

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es) /
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X		14X		18X		22X		26X		30X	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X						

Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 11.—No. 31.
Whole No. 600.

Toronto, Wednesday, August 1st, 1883.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books and Stationery.

THE PULPIT COMMENTARY.
GREAT REDUCTION IN PRICE.

The American publishers are re-issuing the "Pulpit Commentary," in style equal to the original edition at about **Half the Original Price.**

NOW OUT:
"GENESIS," in one volume; "EXODUS," in two volumes; "JEREMIAH," two volumes; "ST. MARK," two volumes.

OTHER VOLUMES IN RAPID SUCCESSION.

Only \$2.50 per volume.

BY MAIL - POSTAGE PREPAID.

JOHN YOUNG,
102 Yonge Street, Toronto.

Presbyterian Board of Publication.
No. 1334 CHESTNUT ST., PHILADELPHIA.

To the Presbyterian Ministers and Elders of Ontario:

It gives me pleasure to announce that an arrangement has been made with Mr. N. T. WILSON of London, Ont., by which the issues of the Board of Publication of the Presbyterian Church in the United States will be furnished by him on the same terms as by the Publication House in Philadelphia.

Hoping that this may be not only a convenience but a gain to our mutual Church work,

I am, very truly yours,
JOHN A. BLACK,
Business Supt.

S. S. LIBRARIES.

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

W. Drysdale & Co.,
222 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.,
222 St. James Street, Montreal

AT THE DOMINION BOOK-STORE, 286 & 288 Yonge St., you can buy "Chambers' Encyclopedia" new for \$75; "Cruikshank's Concordance" for \$1.60 (pub. at \$2.75); "The Comprehensive Commentary," complete set, bound, for \$12; "Matt. Henry's Commentary," for \$15; Bunyan's complete works (pub. at \$4) for \$2. Also a large quantity of Pulpit and Pocket Bibles on hand, and a great variety of other Theological works cheap. Libraries wanted.

D. SUTHERLAND, 288 Yonge St., Toronto.

"HISTORY OF THE CHURCH OF CHRIST" by John Scott, 3 vols., only \$3. "Cruden's Concordance," 10 vols., only \$1.50. "Kitto's Cyclopedia of Biblical Literature," 2 vols., \$4. "Naturalist's Manual," containing descriptions of the nests and eggs of 20 North American birds, also instructions for preserving birds, eggs, insects (new), 75 cents. Birds and animals stuffed and mounted. Send for price list of birds and eggs. **W. P. MELVILLE,** 329 Yonge Street, Toronto.

"ROLLIN'S ANCIENT HISTORY," 6 vols., \$3.50.
"LANCET," 10 vols., 1844-48. Half calf (good), \$5.
"MEDICAL TIMES," 10 vols. Half calf (good), \$5.50.

THOMAS BENNETT,
4 Rossia Block King Street West, Toronto.

Books and Stationery.

BIBLE CLASS HANDBOOKS.

- "The Post-Exilian Prophets." By Marcus Dodds, D.D. 70c.
- "A Life of Christ." By Rev. James Stalker, M.A. 50c.
- "The Books of Chronicles." By Rev. J. P. Murphy, L.L.D. 50c.
- "The Confession of Faith." By Rev. John Macpherson, M.A. 70c.
- "The Book of Judges." By Rev. Principal Douglas, D.D. 50c.
- "The Book of Joshua." By Rev. Principal Douglas, D.D. 50c.
- "The Epistle to the Hebrews." By Rev. Prof. Davidson, D.D. 90c.
- "Scottish Church History." By Rev. N. L. Walker. 50c.
- "The Reformation." By Rev. Prof. Lindsay, D.D. 70c.
- "The Book of Genesis." By Rev. Marcus Dodds, D.D. 70c.
- "The Epistle to the Galatians." By James Macgregor, D.D. 50c.

Sent postpaid on receipt of price.

S. R. BRIGGS,
Toronto Willard Tract Depository,
TORONTO.

Legal.

MOWAT, MACLENNAN, DOWNEY & BIGGAR, BARRISTERS, SOLICITORS, ETC.
MOWAT, MACLENNAN, DOWNEY & BIGGAR, Barristers, Solicitors, Notaries, Proctors in the Maritime Court. Offices, 24 Church St., Toronto. OLIVER MOWAT, Q.C., JAMES MACLENNAN, Q.C., JOHN DOWNEY, C. R. W. BIGGAR, THOMAS L. TON.

CAMERON & CASWELL,
BARRISTERS, SOLICITORS, ETC.
64 KING STREET EAST, TORONTO, ONT.

ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.
OFFICE:—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

GEO. MACDONALD,
Barrister, Solicitor, etc.,
Offices: Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

MR. FORSTER, ARTIST,
late of Paris, France, pupil of M. Bonheur, Studio, 81 King Street East, Toronto. PORTRAIT PAINTING a specialty.

GORDON & HELLIVELL,
ARCHITECTS,
23 SCOTT STREET, TORONTO

DAVID WILSON,
ORNAMENTAL AND GENERAL ENGINEER,
No. 31 King Street East, Toronto. Opposite Globe Printing Office.
Crests, Cyphers, Monograms, and Inscriptions on all kinds of Silverware, etc.
JEWELLERY NEATLY ORNAMENTED.

GALT COLLEGIATE INSTITUTE,
GALT, ONTARIO.
Autumn Term commences SEPT. 1ST. Staff of Specialists in every department. Preparation for Law, Medicine, the Universities, and commercial life. Classes for teacher's certificates of all grades. Unsurpassed facilities for cricket, foot-ball, and boating. Excellent supervision of younger pupils. Fees, \$14 a year. For Institute announcement, address Principal, **JOHN E. BRYANT, M.A.**

Medical & Dental.

W. C. ADAMS, L.D.S.,
SURGEON DENTIST,
87 KING STREET EAST, TORONTO.
E. E. Culbert, L.D.S., Assistant.

N. PEARSON,
DENTIST,
NO. 2 KING STREET WEST, TORONTO.

A. C. MCKINLAY, L.D.S.,
SURGEON DENTIST,
121 CHURCH STREET, TORONTO.

A. W. SPAULDING, L.D.S.,
DENTIST, 51 King Street East, Toronto.
Residence and Evening Office, Jameson Avenue, Parkdale.

J. G. ADAMS, L.D.S.,
DENTIST.
Office, 246 Yonge Street. Entrance on Elm Street. Office hours, 9 a.m. to 9 p.m.

JOHN B. HALL, M.D.,
HOMOEOPATHIST, 256 & 258 Jarvis St., Toronto.
Specialties: Diseases of Children and Nervous System.
Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—10 to 12 a.m.; 5 to 6.30 p.m.

C. P. LENNOX, DENTIST,
151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Vibrating 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.

T. J. FRAME & CO., MFG.
FACTURER of Medical Batteries, Electric Bells, Telegraph Instruments and Supplies,
KING STREET EAST.

Financial & Real Estate.

JAMES JOHNSTON,
Estate & Insurance Agent.
OFFICE—Ground Floor, Equity Chambers, 20 Adelaide Street East, Toronto. OFFICE HOURS—9 a.m. to 4 p.m. RESIDENCE—99 Brock St.

Properties valuated; rents collected; loans negotiated; estates managed; mortgages bought and sold.

FOR SALE AND EXCHANGE
A LARGE NUMBER OF CHOICE Ontario, Manitoba & Northwest Farms. Also town and city property. Houses for rent and for sale.

G. A. SCHRAM,
4 King St. East, Toronto

C. J. PALIN, HOUSE, LAND, ESTATE AND BUSINESS AGENT, VALUATOR, ETC., 53 & 55 King Street East, Toronto.

C. W. LINDSAY, REALTOR,
C. TATE AND FINANCIAL AGENT,
Money to Loan. 22 KING STREET EAST.

E. STRACHAN COX. T. F. WORTS.
COX & WORTS,
Stock Brokers,
No. 56 Yonge Street, Toronto.

Buy and sell on Commission for cash or on margin all securities dealt in on the TORONTO, MONTREAL, AND NEW YORK STOCK EXCHANGES. Also execute orders on the Chicago Board of Trade in Grain and Provisions. Hudson's Bay Stock bought for cash or on margin. Daily cable quotations received.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular if you want to MAKE MONEY. **FORSHER & McMAKIN,** CINCINNATI, OHIO.

Miscellaneous.

A. & T. J. DARLING & CO.,
TORONTO - SPECIALTIES:
"Darling" Axes, Saws, Cutlery, "Black Diamond" Files.
—H-A-R-D-W-A-R-E—

A. A. ALLAN & CO.,
Wholesale Manufacturers and Importers of Hats, Furs, Robes, Gloves, etc.,
32 Wellington Street West, TORONTO.

GO TO WHITE'S FOR SHIRTS.
65 King Street West, Toronto.

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

GO TO WILSON'S,
497 YONGE ST. (opp. Grosvenor St.)
FOR GENUINE
Vienna, Home-Made, & Brown Bread,
Unequaled for Purity and Sweetness.
Delivered daily at any part of the city.

HENRY WALTON,
Merchant Tailor,
39 KING STREET WEST, TORONTO, ONT.

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

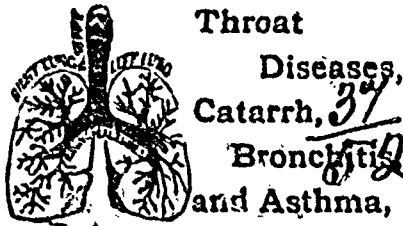
BRUCE,
"THE ART PHOTOGRAPHER,"
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

FINE PHOTOGRAPHY.
Minister and address attending the General Assembly at London, waiting FINE AND ARTISTIC PORTRAITS, should visit FRANK COOPER'S GRAND NEW STUDIO. A reduction made to ministers and their families. STUDIO—159 DUNDAS ST. The finest in the Dominion.

GRATEFUL—COMFORTING
EPPS'S
(BREAKFAST)
COCOA.
JAMES EPPS & CO.,
HOMOEOPATHIC CHEMISTS,
LONDON, ENG.

Dr. J. Rolph Malcolm,
(ESTABLISHED 1863.)
Physician for Affections of Throat, Lungs and all other Chronic Diseases.
357 KING ST. WEST, TORONTO.
SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation.
All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call.
CONSULTATION FREE
Books giving full particulars, mailed free, on application.

CONSUMPTION,



together with diseases of the Eye, Ear and Throat, successfully treated at the **ONTARIO PULMONARY INSTITUTE**, 125 Church St., Toronto. Ont. M. Hilroy Williams, M.D., M.C.P.S.O., Proprietor. Permanently established for the cure of Catarrh, Throat Diseases, Bronchitis, Asthma and Consumption; also Catarrhal Deafness, Catarrh, Ophthalmia (scars eyes) and Diseases of the Heart. The only institute of the kind in the Dominion of Canada. Over 40000 persons treated during the past 18 years for some form of head, throat or lung trouble, from nearly every part of the civilized world. All diseases of the respiratory organs treated by medicated inhalations, combined when required with constitutional remedies for the stomach, liver, blood and nervous system. Consultation free, and prices of the institute within the reach of all. Those who desire to investigate for themselves had better call personally at the office, but if impossible to do so, may write for "List of Questions" and "Medical Treatise." Address **ONTARIO PULMONARY INSTITUTE**, 125 Church Street, Toronto, Ont. Mention **PRESBYTERIAN**. N.B.—We employ no travelling doctors.

RHEUMATINE

An Internal Remedy and a **SURE CURE** for all kinds of **Rheumatic Complaints.**



KIDNEY COMPLAINTS

Give **RHEUMATINE** a fair trial. You will never regret having done so.

From **MR. Z. PATTISON**, Wholesale Dealer in **Biscuits, Confectionery and Cigars**, Cannon St. Hamilton Jan. 10th 1883.
J. N. SUTHERLAND, Dear Sir—Having purchased four bottles of "Rheumatine," it gives me much pleasure to inform you that it has done me great good. My wife, who has been a sufferer from Rheumatism for the past eight years. As to myself, it has done my general health much better. Yours truly,
Z. PATTISON.

See our Change of Testimonials every week in Daily Papers.
—SOLD BY ALL DRUGGISTS—

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 130, 333, 361.
For Sale by all Stationers.
THE ESTERBROOK STEEL PEN CO.
Works, Camden, N. J. 28 John Street, New York

Wanted Agents, male and female for **Pierce's "Favourite Prescription,"** which cures all female derangements, and gives tone and vigor. Sold by druggists.
THE WEAKER SEX are immensely strengthened by the use of

Scientific and Useful.

To give consistency to a pie-plant pie, allow to one coffee cupful of pulp, one heaping tablespoonful of cornstarch, then mix with this the yolks of three eggs, and use the whites for a meringue.

Frozen oranges for dessert on a July day are delicious. Remove the peel and slice the oranges; to each pound of oranges add three quarters of a pound of sugar and one-half pint of water, and freeze.

CORN STARCH CAKE.—One cup butter; two cups sugar; one cup sweet milk; whites of six eggs; two cups flour; one cup corn starch, and two teaspoonfuls of baking powder; flavour to taste.

POUND CAKE.—One pound sugar, one pound butter, one pound flour, one dozen eggs. Scent with lemon. Stir the sugar and butter together until light. Add the flour, and bake in a moderate oven.

CRAB-APPLE PRESERVE.—Scald the apples, then remove them from the water, and to every pound of apples add a pound of sugar. Put the apples and sugar over the fire, and cook slowly till the fruit is tender.

DELICIOUS BISCUIT.—Half cup butter, half cup lard, two tablespoonfuls white sugar; put into three tea-cups of new milk and let it scald, and add a cup of yeast or a yeast-cake, sponge over night and in the morning put in half teaspoonful soda. Mix soft and let them rise.

ASPARAGUS SOUP.—Boil twenty-five heads of asparagus in a quart of soup stock until they are quite done, then pound the asparagus in a mortar and pass it through a sieve. Mix a tablespoonful of flour and an ounce of butter in a saucepan on the fire, add pepper, sugar sauce, the asparagus, and last of all the stock. Let this mixture boil; add half a gill of cream before taking it from the fire, and serve with fried bread dice.

FLEMISH CARROTS.—Cut carrots, after washing and scraping them, into thick, round slices, boil them for five minutes and then set them to simmer with an ounce of butter, a little salt and twice as much stock as is necessary to cover them. When the stock is reduced to one-third of its original quantity, add a little butter, a sprinkling of sweet herbs, and a spoonful of Liebig's extract. Boil once more and serve with fried bread dice.

FRENCH TONGUES.—Boil a calf's tongue until tender, skin it, split it longways down the middle, lay it on a dish with some slices of pickled cucumber placed on it, a little Cayenne, then make a sauce to pour round it, with a piece of butter, a tablespoonful of flour well browned over the fire; when sufficiently brown pour on it sufficient of the liquor the tongue was boiled in, keeping it stirred until it makes a thick gravy, adding a tablespoonful of pickled cucumber. A halibut's tongue can be done in the same way, garnished with pickled gherkins.

A CHOICE RECIPE FOR COLOURING RED.—Mix two ounces of muriatic acid and one of oiler together in a tin vessel, and let them stand three days. Fill a clean copper with pure pure soft water, and add enough of the first mixture to make it a little sour. When near boiling put in four ounces of alum and an ounce of crude tartar for every pound of goods. Immerse the goods two hours, airing them once during that time. Empty the kettle and set a new dye, allowing three ounces of madder for every pound of goods. Steep well without raising the heat at first. Give the goods a long dip, airing them once or twice. Scour in strong soap suds.

A GREAT INSTITUTION.

The surgeons of the **International Throat and Lung Institute**, operating from their different offices, **Montreal, Toronto, Detroit, St. Louis, and Winnipeg, Minn.**, are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal Deafness, than any other institution in the world. We will treat no case we think incurable. We can cure every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the **Spirometer** the wonderful invention of Dr. M. Souville, of Paris, ex-aide surgeon of the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write enclosing stamp for **list of questions** and copy of **International News**, published monthly, which will give you full information and reliable references.
Address **International Throat and Lung Institute**,
173 Church Street, Toronto,
13 Phillip's Square, Montreal, P. Q.,
81 Lafayette Ave., Detroit, Mich.
or 106 Alexander Street, Winnipeg, Man.

A NOTED BUT UNTITLED WOMAN.
(From the Boston Globe.)



Mass. Editors.—The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other things being may be truthfully called the "Dear Friend of a Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep a lady assistant, to help her answer the large quantity of correspondence which daily pours in upon her each day. Her special burden of suffering, or 3-4 as release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, dizziness, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1.00 per bottle or six for \$5.00, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For **Kidney Complaint** of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and does fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy whose sole ambition is to do good to others."
Philadelphia, Pa. (C) Mrs. A. M. D.

WELLS, RICHARDSON & CO'S
IMPROVED BUTTER COLOR
A NEW DISCOVERY.
For several years we have furnished the Dairy men of America with an excellent artificial color for butter so meritorious that it met with great success everywhere, and is now the highest and only price at both home and foreign Dairy Fairs.
But by patient and scientific research we have now discovered in several places and now offer this new color as the best in the world. **It Will Not Color the Buttermilk. It Will Not Turn Rancid. It is the Strongest, Brightest and Cheapest Color Made.**
And, while prepared in oil, is so compounded that it is impossible for it to become rancid.
BEWARE of all imitations, and of all other oil colors, for they are liable to become rancid and spoil the butter.
If you cannot get the improved article to know where and how to get it without extra expense.
WELLS, RICHARDSON & CO., Boston, Pa.

STANDARD LIFE ASSURANCE CO., OF EDINBURGH
ESTABLISHED 1803
Head Office for Canada, Montreal.
Savings Assurances \$50,000,000
Invested Funds \$3,500,000
Annual Revenue over 4,000,000
or, over \$10,000 per day.
Claims paid in Canada 1,300,000
Expended in Ottawa for Canadian Policy Holders 167,000
Other Canadian Investments 1,400,000
New Proposals received in 1882 2,726
Amount of said Proposals \$2,000,000
The STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims; while its rates are as low as those of American and other companies.
W. M. RAMSAY, Manager. **THOMAS KERR, Inspector.**
\$72 A WEEK, \$12 a day, a home easily made, weekly. Quills Ave. Address Tamm & Co., August 1st, 1883.

