

THE PRESBYTERIAN

Vol. 12.—No. 23
Whole No. 644.

Toronto, Wednesday, June 4th, 1884.

\$1.00 per Annum, in advance.
Single Copies, Five Cents.

Books and Stationery.

THE PULPIT COMMENTARY.

New issue, at greatly reduced price. The following volumes are now ready—

GENESIS, 1 vol. EXODUS, 2 vols. LEVITICUS, 1 vol. NUMBERS, 1 vol. JOSHUA, 1 vol. JUDGES & RUTH, 1 vol. 1st SAMUEL, 1 vol. JEREMIAH, 1st vol. MARK, 2 vols. 1st CORINTHIANS, 1 vol. ACTS, 2 vols.

Price \$2.50 per volume.

"Teaching of the Twelve Apostles."

The original Greek text, with a Translation, Introduction, and Notes, by Prof. Roswell D. Hitchcock and Prof. Francis Brown, of Union Theological Seminary. Price 50 cents in paper cover, and 75 cents in boards.

23
52

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

IMPORTANT WORKS IN THEOLOGY.

Clark's Foreign Theological Library. The following issues of this valuable series of translations from the critical German thought of the time, retailing at \$2.50 per volume, are now offered at \$2.00 net cash.

Weiss' Biblical Theology of the New Testament, Vol. 1.

Martensen's Christian Ethics, 2 vols.

Hagenbach's History of Doctrines, Vol. 3.

Dorner's System of Christian Doctrine, 4 vols.

Kell and Delitzsch on the Pentateuch, 3 vols.

Gibson (Dr. Jas. Monro). The Messianic Era, a Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy. 1 vol., 12mo, cloth, \$1.65 offered at, net, \$1.25.

Dabney (Dr. R. L.). Sacred Rhetoric, or a Course of Lectures on Preaching For the use of Students. 1 vol., 12mo, cloth, net, \$1.75.

Drummond's Spiritual Law and the Natural World. \$1.75.

Edersheim's Life of Christ. Reflexions in Palestine, by General (Chinese) Gordon. 1 vol., 12mo, cloth, \$1.00.

Handbook of the Presbyterian Church in Canada, 1883. Edited by Rev. A. J. Kemp, LL.D.; Rev. F. W. Farner, and J. B. Halket, Ottawa. 1 vol., square 12mo, cloth, \$1.00.

Ministers and others attending the General Assembly are invited to call and inspect our Stock.

WILLIAMSON & CO.,

(Successors to Willing and Williamson)
BOOKSELLERS AND STATIONERS,
5 King St. West, Toronto.

Next to the Dominion Bank.

S. S. LIBRARIES.

25
32

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

472 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
272 St. James Street, Montreal

MARRIAGE CERTIFICATES,

Suitable for any Province, and may be used by the Clergyman of any denomination, beautifully printed on fine heavy paper, in carmine, blue and gold, constantly on hand, 50 cts. per dozen Twenty-five copies may be sent to any address, free of postage, for ONE DOLLAR.

G. BLACKETT ROBINSON,
Drawer 2631, Toronto

Opposite—5 Jordan Street.

Books and Stationery.

WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D. and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing and ought to sing. Price 35 cents

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,

Agent Presbyterian Board of Publication,
180 DUNDAS ST., LONDON, ONT.

Medical & Dental.

DR. JOHN HALL, SENR.,

Homeopathic Physician,
At his old residence, 33 RICHMOND ST. W.

Office hours:—9 to 10 a.m.; 2 to 4 p.m.; and on Monday and Thursday evenings, from 7.30 to 9; Sunday, 5.30 to 6.30 p.m.

C. P. LENNOX, DENTIST,

151 Yonge Street, Toronto, is the only dentist in the city who uses the best system of Vitalized Air for extracting teeth, absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.

Teeth filled in the highest style of the art and warranted for ten years.

PROF. VERNOY'S ELECTRO-THERAPEUTIC INSTITUTION,

107 Jarvis Street, Toronto.

Electricity scientifically applied positively cures nervous and chronic diseases. Not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonial, etc.

N. PEARSON, DENTIST,

NO. 2 KING STREET WEST, TORONTO.

A. W. SPAULDING, M.D.S., DENTIST,

51 King Street East, Toronto. Residence and Evening Office, James Street, Parkdale.

JOHN B. HALL, M.D., HOMOEOPATHIST,

325 & 328 Jarvis Street, Toronto. Specialties: Diseases of Nervous System and Diseases of Children. Hours:—9 to 10 a.m.; 4 to 6 p.m.; Sunday—9 to 10 a.m.; 5 to 6.30 p.m.

RIGGS & IVORY—DENTISTS,

Finest and best set of teeth, \$3; extra qualities, \$4; latest method of administering vitality; gold fillings, 1/4 rates. 280 Queen St. West, near Crystal Palace shoe store.

Legal.

ROBINSON & KENT,

BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 6 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. KENT.

GEO. MACDONALD,

Barrister, Solicitor, etc., Office:—Equity Chambers, 2 Adelaide Street East, Toronto. Money to Loan.

HENRY C. HAMILTON,

Barrister, Solicitor, Conveyancer, etc., Office:—66 KING STREET EAST, TORONTO. Money to Loan.

Miscellaneous.

HENRY WALTON,

Merchant Tailor,
39 KING ST. WEST, TORONTO, ONTARIO.

JOHNSTON & LARMOUR,

TAILORS,
NO. 2 ROSSIN BLOCK, TORONTO.

THOMAS CREAN,

Merchant and Military Tailor,
(Master Tailor to the Q. O. R.)
89 YONGE STREET, TORONTO.

FRED MOWAT, ARTHUR MOWAT

MOWAT BROTHERS,
Estate Agents,
NO. 4 KING STREET EAST, TORONTO.

Properties bought and sold on commission. Estates managed, rents collected, etc. Private and other funds to loan.

HARDWARE,

Carpenters' Tools, Machinists' and Blacksmiths' Tools, in great variety, at

AIKENHEAD & CROMBIE,

Corner King & Yonge Sts.

GENTLEMEN

About to purchase Spring Clothing should inspect our magnificent stock of new Spring Suitings, Trouserings, and Overcoatings, which we are making up in that very superior manner for which our house is celebrated. Scotch Tweed Suits from eighteen to twenty-eight dollars. Fine Worsted Suits from twenty-two to forty-five dollars. A perfect fit guaranteed or money refunded. INSPECTION INVITED.

PETLEY & PETLEY,

128 to 132 King St. E., TORONTO.

ELIAS ROGERS & COY.,

Wholesale and Retail DEALERS IN
GOLD & WOOD

HEAD OFFICE:
20 KING STREET WEST.

BRANCH OFFICES:—
113 YONGE STREET, 536 QUEEN STREET EAST.

YARDS AND BRANCH OFFICES:—
125 LAZARUS EAST, near Berkeley St., ESPLANADE, foot of Princess St.; NIAGARA, COR. DOWNTON.

Miscellaneous.

A. & T. J. DARLING & CO.,

HARDWARE
EWING & CO., TORONTO,
received
TWO SILVER MEDALS
FOR

WOOD MANTELS.

Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

PETERKIN BROS.,

Wood Carvers & Gilders,
Manufacturers of CORNICES, BRACKETS, & WALL POCKETS,
72 QUEEN ST. W., TORONTO.

STEWART & DENISON,

Architects, &c.,
64 KING ST. EAST, TORONTO.

LANGLEY & BURKE,

Architects, etc.,
15 TORONTO STREET, TORONTO.

GORDON & HELLIWELL,

ARCHITECTS, &c.,
23 SCOTT STREET, TORONTO.

WM. R. GREGG,

Architect,
9 VICTORIA ST., TORONTO,
Prepares plans for churches, manses, and all kinds of public and private buildings.

CHURCH GLASS

Executed in all Styles,
Designs and estimates on application.
JOS. McCAUSLAND & SON,
76 King Street West, Toronto.

CHURCH GLASS

And Ornamental House Glass.
Write for design and prices.
ELLIOTT & SON,
94 BAY STREET, TORONTO.

JAMES LAUT,

BRUCE,

THE ART PHOTOGRAPHER,
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

EPPS' COCOA

Only Boiling Water or Milk needed.
In 10 Spas only cets, labelled—
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

"A GREAT BOOK."
"The Natural Law in the Spiritual World."
 By HENRY DRUMMOND, F.R.C.E., F.G.S.
 114 pp. New edition ready. Price \$1.75.
 FROM THE PRESS.
 "Too much cannot be said in praise of it, and those who fail to read it will suffer a serious loss. Possesses a deep interest on every page."—*The Churchman*.
SPECIAL OFFER.
 For a few days we will mail (post paid) this remarkable book for \$1.50.
S. R. BRIGGS,
 Toronto Willard Tract Depository, TORONTO.

NO MORE NAUSEOUS PILLS!
A LONG-FELT WANT SUPPLIED.
 Campbell's Cathartic Compound is adapted for the cure of Liver Complaints and Bilious Disorders, Acid Stomach, Dyspepsia, Loss of Appetite, Sick Headache, Constipation or Costiveness, and all complaints arising from a disordered state of the stomach or bowels.
 Children like it! Mothers like it!
 Because it is agreeable to the taste, does not occasion nausea, and is without griping, is certain in its effects, and is effective in small doses.
 Sold by all Druggists and Medicine Dealers.
 PRICE, 25 CTS. PER BOTTLE.
DAVIS & LAWRENCE COMPANY, Limited,
 Wholesale Agents, Montreal.

DOMINION LINE
 of Steamships for Liverpool.
 DATES OF SAILING FROM QUEBEC:
 TORONTO, 7 June.
 OREGON, 14 "
 MONREAL, 21 May.
 SAKINIA, 27 "
 BROOKLYN, 31 "
 VANCOUVER, 11 "
 Rates from Toronto, Cabin, \$61, \$71, \$76 and \$91.
 Return, \$121, \$131, \$136 and \$151.
 Intermediate, \$44.75. Steerage at very low rates.
 These steamers have saloons, music rooms, smoking room, state rooms, and bath rooms and ships which are little more than first class accommodations.
 A rebate of ten per cent. is allowed clergymen and their wives.
 Apply to ALEX STUART, 50 Yonge Street, or to GEO. W. TORRANCE, Manager Toronto Agency, 43 Front Street East.

STANDARD LIFE ASSURANCE COY OF EDINBURGH.
 Head Office for Canada, Montreal.
 The STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims, whilst its rates are as low as those of American and other companies.
 W. M. RAMSAY, Manager.
 THOMAS KERF, Inspector.

SUN Life Assurance Company
 The SUN is a purely Canadian Company. It has large assets and surplus. Its profits are equitably divided, and are increased by the payment of every premium. It is the only company that issues Unconditional Policy.
 As a sign of good faith you are invited to call on us before you insure.
 A. H. GILBERT, Manager, Western Ontario.
 JOHN BARR, Inspector.
 Offices, 33 Adelaide St. E., Toronto

CRAZY-PATCHWORK.
 Send to the Standard Silk Works, 25 Park Row, New York, for a dollar package of beautiful Silks for Patchwork. EMBROIDERY Silk, assorted colours, 20¢ pkg.
FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

NORTH AMERICAN LIFE ASSURANCE COMPANY OF TORONTO.
 Among the truest indications and best evidence of the financial status of a country is included the condition of its life companies. In this respect Canada is at present especially favoured. The companies in that country have of late made great progress, and the North American Life is among the most progressive companies. Its development, considering the great competition existing in the life business, has been something marvellous, and at its present progress it bids fair in a very few years to take a leading position in the issue of new business in Canada. There is a cause for everything, and we have no doubt in this case the true reason of the North American Life meeting with such high appreciation from the insuring public is owing to its very marked endeavour to place within the reach of all those desiring the great benefit of life insurance of the most popular plans attainable, so that whether a person requires an investment or a minimum insurance for minimum outlay he can secure it with the North American Life Assurance Society.
 No doubt the success of this company is largely due to its management being in the hands of an accomplished underwriter, Wm. McCabe, Fellow of the Institute of Actuaries of Great Britain, a gentleman who has the reputation of being thoroughly acquainted with all the mystery and science of life insurance. Among its directors are to be found the names of some of the leading citizens of Canada, and at its head as president, stands the Hon. Alex. McKenzie, M.P., ex-Prime Minister of Canada, a gentleman whose name in that country is a household word for honesty and fair dealing.—*New York Insurance Spectator, May 15th, 1884.*



LYDIA E. PINKHAM'S VEGETABLE COMPOUND
 IS A POSITIVE CURE
 For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.
 IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND IRRITATION, PAINING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.
 IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCER IS HINDERED THEREIN, CHECKED VERY SPEEDILY BY ITS USE.
 IT REMOVES PAINFULNESS, FLATULENCY, DISTRESS, ALL CRAVING FOR STIMULANTS, AND RELIEVES ALL AFFECTIONS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.
 THAT FEELING OF BEARING DOWN, CRAWLING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.
 IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
 AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.
 FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNEXCELLED.
 LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.
 No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 50 cents per box.

HORACE F. ALLKINS, Portrait Painter,
 40 CHURCH STREET, TORONTO.
 Work in Oil, Water, or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.
 \$100 a month and board for Young Man or Lady in each address. GARRISON & Co., 93 King St. E., Toronto.

Scientific and Useful.
SWEET PUDDING.—Six eggs, three cupsful of sugar, four of flour, one teaspoonful of buttermilk, one teaspoonful of butter, half a teaspoonful of soda, and one teaspoonful of cream of tartar.
GREEN PEAS.—Boil the peas in plenty of water as fast as possible, with salt to taste, and a small bundle of mint. Do not cover the pot. When done, remove the mint, strain the peas, give them one toss in a sauce-pan with a small piece of butter; add pepper and salt to taste, and serve.
Lydia E. Pinkham's-Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in a liquid form but in Pills and Lozenges in which form they are securely sent through the mails.
GREEN PEA SOUP.—Boil soft a peck of peas; mash, and strain through a sifter; add a slice of onion, chopped fine, pepper, salt, a little thyme and parsley. After the soup is well boiled, strain it, and let it stew until ready to serve. Reserve a few whole peas, and put them in the soup. To a peck of peas add three quarts of water.
QUEEN PUDDING.—Soak a pint of bread crumbs in a pint of milk. Beat the yolks of eight eggs and whites of four with one cupful of sugar; flavour with lemon; add one tablespoonful of butter, and bake. Beat the whites of the four eggs that were left out with one cupful of sugar; put it over the pudding as soon as baked, and cook it till the meringue is light brown. Eat with butter-and-sugar sauce.
FOR Bronchitis and Asthma, by Allen's Lung's Balsam; the best cough prescription known.

TO TEST THE PURITY OF WATER.—A French journal gives the following simple method for testing the purity of water: In an ordinary quart bottle three parts filled with water dissolve a spoonful of pure white sugar, cork it well and put it in a warm place. If at the end of forty-eight hours the water becomes turbid and milky there can be no doubt of its impurity, but if it remains limpid it may be considered healthful and safe to drink.
CUCUMBER CATSUP.—Grate two dozen grown cucumbers and six silver-skinned onions. Sprinkle half a tumbler of salt upon them. Prepare them in the evening, and early in the morning lay them on a sieve and let them drain. Soak a tea-cup of white mustard seed, drain them from the water, and add to the cucumbers a wine glass of whole peppercorns. Put all in a jar and cover with vinegar. Keep in a wide-mouth jar, cork well, and put away in a cool place.
CRUMB GRIDDLE CAKES.—Two cups sour milk, or buttermilk, two cups stale bread-crumbs, one-half cup sifted Graham flour, one egg well beaten, one teaspoonful soda dissolved in boiling water. Soak the crumbs in the milk till soft; then work till smooth, and add enough flour to bind the mixture together. Stir in the beaten egg and dissolved soda, beat very hard, and bake to a good brown; the griddle should be well oiled. If preferred, use part sour cream and leave out the egg.

RICE AND APPLE SOUFFLE.—Boil two tablespoonfuls of rice in half a pint of milk until soft; sweeten, and add the beaten yolks of two eggs. Pare and core some apples and stew them until they are soft but not broken. Make a wall of the rice around the edge of your dish; put the apples in the centre; fill up between the apples with rice, and put a bit of jelly in each place. Cover the whole with the whites of the eggs, well beaten and made stiff with powdered sugar. Brown lightly in the oven and serve with cream.
VERY PRETTY TARTS.—Take two cupfuls of sugar, a piece of butter the size of a butter-tub; mix thoroughly; then add three eggs, and beat all together. Sift two cupfuls of flour and two teaspoonfuls of baking powder together, and add seven tablespoonfuls of water. Bake in two square pie tins. Have ready an icing made of the white of one egg, and nine teaspoonfuls of powdered sugar. When one layer is done, ice quickly, cut in six square pieces, and fold each in the shape of a cornucopia, pinching the edges together to make them stick and remain in that shape. When all are done, lay a spoonful of jelly in each dainty shell, and they are not only palatable but highly ornamental, as the rich looking jelly contrasts so prettily with the icing.

The great permanency of Murray & Lanman's Florida Water gives it a wonderful advantage over all other perfumes; days and weeks after its application the handkerchief or garment exhales a rich fragrance, agreeable, refreshing, and healthful.

Advertising Cheats!!!
 "It has become so common to write the beginning of an article, in an elegant, interesting manner,
 "Then run it into some advertisement that we avoid all such,
 "And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible.
 "To induce people
 "To give them one trial, which so proves their value that they will never use anything else."
THE REMEDY so favourably noticed in all the papers,
 "Religious and secular, is
 "Having a large sale, and is supplanting all other medicines.
 "There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness
 "And ability
 "In compounding a medicine whose virtues are so palpable to every one's observation.
Did She Die?
 "No!
 "She lingered and suffered along, pining away all the time for years,
 "The doctors doing her no good;
 "And at last was cured by this Hop Bitters the papers say so much about."
 "Indeed! Indeed!"
 "How thankful we should be for that medicine."
A Daughter's Misery.
 "Eleven years our daughter suffered on a bed of misery,
 "From a complication of kidney, liver rheumatic trouble and Nervous debility,
 "Under the care of the best physicians,
 "Who gave her disease various names,
 "But no relief,
 "And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—**THE PARENTS.**
Father is Getting Well.
 "My daughters say:
 "How much better father is since he used Hop Bitters."
 "He is getting well after his long suffering from a disease declared incurable."
 "And we are so glad that he used your Bitters."—**A LADY of Utica, N. Y.**

REMARKABLE RESTORATION.—Mrs. A. O'Brien, 372 Exchange Street, Buffalo, was supposed to be dying with consumption and abandoned by her physician. She suffered terribly and was reduced in weight to seventy pounds. In this condition she resorted to Burdock Blood Bitters, and now enjoys perfect health and weighs one hundred and forty-six. She will gladly answer enquiring sufferers on receipt of U.S. postage stamp.

HOLLOWAY'S CORN CURE is the medicine to remove all kinds of corns and warts.

DURKEE'S SALAD DRESSING
 No Waste. No Trouble. Always Ready. A GOOD SALAD ASSURED. Rich. Wholesome. Nutritious. The most delicious and the most popular Mayonnaise for all kinds of SALADS, RAW TOMATOES, CABBAGE, COLD MEATS, FISH, etc., etc. E. H. DURKEE & CO. NEW YORK.

John Wanless
 172 YONGE ST., TORONTO.
 Invites inspection to his large and varied stock of
WATCHES
 (American & other makers),
CLOCKS, JEWELLERY, CHAINS, RINGS, JET GOODS, LOCKETS, BRACELETS, &c.
 MANUFACTURING AND REPAIRING.

M'COLL BROS. & CO.
 TORONTO.
 Have been awarded
FIRST PRIZES & GOLD MEDALS,
 at all leading Exhibitions, for
Machine and Cylinder Oils,
 Satisfaction guaranteed. WRITE FOR PRICES.

THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JUNE 4th, 1884.

No. 23.

NOTES OF THE WEEK.

IN the Synod of the Reformed Presbyterian Church the report of the committee condemning the liquor traffic licensed by government and providing for the excommunication of such Church members as deal in spiritous liquors and rent property to tavern-keepers was, after a heated debate, unanimously adopted.

AMONG the gratifying reports which were made at a recent meeting of the committee of the Pan-Presbyterian Council, one which especially evoked feelings of pleasure was to the effect that several Episcopalian gentlemen had expressed a desire to be permitted to share in the honour of entertaining the delegates. "Such a spirit," says the *Belfast Witness*, "is worthy of all praise, and augurs well for the reception which the Council will receive in Belfast, and for the spirit in which its deliberations will be regarded, not only by Presbyterians, but among other Protestants."

THE *United Presbyterian* in the following makes a point: It has been said that at the house in which the Methodist Conference met in Philadelphia was badly ventilated, and that this caused irritation in the minds of delegates who would otherwise have been calm and amiable. It was not an unusual experience. Want of fresh air often causes bad temper and truculent debates, and many a question, no doubt, gets its final and often improper direction from the delinquencies of the sexton. Without meaning or knowing it, that official frequently gives shape to important church legislation.

