to each individual, and, as among the Egyptians of old, every man may carry his god in his pocket, without any particular disbelief in his neighbour's favourite deity, who may be quite as powerful, but is not so sympathetic to his own taste. On the whole, a Hindu is more likely to turn atheist than to become a Mohammedan, and the conversion of Hindus to Christianity has been entirely insignificant. The only conversions of any historical importance were those of St. Francis Xavier, who made Christians of the inhabitants of Goa, in Southern India, by a military process of persuasion now no longer employed in matters of religion.

The Mohammedans brought with them to India their faith, their strong, manly characteristics, and their wonderful architecture, which has entirely pervaded the land. It is almost always possible to distinguish Mohammedans from Hindus at sight. They generally wear beards, whereas the Hindu is shaved, save for his moustache; they are more erect, more muscular, and of bolder aspect; they wear their clothes differently, for all Mohammedans button their white linen garments or their cloth castans as we do—that is to say, the left side is brought over the right—whereas all Hindus button the right side of their coats over the left. But wherever there are Mussulmans, there you will find the graceful minarets and mosques, their domed sepulchres and solitary tombs, their light balconies and pointed doorways, contrasting with the heavy architecture of the Hindus.

There are to be found in private dwellings in Ahmedabad a Mussulman city in the west of India, such specimens of beautiful design and exquisite workmanship as are hardly to be met with anywhere else.—F. Marion Crawford, in *Harper's Magazine for July*.

### A CHAPTER IN THE LIFE OF A GREAT INVENTOR.

Gardiner Green Hubbard, of Cambridge, Mass., published in 1867, a pamphlet entitled "The Education of Deaf Mutes. Shall it be by Signs or by Articulation?" He had personal cause to be greatly interested in such things. He says in the pamphlet above spoken of:

"My little daughter lost her hearing at five years of age. Her articulation was very imperfect, much more so than that of most children. She knew most, but not all her letters. The severe attack of scarlet fever which deprived her of all her hearing, left for a year very feeble. Her vocal organs were weakened, and her speech grew gradually more indistinct, and she became disinclined to talk. But she could speak, and encouraged by what we heard from Dr. Howe of the German system, we determined to use every effort to retain what language she then had, and, if possible, to add to it. Our task was arduous, and at times we were almost discouraged; but the result of four years' labour was assured us of success. Little Mabel has nearly as much language as children of her age, can speak so as to make herself understood, and can understand any one who will speak to her slowly and distinctly."

At the time Prof. Alexander Graham Bell came to the United States to teach his father's system of "Visible Speech," little Mabel Hubbard was studying articulation and lip-reading in Germany. She did not, however, succeed in acquiring a natural manner of speaking, and Mr. Hubbard, her son, when Mr. Bell came to reside in Boston, engaged her to give lessons to Miss Mabel, then grown into an exceedingly pretty girl of fifteen.

How it came about is best known to the parties interested. Certain it is that, after some months, Professor Bell decided his position as teacher to Miss Hubbard, in favour of the ladies to whom he had taught his system. "I cannot teach her any longer," he said. Not that his knowledge was at fault, but that he found she might teach him something hitherto unknown. But the mischief was already done. He might stay away from her father's house, but the same he was in love with his pretty pupil. And he unwittingly, teaching him, had also learned the lesson by himself. Her parents soon came to know of the state of affairs, and at first they disapproved; but their daughter's happiness was dearer to them than all else, and, in the course of a year or so, all obstacles were smoothed over, the engagement was announced, and a brilliant wedding took place. Professor Bell might now well be called a favourite of fortune. He had secured the woman he loved, and who loved him, and who was young, fair, and amiable; and, in securing her, he had secured a splendid business man for his future in-law and partner: a man who to his natural energy



astuteness united, also, the capital necessary to bring the great invention before the world, and who now had every incentive to push things. From this time on the telephone was a success. Bell and Hubbard, or rather Hubbard, organized a great monopoly. They soon counted their millions, and the tree of their prosperity grew and spread and overshadowed the family of each, till quite a colony of Bells and Hubbards sprang up in Washington, that paradise of the holders of patents. The inventor and the owners of the Bell Telephone have had to fight many battles with envious rivals, and so far have come out of them all victorious. The toughest struggle was with the Drawbaugh people, and that has passed successfully through every court except the Supreme Court, where it has yet to be tried.—*Independent.*

THE POWER OF A PHYSICIAN.

The art of the physician can do much to remove its subjects from deadly and dangerous influences, and something to control or arrest the effects of these influences. But look at the records of the life-insurance offices, and see how uniform is the action of nature's destroying agencies. Look at the annual reports of the deaths in any of our great cities, and see how their regularity approaches the uniformity of the tides, and their variations keep pace with those of the seasons. The inundations of the Nile are not more certainly to be predicted than the vast wave of infantile disease which flows in upon all our great cities with the growing heats of July,—than the fevers and dysenteries which visit our rural districts in the months of the falling leaf.

The physician watches these changes as the astronomer watched the rise of the great river. He longs to rescue individuals, to protect communities from the inroads of these destroying agencies. He uses all the means which experience has proved, tries every rational method which ingenuity can suggest. Some fortunate recovery leads him to believe he has hit upon a preventive or a cure for a malady which had resisted all known remedies. His rescued patient sounds his praises, and a wide circle of his patient's friends joins in a chorus of eulogies. Self-love applauds him for his sagacity. Self-interest congratulates him on his having found the road to fortune; the sense of having proved a benefactor of his race smooths the pillow on which he lays his head to dream of the brilliant future opening before him. A single coincidence may lead a person of sanguine disposition to believe that he has mastered a disease which had baffled all who were before his time, and on which his contemporaries looked in hopeless impotence, what must be the effect of a series of such coincidences even on a mind of calmer temper! Such series of coincidences will happen, and they may well deceive the very elect. Think of Dr. Rush—you know what a famous man he was, the very head and front of American medical science in his day—and remember how he spoke about yellow fever, which he thought he had mastered!

Thus the physician is entangled in the meshes of a wide conspiracy, in which he and his patient and their friends, and Nature herself are involved. What wonder that the history of Medicine should be to so great an extent a record of self-delusion!

If this seems a dangerous concession to the enemies of the true science and art of healing, I will remind you that it is all implied in the first aphorism of Hippocrates, the Father of Medicine. Do not draw a wrong inference from the frank statement of the difficulties which beset the medical practitioner. Think rather, if truth is so hard of attainment, how precious are the results which the consent of the wisest and most experienced among the healers of men agrees in accepting. Think what folly it is to cast them aside in favour of palpable impositions stolen from the records of forgotten charlatanism, or of fantastic speculations spun from the quivering brains of theorists as wild as the Egyptian astronomer.

Begin your medical studies, then, by reading the fortieth and the following four chapters of *Kasselas*. Your first lesson will teach you modesty and caution in the pursuit of the most deceptive of all practical branches of knowledge. Faith will come later, when you learn how much medical science and art have actually achieved for the relief of mankind, and how great are the promises it holds out of still larger triumphs over the enemies of human health and happiness.—*Oliver Wendell Holmes, in July Atlantic.*

KEEP THE PATHWAY OPEN.