If and If.

"If you are suffering from poor health or languishing on a bed of sickness, or take cheer, if you are simply ailing, or if you feel weak and duplicitous, without clearly knowing why, Hop Bitters will surely cure you."
"If you are a Minister, and have overtaxed yourself with your pastoral duties, or a Mother, worn out with care and work, or a man of business or a labourer, weakened by the strain of your every day duties, or a man of letters, tolling over your midnight work, Hop Bitters will surely strengthen you."

"If you are suffering from over-eating or drinking, any indiscretion of dissipation, or are young and growing too fast, as is often the case."

"Or if you are in the workshop, on the farm, at the desk, or in the office, and feel that your system needs cleansing, toning, or stimulating, Hop Bitters is what you need to give you new life, health, and vigour."

If you are **constipated or dyspeptic**, or suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill.

If you are **wasting away with any form of Kidney Disease**, stop tempting death this moment, and turn for a cure to Hop Bitters.

If you are sick with that terrible sickness **Nervousness**, you will find a "Balm in Gilead" in Hop Bitters.

If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, epidemic, bilious and intermittent fevers—by the use of Hop Bitters.

If you have rough, pimply, or sallow skin, bad breath, Hop Bitters will give you fair skin, rich blood, the sweetest breath, and health. \$500 will be paid for a case they will not cure or help.

That poor, bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health by a few bottles of Hop Bitters costing but a trifle.

"The surprising success of Mrs. Lydia E. Pinkham's Compound for the several diseases peculiar to woman forcibly illustrates the importance of her beneficial discovery and the fact that she knows how to make the most of it."—*Dr. Haskell.*

From articles of all kinds restored to their original beauty by **Diamond Dyes**. Perfect and simple—10 cents, at all druggists.
THERE are a number of varieties of **Holloway's Corn Cure** will remove any of them.

Do not delay in getting relief for the **filthy** folks. **Mother Graves' Worm Ejectant** is a pleasant and sure cure.

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

There is no excuse for suffering from **Headache, Constipation** and all the wearying train of symptoms of a disordered liver, when **Bardock Blood Bitters** does an unfailing remedy, and only costs One Dollar a bottle. Why suffer on without a trial? 25,000 bottles sold during the last three months, with almost universal satisfaction.

DON'T DIE IN THE HOUSE. "Rough on Rats." Clears out rats, mice, roaches, bed-bugs, flies, ants, moles, minks, gophers. 15c.

It is now the season to warn our readers against the sudden attacks of **Cholera, Cramp, Colic**, and the various **Bowel Complaints** incident to the season of ripe fruit, vegetables, etc. **Dr. Fowler's Extract of Wild Strawberry** is the grand specific for those troubles.

WELLS' ROUGH ON CORNS. Ask for Wells' "Rough on Corns." Quick, complete, permanent cure. Corns, warts, bunions.

A CURE FOR CHOLERA MORBUS. A positive cure for this dangerous complaint, and for all acute or chronic forms of **Bowel Complaint** incident to summer and fall, is found in **Dr. Fowler's Extract of Wild Strawberry**, to be procured from any druggist.

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, AUGUST 1st, 1883.

No. 31.

NOTES OF THE WEEK.

THE vestry of the Church of the Evangelist, Philadelphia, have presented charges against the Rev. Henry B. Percival, alleging that he has violated the canons of the Church in the introduction of ceremonies foreign to the laws of the Protestant Episcopal Church. Trouble has existed in the church for some time between the "High Church" and "Low Church" elements. The matter was finally carried into the courts and decided in favour of the "Low Church" party, who now present the charges against the pastor.

IN the German Empire Protestantism is gaining much faster than Catholicism. In 1867 the Evangelical Church numbered 24,921,000 individuals; in 1871 it had 25,583,900; and in 1880, 28,333,652; while its share of the whole population amounted in 1878 to 62.14 per cent., in 1871 to 62.31, and in 1880 to 62.64 per cent. Of professed Roman Catholics there were in 1867, 14,564,000; in 1871, 14,867,600; and in 1880, 16,234,475. The percentage of Roman Catholics was:—In 1867, 36.31; in 1871, 36.21; and in 1880, 35.88.

STILL another is added to many disasters that will make the present year memorable. Last week a large excursion party left Baltimore for Tivoli, ten miles up the Patapsco river. It was when the last trip to the city was to be made that the calamity occurred. The landing pier was crowded with people anxious to get home. The excursion barge struck the pier; it swayed and became a wreck plunging the dense crowd into the water, varying from eight to ten feet in depth. The night was dark, and the darkness added to the confusion and loss of life. Over one hundred perished. As usual in such gatherings many who lost their lives were young people and children. The morning began in pleasure; the day ended in death, swift and appalling.

THE Ninth Annual Calendar of the Brantford Young Ladies' College has been received. The institution re-opens on 5th September. The high degree of excellence to which it has attained has been the result of intelligent and well-directed effort. It enjoys the thorough confidence of all who are interested in its welfare. There is no necessity for elaborate commendations of its excellence. Its success as a training institution in the past is a guarantee for accomplishing the work it professes to do. But it does not live on its past reputation. Its directors are earnest in their endeavours to keep it in the front rank of Canadian educational institutions. Principal Macintyre and those associated with him in the work of instruction are eminently qualified to inspire their students with the love of learning.

THE Announcement of Pickering College for the year 1883-4 has just been issued. Among the training colleges of Ontario this institution has attained an honourable place in the front rank. The teaching staff under the superintendence of Principal William H. Huston, M.A., is mostly composed of first-class honour men of Toronto University, while the lady teachers are eminently qualified for the positions they occupy. All the branches requisite for a thorough education form a part of the curriculum. Pickering College, a commodious building, is situated in a healthy and beautiful locality. The supervision exercised over the students shows that their physical, moral and intellectual well-being is cared for. The success achieved by this first class educational institution is an indication that its merits are appreciated.

THE Directors of the Upper Canada Bible Society have issued their Forty-third Annual Report. It presents in brief compass a view of the work of Bible circulation on the continent of Europe. The results of last year's operations are decidedly gratifying. The good work goes steadily forward. More ample details of the society's operations in its own proper field are given. Condensed statements from the agent's reports and extracts from the journals of the colporteurs supply an interesting outline of the work accomplished

during the past year. The directors have very wisely embodied these accounts with verbatim reports of the admirable addresses delivered at the annual meeting in the Metropolitan Church, Toronto, by Dr. John Hall and the Bishop of Algoma in the July number of the "Bible Recorder."

EUROPEAN statisticians are generally revising and reducing their estimates of the population of China. The great famine a few years ago swept away millions, and there is good reason for believing that the population is nearer 300,000,000 than 400,000,000. Behm and Waener reduce their estimate for China and Corea from 434,500,000 to 370,500,000. Peterson reduces his estimate by 75,000,000, making the present total 350,000,000. Dr. Happer, missionary, believes this can safely be reduced another 50,000,000. Mr. Hipsley, Acting Commissioner of Customs, thinks 250,000,000 more nearly correct than 350,000,000. The losses by the Taeping and Mohammedan rebellions and by the famine and pestilence which swept the provinces of Chili, Shantung, Shansi, Shensi and Houan, are variously estimated at from 61,000,000 to 81,000,000.

STATISTICS lately published regarding the increase of suicide within the last thirty years are simply appalling. In the seven chief countries of Europe, while the population during that period has increased 19 per cent., suicide has increased 63 per cent. Comparing the decade from 1850 to 1860 with the seven years from 1871 to 1877, it is found that the yearly average of suicides has increased in England from 1,167 to 1,614, in France from 3,821 to 5,440, in Germany from 3,819 to 6,478, in Austria from 1,305 to 3,292, in Italy from 728 to 905, in Belgium from 189 to 388, in Sweden and Norway from 381 to 485. In the same two periods and in the same countries the ratio to every one million inhabitants has grown in England from 65 to 68, in France from 105 to 156, in Germany from 129 to 156, in Austria from 45 to 97, in Italy from 31 to 36, in Belgium from 46 to 71, and in Sweden and Norway from 76 to 81.

BUT a short time since the Hon. William Elder became Provincial Secretary in the Blair administration in New Brunswick. The other week the University of New Brunswick honoured itself by conferring on him the merited degree of LL.D., and now his death is announced. It appears that the end of a busy, useful and honoured life has been hastened by overwork. For some time past Mr. Elder has been engaged in a multiplicity of duties that would have taxed the energies of more than one strong man. The late Provincial Secretary of New Brunswick was a native of Malin, Donegal county, Ireland. He studied at Trinity College, Dublin, and at Edinburgh and Glasgow. He came to New Brunswick as a Presbyterian minister. After a time he entered on the profession of journalism, in which he has been eminently successful. Through his efforts the St. John "Telegraph" has attained a foremost place among the newspapers of the Dominion. It is to-day a fine example of the fact that, with intelligence, literary ability and good judgment, a daily journal can attain an influential position without descending to the personal and sensational methods that some seem to think the readiest passports to journalistic success. In public and private life Mr. Elder was held in the highest estimation on account of his personal merits and worth. He leaves a record that ought to inspire those who seek to live noble and useful lives.

FOR several weeks it was announced to be the intention of Captain Webb to swim the Niagara whirlpool. Occasional protests came from the papers. It was held that the authorities ought to interfere to prevent him from engaging in such a foolhardy adventure. Still many people imagined that the attempt would never be made. Captain Webb was not given to bluster. For a man of his achievements he was rather unobtrusive. Without much ado, when the time appointed came, he was ready to go on his last adventure. Quietly floating down the stream as far

as it was safe to go in a boat, he jumped into the rapid current of the Niagara a short distance above the old suspension bridge, and was borne down on the wild swift current of seething water into the whirlpool where he disappeared from sight. So passed away the bravest swimmer of modern times. Having crossed in safety the English channel, he perished in the turbulent eddies of the Niagara whirlpool. In the former case reasonable precautions for his rescue were taken, in the last fatal venture there were none. The only thing possible was to have prohibited him from committing a striking and picturesque suicide. Captain Webb was no charlatan. He was a brave and capable seaman, but his last undertaking showed a judgment decidedly at fault. This melancholy end of a brave man's life ought to deter from the recklessness with which certain people risk their lives without any adequate reason. The arm of authority ought to prevent those foolhardy enough to peril their lives without the slightest justification. Life has nobler tasks awaiting accomplishment than the successful swimming of the Niagara whirlpool.

WEEKLY HEALTH BULLETIN—The atmospheric conditions during the week have not been characterized by any peculiarities which can be said to have affected in any special way the public health. In fact the temperature having been below the average, would tend to lessen those diseases characteristic of the season. Yet, as will be seen, in spite of this, Diarrhoea has advanced to the first place in degree of prevalence. The night temperatures have been in some cases abnormally low, and have tended to some extent in continuing if not promoting colds. Hence Bronchitis, Consumption, Tonsillitis, and Pneumonia, all show some increase in percentage of prevalence over last week's Report. Neuralgia and Rheumatism have not altered in any great degree their relative prevalence; and Anæmia still has the widest area of prevalence of any disease. Among the Fevers, Intermittent, almost retains its previously high degree of prevalence, while in area of prevalence it appears amongst the six most prevalent diseases in five out of the ten Districts. In only one District, III., Muskoka and Parry Sound, does Typho-Malarial appear amongst the six most prevalent diseases, and seems to take the place which Intermittent occupies in other Districts amongst the settlers living along flat or low places near water. It will be remembered in this connection that District III, is largely a forest area. Enteric Fever has as yet made its appearance but slightly. Amongst contagious Zymotics, Measles and Scarletina have disappeared from the list of the twenty most prevalent diseases. Diphtheria, while somewhat less than last week, still bears out the previous remark made concerning its persistent endemicity in almost every part of the Province. Whooping Cough, last week reported as prevalent in a small degree, has made a rapid and great advance. This must be explained by its being reported from several localities as having an extreme epidemic prevalence. Fortunately, the disease does not in this Province seem to be attended with fatal results in the same degree as in Great Britain. Referring to the whole class of diseases, of which Diarrhoea is the prominent sign, we have them, as already remarked, greatly on the advance. Diarrhoea represents 10 per cent. of all diseases reported, Cholera Morbus some 4 per cent., Cholera Infantum 2.8 per cent., and Dysentery over 1 per cent. Without attempting to enter upon any special explanation, it is well to call attention to what has been before remarked, that the decay promoted by heat and moisture which goes on in organized matter of every kind, whether in air, in the soil, in water, or in food, seems to be the prime factor in producing the widespread and often fatal results of such complaints. Complaints are made from various localities of the general prevalence in them of decomposing refuse of every kind, while but little attempt is made to remove or destroy it, and thereby prevent injurious consequences resulting from it. The general relation which Asiatic Cholera has with Diarrhoeal diseases, makes the urgency of sanitary precautions at present doubly apparent.

OUR CONTRIBUTORS.

CHRISTIAN WORK IN ITALY.

VENICE—MRS HAMMOND'S WORK AMONGST
BEGGAR BOYS

Italy, from whatever standpoint we view it, is a deeply interesting land. For the artist and the architect it possesses treasures of priceless value; to the student of history, as well as the classical scholar, it offers endless sources of instruction and study. The invalid has recourse to its bright, sunny skies, in the hope of prolonging life, or rendering pleasanter his remaining days. The Christian loves to tread in the footsteps of St. Paul, and to visit those underground hiding places, to which, perhaps, some of those early disciples, to whom he addressed his well-known letter, were accustomed to resort, and solace themselves with the consolations of the Gospel.

In studying the religious history of Italy, it is found that there has always been a protesting element among its people, more or less manifest to the world. By many it is believed that amongst the recesses of the Cottian Alps, from which I am now writing, there has always existed a remnant of these early Christians who received their doctrines direct from the apostles or their immediate successors. However this may be, it is certain that from the days of Savonarolo to those of Ugo Bassi, there has always been a strong anti-papal feeling in Italy, though none of those great men who avowed it in their speeches and writings, had the courage to break entirely their alliance with Rome, which has always succeeded in holding the consciences of men in spiritual thralldom.

The readers of Dr. McCrie's history of the Reformation will remember that three centuries ago there was quite an evangelical movement in Italy, many drawing room meetings being held for the reading of the Scriptures and prayer. Cardinal Pole and Contarini held the doctrine of justification by faith. Lucca was on the eve of declaring itself on the side of Protestantism when a combination of the pope and the Emperor of Germany crushed the movement. John Calvin was for a time a refugee in Ferrara. Michael Angelo in his old age is said to have been brought to acknowledge the truth; and several of the Oxford professors were refugees from Italy. But all these early movements originated with the higher classes of society. Recent revivals of religion have taken place amongst the lower classes. Thirty years ago the Bible found its way into the country, and meetings took place in secret to read it, imprisonment being the fate of those in whose possession a copy of the Scriptures was found. These meetings, when discovered, were broken up, and those who attended them were scattered throughout the country, carrying the Bible with them, and in this way diffusing the light of the Gospel over still wider areas.

The expulsion of the Austrians, the famous march of Garibaldi, the defeat of France, and the entrance of the troops of Victor Emmanuel into Rome, put an end to all these penal disabilities, opened Italy to the light, and to-day there is freedom, more or less perfect, to evangelize from the Alps to Etna. But still the people as a whole are largely indifferent, Popery exerts an enormous influence not only in this country, but all over the continent. Education is effecting some good, but still three-fourths of the people can neither read nor write. This ignorance is, of course, closely allied to superstition.

In previous letters I gave some particulars regarding the work of the Waldensians and other native Churches, in trying to overcome this superstition and ignorance and their attendant evils. In the present and one or two other letters my purpose is to call attention to certain rather isolated, but still very interesting efforts, put forth chiefly by individuals, seconded, of course, by Christian friends, and the results of which have been signally marked. I shall notice them in the order in which I visited the cities in which these efforts are carried on. And first let me preface one of them with a few sentences regarding

VENICE.

What makes Venice a unique city is that it alone in Europe, after the fall of the Roman Empire, remained a free city, and continued without interruption the government, manners, and spirit of the ancient republics. Venice, a colony of Padua, was saved in an inaccessible place from the ravages of Alaric and Attila.

The daughter grew up under the guidance of the mother, and then became independent. Continuing to develop what might be called a spontaneous life, Venetian society followed its own tastes and produced some original creations which to the present, from the mixed character of styles, are a puzzle to the architects of all countries. History tells how Venice continued to grow by conquest and commerce, and how from its situation between the Byzantine and Franconian empires, it became the connecting link between the trade of both and the great depot of the traffic between the east and the west, never submitting to any conqueror until it fell into the hands of the French in 1797. It had long before this, however, been in a tottering condition. Indeed it had reached the zenith of its glory at the close of the fifteenth century, when its inhabitants had attained the number of 200,000, and its wealth was something enormous. The capture of Constantinople by the Turks in 1453 was the first check to the progress of Venice, but the crowning blow was the discovery of a new sea route to India at the close of the century.