LAST week a crime of unusual brutality was perpetrated near Blyth, Ont. Two neighbouring farmers and their families had for a long time a bitter grudge against each other. They happened to meet on the road one morning. Long pent up hatred found vent in bitter recrimination. Words soon led to blows. An old man named Maynes was knocked down and terribly maltreated. Before becoming unconscious, he exclaimed, "that's enough," but his assailants were too passionate to be pitiful, their father saying to them in reply: "Give him the boots, boys." At last he relented, but it was too late. Mynes died soon after from the terrible injuries he had received.

THE *Christian Intelligencer* urges that "Sabbath desecration is proving to be not profitable. At Coney Island, where the Lord's day is utterly disregarded, it has been difficult to obtain competent and responsible men to conduct the hotels, because they do not pay, or pay so little as to make no adequate return for the work and worry expended. The restaurants in the same locality change hands pretty much every season, because they, too, 'don't pay.' The stock of the railways leading to the island has only a nominal price, because it is earning nothing. In this city the Sabbath opening of the Exhibition of Water Colours was a disappointment in the matter of revenue."

AMONG the many suggestions made from time to time as to the best methods of dealing with pauperism that recently offered by the Rev. D. J. Macdonnell is both wise and opportune. Mr. Macdonnell asks the Civic Works committee to reserve a portion of the city's work until the winter months, when it would enable the House of Industry managers to apply the labour test to applicants for charity without incurring unnecessary expense. The idea is a good one. Tramps are known to flock to cities where soup kitchens and easy-going goal regulations prevail in the winter months. They are equally decided in giving a wide berth to those places that present the very fair proposition of work first, pay afterwards. It is likely that Mr. Macdonnell's suggestion will be adopted.

AT the late meeting of the Unitarian Society in Belfast, the Rev. H. Rylett, minister of a congregation near that city, and the Parnellite candidate for the county of Tyrone at the last election, said Unitarians

would live in hope. Referring to the Presbyterian Church, he said that he failed to see any indication whatever that the Church, or any distinguished members of it, had in any sense left the old bearings of the Westminster Assembly of divines. Unitarians, as a society and a religious body, were, in Ireland, face to face with the most dogmatic Calvinism that now remained, he believed, in the civilized world. This statement of Mr. Rylett and its truthfulness (witnessed by the applause of the meeting) are gratifying proofs of the theological position of Irish Presbyterianism.

THE Soudnese are favoured or afflicted, as events may prove, with another false prophet. Another adventurer aspires to the title of El Mehdî. These pretenders to prophetic authority may, by their conflicting claims, hasten a solution of the embarrassing problem in which England and other nations are at present so deeply interested. It is said that the latest prophetic pretender has succeeded in securing a considerable following and is now able to enter the lists with his more formidable antagonist. In a conflict between his forces and those of El Mehdî near Darfour, it is stated that the latter have been defeated. Late despatches also state that several Italian priests and sisters of mercy have been put to death, and others cruelly treated by the false prophet's followers at El Obeid.

THE efforts now being made in Italy to unite the various evangelical churches are progressing satisfactorily. A short time ago the "Assemblea Promotrice" met in Florence, at which the Waldensian, Free, Methodist, and Baptist Churches were represented. The meeting took place in the Presbyterian Church, and the Rev. J. R. Macdougall acted as president. There was the utmost cordiality of feeling among the delegates. It was agreed that a union of the churches was desirable, and that under the name of the "Congresso Evangelico Italiano," an Assembly of representatives of the various evangelical churches should be instituted. A few days later, a number of representative men, among them Alessandro Gavazzi, both of the Waldensian and Free Church of Italy met at Fiesole and considered the possibility of uniting and forming but one Church. The union movement in Italy at present is very promising.

AT the recent meeting of the Royal Society in Ottawa, the Rev. Prof. Bryce, of Winnipeg, read "A Plea for a Canadian Society," which was very well received. He traced the discoveries made by the earlier explorers and fur traders, and pointed out that what was now known of Canada was in a great measure due to the fur trade. He gave a list of rare and valuable books and manuscripts on the early history of Canada, all of which are very rare, and many of which can scarcely be obtained at any price. He suggested that the Society should undertake the publication in cheap form of some of these annually, and thus do a work similar to that accomplished by the Hakluyt Society, the Camden Club, and other associations. He pointed out that if these works were published as he suggested under the auspices of the Royal Society, a sufficient number of them would no doubt be disposed of to make the work of publication self-sustaining. After some discussion, a committee was appointed to carry out the suggestion.

ANOTHER ghastly crime has been added to the dark list. Last week, while a pressman was going to his early morning labour, he found a man lying on the side-walk of one of the Toronto streets in a pool of blood. Assistance having been procured, the wretched victim of a brutal tragedy breathed his last without being able to utter a single word that could throw any light on the dark mystery. The facts elicited at the coroner's inquest reveal that drink and immorality had brought the unfortunate man to a sad and untimely end. The deed was witnessed by a deaf mate from the window of his dwelling, and though his evidence in several important particulars is incomplete, his examination, by means of writing, was in some respects

singularly graphic. Several persons suspected of being implicated in the crime are at present in custody. Whatever mystery may hang over this deed of darkness, one thing is plain enough, had the poor man been temperate and virtuous he would not have been at the place and in the company he was the last night of his life. The way of the transgressor is hard and the end is harder still.

CHURCHES holding the principles of Congregationalism have of late years found it necessary to supplement their efforts by instituting associations so that there might be greater unity of action and that the general work they undertake may be more effective. Though contending for the principle of independency they have discovered that union is strength. Among our good neighbours, the Baptists, this tendency has of late been apparent. Last week an interesting meeting of the Baptist Union was held at Brantford. Questions of great importance were discussed. An influential section desired that a doctrinal creed should be formulated. On this practical question strong differences of opinion exist. There is a movement also for procuring a denominational hymn-book. Another subject that evoked warm discussion arose out of the policy to be pursued in the North-West. Some hold that the brethren there should obtain the help they need from the American churches, while others maintain that it is the duty of the Churches in Canada to aid the work within the Dominion. The Rev. Dr. Cochrane conveyed to the Union the fraternal courtesies of the Presbyterian Church.

THE lengthy conference of the Methodist Episcopal Church at Philadelphia closed last Wednesday. Among the many conclusions reached, the following may be mentioned: The Committee on the State of the Church presented a report recommending that no divorces be granted except on grounds justified by the Scriptures, and that a commission be appointed to confer with the governors of all States to endeavour to secure the enactment of uniform laws on the subject. The first clause was amended, making it the sense of the Conference that divorces shall not be granted but for adultery, and anyone divorced for such reason, if the guilty party, cannot be married again by any minister of the Church. A resolution was also adopted, though a minority report was presented against it, that neither coloured office-bearers, members, nor Sabbath school children be discriminated against. A series of resolutions was adopted denouncing polygamy, and declaring it the sense of the representatives of Methodism that it is the duty of Congress without delay to pass such laws as will summarily depose from political and official power in the territories of the United States those who either practice or advocate polygamy as a civil or religious right.

IN a paper by Mr. John Reade on "The Making of Canada," read before the Royal Society, the following passage occurs: The population of the Dominion, made up of the best blood of Western and Central Europe, the pick of the Latin, Teutonic, and Celtic races, has every element necessary to form a great nation. In physique and intellectual powers the average Canadian is certainly the equal of the average Frenchman, Briton, or German. At present the national elements composing the whole are distinct, and attention to the question of origins at this transition stage in our history will be of advantage for the determination of certain problems hereafter. But there must come a time when a Canadian will be simply a Canadian, as an Englishman is an Englishman, whether of Celtic, Saxon, or Norman descent. Already there are Canadian characteristics in which natives of all origins share. Every year that tendency will become more marked, and with it the growth of a national spirit. Great as has been our progress as allied national communities, it will be much greater when we are all really one. Unity is in reality our great desideratum, and it should be the aim of every patriotic and public-spirited man to use his influence for its attainment.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

The tenth General Assembly of the Presbyterian Church in Canada was opened last night in Saint James Square Presbyterian Church. In the absence of the Moderator, Dr. King, who left for Britain in April in the interests of Manitoba College, the sermon was preached by the Rev. Dr. Cochran, of Brantford, the ex-moderator.

After the usual devotional exercises of prayer and praise, Dr. Cochran chose as his text the two following passages of Scripture. Jeremiah iii. 3, "The showers have been withholden, and there hath been no latter rain," and Ezekiel xxxiv. 26, "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing." The following is the substance of his discourse.

In the fourteenth chapter of this book of Jeremiah, we have a striking picture of the terrible horrors, resulting from a protracted drought, when the heavens are as brass and the earth is as iron. "Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters, they came to the pits, and found no water; they returned with their vessels empty, they were ashamed and confounded, and covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons, their eyes did fail, because there was no grass. The cause of such a judgment we are at no loss to understand. It was for the iniquities and backsliding of his people, that God sealed up the clouds of water, and brought barrenness and famine upon the inhabitants of the land. By such dealings God would have them realize that He was cognizant of their sinful conduct, and would be avenged because of their ingratitude.

In our own climate we know full well the evil effects of drought. Although such a calamity has never prevailed to the extent of famine, in some cases it has materially affected the social comforts of the inhabitants, and paralysed the energies of commerce. At such a season of the year as the present, we need frequent showers to promote vegetation, and ripen the crops of the field. A few weeks scorching heat, untempered by genial and copious rains, makes a vast difference in the returns of the husbandman.

It is entirely different in other portions of the globe. In Egypt the Nile periodically overflows its banks and hastens growth. By a wise arrangement of Providence to meet the lack of rain and dew, it seldom fails at the appointed time. In other countries provision is made in the soil and roots, to remain for a much longer period without rain than in our Northern Zone. Although the ground may be dry and burned, the roots carry with them a life superior to the accidents and severity of drought. In our climate, ere the refreshing rain came down, the seeds and roots would be beyond all hope of germination, but there they quicken into life, unaffected by the long periods of scorching heat, that have retarded their growth and seemingly exhausted their vitality.

The analogies that exist between the natural and the spiritual world are many and obvious. It may not, therefore, be unprofitable in present circumstances to enquire into the causes and consequences of spiritual drought in the Church and in individual souls, and also for our encouragement to glance at the promises of spiritual refreshing that are promised the Church under the New Testament dispensation. The condition described by the prophet Jeremiah is a sad one. "The showers have been withholden, and there have been no latter rain"—that of Ezekiel is full of encouragement and hope. "I will make them and the places round about my hill a blessing, and I will cause the shower to come down in his season, there shall be showers of blessing."

I remark first, that in the Church of God as in the natural world we need constant refreshing showers to promote the growth of individual Christians and advance the cause of righteousness. Occasions indeed intervene when more is needed in the natural world than the refreshing shower, when the rain descends not gently and noiselessly but in torrents, tearing deep furrows and fissures in the earth, and crushing the tender plants that cannot stand such violent treatment. No one disputes the value of such occasional deluges, whatever temporary hurt may follow, but the very necessity for such avalanches of rain proves how much better are the nightly dews and timely showers of spring and summer. It is just because these have been withheld for a protracted period that floods of water, accompanied by the thunder storm and lightning, are demanded to drench the ground, purify the atmosphere, and save from famine.

Now, in the history of God's kingdom upon earth, there are periods when revivals of religion are so powerful as to indicate an unusual abundance of spiritual feeling. Without such seasons, certain churches would lose all their vitality. As we thank God for unusual deluges of rain, to make the burnt up grass put on new verdure, and fill the heads of corn, so we have good cause to feel grateful when such

mighty convulsions and spiritual quickenings occur in Christian communities. But better than the occasional thunder storm are the regular descending rains and the nightly dew drops that fringe the leaves of flowers and sparkle like diamonds on the grass, and better than exceptional and wonderful outpourings of God's Spirit are the constant manifestations of His grace, unattended though they may be by moral revolutions, but not less quietly but effectively, building up and maturing souls for the paradise above. But for these long seasons of drought, when the ground is chapt, and the wells are waterless, and the wild asses snuff up the wind like dragons, and their eyes fail them because there is no grass, there would be no occasion for the rain storms that refresh the thirsty ground, and, but for long periods of spiritual decay in the Church, when prayer is fitful and Christian activity all but dead, there would be less occasion for special agencies, which the Holy Spirit often blesses to revive declining churches and prevent individuals from complete paralysis of religious feeling.

Every church should seek constant baptisms of the Holy Spirit. If we suffer from spiritual droug, let us not foolishly talk about a mysterious Providence that waters other portions of the vineyard and leaves our special corner dry and parched. It is the great desire of Christ that His Church should prosper—that it should be continuously faithful—that, without long periods of weakness and inactivity, it should go forward to greater conquests. If it is otherwise, let us see to it, as ministers and office-bearers and members, that we are not guilty in the sight of God. Where prayer is restrained, and family religion is neglected, and attendance upon ordinances is fitful, where there is greater relish for the pleasures and amusements of the fashionable world than fellowship with the unseen and the eternal, nothing can be expected but the decline of piety. "The showers are withholden, and there is no latter rain."

This leads me to remark secondly, that seasons of spiritual drought are generally the consequences of despising, or misimproving the means of grace. The whole history of Israel is evidence of this fact. For their sins and provocations, God frequently visited His chosen people with a famine of bread as well as a famine of the Word of life. Temporal mercies when undervalued or abused are often withdrawn, and Gospel blessings when slighted are often diminished. "Jerusalem," says the prophet, "remembered in the days of her affliction and of her miseries all her pleasant things which she had in the days of old, when her people fell into the hand of the enemy and none did help her." In the silence and solitude of the Babylonian captivity, how strikingly was this verified, as attested by the streams of Babel the Jews thought upon the feast: "We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. How shall we sing the Lord's song in a strange land?"

A famine of bread is a terrible scourge, but far greater is the evil when the candlestick of ordinances is removed, and men perish for divine sustenance. This was the culmination of God's anger against His chosen people as well as the unfaithful churches of Asia Minor. "Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Word of God." Again speaking by the mouth of Isaiah, and reproving them for despising their privileges, he says: "I will lay the vineyards waste, it shall not be pruned nor digged. I will also command the clouds that they rain not upon it." And to the church in Ephesus John is commanded to say: "Remember from whence thou art fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent."

Worldly minded men, cannot feel the loss of public or private means of grace, but God's own children deeply mourn the withdrawal of such privileges. The Christians of Antioch, when Chrysestom then minister, was banished, judged it a greater deprivation than the absence of the sun in the firmament. In the days of Jewish persecution when God's servants were hurried away to martyrdom their flocks met them on the way to prison with their little ones in their arms, and, throwing themselves at their feet, cried out:—

Who shall instruct these poor babes? Who shall ease our afflicted consciences? Who shall lead us in the way of life? Nor can there be anything but intense sorrow, where Gospel ordinances long enjoyed and appreciated are removed. The prosperity of the nation, the stability of civil government, and the prevalence of virtue, as well as the salvation of souls, depend upon the continuance of the faithful preaching of the Word.

I remark, thirdly, that seasons of spiritual drought are not less fatal to the interests of true religion, because they steal upon us insensibly and unobserved. It is so with drought in the natural world. We cannot predict its coming, nor are we probably aware of its length, until we see the sad results in the burnt up ground. One, two, or three weeks pass without rain, before we begin to realize the actual condition of affairs, or are alarmed for the future. It is just so in periods of spiritual decline. Outwardly we see no symptoms of change. The church is open. The means of grace are waited upon, after a certain formal routine.

The prayer-meeting is kept alive. There is the usual amount of religious talk and prayer for the extension of Christ's kingdom. But in all this, there is no real longing after greater holiness and perfection of character. At last we begin to see a palpable deterioration in the spiritual power of the membership; a deadness of feeling and indifference, that threaten disaster and ruin to the visible body of believers. Nay, in some cases things are so hopeless that there is scarce vitality remaining to measure the extent of the evil, or to agonize in prayer for Almighty aid to quicken the dead!

Nearly every congregation contains more or less nominal Christians, whose zeal and enthusiasm has sadly diminished since their reception into the church. The gleanings of former harvests, were more than the entire vintage now. The things which remain are ready to die. A spiritual lethargy and lukewarmness in the service of the Master, strangely contradictory of the glowing fervour of bygone years, prevails. The heart is uncultivated. There is a sourness in the conversation that ill comports with the disciples of the meek and lowly Jesus. Means are no longer used to keep the graces polished, and the armour sharp and glittering. There is little or none of the pleasure formerly experienced in Christian fellowship in sacramental seasons and the general work of the denomination. The soil is hard unmoistened by the refreshing rain—unproductive and unprofitable.

Need I say that such a condition is dangerous? It is a dishonourable one for any child of God to occupy. It may not be fatal, for the ploughshare of severe discipline can bring the most callous backslider to consciousness of guilt and penitence for sin:

"Spent barren land you can restore and nourish;
Decayed Christians God can cause to flourish."

But it is only after severe pruning that spiritual life is revived, and the soul restored to its normal condition. Before the dews of heaven can benefit such souls, and the fallow ground become productive, a preparatory process is needful to quicken the hard, stolid, passionless affections, and convulse to their very foundations that deep seated avarice and indolence which prevent consecration to the cause of God.

A worldly minded church, however generous and lavish its contributions may be to charitable and missionary objects, is the greatest of all hindrances to the spread and success of the Gospel. The more numerous the membership in such a case, the greater is the evil. However sincere young converts are in entering such a communion, unless special grace prevents, their piety will soon reach the low level of the mass. Apart from the constant operations of God's spirit, manifested in holy deeds of self denial, a church may become a hindrance to the progress of the truth, a stumbling block to enquirers, and a byword on the lips of scoffers.

This brings us briefly to speak of the passage in Ezekiel so full of encouragement and hope to all who seek the prosperity of Zion. The language refers to Messianic times when God's controversy with His people should cease, the scattered ones be restored to Jerusalem, and blessings in large abundance crown the latter days. Peace is to prevail throughout the land, the wild beasts of the forest are no longer to molest or terrify the traveller, so that he may dwell in the wilderness in safety, and sleep in the woods unharmed. The trees of the field are to yield their fruit and the land give forth its increase, and the yoke of slavery be forever broken. For in the words already quoted, which may be regarded as a summation of all these covenanted mercies—"I will make them, saith the Lord, and the places round about My hill a blessing, and I will cause the showers to come down in his season, there shall be showers of blessing—there can be no doubt, I think, but that the prophecy refers to the Gospel dispensation. The final ingathering of the Jews, the restoration of Mount Zion, and the rebuilding of Jerusalem, belong to a period which precedes the winding up of the present dispensation. The nature of the blessings spoken of, however, admit of different interpretations. Is it temporal blessings only of which the prophet speaks—or spiritual, or both combined? Are we to take the language in a literal or figurative sense? Are we to understand the reasonable showers mentioned as nothing beyond the spring and summer rains, or are the words typical of heavenly blessings, and the outpouring of God's Spirit upon His chosen people?"

In this primary signification, I doubt not, the prophet referred to temporal blessings. If you read over carefully the judgments threatened Israel you will find that the blessings promised in the context are exactly their counterpart. The judgments included years of trouble and desolation, famine and pestilence, war and bloodshed, calamities of every form and degree of severity, even approaching to the bondage of Egypt, and the sufferings of the wilderness. God's anger was to be manifested in these more tangible and striking evils. His presence as the avenger of their sins was to be seen in the withdrawal of all those comforts which constitute national prosperity, and the prevalence of all those plagues which accompany overthrow and destruction. But now the scene changes. The temporal blessings long withhold are restored. Instead of famine there is plenty, instead of war, peace; instead of internal commotion and dis-

order, complete security and protection. The holy city becomes again the joy of the whole earth and the centre of the world's salvation. Nay, not only does Mount Zion enjoy the special favour of heaven, but all the environs of the hill—the places round about it, and the people inhabiting the adjacent territories—share in the manifold blessings predicted.

But, while I understand this to be the primary meaning of the text, there can be no doubt that spiritual blessings are also implied. The entire prophecy speaks of a condition of things wherein God and His people would stand towards each other in an entirely different relationship from that which formerly existed. These temporal gifts are, in reality, the smallest part of the blessings promised. They are indicative of the richest outpourings of grace, and a proof that God would again return and dwell among His chosen people, restoring to them privileges and honours with which the glory and grandeur of a bygone dispensation could not for a moment compare. The pious Jew, I doubt not, regarded such prophecies of coming good in this higher sense. It was by such general statements, that he was led to recognize imperfectly at least, the character of Gospel times, and look forward to the advent of a greater than King David who should build another temple of fairer proportions than the first, and repair the desolations of Jerusalem.

Intended originally for the comfort of God's ancient people, the promise has a direct application to the Church of the present day. All the blessings promised Israel are ours. When the words of the text are verified there shall be but one fold and one shepherd. The unbelief of the scattered nation shall give place to unfeigned loyalty, and hearty receptions of the truths of Christianity. We do not yet see its entire fulfilment, but we live in an age when the beginning of the end can be clearly discerned. It is ours to pray and to labour, that the Christian Church may enjoy these showers of blessing, that the perched soil may be soft-ened and made ready for abundant harvest.