Not long ago a friend told us that when a youth he was sent by his father, for some purpose or other to a farmstead which had been for a long time tenantless and neglected. The building were going to ruin; the grass had grown in the court yard; the road into the place was almost indistinguishable from the field along which it ran. There were no traces of the recent presence of human beings, except in one particular, and that was the pathway to the well. That had been travelled by many feet every day for years, and it was still hard, almost as asphalt, clearly marked and easily found. Let it be in our case with the footwalk to the merry seat. Whatever else we neglect let us keep up the habit of communion with God. Prayer is the key to the position. He who holds that has still God in reserve, and can say: "The Lord is on my side; I will not fear what man can do unto me." We can never be at a loss, therefore, when we can get Him; for either He will remove the difficulty with which we are contending, or He will give us strength to overcome it. The knowledge of that, obtained by habitual experience the value of prayer, will give us quietness and composure every time of crisis. Evil will lose its power to harm, and threatening will be able to flury us; nay, such will be the effect that, even in the times when most is demanded of us, we shall meet the requirements of the hour with the calmness of one who does not seem to be putting forth all his strength, but who still has something in store if it should be required. Let us cultivate and maintain the habit of prayer, therefore, and that will always secure that we shall have "oil in our vessels with our lamps."—*Dr. M. Taylor.*

DINNA TELL.

BY MARGARET MOSCRIP, ST. MARY'S.

In early days when at the schule  
Or playing in the dell,  
A wee bit word was often used,  
And that was "dinna tell."

The seeds o' sin lie in the briest,  
Sin' ever Adam fell;  
The first wee bud pits forth a leaf,  
And that is "dinna tell."

When Eve looked on forbidden fruit,  
Was tempted, then she fell;  
And Adam's share, showed they were bare;  
Then up sprang "dinna tell."

I saw a lassie on the street,  
An' wondered how she fell;  
The pair but thing began tae greet,  
An' cried, 'twas "dinna tell."

We whiles meet Clottie on the road,  
He's not confined to hell,  
He smiles and smirks, syne gies a nod,  
An' whispers, "dinna tell."

We trace the workin' o' his hands,  
The bud, the leaf, the belle;  
The flowers, they wither on their stocks,  
When he says, "dinna tell."

This word is welcomed by the rich,  
Its faun' in pris'n's cell;  
The verriest out-casts on the airth,  
Are freens wi' "dinna tell."

It covers monie a bluidy deed;  
An' dark design as well;  
There's monie a sin that's ne'er faun' oot,  
An' a' throu' "dinna tell."

And yet there's mome a kin'ly heart,  
Wha' in charities excell,  
That wipes the tear frae sorrow's e'e  
An' whispers, "dinna tell."

Our Saviour too, once on this airth,  
Did descend tae dwell,  
And cleansed the leper that He met,  
An' then said, "dinna tell."

The difference then, lies in the use;  
Let us consider well,  
Just how to use, an' not abuse,  
That one word, "Dinna tell."

A PORTRAIT OF THE PROVENCAL POET.

From a paper on "Mistral," by Alphonse Daudet, in the *July Century*, we quote the following: "Mistral, large, powerfully built, sunbrowned, with his head carried proudly, his ample bust buttoned into a frock-coat, was a good representative, notwithstanding that garment, of the fine type of peasantry that belongs to the valley of the Rhone. He wore the military mustache and long imperial, but his own spirit and the vivacity of the poet were easily visible on his lofty forehead, in his widely opened eyes, and the dark and deep pupils in which lurked a little rustic suspicion of every thing having to do with Paris, that city so much feared and respected! Very agreeable, very courteous, he spoke and answered with a soft and singing voice, at once attractive from its musical quality. But now and then the voice rose high; he forgot to be polite and smiling as soon as he was asked why he wrote in Provençal. You may believe Mistral was roused at that; he almost lost his temper; then, with a firmness entirely southern; 'Why?—why I write in Provençal? Because Provençal is my language—the language of the land where I was born. Because my father, my mother, speak Provençal. It was in Provençal I was rocked in my infancy. Everybody about me in the village speaks it—that beautiful tongue of Provence; women plucking the olives, little ones trotting about the roads in the sun, speak no other tongue. The farmer speaks it to his oxen, the village priest among us preaches from his pulpit in Provençal, and it is in Provençal that the very birds sing their songs!"

ENVIRONING CIRCUMSTANCES.

All along the history of humanity there are great epochs, where some upward step marks a new era of civilization, such as the invention of the printing press. Yet the environing circumstances did not encourage such inventions. Every adventurer into the realms of the unfamiliar met at once with opposition. It was a square issue with such men whether their inward light or their outward environment was to prevail; and the greater the opposition the firmer their determination. Had Livingstone surrendered to circumstances, he would have remained a factory hand all his life; it was because he defied his surroundings and conquered them that he rose to eminence. It is a doctrine of fatalism that we are what our forefathers, our climate and other influences have made us. One might say: "How can I be better? I am a child of godless parents, surrounded by thoughtless people, driven by business, worldly minded—such is the atmosphere in which I live." But such was the atmosphere in which John Lawrence, Governor-General of India, found himself when he first trod the streets of Calcutta. He set his face like a flint against luxury, intrigue, profligacy. He took up the challenge of circumstances. With indomitable will he fought, crushing mutiny to-day and righting an injustice to-morrow, until his patient heroism won him the title of the saviour of India.—*Archbishop Potter.*

British and Foreign.

A STATUE of Darwin in South Kensington has been unveiled.

ARCHDEACON FARRAR contemplates reaching Quebec in a few weeks.

A YOUNG Women's Christian Institute is being built in Glasgow at a cost of \$60,000.

MR. HAWES intends to visit America in October and will give two lectures at Cornell University.

THE Free Church training college at Glasgow shows in the last examination the very high pass of 98.9 per cent.

THE French Chamber of Deputies, by a vote of 296 to 120, has refused to exempt priests from serving in the army reserves.

A MEMORIAL window has been placed in the parish church of Bicester inscribed "to the dauntless Christian hero of Khartoum."

DURING his ministry at Cheltenham, the late Dean Close received over 1,500 pairs of worked slippers from lady members of his flock.

THE Synod of the Irish Church has sent a protest to the Lord Lieutenant against the dismissal of Mr. Johnson, of Ballykilbeg.

THE Marquis of Hartington has sent a draft for two guineas toward the erection of the Baptist house of worship in Hartington, Neb.

IN response to a stirring appeal by Mr. S. T. Comber, six of Mr. Spurgeon's students have offered themselves for service on the Congo.

DR. MACLAREN, the celebrated Baptist preacher, of Manchester, England, has declined the call to a professorship Regent's Park College, London.

DR. JOHN HALL, chancellor of the New York University, has received the degree of LL.D., both from Princeton College and from Washington and Lee University.

ON a recent Sabbath the whole of the 275 Wesleyan pulpits in London were occupied by local preachers, the ministers enjoying a rest, three mayors officiated and one M.P.

THE Duke of Hamilton has again refused a site for a United Presbyterian Church in Arran, nor will he allow any building in the island to be used even temporarily for the purpose.