Although now connected with the mainland by the railway, and a few new streets have been opened in recent times, Venice remains essentially a city of the past, detached from the continent and presenting many features of eastern life. The most ancient of the palaces which line the Grand Canal as well as the Church of St. Mark with its cupolas and its mosaics, all carry the visitor, in spite of himself, to Constantinople. It is an eastern sun which is needed to bring out the beauty of the coloured marbles of the piazza of St. Mark, and of the balconies and porticos of the palaces which are still washed by the waters of the canals. Then again the mysterious silence and solitariness which reign are characteristic of the east. The sombre narrow little streets, into many of which the sun never penetrates, form with their perpetual windings a labyrinth from which it is as difficult to extricate oneself as the old streets of an Arab city. The canals of the lagoons with their scarcely moving waters reproduce the pensive feelings of the east; while the gondolas, with their black coverings, glide silently by the deserted palaces, and look like so many coffins carrying the dead to their last resting places. Everything wears a mournful aspect, which it requires a bright warm sun to dispel and render bearable. The appearance of the city even to-day corresponds with what tradition tells of the terrible and mysterious government which once weighed so heavily upon Venice, upon its magistrates, and even upon the Doge himself. After visiting the cells and dungeons near the Bridge of Sighs, one understands better the impression produced by the terror which the aristocracy, represented by the Council of Ten and the Council of Three, inspired. Anonymous accusations of police placed in the "mouth of the Lion," masked judges, secret instructions, condemnations executed by night and covered by an eternal silence—all this apparatus of an invisible and pitiless tyranny agrees with the general impression now made upon the visitor.

And yet it is not to be forgotten that Venice has always been a city of pleasure. It was not only strangers who came here from all parts of Europe to seek brilliant fêtes and happy adventures. The Venetians themselves always loved pleasure; they love it still, and manifest a pronounced taste for balls, theatres, music, and gayety of all kinds. For several weeks recently scarcely a night passed without serenaders spending hours on the Grand Canal singing and playing on various instruments in front of our hotel. And this leads me to say that many of the palaces which once belonged to the old aristocracy are now converted into hotels and pensions—the descendants of many of the former proprietors being next door to paupers. The representatives of some of the old patrician families still vegetate in their palaces on an income of two or three hundred pounds per annum. But what the Venetian patrician of to-day lacks in cash, he makes up in pride. His main expenditure is for a gondola, and the gondoliers do the work of the house when they are not rowing. Saving is said to be the sole enjoyment of Venetians. No matter how small their income, they manage to hoard a portion of it. Illustrative of the extent to which this passion is carried, a story is told to the effect that when they receive their friends on their weekly reception days—and each family has one at least—the lady of the house rings the bell and orders the gondolier to bring in coffee. He duly appears with a coffee-pot and cups; the hostess waves her hand and says: "No one will

take coffee," on which the guests bow, for they know from their own experience at home that this coffee is a mere complimentary expression, there being neither coffee in the pot nor sugar in the bowl.

While this is the condition of the aristocratic portion of the population, it does not take long to discover that amongst the mass of the people crowded in these narrow lanes—the present population is 132,826—the existence of a vast amount of poverty and wretchedness and vice, and the necessity there is for many

RAGGED INDUSTRIAL SCHOOLS

such as that commenced by Mrs. Hammond not quite three years ago, a brief account of which I shall now give. This lady, the widow of Capt. Hammond, who fell in the Crimea, and whose Christian work amongst his men, has been told in an interesting biography,—known to many readers of THE PRESBYTERIAN—was unexpectedly detained in Venice during the winter of 1880-81, and was anxious to know if there was any service she could render to the cause of her Master. While in this state of mind she heard Signor Bervatto, the pastor of the Free Italian Church, pray for the poor, idle, hungry boys in the streets, that the Lord would open a way of rescue for some of them from vice and misery. Taking this prayer as a message to her, the thought occurred, could she not start a ragged school where these poor boys might be fed and taught some manual work, as well as to read and write, and above all that that they might be led to know the Saviour. After earnest prayer and the surmounting of many difficulties, she succeeded in opening a school on the tenth of March, 1881, in the premises of the Free Italian Church. Twelve boys were admitted, the majority of them having lost at least one of their parents, and seven of them unable to read or write. It is scarcely necessary to say that these little fellows, whose clothing was of the scantiest, heartily enjoyed their first dinner of rice and beans. After being fed and freed from a superfluous crop of hair and dirt, the work of education began. The colporteur of the church offered his service two hours daily free of expense. He had been an army school master and a sergeant, and was just the person needed to reduce these boys to order by drilling and exercise promotive both of good health and discipline. A shoemaker was employed and the boys set to work with a big needle, twine and leather. Those having an aptitude for this work got on well; others began the trade of a carpenter, a place for a bench having been found, and an instructor secured. The younger ones were taught to make card-board boxes for shops. Meanwhile Mr. Bervatto tried to make known to these young Arabs, the simplest truths of the Word of God. Soon the news of all this came to the ears of the Roman priests; and the patriarch or Archbishop of Venice preached a special sermon against it, while the Lenten preachers uttered anathemas against "that infernal school." A few weeks after the priests of an adjoining parish opened a room where food was offered three times a day, without any instruction, to all boys who would promise never to enter the heretical school. In this way some of the boys were enticed away; but after three weeks, through lack of funds or some other cause, the room was closed, and the boys had to seek food elsewhere. Mrs. Hammond relates many instances, illustrative of the bitter animosity of the priests against the Gospel, but I can only find room for one showing how the papal system acts on the superstitious fears of the people, viz: Bervatto discovered one day in a garret, crouching amongst some rags and straw, two pretty delicate looking boys, descended from an ancient and illustrious family, from which four Doges had been elected. These little fellows had not been out of the garret for more than five months, as they had no clothes in which they could decently appear in the street. The father—a widower—had sunk from one degree of poverty to another, until he and his two boys were on the point of starvation. He eagerly accepted the offer to take these into the school, gave the certificates of their baptism to Signor Bervatto, and signed a paper saying he would not take them away again. This took place on a Friday afternoon; two suits of clothes promptly made enabled them to appear with the other boys at the Sabbath school, where their pale faces were touching to see. On Monday they came again, sat with the others in the class and enjoyed their food. The next morning, however, a messenger came, bringing back the clothes, and a note from the father to say he dared not continue to send the children, as

his mother had threatened to bring down upon him her maternal curse if he allowed them to frequent the teaching of heretics. So the poor little fellows appeared no more. The school having been carried on for three months as a

DAY SCHOOL,

it was found that no permanent good could be effected unless the boys could be lodged at night. In the first place, as long as the boys went home at night, no cleanliness could be secured—the filthiness of an Italian beggar boy's abode at night being unspeakable—again there was no security for regular or punctual attendance, or discipline, and lastly any good—moral or spiritual—the boys received during the day, was more than counteracted by the evil surroundings and vicious associations of the night. After many difficulties had been encountered, a disused Roman Catholic church—Santa Margherita—was hired, with rooms adjoining for a

SCHOOL AND LODGING

for twenty boys. The church has since been purchased by the Italian Free Church, and two flats in the adjoining house have been rented in which thirty boys are lodged, and everything proceeds satisfactorily. The health of the boys is improved by regular meals, and they take delight in being occupied in work and learning to read and write in which they are certainly making wonderful progress as we had an opportunity of seeing in the course of our visit to the school. The boys, having been called from their various occupations, and ranged in order of size around the room, they sang several hymns, and afterwards on being taken to the church, they performed several exercises of military drill in admirable style. We saw them afterwards at work, some making or mending shoes, others carving wood, others making paper boxes, but what interested us most was the printing office. A small room, formerly the choir of the church, walled off from the present Protestant church, and in which is placed the type stands, cases, press, paper, etc. Here were six little fellows and their instructor setting type and preparing for the small weekly paper, the "Fra Paolo Sarpi," which is printed by them, as well as the annual reports of their school and other documents, which seem as well done as in the best printing offices. Unfortunately the space is too circumscribed to admit of more than six learning the business—a very profitable one in Italy—at the same time. But indeed larger premises are needed for other reasons. The shoemaking business is carried on at present in one of the bed rooms, and the wood carving and carpentering are in the most confined spaces, while there is no play-ground for the boys. Mrs. Hammond told us there were constant applications for admission which had to be refused for want of room; and so much is the "Istituto Evangelico" risen in public esteem, that in some instances friends of orphan boys, in other parts of Italy, have written offering to pay the whole or part of a child's maintenance if he could be received. Were the premises sufficiently large twice the number of boys might be trained without adding to the staff of teachers, and therefore at a proportionately small increase of annual expenditure. Mrs. Hammond is not rich, however, and must depend on contributions from the friends of Italy in other lands for continuing her good work. She is always glad to see visitors, from abroad and is delighted to take them to the school and show what the boys are able to do. And few visitors, we think, could spend an hour or two with this kind Christian lady, and see the work in which she is engaged, without feeling deeply interested in the institution and making some effort to help her by their means, by their personal assistance, or by their prayers. Mrs. Hammond's address is Casa Camerini, San Moisè, Venice. T. H.

Torre Pellice, Valles Vaudaises, Italy, 20th June, 1853.

A DOMINION DAY DISCOURSE.

BY REV. J. BECKETT, THAMESVILLE.

Righteousness exalteth a nation, but sin is a reproach to any people. —Prov. xiv. 34.

There is reference here to the people of any country in their collective and corporate capacity, and the manifold advantages of genuine religion in connection therewith. The teaching of Scripture here and elsewhere is in perfect accord with the teaching of Providence, that communities and nations are dealt with by God in a manner similar to that in which individuals

are, and that they enjoy continued prosperity just in proportion to their practise of the principles of righteousness. We have only to read the accounts of God's treatment of the world in the time of Noah, His overthrow of Sodom and Gomorrah, Tyre and Sidon, and even Jerusalem itself, to be satisfied that sin is not only a reproach, but also the destruction of any people.

These considerations are especially appropriate to us to day as this is the birthday of our Dominion, the country in which we not only dwell but of which we are justly proud. Sixteen years ago to-day the Act of Confederation came into force and a new body politic was ushered into existence. The extent to which we are entitled to be considered a distinct people I leave for statesmen to determine, and proceed to consider some of our peculiarities as Canadians, and apply to ourselves the truths of the text.

I. *What are some of our peculiar advantages as viewed from a religious standpoint?*

These are neither few nor insignificant. 1. We have the golden mean between two opposite extremes—despotism on the one hand and democracy or mob rule on the other. While we are not subject to the caprice or arbitrary will of one individual as in several of the nations of Europe and Asia, we are also not at the mercy of the mob in the enactment of laws, and the administration of justice as is too frequently the case in the neighbouring Republic. This latter distinction is quite apparent when we compare the Sabbath observance of this country with that of the States. While here the Sabbath is not observed as it should be, yet it is kept a great deal better than it is over there, and the difference in our favour is no doubt chiefly due to the superior form of government that we possess, and which we should hold and value as an heirloom from our ancestors and a birth-right from God, never to be surrendered by us even at the point of the sword. 2. We have also reason to congratulate ourselves on the moral tone of public sentiment, especially as reflected in the secular press. There may be a few minor exceptions, but the leading newspapers of our land of every shade of political opinion are on the side of morality and religion. Their columns are always open for the news of the churches, the advocacy of temperance and everything that tends to the suppression of vice, while in many cases their editorials do signal service in the interest of social reform. In striking contrast with this stands in bold relief the fact that the ministers of Chicago recently in a discussion as to the moral quality of the newspapers of that city, came to the conclusion that it tended largely to immorality. May we ever be spared the necessity of coming to such a sad conclusion as this, and may our press and our people ever be conspicuous for their high standard of morals. 3. A third peculiar feature of our Dominion are its educational and church-going facilities. The poorest in the land can have a free education, so that, if in possession of health and strength, anyone can, by dint of perseverance, reach the top of the learned professions. Also in nearly all the old settled districts churches are not only within the reach of almost every family, but Christians of every denomination have a house of worship of their own. In these respects Canada stands second to no country in the world, and it would argue well for her future if these were more fully appreciated than they are by a great many.

II. *What are our national sins?*

It were too much to suppose that we are entirely free of these. It must be confessed that like Micah of old we have, if not our images at least our idols, that we worship, and these too while professing to worship the living and true God. What then are our Dominion deities?

1. First and foremost is one of very ancient origin and of high standing, that one is Mammon. Spoken of in the Old Testament and spoken against by the Saviour Himself, this deity is still worshipped by the million here as well as elsewhere. Indeed it has been said by those who ought to know that the worship of Mammon is the besetting sin on the American continent. Indeed we cannot shut our eyes to the fact of its prevalence in all classes of the community, and especially of its formidable appearance in the huge monopolies and combinations for money-making purposes.

Railway companies set at defiance the laws of God and man in order to bow at the shrine of this deity. The heaven-born rights of employes and the sacredness of the Sabbath are alike sacrificed at its feet, and

nothing is allowed to stand in the way when money can be made.

The Benevolent Trades Associations too are combinations for the purpose of paying homage to Mammon. Under the guise of benevolence but really for the sake of filthy lucre these unions are formed, so that persons may ply more effectually their traffic in ardent spirits, which robs their fellow creatures of reason and morality, and tends to fill the land with crime, desolation, and woe. Besides these gigantic schemes of money making at the expense of the public good, there are hundreds and thousands of others on a smaller scale, whose sole object is to obtain wealth at all hazards, whether by fair means or foul. These are sure to produce pernicious effects; the spirit of speculation and gambling rises to fever heat and spreads its contaminating influence over the entire community. One sure and certain consequence of all this is to avert the affections from the Divine Being and to worship the god of gold instead. Alas! that so many like Judas sell the Saviour for a few pieces of silver and barter for the best interests of themselves and others for that which is sure to perish with the using. Nor should we forget that money thus gained is never an advantage to the possessor. Money like the manna which the Israelites gathered in the wilderness is good and useful when obtained in a legitimate way, but when gained otherwise it is sure to be like that manna which they did not use but left it until the morning to stink and breeding worms.

2. Another Dominion deity is fashion and love of display. While it is true that piety does not consist in being niggardly or old-fashioned, or in having eccentricities and oddities, it is also true that it does not consist in living merely for a vain show. At best this is only vanity. It is grasping the shadows without the substance, and yet many live for these mocking images as if they were a reality, but like the travellers who see the mirage in the desert, they are duped, deluded, and deceived, and at last filled with disappointment and despair.

A worse feature, however, of the worship of this deity is the practise of living on other people's money. For the sake of keeping up appearances persons in business will fail with a full hand, or rather a full purse, and resort to all kinds of deceit and dishonesty. This is more especially the case in commercial circles and centres, but what takes place in the city is not long before being re-enacted in the country.

3. A third Dominion deity is secularism. By this I mean the practise of ignoring all religion, both in public and in private, and attending only to the things that are secular and material. This form of idol worship found expression some years ago in the virtual exclusion of the Bible from the public schools of Ontario, and the evil effects thereof are easily seen at the present day. The disregard of parental instruction, the indifference of the young, amounting in many quarters at least, almost to contempt for religious instruction, not to speak of the increase of juvenile offenders in prisons and reformatories, are no uncertain indications of alarm, absence of Scripture truth in the youthful mind of this generation.

The prevalence of the spirit of secularism is also manifest in the non observance of family worship in numbers of professing Christian families. It is quite patent to every observer that members of churches in many instances rise up early and sit up late, and toil earnestly for the temporal welfare of their children, but who sadly neglect the delightful exercises of the worship of God in their homes, in utter disregard of the truth that "the curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just."

A further indication of abounding secularity is the non sanctification of the Sabbath. While, as we have seen, the Sabbath is, on the whole, outwardly observed as a day of rest, yet it is too evident that the spirit of the world is uppermost in the thoughts, and that the things of the world receive an undue share of our attention, and secure an unbecoming prominence in our words and actions. Too often the secular newspaper is substituted for the Bible, and even the works of such men as Bunyan, Baxter, Jay, Dodderidge, Spurgeon, and Talmage are allowed to lie on the shelf. How prone we are to forget that "the Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship except so much as is to be taken up in the works of necessity and mercy."

4. Romanism. This last Dominion deity that I mentioned is not by any means the least. From the fact that Romanism is a politico-religious system it has wonderful attractions to aspiring politicians and in no small measure holds, at the present time, the balance of power between political parties. It needs no extraordinary powers of vision to see this, and also the injurious effects produced thereby upon society at large. This is particularly the case in the non-execution of criminals. By the intervention of this ecclesiastical power guilty persons are pardoned whose hands are red with the blood of their fellow-beings, and others walk at large who should be inside prison walls.

The too successful system of making converts to Romanism by means of education in convents is a subject which demands more attention than we have at command at present, but it is a danger of such magnitude as to cause alarm to the well-wishers of the country and the friends of evangelical religion.

When we look these facts in the face we are reminded of Aaron near mount Sinai holding up the golden calf which he had made, saying, "These be thy gods, O Israel!" and we merely adapt the phraseology and say, These be thy gods, O Canada.

III.—The remedy that is required.

The words of our text tell us. Righteousness is what is wanted.

1. We require a few more righteous laws. Prohibition of the sale and manufacture of intoxicating drinks is one of these. The ball that has been set in motion in this direction should be kept rolling until the desired end be gained. Prohibition by the State, and total abstinence by the individual would prove a most effectual remedy for one and all of the evils of intemperance.

Seduction should be made by the laws of the land a crime, and punished as such. Brazen-faced perpetrators of this species of wickedness should be made to smart for their evil deeds and also to hang their heads in shame.

The sacred Scriptures should be made a class book in the public schools. If the nation is to be kept pure in morals it is necessary that the young and rising generation be made familiar with the truths of that book which is the only fountain of moral purity.

2. Inter-denominational righteousness is also needed. Besides righteous laws in the State there should be practical righteousness among the churches. Let there be not only recognition of each other as portions of the Church of Christ, but let there be also co-operation in every good work. Instead of spending our time and strength in proselytizing from each other's flocks let us bend our energies in the acknowledged work of the Master and seek the good of all, both in this and in other lands. One of the brightest omens for good at the present day is the tendency towards union among all evangelical Christians.

3. Parents and heads of families have a great deal in their power, and can, if really in earnest, accomplish much that will be of lasting service to both young and old. It is at least within the reach of the head of every household to say with Joshua of olden times: "But as for me and my house we will serve the Lord."