From these words then we are taught, first, that the Church of the latter days is to be the recipient of special favours. "I will cause the shower to come down in his season, there shall be showers of blessing." I am not careful whether you include the literal as well as the spiritual meaning in its application to the Church of the present day. I believe that the time is coming when God's blessing shall rest to a much larger extent than at present upon the productions of the field, and when the husbandman shall reap far more abundant harvests than are at present secured under the most favourable conditions. Secondly, and taking the passage in its higher meaning, as indicating the outpourings of the Spirit, notice (a) the extent of the blessing, not drops, but showers of rain, not the slight and all but imperceptible rustling of the leaves, but the mighty wind that brings abundance of rain. In a word, it is a recurrence of Pentecostal times, when the presence of God in His Church shall be plainly recognized by mighty awakenings and ingatherings, not occurring only once in a century or after long periods of spiritual drouth, but accompanying and sealing the simple proclamation of the Gospel from year to year. Notice again (b) that these showers are to be seasonable. How much we long for timely rains to water the earth, and how much depends upon their coming! It is not good to have sunshine always. The plants and shrubs and flowers wither under continued scorching heat. There must be showers in spring and showers in summer to fill the ears of corn with sap and substance, that harvest-home may be a time of grateful joy. And just such seasonable showers of grace are needed in the Church of Christ. We may labour perseveringly with human souls, and the Gospel plough-share may turn up the fallow soil, and good seed may be plentifully sown, but all is in vain until

"God the plenteous shower bestows
And sends salvation down."

How frequently have we witnessed such emergencies in our different fields! There have been indications of a glorious work of grace, unwonted seriousness and solemnity have prevailed in the congregation, the truth has seemed to fall impressively upon both young and old, the little cloud, no bigger than a man's hand, begins, as we fondly imagine, to cover the horizon, and we look for floods of mercy to fall upon the hearts of sinners, when lo! it passes by, and our hopes are disappointed. If the seasonable showers had but fallen, what rich clusters of fruit might have been gathered, and how many precious souls saved from death!

Now, in the period spoken of there shall be no such failures. The showers shall be copious and seasonable. There shall be no drawbacks in spiritual husbandry. The sower shall return bringing his sheaves with him.

Notice again (c) that the blessings thus conferred upon the Church of the latter days, shall mightily increase her efficiency in evangelizing the world. Individual believers shall become centres of blessing to all within the reach of their influence. We speak of the efforts and victories of the Church too frequently as if it were an agency quite distinct from the membership. We lose sight of personal obligations. Many who take credit for work accomplished deserve, in reality, nothing of the honour that belongs to it.

The more willing and zealous bear the burdens, while the mass rest satisfied, looking on and applauding results. Not more than one third of the moral power of the Church is practically developed, whilst the unemployed talents of the others act as a heavy drag upon her progress. It is not by such indifference and neutrality that Gospel victories are to be hastened. We may not all be equally gifted or occupy the same vantage ground. The stars and planets are not all of equal magnitude and brilliancy, but there is not a star that twinkles in the midnight sky but has its important mission to fulfil. To everything in nature a distinct part has been assigned, and to every intelligent being a separate work has been allotted.

Now in the period spoken of, every Gospel hearer shall become a positive blessing to his fellowmen. God's people shall be willing in the day of His power. The love of Christ will constrain and impel. The name of Christian will be a synonym for all that is noble and pure and elevating. The whole neighbourhood will feel the influence of holy lives. Men of the world will recognize the spirit and impress of the Master, as the coin bears the image of the sovereign. Not only so, but the Church in her collective capacity shall more than ever bless the world. Mount Zion shall not only be the recipient of special favours, but a source of unmingled good to all the places round about it. The visible body of Christ's followers shall be the most powerful agency in society. It shall be felt in every department of the State. It shall direct the councils of the nation. It shall mould public opinion on all important questions affecting man's highest welfare. It shall command universal reverence and respect, for to be associated with the Church in any capacity whatever will be regarded as the highest honour.

This whole subject is well fitted to gladden the hearts of God's servants who are seeking after a larger measure of personal holiness, and who are longing for the set time to favour Zion. Not in human organizations, although these are necessary, does the vitality of the Church consist, but in the Spirit of the living God. The pipes and reservoirs and waterworks of a city are valuable, but capacious reservoirs and the most comprehensive net-work of mains and hydrants will not alone give water. The clouds full and overflowing are essential to the effectiveness of the whole. The old log pumps, or the old oaken bucket will bring forth more water out of the farm-house well fed by a living spring than the most costly and complicated hydraulic apparatus, out of a lake whose springs are dried up. And so it is in religious efforts; unless showers of blessing come in their season, all human devices and appointments are in vain. "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

Out in the harbour of Marseilles, says tradition, four galleons are standing with their prows turned eastward, and their sails idly flapping in the wind. Their decks are filled with crusaders eager to embark for the Holy Land. A week has elapsed, and still the vessels have not moved their anchorage. At length, impatient of delay, raising their helmets they all with one accord join in the hymn—"*Veni Creator Spiritus*." As they lowered their arms bearing the symbol of the cross, the sound of a rushing wind was heard, and that same evening, with sails set in the name of God, and fued with His breath, they were flying eastward on the open sea. And thus, when our spiritual life and energies are becalmed, we pray that gales from heaven may quicken the pulsations of our being.

"O Lord, we gather silently, and hush our breath
And look and wait—
A longing eager multitude
Within and round Thy gate.
O Lord, we wait the sound from heaven
Which shall revive our drooping love,
And make us strong and make us wise,
And sit us for the life above.
O Spirit, come with power divine,
And make these waiting people Thine."

Fathers and brethren, we meet again in General Assembly to review the work of another year—to sum up results, and to record our sense of God's goodness in the different departments of Christian labour in which we are engaged. I have not attempted an elaborate or learned discussion of debated points in theology, which more or less engage the attention of thoughtful men at the present day. Those we can safely leave in the hands of our professors to be dealt with in the class-room. Seldom, indeed, ought they to form the theme of ordinary pulpit discourse, and only in very exceptional circumstances is it needful to make them the subject of an Assembly sermon. No one questions the imperative necessity of a learned ministry, in an age when the faith of God's saints is attacked by an insidious rationalism that seeks to deify human reason at the expense of infinite wisdom. But beyond this we need in our pulpits "the tongue of fire," and the fire ever burning upon the altars of our homes. This, and this alone, can make our work permanent and progressive. There is some danger, when the resources of a church are equal to the outlay of resting satisfied with tangible results as satisfactory evidence of vital godliness in the membership at large. But is it always so? We gladly acknowledge the greatly increased liberality of our membership for the

spread of the Gospel at home and abroad. The silver and the gold for the beautifying and enrichment of the temple are not withheld. Nor dare we for a moment question the sincerity of the motives that makes magnificent gifts to the Church of Christ in these latter days. But is there not, in spite of all, good grounds for asking—*are we, as ministers and office-bearers, growing in holiness?* Is the religion of the ago characterized by greater personal sanctity than formerly, or is the wide-spread and bustling activity that prevails due to other causes than the direct operations of God's spirit? In Christ's parable of the vine and the branches, He not only insists upon the union of the branches with the vine in order to increase fruit bearing, but also that the fruit should remain. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Indwelling abiding piety produces ever-green Christians. They flourish like the palm tree, and grow like cedars in Lebanon. They bring forth fruit in old age. And so it is with churches. The secret of their abiding strength and vigour is in constant communication with the Most High. "There is a river, the streams whereof make glad the city of God. God is in the midst of her: she shall not be moved. God shall help her, and that right early." As we find it said of the waters that Ezekiel saw in vision by the banks of the Chebar, intended, doubtless, to symbolize the onward majestic sweep of the Gospel—"Everything shall live, whithor the river cometh. On this side and on that shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit be consumed, because their waters issued out of the Sanctuary."

The past year has been marked by considerable commercial depression. Almost every class has felt the stringency. Mercantile institutions have been forced to limit their operations or suspend payment. Large business houses enjoying the confidence of the community have gone down; and men, esteemed millionaires, reduced to comparative want. Does all this mean nothing? Are there no lessons for Christian churches to learn? Are monetary convulsions and failures in harvests to be referred to accident and unforeseen calamities? Nay, verily, much of it is God's judgment upon unrighteous speculation and undue love of riches, which still withholds God's claims for the evangelizing of the world. By such visitations we are taught, that men are but stewards of God's bounties; that there is something nobler than to hoard up riches, and that penurious giving sooner or later brings a curse!

THE ELDERSHIP.

MR. EDITOR, Whatever faults and imperfections may attach to the eldership of our Church, the unscriptural nature of a "term service" is not the true and proper remedy. Even if it were shown that the rotary plan was much more ancient than "Query" asserts it to be, it would not at all commend itself to our acceptance. In the absence of any authority from either the supreme or subordinate standards of our faith and practice, any extract from "Wodrow's edition of Knox," is of no value whatever. In Scripture we find nothing to countenance the idea of an eldership elected for a year, or for any specific term of years.

In so far as tradition and usage are to be regarded, we ought to prefer the example and practice of the Scottish and Irish Churches to that of the Continental, or even the American. That the Scottish Church ever practised the rotary system has been emphatically denied on eminent authority. For an able and full discussion of the "Tenure of the Elder's Office," see an article in the *Presbyterian Quarterly and Princeton Review* for July, 1872, by Dr. McGill, of Princeton, in which the writer brands, as apocryphal, the authorities cited to prove the election of elders for a limited term. Dr. McGill also deprecates the action of the American Church in making it optional with congregations to elect elders for a limited term, as a departure from Scriptural methods and the traditions of the past.

"Query" concludes by saying that it seems preposterous that ordained ministers should be removed, sometimes, indeed, too easily, from their charges; but the elder, once ordained in a congregation, can never be displaced, except by the action of the Presbytery, on a distinct matter of accusation. There is no validity, however, in the comparison thus instituted. A minister removed from his charge does not cease to be a minister. He is only transferred, or transfers himself to another field of labour. He can no more be removed from his office than can the elder, except by the action of Presbytery on a distinct matter of accusation. Might it not be urged with as much, or as little reason, that while the minister may sever the pastoral tie whenever he chooses to do so, no matter how detrimental to the interests of the congregation, the latter has no power to loose itself from the minister, no matter how inefficient he may prove himself.

There are two sides to this question of the eldership, from one of which but little has as yet been heard. To adopt a "term service" system would be to downgrade, not to elevate or improve it. I am convinced that such an arrangement would not be acceptable, either to the elders or the membership of the Church in this country. The man who is not qualified for a life service in this work, is not fit to be an elder at all.

OUR CONTRIBUTORS.

THE SCOTT ACT.

MR. EDITOR,—At the present time when the Scott Act is being discussed in so many of the counties of Ontario, it will help the friends of the Act to know the leading objections brought against it by the liquor party during the late campaign in Oxford. To each objection I append a brief reply.

1st. Objection.—*The Dunkin Act did not succeed, and therefore the Scott Act will be a failure.*

Answer, if this conclusion be correct then the liquor party need not fear the Act, and need not put themselves to so much trouble and expense in opposing it. But the conclusion does not follow from the premise unless the two acts are identical. This is far from being the case. The Scott Act was passed by the Dominion Parliament in answer to petitions containing the names of 500,000 men and women, and passed for the very purpose of overcoming the defects of the Dunkin Act.

THE DUNKIN ACT

1. Allowed any person to sell as much liquor as he pleased in quantities not less than five gallons, or one doz. bottles.

2. The penalties were ridiculously small.

3. The Act could be repealed at the end of one year. The rum-sellers therefore put forth every effort to make the Act unpopular during that year, and thus got their business back.

4. The constitutionality of the Dunkin Act was in constant dispute and thus its efficient enforcement was greatly hindered.

THE SCOTT ACT

1. Allows no person to sell by retail or wholesale, for beverage purposes, in the municipality where it is passed.

2. The penalties are adequate—not less than \$50 for the first offence—not less than \$100 for the second offence—imprisonment for each subsequent offence.

3. There is no chance of a repeal within three years and so rum-sellers give up the battle and either adapt themselves to the law or go into some better business.

4. The constitutionality of the Scott Act has been put beyond all doubt by the highest court of appeal in the British realm, viz, the Privy Council of England.

2nd objection.—*The Scott Act is not a success in Halton county, or in the Lower Provinces.*

Answer. As to Halton we have in writing the testimony of about 150 of the leading men in the county, including the sheriff, jailer, turnkey, police magistrate, both members of Parliament, clergymen, farmers, public school inspector, teachers, manufacturers, and mechanics. After an experience of twenty-two months of the Act, these all declare, that it has not injured business; that it has greatly reduced drinking, and that it is becoming more and more popular, and they strongly recommend other counties to adopt it.

As to the Lower Provinces, the people there are the best judges, and that they are well pleased with it is evident from the fact that county after county has gone on adopting it, until now it is in force in more than one half of New Brunswick and Nova Scotia, and in the whole of Prince Edward Island. It has been submitted in forty municipalities, and carried in thirty four; and the total majority in its favour is 22,152. The city of Fredericton, N.B., after a trial of three years, sustained the Act. Prince county, P.E.I., after a trial of three years, on a second vote, gave the Act the grand majority of 1,874 in its favour. Does that look as if the people there thought the Act a failure? Never in any instance has the Scott Act been repealed.

3rd objection.—*The Scott Act will ruin business.*

Answer. We have the testimony of the leading business men of Halton County (already quoted), and of other places, to the contrary. People will need food, clothes, houses, beds, stoves, furniture, etc., etc., as much after the passing of the Scott Act as before, and they will come where they can get these things to buy; and many who now drink all their earnings will then be able to invest their money in food, clothes, etc., for themselves and families.

4th objection.—*The Scott Act will increase the taxes.*

Answer. Taxes are gathered from accumulated property. The man who accumulates most property pays most taxes. The bar room makes idlers and non-producers—they do not earn, do not save, and so do not become tax payers for the community. The bar-rooms cause pauperism. Who takes care of this?

The tax-payer. The bar-rooms cause crime—the best authorities say three fourths of all the crime in our land. For the detection and punishment of crime the tax-payer must pay. Who keeps the rum-sellers? There are eighty of them in the county of Oxford. They produce nothing of any value to society. No grain, shoes, clothes, etc., are made by them. Minds are not made more intelligent, or hearts more pure by them. They give out nothing useful in exchange for the money they take in, as do merchants, grocers, tailors, etc.; and yet each one of the eighty takes in on an average \$2,000 a year over the bar: \$2,000 x 80 = \$160,000. Where does this come from? Out of the tax-payers of the county. Rum-sellers live upon the industry and lives of others, and they add to the wealth of a community only as the spider adds to the prosperity of a group of flies. We can refer to Fredericton, N.B.; Maine, U.S.; and Vineland, New Jersey, to prove that the prohibition of the liquor traffic always decreases taxes. "Give me," said W. E. Gladstone, Premier of England, "Give me a sober population, not wasting their earnings, and I will know where to obtain the revenue."

5th objection.—*The Scott Act will deprecate the value of tavern property.*

This is the cry of Demetrius of old: "Sirs, ye know that by this craft we have our wealth our craft is in danger." (Acts xix. 24-27.) But, notwithstanding the money loss to Demetrius and his fellow-craftsmen, the cause of God and humanity went on, and so it must be now. Human happiness for time and eternity are of more value than money. Prohibition has not been suddenly sprung upon these persons. For forty years public opinion has been gradually acquiring strength against this traffic. Liquor-dealers have been constantly reminded that the days of their traffic were numbered; but at all this they affected to sneer, and, with a full knowledge of all the risk, they invested their money in the business, simply because of the enormous profits connected with it. Instead of taking timely warning, they have gone on building new taverns, banding together, publishing newspapers, collecting enormous sums of money, hiring agents and lecturers, and keeping at work a complete machinery, all, as they say themselves, "to oppose the temperance fanatics;" and then they coolly turn round to these temperance fanatics and say: "Give us back our money, pay us for our bar-rooms, breweries, and distilleries." Gentlemen, it wont do, as you have made your bed you must lie in it.

7th objection.—*The Scott Act will prevent the farmer making or selling cider.*

Answer. The Scott Act allows any one to make all the cider he chooses, use all the cider he chooses, keep all the cider he chooses, give it to his friends if he chooses, and sell it before fermentation if he chooses. The Scott Act prohibits nothing but the sale of what is intoxicating. Cider, as made by the farmers, and sold before fermentation, does not come under the head of intoxicating liquors. (See Act, page 5, sec. 2.) It is refreshing to observe how solicitous the rum-sellers are at the present time, for the farmer and his cider! How brave they are to skulk behind the cover of the cider barrel and disown their beer, whiskey, gin, and rum, which they alone sell and depend on for their gain!

More anon, if time permits. W. A. MCKAY.
Woodstock, May 20, 1884.

PRESBYTERIAN PUBLISHING HOUSE.

MR. EDITOR,—My attention has been recently directed by a friend to the question discussed in THE CANADA PRESBYTERIAN, November 28th, 1883, and January 2nd, 1884; "Should we have a Presbyterian Publishing House?"

This the writer discusses at considerable length, and answers it affirmatively, with reasons. The main object which he has in view is one of which all the members of our Church must approve. It is to enable the Church to have its publishing of periodicals, of minutes of Church courts, etc., done not only more cheaply than at present, but in such a way as ever to raise a revenue which may help other schemes of usefulness; to encourage and help competent men in our Church to become authors, so that the Church may foster native talent and have a literature of her own; and above all, to diffuse abundance of invigorating and edifying religious information under the auspices of the Church, and in harmony with her doc-

trines and polity. The end aimed at is most desirable; my only doubt is in reference to the proposed means of reaching it.

1. The establishing of a publishing house would necessitate the erection of a Board of Publication. This, of course, would increase our Church machinery which is already much complained of as too elaborate and burdensome. Besides, I question the propriety of having the Church enter upon any branch of secular business. If the Church is to become a publisher and a bookseller, and that even partially for the sake of raising a revenue, why may she not also deal in hardware, dry-goods, and groceries? There are many members of our Church engaged in publishing and selling books, why should we enter into competition with them alone? Moreover, I believe that the Church, far from deriving a revenue from publication, would be involved in debt for many years to come. If I mistake not, the Methodist Book concern was for many years carried on at a loss. And it is well known that the Presbyterian board of Philadelphia required—and for aught I know, still requires—contributions from the congregations of the Church. And even although thus maintained, it could not compete successfully in matter, workmanship, and cheapness, with Carter and other publishers. I confess, I do not like monopolies of any kind, and hope that our Church will not erect one. Let our publication of minutes of Assembly, reports, etc., be thrown open, if need be, to competition by the trade, and there is no doubt it will be done better and more cheaply than the Church could do it.*

2. I admit the desirableness of encouraging our ministers to become authors, and thus fostering a literature of our own; but I question the suitableness of the method proposed to secure this. It will not conduce to literary excellence to free writers from all anxiety, and all pecuniary liability and risk. The very risk is a necessary and healthful stimulus. It is well that a writer should feel that he must endeavour to produce a work that shall compete successfully with similar works produced by private enterprise; and that he must produce a work that will be read with interest and profit, and thus command a ready and extensive sale. A man in these circumstances will do his very best; and he will, if he succeed, feel that he owes his success to his own ability and exertion and not the fostering care and patronage of a board. A man of genuine ability, scholarship and literary ambition desires only an open field and no favour. Besides, a Board of Publication is not likely to be an impartial and independent judge of literary merit and usefulness. Members will naturally be partial to their own friends, to persons who have acquired position in the Church, and to pastors whose congregations make liberal donations or purchase largely the board's publications. These considerations could not fail to bias the judgment of the Board, and thus render it incapable of estimating impartially the value and usefulness of a work, whereas a publisher is compelled to form a correct judgment of any work offered to him for publication. If he fail to do so, it will be ruinous to his business. There are publishers in our own communion who would gladly share with an author the risk attached in publishing a work, if they consider it one of real merit. It seems clear that a literature fostered by a Church board and dependent on its approval, will be of an inferior order, and will naturally deteriorate, and instead of being a help will be a hindrance to the Church. In course of time, men of high attainments and real ability, will, for the sake of their own credit and interest, decline the good offices of the board and deal with independent publishers. It is to be regretted that our Church has very little literature of its own. But this is largely due to the circumstances in which the Church has been placed in a new country and with a large amount of pioneer missionary work. Its time of literary activity has not yet fully come; and it may do more harm than good to stimulate prematurely its productive power in this sphere.

I admit the importance of diffusing sound religious instruction, and that of a Presbyterian complexion throughout the Church, and of sending religious pamphlets to the remote settlements. But surely this can be done without a Board of Publication and a Publishing House. There is plenty of Presbyterian literature in the world, which can be purchased cheaper than we can create and publish it. We may have the cream of the publications of the Presbyterian

*[This is the course that has been and is still pursued.—ED. C. P.]

Board of Philadelphia. This Board has accumulated a large amount of the religious literature of a sister Church for a long period. Its publications are eminently sound in doctrine and polity. They are also suited to the requirements and tastes of our people; and the Board is anxious to furnish them to us on the most reasonable terms. There are also many tracts and works published by the London Tract Society which are very valuable and can be had at a cheap rate. What is wanted is not so much to encourage ministers to write books and tracts as to encourage them to introduce into their congregations and neighbourhoods the great abundance of good religious literature that is fairly within our reach. This is a thing that can be done at once, at little cost, and with no risk. If ministers would seek to foster a taste for reading such books, and use means by which the taste might be gratified and increased, the end contemplated would be sooner and better secured than by establishing a Publishing House. Thus in a newly settled country—which our Church at present resembles—when hardware is needed, people do not proceed to seek for iron mines and erect costly furnaces and foundries, but they ask merchants to import the hardware they require.