THE celebration of Rev. Dr. J. J. Bonar's jubilee excited great interest in Greenock. The venerable pastor himself preached on Sunday, giving a children's sermon in the evening.

THE *Record* angrily declares that Canon Liddon's voice and influence have uniformly, throughout the struggles of the last twenty years, been given on the side of rebellion and disorder.

WILHELM GYORY, one of the most popular of Hungarian poets, who died recently at Buda-Pesth, was an evangelical pastor and a member of the Hungarian academy of science.

PROFESSOR SCHEMKEI, of Heidelberg, who succeeded his old tutor De Witte as professor of theology and who was one of the few remaining champions of the older rationalism, has died at the age of seventy-two.

LORD LORNE opened a three days' bazaar in the Highbury Athenaeum in aid of the Building Fund of the English Presbyterian Church in Stoke Newington, under the pastoral care of Rev. A. C. Alexander, late of Douglas.

It is not for nothing that the bishop of Manchester goes to the highways and hedges. Since the first week of March his lordship has confirmed 13,000 candidates, a number marking a decided increase on any corresponding period.

MR. JAMES BINNIE, superintendent of the remotest station on the Congo of the International African Association, is said to have committed suicide. The climate and a dispute with a brother officer had unhinged his mind.

AT the anniversary services of the Middle Church, Greenock, conducted by Mr. Stalker, of Kirkcaldy and Mr. M. P. Johnstone, the pastor, the collection to aid in liquidating the debt on the church buildings amounted to \$2,555.

A METROPOLITAN and city police temperance union has been inaugurated under the presidency of Admiral Sir W. King Hall, K.C.B., and with the hearty concurrence of the commissioners of police, and of Sir Edmund Henderson the chief superintendent.

DR. CRUMMEI, a graduate of Queen's College, Cambridge, and for twenty years a missionary in Africa, is now rector of the principal Episcopal Church of coloured people in Washington and is recognized as one of the leading men of his race in the United States.

THE Rev. Herbert R. Peel, of Thornton Hall, near Buckingham, formerly rector of Handsworth, a cousin of Sir Robert Peel, has committed suicide by shooting himself in his study. He was noted for his devotion to bee-culture. Mr. Peel had been a great sufferer from gout in the head.

AT the recent synodical conference, a Lewisham clergyman, Mr. Cahm, moved a resolution reflecting on Mr. Brooke Lambert for his recent fraternal appearance in a Baptist pulpit, as "tending to obscure the distinctive truths and position of the Church"; but the motion was met by the previous question.

ARCHBISHOP CROWE, replying to an address from the nationalists of Kingstown on his return from Rome, said he wished to see Orangeism broken down and the green flag floating over a prosperous people. They would never lay down their arms until they recovered every right to which Ireland was entitled.



## Ministers and Churches.

At the communion recently held in Melville Church, Brussels, eighteen new members were added to the roll.

LAST Sabbath morning the semi-annual children's service was held in St. Andrew's Church, Lindsay, conducted by the pastor.

THE Rev. Dr. Beattie, of Brantford, preached two able discourses in the Central Presbyterian Church, Galt, on Sabbath week.

THE Rev. T. A. Nelson, late of Dunbar, in the Brockville Presbytery, has received a unanimous call to Sharon Church, Stellarton, Nova Scotia.

THE Rev. W. J. Smyth, Ph. D., of Oshawa, has been unanimously called to be the minister of St. Joseph's Church, Montreal.

THE annual picnic of St. James Square Presbyterian Church Sabbath School, Toronto, was held at Victoria Park last week, where a very pleasant day was spent.

THE Rev. R. C. Murray, B.A., recently appointed a missionary to Central India, was present at the evening service in St. Andrew's Church, Lindsay, and addressed the congregation.

DURING a Scott Act meeting in Mitchell, last week, the Rev. Mr. Tully was complimented on the platform on the spirited way in which he had engaged in the Scott Act campaign.

THE Rev. Thomas Macpherson, Stratford, has been conducting the services in the Widder Street Presbyterian Church for the past two Sabbaths owing to the illness of Mr. Turnbull.

MR. D. MCGILLIVRAY, M.A., will resign his position as classical master of the Brantford Collegiate Institute at the close of the present term. He intends entering the ministry of the Presbyterian Church.

REV. S. ACHESON, M. A., preached very acceptably at both services in the First Presbyterian Church, Brockville, on Sabbath week. The musical service in the evening, says the *Brockville Times*, was very fine.

ON Sabbath evening week the Rev. W. A. McKay in Chalmers Church, Woodstock, ably reviewed the work of the Presbyterian Church during the past year in so far as it came before the notice of the General Assembly at Montreal.

MR. A. BEATTIE, who has been in attendance at the Presbyterian Theological Seminary, New York, is to be stationed at Norway, near Toronto, during the vacation, and will return to New York in the Fall to prosecute his theological studies.

THE *St. Mary's Argus* regrets to learn that the Rev. Mr. Turnbull, pastor of the First Presbyterian Church, is not improving in health. He went out to his father's residence in USborne last week and is suffering intensely from inflammatory rheumatism.

THE committee having in hand the Church Erection Scheme of the Presbytery of St. John met recently in St. Andrew's Church. It was decided to go on with the organization and prepare the circulars setting forth the Scheme to submit to the different congregations as soon as possible.

MISS MARGARET SOMERVILLE, of Dundas, won the Governor-General's gold medal at Brantford Presbyterian College the other day, for the highest marks obtained at the local university examinations, 1884; and Miss Margaret R. Wilson, of Seaford, took the general proficiency medal in all the subjects of the senior year.

THE services in connection with the congregation of Knox Church, Selkirk, Manitoba, were very well attended recently, says the *Herald*. Rev. Mr. Bryden occupied the pulpit, and delivered an excellent discourse. He announced at the close of the services that he would commence the pastoral duties connected with the congregation, continuing his stay in Selkirk.

A LOCAL correspondent says in the *Galt Reformer* that the managers of Stanley Street Church, Ayr, have introduced the organ into their church but cannot go to the sinful extent of allowing the interlude to be played. He adds that the Rev. J. S. Hardie proposes to begin a theological course in connection with his Bible class. The time required for the course would occupy about two years.

THE special services at Alberton under the care of Rev. T. Johnston have resulted in over thirty being converted besides the greater part of the membership being greatly quickened. Mr. R. McInyre, student, whose labours there and elsewhere have been abundantly blessed, conducted the most of the meetings. At the close of the meetings a purse of \$45 was presented him for his self-denying labours on this occasion.

THE Rev. R. H. Warden and family sailed for Europe on Saturday last on the *Parisian*. We are requested to state that Mr. Warden has arranged for the conduct of his business during his absence, so that all letters, etc., are to be addressed to him as usual and as if he were at home. Cheques, post-office orders, etc., are also to be made payable to him as usual, he having duly appointed an attorney to act for him in his absence.

ON the occasion of the concluding entertainment of the season by the members of Knox Church (London South) Literary Society last week, the lecture hall was filled with an appreciative audience. Mr. Thomas Alexander, the president, opened the entertainment with a short address, after which a programme of vocal and instrumental selections, readings and recitations was proceeded with, and carried through to the satisfaction of all present.