And let us not overlook the necessity first of all of individual righteousness. The holiness of heart and life that follows as an inevitable consequence from faith in the merits and mediation of Jesus Christ is essential to righteousness in the social fabric of the community. He and He only is the "Lord our Righteousness." When in the language of implicit trust we say—

"Jesus thy blood and righteousness,
My beauty are, my glorious dress."

we have an untold influence in the family, the Church, and the State.

In proportion to the number of individuals who are thus washed in the blood of the Lamb will the Church of Christ occupy a sphere of mighty influence in the world as saith the Word of God: "The Gentiles shall come to Thy light, and kings to the brightness of Thy rising." Then shall "a little one become a thousand, and a small one a strong nation." May "the Lord hasten in His time."

MISSION WORK AT EDMONTON.

The following Annual Report from the mission field of Edmonton, Belmont and Fort Saskatchewan for the past year, submitted to the Home Mission Committee, will be read with interest:

Regular Sabbath services have been kept up at the three stations first opened, but during the summer it will be necessary to develop this work still further by holding at least occasional services at other places which are springing up on all sides.

The event of the year in the Edmonton part of the congregation was the building of the church, which with the assistance of the Rev. Dr. Newton of the Church of England, was opened exactly one year after the organization of the congregation. It is a neat frame building, with heating apparatus in the basement, and is capable of seating comfortably an audience of 200. The painting and plastering still remain, however, to be undertaken. The cost thus far is \$2,200, of which the congregation contributed \$1,400, the Church Building Fund loaned \$600, and the remaining \$200 of debt is covered by subscriptions which will soon be paid.

The membership increased during the year from eleven to nineteen, of whom four joined by profession of faith and four by certificate. The fact that only four members were received from other churches shows how small the immigration has been. In fact Edmonton has scarcely felt yet the outmost ripple of the tide of immigration that is flowing into the North-West; but as the railway comes nearer and as the desirable lands further east are filled up we may count on a very large immigration which we can accommodate far better by being prepared for it beforehand and meeting it at the gate, than by following it up from behind.

The services at Belmont are held fortnightly in the school house and are attended by about twenty-five persons. At Fort Saskatchewan by the kindness of the commanding officer the services are still held in the officers' mess room of the Mounted Police barracks, and although we have secured two lots as a church site, it will be as to continue the old arrangement until it is certain where the new town is to be.

A weekly prayer-meeting was kept up in Edmonton during the winter; and there are two Sabbath schools, one at Edmonton and the other at Belmont. These are small, but they are attended by all the children connected with the congregation, and they are in a vigorous and healthy state. No Sabbath school has been organized at Fort Saskatchewan, because, although the attendance at the Sabbath service is about thirty, there are only four Protestant children of school age in the settlement. The congregation is almost entirely made up of young bachelor policemen and farmers. The Sabbath schools have been very much encouraged by unsolicited presents of books and illustrated papers from friends in the east. The children are also supplied with the "Sabbath School Presbyterian" and forty copies of the "Record" are taken in the congregation.

The liberality of the congregation has been of a high order, and it has been continuous. There have been several hopeful indications of spiritual growth; advancement in the moralities has been decided and most encouraging throughout the whole community; the Sabbath is better observed; high-handed godlessness is not so often seen, and there is a greater respect for, and interest in, religious things.

ANDREW BROWNING BAIRD.

GAELIC SUPPLY WANTED.

MR. EDITOR,—The congregations of Florence and Dawn, forming one pastoral charge, in the Presbytery of Chatham, became vacant in February last and since that time have received supply for only three Sabbaths, and have no prospects of any in the future. The reason of this dearth of preaching lies chiefly in the fact that Gaelic is demanded, and great difficulty is experienced in procuring Gaelic preaching ministers. Should this meet the eye of anyone who preaches in that language as well as in English, and who is willing to give one or more Sabbaths to this needy field, I will be pleased to hear from him. There is here a splendid sphere of usefulness, and abundant material for a large congregation, and what is now wanted is an accredited man of piety and prudence to go up and possess the land. Is there not in the Church some one of lineal or spiritual descent from the McLeods, the McDonalds, or the McTavishses who will hear this Macedonian cry and come over and help us?

J. BECKET,

Moderator of Session.

Thamesville, July 24th, 1883.

THE will of God is my life and dearer to me than life. If I do not stand to this I am undone now.—
Rev. T. Adams.

EVANGELISTIC WORK.

ONE YEAR AFTER.

It is just a year since Messrs. Moody and Sankey moved away from Glasgow, after conducting one of the most successful missions they ever held. It was, too, one of the longest, extending over some five months. It occurred to us lately, in order to test the results of the work, to make inquiries, and we mentioned three special cases as those on which information, if it could be obtained would be valuable.

Now with regard to the three persons we have referred to. The first of these was a divinity student, who, at the time of the visit of the evangelists, was a sad backslider. Once a successful preacher of the Gospel, much owned of God, spiritual pride had brought him very low. He had, too, give way to drink, and such a wreck was he, that he had taken a very menial situation in connection with the law. He was seen often about the streets in a deplorable state of intoxication, and was generally regarded by those who knew him as perfectly irreclaimable. Said a gentleman who knew him, and who expressed his wonderment at hearing him give his testimony after his restoration to God, "My wife and I, as we saw him pass along in his degraded state, often prayed, 'God help that man!'" This ex-divinity student again took his stand boldly but humbly on the right side during Mr. Moody's meetings; and now he never loses an opportunity of preaching that Gospel which is once more so dear to him. Only recently he was presented with a valuable testimonial by some of those who have benefited by his work.

The second case is that of a baker, a man well advanced in years, who had been scores of times in prison; in fact he was rarely ever out more than long enough to get drunk and return. He, too, professed his conversion during the meetings, and he still holds faithful to his religious professions. He is living at a village near Glasgow, where recently, at his own expense, he provided a substantial tea for about seventy members of the Mizpah male choir visiting the locality to conduct services there. Our correspondent adds: "He is an earnest, working Christian, and is now as much honoured as he was formerly despised."

Our last case is that of a well-educated man, who acted as a chemist's assistant, and was, in fact, a sort of unregistered doctor in the east end of the city where he lived. He was of a powerful build and strong constitution, which he did his best to destroy, being a very heavy drinker; indeed he was rarely, in latter years, fully sober. Whilst partly intoxicated he was inducted to attend one of the Evangelists' services, and there he was talked with and afterwards attended home, with the result that in a day or two he fully decided for Christ. Quite fresh on our memory is the testimony he gave at a subsequent meeting. "Were you tempted?" asked Mr. Moody. "Yes," said the man; "I met one of my boon companions a few days ago, and he asked me to go and have a drink with him. I took took him in a side street, and there pulling out my Bible, I said, 'This is my tap now.' My 'friend' said 'Do you mean it?' and on my assuring him that I did, he looked surprised, turned on his heel, and left me." The speaker is now engaged in Christian work, and has, by his sincerity and unaffectedness, won the esteem of all who have come in contact with him.

It remains to say a few words respecting one part of the active Christian life of Glasgow having its origin in the visit of our American brethren.

Meetings have been held in Cowcaddens almost nightly ever since he and Mr. Sankey left this great manufacturing centre. The Cowcaddens Free Church which was lent for the purpose, has been well filled every Sabbath evening. On week-day nights the attendance up to the month of May has averaged 229; and since then, the weather being warmer, and uninviting for indoor gatherings, 179. Some hundreds of names have been taken of those who at this church and at these services have professed to accept Christ as their Saviour, and these persons have been systematically visited in their homes. Deducing a percentage of loss through individuals changing address, and so not found, and a percentage of cases where effects seem to have passed away, there yet remains probably quite three fourths of the whole number of names originally taken, of good cases, now fully particularized of men, women, and young people owning to having been savingly changed through faith in the Lord Jesus Christ, and apparently growing in grace and knowledge.

W. B.

PASTOR AND PEOPLE.

AGNOSTIC MORALITY.

Evolutionism has originated the theory of hereditary conscience, and that theory has had a large share in producing modern agnosticism, and again agnosticism is undermining practical ethics in all directions. Vernon Lee feels deeply the "responsibilities of unbelief." But are not such sentiments the last failing wail of melody from a chord already snapped? Let me explain why I think that almost every virtue is destined to perish one after another, or at least to shrink and fade, if agnosticism prevail among mankind. Morality, on the agnostic projection, of course limits its scope to the field of human relations. It is supposed to have risen out of them and to have no meaning beyond them. Man has brothers, and to them he owes duty. He knows nothing of a father, and can owe him no duty. Altruism remains the sole virtue, piety being exploded. In the language of divines, the second great commandment of the law is still in force, but we have dispensed with the first. Here at the starting-point arises a doubt whether agnosticism does not fling away, with the obligation to love God, the best practical help toward fulfilling its own law and loving our neighbour. The sentiments which religion teaches would appear to be the very best qualified to produce altruism. For one so amiably constituted as Mr. Darwin, ready to love all his neighbours by nature, and where he quarrels with them to return equally naturally to friendly sentiments, there are at least ninety-nine persons who "love their friends and hate their enemies," and feel at the best only indifference to those very large classes of their fellow creatures included in the stupid, the vulgar, and the disagreeable. Probably every Christian and theist who has tried conscientiously to "love his neighbour as himself" has experienced an imperative necessity to call up ideas and feelings derived from his love of God to help him in the often difficult achievement. It has been the idea of a perfect and all-adorable Being, on which his heart has reposed when sickened with human falsehood and folly. It has been in the remembrance of God's patience and forgiveness to himself that he has learned pity and pardon for his offending brothers. One of the greatest philanthropists of the past generation, Joseph Tuckerman, told Mary Carpenter that when he saw a filthy degraded creature in the streets his feelings of repulsion were almost uncorquerable till he forcibly recalled to mind that God made that miserable man, and that he should meet him hereafter in heaven. Then came always, he said, a revulsion of feeling, and he was enabled to go with a chastened spirit about his work of mercy. The notion (which I have heard a noted atheist expound in a lecture) that we cannot love our brothers thoroughly till we have renounced our Father and our eternal home seems to me simply absurd. If universal benevolence be the one supreme virtue, then again we may say, "Si Dieu n'existait pas il faudrait l'inventer," if it were merely that belief in Him should help us to that virtue. But it is not only on the side of God that the morality of agnosticism stops short. All the personal duties which, on the Kantian system, a man "owes to himself," and which were inculcated foremost of all by the older religious ethics, because they tended directly to the supreme end of creation and the approach to finite souls to divine holiness, these lofty personal duties are retained in the new ethics only on the secondary and practically wholly insufficient grounds of their subservience to the general welfare of the community.—*Frances Power Cobbe, in the Contemporary Review.*

INFLUENCE OF SKEPTICISM.

The Brooklyn "Union," in its supplement of June 30th, gave a very interesting report of the opinion of four leading Presbyterian clergymen in our sister city, in relation to the influence of scientific infidelity and worldliness upon the religious life of the Church and the community at large. Nearly all the gentlemen interviewed thought the power of skepticism had been much over-rated, that it had not shaken the confidence of Christians or the general belief in the truths of revelation. All attributed greater power to an increasing worldliness. But was not much of the apparent indifference, which was so obdurate for a few years, due to the seemingly compact and complete argument by which a materialistic and atheistical science was

sustained? The argument for a time seemed flawless. It covered the whole ground. It professed to give an unbroken genealogy from an original firmist to the most complicated and exalted forms of life. It found no over-ruling God anywhere. It excluded the supernatural utterly. Now did not this bold and confident statement produce a waiting attitude in many minds? While men were not convinced by it, while they did not surrender their faith in God, in spiritual life, in miracles, were they not brought to a stand-still, to a position of expectancy, and to an indisposition to commit themselves either way until they could form a reasonable estimate of the outcome of the debate? Necessarily the advocates of revelation for a season could only fasten upon a week point here and there, and were compelled to wait for the full expression of the theory of materialism before they could make an answer that would produce conviction. A very decided change has occurred during the past two or three years. The materialists have been put upon the defensive; their argument has been very seriously damaged; enormous gaps have been disclosed in what was claimed to be a continuous line of descent, and thousands of intelligent men and women have come to the conclusion that modern scientific skepticism has failed to form a system of the universe in which God has no place and wherein there is no room for the supernatural. With this conclusion the apparent indecision and indifference have passed away, and during the last winter thousands who have been halting between two opinions declared themselves on the Lord's side. It has seemed to us that the bold assertions of scientific infidelity was causing not a few persons to assume a waiting attitude. Such reports as those of the "Union" are very valuable.—*Christian Intelligencer.*

BEYOND.

BY C. FALCONEP.

On the far-away shore of a dark flowing river,
A fair land is lying no mortal has trod:
They that dwell there have only this longing forever,
To serve and to praise their great King and their God.
In that land there's no night, for the Lamb is the light,
And His presence inspires them with purest delight.

There's no pain in this land that's beyond the dark river;
No sickness is there, no tears are e'er shed:
All is gone that distresses; sin enters there never,
And joy fills the hearts that with sorrow once bled.
Gone for aye are all woes, and each heart overflows.
With a depth of rejoicing this world never knows.

To us mortals on this side the swift flowing river,
Comes wafted the sound of a song sweet and low;
And the light from that land on the waves seems to quiver:
The song and the light are to cheer those who go;
For this land that's so fair and where enters no care,
Is for all who are willing to cross and be there.

In the land that lies yonder beyond the dark river,
Are loved ones whose rapture no mortal can tell,
And forever they're praising the "Glorious Giver,"
Who knows what is best, and all things doeth well.
When we reach the far strand, clad with beauty they'll stand
Glad to welcome us home to that fair, deathless land.

Soon I'll come down the valley, and reach the dark river,
At sound of whose waves heart and flesh faint and fail;
But the One will be there Who is strong to deliver,
Whose voice will make calm of the fierce rushing gale.
The Redeemer Who died, but now lives, will me guide,
And no wave can overflow me, no evil betide.

Would you enter that fair land beyond the dark river,
And join in the song, and rejoice in the light?
You must look to the Saviour whose blood floweth ever,
Must trust in His merit, must rest in His might.
'Tis this Saviour alone who for sin can atone,
And can faultless present us before the white throne.

THE PREACHER AND HIS SERMONS.

The preacher can hardly give too much pains to the preparation of his sermons. Let him dismiss from his mind the canting temptation to imagine that he renders himself liable to the charge of egotism if he makes much of the business in which he is the sole actor, or that sacred influences, timed to fit his presence in the pulpit, will—if he is earnest in the main—save him the necessity of previous human trouble. Let him rather encourage the thought that, when he preaches, the interest and influence of his sermon depend upon the serious and honest pains he has taken in its preparation. A gardener who wants a good crop is not content with reliance on the beneficent aid of nature. He chooses the best seed he can get. He takes the utmost care to see that it is sown under the most

promising conditions. He feels that his personal credit is at stake in the matter, and that blame for failure cannot be altogether thrown upon the weather and the soil. And, in like manner, the preacher who desires his seed to grow and bring forth well will neglect nothing which is likely to make it wholesomely acceptable. And he cannot do this in a hurry. He cannot do it when he has allowed his power of application to be frittered away by a multitude of petty interruptions. He must sit down to his work, whether he preaches what is called "extempore" or not, with a reserve of force. He must have a good head of steam in his boiler, which is hardly possible if he has been whistling and shunting himself about in sidings all day. Look at an engine waiting to drag a train. See how it glows and bubbles with suppressed energy as it stands ready in the shed. We may be sure that the preacher will acquit himself best, and make the best impression upon his people, who deliberately assists the accumulation of his power before he settles himself down to the preparation of his sermon, and who dares to resent the pressure of other less important business that he may seat himself at his desk with a clear head and a warm interest in the work to be done. He never approaches that work without secret prayer; but he locks his door, and does his utmost to put his message into a shape most likely to invite healthy attention and leave a wholesome result. Whether he preaches with or without book, he uses his pen. He arranges his subject, he chooses his words with care, and patiently reconstructs clumsy or dull sentences, until he feels that, according to his abilities, he has created a fresh and original fabric. He will then go into his pulpit with the encouraging reflection that he has something to say, and that he is prepared to say it in the best way within his power. And I would ask whether a higher influence is not then most likely to accompany his work.—*The Cornhill Magazine.*

AWFUL FIGURES.

There are not more than 300 churches in the city of Chicago, but there are 5,242 liquor saloons, with over 5,000 bartenders, and yet not 400 clergymen, evangelists and lay readers, 1,000 school teachers, 500 policemen, and over 5,000 prostitutes; only half a dozen art galleries and 350 variety theatres; about a score of missions, but 126 faro shops and 1,000 houses of ill fame; 12,870 places and instrumentalities for the corruption of morals. Or, to put the facts a little differently, of the 689 miles of streets, 12 miles—giving each saloon, etc., 10 feet frontage—are devoted to crime; 8,000 of 100,000 buildings are used for immoral purposes; \$1,500,000 are spent upon schools; \$15,000,000 for liquor; \$800,000 for our police, perhaps \$1,000,000 for religious worship and charity; \$4,000,000 for that which destroys both soul and body.

In New York city there are 489 churches, with accommodations for 75,000 persons. The amount expended for ministers' salaries and other congregational expenses in round numbers \$3,000,000. In the same city there are 9,073 licensed drinking houses, and it is supposed that there are about 3,000 unlicensed—say 12,000 in all. The money spent in these drinking houses is set down at \$60,000,000 annually. These places pay into the public treasury \$500,000 a year, while the cost of the police, the courts and the charities, chargeable to the liquor traffic reaches \$9,000,000.—*Christian Instructor.*

WE all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come into contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.

ON a recent Sunday Mr. Spurgeon exclaimed in the midst of his discourse: "I wish I knew how to preach. I wish not to use a single word of fine language, for I believe that oratory has been the curse of the Christian Church. My one aim is to get at the heart and bring the sinner to Christ."

PROFESSOR SCHOLEFIELD used to relate an anecdote illustrative of the best spirit of praise. Three clergymen were represented as speaking thus the language of their hearts. One said, "Give me praise for my preaching because I like it." A second said, "Give me praise that I may give it to my Master." A third said, "Give my Master all the praise and let me not have any."