If our ministers should desire to write books or tracts—and it is few indeed that have leisure to write—they will have no difficulty in finding men willing to publish them, if they are worth publishing. Hence the great, cumbersome, and costly machinery, of a Board of Publication, and a Publishing House, may very well be dispensed with, as unsound in principle, unsuited to produce the best quality of religious literature, and in present circumstances unnecessary.

PRESBYTER.

AN EXPLANATION.

MR. EDITOR.—As the figures given in the sermon of the Rev. F. W. Farries, in your issue of last week, are calculated to create a false impression regarding the growth and progress of the Presbyterian congregations in this city, I beg to call your attention to the following figures taken from the statistical tables found in the Assembly's Reports which show the number of persons added to the four churches during the nine years, from 1875 to 1883 inclusive. Bank Street Church, 295, Knox Church, 251, St. Andrew's Church, 237, and Daly Street Church, 315. The figures for St. Andrew's Church cover only eight years, that is from 1876 to 1883 inclusive.

Ottawa, May 26, 1884

WM. MOORE.

PRAISE IN PRAYER.

Some one, writing in the *Southern Churchman* to young Christians, says "prayer should not be merely making out a list of your wants." There is a hint here that older Christians may heed. Besides the making known of our requests, there are other things for which we should come, and love to come, to the throne of grace. The recorded prayers of our Saviour are full of thanksgiving, so should be ours. On every mercy, which the believer prays for, he has already received some measure; and in the very asking for its continuance and increase he is reminded to give thanks. And, then, there is the element of praise, which is always a reasonable service in our approaches to God. When we come to address Him, we can but think of what he is—how great and good—and of what He is to us, as the God of salvation. But such thoughts must kindle feelings of reverence and adoration, and lead us to pour out our hearts before Him in praise. Before the Christian comes, indeed, to the throne of grace, he ought not seldom to have admiring and adoring thoughts of God. These should be the occasion of times rather than the result of prayer. We should go before Him, as David often did, purposely to offer the sacrifices of joy. If we are to rejoice in the Lord always, this rejoicing is not to be shut up within our own breasts; it is to be freely expressed, as well upon our knees as in songs of praise. The apostolic command significantly runs, "rejoice evermore, pray without ceasing." As we cultivate the tone and spirit of hearty, joyful praise, so shall we be able to abound in the spirit and act of prayer.

It is estimated that the annual contributions to Foreign mission work throughout the world now amount to nine millions of dollars, one-third of which comes from America.

PASTOR AND PEOPLE.

GIVING AND LIVING.

Rever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend sunny rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield to our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the strength of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Boston Transcript.

DIVERSITY OF SERVICE.

No one follower of Christ could condemn another because the others spiritual life is not of the same stamp as his own. Let not Martha, wearied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary, in her turn, judge Martha, and call her pious superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life. But let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world. Rather, let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered words, "Well done."—*Primitive Christian*.

EXTRACT FROM AN OLD SERMON.

One extract can never do justice to a preacher, yet perhaps the following words, taken out of a sermon on the fifth chapter of Luke, in which Peter is told by Christ to cast his net again in the sea, will vivify our conception of him:—

"Two fishings that Peter fished betokeneth two takings of men unto Christ's religion, and from the fiend to God. In this first fishing was the net broken, to token that many men ben converted, and

after broken Christ's religion; but at the second fishing, after the resurrection, when the net was full of many great fishes, was not the net broken, as the Gospel saith; for that betokeneth saith that God chooseth to heaven. And so these nets that fishers fishen with betokeneth God's law, in which virtues and truths ben kaitted; and other properties of nets tellen of God's law; and void places between knots betokeneth life of kind (nature), that men have beside virtues. And four cardinal virtues ben figured by knitting of the net. The net is broad in the beginning, and after strait in end, to teach that men, when they ben turned first, livon a broad worldly life, but afterward when they ben deeped in God's law, they keepen hem straitlier from sins. These fishers of God shoulde wash their nets in the river, for Christ's preachers shulden clearly tellen God's law, and not meddle with man's law, that is troublous water; for man's law containeth sharp stones and trees, by which the net of God is broken and fishes weaden out to the world. And this betokeneth Gennesareth, that is, a wonderful birth, for the birth by which a man is born of water and of the Holy Ghost is much more wonderful than man's kindly (according to nature) birth. Some nets ben rotten, some han holes, and some ben unclean for default of washing; and thus on three manners faileth the word of preaching. And matter of this net and broken thereof given mon great matter to speak God's word, for virtues and vices, and truths of the Gospel ben matter enow to preach to the people."—*John V. yckliffe*.

LAZY CHRISTIANS.

There are some in every church who are willing to work, and do work. You hear of them among the poor and sick; you find them in the prayer-meeting, and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But many professors seem surprised that you should expect any work from them. They come into church to enjoy religion, not to help others to be saved, not to work. As for visiting the sick, feeding the poor, gathering in destitute children, or speaking to the unsaved, they never try it, "have no gifts for it," and so pay their money, hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without making a personal endeavour to do good from one year's end to another.

It is surprising what easy Christians some men make. A set of merchants who can run a bank or mill, and make trade pay, and know how to manage corporations, will let a church run down for the want of a little religious enterprize, and very likely call upon the women and children to help them out. A community of Christian farmers, who know how to improve stock and make a farm pay, who, on hard soil, will get a good living, and keep their own houses neat and trim, will let the house of God become shabby, and the church die out, because as farmers they work, but as Christians they do not work. What our churches and our committees most need is not more talent, or more truth, or more money, or more opportunities, but downright and upright earnest work.

POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is, next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the Gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears as to what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.

OFFICE—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$2.50 per line; 1 year, \$5.00. No advertisements charged at less than 4 lines. None other than unobtrusive advertisements taken.



TORONTO, WEDNESDAY, JUNE 4, 1884.

It is intended next week to issue an Assembly number of THE PRESBYTERIAN containing an outline report of the proceedings of the Supreme Court of the Church. The number published on the 11th inst. will be enlarged by the addition of eight pages. This special number will afford an excellent opportunity for advertisers. Delegates to the Assembly are cordially invited to visit THE PRESBYTERIAN office during their stay in the city.

As we go to press the advanced guard of the Assembly are taking possession of the city. From all points of the compass commissioners will come in during the next twenty-four hours. There will be Calvinism in the air. Now we begin to realize how large a country Canada is. There will be commissioners from Cape Breton on the east, and from, well, we don't know where, on the west. Probably the commissioner who represents the farthest west point works under the shadow of the Rocky Mountains. Every point between these extremes will be represented. We bid the brethren a most hearty welcome to the Queen City. We extend a special welcome to those who come from down by the sea. We hope their stay in Toronto will more than reward them for the fatigue and expense of a long journey. We know whereof we affirm when we say that these eastern brethren are the most genial, hospitable, warm-hearted men in the Church. If anybody doubts it let him visit them in their manses. May they have but one sad hour in Toronto—the hour they have to leave.

THE New York Observer says.—

We took up a "great" morning paper and found a report of a large and powerful meeting held the night before. It was disposed of in five lines, full of blunders. But a row in a slum found a graphic reporter who rejoiced in half a column of unstinted rhetoric.

We ask the attention of members of Assembly who are preparing speeches on the overture on party politics to the foregoing paragraph. The "great" morning papers of this city give a large amount of space to ecclesiastical meetings. There never was a time in the history of Canadian journalism when they gave as much. The meetings of the ecclesiastical parliaments are reported at considerable expense to the publishers. Meetings of Synods and Presbyteries are often given. Congregational meetings, lectures, socials, in fact every kind of an ecclesiastical meeting not unfrequently are given more space than their importance demands. The opening and closing exercises of our colleges are reported at great length. There is a column of Church news every Saturday, and two or three columns of sermons every Monday. Now brethren, before you wax eloquent on the sins of the party press just pause a moment and remember that the Jallies of Toronto give more space to religious and ecclesiastical news than the press of any city in America. Remember that when preparing your thunder.

CHICAGO furnish a sad illustration at present of the rapidity with which Sabbath desecration increases and intensifies itself. The directors of the Driving Park of that city have decided to open their course for racing on the Lord's day. The foreign element have always had their beer-swilling and their excursions on Sabbath, and some of them have insisted on keeping their places of business open on that day. Not long ago the theatres and other places of amusement were opened. The Sabbath newspaper has been vigorously defended and patronized. Now the race-course is open for business on Sabbath, and good citizens are asking with alarm what next. The *Inferior* states that Garfield Park, in the vicinity of the

race course, which was formerly a quiet breathing place where families could go, is now lined with a row of dirty "doggeries," and thronged on Sabbath with "bedizzened harlots and gamblers." Another leading thoroughfare in the vicinity has been turned into "a conduit of the moral filth of the neighbourhood on Sunday afternoon." Let Canadians who speak lightly of the excursion train and excursion boat think of what these forms of Sabbath desecration naturally lead to. If there is one kind of evil more than another the beginning of which should be vigorously resisted, it is Sabbath desecration. Allow the lesser forms to get a hold and the tapering of the theatre and race course will soon follow.

IN no country has the Salvation Army been treated with a greater degree of fairness than in Canada. Their rights have been protected and a little more. In fact they have been allowed to indulge in practices in many places that the residents of the place would not have been permitted to indulge in. Though a large majority of our people heartily dislike their methods, they have been allowed to pursue their own way. There is no use in disguising the fact that the tolerance and kindness of the Canadian people has been met in many instances with ingratitude, insolence, and a disposition to defy the law. Business has been seriously interfered with in some localities by the marching of the army; horses have been frightened by their so-called music and the occupants of the vehicles to which they were attached seriously injured; public worship has been disturbed, and Sabbath schools annoyed by the Sunday parade. If the authorities of a town interfere the army whines about persecution. Indeed there is too much reason to believe that they prefer being interfered with as it gives them a chance to pass as martyrs. Let it be understood once for all that tolerance does not imply the right to trample on the rights of your neighbours. The man who so understands it is neither a good citizen nor a good Christian. The Salvation Army are both tolerated and protected in this country. The citizens pay for that protection. The army in too many cases show their gratitude for the protection of the law by a disposition to ignore, or not trample upon, the rights of citizens. Their insolence and intolerance cannot be excused on the plea that they are doing some good. A man may do some good but he cannot on that account be allowed to insult his neighbour. A society may do much good, but even a society doing much good has to respect the rights of other societies. How much permanent good the army has done in any place has yet to be tested. One thing is clear—the localities in which they have laboured the longest have the poorest opinion of them. Time is the only real test of any work.

THE GENERAL ASSEMBLY.

AFTER another year's faithful work in the service of the Master the commissioners to the General Assembly are gathered in Toronto to attend to the business about to be submitted. To most of them the trip to the chief city of the Province is no mere holiday excursion. The ordinary and necessary work of the Church, growing in magnitude every year, requires earnest and wise attention. It occupies the members day after day for nearly two weeks. Each day has its own special work, and many as are the hours devoted to business, there is no hiatus that requires to be supplied as it best may. There is little room for unforeseen episodes. Even with careful forethought it is often impossible to overtake all that has been mapped out for one day's despatch, and matters that require time and thought have to be crowded into a corner. In addition to the regular work of the Assembly many of its members have to serve on committees, some of them on several committees, so that when the time of adjournment comes they are exhausted and find it a relief to return to their accustomed spheres of labour.

To the delegates the meeting of the Assembly is a most enjoyable season. Old friends meet, in some cases after years of separation. From one end of the Dominion to the other, those engaged in the same service are enabled to enjoy interchanges of brotherly feeling that gives a personal interest and reality to the ties that from its constitution unite all sections of the Presbyterian Church in Canada.

As has been the case for the last few years there is a happy absence of vexed and vexing questions that

absorb time and try patience, as well as afford opportunities for the exercise of dialectic skill. Burning questions happily there are none. There is no reason why the brethren should not dwell together in unity. Such a pleasant condition of affairs is eminently favourable to the calm and comprehensive consideration of the great work in which the Church is engaged. The reports with their recommendations of the various important committees to be submitted will thus be able to secure something like an adequate degree of consideration.

It is pretty certain that most of these reports will present an encouraging and satisfactory progress. There has been in some instances a marked increase both in membership and Christian liberality. The Home mission work, it will be seen, has been carried on with a praiseworthy degree of energy and zeal. The wants of the great North-West have been clamant as ever, and strenuous endeavours have been made to meet these as far as men and means could be provided. Those labouring in the prairie Province, and in the North-West Territories have been urgent in their appeals and unremitting in keeping the claims of their respective missions before the Church. The esteemed Superintendent of missions has been ceaseless in his activity both in his own proper sphere and in pleading his cause in the older Provinces. The energetic Convener of the committee has permitted no opportunity to pass unimproved when the progress of the Gospel and Presbyterianism could be advanced in the North-West. In the person of the Principal of Manitoba College the Church in the North-West has gained an additional and earnest advocate. These efforts in behalf of this newer sphere of missionary effort have not been at the expense of the older fields. Their special requirements have been met so far as it was possible to meet them. The financial showing of the Home Mission Committee will not be the least satisfactory part of the annual report about to be presented.

One special work entrusted to the management of the Home Mission Committee has been most satisfactorily performed, viz., the accomplishment of what was aimed at in the adoption by the Assembly of last year of the Augmentation Scheme, having for its object the raising of the minimum stipend to \$750 and a manse, or equivalent. The members of the Home Mission Committee and others undertook this work with a will and have carried it to a successful completion. It may be that in some respects the scheme is imperfect, that in some minor details it is susceptible of improvement, yet in the main it has accomplished its object. The prompt and liberal spirit in which the congregations generally responded to the appeals addressed to them affords strong ground for thankfulness that they have been able to devise liberal things. Their action has fully justified the confidence expressed by many that when the case was fairly presented to the people they would respond liberally. This is all the more remarkable when it is remembered that last year was not financially a prosperous one.

The Foreign Mission report will also be of great interest. The details of the work accomplished in the various fields occupied by the missionaries, and the unusual difficulties they have had in some instances to contend with will surely tend to greater devotion in this one of the most important departments of Christian effort. A very encouraging feature is the growth of Women's Foreign Mission Societies throughout the Church and the great possibilities yet awaiting them.

The various colleges will, it is hoped, be able to submit satisfactory reports of good work accomplished during the year, in promoting the cause of sacred learning and in securing the means necessary for their efficient equipment.

The French Evangelization Committee will doubtless be able to make an encouraging report. All these departments of Church effort will require and are sure to receive careful and full consideration. Other schemes too, which, unfortunately, from the pressure of larger interests, are almost always among the massacred innocents, may this year fairly expect a larger amount of attention than usually falls to their share, such as the Aged and Infirm Ministers' Fund, the Widows' and Orphans' Fund, etc.

Then there are other subjects that do not always receive the attention that their merits and vital importance deserve. There are the State of Religion, Sabbath Schools, Temperance and Sabbath Observance. The progress and well-being of the Church

and society are intimately connected with each one of these. It is felt that vital, practical piety needs to be tended with constant care. No outward prosperity can compensate for its absence or long survive its decay. One of the special needs of the Church of the present is a genuine, unaffected, yet ardent piety. The Sabbath school has many friends, but it is capable of a greater development and increased usefulness. The great efforts that temperance reformers throughout the Dominion are making to secure the popular acceptance of the Scott Act ought to receive the encouragement and co-operation of the Church. The menacing evil of Sabbath desecration calls for prompt and energetic action on the part of all who value the precious privileges of the day of rest.

In the absence of all exciting controversy or painful appeal cases there is ample work to be done by the General Assembly of 1884. May it result in blessing to the delegates assembled, in much permanent good to the Church at large, and be glorifying to the Great King and Head of the Church universal.

THE GOSPEL IN JAPAN.

THE progress within the last few years made by Christian missions in the east is remarkable. Long years of effort in India have at last resulted in growing success. There is every reason to expect that the conquests of Christianity there will be much greater in the next few years than they have ever been in the past. In China the indications are most encouraging. In various portions of the celestial empire the accession of converts has been great. Our own mission in Formosa, as the result of Dr. Mackay's fervent and zealous labours, has been abundantly blessed. Perhaps the most encouraging field for missionary effort at the present time is the Empire of Japan.

The Japanese have not been influenced by the same bigoted prejudices against Western influences that have been so characteristic of their Mongolian neighbours. Circumstances during the last thirty years have brought the people of Japan into intimate relations with Western civilization. They have shown themselves more adaptive than most foreigners. They seem anxious to avail themselves of all the resources of modern enlightenment. Recent political, social and judicial reforms have shown that the nation possesses great vital power and that a hopeful future is before it. Within the last two years there has been an eager desire in many places to accept the truths of the Gospel, and missionary effort has met and continues to meet with most encouraging success. The reception of Christianity will be the crowning glory of this most interesting Eastern empire. Those now engaged in preaching the Gospel in Japan are unanimous in their opinion that the nation will speedily be won for Christ.

One of the missionaries of the Canada Methodist Church labouring in Japan has recently published a most interesting pamphlet on the progress of the Gospel there. His views are large and comprehensive. He is a keen and philosophic observer, as well as an earnest missionary, and the facts he communicates are valuable. The reflex effects of the missionary cause on the churches that seek to advance it are not theoretic and imaginary. They are actual facts. They come back in blessings of a valuable kind. Had not the Church engaged largely in the modern missionary enterprise how narrow and sectarian would have been her spirit still. The conception that the field is the world does not only incite to expansive benevolence, it broadens the vision and removes the artificial exclusiveness that is born of bigotry. The Rev. C. S. Ely, the missionary referred to, sees clearly what most of our foreign missionaries come to see, that the nicer shades of denominationalism amongst those who profess the same system of doctrines and adhere substantially to the same Church polity, fade out of sight. In the presence of heathenism both at home and abroad, it seems a little thing to allow minor differences to divide the servants of the one Master.

Mr. Ely, however, is no mere utopian. He does not suggest impracticabilities. He propounds no visionary scheme of glittering but impossible comprehension. He simply advocates what is attainable. He thinks that the various branches of the Methodist family ought to become one, as they have now happily done in Canada, and that the Presbyterians ought also to be one as they have virtually become in Japan. The Episcopalians there act together and present themselves as one Church, assisted by several societies. "Presby-

terians," he says, "are leading the way among the rest of the churches; the American Presbyterians, the Scotch Presbyterians, and the Reformed Church of America have wrought together for some time and now aim at a consolidation of the native Church. I do not see why all churches of Presbyterian theology and of nearly the same polity, should not unite in one."

Mr. Ely rightly holds that the object to be attained by missionary effort is the speedy consolidation of the native churches that they may become self-supporting as speedily as possible, and that ministers and Christian workers may in due time be found among themselves. He has also a proposal for the founding of a university in Japan, not to teach Christianity, but based on Christian principles, to impart a thoroughly sound education from a Christian stand-point.

The strong feeling in favour of Christianity among the people and the favourable attitude of the Japanese Government to all Christian missionaries are strong reasons why the churches should embrace an opportunity that but seldom occurs.

BOOKS AND MAGAZINES.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Company)—Our *Young Folks* brightens many a home by its cheerful presence. Its stories are excellent and its illustrations very attractive.

THE MINNEHAHAN. (Minneapolis, Minn.: William R. Dobbyn.)—The *Minnehahan* has amply fulfilled its early promise and is attaining an assured position in the republic of letters. It is carefully edited, and contains a number of good illustrations.

ST. NICHOLAS. (New York: The Century Company) This far famed monthly magazine for young readers is eagerly looked for month by month. In tone, interest, literary and pictorial value it is one of the best publications issuing from the press.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) This favourite publication maintains its well earned popularity and continues to present its many enthusiastic readers with much useful instructive and amusing reading and a rich variety of beautiful and finely finished engravings.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage & Co.)—The May number of the *School Journal* is a good one. Its contents, all bearing on subjects both interesting and useful to educationists, are varied and well selected. Several articles are trenchantly written; one on "Our Normal School" is dreadfully severe.

GREEN PASTURES FOR THE SHEPHERD'S LAMBS. (New York: Anson D. F. Randolph & Co.)—This exquisitely got up little book belongs to a beautiful series of useful and practical devotional works that are issued from time to time by the Messrs. Randolph. It consists of appropriate selections from Scripture and hymns for children. A better gift for little ones could hardly be devised.

WALL STREET IN HISTORY. By Mrs. Martha J. Lamb. (New York: Funk & Wagnalls; Toronto: William Briggs.)—For many people, Wall Street has an irresistible fascination. It has an interest even for those who refuse to be classed either among the bulls or bears. Mrs. Lamb, in concise and clear style traces its history "from its first brush-fence to its present gold vaults." The volume is handsomely got up and contains numerous and good illustrations.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The June number of *Harper's* is an excellent one. The contents are sufficiently varied to suit the tastes of its numerous readers. Several well-written descriptive papers are profusely illustrated—among them "Biarritz" and "Sheffield." E. P. Roe's and William Black's serials advance in interest. There are several excellent poems and the other usual features of this most attractive monthly.