ST. ANDREW'S Church, Stratford, has recently undergone a thorough renovation. The ceiling and walls have been tinted, the pews and woodwork stained and varnished and the porch painted, altogether giving the church a very fresh and pleasing appearance. The church was re-opened by the Rev. Principal Caven, D.D., of Knox College. A tea-meeting was held on the following evening when Rev. J.

Kay, of Milverton, and resident ministers of Stratford gave addresses.

A CORRESPONDENT writes about the ordination and induction of Mr. J. Hay, B.D., into the charge at Campbellford, notice of which appeared in last week's issue, that the Presbytery of Peterboro' had resolved that at all inductions within its bounds an address on the Principles and Polity of Presbyterianism shall be given, that such an address was given at the induction of Mr. Hay; and that instead of Mr. Thomson "conducting the whole service," he merely put the questions to the candidate.

AT a congregational meeting held in the Presbyterian church, Rogerville, on Monday last, says the *Huron Expressor*, it was decided to build a new church in the village of Hensall, and to that end a number of committees were appointed to make the necessary arrangements therefor. By way of a start a subscription paper was drawn up at the meeting when some few members alone subscribed considerably over \$1,000. The brick and other material will be drawn this winter and the church built next summer.

ON Sabbath, June 14th, the Sacrament of the Lord's Supper was dispensed at Guthrie's Church, Wenono. There were twenty new members added to the roll, a few by certificate but the principal number on profession of faith, showing a very gratifying state of spiritual progress in the church under the pastorate of the Rev. J. S. Henderson. The services were conducted by the Rev. Mr. McConachie, of Port Stanley, assisted by the pastor. The attendance was large and the services very impressive.

REV. JOHN CAMPBELL, M.A., of Harriston, has received the degree of Ph.D. (Doctor of Philosophy) at the regular convocation of the Illinois University, at Bloomington. Dr. Campbell took his course in History, which as the curriculum shows, necessitated the study of fifty three volumes, making about 20,000 pages, written by nineteen different authors. There were two examinations, which, in all, lasted for ten days of six hours each. Among those who have taken a post-graduate course in this university are: Rev. Dr. Smyth, of Oshawa, who took his course in the Natural Sciences, and Rev. Dr. Beattie, of Brantford, who took his course in Metaphysics. All these gentlemen are graduates in Arts.

THE first of what is likely to prove a series of union praise meetings among the Presbyterian Churches of Toronto, was held on Friday evening in St. Andrew's Church. The church was completely filled. The programme was a very fine one, consisting of organ solos of sacred music by Mr. Fisher and Miss Dallas, and choruses by the combined choirs of the churches. Rev. D. J. Macdonnell expressed the hope that future meetings of a similar kind would be held, as they would do much to bind the people of the different churches together, and foster that true ideal of praise to God, which Presbyterians in the past had been too much inclined to disregard. The meeting was closed with prayer by Rev. H. M. Parsons.

A CONTEMPORARY places before his readers the following paragraph. Rev. A. B. Meldrum, of St. John's Presbyterian Church, San Francisco, is, we see by the *Occident*, about to take a month's vacation. There is whisper of something matrimonial in connection with the young pastor. His many friends in Goderich will be pleased to hear that he is much appreciated by his congregation, a member of which, writing to the *Occident*, says that Mr. Meldrum's sermons "would be highly creditable to the graduate of any seminary in the land." We are of opinion the coaching received in Goderich High School and at Knox College has had much to do with the advancement of the popular young pastor of St. John's Presbyterian Church, San Francisco.

THE Rev. Kenneth McKay, pastor of the Presbyterian Church at Richmond, Carleton County, N.B., has commenced a series of evangelistic meetings in connection with his congregation at McKenzie's Corner. On Monday week the first meeting was held under very favourable circumstances, and the attendance and interest has gradually increased at each service. Mr. McKay has already received assistance from the following clergy of his own denomination: Geo. S. Allen, A.B., Woodstock; D. McRae, New Kincardine; E. M. Dill, Lakeville; D. Fiske, McAdam Junction; A. Currie, St. George, and J. Blair, South Richmond. These services will be continued for a fortnight, at the conclusion of which the Communion will be dispensed.

A LOCAL correspondent of the *Sentinel Review* writes that a Methodist clergyman preached his farewell sermon last Sabbath. His special mission seems to have been exposed to the fallacies of the doctrine of election, but his disinterested labours don't seem to have been rewarded with much success, for the believers in that doctrine seem to be as numerous as ever, in fact more so, for some whom he claims came to a saving knowledge of the truth in his own church have become members of the Presbyterian Church. One good old Methodist clergyman who has preached here in both Methodist and Presbyterian churches with much acceptance, said that there were nine points in which the two bodies agreed and only one in which they differed and he added he thought he would confine himself to the nine points and leave the other one to take care of itself.

THE lecture given in the Bank Street Church, Ottawa, last week by the Rev. Mr. Duncan, of British Columbia, and the delineation of aboriginal customs by the Indians at present with him in the city, drew a very large assembly. It was at first intended to have held it in the basement of the building; but it was evident that would not anything like hold the audiences, and an adjournment was made to the church itself. This was soon filled, and among those present were a large body of visitors to and residents at the Capital. The brief outline which Mr. Duncan gave of his twenty-seven years' labour among them, what they were when he first met them and what they are now, was listened to with the greatest interest. Afterwards the Indians with him, John Neashwallb, Edward Neashwallb and Herbert Keetscech, gave delineations of the native manner of receiving guests, the treatment of the sick, and the ceremony of making peace, etc.

A MEETING of the Presbyterian congregation at Simla was held recently, the Rev. Mr. McCutcheon, from Corunna, Moderator of Session, in the chair. The financial report was presented by the treasurer, Mr. P. Cattarnach, showing that the church erected two years ago at a cost of \$1,350 is now free of debt and a sufficient balance in hand for the erection of sheds. A hearty vote of thanks was tendered to the treasurer and other officers to whose energy and perseverance the prosperity of the church is largely due. Managers were appointed for the coming season and other business transacted, after which the Rev. Mr. McCutcheon was asked to vacate the chair which was taken by Mr. R. Stokes. Mr. Cattarnach then in the name of the congregation presented the Rev. Mr. McCutcheon with a purse containing \$43 and an address, expressing their appreciation of his labours in behalf of the congregation, for which the recipient made an appropriate response.

THE new church at Keene, in the Presbytery of Peterborough, is modern Gothic, facing the east, with a very tall spire. The windows are of stained glass, and the large one in the east end is very beautiful. A gallery capable of holding over 100 persons runs across the east end and the floor of the church is graded and seats are arranged in a circular form and will seat over 500. The church is built of brick with a stone foundation. The cost is \$12,000. The proceeds of Sunday's services and the tea are over \$32. This handsome and commodious place of worship was opened for divine worship on the 21st ult. The Rev. Prince Caven preached appropriate and impressive discourses morning and evening, the pastor, Rev. F. Andrews, taking part in the devotional exercises. On Monday evening a tea meeting was held when the church was filled by a very large audience. The Rev. F. Andrews presided and addresses were delivered by Rev. Messrs. A. Bell, J. Tozelan, of the Methodist Church, J. Carmichael, Norwood, and L. F. Torrance. Excellent music was rendered by the choir.