THE CANADA PRESBYTERIAN.

\$2 00 PER ANNUM IN ADVANCE.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months \$1 per line; 6 months \$1 50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

WESTERN GENERAL AGENT.

MR. JOHN MACALEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macaley in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 1, 1883.

PRESSURE on our space this week necessitates the holding over of several communications and other matter.

THE "Christian Leader," published in Glasgow, is an excellent religious weekly. It needs fault, not without reason, with a too sweeping statement contained in a recent letter by Rev. W. D. Armstrong which appeared in a late issue of THE PRESBYTERIAN. In so far as the letter was blameworthy it makes the *amende* to his esteemed contemporary. But stop! The "Leader" claims to give the news of the American churches to its readers. So it does, as the following, taken from the very issue in which the complaint appears, will indicate:

The secretary of the Bishop of Huron not only visited the recent Presbyterian Assembly, but also made a hearty fraternal speech, which was received with great cordiality. When will a bishop go himself?

Now had our scrupulous *amende* given a cursory glance at the pages of THE PRESBYTERIAN he would have learned the fact that the Bishop did go himself and delivered a most cordial and fraternal address, and that the visit of the secretary bearing a synodical resolution of brotherly regard was the proper sequel of the Episcopal visit. Editorial infallibility, like the North Pole, has not yet been reached, not even in North Britain.

It will not do to contend that even a religious procession may be permitted to infringe on the rights of Cæsar, beyond a certain length, for the obvious reason that Cæsar may retaliate. Here is a case in point. A railway company in the States built a machine shop beside a church, and the work carried on disturbed the worshippers in the church, not only on week days but also occasionally on the Sabbath. The Supreme Court of the United States has just decided that the work is a nuisance, and that the church has a right to damages for "inconvenience and discomfort caused by the noise." It was contended for the railway that the Company was not liable as long as the market value of the church was not depreciated. The court held that the company was liable for causing discomfort and inconvenience, even though the value of the church property was in no way affected. Now, if a railway company may not be allowed to cause inconvenience and discomfort to a congregation, should a moving congregation cause inconvenience and discomfort to citizens? So there are two sides on this question, you see. If the Salvation Army may make any kind, or any amount of noise on the street, why may not any one else?

WHEN the Hon. Rufus Choate was senator for Massachusetts he attended while in Washington the ministry of Dr. Sprole, recently deceased. Dr. Sprole was the faithful pastor of a Presbyterian church in Washington for many years. A Unitarian church was opened at that time in the capital, and a leading member waited on Senator Choate and asked him to attend the services, adding that their minister was a poet, philosopher, and orator. The great senator's answer had a valuable lesson in it for preachers. Said he: "When I wish for poetry I can read the poets; when I want philosophy I can consult the masters; as for oratory, I can do a little of that myself; but when I wish to learn about the Lord Jesus Christ, I propose to go and hear Dr. Sprole." That is probably the feeling of nine out of every ten really distinguished public men. They don't go to church to have the dry bones of metaphysics rattled in their faces, or to listen to jargon about "subjective,"

"objective," "infinite," and "absolute." They take no delight in seeing a preacher pound Darwin, Huxley, and Co. when these gentlemen are not there. The most criminally foolish mistake a preacher can make is to prepare other than Gospel sermons for what are called "distinguished" men. Dudes and cranks may want special treatment, but really, great men want the Gospel or nothing.

DON'T know where to go for my holidays. You don't! Well, that is strange. We know a few people not many miles from this office who could soon settle that question, if they had time and a hundred dollars. Probably we can help you. If you have enough of money, and do not object to railway travel, there is nothing better than the Atlantic coast, around Boston or Portland. A ramble through the Maritime Provinces is good. Bathe at Summerside, and call on Brother Murray at the "Witness" office, Halifax. A visit to Brother Murray's farm is one of the things a man never forgets, and the best way to get an invitation to the farm is to call at the office. Down the St. Lawrence and up the Saguenay is a trip that might almost put life in a grave's image. The Muskoka trip is capital. People come regularly from distant parts of the United States to see Muskoka. The steamboat service on these lakes is first-class, as steamboats managed by a Presbyterian elder should be. From Collingwood to the Sault and return is a good short trip. The Lake Superior trip has toned up many a tired man. A pleasant holiday may be spent at almost any of the towns and villages along our lakes—Lake Huron, of course, preferred. If none of these places suit, go out on a farm and drink milk. We know a few people who always discover at this time of year that they have friends in the country. Few countries in the world have better places for recreation than Canada.

THE infliction of a fine on the drummer of the Salvation Army by the Police magistrate of London has led to considerable writing on the old question of civil and religious liberty. No such question was before the court. The good people of London enacted through their municipal representatives a by-law forbidding the making of "unusual" noises on the street. The only question before his Honour was whether the big drum made an "unusual" noise. Given the by-law and the arrest, the only remaining question was one of music. The magistrate thought the noise "unusual," and inflicted a small fine. If the question of tolerance came in at all it came in before the court had anything to do with the matter. It is a very difficult matter to draw the line and say where the rights of one man end and the rights of his neighbours begin. The drummer thought he had a right to make a noise. Some of his neighbours thought they had a right to undisturbed quiet in their homes. A certain church bell in St. Louis rang the hours during night. People in the vicinity protested. The church authorities contended that they had a right to ring their own bell. The neighbours contended that they had a right to sleep. The Supreme court decided the other day in favour of the people who wished to sleep, and stopped the ringing of the bell during certain hours. One of our equity judges decided not long ago that a manufacturer has no right to disturb his neighbours by rivetting boilers at night. Duty, even religious duty, must be discharged—an equity court would say—in such a manner as not to inflict unnecessary annoyance on our neighbours. If Principal Cayen conducted his theological classes in such a boisterous way as to give unnecessary annoyance to his neighbours—a most unlikely supposition—the courts would restrain him.

THE LUTHER CELEBRATION.

LONG CONTINUED preparations on an extensive scale for the celebration of the four hundredth anniversary of the birth of Martin Luther, have directed general attention to the life and its significance of the great German Reformer. Born on the 14th November, 1483, at Eisleben, where he died on the 18th February, 1546, the place of his birth and death has been selected for the special celebration of one of the leading events in history.

Perhaps of all the reformers, the life and character of Martin Luther are better known than any of the others whose labours secured for their own age and all that came after the inestimable boon of religious freedom. This may be largely due to the man

himself. He was intensely human, and his sayings and doings strike a responsive chord in the hearts of all who study the story of his life. Besides, the main incidents of that stirring life are so well known, that one wonders how the facts can be so perverted as they have been, not only by contemporary opponents, but by philosophic scholars like Sir William Hamilton, and Henry Hallam. One can see a motive in the adherents of Rome doing what little they can to lessen the significance of the great work which the father of the German reformation accomplished. It is more difficult to comprehend the reason why the great metaphysician and the constitutional historian should fail to comprehend the greatness of character displayed by Luther.

Roman Catholic pulpits resounded with denunciations of the arch heretic. The simple minded German was taught to hate the man whom the Pope had cursed as he would dread the Evil One. All the crimes of the calendar were heaped on his inoffensive name. The more generous of the Romish historians and critics have yet to learn the true facts of Luther's life and character. Now that the subject is again attracting general attention, an illiterate priesthood are doing what they can to revive the feelings of hatred and bigotry against the reputation of Luther. In quiet Saxon villages the great reformer is denounced and his memory traduced. Luther made mistakes, but it is the grossest perversion of fact to assert that he lived an immoral life. He lived his life in the open day. His character was too transparent to admit of charges of hypocrisy. It is a detestable style of politics that has occasion to resort to the vilification of a noble life in order to discredit the reformer's teaching.

The Luther celebration will concentrate attention on his life and work. Estimates of his character and influence will be formed by those holding widely different opinions. Clearer views will be entertained of what he was and what he did. The subject will probably induce some competent biographer to give us a fuller and more comprehensive life of him than has yet appeared. Materials in abundance are at the disposal of whoever possesses the requisite qualifications for giving life-like a portrait of one who has won for himself an imperishable place in history.

Another result of the Luther celebration will be the awakening of a renewed interest in the great doctrines proclaimed by the German reformer. He was fitted by temperament, by providential leading, by his inner spiritual struggles, by the abuses and corruptions of a dominant but degraded Church, by the revival of learning, the invention of printing, in a word by the birth of the modern age to accomplish a work that will last through all time. He loosened the grasp of human tyranny over the human soul. The shameless traffic in indulgences to supply the funds for the building of St. Peter's at Rome recalled him to the simple but the sublime truth of the Gospel, that God only can forgive sin, and if the Infinite Father pardons iniquity where is the need of so-called priestly absolution? He grasped as the central fact of his own spiritual life that justification is by faith in Christ alone. He shifted the court of appeal in things spiritual from Imperial Diets and the chair of St. Peter to the Word of the Living God and conscience. These truths are vital. The Lutheran Church has no monopoly of them. They are cardinal doctrines in the far more elaborate and comprehensive scheme of truth which the mind of Calvin evolved from the teaching of Scripture. They are tenaciously held by all who accept evangelical Christianity. The consideration they will receive under the stimulus of the Luther celebration will gain for them a wider and more cordial reception by many who at present view them with indifference.

The various Churches of the Reformation will feel a community of interest in doing honour to the memory of one of the greatest heroes of Protestantism. It will bring the leading men of the various branches of the evangelical Church together on a subject concerning which there is substantial agreement. They will come to understand each other better. Mutual interest and affection will grow deeper. Nor will the coming celebration pass away in idle talk or grand oratory merely. It ought to have practical and lasting results. It may confidently be expected that a strong impulse will be given to the cause of evangelical truth throughout the churches of Germany. A rationalistic theology with chilling effect has in too many instances had disastrous results. The human heart cannot long remain satisfied with negations. Deep feeling is char-

acteristic of the German people. The grand historic memories that Luther's deeds recall will touch their hearts. He freed the Fatherland from the grasp of the papal tyranny. He proclaimed the Gospel of Jesus Christ in opposition to the superstitions of Rome. He gave them a graphic translation of the Sacred Scriptures, and thereby laid the foundation of that noble fabric, the literature of modern Germany. He has left an example of a great and wise life, transparent in its simplicity and sincerity, intensely human in its laughter and its tears. His bearing is that of a true hero as he stands before the Imperial and papal magnates in the Diet of Worms; in beautiful simplicity he plays with his children in the home at Wittenberg. This many-sided German, the four hundredth anniversary of whose birth is about to be celebrated, is

"The solitary monk who shook the world."

STRIKE OF THE TELEGRAPHERS.

THE strike of the telegraph operators has evoked a large amount of popular sympathy. Both sides—the representatives of the Great North Western and the Western Union, and the Brotherhood of Telegraphers—have been very pronounced in their antagonism. A spirit of determination has been expressed that there can be no compromise. Each is determined to grasp the victory. So long as this attitude is maintained no satisfactory solution of the difficulty can be reached. Up to the present writing the strike has only been partial. The railway service has not been interfered with, nor have the press despatches been cut off. Commercial telegraphy has suffered most. Business men have had to submit to vexatious delays, but hitherto they have with exemplary patience endured the inconvenience.

The operators have formulated their grievances. They want increased pay for their work and fewer hours of labour. This demand the officials declare to be unreasonable. They also state that they did not receive proper and courteous treatment by those who proffered the request. In view of the contradictory statements given to the public it is difficult to arrive at a proper comprehension of all the facts. Two things are plainly apparent: the operators are earnest and united in their endeavour to obtain an improvement in their circumstances, and the companies are equally determined to resist the demand of the employés.

The telegraph service on this continent has become a gigantic monopoly. Virtually that monopoly controls the lines in Canada and the United States. When competition was possible, and rates lower than at present, far more money was expended in trying to outstrip rival companies than would have satisfied the present demands of the operators. Since the competing companies have been amalgamated there has been rigid economy in some directions. The shareholders and prominent officials have profited by the cessation of competition, but the operators have derived no benefit in an arrangement that has been so profitable to others. The Western Union has been subjected to considerable criticism on account of its method of doing business. The stock has been manipulated by what is known as the watering process. By this means its shareholders obtain large dividends from fictitious capital. This fact and the arbitrary manner in which the employés have been treated has excited general sympathy for them. Their conduct has throughout justly entitled them to that friendly consideration which has been so largely extended.

The conflict between capital and labour is one of the serious problems of modern civilization. If other considerations do not come in to modify the antagonism between them it is easy to see that the contest will be far from equal. On the side of capital there is power. The lot of labour will become more difficult if existing tendencies continue in their present direction. The Gospel of Christ throws light on this as on so many other questions of practical human interest. The embittered relations between employer and employed come of forgetting that the principles of Christianity have a direct application to the affairs of every-day life. The golden rule is applicable to more conditions of existence than the Church and the home circle. Look at the business relations between man and man and the painful discovery is soon made that the application of that divinely simple rule is most too limited. It is but a poor compliment to

pay it in moments of reflection merely to admire its beauty, and whenever there is opportunity for its exercise to displace it by an "enlightened" or any other kind of selfishness.

There is a growing conviction that strikes are barbarous. No doubt they are. So often are the conditions that impel men to resort to them. It is idle to declaim against unions among workmen. The laws imposing penalties against them have been removed. According to the laws of most modern States such unions are legitimate. At all events it is not with a good grace that objections from gigantic monopolies can come. The next step in advance will be the agreement of employer and employed on some authoritative method of arbitration by which disputes can be settled and fair and reasonable remuneration for labour be satisfactorily agreed upon. The sooner strikes become a thing of the past the better for all parties. They entail much suffering and loss to all concerned. They widen the gulf between employers and employed, giving rise to resentments difficult to allay. The less friction there is in the industrial machinery the better for society as a whole. The application of that fair and just rule, "Do unto others as ye would that they should do unto you," would work wonders. This is the essence of practical Christianity, the day will arrive when it will become a recognized maxim of political economy.

BOOKS AND MAGAZINES.

ST. NICHOLAS. (New York: The Century Co.)—St. Nicholas is for the young what the "Century" is for older readers, one of the most attractive magazines that issues from the press. A large staff of writers possessed of the happy talent of securing the interested attention of young people, and a profusion of fine specimens of pictorial art, make the midsummer "St. Nicholas" a number that will delight every reader.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—The publishers of this attractive magazine thoroughly understand how to adapt it to the readers for whom it is intended. It is a regular joy-bringer to the little ones. Its contents are varied; there is an amount of judicious and instructive reading, and plenty of the healthy innocent fun in which children delight. The pictorial illustrations are beautiful and life-like.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers)—This first-class juvenile weekly continues as bright and attractive as ever. Much useful information is communicated in a most interesting manner. There is the usual variety of sketch, story and poetry admirably adapted to the large class for whom the magazine is specially designed. The very fine artistic illustrations with which it is embellished are alone more than worth the subscription price.

INDIA: WHAT CAN IT TEACH US? By F. Max Müller, with an Introduction and Notes, by Prof. Alexander Wilder, M.D., (New York: Funk and Wagnalls; Toronto: William Briggs.)—This is another of the excellent publications of the "Standard Library." It is the aim of the publishers to place within reach of general readers what is best in religious, scientific and general literature. Recent works issuing from the British press at high prices are reproduced in this series at rates which enable those of slender means to enjoy the luxury of the best class of new books. It would be a difficult thing to name a living scholar occupying a higher place in successful philological research than the author of the volume now under notice. Max Müller has gained the highest place in comparative philology by his life-long devotion to this his favourite pursuit. The present volume contains his latest contribution to Indian research. He has mastered the subject. It was discussed by him in a series of lectures recently delivered at Cambridge University. These lectures form the present volume, are of absorbing interest, and are very instructive. The religious views of the author will not be at all times regarded as accurate, but the American publishers append corrective notes wherever in their judgment they are considered necessary.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin and Company.)—Though destitute of pictorial adornment, the "Atlantic Monthly" is by no means deficient in enterprise. In solid literary merit and general excellence it is abreast of all competitors.

Writers of the highest rank in American literature are among its regular contributors. Brooke Harford writes on "The Trustworthiness of Early Tradition" Henry James continues his descriptive sketches "En Province," and Charles F. Lummis gives interesting "Glimpses of Nahant." "Academic Socialism" is discussed by Herbert Tuttle. Ernest W. Lonnellow gives very readable "Reminiscences of Thomas Couture," the French artist. "In the Old Dominion," by F. C. Baylor is an interesting though brief paper. Olive Thorne Miller made a "Study of a Cat bird" with the results of which she acquaints her readers. "Around the Spanish Coast" is by Charles Dudley Warner. John Bach McMaster's "History of the United States" and the Memoirs of John A. Dix supply subjects for two critical articles. The first work comes in for rather severe, though apparently just treatment. "Reminiscences of Ernest Renan." The Contributor's Club and Books of the Month complete the contents of the August number of the "Atlantic Monthly."

FRANK LESLIE'S SUNDAY MAGAZINE. Edited by T. De Witt Talmage, D.D. (New York: Mrs. Frank Leslie.)—The exposition of episcopacy as one of the "Religious Denominations in the United States" is continued by the Rev. Charles H. Hall, D.D. The present contribution is free from the confident assumption so marked in a former paper on the Protestant Episcopal Church. Among noteworthy articles in the August number of the "Sunday Magazine" may be mentioned "An Aesthetic Poet," by Ida E. Harvey; "Historical Influence of Christianity," by Rev. W. W. De Hart, S.T.B.; "Michelangelo Buonarroti;" "Sacred Musicians of the Nineteenth Century Mendelssohn," by Alfreton Hervey; "Among the Natives of the North," by Lieut. Schwatka, U. S. A.; "The Home Pulpit—Spice in Religion," by the Editor; "The American Pilgrim in Palestine," by Edwin De Leon. In addition to these there are several serial stories and a variety of articles of devotional and general interest. A number of poems, some of more than average excellence, appear in the present number. The illustrations are numerous and in several instances superior to any that have yet appeared in this magazine. The "Sunday Magazine" is a marvel of cheapness. For general family reading it is most admirably adapted.