A STUDY; WITH CRITICAL AND EXPLANATORY NOTES OF LORD TENNYSON'S POEM "THE PRINCESS." By S. E. Dawson. (Montreal: Dawson Brothers.)—The representative English poet of our time has found an excellent interpreter in the author of this thoughtful and appreciative book. "The Princess," with this servicable aid to its real meaning need no longer be a puzzle to any reader. We are glad to see that Mr. Dawson's work has reached a second edition.

THE STORY OF THE BIBLE. By Charles Foster. (Quebec: World Publishing Company.)—This is a work specially fitted to interest children in the best of all books—the Bible. The story of the Bible from Genesis to Revelation is told in simple language for the young. It is a book that should be in every home. It is handsomely got up, printed in nice, clear type, substantially and elegantly bound, and illustrated by numerous engravings.

THE CENTURY. (New York: The Century Company.)—*The Century* this month is in most respects a superior number. There are several valuable and timely papers, by some of the best writers in America. The serial stories by Henry James, Mr. Cable and Robert Grant, are of absorbing interest. Poetry is plentiful and of excellent quality. No reader will weary over the "Open Letters," or *Bric-a-brac*. The illustrations are unusually numerous and several of them unusually good.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—As a frontispiece to this month's *Illustrated* we have a beautiful engraving of Gainsborough's famous portrait of Mrs. Siddons. The literary contents of the number are most descriptive. "Two Centuries of Bath," by H. D. Traill gives interesting and amusing reminiscences of the once famous watering place. The "Unsentimental Journey through Cornwall" is continued. The illustrations accompanying it are specially good. This new aspirant for popular favour deserves a large measure of success.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of *The Living Age* for May 24th and May 31st, contain "Scotland in the Eighteenth Century," *Scottish Review*; "Salvini," *National Review*; "Luther and Recent Criticism," and "The Arundel Society," *Nineteenth Century*; "The Ballad of the Midnight Sun," *Contemporary*; "Personal Recollections of Leopold, Duke of Albany," *Fortnightly*; "Old Mortality," *Longman's*; "City Churches," *Saturday Review*; "Chinese Paleontology," and "On the Formation of Starch in Leaves," *Nature*; "Poisonous Reptiles and Insects of India," *All the Year Round*; "Welbeck Abbey," *Forestry*; "Letters of Charles Lamb," *Athenaeum*, with instalments of "The baby's Grandmother," "Beauty and the Beast," and "Virginia," the conclusion of "Bourgonet," and poetry.

LETTER FROM FORMOSA.

Through the kindness of Mrs. Harvie the following letter from Dr. Mackay has been forwarded for publication:

To Mrs. L. J. Harvie, and all ladies in Canada who gave of their means to erect a Girl's School in Tamsui:

On the 8th of Oct., 1883, I began to build and superintended everything about the building until completed. We worked many nights until ten, eleven and twelve o'clock. The building is of cut stone, then out and inside plastered four times. The entire outside is imitation of red brick. The school stands seventy paces east of Oxford College. It is just as large as the college and we could accommodate fifty girls. When I state that foreigners and Chinese say it is even more stately than Oxford College, I am saying a good deal. When I learned that the money would be forthcoming, I at once set to work because the materials were cheaper than last year; but dear now again. The school was opened 19th inst., Mr. Trater, H. M. Consul, in the chair. Mr. Jamieson spoke very nicely indeed in English. I addressed the people in Chinese. Upwards of one hundred converts from the East Coast were present. The main hall was crowded, and an immense crowd all round the building. Dear fellow workers for Christ, I got this request, this answer to prayer too. I longed to see the building ere my poor labours cease. Here it is then. I have done my best, and don't hesitate to state that I have saved the mission \$1,000 by watching everything done. Remember "Honour to whom honour is due"—pray for him. Never let us think we have done now. Never let us rest; never weary. By the love of the eternal God, by the amazing sacrifice of the Lord Jesus, by the shortness of life and by the ten thousand million souls crying in darkness, I call on the Christian women in Canada to burn with zeal until their eyes behold the glory of Jesus of Nazareth in the Eternal City.

Mrs. MacKay is in ecstasies over the new building and stood out many nights. Mr. and Mrs. Jamieson are studying hard.

G. L. MACKAY.
Tamsui, Jan. 31st, 1884.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

VII.—THE MESSAGE AT DAYBREAK.—Continued.

Just as the day was breaking, there was another summons at the night-bell. Again Joe's head was thrust out of the window. The stately figure beneath, with staff and bundle, was one that he knew. Joe's brow grew still darker. Hastily dressing, he went down to admit Father Gwynn.

"This is an unseasonable hour, I know, friend," said his quaint visitor. "But I am constrained to come to thee."

Without a word of welcome, Joe led the way to his room and gave him a chair. Father Gwynn searched his face as he said gently:—

"I was staying with a friend through the night, and as usual, rose before the family, that I might be about my Master's business. I seemed to feel that you needed me. I could not leave this place without seeing you, for I do not know when I shall come this way again. But I am sorry if I disturbed your rest."

"I wa'n't restin'," said Joe, with an intensity that did not often enter his voice. "I hav'n't rested since we talked under the tree a week ago. I wish 't I war as easy as afore, sir?"

"That was a dangerous case," said Father Gwynn. "You will think it strange, friend, but I sincerely rejoice that you are not satisfied. I would not have you be comfortable with a false peace. There is a peace that Jesus gives to those who follow Him. He says, 'My peace I give unto you'; this peace can only be secured by faith in the Lord Jesus Christ. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. My friend, you must have this saving faith, to overcome your appetite, gain peace here, and heaven hereafter."

He talked in this strain for some time with convincing fervour and logic. Joe gazed upon the good man with awe. When he ended by saying that he had prayed for him ever since their meeting, Joe exclaimed:—

"Don't pray for me no longer, Cap'n, don't; I can't stan' it!"

"Beware how you put aside the convictions that frighten you," said Father Gwynn. "Many a time in your life have you silenced the still, small voice that plead with you. I charge you again, beware that you do not so now. There is a last opportunity for every soul."

Father Gwynn's dark eye glowed with sacred fervour. His magnetic voice and noble presence made his utterance seem inspired. Joe listened as never before. The evangelist told him again, in his quaint way, of the message that he felt he had for him, and went on.

He had risen up early in the morning to sow the good seed; he left the result with Him who had ordained seed-time and harvest.

Father Gwynn's words disquieted Joe, even more than his deception about Winn. He could not sleep again after his caller had gone. So he walked out in the early dawn. He entered the brick-yard, and paced back and forth on the paths that little Winn had so often walked, thinking of him and of the evangelist.

Something new and wistful was in the man's face; his soul was arousing to better things, listening to voices that had long been silent. It was fitting that Joe should ponder these in the quiet of the early morn, before the freshness of the dew had been disturbed by teams and the tread of feet, before the noise and the many cares of the day had stilled the pleadings within.

"It almost seems as if the lad was here still," murmured Joe, glancing wistfully about the deserted brick-yard, "as if he must come out from beyond that kiln to say, 'What troubles you, Mr. Joe?'"

Joe's eyes grew moist as he thought of his young friend. It was always with peculiar tenderness that he remembered Winn's affectionate ways and his faithful discharge of duties. Joe suddenly thrust aside with his foot a stray brick, remembering how the small, boyish figure had toiled over them, blistering tender hands without a murmur.

"There was a sight o' gint in the lad; I never seed his like," said Joe.

Something cold was just then thrust into Joe's hands, which were crossed behind him.

"Nobody can stir, but yer up, ye brute," said Joe, turning to stroke the head of a huge Newfoundland. "Ye'd like to see the lad agin, wouldn't ye, Prince?"

He turned and paced again; Prince followed slowly and gravely.

Joe recalled Winn's surprise when he proposed his leaving the almshouse, the wide-open eyes that had looked into his face with innocent wonder. Often Joe groaned as some incident in the past brought the boy's innocence and purity into wide contrast with his own erring youth. Then Prince would thrust his sympathetic nose into the folded hands.

Presently a little stir of life began to be noticeable about the buildings; familiar sounds from the barnyard and henneries reminded Joe of daily chores. There was a faint glimmer on the far eastern horizon; it would soon gloriously dispel the mists from the intervals, and over the river.

Somebody was raising a window in the superintendent's kitchen. Joe would have recognized the quick movement and the bare, rounded arm, even if Maggie Hanlan had not always been the first to rise, up with the birds, as fresh and joyous as they. Probably she was starting the fire in the great range, attending to the many details of a tempting breakfast. Joe slowly walked that way, and presently stood in the open door, the dog at his heels.

"Well, I'm sure, you're very welcome, Joe," said Maggie, bustling about. "My wood is too coarse, it will surely put the fire out, and me in such a hurry. I wish I had a few of your nice whittlings!"

Out came Joe's huge knife; he drew a chair up to the hearth, and selected a straight stick of pine. Prince hesitated, and then ventured in, eyeing Maggie speculatively.

"Go right out of me clean kitchen, Prince; your feet are wet!"

Prince paused, as if undecided, but with extreme dignity. He did not even wag his tail or whine.

"You'd ought to turn me out, too, by good rights, for we've both been tramping in the dew, Maggie."

"Well, you may stay, Prince. But it's all along o' your being in such good company."

Maggie glanced at Joe, as she spoke, in rather a coquetish way. But his face did not brighten, as usual, before her smile; it bent gravely while he made the nice shavings. As fast as they dropped Maggie picked them up, and put them into the range.

"There's plenty, Joe, and you are very kind. It's a great help. I've a great deal to do to-day; there's company, and they want lots of extras. That's why I am up so early. Somehow I couldn't sleep last night. Perhaps it was thinking of the dinner; something kept my eyes wide open."

"Ye warn't the only person couldn't rest last night," said Joe.

Maggie was rapidly building the fire; she paused an instant to look at him inquiringly. Joe kept on whittling. Prince on his haunches followed with his eyes the shavings as they dropped into the basket. Once he rose and peeped in, as if to see whether it were full.

"They roused me up for the bay horse about midnight." Joe spoke crossly. "I wish 't they'd leave the lad be; why didn't they look arter him afore if they doated on him so? He'd a ben in the brick-yard or the chip-yard, or the barnyard still if 't wa'n't for—"

He suddenly paused. Maggie was kneeling before the range, a match in her hand. Joe caught her in the act of bestowing a keen glance upon himself. She coloured, and hastily struck the match and thrust it under the grate, gazing until a certain snapping and spattering within proved that her fire was well started. Then she busied herself with brushing up every atom of dust in that vicinity.

"How they do miss one little pauper," he exclaimed sarcastically. "Did you ever 'spose they'd make such a dreadful time about the lad, Maggie?"

A queer smile flickered about Maggie's mouth; two dimples peeped mockingly out as she glanced at Joe.

"Why no, indeed! Why should I think of such a thing before he ran away?"

"Ran away?" repeated Joe. "He wa'n't no sech chap! Winn was too high-toned fur that! He'd no more thought o' dodgin' off than Parson Gwynn."

"Ah!" said Maggie, with a provoking emphasis that made Joe gasp. He gazed helplessly at her as she rose, brought out the white board and placed it upon the cooking table, and from the dough began to form tiny lumps into biscuit. Joe shut his knife with a click, and tilting the chair against the wall leaned back, watching her dextrous ways. Prince also assumed a more favourable position.

"Maggie," resumed Joe, "I've been in the brick-yard since daylight thinkin' o' little Winn. He was a good, faithful lad."

"Even if he did run away, Joe?"

Again Joe caught his breath and relapsed into silence, with occasional glances at her busy hands. If he had lifted his eyes to her face, he would have seen a blending of fun and shrewdness, like one who has guessed a secret, and is bent on eliciting it from another. Maggie knew that he longed to tell her, but she would not help him. So she said nothing, but let Joe meditate. Finally he asked:—

"If a person has somewhat on his mind do you think it eases him to tell somebody else?"

Maggie did not reply directly. She had grown suddenly grave.

"If you have anything on your mind, Joe, you needn't fear to tell me."

Joe did not immediately respond to this.

"I've thought lately that something troubled you, Joe, ever since, and a little before, Wintred Campbell left!"

Neither spoke for a few moments. Prince looked from Joe to Maggie inquiringly, and uttered a low whine. As Joe reached out a trembling hand, and patted the animal's head, he said:—

"It's no use; I've got to tell somebody, 'n' I'd rather it 'ud be you than anybody in the wide world."

"Thank you, Joe," was Maggie's simple response to this compliment; no lady could have received it more appropriately. And Maggie, in her neat attire, with her abundant brown hair tastefully arranged, looked ladylike and attractive. She made a pretty, housewifely picture as she stood bare-armed before the table. But above all these outward graces Joe knew Maggie was a kind-hearted girl; her good qualities, like those of the boy Winn, attracted the lonely man.

"What would you say, Maggie, if yer knowed 't was me as coaxed up the lad to chuck him into the fo'castle o' the *Water Queen*? 'T was Joe that started him on a trip to Boston, 'n' a chance with Mis' Sheaves?"

"Hush! hush! Joe; you'll be heard and reported," cautioned Maggie, as apprehensively as if it had been her own secret.

"I hedn't a thought of harm," apologized Joe, brokenly. "I wanted the dear lad to have a chance without no poor-house sign to make folks cold 'n' hard. Mebbe 't wa'n't jest the right thing for him 'n' me, eh, Maggie?"

"I thought it was some of your doings," said Maggie, quietly.

Joe was greatly alarmed.

"Do you think the sup. or any o' them think so, too?"

"Never you fear; there isn't a soul suspects your secret but me, Joe," said Maggie; "they wouldn't dream o' such a thing."

She added that they were greatly perplexed at the boy's disappearance. "The table-girl" said the officers speculated about it often.

"I 'spose ye'll be down on me now," said Joe, awkward-

ly, but with feeling. "Ye'll think I'm kinder underhanded, alluz gettin' uptrick. Was it wronging the sup. 'n' the lad, Maggie?"

"I don't know justly what to say, Joe. It's wrong to deceive and bother the officers, but you didn't take that into account, it seems. I'm sure you meant it for the best, Joe."

"I did, Maggie; I sartinly did, 'n' thank ye fur givin' me that much credit." The table-girl appeared just then, rubbing her eyes. The bell on the little chapel was striking six. It was time for Joe to go to work. So he left, followed by the grave and dignified Prince, who looked as he walked out as if he were the depository of some State secret.

VIII.—THE WANDERER'S RETURN.

Everybody noticed a change in Joe. No more "breathin'-spells" at the wood-pile or in Maggie Hanlan's kitchen. No more eager interest in the personal history of the latest arrived pauper. Joe worked as if for a wager, and was strangely surly and morose. He ate and slept little. He said he was homesick; it furnished an excuse for his haggard appearance. But Father Gwynn's words and the secret concerning Winn were what rasped the man till his whole nature seemed changed. He felt that he would soon, for his own peace, be obliged to confess to the superintendent. His pride shrank from that. He was sure that he would be discharged at once.

"The only way out is to leave, 'n' I hate to pull up stakes agin!" soliloquized Joe, as he cut the grass on the superintendent's lawn. "Persissions is designed every day, to be sure, 'n' no weep'n' from either party; but I dew hate to bid good-by to the paupers, 'n'—Maggie! I wouldn't no way if 't wasn't for this here dreadful pickle I'm in!"

Joe cut the grass fiercely for several moments, then his mutterings grew distinct again.

"How in time 'll I come at the thing with the sup.? I'd like to do it up in shape."

Suddenly he stopped and struck himself sharply with his right hand, exclaiming:—

"That's it! Maggie'll know; I'll get a hint from her."

That evening Joe lingered in the kitchen after supper while Maggie mixed a batch of bread. In his favourite seat astride the kindling-wood box Joe adroitly fished for the desired information.

"How'd the fast overseer design his place, Maggie, 'n' git rid of his job with these 'ere paupers?"

"Resign you mean, Joe."

Joe scowled and passed the correction by with a slight motion of his hand. He knew his deficiencies, but still it was unpleasant to be reminded of them by a woman.

"Yes, yes; how'd he quit? How does them genteel fellows come at the p'int when they're goin' to leave?"

Maggie faced about suddenly. But Joe's face gave no sign. He was eating an early apple bit by bit on the point of his jack-knife.

"I 's'pose," added he, slowly, "they marches up jest as sailors dew, cap in hand, 'n' sez as how they are goin' to ship with another cap'n, and so forth!"

"That 'and so forth' of yours means all the rest!" laughed Maggie. "Well, the former overseer resigned in writing, and it was read before the board. I heard the superintendent talking about it that very noon while I waited upon the table. The second girl had left without any notice, so I had to cook and do her work too."

"You'll alluz lift your end 'n' a grain over!" said Joe admiringly, as she tossed the mass of dough upon a white board and began to knead it with her plump fists. He was silent a moment, apparently in deep thought. He closed the knife with a great click, and threw the core into the range.

"Good gracious!" he exclaimed, "I couldn't git up a fus'-class doc-y-mint in a month. That is," as Maggie flashed a shrewd look at him above the ball of dough, "if I war an overseer, or some sich grand."

"It was a very short letter," observed Maggie, "but it was to the point, and that's all that's necessary, after all."

Maggie's common sense often cleared up things wonderfully for Joe, who in his roving life had learned few business habits. As she had said, a short letter to the point was all that was necessary. He watched Maggie as she thumped the ball into the bread bowl, cut a huge X in it, from some mysterious reason, and covered it with a snowy cloth. Then Joe sauntered away.

"There's something on his mind," said Maggie, who had flown to the pantry window, and noted that he dropped his careless air and was hastening towards the carriage-house.

She would have thought so could she have followed Joe into his own room, above the stable, and seen him before his table with pen, ink, and paper. He, too, would resign in writing. But it took time, patience, and ink.

The next day the following remarkable epistle was laid upon the superintendent's desk with the morning mail:—

"To mister Sup of the Paw-pers Honoured sur this is Too enforme ya I Am wel & hopping, ya Enjoy, the Sam Blessing, and Alsew that I Am a going to Leeve this place, enny honest Man as wants jo Luscomb Job is Welcum now. And Hereafter, no il Feelings is too the Bottom of This, jo is Still And Alwaise is Ren. yurs truly."

Joe declared, "That 'ere haint the wurst way o' fetchin' a resign, ef 't war got up all out o' my own head. I kinder wish I'd kep' it over 'n' showed it to Maggie!"

He laid it mostly to the wonderful letter when the official sent for him, and tried to dissuade him from leaving.

"I'd like to stop with ye, Cap'n," said Joe, changing his cap from hand to hand in a strangely nervous way. "but I want to see the old folks. Mebbe I can get a job up there amongst the hills where I war born."

"Why not write and let me enquire about your parents?"

"Thankee, thankeee kindly, sir," said Joe, greatly embarrassed. "I guess I'd better go myself. I'd get there most as soon as a letter."

The deed was done, and Joe Luscomb had resigned his

place—Joe who had seemed to be a fixture for life! There was much lamentation, especially among the boys and certain decrepit men. The latter groaned dismally after he had visited them all for the last time. Who now would get them an extra bit of tobacco or listen patiently to their stories on a Sunday afternoon?

"Chirk up; grand'thers!" said Joe, his kindly face working. "Mebbe I'll be lonesome without all on ye, 'n' come buck like a bad penny!"

"Ye won't find us here then," they said, "we'll be gone from the town-farm forever!"

"Ef Joe'd mistrusted ye set each a store by him he'd ben drestful rot up!" he said. "Wal, good-by, 'n' good luck, one 'n' all. Ef I find no kin 'n' no one to welcome me, 'n' nothin' to do up there amongst the hills, mebbe I'll be back agin askin' the sup. for the old job. I hed no idee it 'ud go so agin the grain to leave the paupers!"

He had already bidden Maggie good-by several times, and left his sea-chest in her charge until he should call or send for it.

"And if there's any letters in there you may be sure I'll read them!" She was sorry the moment the words left her lips, Joe looked so distressed.

"You're welcome to read anything," he said, gravely. "There's nobody to write to Joe except the Bos'on lady. My old mother 'ud 'n' writ' often only Joe stopped her blessed fingers! If 't aint too late I'll make it up to her."

"I hope it isn't! I'll pray it isn't," said the girl, softly. Her bright eyes were full of tears, an unwonted sight. This sympathy moved Joe greatly.

"Maggie," said he, brokenly, "ef I was younger 'n' a better man I'd say suthin' partic'lar to ye; but I aint worthy!"

Joe would not go by rail. He preferred to "see the country afoot." His fashion of travelling was like Father Gwynn's, only he bore no blessed message, he served no Royal Master. In darkness of soul he went towards his old home. Sometimes the hope of meeting his mother lifted the cloud. It seemed as if the only rest for him was to receive her forgiveness, and strive to atone for the past by his devotion. Her face seemed ever to wear a tender smile, her hand to beckon him onward.

(To be continued.)

THE LAST DAYS OF ROBESPIERRE.

It was the evening of the 26th July, or 8th Thermidor, according to the Revolutionary Calendar. Robespierre had on that day re-appeared at the convention after a protracted absence, and delivered a speech in which he dwelt on his own virtues and public services, and complained of the misrepresentation his incorruptible conduct had undergone. He threw out dark hints about the existence of a "criminal coalition" in the very heart of the Convention, and pointed to the exposure of traitors, and the silencing of faction's voice, as the only means of saving the country. He abstained from naming anybody in particular, though called on to do so by many among his hearers; that duty he left to his colleague Saint-Just, who was to read a report, explaining everything, next day. His harangue was listened to from first to last almost in silence—a silence that boded ill for him.