ON Sabbath, the 21st inst., at St. Andrew's Church, Lindsay, the pastor, Rev. Dr. McTavish, preached to a large congregation, the occasion being the completion of the first year of his pastorate, from the text, 1 Samuel vi. 12: "Hitherto hath the Lord helped us." Dr. McTavish delivered an eloquent and impressive sermon. Towards the close of his discourse he referred in terms of praise to the progress made during the year by the church, and said that his pastoral relations with the people had been of the most pleasant character, and that the year he had passed amongst them had certainly been the happiest year of his life. The church had been much improved and rendered more comfortable. The contributions to the several Schemes of the Church had more than doubled and he felt, he said, that the people realized the pleasure of giving with their hearts. The membership had increased by sixty-three; forty-four by profession of faith, and nineteen by certificate. The Sabbath school had prospered and the utmost interest was shown by the teachers and officers engaged in the work. The series of revival meetings conducted by Rev. Messrs. Meikle and Genie had awakened a feeling of interest among the people of spiritual things and had been productive of great good. Referring to the church's weekly prayer meetings, Dr. McTavish said that the opportunity afforded was embraced by a large number and that the effect was to bind more closely together the church membership.

THE Rev. Mungo Fraser, the new minister of Knox Church, Hamilton, was inducted into that charge on the 23rd ult. There was a large congregation present, and a good representation of the Presbytery of Hamilton, including Rev. Messrs. Fletcher, Lyle, Goldsmith, Scotchman, Abraham, Black, Hamilton and Laidlaw. Rev. Dr. Welch, U.S. Consul, was invited to sit as a corresponding member. The sermon was preached by Rev. Mr. Hamiton from Acts ii. 42. The Rev. D. H. Fletcher presided, and after the questions of the formula had been answered, he inducted Mr. Fraser into the pastoral care of Knox Church. Rev. J. Black then addressed the minister on the duties of his office. He was followed by Rev. R. N. Abraham, who addressed the people. On Wednesday evening a welcome was given to Mr. Fraser. Over a thousand people attended, a large number from other denominations being present. The ladies of the church furnished refreshments in the basement, and a pleasant time was spent. An address handsomely illuminated, accompanied by a magnificent secretary, with an inscription on a silver plate, was presented in felicitous terms by Rev. David McLellan, Chairman of Knox Church Committee, to Rev. D. H. Fletcher, in appreciation of his services as Moderator of Knox Church Session during the vacancy. Mr. Fletcher made an appropriate and happy reply. In the church the chair was taken by Mr. David McLellan, and the audience was addressed by the Mayor of Hamilton, J. J. Mason, Rev. A. Park D.D., I.L.D., of the Wesleyan Ladies' College, and the Rev. J. W. A. Stewart, of the Baptist Church. Excellent and appropriate music was rendered during the evening.

A LARGE gathering of people took place in Cook's Church on the evening of Thursday, the 25th, to bid farewell to Rev. John Kirkpatrick on his removal from the pastorate. The platform, desk and choir were profusely decorated with flowers and an assembly representing all classes of the citizens of Toronto filled the body of the church. The ladies provided a rare treat for members of the congregation in friends in the lecture room, and the musical and literary exercises took place in the church. Apart from a subdued feeling of sadness which was manifest on all hands, the entertainment was highly appreciated and much enjoyed. The pastor occupied the chair, which he has filled so long for the last five years and delivered a brief and impressive of his own feelings at taking leave of the congregation. Many persons were visibly affected by his remarks. The sentiments of the people found expression in a beautifully-illuminated address which was read by Mr. A. Booth and presented to the rev. gentleman. This was accompanied by a well-filled purse from the ladies of the congregation, who took this substantial and sensible mode of illustrating their attachment to their pastor. Only Mr. Kirkpatrick has become used to these surprises. His lady friends, he would have been completely staggered.

by the magnificence of this final tribute of their esteem, but he found words enough to convey to them and all the people his grateful acknowledgments of their kindness. Whatever the future of the congregation may be, it is manifest that Mr. Kirkpatrick has, under very difficult circumstances, kept together a large number of people in Cooke's Church, who are manifestly in full sympathy with him and deeply deplore his removal. He will spend the summer partly in Canada. It is understood that inducements have been offered him to return to the States—one of the leading churches of Cincinnati having called him some time ago—and his settlement across the line is among the probabilities. Mr. Kirkpatrick preached his farewell sermons to large congregations last Sabbath. His subject in the morning was 2 Peter iii. 14, and in the evening 2 Corinthians xiii. 11. All the services were very impressive and will be long remembered by those who participated in them. Mr. Kirkpatrick remains in Toronto for the present.

THE Rev. J. Leishman writes: During a very happy pastorate of six years, from 1878-80, in the dear old congregation of South Gower and Mountain, it was my privilege to have associated with me in my session three good men, James Wallace, Andrew Carson and David McCaughey, men of sterling uprightness, men whose faith was deep and firm in Christ Jesus and whose lives were fruitful in good works. Two of these are still living though advanced in years, the other and the youngest of the three, David McCaughey, was called home on Sabbath evening, May 10, at the ripe age of seventy-six years. Mr. McCaughey came to Canada from County Antrim, Ireland, in 1835, and settled in the township of Oxford permanently. For more than fifty years he was a faithful, energetic member of the Presbyterian Church, and for the last twenty-five years of his life an esteemed and active elder. Being a very extensive reader of the best books, his mind was well stored with useful knowledge, which he had the happy faculty of being able to impart to others. He was a most delightful companion, tender-hearted, kind and good. His religion was not of the gloomy kind. He was always cheerful and pleasant. The influence of his happy, cheerful, godly life was widely felt. By that life he preached the truth he believed. In him were united precept and example, the two strong powers with which God would have us all teach and enforce the truth as it is in Jesus. He understood fully the whole plan of salvation, and delighted in what he called the "grand old doctrines of grace." Often in the days of his health he has said to me: "The whole matter lies here. We are poor, lost, perishing sinners, but Jesus has died. Oh what a truth; how wonderful are the grace and mercy of our God." During his last illness this same truth comforted him. To his many friends who visited him he often said with a countenance beaming with joy: "I am the chief of sinners, but Jesus has saved me and I am happy now." About two weeks before he left us he laid his hand on the open Bible and said: "This is all my hope. Being justified by faith we have peace with God through our Lord Jesus Christ." As the end of his earthly life drew nearer, his son, talking with him of the glories of heaven, said: "Father, you will soon be with dear mother." He replied, "Oh yes; but I will soon be with dear Jesus and that is better than all." Just as the sun was setting on Sabbath evening, the good old man gently and peacefully passed away. A beautiful sunset at the close of a beautiful life! We will miss his dear old face. The congregation that loved him will miss him. While we drop a tear over the grave of the man of God, and mingle our sorrow with that of mourning friends, we rejoice that "we sorrow not as those who have no hope," and thank God for such a man whose life and death are alike testimonies to the power and beauty of the religion of Jesus Christ.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### IDOLATRY ESTABLISHED.