DIO LEWIS'S MONTHLY. (New York: Clarke Brothers.)—This is a new competitor for public favour, but it is a magazine with a mission. The title of this new publication will to most readers indicate what its mission is. The Editor, Dio Lewis, has long been known as a practical and popular writer on medical subjects. If any man should be able to make such an undertaking a success he should. There is every reason to believe that he will. There has been in the past and there is still so much apathy regarding most matters pertaining to health. Too often it needs the presence or the apprehension of an epidemic to dispel the indifference of guardians of the public health, and to arouse the interest of people generally. There is a useful sphere for this laudable enterprise of Dio Lewis. The publishers state that the aim of the magazine is to popularize sanatory science. They promise to make the subject of bodily health as simple and interesting as a story. The principle contents of the first number of this new monthly are "A Ride for Life," "Parental Impressions," "A Signal Triumph," "Woman's Figure," "The Pale and Melancholy Young Man," "The good Old Times," and "The Weight of Brains" for the Editor; "An Italian City," by Anna Ballard; "India," by Amrita Lal Roy; "Insane Asylums," by M. Eugenia Berry; "Out-of-Door Life for Girls," by M. L. Holbrook, M.D.; "Herbert Spencer and Grumblers," by Adele Gleason, M.D.; "Health for Women," William B. Garside, M.D.; and "A Roverie of Forgotten Girls," by Lillie Devereux Blake. In addition to these, there is a Hygienic Department and Function of Sunshine under which short but useful health counsels are given. The care of the body is now generally inculcated as a Christian duty. This magazine is designed to spread information of the greatest practical value. It is intended to enlighten the ignorant and thoughtless of the terrible risks they run if they give way to vicious indulgences. To desire a successful career for "Dio Lewis's Monthly" is to wish for the advancement of intelligence and morality.

RECEIVED—"The Canadian Independent"; "Official Guide Book to the Canadian Pacific Railway Lands Situated in Manitoba and the North West Territory."

CHOISE LITERATURE.

IN ALSACE.

BY MADAME GUIZOT DE WITT.

Translated by the author of "John Linfas, Gentleman."

CHAPTER III.—Continued.

Spring came at last. The snow began to melt, and communication with the outside world was once more possible. Father Dominic sometimes got his newspaper; if he read it upside down nobody noticed; if the paper dropped, nobody picked it up. His wife was dead.

One day he shut himself up in his room and wrote a letter, gave it to the postman, took his gun, and without calling Morand, went out into the forest. A week after he gave the young man a letter. It contained Morand's appointment as head forester in another part of the country. But appended was a postscript, saying, "that Dominic Friedland had asked for him as assistant, and he was free to choose either post; but the former would be much more advantageous."

Morand hesitated. The old forester, who had guessed the contents of the letter, had turned aside.

Salome watched both with evident anxiety. Frederika, busy preparing dinner, was the only one who took no heed. Morand met Salome's inquiring eyes. "I am appointed forester to a place, very profitable, but a long way from here."

"A long way from here," repeated the old man. "I begged a favour. I wanted to keep you here; I am not the man I once was, my strength does not come back with spring; I think she must have taken it away with her, all my courage and all my hope."

His daughters tried to comfort him, but he shook his head without replying. Morand precipitately escaped from the room.

When the young man came back, his dinner had been laid for him only. But Frederika had taken care that all should be quite comfortable for him, even more so than usual, and she was in the kitchen alone. Morand seized her hands.

"If I go to that far-off place, will you go with me?"

"Wherever you like," said she simply.

She had hitherto been too busy to think of love. But when Morand took her in his arms a deep joy took possession of poor Frederika. In the morning Morand had been to her a mere brother, nothing more. Now he seemed everything, beyond her father, Salome, and the dear memory of her mother. She sat down on a chair by the fire, for in truth she trembled too much to stand. Morand also was deeply affected.

At this moment the door opened and Salome entered. Frederika hastily drew back, but her hands were still clasped in her lover's, and Salome saw it.

"Sister!" said Morand, with a smile.

Amusement, almost a spasm, was written on the poor girl's white face. All she murmured was, "Does father know?"

"Not yet," answered Morand. "I was just going to look for him in the forest."

"He is in the stable with the sick cow, stammered Salome. Then going up to her sister, she kissed her on the forehead and mouth. "Be happy!" she said. But when Frederika lifted up her countenance, glowing with the new-found happiness, Salome put her hand before her eyes as if something blinded them. Then, turning to Morand, who stood irresolute at the door, "Brother!" she added, holding out her hand, "now let me go and tell father."

Morand and Frederika sat down again, both silent. Perhaps they felt that their joy was bought by another's pain. But Morand soon recovered himself.

"Thine only, for life and death," whispered he to his fiancée, and thought no more.

Meantime Salome mechanically went to the stable. Her father was not there. She sat down on a heap of hay, looking straight before her with blank, dazed eyes. Her pet cows came round her, she noticed their familiar faces, and even the broken horn on the head of one of them, with a vague, stupid tenderness. She suffered cruelly, yet could hardly explain to herself why.

"Take care, Salome, take care."

The very sound of her mother's voice seemed to come to her from afar. Poor Salome dropped her head in her hands and wept.

Like Frederika, she had enjoyed simply and freely the companionship of young Morand, but unlike her, being given to dreaming, she had allowed her dreams to rest upon him, making him the one object of her existence. When she saw the clasped hands of the two lovers, it seemed as if a sword pierced Salome's heart, and even now she felt her life-blood slowly flowing through the wound. Once more she reflected to herself, "Take care, Salome, take care."

The hours passed by; Father Dominic had returned to the house. Morand and Frederika drew their chairs close together and talked in whispers, absorbed in their own plans and hopes, and already smitten with that instinctive selfishness, of which none of us are ashamed when it takes the pleasant form of devotion to somebody else.

Nevertheless, when she saw her father stand silently on the threshold, the girl's other affections woke up again. She ran to the old man and hid her face on his neck.

"Morand loves me, he wishes me for his wife," murmured she.

The old forester started; an image flitted before his eyes of Frederika's mother at Frederika's age, but far prettier. His voice shook as he said tenderly, "God bless thee, child; make thy husband as happy as she made me for five-and-twenty years." Then he stretched out a hand to the young man, but not forgetting his former wish, added, "Do you go, or stay?"

Both the lovers hesitated, till Morand said, "You shall decide the matter yourself."

At this moment Salome entered. Her father might well

looked amazed—even terrified. Colourless cheeks, reddened eyes, disordered hair, and an expression at once blank, vague, and wholly piteous. The old man put his arms closely round his daughter, and then said, as if continuing a conversation already begun—

"Yes, Morand, when you leave us, and go to your new home in the mountain, and have all the responsibility of a forester upon your shoulders, you must take care that the woodcutters do no injury to the young trees."

Morand looked surprised, but Frederika answered quickly, "Of course, father, when you come to see us you will tell Morand many little things which he has not already learnt."

So Morand understood, to his great joy, that he had won, not only his wife, but his independence.

Salome and her father went out together. In the open air, in sight of the mountain and the forest, where still lay white patches of the winter snow—that long winter, so happy and so sad—the old man drew his daughter to his heart.

"Thou shalt be wholly my own," he said tenderly. "Thou shalt replace all whom I have lost."

CHAPTER IV.

UNDER the cottage roof was at once great joy and great pain. No confidences were exchanged between Morand and his betrothed, or between the old man and Salome, only every one united in hastening the preparations for the marriage. Possibly Morand blamed himself for not having sooner made up his mind and expressed it. Frederika had many a bitter thought in the midst of her happiness. The old forester said nothing, but his eyes followed his younger daughter far oftener than the elder.

Morand had to leave a month after his betrothal, and go to establish himself in his new home and work. When he came back Frederika was busy, getting ready the trunk filled with household linen, the labour of her busy hands, which she would take away with her to her husband's home.

Salome helped her silently but energetically. She seemed to have quaffed in one draught her bitter cup, to have cut off the right hand and plucked out the right eye. At she suffered still, no one knew it, not even her father. Frederika ever, seeing her sister so busy, often said to herself, "How quickly she is consoled! If Morand had loved her instead of me, I think I should have died of grief." But people do not die of grief whose hearts are true and whose will is firm. Salome, bent on rooting out of her soul a love which, however innocent at first, was innocent no longer—Salome watched and prayed night and day.

Morand came back for his bride. Frederika herself did not take more pains to set off her beauty in her bridegroom's sight than did Salome to conceal all traces of her suffering. Her eyes looked brighter than ever when the young forester led his wife to the altar, inasmuch that many, said, "If I had been Morand I would have chosen Salome." But the mothers shook their heads and said that "Beauty was not everything, and Frederika was such an admirable manager of a household."

Joseph was at the wedding. When he went to ask for a holiday it was with so dull a face that his master inquired laughingly whether he was off to a marriage or a funeral. Joseph might well have said the latter. All his hopes seemed dead and buried.

But the blow had not struck him suddenly as it had Salome. He had time to compose his features, and even put on a fitting manner as he apologized for his long absence.

"But you never missed me," said he to the bride. Frederika blushed, for it was only too true.

Busy, even with her orange-blossom crown on, she was helping Salome to lay the dinner. Joseph gave her a gold cross, bought out of his slender wages, and her eyes sparkled with delight. She would have liked to put it on at once. Morand was not rich, and had nothing to give her but the gold ring that lay in his waistcoat pocket.

Joseph's secret was tolerably well guessed, but the bridegroom was not jealous. Joseph and Salome walked into church together behind the happy pair. The father looked after them and sighed.

"Two griefs cannot make one happiness," thought he.

The young couple were gone, the forester's cottage had become silent. Once Salome used to sing at her work, now she worked without singing. It was with difficulty that she remembered little details of housekeeping, so easy to Frederika. But she would not let herself dream. "What use would it be?" she often thought. "As mother said, 'Take care, Salome.'" So she redoubled her activity in the house, her watchful care over her old father, who often smiled when she came to relieve him of his gun, and even to unbutton his gaiters.

"I am still stout enough to take care of myself, and I want no assistant," said he. "It was Morand I wanted, but the lad knew better how to shift for himself."

While her father was in the forest Salome spent many a lonely hour, but sometimes she went with him and watched the long slides, like the slide of Alpnach, down which the huge logs were thrown. It was the brightest day of the very dull week, when Joseph paid his usual visit; he never failed to come early and depart late. But he spoke little, and not even the news which the old man was always ready to tell about Frederika and her affairs provoked from him a reply. He entered, taciturn and cold, arranging on his lap the flowers he had gathered in the forest, great handfuls of which he often took back to his city home. Never once had he exchanged confidences with Salome, yet he felt she understood him. Whether he spoke or not, her presence was a rest to him. She, on her side, began to find the time long between his visits, and each time when Joseph went away she said to him, "You will be sure to come again?"

Winter returned, but a little less severe than the last. The valley lay deep in snow, and the forester's cottage was once more shut out from the world. Not from Joseph, who got a sledge and succeeded in coming every week as usual. He brought Father Dominic town news, not over-interesting, and newspapers full of the war, which was a ceaseless curiosity to the old man, who had once served as a soldier in Algeria.

"There I used to meet men of all countries, and ever

after I like to know what is passing in the world. Last winter I had nearly come to the end of my tobacco, but I do believe I could better want my pipe than my newspaper."

Salome laughed. "Happily, father, you can read the same paper twenty times over, but you can never recommence an ended pipe. That which vanishes in smoke vanishes forever."

Her voice was a little sad; Joseph looked at her surprised; the old man tapped his nephew on the shoulder. "Thanks to thee, lad, I have wanted neither pipe nor newspaper all the winter. I do believe you think all the week what you can bring us when you come."

"No, uncle, I do better than that; Salome writes down what she wants one week, and I bring it the next."

"As you brought the books which I saw you reading together, and the crystal cup with her name on it that she got last week."

Joseph blushed, so did Salome, without knowing why.

"The barometer is falling," he said absently.

"Nonsense of barometers. I make taine out of the winds and clouds, the flight of birds, and the leaves of trees. These show, as cleverly as you can, the state of the weather. When you come next week, nephew, you will require no sledge."

Joseph laughed. It had served me well all winter, but I prefer my legs. They cost less money."

For though his wages had increased, he was still very economical. They laughed at the large account Joseph was beginning to have at his banker's. But the young fellow kept his own counsel over his own affairs.

CHAPTER V.

The clouds were low and the sky grey, when Joseph, stick in hand, took the next time his way to the forester's cottage. Streams long frozen came tumbling down the rocks or filtering through the ground, the murmur of waters was heard on every side. The snow was fast disappearing in the forest, but many times the road was blocked up by trunks of trees which the now freed torrents had torn up, and brought tumbling with them down the mountain-side. Joseph tried to lift them away, so as to make an easier path for those who might follow him. But it was hard work. His bag slipped from his shoulders, it was heavy, for, sledge or no sledge, he would not forget Salome's commission. Very tired and breathless was he when he reached his uncle's door.

Salome stood there alone. "Father is gone to the forest; he is troubled at the rapid melting of the snow. Sometimes our stream overflows its banks and does a deal of harm."

Joseph had spent many an hour by the brook-side, gathering flowers or catching trout. It had never occurred to him that it could do any harm—the innocent little stream!

"The sky is not brilliant to-day, and the ground is well soaked with rain. Still, I think you could walk easily, Salome, if you will lean sometimes on me. Shall we start and go and look after your father? I own I shall be rather interested to see that pretty, merry little rivulet in a fury."

Salome did not laugh. "Accidents happen sometimes," said she gravely, and agreed at once to Joseph's proposal. Young and strong, steady-headed, sure-footed, she had no fear except for her father. "But if we meet him, and you take his gun and give him your aim, he will come safely home in spite of this horrible weather."

So waiting, the two cousins went merrily on. Joseph had got into the habit of telling Salome all his cares, which his mother was too old and infirm to be troubled with, and she in her turn had many things to say to him which she never said to her father. They spoke of present and future unhesitatingly, but the past was always a sealed book with both.

They reached the stream without finding the old man. There Joseph stopped, horrified at the change. It was not a rivulet at all, but a foaming, roaring torrent, pouring down the mountain-side.

"For the love of God, let us hurry on!" cried Salome. "Close by is a ruined house, with a cottage built against it. If the stream sweeps it away everybody will be drowned."

Joseph seized Salome's hand, and they both ran as fast as they could. The noise of the waters and the occasional crash of falling trees almost deafened them, but above it all Salome thought she heard cries of distress. She leaped from stone to stone, her long hair floating behind her.

Joseph's eyes followed her in admiration. "Never did I see a woman so strong and brave as this gentle Cousin Salome!" thought he.

Arrived at the abandoned house with the little cottage clinging to its wall, they found it already half destroyed by the violence of the flood. A woman stood at the window with a child in her arms, and just opposite, on the farther shore, stood the old forester, gun in hand, making signs to her that he would try to swim across.

Father Dominic used to say of quiet Joseph, "He has milk in his veins instead of blood," but it did not seem so now. He called out to the bewildered woman, with a strong, clear voice accustomed to be obeyed. And she did obey. She rushed out of her cottage with the child in her arms, and that instant the old wall fell upon it with a crash. She had only just escaped death, and her shrieks of terror rang through all the noise of the flood.

"Salome," said Joseph, "hold your father fast, don't let him take off his clothes; it would be useless, he could not breast the stream; I can!" and he was gone.

Salome fell on her knees upon the bank. Her father stood by her, shouting out advice to the brave fellow who was already fighting with the torrent.

"Mind those branches! That round stone is not firm! There is a hole in the bed of the stream, where the current is always rapid! Brava lad! he guesses what he can't know. That stupid woman! She clings to him! She will hinder his getting ashore!"

But Joseph's feet were firm on shore; he was able to make sign to Salome that he would go straight home with the woman and child.

"Let us hurry back and see that there is a good fire and wine and food!" cried Salome.

But her father lingered. "If I had been only ten years

AUGUST 1st, 1883.]

younger, a lad brought up in towns would not have shown me how to save a woman and child."

Meantime Joseph, carrying the child and helping the woman, had succeeded in getting home first. He had not changed his clothes, but he had made up the fire, placed the woman in Father Dominic's armchair, and wrapped the child in a rug, where it lay warming his little feet in the hearth and smiling up at its preserver.

Salome stood an instant to watch the pretty sight, then took the child in her arms. "Go, Joseph, get yourself dried in father's room. You have done enough for one day. You will be ill yourself."

"Then will you nurse me?" and he took her hand. "Anything you like, if you will only go and change your clothes."

Some months after Joseph and Salome were walking along the banks of the stream. It was Sunday, and the little waves seemed singing a Sunday psalm.

"What a transformation," said Salome, "since the day when you saved that poor woman and her child! How contented she is now! This stream is not more changed than her life, poor soul! thanks to you."

"And our life too," said Joseph tenderly. "Yes," answered Salome, pressing her husband's arm; "our storms are past; the stream flows peacefully on. I understood to-day that one may yet be happy."

"I understood it a little before you did, perhaps," said Joseph smiling.

THE INFLUENCE OF CHRISTIANITY UPON LITERATURE.

One of the influences of Christianity is, that it has opened nothing less than a new world of literature. The rise of the Christ-religion proclaimed itself by that record which was an entirely new departure from all that had gone before in the literary world; and that new departure contained a germ from which has grown a great and mighty literary life. Consider the works of philosophy, science, theology, that for eighteen centuries have fallen like drops of intellectual light from the pens of its followers. The "Civitas Dei" of St. Augustine, the "Summa Theologia" of Thomas Aquinas, the "Imitatio Christi" of A' Kempis (of which more than fifty million copies have been printed), the "Novum Organum" of Bacon. Side by side with these heavier works, poetry and imaginative literature have imbibed a new spirit. All the master-pieces of later ages have sprung from Christianity. The "Jerusalem Delivered" of Tasso, the "Divine Comedy" of Dante, the "Fairy Queen" of Spenser, Milton's "Paradise Lost," the immortal works of Shakespeare, which alone contain and exhaust a treatise of moral philosophy and systematic divinity. It is the secret influence of Christianity which lends such power to, and sheds such lustre through, the pages of Scott, and Dickens, and many others that I might mention. In fact, it alone has given that tone of true refinement and honest merit to all our modern literature of fiction which is worth the reading.