Surprised and offended he hastened, as soon as the sitting was over, to the club of the Jacobins, and poured out his grief to his friends.

During the night few members of the Convention can have slept. Mountain and plain had combined to resist the tyrant's advance. Tallien, feverishly impatient, undertook to lead the attack, and asked but that his adherents should back him up manfully. In the morning deputies crowded to the Convention earlier than usual. Tallien was standing at one of the doors of the hall, and conferring with some of his supporters, when he saw Saint-Just pass in, report in hand, and ascend the tribune. Robespierre and Couthon followed.

"Now is our time!" exclaimed Tallien. "Let us go in." And in they went, just as the speaker was beginning to read his report, which was no less than a vehement denunciation of forty deputies, of whose presence Robespierre was resolved to be rid. Saint-Just had hardly uttered three pompous introductory sentences, when the fiery Tallien interrupted him on a point of order, and shouted out: "Je demande que le voile soit entièrement déchiré!" These words were greeted by a tempest of applause from all corners of the hall. As it subsided, Billaud-Varennes began an indignant philippic against Robespierre, who, on its conclusion, dashed forward to obtain possession of the tribune. But Tallien would not allow this. Springing up the steps, he continued the attack in spirited sort.

"A moment since," cried he, "I demanded that the curtain should be torn aside; and that it has been so, is now evident. The conspirators are unmasked. Though well aware that my life was threatened, I have till to-day kept silence. But last evening I was present at a meeting of the Jacobins, and I beheld the new Cromwell, assembling his forces. Trembling for my country, I armed myself with a dagger; and I am prepared to plunge it in the miscreant's heart, if the Convention has not the courage to decree his impeachment."

As he spoke, he drew a real dagger from his bosom, and brandished it before the eyes of the assembly. The temper of the house was shown by the deafening cheers which saluted this action—cheers which were repeated at intervals as Tallien poured forth a long-ventured torrent of invective. Robespierre turned livid. He again strove to ascend the tribune, but it was already occupied by a fresh enemy. He ran backwards and forwards demanding a hearing, but the President's bell, and cries of "a bas le tyran," drowned his voice.

"President des assassins!" he screamed; "for the last time I call on you to allow me to be heard." He looked despairingly around the hall, and met nothing but menacing gestures or averted glances, while the tumult went on increasing. At length, foaming at the mouth and out of breath, he sank on his seat, conscious perhaps that all was lost.

The question of impeachment was put to the vote, and passed unanimously. Before the house rose Robespierre and his foremost adherents had been arrested and led off to prison. The following day they were dragged through the streets of Paris to the guillotine.—*Temple Bar.*

THY WILL BE DONE.

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles
And to wipe the weeping eyes:
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
A secret thing to know:
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatso'er estate,
I have a fellowship with men
To keep and cultivate,
A work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward strife
While keeping at Thy side;
Content to fill a little space,
So Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee:
And careful less to serve Thee much,
Than to please Thee perfectly.

There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lonely heart that leans on Thee
Is happy anywhere.

In a service which Thy will appoints,
There are no bonds for me;
For my inmost heart is taught the truth
That makes Thy children free:
And a life of self-renouncing love
Is a life of liberty.

ANNA LLETTIA WARING.

THE FIXED STARS.

The first impression in looking upon the sky on a clear night is that the stars are countless; but it will be found that, bringing the eye to bear on a particular part of the heavens, the stars can be counted. There are about 6,000 stars visible to the naked eye from New York. Add to these 1,000 which never rise above our horizon, and there are 7,000 visible to the naked eye. With a little opera-glass, 300,000 stars can be counted, and with the largest telescope it is found that the number of stars is about equal to the population of the United States. About 600,000 stars have been catalogued and their positions fixed. It is found that the stars differ in brilliancy. This is because some are larger than others, because some are more distant than others, and because some are of greater intrinsic brightness than others. There are twenty stars in the first magnitude, thirty-five of the second, 140 of the third, 327 of the fourth, 950 of the fifth, 4,400 of the sixth, and about 14,000 of the seventh. It is discovered that many of the stars change in brightness. Indeed, there are very few that do not. Some of the stars are young and growing brighter, others are old and growing dimmer. It is found that the sun and its planets are moving toward a certain point in the universe. The stars are separating ahead of us, and closing up behind us.—*Prof. Young.*

EXCUSABLE.

A gentleman in Richmond, Virginia, had a servant named Joe. One morning he lay in bed till nine o'clock, but no Joe and no fire. The impossibility of shaving with water thirty degrees below freezing-point brought imprecations on the tardy domestic's head, when the door opened, and Aunt Polly leisurely began to light the fire.

"Where in thunder" (the historian is nothing if he is not accurate) "is that son of yours? I've been waiting for him two blessed hours."

"Now, Marce Tray, you must 'case Joe," said his mother in her most conciliating tones—"you really must 'case Joe 'is morain'—Joe dead."—*Editor's Drawer, in Harper's Magazine for May.*

WORKERS in ornamental wood now assert that yellow pine, hard finished in oil, is the rival in beauty of any wood that grows, not excepting the costliest of the hard species, it being susceptible of receiving and maintaining as high a degree of polish as any known wood, while, when impregnated with oil, it is almost indestructible.

BRITISH AND FOREIGN ITEMS.

THE Luther celebration is said to have produced about 7,000 separate publications.

EVERY Protestant missionary in the South Seas is said to create, on an average, a trade of \$50,000 a year.

BISHOP TEMPLE's Bampton lectures have attracted large audiences at Oxford. The general subject is "Science and Religion."

A PROPOSAL in Glasgow Established Presbytery to petition Parliament in favour of Mr. MacLagan's local veto bill was negatived.

THE French colony in Berlin is preparing, in view of the bicentenary of the revocation of the edict of Nantes, a history of the French settlement in the Prussian capital.

EDINBURGH Free Presbytery, on the motion of Principal Rainy, has unanimously petitioned Parliament against the bill for legalizing marriage with a deceased wife's sister.

THE hero of the hour at Berlin at present is Dr. Koch, the President of the German Cholera Commission, who has just returned from India, where he has discovered the cholera germ.

M. CORSON, in the *Journal de Pharmacie*, says that a piece of borax weighing two or three grains will, if allowed to dissolve slowly in the mouth of a singer, remove all trace of hoarseness.

THE Belfast Presbytery has asked the General Assembly to prohibit their ministers and professors sitting as members of Parliament. The motion was moved by Dr. Johnston and seconded by Dr. Killin.

THE petition to Queen Victoria in favour of the restoration of Valentine Baker to the British army has already been signed by over 12,000 persons, including several peers and members of the Commons.

DR. NORMAN MACLEOD, of Edinburgh, is of opinion that the Christian education of our youth depends upon the direct exertions of the Church if the religious character of the country is to be maintained.

THE Earl of Carnarvon, as pro-grandmaster of the Free Masons, laid the chief corner-stone of the central tower of Peterborough Cathedral lately. Many thousands were present, and the city was extensively decorated.

A METHODIST mother in Israel, whose home is in Louisville, Kentucky, contrasting a century ago with the present, said: "Then we had golden sermons in wooden pulpits; now we have wooden sermons in golden pulpits."

NEWINGTON congregation, Edinburgh, has by 147 votes to 123 adhered, in spite of the Presbyterial committee's recommendation, to their choice of Mr. Macaskill of Greenock. The minority supported Mr. Macallister of Old Aberdeen.

IT was resolved at a meeting held in Edinburgh lately that it is desirable to found a lectureship in connection with the United Presbyterian Church, and a committee was appointed to endeavour to raise the funds and make the necessary arrangements.

THE Rev. T. E. Slater, of the London Missionary Society, Madras, a thoroughly competent man for such a task, has a book in the press giving a full history of the late Keshub Chunder Sen and of the Brahma Somaj, from a Christian standpoint.

THE operations at Peterborough Cathedral, England, prove that a fraudulent builder is no new thing. The walls of the tower, while possessing a specious face of good stone blocks, had within nothing more substantial than loose bits of stone and dry rubbish.

THE memorial to the Secession fathers at Gairney Bridge, Scotland, was unveiled recently, when suitable addresses were delivered by Prof. Calderwood, Dr. R. S. Scott, Glasgow; Dr. Hutton, Paisley; Prof. Graham, London; and Principal King, Manitoba.

MAHDIISM is catching. Another Mahdi has risen in Bokhara by the name of Mohammed Abdallah Ben Oman. He has taken the title of Kefuid, and has written a letter to the Sultan calling upon him to unfurl the green banner of Mohammed against the unfaithful.

SIR HENRY THOMPSON, F.R.C.S., declares that the habitual use of fermented liquors, to an extent far short of what is necessary to produce drunkenness, and such as is quite common in all ranks of society, injures the body, and diminishes the mental power to an extent which few people are aware of.

LIFE insurance companies make a discrimination against the negro on the theory that his life is shorter than that of the white man. Some experts believe this to be erroneous, and the Massachusetts Legislature passed a bill forbidding such distinction; but Gov. Robinson hesitates to append his signature.

THE *Gazette van Kortrijk* (Courtrai) is publishing a Flemish translation of "Hiawatha." The line "Blast of mildew, blight of insect," appears to have been too much for the translator, who leaves it in the original. The *Gazette* is endeavouring to popularize English in Flanders, and publishes articles in English.

LEIPSIK newspapers report that the value of the property left by the lately deceased, well-known book-seller Baron Tauchnitz is estimated at 4,052,000 marks (about \$1,014,000), together with a valuable piece of landed property. The city of Leipzig is appointed universal heir. From this inheritance are to be deducted several small legacies.

OLIVER WENDELL HOLMES recalls the fact that sixty years ago three little Boston boys as melodramatic heroes performed in a garret theatre before an audience of young acquaintances. They had remarkable aptitude for acting. But they did not stick to the stage, for they grew up to be Wendell Phillips, Thomas G. Appleton, and John Lotthrop Motley.

MINISTERS AND CHURCHES.

REV. J. SIEVRIGHT has declined the call to St. Andrew's Church, Lachine.

TENDERS for the erection of the new church for College Street Presbyterian congregation have been advertised for. Building operations will soon be begun.

DR. COCHRANE has received in addition to what has been already acknowledged for Mrs. Thirde, \$5 from a friend in New Brunswick, and \$5 from A.T.C., Toronto.

THE corner-stone of the new Presbyterian Church at Keene was laid with Masonic ceremonies conducted by the Grand Master and several officers of the Grand Lodge of Canada, on the 24th ult. A large number of people were present.

THE Rev. J. M. McIntyre is now in Pinkerton holding evangelistic meetings in Rev. Mr. Ladie's church. The meetings are exceedingly good. After one week's effort, fully 100 persons were led to anxiety about their souls. People of almost all creeds attend the meetings. Numerous requests for prayer are handed in night after night.

A CORRESPONDENT forwards the following for publication. The late Mr. Alexander Grant, of Kenyon, has left \$300 in his will for the Foreign Mission of the Presbyterian Church in Canada. He is survived by four sons and four daughters, and left a little sum to be equally divided among them. He spontaneously considered that the cause of Christ had as good a claim on his industriously earned means. It is to be hoped many of our people, in rural congregations, possessing competency, will follow Mr. Grant's example in not forgetting the claims of the Gospel when disposing of their means. The Gospel has need of it; and it proves a blessing in many, if not in all instances, to surviving relatives.

ON Sabbath, the 18th ult., anniversary services were held in the Daly Street Presbyterian Church, Ottawa. The Rev. Wm. Armstrong having completed the tenth year of his pastorate the services were an appropriate commemoration of the event. Rev. Mr. Armstrong preached in the morning and gave a resume of the life of the congregation during the last decade. He took for his text Eph. iv. 13, and pointed out (1) The true unity of the Church; (2) The goal of the Church; (3) The Christ-given instrumentalities for the attainment of this goal; (4) The spirit of holiness, meekness and love that should pervade the Church of Christ. He compared the actual life of the Church with this ideal, and in doing so referred to the congregational statistics. At the beginning of his pastorate there were on the roll of church membership 138 names. There are now 463, making an increase of 325. There have been more additions to the membership during those years than to that of any of the sister churches in the city, but it has also suffered more from removals. Of the original members only sixty remain, and of the total number only 226. These statistics suggested several lessons: (1) The mutabilities of life; (2) The duties of Church members in a fluctuating population; (3) The wide dissemination of the influence of any single church in this age. The sermon, which was throughout instructive and suggestive, was concluded by an earnest appeal to the congregation to seek more of the Spirit's indwelling and more conscientious consecration to the service of our Lord and Master. The evening service was conducted by the Rev. Mr. Moore, who preached an able and impressive sermon from Ps. ix. 16-17.

AN interesting garden party took place on the evening of the Queen's birthday at the residence of Dr. Marquis, Mount Pleasant, for the purpose of bidding farewell to the Rev. Thomas Alexander, who having resigned his charge, is about to pay a visit to Scotland. The ladies of the Presbyterian congregation had prepared on this occasion, as on others, most sumptuously. The grounds so well adapted for the purpose were covered with young and old, from many a district in the neighbourhood and from different denominations, who gathered to mark the respect and esteem in which Mr. Alexander is held by the community. After partaking of refreshments, the meeting was called to order, Mr. Duncan McEwan took the chair. In the absence of Dr. Marquis, Dr. Peter Bryce read an address from the united congregations of Mount Pleasant and Barford to Mr. Alexander, in which expression was given to the zeal and devotedness with

which he had prosecuted his labours, and the success which had attended them, in the erection of two churches now free of debt. Kindly notice was also given to the long continued and protracted sufferings under which Mrs. Alexander had laboured for over eight years and to the patience exhibited by her and her husband, and a fond hope expressed that he may be carried in safety to his native land and that the evening of his days may be peaceful and happy. Along with the address a well filled purse was also presented and Prof. Bryce being unexpectedly present said he was glad to have an opportunity of bearing testimony to the arduous and faithful labours of Mr. Alexander in this and former congregations and hoped he may yet be spared to labour in the Lord's vineyard. A few suitable remarks were also made by Dr. Peter Bryce and Rev. Mr. Hobbs, of the Methodist Church. A suitable reply was given by Mr. Alexander and grateful thanks tendered for the kindness thus shown to him on this interesting occasion. The meeting was enlivened by music from an excellent brass band and from the Highland bagpipes. The meeting was then closed by Mr. Alexander pronouncing the benediction.

A CORRESPONDENT, T. E. C., sends the following: "The connection which has subsisted between the Rev. Andrew Rowat and the congregations of North and West Winchester for the last thirteen years has been broken by his acceptance of a call from the congregations of Elgin and Athelstane, county of Huntingdon, in the Province of Quebec. Their gain is great, our loss is correspondingly weighty. This was his first charge; the distance between the two churches is ten miles, his flock was spread over an area of about eight miles from south to north, by twenty miles from east to west. It will be seen at a glance that his labours have been incessant and trying to his physical frame which has never been very robust; it is not to be wondered at if he now accepts a field where his travelling will be reduced one-half, and thus secure the relaxation he so much needs. But although his pastoral work has been so extensive, the missionary spirit that burns within him has impelled him to minister to the spiritual necessities of many beyond. A church and manse at Danbar, a church at North Williamsburg, another at Crysler, and still another at Winchester Springs; all bear evidence, more or less, to his labours of love and God's blessing thereon. The question may be asked, has his own people suffered? Let the facts answer. He was settled upon the promise to pay \$500: this has been nearly doubled. The contributions to the schemes of the Church have increased as much as five-fold, and the membership has doubled. These are the visible proofs, but eternity alone can reveal all that God has wrought by and through him. He came amongst us preaching Christ and Him crucified, and ended his ministry amongst us on Sabbath, 25th May, by preaching from 1 Corinthians, i. 25., the old but ever new story of Jesus and His love. Mr. Rowat's ministry from first to last has been a proof that the preaching of the cross is the effectual means of drawing sinners to Christ. May the God whom he serves continue to bless his humble efforts in the new field to which He has called him, and may He ever bless him and his family with such things as He sees will be for their eternal good is the prayer of their many friends.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 13th of May. The Rev. R. J. Beattie, of Guelph, and Mr. Watt, probationer, being present, were invited to sit as corresponding members. The question was raised as to whether the Presbytery is still entitled to ten commissioners to the Assembly, since Mr. Lohead, one of the commissioners appointed, has been translated to the Presbytery of Sarnia. A committee appointed to consider the matter, reported in the following terms: "That Mr. Lohead's name be dropped from the commissioners of Assembly, he having left the bounds of the Presbytery; the committee finding that there are still seventeen names (ministers) on the roll, recommended that the Presbytery now proceed to elect a commissioner in place of Mr. Lohead. It was moved, "that the report be received and the recommendation adopted." It was moved in amendment, duly seconded, "that the recommendation of the committee be not adopted, but that the Presbytery cancel the commission of Mr. Lohead, he having left the bounds of the Presbytery, as also

the commission of one of the elders, on the ground that Mr. Ross, whose name appears on the roll of Presbytery, is not a minister of the Church, the Presbytery being thus entitled to only eight commissioners." Votes being taken the motion was carried. From this finding Messrs. McLean and Thomson (Brucefield), entered their dissent, Mr. Pritchard, of Manchester, was appointed convener of the Presbytery's Home Mission Committee. Dr. Ure and Mr. A. Stewart with their elders, were appointed a committee to superintend students within the bounds, etc. After some time was spent in considering the report of the committee on the arrangements of a certain part of the field, it was moved by Mr. McKay and sustained as follows: That the Presbytery proceed in a constitutional way to unite the congregations of Kippen, Hill's Green, and Berne, into one pastoral charge; and the congregations of Bayfield Road, Bayfield village and Bethany into another charge. From this motion it will be seen that the aim is to reduce to two pastoral charges what formerly constituted three charges. It was moved in amendment by Mr. Thomson, of Brucefield, duly seconded, "that the thanks of the Presbytery be given to the committee for their diligence, and resolved, from the difficulties in the way of a re-arrangement, to leave these congregations in their present relations in the meantime." The motion was carried. Mr. Thomson dissented from this finding. The aforesaid congregations are to be cited to appear for their interests in the matter of union at an adjourned meeting of Presbytery to be held at Brucefield in Union Church, on the 28th inst., at two p.m. A telegram was read from the clerk of the Presbytery of Stratford intimating that a unanimous call from Widder Street congregation, St. Mary's, was sustained to Rev. J. A. Turnbull, LL.B. The Presbytery ordered the congregation of Knox Church, Goderich, and associated congregations to be cited to appear for their interests at the adjourned meeting at Brucefield above specified. Messrs. Whitford and Anderson having resigned their commission to Assembly, Messrs. Doble and Turnbull were appointed in their place. Dr. Ure was appointed as such commissioner in place of Mr. Lohead. The Presbytery agreed to hold its next regular meeting in Knox Church, Goderich, on second Tuesday of July, at eleven a.m.—A. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF MANITOBA.—A special meeting of Manitoba Presbytery was held in Knox Hall, Winnipeg, on the 14th ult., Mr. C. B. Pitblado, moderator. There was a large attendance of members. The formation of additional Presbyteries was discussed at considerable length, various proposals having been submitted. It was finally agreed that the present Presbytery of Manitoba be divided into three, *viz.*; Winnipeg, Brandon and Rock Lake, i. the Synod of Manitoba and the North-West. The following report, presented by Mr. Gordon, was considered and adopted *seriatim*:—"That each Presbytery shall have charge of its mission work within its own bounds; that there shall be a representative from each Presbytery appointed to the Assembly's Home Mission Committee; that the amount to be expended on Home Missions be not forwarded to Manitoba in lump sum, as at present, but be allocated by the Assembly's Home Mission Committee, as is done in the other Presbyteries of the Church. There shall be a Home Mission Committee in each Presbytery, and it is desirable that the convener of this committee shall be the representative of the Presbytery on the Home Mission Committee. The following regulations were adopted in regard to the position of the superintendent of Missions:—He shall still be known as the Superintendent of Missions for Manitoba and the North-West. He shall choose his own place of residence, but shall be a member of some one Presbytery, to be decided afterwards, and shall be entitled to sit and deliberate with each of the other Presbyteries. He shall, *ex-officio*, be a member of the Assembly's Home Mission Committee. That in regard to the oversight and visitation of the mission stations and supplemented congregations and the organization of new stations throughout the Synod, the relations of the superintendent to each of the Presbyteries be as closely as possible similar to those now borne by him to the Presbytery of Manitoba. He shall receive through the conveners of the Home Mission Committee of the Presbytery statistics of membership, families and adherents in each mission station and supplemented congregations. He shall, with the conveners of the various Presbyterian Home

Mission committees, prepare for the General Assembly an annual report of mission work in Manitoba and the North-West, to be forwarded through the Assembly's Home Mission Committee. An overture based on these resolutions to be forwarded to the General Assembly. The Home Mission work of the Presbytery was carefully considered. A call from Prince Albert congregation to Rev. William McWilliam was sustained and moderation in a call granted to the congregation of Rat Portage. Messrs. Pringle, Douglas, and Hodnett being unable to act as commissioners to the General Assembly, resigned, and Rev. Messrs. Bell, Davidson, and Matheson were appointed in their place; and Messrs. John Sutherland and Dr. Fleming, elders, also declined to act as commissioners, and Messrs. J. K. McDonald, of Toronto, and D. McKenzie, of Sarnia, were elected in their place; and in place of Messrs. McLean and Hamilton, Messrs. A. McMurphy and William Mitchell, Toronto, were appointed. Dr. McKnight, Halifax, was nominated for the moderatorship of the Assembly. Messrs. A. Urquhart, W. A. McKenzie, J. Todd, and Kelly were licensed to preach the Gospel. Calls to Mr. Todd from the congregation of Burnside, and to Mr. McKenzie from Carberry were sustained and accepted, Mr. Todd to be ordained on the second Tuesday of July, and Mr. McKenzie on the second Tuesday of June. A petition from a joint meeting of the session and congregation of Prince Albert was read, asking for the establishment of a High School in Prince Albert, and suggesting that the portion of the Church property held by the Foreign Mission Committee be set apart for the proposed institution. The consideration of the petition was referred to a committee who subsequently reported the following, which was adopted: (1) That a school be established on condition that the engagement entered into by the session and the congregation be filled; and that the school property be deeded to the Presbyterian Church in Canada. (2) That the missionary in charge act as principal. (3) If the suggested arrangement is entered into that provision be made for the free education of Indian children. It was resolved that the prayer, with findings of Presbytery be transmitted to the Assembly, and that Messrs. Bryce, Gordon and Robertson support it. On the Board of Management of Manitoba College the following gentlemen were nominated: Hon. A. G. B. Bannatyne, Revs. Dr. King, Prof. Bryce, Prof. Hart, D. M. Gordon, A. Bell, Jas. Robertson, C. B. Pitbaldo, T. M. McGuire, A. Pringle, Hon. G. McMicken, Hon. D. A. Smith, Messrs. D. McArthur, John Sutherland, and Justice Taylor. On motion, it was agreed that the next meeting of the Presbytery be held on the third Tuesday of July, (15th) at half-past seven p.m., in Knox Church, Winnipeg.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: A Friend, Uxbridge, for Foreign Mission, \$1; A Friend, Hullett, for Home Mission, \$5; also for Foreign Mission, \$5.