GOLDEN TEXT—"Thou shalt have no other Gods before Me."—Exodus xx. 3.

TIME.—975 B. C.

#### INTRODUCTION.

In the last lesson it was seen how Rehoboam mismanaged and threw away his opportunity. He accepted the advice of rash companions who flattered his vanity and encouraged his waywardness, and lost ten tribes on that account. He tried to reconcile them by negotiations through the chief tribute collector Adoram. They stoned him to death, thus proving that they were in earnest and had no intention of returning. They were only too glad to find an occasion for the step they had taken. As they would not return peacefully, he determined to force them, and assembled an army of 20,000 men for that purpose. But the Lord sent a prophet commanding him to desist from his intentions, and not to go to war with his brethren, for this secession was from Him.

In 2 Chron. xi. 12, we have an account of the reign of Rehoboam. He proved energetic and successful for a time, but he had the disadvantage of a bad mother—an Ammonitess—and inherited her heathenish and idolatrous tendencies, and on account of yielding to them was punished by an invasion of Egyptians, who carried away the temple treasures and the golden shields that Solomon had made.

#### EXPLANATORY.

1. **Jeroboam's Advantages.**—In him, as in so many cases, we find grand possibilities squandered. (1) **Energy,** ver. 25.—He was gifted with great energy. It was this that brought him first into notice, xi. 28. Solomon promoted him on account of his distinguished ability. He manifested a similar spirit as soon as he was chosen king, by building for himself a capital and fortifying his kingdom against possible attack.

**Shechem.**—The largest city in Ephraim, and easily reached, in the very heart of Palestine, between Mount Ebal and Mount Gerizim. He fortified it, perhaps by rebuilding the tower that was destroyed by Amalech (Judges ix. 49).

**Pom.**—The place where Jacob wrestled and prevailed. It was on the river Jabkok, on the caravan road to Damascus, and was fortified as a protection to the eastern side of his domains.

(2) **Jeroboam's Mistake.**—What could be more favourable or encouraging to Jeroboam than the word of the Lord spoken to him in the Prophet Ahijah, xi. 20-39? He has the Omnipotent on his side if he but obey the commandments and statutes of the Lord. No better prospect could be given. He is promised all that his soul shall desire, and a sure house like the house of David.

II. **Jeroboam's Mistake,** ver. 26-33.—He stumbled at the Lord's promise. As just stated, he was told that obedience would secure prosperity. He asked himself the question, "How can that be? If we continue to serve the Lord, going to Jerusalem annually, or three times a year, according to the Lord's appointment, the people will repent of their action, return to their allegiance to the House of David and put me to death." That was the soliloquy in which he indulged, and to which he yielded. It was a reasonable train of thought. He could not see his way out of the difficulty. It seemed that either the Lord or the kingdom must be given up. He had to decide between the two. We cannot now see the way of escape from the dilemma perhaps. But that should have made no difference to him nor to us. The Lord could control, and could and would fulfil the promise to establish his house if he but obeyed. He chose not to obey, yielded to his own fears and cast away his opportunity.

It is constantly that is repeated in the world! It often seems as if the path of obedience were suicidal. A lion is in the way. Men turn aside, or turn back, whilst if they went forward the lions are chained or their mouths are closed.

Having distrusted the promise, and Him who gave it, he had to invent a policy for his own guidance. It is the following:

(1) **New places of worship.**—To keep them away from Jerusalem he suggested that it was too long a journey, and that other places would do as well. He prudently chose two places that for situation and historical interest would be most likely to suit the people. He must surely have had suspicions that no place could take the place of Jerusalem, the joy of the whole earth.

**Bethel.**—In the south, where Jacob saw the vision, where Abraham built an altar, and where Samuel regularly judged the people. Only twelve miles from Jerusalem, and easily accessible to all the southern portion of the new kingdom.

**Dan.**—In the northern part of the kingdom, a place consecrated to image worship by the Danites (Judges xviii. 26). It was convenient for all who dwelt in the North.

(2) **New symbols of worship.** He made two golden calves to take the place of the symbols to which they had been accustomed in Jerusalem. Whether they were like oxen or cherubim (one face of which was like to that of an ox) is not very certain. Probably as Jeroboam was so long in Egypt, he borrowed the idea from the worship of the bull Apis.

At any rate it was a violation of the second Commandment, and soon led to the violation of the first Commandment, with all the other evils incidental to idolatry.

It was a step towards nature worship, to worship Jehovah by any symbol drawn from nature.

(3) **New sanctuaries.** Of course there were temples built in these places for these idols, and altars upon which sacrifices were offered. These temples were called *houses of high places*, because usually built on elevated places.

(4) **New priesthood.** The old priesthood refused to serve him, and he consequently expelled them from his kingdom. It is certain that if they had only been willing, Jeroboam would have been only too glad to have their services. It would have given a sanction to the new order of things and encouraged the people to follow.

How eagerly a Levite was accepted even for image worship is seen in the case of Micah (Judges xvii. 10).

But as they would not serve he appointed priests from all classes of the people—not the lowest, as here translated.

(5) **New festivals.**—The Feast of Tabernacles came on the fifteenth day of the seventh month. It was the harvest-home—a feast of thanksgiving at the close of the vintage—when the fruits of the year were gathered. It is supposed that because the harvest was somewhat later in the North of Palestine, Jeroboam appointed it a month later—the fifteenth of the eighth month. He, no doubt, tried to arrange the new system in such a way as to make a complete break and yet retain enough to conciliate those whose consciences shrank from the change.

Thus the whole scheme was completed and appeared satisfactory. But Jeroboam was not long left in doubt about the issue of the course he had seen fit to adopt. In the next chapter it is related how a Prophet of the Lord came out of Judah and denounced the idolatrous departure—announced future judgments, and confirmed his words by miraculous visitations upon Jeroboam himself and the altar at which they were standing.

#### PRACTICAL SUGGESTIONS.

1. There are rich promises given to all in the Gospel.
2. These promises are secured by the Divine Word, and are "worthy of all acceptance," notwithstanding the difficulties that appear in the way at times.
3. We should close our eyes to difficulties, and stand by the promises.
4. These blessings are conditioned on obedience.
5. If we disobey our sins will surely find us out.
6. Often when we are most elated with seeming success, overthrow is nearest.

#### A TRADITION OF THE AFGHANS.

The Afghans call themselves "Bn i Israel," or children of Israel, but consider the term "Yahodee," a Jew, to be one of reproach. They say Nebuchadnezzar, after the overthrow of the temple of Jerusalem, transplanted them to the town of Ghore, near Bamecan; and that they were called Afghans from their chief Afghana, who was a son of the uncle Asof—the vizier of Solomon. They say they lived as Jews until the Caliph summoned them in the first century of Mohammedanism to assist in the wars with the infidels. For their service on that occasion Kyse, the leader, obtained the title of "Son of the Mighty." He was also told to consider himself the master of his tribe, for on his acceptance of the position, his own and his people's prosperity would be dependent. After the campaign the Afghans returned to their native country and were governed by a king of the line of Cyrus till the eleventh century, when they were subdued by Mahood. A race of kings sprung up, subverted the reigning house and conquered India. As is well known this dynasty was divided at the death of its founder into the divisions east and west of Indus, a state of things which lasted till the prosperity of Timourlane reduced both to a new yoke. I can see no good reason for discrediting the traditions and history of the Afghans, though the dates do not exactly correspond with those of the Old Testament. The Afghans look like Jews; they say they are descended from Jews; and the younger brother marries the widow of the elder according to the law of Moses. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they had no desire to claim, without a just cause, a descent from them. Since some of the tribes of Israel came to the east, why should we not admit that the Afghans are their descendants converted to Mohammedanism?