If space permitted I might show also how it has influenced music and art, but I merely suggest these heads, and add a word from Archbishop Trench. "Who would have supposed," says he, "that, nourished by the Christian books, by the great thoughts which Christ set stirring in the heart of humanity, there should unfold itself a poetry infinitely greater, an art infinitely higher, than any which the old world had seen; and that those skillless Christian hymns should yet be the preludes to loftier strains than the world had ever listened to before? Or who would have supposed that those artless drawings of the catacombs had the prophesy in them of more wondrous compositions than men's eyes had ever seen—or that a day should arrive when above many a dark vault and narrow crypt, where now the Christian worshippers gathered in secret, should arise domes and cathedrals embodying loftier ideas than did all those Grecian temples which now stood so fair and strong?"

But to return once more to literature for a moment. Not only has Christianity been the motive power to all the best of modern literary works, but it has been the very preserver of all ancient literature, and at certain epochs the only patron of learning. "That the clergy," says Mill, "were the preservers of all letters and all culture, of the writings and even the traditions of literary antiquity, is too evident to have been ever disputed; but for them there would have been a complete break between the ancient and modern world." So, then, the ministers of Christianity kept alive the torch of learning; in her monasteries were preserved and reproduced the ancient MSS., and there she taught the generations, as they followed one another, all that they know of art, of science and religion.—By W. W. De Hart, S.T.B., in *Frank Leslie's Sunday Magazine* for August.

ESQUIMAUX GRATITUDE.

When Sir John Ross was wintering in Felix Harbour, Prince Regent's Inlet, in 1829-30, his vessel, the *Victory*, was visited by some tribes of Esquimaux that had arrived from Iwiliik and vicinity. One of the men, Tulluahui, had lost a leg, just below the knee, at some period of his life, the stump of which had healed perfectly, and which in all other respects was an excellent case for a sailor's false leg of wood, which the ship carpenter was instructed to make for the poor cripple. When shown its use and benefits, his joy and appreciation were unbounded, and one of the first thoughts that entered the grateful creature's heart was, how he could repay the kindness. The making of the false leg was at once decided as the work of the white *angeko*, and Tulluahui thought it meet and proper that payment should be, in some way, of the same general character. He had noticed that the ship's carpenter was worn by some wasting disease to almost a skeleton, and he therefore repaired to his village, procured the most eminent *angeko*, and returned, intending that Mr. Carpenter should be made whole, physically, at least. The proffered compensation was so comical, although offered in the best of faith, and the poor workman's

condition really so bad, that Otookiu, the *angeko*, was not allowed to practise his performances, and the occasion was soon forgotten amid the other objects of attraction by which their attention was so fully occupied. This case typifies the remark I have already made, that the Esquimaux are more prone to force their superstitions on others than to receive the religion of others, and do not couple it with the secrecy and exclusiveness of the Indians of our continent. Poor Maslin, the carpenter, shortly afterward died of consumption, and Tulluahui got along famously with his wooden leg, that bore a brass plate with the name of the ship, her locality and date of wintering; which the poor savage, deeming it to be of some mysterious power—and it being, as well, a beautiful ornament to his eyes—always kept brightly polished—Lieut. Frederick Schwatka, in *Frank Leslie's Sunday Magazine* for August.

A MONOSYLLABIC PROTEST.

Think not that strength lies in the big round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,
When want or woe or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange wild note,
Sung by some fay or fiend? There is a strength
Which dies if stretched too far or spun too fine,
Which has more heighth than breadth, more depth than
length.

Let but this force of thought and speech be mine,
And he that will may take the sleek, fat phrase,
Which glows and burns not, though it gleam and shine—
Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts;
It serves of more than fight or storm to tell,
The roar of waves that clash on rock-bound coasts,
The crash of tall trees when the wild winds swell,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For them that far off on their sick-beds lie;
For them that weep, for them that mourn the dead,
For them that laugh and dance and clap the hand
To joy's quick step, as well as grief's slow tread,
The sweet plain words we learn at first keep time,
And though the theme be sad, or gay, or grand
With each, with all, these may be said to chime,
In thought, or speech, or song, or prose, or rhyme.

—Prof. J. A. Alexander, D.D.

CARLYLE'S TRIUMPH OVER DIFFICULTIES.

In a strong and entertaining view of Carlyle's life and character, John Burroughs says, in the midsummer (August) "Century": "Carlyle owed everything to his power of will and to his unflinching adherence to principle. He was in no sense a lucky man, had no good fortune, was borne by no current, was favoured and helped by no circumstance whatever. His life from the first was a steady pull against both wind and tide. He confronted all the cherished thoughts, beliefs, tendencies of his time; he spurned and insulted his age and country. No man ever before poured out such withering scorn upon his contemporaries. The opinions and practices of his times in politics, religion, and literature were as a stubby, brambly field, to which he would fain apply the match and clean the ground for a nobler crop. He would purge and fertilize the soil by fire. His attitude was at once, like that of the old prophets, one of warning and rebuking. He was reused every public place he ever aspired to—every college and editorial chair. Every man's hand was against him. He was hated by the Whigs and feared by the Tories. He was poor, proud, uncompromising, sarcastic; he was morose, dyspeptic, despondent, compassed about by dragons, and all manner of evil menacing forms; in fact, the odds were fearfully against him, and yet he succeeded, and succeeded on his own terms. He fairly conquered the world—yes, and the flesh and the devil."

COLOURS MADE BY THE HUMAN VOICE.

The "Philadelphia Press" says: An optical demonstration of the effect of sound on the colours and figures in soap bubbles was given at the Franklin Institute recently by Prof. Holeman. A film of soap was placed across the end of a phonoscope. To bring the sound in direct contact with the soap a tube was used. A reflection of film was thrown on a canvas screen, where it first assumed a bluish-grey appearance. An intonation of the voice, with the lips close to the mouth of the tube, caused a number of black spots to appear on the reflection. When these passed away a beautiful light green, intermingled with pink, remained. These two appeared to be the principal colours caused by sound. It was noticeable, however, that, while a certain tone would cause the same figure to reappear, it had no control over the colour. A tone which, for instance, caused one solid colour to appear, would bring out, perhaps, a dark blue at one time and a yellow at another. No difference was noticeable in the effect of the male and female voices.

WAR ON THE CIGARETTE.

A crusade against the cigarette has been started among the children of the public schools of Philadelphia. One of the principals has called the attention of the Board of Education to the subject, in a letter in which he says that, of the 50,000 pupils in the public schools of the city, a large proportion use tobacco in various forms; and that the habit has increased to an alarming extent since the cigarette was instituted. A short statement of the physical and mental disorders produced in children by the use of tobacco has been printed and posted on the inside of the cover of every text-book used in one school. The association of male principals has approved his letter to the Board, and an energetic campaign on that line is the expected result.

BRITISH AND FOREIGN NEWS.

THE Vicar of Downholme, in Yorkshire, committed suicide lately by cutting his throat with a pair of scissors.

MISS AGNES MURRAY, Merchiston, Edinburgh, has bequeathed the bulk of her estate to the schemes of the Established Church.

It is reported at Williamstown, Mass., that the "friend" who gave \$5,000 for a new dormitory in Williams College was Governor Butler.

MR. H. F. TURLE, son of the late organist of Westminster Abbey, has died very suddenly of heart disease. He was editor of "Notes and Queries."

DAVID DUDLEY FIELD has placed a monument in the Williamstown cemetery in honour of the Rev. Dr. Calvin Durfee, historian of Williams College.

It is probable that the marriage of Prince Louis of Battemberg and Princess Victoria of Hesse will be celebrated in the private chapel at Windsor Castle.

A CHURCH congress is to be held at Dumfries on 8th and 9th October when Principal Rainy, Dr. A. A. Bonar, Rev. J. Wells and others will deliver addresses.

THE shrine of Garavaggio is to be tried by the Earl of Arundel, whose ailments have not been alleviated by a pilgrimage which his parents recently made to Lourdes.

JOSH BILLINGS is a native of Lanesboro', N.H., and there he hopes to be buried. He has directed his children to mark the grave with a rough stone from the quarry near by.

ENGLISH persons who want to get married are obliged to do so before noon unless they can obtain a special license. A bill extending the hour to four o'clock is under consideration.

MR. W. CARRUTHERS, of the British Museum, has, subject to the approval of the College Committee, been appointed lecturer for next session on natural science in Aberdeen Free Church College.

THE Duke of Marlborough takes his title from a small town in Wiltshire, where he has only a thousand acres, while historic Blenheim, with twenty-two thousand acres of the Duke's property, is in Oxfordshire.

PROF. FLINT has been elected a corresponding member of the Institute of France in the moral and political section. Dr. Chalmers was the only minister of the Church of Scotland who had previously received this honour.

PROF. LINDSAY, of Glasgow, delivered one of the most telling speeches at the great meeting in St. James Hall, held in support of Mr. Mason's resolution relating to the female franchise on the evening before the parliamentary debate.

THE London Crystal Palace is in decay. The great building, still a marvel of construction and convenience, still singularly impressive and curious, cannot much longer hold its place among the sights and wonders of the city.

A CONNECTICUT railroad has an order that all dogs shall be carried only in the baggage cars. The rich women going to the country are angered. One of them rode on a broken-down chair among the trunks with her pet rather than leave it.

DR. KENNEDY of Dingwall has issued an appeal for funds to defend the men who are to be tried at Edinburgh for their protest against the breach of the Sabbath laws and the desecration of the Lord's Day by the railway company at Strome Ferry.

MONSIGNOR CAPEL, who is coming to this country, has a reputation for the ease and grace with which he converts fashionable women to the Roman Catholic Church. Lord Beaconsfield made him one of the characters in "Lothair" on that account.

IT is proposed to erect a new church in Paris. Worship has been held for twenty-five years in an upper room in the Church of the Oratoire, Rue de Rivoli, rented from the French Protestant Church. Mr. Beaton, retired army chaplain, has recently been appointed to the charge.

IN the House of Lords are to be found numerous soldiers who owe their positions to their successful sheddings of human blood. Not a single medical man has a seat in the gilded chamber; and there are not more than a dozen medical baronets or knights in the three kingdoms.

LORD M'LAREN has given judgment in favour of the town council of Arbroath in their appeal against the decision of the sheriff-substitute, ordering them to design a glebe for the minister of Arbroath parish out of the burgh lands. Ministers of royal burghs, says his lordship, have no right to glebes.

GEORGE AUGUSTUS SALA objects to "public feeds, sitting for hours at a crowded tavern table surrounded by viands you do not wish to eat and liquors you do not wish to drink." This is a little ungrateful from a man who for years has been among the most habitual public diners in London.

AN argument used in England against the enfranchisement of women is the power it would throw into the hands of the clergy. "The vast majority of their weaker sisters," it is urged, "would undoubtedly have recourse to their pastors, not only for ghostly counsel and advice, but also for political principles."

THE visitor to the Cologne Cathedral is met at the entrance by a shaven crowned, serge-robed, and sandal-footed monk, whose duty it is to present with his left hand a card printed in German, English, and French, politely requesting a contribution for the building fund of the church, while with his right hand he holds out a silver plate.

THE Free Presbytery of Loch Carron has declined to co-operate with the deputation that is to visit their congregations from the General Assembly, or to take part in evangelistic meetings which they may hold. They express the opinion that their people will not cordially receive such a deputation in consequence of the decision regarding instrumental music.

MINISTERS AND CHURCHES.

A CANVASS just finished of Knox Church, Scarboro', and of St. Andrew's Church, Scarboro', and St. John's Church, Markham, has resulted in an addition to the subscription for the Endowment Fund of Knox College of \$2,000, over \$500 of which has been paid. The district, as is well known, is a purely agricultural one. There were, however, seven subscriptions of \$100 each, with others of \$50, \$40, and \$30, with of course many of smaller amounts. Between \$1,300 and \$1,400 was subscribed by the congregation of Knox Church; over \$700 by St. Andrew's and St. John's—one pastoral charge—being a very creditable amount when account is taken of the large sum which the people of this charge subscribed some years ago to Queen's College. The money was in most cases very cheerfully subscribed. Dr. King takes this opportunity to thank the friends for the readiness with which they responded to his appeal, and the ministers, Messrs. Mackay and Tanner, whose hearty co-operation was invaluable. The hope is entertained that, with two pastoral charges contributing \$2,000, the rural districts of the Presbytery of Toronto may be counted on to make up \$12,000 of the Endowment Fund.

PRESBYTERY OF TORONTO.—An extra meeting of this Presbytery was held in the usual place on the 26th ult., Rev. J. M. Cameron, moderator *pro tem*. The main object for which the meeting was convened was to dispose of an appointment, by the Assembly's Home Mission Committee, of Rev. W. McWilliam, of Streetsville, to Prince Albert, in the North-West Territory. It was reported that the congregation of Streetsville had been duly informed of said appointment, and cited to appear for their interests at this meeting. Papers were then submitted and read from the session and congregation just named, expressing their warm regard for Mr. McWilliam, both because of his worth and labours; praying also that his connection with them might not be dissolved, and resolving, in tangible evidence of their earnestness in this matter, to raise his salary to \$1,000, payable from January last, in the hope of soon making it more. After the reading of these papers, Rev. Dr. King was heard on behalf of the Home Mission Committee; Mr. Wm. Barber and Mr. Thomas McCracken were heard on behalf of Streetsville session, and Dr. Thom and Mr. Wm. Steen on behalf of the congregation. Mr. McWilliam was then heard on his own behalf, when he stated in substance that without overlooking the expressions of regard for him as set forth in the papers above mentioned, and as brought out in the statements of the commissioners, he was strongly of opinion that the territory or the North-West had weightier claims on his services than his present sphere of labour, and, therefore, that he was willing, with the concurrence of the Presbytery, to act on the appointment given him by the Assembly's Home Mission Committee. It was then moved and seconded that the Presbytery agree to loose Mr. McWilliam from his present charge. In amendment, it was moved and seconded that the Presbytery refuse to loose Mr. McWilliam from his present charge. On a vote being taken, the motion prevailed over the amendment, and the Presbytery decided accordingly. It was also agreed that this decision shall take effect at the close of August; that Rev. E. D. McLaren, on the first Sabbath of September, shall intimate the decision to the congregation, and that during the vacancy he shall be *interim* moderator of session. A minute was further moved and adopted, expressive of the Presbytery's appreciation of Mr. McWilliam's worth and past labours, as also of their sense of his admirable fitness to represent the Church, and to care for its interests in the North-West. An extract minute was read from the Presbytery of Guelph, ancient the call from Knox Church, Guelph, to Rev. R. P. McKay, minister of Knox Church, Scarborough. The call, the paper of concurrence from adherents, the guarantee for \$1,400, payable weekly, and reasons for translation were all produced and laid on the table. It was then moved, and agreed to appoint Rev. D. McIntosh to preach to the congregation in Scarborough not later than the 26th of August, to inform them of the foregoing, to put into their hands the reasons for translation, and to cite them to appear for their interests at next meeting of Presbytery. Mr. McKay was also to be notified of the foregoing by the clerk, and cited to appear on his own behalf. Agreeably to

a suggestion made, a committee was appointed, consisting of Revs. Dr. Reid, P. Macleod, D. J. Macdonnell, Messrs. John Harvie and W. B. McMurrich, to consider what should be done to secure public religious services on the Lord's day for the benefit of our church members and others, who reside for weeks or months in the summer season on the Island opposite Toronto. The next meeting of Presbytery was appointed to be held in the usual place on the 5th of September at eleven a.m.—R. MONTEATH, Clerk.