THE Princess Christian has edited the English edition of Princess Alice's Memoirs. In a note she refers to the free-thinking opinions entertained for a time by the late Princess of Hesse-Darmstadt. She states that after the sad death of one of her children she renounced these opinions. When the heart either of princess or peasant is deeply touched by the weight of a great sorrow it instinctively turns to the one divine source of truest consolation, the ever-flowing stream of sympathy for all the distressed. The infinite tenderness of the God-man ever comes closest to the sorrowing heart of humanity.

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavoured to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." "What!" she said, "do you think I could keep the good news to myself? Do you think I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there? Do not try to hinder me, for I must go and tell my people the good news."

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

June 15. } THE BLESSEDNESS OF UNBELIEVERS. { Rom. 8.
1884. } 28-30.

GOLDEN TEXT.—"We know that all things work together for good to them that love God."—Rom. 8: 28.

TIME. } —As last lesson.
PLACE. }

Notes and Comments.—Ver. 28. "Work together for good:" the first sentence strikes the key-note of the lesson, "all things, animate and inanimate, the groanings of the whole creation:" ver. 22, of "we ourselves:" ver. 23, "and of the interceding Spirit:" ver. 26. These make one perfect, whole, with a direct end, and that "for good," the spiritual and eternal good especially, of "them that love God." Mark well this; it is lovers of God, believers in Jesus, only, who are spoken of in these verses. The measure of love to God is the measure of blessedness. "The called:" those who have heard the Gospel call, and heeded it. "According to His purpose:" the plan of salvation pre-arranged by God, His settled determination, as Acts 11: 23.

Ver. 29.—In this verse we have the golden chain that binds believers to the eternal past and the eternal future. "Foreknow:" those whom He knew would be willing and obedient. "Predestinate:" REV., "foreordained:" what to? Faith, belief? No, for their faith and belief were there present before God; but to glory. Men might by turning away into unbelief, thwart, humanly speaking, the purposes of God, hence the warning. (Ch. 11: 20-22.) "Conformed image of His Son:" like Him in obedience, in sanctification of the spirit and final glorification, 1 Cor. 15: 49; 2 Cor. 3: 18; Phil. 3: 21. "First born—brethren:" the grand idea here is that the saved are a family with Christ as the elder Brother; all like Him in His glory.

Ver. 30.—We have had the purpose of God's foreordination, we now get the different steps in the fulfilment of His purpose—these are three, "called—justified—Glorified." "Called:" by the Gospel, as it did others, but these alone obeyed the Divine call; "justified:" by faith, as in our last lesson (See Vers. 20, 24, 28); "glorified:" Paul looks forward and speaks of the future as already accomplished. He sees, by faith, the final blessedness and glory of the saints with Christ, so to him it is a present end; they are already glorified, and certainly the "First-born" is those in all the fulness of glory, waiting to make his people sharers therein. (Ver. 31.) From this to the end of the chapter we have the conclusions and arguments which the apostle draws from the facts stated in vers. 28-30. "What shall we say?" in view of the grand truths set forth, what have we to fear? or, what conclusion shall we draw? "If God be for us," as had been shown He was, "who can be against us?" who can harm us? It matters nothing who our adversaries may be. (See Psa. 27: 1-3.)

Ver. 32.—From the greater to the less "spared not:" but laid upon Him suffering and death, "for us all:" in this place limited by the context to believers. "All things:" He who gave so grand a gift as His Son is not likely to withhold the lesser gifts that are good for us. If He withholds what we think good, we may be sure that it is done in infinite love and wisdom, and is really a blessing.

Ver. 33.—Taking the position of the justified, Paul now boldly challenges the accuser. "Lay anything:" sin is pardoned by Him against whom the offence was committed, who then will dare to accuse because of it? "God that justifieth:" not simply pardons but accounts righteous, and continues to justify, for that is the idea.

Ver. 34.—"Who—condemneth:" this sentence is a part of the last verse, as if the apostle had said "If God justifies who shall condemn?" "It is Christ that died:" some read "Shall God that justifieth—Shall Christ that died:?" a different phase of the thought, and very suggestive; but we prefer the natural thought, who can condemn in face of the fact that Christ died, and God justifies. "Died, yea rather—at the right hand of God:" not only the death, but the resurrection and glorification of Jesus are parts of the grand work of our redemption. "Right hand:" place of honour. (See 1 Kings 2: 19; Psa. 110: 1; Matt. 20: 21.) "Maketh intercession:" grand truth, the work of Jesus for His people in heaven; what it means in form we know not, but of this we are assured, that He who died for us lives for us, and in His heavenly life carries on the work of His earthly life.

Ver. 35.—This verse to the end of the chapter is one magnificent burst of confidence in God, and assurance of the eternal love of Christ. "Who shall separate?" not what, but "who," as if all things to be named constituted an army, living, active, working against believers. "Love of Christ:" Christ's love to us, the whole is a continuous argument in reply to "Who is he that condemneth?" "Tribulation:" trials, tribulation has the idea of purification, the grain when being threshed and separated from the husk has tribulation. "Distress:" of mind, arising out of persecution or tribulation. "Persecution:" to which the early Christians were constantly subjected. "Famine—nakedness:" these follow persecution—the being driven from home and suffering the loss of all things. "Peril:" such as Paul himself had often experienced. (2 Cor. 11: 23-27.) "Sword:" the symbol and instrument of a violent death.

Ver. 36.—"As it is written" (Psa. 44: 22): the unity of the Church of God in suffering, as in the ancient times, so then, the life of the believer a daily martyrdom only thought of "as sheep for the slaughter."

Ver. 37.—"More than conquerors:" even in death, as Stephen, death made him a triumphant conqueror through the revelation of the opened heaven, and Jesus awaiting him at the right hand of God. Death to him and to all God's people as the end of the strife and the entering into the triumph; "through Him:" (Phil. 3: 14.)

Ver. 38, 39.—"Persuaded:" no doubt whatever.

"Death:" come how and when it may. "Life:" with all its trials, its weaknesses and failings. "Angels:" evil angels, or simply the power and strength of angels, cannot separate us. "Principalities—powers:" spiritual with all their force and strength. (See Eph. 6: 12.) "Things present—to come:" the one bringing as it does so much suffering, trial and uncertainty, the other all unknown. "Height—depth:" extremes of space, the highest heaven, the lowest hell. "Any other creature," or as in margin of REV., "creation:" created thing, having enumerated several things, the apostle now includes all others in one sentence, "love of God—in Christ Jesus:" shown in Him, in His work for us, the all glorious manifestation of the love of God; then if we are believers, we are "in Christ," and the love of the Father which is to the Son is to us also.

HINTS TO TEACHERS.

Prefatory.—These lessons from the Epistles on great doctrinal and practical truths require careful study that you may be able to make them clear to the mind of your scholars; avoid dogmas and dogmatising, there are great truths here more than enough for your hour of teaching without entering upon those mysteries of God regarding the interpretation of truth upon which Christians are divided. Keep to the thought of the lesson. "The blessedness of Believers."

Topical Analysis.—Believers are blessed. (1) In the everlasting purpose of God to bless them. (Vers. 28-30.) (2) In the assurance that God is for them and will give them all needful things. (Vers. 31-32.) (3) In freedom from the condemnation of sin. (Vers. 33-34.) (4) In the eternal security that springs from the love of God in Christ Jesus. (Vers. 35-39.)

On the first topic the following is abridged from "Half-Hours with the Lessons." How secure is that love of God which has a connection with a dateless purpose in the mind of God. The believers blessedness has its roots in eternity. Redemption is not an afterthought. God's thought of mercy is covered with His creative energy. The sovereign and eternal purpose includes character. There shall be a family likeness between the Lord and His followers. They misrepresent Paul's doctrine of the divine purpose who lay such stress on the end as obscure or ignores the steps leading thereto. God's saints are to be like Christ in this world, as someone has said, the effectual calling is the link between the predestination and the glory. That link reaches down to us. If we have not grasped it, if we are not following it, we may be quite sure that the other links are not for us. The divine plan also secures righteousness in the legal sense. "Those He hath called them He also justified," adjusting thereby our relation to God's law on principles of inevitable righteousness. The plan ends in glory. The altar-stairs rise through darkness up to God. It is of the very nature of God that the end should be the glory. A mathematician studying a curve knows where it will go on the laws under which it was projected. We assure God's plan of redemption as it was projected from His throne, or as it swept over darkened Calvary, and the conclusion is the same, it ends in glory.

On the second topic the question can have but one answer. God for us, then the world against us is nothing. We ourselves are weak and helpless, but through God we can do all things. How often has this cheered and strengthened the minds of God's workers when disheartened and ready to faint, they have felt that they had a power behind them, beside them, that nothing could resist, and they have remembered the "Fear not, thou worn Jacob, I will help thee" (Isa. xli. 14); and He will "freely give us all things," all things, such, as in His infinite wisdom, are good for us, there are things which we may desire, but the love of God withholds. "No good thing will He withhold." (Psa. 84: 11.) To His love and wisdom is joined His power. Earthly friends may love us, they may desire to give us the things that would help and bless us, but their ability is limited, especially in spiritual things, but we have Omnipotence for our Father, and we know that He can "freely give us all things."

On the Third topic we may teach that those who are God's people, who have received the Lord Jesus, have nothing to fear for past sins, they are all forgiven, blotted out, cast as a stone into the depths of the sea to be remembered against them no more for ever. Satan may come with the long catalogue of our sins and tell us that we can have no hope, no salvation, but like one of old we can tell him that Christ has died, Christ has born our sins, they are all washed away, and that in the sight of God we are righteous because of that death. "There is therefore now no condemnation." (Ver. 1.)

On the fourth topic then how safe they are who trust in God through Jesus Christ. Some of our sweetest hymns are based on this thought, such as: "Jesus lover of my Soul," "Rock of Ages," "How firm a Foundation," "Safe in the arms of Jesus," etc. We cannot enlarge on this theme, it is vast, grand, but do not, teacher, let this opportunity pass, without impressing on your class the happiness, the security, both for this life and that which is to come, of those who are servants of the Lord Jesus.

"That soul that on Jesus hath leaned for repose,
I will not, I cannot, give up to its foes;
That soul, though all hell should endeavour to shake,
I'll never, no never, no never forsake."

INCIDENTAL TRUTHS AND TEACHINGS.

The seemingly dark and contrary, all things work in harmony for the good of Christ's people.

The links in the chain of God's eternal love reach from His throne to all mankind.

The greatest gift ensures all smaller ones.

If God declares us just we need not care for the condemnation of men or devils.

The power that can separate us from the love of God in Christ Jesus, must be mightier than the Almighty. What? Where?

If God has loved us from eternity, should we not love Him with our little all of time and power.

The cross of Christ, the darkest passage in human history, but the hope of the world, and the salvation of those who cling to it.

Miscellaneous.

AN Irishman on board a vessel when she was on the point of foundering, being desired to come on deck as she was going down, replied that he had no wish to go on deck to see himself drowned.

DR. J. CORLIS, St. Thomas, writes: "During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and with great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

MR. X's son (just returned from abroad, to new Irish butler, engaged during his absence): "Do you belong here?" Butler: "Bedad, sir, I do; an' if I didn't belong here, sure I wouldn't be long here."

JOHN HAYES, Credit P.O., says: "His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Electric Oil the pain and lameness disappeared, and although three months have elapsed, he has not had an attack of it since."

A FASHIONABLE lady, in boasting of her new "palatial residence," said that the windows were all stained glass. "That's too bad!" cried her mother. "but won't soap and turpentine take the stains out?"

DANGER IN THE AIR.—The recent strange planetary movements and electrical phenomena have developed the fact that the earth is passing through a dangerous period when atmospheric influence will seriously affect human health. Fortify the weakest system with that grand tonic regulator, Burdock Blood Bitters, and avoid malarial blood poisons.

EPITAPH.—Here lies John Fallows, who lived at All Hollows. He was a maker of bellows. But though he made bellows, he couldn't make breath; and for the want of that it brought on his death.

SAVED FROM THE SCALPEL.—A Toronto lady, Mrs. Berkenshaw, contracted a disease of the knee joint and was advised to submit it to a surgical operation by the best physicians attending; all other treatments having failed, when Hagar's Yellow Oil was tried and speedily effected a cure. It is the unfailing remedy for accidents and emergencies, and is for external and internal use.

IT is related of a Lancashire young woman and a Chinese lady that on being introduced they looked at each other's feet, and then both fainted dead away, the former from mortification, and the latter from fright.

MR. PARPET'S BOILEAU, Ottawa, says: "I was radically cured of piles, from which I had been suffering for over two months, by the use of Dr. Thomas' Electric Oil. I used it both internally and externally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

Austin, Texas, has a female deputy sheriff, and when she tells a man she has an attachment for him, he don't know whether to blush and try to look sweet, or to light out for the woods.

THERE is nothing equal to the "Graves' Worm Exterminator" for destroying worms.

SOLID FACTS.

I will show for one week

Black Silks, Coloured Silks, Cheviot Silks, Cashmeres, Satens, and Kid Gloves

AT 25 PER CENT. BELOW REGULAR VALUE. CASH PAID.

DAVID MILLAR,

466 QUEEN STREET WEST (COR. DENISON AVENUE).

GO TO WHITE'S FOR

SHIRTS.

65 King Street West, Toronto.

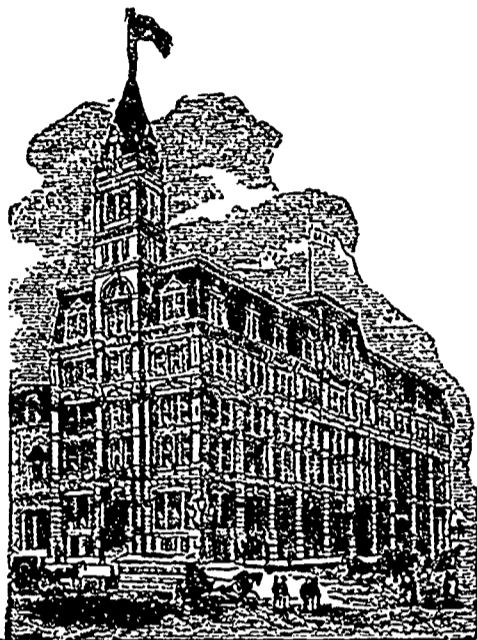
DR. JONES' WORM EXTERMINATOR will remove all kind of worms from children or adults

MEDICAL & SURGICAL ASSOCIATION OF CANADA.

OFFICES: "Mail" Building, Toronto, Ont.

THE MOST EXTENSIVE MEDICAL INSTITUTION IN CANADA, AND THE ONLY ONE EXCLUSIVELY DEVOTED TO THE TREATMENT OF CHRONIC DISEASES AND DEFORMITIES.

A Purely Canadian Institution, WHICH HAS NO CONNECTION WHATSOEVER WITH ANY SIMILAR INSTITUTION IN THE UNITED STATES OR OTHER FOREIGN COUNTRY.



The building in which the Association's Offices are located.

A Staff of Eminent Specialists, SUPERIOR IN EVERY RESPECT TO THAT EMPLOYED BY ANY SIMILAR INSTITUTION IN THE UNITED STATES OR ON THE CONTINENT.

THE MEDICAL AND SURGICAL ASSOCIATION OF CANADA has been permanently established in Canada, with offices in the "Mail" Building, Toronto, Ont., for the exclusive treatment of chronic diseases and deformities. It is connected with no other institution of a like character in the United States or other foreign country, but is a purely

CANADIAN INSTITUTION, ESTABLISHED IN CANADA, BY CANADIANS TO DO BUSINESS IN CANADA.

OUR STAFF OF SPECIALISTS.

The professional gentlemen employed by this Association are Canadians by birth and education, graduates of Canadian medical colleges of high standing, who have spent many years in the practice of their professions as "regulars," and who have perfected themselves in their various specialties in Europe and America. We have gathered together a staff of eminent specialists, such as no other institution of a like character on this continent employs. Every case we treat is first discussed, and the mode of treatment decided upon, and thus the combined experience of these professional gentlemen is brought to bear upon individual cases, ensuring the patient such treatment as the family physician, acting by himself, cannot be expected to furnish.

OUR REMEDIES AND APPLIANCES.

In order that we may have the best and purest drugs to aid us in our work, and to avoid adulterated goods, we manufacture our special remedies in our own laboratory, where all our prescriptions are compounded under the direction of competent chemists, thus assuring absolute accuracy and certainty as to quality. We buy only the best and purest medicines and chemicals from the most reputable manufacturing drug stores and pharmaceuticals. Another feature of our Association is the manufacture of ARTIFICIAL LEGS AND ARMS, ELECTRICAL INSTRUMENTS AND SURGICAL APPLIANCES, and everything necessary for the successful treatment of deformities of whatever nature. We manufacture the article ourselves in our manufactory, which is supplied with all the necessary machinery and experienced workmen to turn out the very best work. We take all measurements (or instruct the patient how to do it), and manufacture the article ourselves, and guarantee perfection in every respect.

WHAT KIND OF CASES WE TREAT.

We can successfully treat all kinds of Chronic Diseases and Deformities. We are enabled to do this by employing a number of physicians who by proper training and experience, have attained the highest degree of skill and proficiency in their respective specialties. In addition to this advantage we have every facility that science affords and that money can buy in the way of instruments, appliances, remedies, etc. We are thus thoroughly prepared to give relief to those who treat with us, no matter what their disease may be, or the nature of their deformity, or what doctors have failed to cure them. If you are afflicted with Consumption, Bronchitis, Asthma, Catarrh, Nervous Debility, Heart Disease, Epilepsy, Paralysis, Dyspepsia, Disease of the Liver, Kidneys, Bladder or Stomach, Rupture, Scrofula, Rheumatism, Deafness, Loss of Sight, Cross Eyes, Crooked Limbs, Spinal Curvature, Hip Joint Disease, Club Feet, or any other kind of Chronic Disease or Deformity, call on or write to us, and we will give you an honest and candid opinion free of charge. IF WE CAN DO IT, GOOD WE WILL CANNOT SAY SO AS WE TAKE AT NO CASE UNLESS THERE IS A STRONG PROBABILITY OF CURE OR PERMANENT BENEFIT.

WE CANNOT AFFORD TO DECEIVE,

say more than a merchant or manufacturer can hope to succeed by misrepresenting his wares. In all our dealings we will be candid, honest, and straightforward, and in no way will we attempt to deceive the public, and especially those who have trouble enough to bear without having deceit practised upon them.

COST OF TREATMENT.

The cost of treatment of course varies according to the nature of the complaint, what surgical appliances may be required, etc., but in no case will it be placed beyond the patient's ability to pay. In this as well as in other respects we shall endeavor to keep the scales of justice evenly balanced. Widows, orphans, the sick, the aged, and the very poor to this world's goods will be treated at exceptionally low figures. If you cannot come to consult personally, write us, giving full details of your case, and we will give you our honest and candid opinion, together with all information as to cost, etc. All information cheerfully furnished free of charge. Medical treatment furnished by correspondence and express. "Guide to Health" sent free to any address. Office hours from 9 a.m. to 9 p.m. Sundays from 2 to 5 p.m. CONSULTATION FREE. If you are afflicted and want an honest and candid opinion, call on or write to the

MEDICAL AND SURGICAL ASSOCIATION OF CANADA, "MAIL" BUILDING, TORONTO, ONTARIO.