#### AN INCIDENT OF THE FIGHT AT WHITE OAK BRIDGE.

From General D. H. Hill's article, from a Confederate point of view, in the July Century, on "McClelland's Change of Base," we quote the following: "We had taken one prisoner, a drunken Irishman, but he declined the honour of going back with us, and made fight with his naked fists. A soldier asked me naively whether he should shoot the Irishman or let him go. I am glad that I told him to let the man go, to be a comfort to his family. That Irishman must have had a charmed life. He was under the shelter of his gun-cloth coat hung on a stick, near the ford, when a citizen fired at him four times, from a distance of about fifty paces; and the only recognition that I could see the man make was to raise his hand as if to brush off a fly. One of the shells set the farm-house on fire. The owner came out and told us that General 'Baldy' Smith was taking a bath in the house at the time. I do not know how refreshing the general found it, or whether the story was true. We learned, however, that Franklin's corps was in front of us, and that item of news was true."

#### TRUE COURAGE.

In all ages courage on the battle-field has been the theme of orators and poets, yet the courage of the warrior is not only a common and variable quality, but has often been surpassed by that displayed by women. Native valor, too, is sometimes inferior to that which is acquired. Frederick the Great ran like a coward out of his first battle. Flying on the wings of fear, he went a great distance from the field, and coming to one of his own strongholds, reported that his army was destroyed. What was his surprise and mortification to learn that his men had gained a great victory. He never forgot the lesson taught, and ever afterward was conspicuous for steady courage in action. Many instances might be given of soldiers in the last war who, in their first fight were "lily-livered," but who afterwards faced with dauntless front the gleaming steel; and on the other hand, of some who were lion-hearted until taught by the pain of a wound the perils of a battle, and who then became notable cowards. Bravery in action, though more admired, is really not as great as that displayed in passive suffering. The woman who sticks to her post in the pestilential chamber is far braver than Alexander charging at the head of his cavalry.—*Southern Bivouac.*

#### TRAINING IN RESPONSIBILITY.

Infancy is the only time when it is natural or right to be exclusively recipient. Between this time and full maturity giving and taking should be wisely alternated until one becomes as essential to the happiness as the other. It is not kindness but cruelty to neglect this training in selfishness which quickly bears ingratitude as one of its chief fruits. Children who are honoured by their parent's confidence, and accustomed to add their quota of assistance and to bear their share of self-sacrifice whenever the good of the family requires it, will rarely be guilty of ingratitude. They are not opposed to, but in quick sympathy with their parents, not because they are gifted with specially sympathetic natures or in any way superior to ordinary young people, but simply because they have been made sharers with their parents in the cares and hopes, the responsibilities and labours of the family.

We would direct the attention of our readers to the advertisement on another page of the Improved Model Washers. This washing machine, as we may call it, is so simple, substantial, and durable that it has won for itself a wide and favourable reputation and is still growing in popularity. The patentee and manufacturer, Mr. C. M. Dennis, is well known and persons may not hesitate to remit monies and rely on square dealings.

PLAGUE-STRICKEN PLYMOUTH!

DOES A SIMILAR DANGER THREATEN EVERYONE OF US?

HOW PUBLIC ATTENTION IS DIRECTED TO PERSONAL PERILS.

Rochester (N. Y.) Correspondence *Indianapolis Sentinel*.

"Judge," said a young lawyer to a very successful senior, "tell me the secret of your uniform success at the bar."

"Ah, young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court."

"Agreed, sir," said the junior.

"Evidence, indisputable evidence."

At the end of the month the judge reminded the young man of his promise.

"I recall no such promise."

"Ah, but you made it."

"Your evidence, please?"

And the judge, not having any witnesses, lost a case for once!

The man who can produce indisputable evidence wins in the end. I had an interview yesterday with the most successful of American advertisers, whose advertising is most successful because always backed by evidence.

"What styles of advertising do you use?" I asked H. H. Warner, Esq.

"Display, reading matter and paragraphs of testimonials."

"Have you many testimonials?"

In answer he showed me a large cabinet chock full. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers."

"Do you publish many of them?"

"Not a title. Wonderful as are those we do publish, we have thousands like them which we cannot use. 'Why not?' Let me tell you. 'Warner's safe cure' has probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladies of the highest rank, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymen, doctors of worldwide fame have been cured, but we can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's safe cure is used."

"No, sir, it is not necessary now, as at first, to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm sceptics and to impress the merits of the remedies upon new consumers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be ailing and still impoverishing themselves in fees to unsuccessful 'practitioners.' It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigour, testify to the youthful feelings restored to them by the same means."

"Are these good effects permanent?"

"Of all the cases of kidney, liver, urinary and female diseases we have cured, not two per cent. of them report a return of their disorders. Who else can show such a record?"

"What is the secret of Warner's safe cure permanently reaching so many serious disorders?"

"I will explain by an illustration. The little town of Plymouth, Pa., has been plague-stricken for several months because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well-being. If polluted by disease, all the blood becomes poisoned and every organ is affected and this great danger threatens every one who neglects to treat himself properly. I was nearly dead myself of extreme kidney disease, but what is now Warner's safe cure cured me, and I know it is the only remedy in the world that can cure such disorders, for I tried everything else in vain. Cured by it myself, I bought it and, from a sense of duty, presented it to the world. Only by restoring the kidneys and liver can disease leave the blood and the system."

A celebrated sanitarian physician once said to me: "The secret of the wonderful success of Warner's safe cure is that it is sovereign over all kidney, liver and urinary diseases, which primarily or secondarily make

up the majority of human ailments. Like all great discoveries it is remarkably simple." The house of H. H. Warner & Co. stands deservedly high in Rochester, and it is certainly matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved. PEN POINT.

Sparkles.

"MAGGIE, I don't like to see this dust on the furniture." "All right, mum, I'll shut the blinds right away."

AN engraver recently made this mistake: "Mr. and Mrs. Smith respectfully request your presents at the marriage of their daughter."

"It seems to me," moaned he as he fled toward the front gate, with the old man behind him, "that there are more than three feet in a yard."

DROPSY, Kidney and Urinary Complaints, the irregularities and weakening diseases of Females are all remedied by the regulating toning power of Burdock Blood Bitters.

D. McCORMICK, Lancaster, had Chronic Rheumatism for years, which resisted all treatment until he tried Burdock Blood Bitters. It cured him.

A MISSIONARY once asked a little girl in a mission school, "Who are the meek?" The child answered, "Those who give soft answers to rough questions."

CHRONIC Erysipelas and all Eruptions and Humours of the blood so unsightly in appearance and so productive of misery, may be cured. The remedy is Burdock Blood Bitters.

D. H. HOWARD, of Geneva, N. Y., took over half a gross of various patent medicines for Paralysis and debility—he says Burdock Blood Bitters cured him.

AN old Highland woman—one after the strictest sect—used to say: "Nane o' yer modern improvements for me. I want auld Dawvid's Psalms and Dawvid's tunes, too, in oor kirk."

"WHAT is an epistle?" asked a Sunday-school teacher of her class. "The wife of an apostle," replied the young hopeful.

A POET says, "Woman is the Sunday of man." He probably had Eve in his mind, as she was the beginning of the weak.

"Now, Uncle Gabe, if you have got anything on your heart, any last wish, speak out," said the Rev. Whagoodle Baxter to an old Negro who had only a few hours to live.

"I aint got no last wish 'cept dat I wants ter get well."

A YOUNG mother, travelling with her infant child, writes the following letter to her husband at home: "We are all doing well, and enjoying ourselves very much. We are in fine health. The boy can crawl about on all fours. Hoping that the same may be said of you, I remain," etc.

"I'm fum Mistah Brown, mum—gen'lman what lives 'cross the way. He says won't yer please shut dem winders wen de young lady's-a-playin'?" "But I thought Mr. Brown was musical himself?" "That's what's the mattah, mum."

A GOOD circulation of the fluids of the body is indispensable to perfect health. The Bile, The Blood, The Secretions of the Skin, Kidneys, and Bowels are all purified by Burdock Blood Bitters.

JOSEPH SHEWFEEL ARMOUR, says that he considers Burdock Blood Bitters a life saving friend to him. It cured him of debility when doctors failed.

"Well, how did you like the sermon to day?" "The sermon?" "Yes, you were at church, weren't you?" "Why, yes, certainly." "Then you can tell me how you liked the sermon, I suppose. You heard it didn't you?" "Heard it? Certainly not. I belong to the choir." - Boston Courier.

EMBARRASSED young man (who has just been presented and is trying hard to say something)—"I think, Miss Bellairs, that I have had the pleasure of meeting you before." Miss B.—"It is possible, but I do not remember it." E. Y. M.—"Was it not at Mount Desert?" Miss B.—"I have never been there." E. Y. M.—"Neither have I." A painful pause follows.

DOCTOR: "Well, how's the baby?" Mrs. Jinks: "Offal bad, sir. Last night the poor little thing was took drestle. First she would clench her hands, and then she would say, 'A-h-h,' just like a human being."

ERUPTIVE DISEASES such as Pimples, Boils, Blotches, Ringworm, Salt Rheum, Tetter, etc., yield readily to a persistent use of Hanington's Quinine Wine and Iron, and Tonic Dinner Pills, which by purifying the blood remove these unsightly evidences of inward disorder. See that you get "Hanington's," the original and genuine.

BILIOUSNESS.

Bilious symptoms invariably arise from indigestion, such as furred tongue, vomiting of bile, giddiness, sick headache, irregular bowels. The liver secretes the bile and acts like a filter or sieve, to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile is liable to overflow into the blood, causing jaundice, sallow complexion, yellow eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms. Biliousness may be properly termed an affection of the liver, and can be thoroughly cured by the grand regulator of the liver, and biliary organs, Burdock Blood Bitters. Act upon the stomach, bowels and liver, making healthy bile and pure blood, and open the culverts and sluiceways for the outlet of disease. Sold everywhere and guaranteed to cure.

BOYNTON AND LITTLE GIANT. HOT AIR FURNACES.

8 Sizes for Coal. 2 Sizes for Wood. Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.

LIDLAW MANUFACTURING COMPANY. STOVES, RANGES, ENAMELLED WARES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

84, 86, 88, 90 MARY ST., HAMILTON, ONT.



HEADACHES

Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System. Sufferers will find relief by the use of

Ayer's Pills

to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try

Ayer's Pills.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

THE CHICAGO AND NORTH-WESTERN RAILWAY.

THE BEST ROUTE AND SHORT LINE BETWEEN CHICAGO, COUNCIL BLUFFS and OMAHA.

The only line to take from Chicago or Milwaukee to Freeport, Clinton, Cedar Rapids, Marshalltown, Des Moines, Sioux City, Council Bluffs, Omaha and all points West. It is also the

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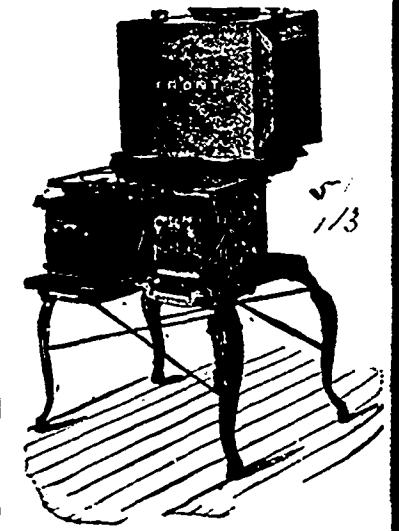
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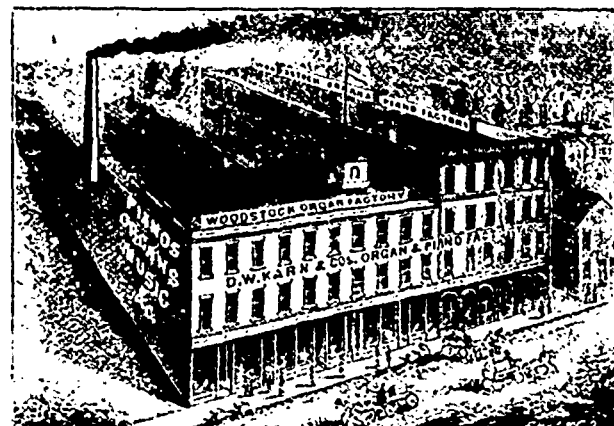
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MEETINGS OF PRESBYTERY.

MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.

KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.

BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p. m.

GLENGARRY.—At Lancaster, on 7th July, at one o'clock p. m.

MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a. m.

QUEBEC.—In Sherbrooke, on Tuesday, June 30th, at eight p. m.

GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July.

CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, 7th July, at ten a. m.

HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a. m.

HAMILTON.—In Knox Church, Hamilton, on Tuesday, 23rd June, at half-past seven p. m., for the induction of Rev. M. Fraser.

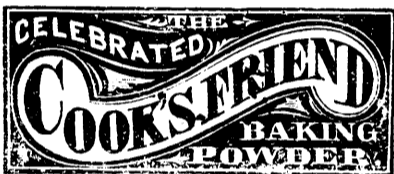
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 7th, at half-past seven p. m.

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

PETERBORO'.—At Cobourg, on the 7th July, at eleven a. m.

WHITBY.—At Newcastle, Tuesday, July 21st, at half-past ten a. m.

PARIS.—In Knox Church, Ingersoll, July 14th, at twelve noon.



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