An Old Soldier's EXPERIENCE.

Calvert, Texas, May 8, 1893.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy. "While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL. "I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

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



SOMETHING NEW.

Novelty Rug Machine

Patented March 6, 1882.



Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidity.

With it you can make a beautiful rug in a few hours that would require weeks of labor with a hook. You can make a splendid pair of mittens in two or three hours. You can make hoods, tidies, laprobes, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS Guelph, Ont., P. O. Box 547. Sole Manufacturer of the Novelty Rug Machine.

CATARRH—A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients previously treated themselves to the recovery of their eyes, while the present medicine and other advertised cures never record a cure. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adopted his cure to the extermination, this accomplished the Catarrh practically cured and the permanency is a question, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

ESTABLISHED 1859. 364 YONGE ST.

THOMSON & SONS, Painters, Glaziers, Paperhangers, ETC.

Importers of Wall Papers

Until the close of the season we are offering our very large stock of Wall Papers at greatly reduced prices. Come and see. Orders for Painting, Glazing, Paperhanging, or any other branch of the business, promptly attended to. Estimates given.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, AYER'S SARSAPARILLA will dislodge it and expel it from your system.

For constitutional or scrofulous Catarrh, CATARRH AYER'S SARSAPARILLA is the true remedy. It has cured numerous cases. It will stop the nauseous catarrhal discharge, and remove the sickening odor of the breath, which are indications of scrofulous origin.

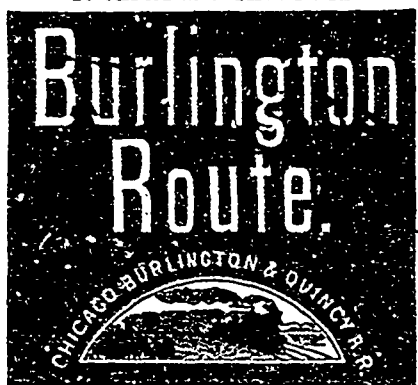
ULCEROUS SORES "At the age of two years one of my children was afflicted with ulcerous eruptions on its face and neck. At the time its eyes were swollen, much inflamed, and sore. Physicians told us that powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A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

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; \$1, six bottles for \$5.

SHADE TREES,
NORWAY SPRUCE,
SCOTCH FIR,
GRAPE VINES, all kinds of fruit trees.
Extra fine stock. Call and see them.
HENRY SLIGHT, Nurseryman,
277 YONGE ST., TORONTO.

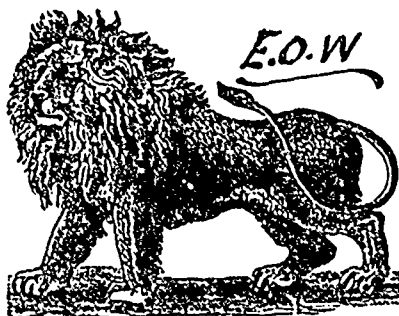
\$5,000 PAID ON MARRIAGE.
Over \$100,000 paid in benefits. Premiums lower than any other Company. Undoubted security. The only company in Canada that has ever paid a claim.
Address, **W. B. WEBBER, Sec.,**
Mutual Marriage Aid Ass., Hamilton, Ont.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST.
ONLY LIVE RUNNING TWO THROUGH TRAINS DAILY FROM
CHICAGO, PEORIA & ST. LOUIS,
Through the Heart of the Continent by way of Pacific Junction or Omaha
DENVER,
or via Kansas City and Atchison to Denver, connecting in Union Depot at Kansas City with Chicago, Omaha and Denver with through trains to
SAN FRANCISCO,
and all points in the Far West. Shortest Line to
KANSAS CITY,
And all points in the South-West.
TOURISTS AND HEALTH-SEEKERS
Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the
CITY OF MEXICO,
and all points in the Mexican Republic.
HOME-SEEKERS
Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.
It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel.
Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.
T. J. POTTER,
Vice-Pres. and Gen. Manager.
PERCEVAL LOWELL,
Gen. Pass. Agt. Chicago.
JNO. Q. A. REAN, Gen. Eastern Agt.,
21 Broadway, New York, and
25 Washington St., Boston.

IMMOLATION SALE.



OUR ENTIRE STOCK,
Clothing, Dry Goods, Carpets, Blankets, Mantles and Millinery, ¹⁸
ALL AT COST, ²⁶
R. Walker Sons
38, 35 & 37 KING ST. EAST, TORONTO.

Burdock BLOOD BITTERS
Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

DOWN'S ELIXIR FOR COUGHS & COLDS

WESTMAN & BAKER,
119 Bay Street, Toronto.
MACHINISTS,
Manufacturers of the latest
IMPROVED GORDON PRESSES.
Printing Presses repaired and adjusted with dispatch

KILGOUR BROTHERS,
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CAD DIES, TWINES, ETC.
21 and 23 Wellington Street West, Toronto.

BRISTOL'S SARSAPARILLA AND SUGAR-COATED PILLS,
The Great Purifiers OF THE BLOOD AND LIVER.

Rodger, Maclay & Co's
PRIZE MEDAL TOILET SOAPS
are delicately perfumed and for softness and lasting qualities are unsurpassed.
ASK FOR
RODGER, MACLAY & CO'S
LAUNDRY SOAPS.
They are absolutely pure.
WAREHOUSE - 70 Front St. E., WORKS - DeGraw St., TORONTO.

THE PEOPLE'S FAVORITE
THE OLD-ESTABLISHED
Cook's Friend Baking Powder
PURE, HEALTHY, RELIABLE
Manufactured only by
W. D. McLEAREN
Retailed Everywhere. 55 & 57 College St

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough, purgative, acting upon the bilious organs promptly and effectually.

— TO —
Country Newspaper PROPRIETORS.
For Sale, a **DOUBLE-ROYAL HOE STOP-CYLINDER PRESS**, adapted for News, Book-work, or General Jobbing. Fitted for hand and steam. Speed 1,000 per hour. Size of bed between bearings 24 x 47. Will register with or without points.
For terms or any further particulars, address
O. BLACKETT ROBINSON,
6 Jordan Street, TORONTO.

R. MERRYFIELD,
PRACTICAL BOOT & SHOE MAKER,
THE OLD STAND
374 YONGE STREET,
Order Work a Specialty.

W. WHARIN & CO.,
Established 1854.
Watches, Clocks' JEWELRY And Silverware.
Every description of Eng'g, Swiss, and American Watches and Clocks cleaned, repaired and regulated.
Jewelry and Silverware manufactured, and repairs neatly executed.
47 King Street West, Toronto.

IMPROVED METHOD OF STRINGING.
MASON & HAMLIN
IMPROVED UPRIGHT PIANOS.
Entire iron frames, to which the strings are directly attached by metal fastenings, securing 1. Best quality of tone, which is very musical and refined, free from the rattle which is common. 2. Greater durability and freedom from liability to get out of order, and adaptation to trying positions and climates. 3. Increased capacity to stand in tune, and act require tuning one-quarter as often as pianos on the old system.
Having tested this new system of construction for two years and proved its advantages, this Company are now increasing their manufacture of pianos, and offer them to the public generally. Every piano of their make will illustrate that supreme excellence which has always characterized their Organs and won for them highest award at every great world's exhibition for sixteen years.
Illustrated and descriptive Catalogues of Pianos and Organs, free.
MASON & HAMLIN ORGAN & PIANO CO. 154 Tremont St., Boston; 46 East 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

\$25 PER WEEK can be made selling our popular description Books. Sell every 100 Books retail at from 25c. to 50c. each. Profiting Agents from 100 to 400 per cent. New Catalogue and terms free. J. S. ROBERTSON & BROS. (Established 1874), Publishers, Toronto and Whitby.

PROF. LOW'S SULPHUR SOAP—Healing, soothing, and cleansing for all eruptive diseases of the skin. Delightful for toilet use.

English Gloucester Cheese.
Roquefort Cheese.
Grand Parmesan Cheese.
Silton Cheese.
Pine-Apple Cheese.
Canadian & American Cheese.

A LARGE ASSORTMENT OF CANNED GOODS, COMPRISING
Tomatoes, Corn, Asparagus, Peas, Mushrooms, Beans, Peaches, Pears, Pine-Apples, Apples, Blueberries, etc.

A LARGE ASSORTMENT OF COLGATE & FINE FANCY TOILET SOAPS.
The finest in the market.

FULTON, MICHIE & Co.,
7 KING STREET WEST,

— THE —
Model Washer and Bleacher
ONLY WEIGHS 6 LBS.
Can be carried in a small valise.

\$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household the price has been reduced to \$2.50, and if not found satisfactory, money refunded. See what *The Baptist* says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$2.50, places it within the reach of all. It is a time and labour-saving machine, is substantial and endures, and is cheap. From trial in the household we can testify to its excellence."
Delivered to any express office in Ontario or Quebec, charges paid, for \$3.

C. W. DENNIS, 218 Yonge St., Toronto.
Please mention this paper.

THE CATHOLICITY OF THE Presbyterian Church,
By Rev. Professor Campbell, M.A., Presbyterian College Montreal.

It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world, and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

McSHANE BELL FOUNDRY
Manufacture those celebrated BELLS and CHIMES for Churches, Towers, Locks, etc., etc. Prices and Catalogues sent free. Address
H. McSHANE & Co., Baltimore, Md

BUCKEYE BELL FOUNDRY.
Bells of Pure Cast Iron for Churches, Schools, Fire Arms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
VANOUZE & TIFT, Cincinnati.

THE TROY MENEELY BELL FOUNDRY, CLINTON H. MENEELY BELL COMPANY, TROY, N.Y.
Manufacture a superior quality of Bells. Oldest workmen, Greatest experience. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

MENEELY BELL COMPANY,
The Finest Grade of Church Bells.
Greatest Experience. Largest Trade.
Illustrated Catalogue mailed free.
CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

Baltimore Church Bells
Since 1854 Baltimore Bells have been made of the best quality of metal. (Patented and Tr.) Rogers' Metal. Fully warranted. For Prices, Catalogue, etc., address BALTIMORE BELL FOUNDRY, J. REGESEY & SONS, Baltimore, Md.

PUBLISHER'S DEPARTMENT.

For sufferers of chronic diseases, 36 symptoms, remedies, &c. Send stamps to Whittier, 500 Race St., Cincinnati, O. (old office) to case.

PREMONITIONS OF APPROACHING DANGER, in the shape of digestive weakness, lassitude, inactivity of the kidneys, &c. in the region of the liver and shoulder-blades, mental depression coupled with headache, furred tongue, vertigo, should not be disregarded. Use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and avert the peril to health. It removes all impurities and gives tone to the whole system.

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

MR. GEORGE TOLEN, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used. It has indeed a wonderful influence in purifying the blood and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system."

MEETINGS OF PRESBYTERY.

- SARNIA.—At Sarnia, on the fourth Tuesday of July, at ten a.m.
MAITLAND.—Knox Church, Kincardine, on the second Tuesday July, at half-past one p.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.
CHATHAM.—At Ridgeway, on the second Tuesday of July, at eleven a.m.
GLIMMERY.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.
SAUGEN.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.
KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.
LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 7th, at half-past seven p.m.
TORONTO.—In the usual place, on the first Wednesday in June, at eleven a.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the first Tuesday of July, at half-past one p.m.
STRATFORD.—At St. Mary's, on the second Tuesday of July, at half past ten a.m.
HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
MANNING.—In Knox Church, Winnipeg, on the third Tuesday of July, at half-past seven p.m.

THE PRESBYTERY OF ST. JOHN, N.Y. wish to engage an ORDAINED MINISTER of some experience to act as Superintendent of Missions within their bounds. Address, with references, and for terms and conditions, Rev. D. MACRAE, D.D., St. John, New Brunswick.

NOTICE.—Contributions will be received on behalf of the Manse Fund, Parry Sound, by the Rev. Dr. Cochran, Brantford, Rev. Dr. Reid, Toronto, Rev. Robt. Noddy, Stayner, and the Rev. A. Hudson, Parry Sound. See PRESBYTERIAN of April 2nd, 1884.

HOLIDAY BOOK! WALKS ABOUT ZION. BY REV. JOS. ELLIOT. 172 pages. Cloth, 50 cents; in paper, 30 cents. Mailed to any address, free of postage, on receipt of price.

"Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a service of brief, interesting and practical addresses on religious topics."—New York Independent.

"Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle. "These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words." This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old favorite, John Foster."—Presbyterian (Halifax) Witness.

Usual discount to the trade. C. BLACKETT ROBINSON, Publisher, Jordan Street, Toronto.

GUIZOT'S HISTORY OF FRANCE.

From the Earliest Times to 1848. Eight volumes small octavo, large type, over 400 fine illustrations. Price reduced from nearly \$50 to only \$6.00 per set. Volumes I. and II. now ready; others at intervals of ten days. Sample volume sent postpaid, with privilege to return, 65 cents.

"This is another wonder of the publishing business. It is well printed, substantially bound, and abundantly illustrated with spirited pictures. The price is astonishing. Guizot was a writer too well-known to need praise from us."—Episcopal Recorder, Philadelphia, Pa.

"The marvellous cheapness of these profusely illustrated and handsomely bound volumes must provoke comment everywhere."—Journal, Indianapolis.

"The only really good and complete history of France ever written."—Christian Leader, Boston.

SEVEN GREAT MONARCHIES OF THE ANCIENT EASTERN WORLD.

By GEORGE RAWLINSON. Best American edition. Complete in three volumes of over 2,000 pages, and over 700 illustrations and maps. Price reduced from \$18 to \$9.40. Now ready.

"Its position is well established as one of the greatest of modern histories, a monument to the erudition and capacity for work possessed by its author. The edition is in every way a satisfactory one, while its cheapness is something marvellous."—Episcopal Recorder, Philadelphia.

"It is amusing to see what valuable books he is now publishing at prices which are within the reach of the poorest. The best work he has yet done is that great and notable work by Professor Rawlinson."—Golden Rule, Boston, Mass.

"It is, of course, the publisher's risk, and not the purchaser's, when a book like this is offered for the price of this one. We can only hope and believe, since he knows what he is about, that the publisher will get his money back."—Standard, Chicago, Ill.

500,000 Volumes

Choice Books—100-page catalogues free. Books for examination before payment on evidence of good faith. NOT sold by dealers—prices too low. By mail 20 per cent. extra.

JOHN B. ALDEN, Publisher, P. O. Box 1227, 393 Pearl St., New York.

GENERAL KEER'S Himalayan Tea.

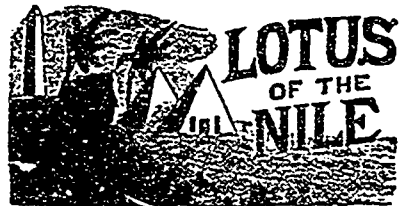
IMPORTED DIRECT FROM INDIA. PURE AND WHOLESOME.

CHARACTERISTICS: Fragrance, delicacy of flavour, combined with great refreshing power and strength. Price from 60 to 70 cents per lb. according to size of package taken.

GENERAL KEER has also just received straight from the Nainjunpore Tea Estate, Debia Dhoon, north-west India, a small consignment of Good Tea. Price from 45 to 55 cents per lb.

These Teas have not been in either the London or New York market, and their fragrance and purity can therefore be vouched for. Visitors to Toronto should take with them a supply of these Teas. Apply to

Major-General KEER, 58 CHURCH STREET.



It is one of the most powerful and permanent perfumes prepared. A single drop will be found sufficient to scent a handkerchief or even a room. It is put up in a new style of glass-stoppered bottles and sold by all perfumers and druggists.

DAVIS & LAWRENCE CO. (SOLE AGENTS,) 752 — MONTREAL. —

THE SABBATH SCHOOL Teacher's Companion.

BY REV. JOHN McEWEN,

The Teacher and Senior School's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.

This book will be found to meet a felt want in the International Series of S.S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—striking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by Book of Genesis. Price, 50 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON, Publisher, Jordan Street, Toronto.

Facts Worth Knowing!

LADIES' SUMMER HOSE in grenat, seal, navy, myrtle, black, white, cream, grey, and cardinal at PETLEYS'.

LADIES' SUMMER HOSE in silk, lisle thread, balbriggan, merino, cashmere and cotton at from 15c. to \$2 per pair at PETLEYS'.

CHILDREN'S SUMMER HOSE in cardinal, seal, navy, grenat, pale blue, spotted and fancy stripes at PETLEYS'.

CHILDREN'S SUMMER HOSE in lisle thread, balbriggan, merino, cashmere and cotton, at 10c. to \$1 per pair at PETLEYS'.

LADIES' UNDERWEAR in silk, merino, cashmere and cotton, at from 75c. to \$4 at PETLEYS'.

LADIES' GLOVES in all the newest shades, in kid, silk, lisle thread and cotton, at from 10c. to \$2 per pair at PETLEYS'.

LADIES' CORSETS in Canadian, American, English and French makes, at 50c., 75c., \$1, \$1.25, \$1.50, \$1.75, \$2, \$2.50, \$3.50, and \$5 per pair, at PETLEYS'.

LADIES' COLLARS in lace, muslin, embroidered, fancy and plain linen, at from 5c. to \$1.25 each, at PETLEYS'.

CHILDREN'S COLLARS AND SHOULDER CAPES in lace, and embroidered in every nobby style, at PETLEYS'.

LADIES' PARASOLS in all the leading styles, at from 50c. to \$12 each at PETLEYS'.

CHILDREN'S PARASOLS only 25 cents each at PETLEYS'.

LADIES' SUN UMBRELLAS in silk, zenilia and cotton, at from 20c. to \$4 each, at PETLEYS'.

Splendid assortment of LACES, RIBBONS, SILK TIES, LACE TIES, FICHUS, HANDKERCHIEFS and FANCY GOODS now in stock, at PETLEYS'.

An immense variety of magnificent WILTON, AUBUSSON, AXMINSTER, BRUSSELS and TAPESTRY CARPETS, at astonishingly low prices, now in stock at PETLEYS'.

PETLEY AND PETLEY

The Leading Dry Goods and Carpet Dealers, 128 to 132 KING ST. E., TORONTO.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

R. J. HUNTER begs to intimate that his stock of cloths, which has been selected personally with the greatest care, is now complete, and will be found replete with all that is desirable for the Season. Gentlemen will please bear in mind that no trashy goods are kept in stock—that everything is warranted as represented, and that we stand in the first rank for style and work. Usual liberal discount to students.

R. J. HUNTER, Merchant Tailor, 101 KING STREET EAST, Cor. King & Church Sts., Toronto.

HALLOO!

Book Agents, have you heard of the surprising attractions recently offered by the LITTLEBAEY Revolution? Marvellous prices. Big discounts. Catalogue, 100 pages, sent to JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

Good Pay for Agents. \$100 to \$200 per mo., made selling our Books and Brochures. Write J. C. McCurdy & Co., Philadelphia, Pa.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 Wall St., N.Y.

HARRY A. COLLINS, The House Furnisher.

LAWN MOWERS, LAWN RAKES, GARDEN ROLLERS, GARDEN HOSE, HOSE REELS.

90 Yonge Street, TORONTO.

KNABE PIANOFORTES

UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 224 & 207 West Baltimore Street, Baltimore, No. 112 Fifth Avenue, N. Y. O'CONNOR, NEWCOMBE & CO., Sole Agents, 107 & 109 Church St., Toronto. A variety of second-hand pianos by well-known makers, received in exchange for Knabe Pianos, for sale on easy terms.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind, and of long standing have been cured. Indeed, so rapid is its efficacy, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease, to any sufferer. Olive Branch and P. O. address. DR. T. Z. BLOOM, 161 Pearl St., New York.

PATENTS Hand-Book FREE.

R. S. & T. RACEY, Patent Att'ys, Washington, D.C.

THE COMPLETE HOME

Book New edition, new binding. New illustrations from new engravings. Superiorly written up. Adapted to all classes. Sent free, with postage. EXCELLENT TRIP TO THE HANGOVER, THE GREAT ESCAPE. Apply now. DENTON, GARRISON & Co., 100 John Street, New Brunswick. Also other grand new books and Bibles.

GET A MODEL PRESS

Price, complete with Type, &c., \$5 to \$10 and up. Prints Cards, Circulars, Labels, Tracts, everything for Business, Schools, Churches, &c. It is very durable and rapid, so simple that any boy can work it and earn hundreds of dollars a year. 125 cents. A cent stamp for postage. Send for catalogue and other work done on a Model Press. J. W. Dabney & Co. Mfrs. 721 Chestnut St., Philadelphia.

A PRIZE

Send six cents for postage, and receive free, a copy of our new and improved Catalogue. The usual road to fortune opens before the workers absolutely sure. At once address, TRUB & Co., Augusta, Maine.

WANTED A WOMAN

of virtue, energy and respectability for our business in her locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAT Bros., 14 Barclay St., N.Y.