PRESBYTERY OF WHITBY.—This Presbytery held its quarterly meeting at Port Perry on the 17th July; Mr. Abraham, moderator. There was a good attendance of members. Elders' commissions were presented, and the roll made up for the year. The Home Mission report was given in, and, as in former years, the report mentioned the fact, that there were no mission stations within the bounds. Messrs. Carmichael, Abraham, and Madill were appointed the Home Mission Committee for the current year. The commissioners to the General Assembly reported diligence, and their travelling expenses were paid by the Presbytery. The finding of the Synod was read on the reference submitted to it, *v. z.*: Is it competent for the Presbytery to sanction the alienation of any of the proceeds of the Endowment farm of St. John's, Pickering? The Clerk was instructed to procure a copy of the trust deed, and also full extracts from the Presbytery records of Toronto (Old Kirk) bearing on the question, and forward them to the convener of the Assembly's Committee on the Protection of Property. The Presbytery took final action in the case of Mr. Spenser. A *pro re nata* meeting had been held a fortnight before, at which it was agreed to dissolve the pastoral relation between Mr. Spenser and St. Andrew's Church, Bowmanville, at the quarterly meeting, and the congregation had been cited to appear for their interests at this meeting, but no one appeared in behalf of the congregation. Mr. Spenser had submitted two papers containing objections; but, as these had formed part of the case adjudicated upon by the Synod and the General Assembly, the Presbytery felt that it was not competent for it to deal with them. Whereupon, it was moved by Mr. Drummond, seconded by Mr. Roger, and unanimously agreed to, that, in accordance with the instructions of the Synod of Toronto and Kingston, and of the General Assembly, this Presbytery now dissolves the pastoral relation between Mr. Adam Spenser and the congregation of St. Andrew's Church, Darlington, and declares that Mr. Adam Spenser be no longer the pastor of the congregation of St. Andrew's Church, Darlington. The moderator solemnly pronounced this separation as the finding of the Presbytery. A committee was appointed to deal with the congregation with regard to the claims of Mr. Spenser, and endeavour to procure from them an adequate portion of the arrears. Mr. Spenser's name was removed from the roll of the Presbytery, and placed on the list of ministers without charge. Mr. Spenser was instructed to deliver over to the clerk for the congregation the session records, the treasurer's books, the key of the church, and whatever other records or property he may now have in his possession, that belong to the congregation. Mr. Spenser demanded his Presbyterian certificate; the Presbytery agreed that this request should lie on the table till he had complied with the above instructions. Mr. Drummond was appointed moderator of session, and Mr. Kennedy was appointed to preach in St. Andrew's Church on Sabbath the 22nd inst., and declare the church vacant. A call was laid on the table from the congregations of Danborton and Highland Creek, in favour of Mr. R. M. Craig, probationer—signed by 122 members and forty-five adherents, and was sustained as a regular Gospel call. Mr. Craig accepted it and trials were prescribed to him and the ordination fixed for Tuesday 14th August. A petition from the congregation of Ashburn was presented, desiring that steps might be taken to separate Ashburn and Utica and uniting them with other congregations, believing that, were this done, more adequate support for Gospel ordinances would be thereby attained. The Presbytery deferred the consideration of this matter, till they would have before them the Scheme for the Better Support of the Ministry, which was agreed upon at the General Assembly in London, hoping that it would give relief to congregations in such circumstances, and obviate the necessity of any change in this case. The subject of the increased post-office work required of all the post-office employes

along the line of the Grand Trunk from Montreal to Toronto, was before the notice of the Presbytery, and a small committee was appointed to draw out a resolution condemnatory of this desecration of the Sabbath, with instructions to send a copy of it to the Postmaster-General. Mr. Spenser has refused to give up the key of the church, and on Sabbath when Mr. Kennedy went to conduct service he found a goodly number of the congregation, but the door was locked. Standing on the platform he engaged in devotional exercises and read the notice declaring the charge vacant. Mr. Drummond preached to the congregation in the town hall last Sabbath afternoon at half-past two o'clock—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met on Tuesday, July 10th, in the First Presbyterian Church, Park avenue, Rev. Mungo Fraser, moderator, Rev. J. K. Wright, of London East, acting as clerk. There was a fair attendance of members present. Rev. J. A. Murray rose to a question of privilege. He complained that in reference to certain remarks made by him in the discussion on the State of Religion, he was represented by the Toronto "Mail" as associating card playing with the gallows, pistols, daggers, and bloodshed, and in consequence he had been held up by a certain portion of the press as speaking of this question with narrowness, ignorance, and bigotry. He stated further that he was responsible not for what he did not say on this matter but for what he did say. What he said was that "within his own observation, card-playing for money or gambling was associated with the pistol, the dagger, and the gallows. Mr. Murray holds that there is a wide distinction between card playing and gambling. In his speech on the occasion referred to he had said that cards may be played, and often were played, as an innocent amusement, but that in every such case great caution must be used. Rev. Mr. Martin, of Exeter, was asked to sit as a corresponding member. The clerk read the report of the committee appointed to prepare answers to Rev. Mr. Henderson's reasons for dissent to the adoption of the minutes of a previous session. Moved by Rev. Mr. McDonald, seconded by Rev. Dr. Proudfoot, that the report be adopted. Lost. After a lengthy discussion the matter was dropped. Rev. Mr. McKinnon reported a minute in regard to the resignation of Rev. Alex. Fraser, who has gone to Manitoba. The minute set forth the high esteem in which Rev. Mr. Fraser was held by the members of this Presbytery, and followed him with their prayers and best wishes in his new sphere of labour. Rev. Mr. Rennie, co-convener of the Home Mission Committee, submitted the following report: "The Presbytery of London, having had under consideration the circumstances of the mission station of Springfield, resolved respectively to submit the following statements and request to the Presbytery of Paris: (1) This station was formed some years ago, and has been supplied mainly by students, with exception of a short period during which, in connection with Aylmer, it enjoyed the services of a settled pastor. (2) Springfield has at present about twenty-four families connected with it, thirty communicants, and its revenue is about \$50 per annum. (3) The character of the field is such that there is little possibility of the station becoming a self-sustaining congregation, unless a cent action be obtained for it with neighbouring congregations. (4) It is believed that the congregation of Coluden, now in connection with Tilsonburg, in the Presbytery of Paris, might, without injury to the latter, be detached therefrom, and if united to Springfield there would be formed a new pastoral charge, which, it is believed, would be self-sustaining very soon, if not from the first. (5) This Presbytery therefore respectfully requests that the Presbytery of Paris will take the necessary steps to effect the change above referred to." The above was adopted, and Rev. Mr. Rennie empowered to appear before the Paris Presbytery in advocacy of the proposed change. Rev. Mr. Rennie proposed that a member of the Presbytery should visit Port Burwell and dispense the communion, and suggested that this duty be performed by Rev. Mr. Paradis, of Port Stanley. Agreed to. Rev. Mr. McDonald, of Belmont, stated at length the necessity for additional mission work in Aylmer, and throughout the surrounding districts, as far south as the lake. Rev. Mr. McDonald was authorized to make a full report to next Presbytery on the condition and prospects of this field, with a view to its spiritual improvement and the

establishing of a permanent missionary. The clerk read the papers in a call from Millbank to Rev. A. H. Kippen, of Dorchester station. Rev. Mr. Kippen intimated that he did not accept the call. A deputation consisting of Messrs. Alex. Gould and A. McQueen, of London South, appeared on behalf of a petition for the formation of a new congregation in that suburb of the city. Rev. J. A. Murray spoke on behalf of the petitioners, who, he said, were very anxious to be formed into a separate congregation. They had secured a very desirable site, about one hundred and twenty feet square, at the corner of Bruce street and the Wortly road, and it was estimated that the cost of the church, completed, including the site, would be about \$11,000. The building was to be a very beautiful and commodious one, costing \$9,000. Already the subscription list has reached the amount of \$5,000. The petitioners desired to have immediate organization, according to the rules of the Church, and wished to have the site approved. There was a large and wealthy Presbyterian population in London South, and every reasonable prospect of the establishment of a successful church. It was moved by Rev. Mr. McKinnon, seconded by Rev. L. Cameron, that the petition be granted, the site selected approved, and that Rev. J. A. Murray, with Messrs. Gould, Webster and Adam Murray, be a committee to organize the congregation at an early date, and that Rev. Mr. Murray administer the Lord's Supper. Carried. A claim was read from Rev. John Fotheringham for \$5 arrears due him for preaching at Lucas and Fraser churches. The Home Mission Convener was instructed to write to these congregations in reference to the matter and report at next Presbytery. A request was made on behalf of Guthrie Church, Caradoc, and Cook's Church, Longwood, for permission to moderate in a call, and also that they make their own arrangements for a supply for two or three months. Granted. The resignation of Rev. W. R. Sutherland, pastor of Knox Church Ekfrid, was read by the clerk, and Mr. Sutherland was heard. He has been pastor of the church for some thirty years, and thought for various reasons that a change was desirable. On motion of Dr. Proudfoot, seconded by Rev. Mr. McKinnon, the petition was received and ordered to lie on the table until the next meeting of the Presbytery, when representatives of the congregation will be cited to appear. Both the mover and seconder spoke in touching terms of the long, faithful and noble services in pioneer church work of Rev. Mr. Sutherland. It was ordered that the congregation be notified by the clerk. A letter was read from Wm. Sutherland, secretary-treasurer, Dorchester Station, stating that an addition of \$50 per annum to the salary of Rev. Mr. Kippen had been guaranteed, making the total now \$500. The clerk was instructed to notify the congregation that the Presbytery commended their action, with the hope that the other congregation (Crumlin) under Mr. Kippen's charge would follow the example of Dorchester Station. The reduction of the Home Mission grant in London East from \$300 to \$250 was discussed, and Messrs. Cheeseborough and Brown were heard on behalf of the congregation, asking that the amount be again raised to \$300. It was stated that they had increased the salary of their pastor \$100 per year, and if, in addition to this, the \$50 were taken from them, they would feel the burden seriously. They needed encouragement. Rev. Mr. Wright said the giving of the congregation last year amounted to \$19 per family. Rev. Dr. Proudfoot spoke in high terms of the liberality of the London East congregation, particularly as nearly all of the adherents were labouring men, and he was in favour of continuing the \$300 grant. He proposed to lay the matter over to the September session of the Presbytery, when the new scheme by the General Assembly would be before them. A motion was passed to this effect, and also expressing sympathy with the congregation in their difficulties, and encouraging them in their earnest, liberal work. Rev. Dr. Proudfoot addressed the Presbytery on the proposed scheme for the endowment of Knox College. It was felt that a crisis had arrived and failure would be disastrous. Already there had been subscribed \$106,000, and the work could not now be dropped. If the canvass were systematically and thoroughly made all through this western constituency of the Church the endowment would be made secure. The reports of canvassers should be in by the September session of the Presbytery. In London, on account of the recent disasters by the overflow of the river,

the canvass w u'd be postponed. The following had been recommended to prosecute the canvass: In London and St. Thomas—Rev. Principal Caven and Rev. D. H. Fletcher; Westminster and Delaware—Rev. Mr. Henderson; Thamesford—Rev. N. McKinnon; Dorchester, Crumlin, and Hyde Park—Rev. J. A. Murray; Fingal, Argyle Church, Aldboro', and New Glasgow—Rev. K. McDonald; Mosa and Glencoe—Rev. L. Cameron; Ailsa Craig, Carlisle, Wallace town, and Lobe—Rev. J. K. Wright; Kintore, English Settlement, and Bethel—Rev. Mr. Ball; Longwood, Chalmers and Duff's Church, Dunwich—Rev. H. Cameron and Rev. Mr. Connell. Arrangements will yet be made for canvassers in other places, and books and other canvassing materials will be sent as soon as received by Rev. Dr. Proudfoot, convener of the committee. The standing committees were then appointed. Reports of commissioners to the General Assembly were made by the following: Revs. Dr. Proudfoot, Kennie, McKinnon, Henderson, and Kippen, and Messrs. McKenzie, Robinson, and Short. Rev. Dr. Proudfoot, on behalf of the committee, reported having examined John Woods, a candidate for the ministry, and found him in every respect satisfactory. They recommended him to the Board of Examiners of Knox College. A verbal report having been made by Revs. Dr. Proudfoot and N. McKinnon, it was moved by Rev. Mr. Murray, seconded by Rev. A. Stewart, that, inasmuch as having heard the statements of Dr. Proudfoot and Mr. McKinnon, vouching that leave was granted by the General Assembly to this Presbytery to receive Rev. George Crombie as a minister of this church, we now proceed to receive him, notwithstanding the absence of the regular papers from the Assembly. Carried. Mr. Crombie then came forward, assented to the usual questions, agreed to sign the formula, and was duly received by the moderator. The following committee were appointed to visit and receive congregations: Wardville—Revs. Messrs. Stewart, and L. Cameron. Port Stanley—Revs. Frazer, and D. K. McKenzie. London East—Rev. Dr. Proudfoot, and Mr. Balfour. Delaware—Revs. Urquhart, and Henderson. Springfield—Revs. Paradis, and McDougall. Lucas and Fraser Revs. Ball, and Johnstone. Rev. Mr. Rennie read a letter from Dr. Mills, of Springfield, stating that the congregation cannot raise so much as \$6 per Sunday as heretofore and that \$4 is the full amount possible. The debt is \$90. Mr. Murray moved that the Convener of the H.M.C. be empowered to assess the congregation *pro rata* to meet the deficiency of the past. Rev. Dr. Proudfoot seconded. Carried with the understanding that the assistance is simply requested, not authoritatively demanded, by the Presbytery. Rev. Mr. Ball gave notice of a motion in reference to the work of the French Evangelization.—J. K. WRIGHT, *Pres. Clerk, pro tem.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXII.

AUG. 1st, 1883. } THE LAST DAYS OF JOSHUA. A. { Josh xxiv 14-20.

GOLDEN TEXT—"Choose ye this day whom ye will serve."—Josh. 24: 15.

CENTRAL TRUTH.—We ought to serve God.

CONNECTION.—Twenty five years after entering Canaan, Joshua, now "old and stricken in age," gathered the tribes at Shechem (afterward Sychar) to give them his last counsels.

NOTES.—Gods: These were idols which men worshipped instead of the true God. These gods were Dagon, Baal, and Ashtaroth. The Egyptians worshipped the bull, the crocodile and other animals. Other heathens make figures of wood and stone and bow down to them. Some worshipped the sun and the stars. Egypt: one of the oldest countries in the world. Joseph was sold by his brothers into Egypt, and afterwards his father and brothers dwelt there. It is enriched by the Nile, and has some of the grandest ruins, and the grandest history of any country in the world. FLOOD: the river Euphrates, which was called the "great river." (Gen. 15: 18.) On its banks was the splendid city of Babylon, and in the land through which it flows Abraham lived before he went to Canaan. Seven hundred years after this the children of Israel were captives on its banks.

I. THE GOOD CHOICE.—Ver. 14.—Fear the Lord: "The fear of the Lord is the beginning of knowledge." (Prov. 1: 7.) A deep reverence, and fear to offend; sincere worship. Sincerity and Truth: God sees the heart and cannot be deceived. Mere outward worship or pretended religion he will not accept. Put away the Gods: remains of heathenism long survived among them. Other side of the Flood: of the river Euphrates, from whence Abraham came. (Gen. 11: 31.)

Ver. 15.—Seem evil unto you: if it is too burdensome; if you know some better way than serving God. Choose you this day: so Elisha challenged the people long after. (1 Kings 18: 21) The most important choice a person ever makes is to serve God. We will serve the Lord: Joshua had decided for himself, and his family had decided. Our example may decide others. Instead of waiting to be influenced by others, we have the privilege of influencing them.

Ver. 16.—God forbid that we should forsake the Lord: it seemed easy and pleasant to serve God that day. Joshua had told them of God's great deliverances, and given them his own good example. Such times are good to strengthen the heart against the time of temptation and weakness. "In summer prepare for winter."

II GOOD REASONS GIVEN.—Ver. 17.—Out of the Land of Egypt: to the Israelite God's crowning mercy was always the deliverance from Egypt. So to the Christian, God's great mercy is always the forgiveness of his sins. It is such a great deliverance! All the way in which we went: in the wilderness—preserving them from enemies—from starvation and thirst—and bearing with all their waywardness. Draw out before us all the people: especially they mention the Amosites, the people of the hills, powerful in war; yet God drove them out before Israel. Ho is our God: they had such overwhelming reasons (but no more than we!) for serving God that they solemnly vowed to choose Him as their own God.

Ver. 19.—Ye cannot serve the Lord. Joshua meant by this caution that it was an important and difficult thing to be godly. To be heartless in our hearts, and to go to hell, we have only to follow our natural bent. If they decided to serve God they must give their whole souls to it. Will not forgive your transgressions. their sin would be of a very aggravated type—for they knew that idols were vain. Ignorance may lessen sin, but only penitence and atonement can secure its pardon.

Ver. 20.—Turn and do you hurt: when they turned to idols, God always punished them, often by letting their foes oppress them.

III THE COVENANT.—Ver. 21.—Nay, but we will serve the Lord: they deliberately and heartily chose God. It is good to give words to the decisions of our hearts.

Ver. 22.—Ye are witnesses against yourselves. you have chosen God; if you turn away how great will be your sin! And they said: We are witnesses: they were quite ready to take all the responsibility which belonged to their avowed choice. So the Christian; he openly chooses God, and takes everything that goes along with that choice.

Ver. 23.—Put away, said he, the strange Gods: there must have been some hidden idolatry among them, just as among us, secret unbelief, and trusting in something else than Christ.

Ver. 24.—The Lord our God will we serve. they again and again repeated their vow to serve, and worship, and love God. Perhaps there are some in your class who have never said in words that they would obey God and love Christ. Get them to commit themselves!

Ver. 25.—Made a covenant. twice the covenant had been publicly and in a national manner made before—once at Sinai, or "Horeb," and again in the land of Moab. (See both mentioned, Deut. 29: 1.) Now this covenant was solemnly renewed. Statute and an ordinance: Joshua fixed the transactions of this day as a standing law—an article of their "Constitution."

Ver. 26.—Wrote these words: Moses and Joshua are each spoken of as "writing" in a book. An official copy (perhaps the original one) was found by Hilkiah, the High Priest, long after. (1 Kings 22: 8) And doubtless copies were more or less multiplied even in those early days. A great stone: such memorials are often mentioned—evidences of covenants made or mercies received. So Bethel, Galed, Edemzer, etc. This stone, called a "pillar," remained long in Shechem. (See Judges 9: 6.)

Ver. 27.—A witness unto us. the advantage of such a witness is that it reminds us of our vow and engagement. So the bread and wine in the Lord's Supper. So sickness, deaths, or providences in our path of life. It is for God thus to remind us, and it is for us thus to remember.

Ver. 28.—Every man went unto his inheritance: having in the public assembly pledged ourselves to God, the best thing we can do is to go home and live for God in our private and home life. These people would be very happy that day, as they went home to their villages and fields.

Ver. 29.—Died, being a hundred and ten years old: Joshua died at the age of his ancestor Joseph. He was forty five years old when he left Egypt, eighty-five years old when he entered Canaan, and had ruled in Israel twenty-five years. A faithful man, whose only ambition was to please God and have the people serve and worship Him.

PRACTICAL TEACHINGS.

1. We must choose. Professing to be neutral is choosing to remain on the side of Satan and sin.
2. "This day" is the best time we shall ever have for choosing God!
3. There are "gods" other than those of wood and metal; fashion, pride, evil passion, selfishness, bad habits.
4. Remembrances of God's mercies is a good reason for choosing and serving Him. (Ver. 17, 18.)
5. Joshua and his household would serve God, even if all others turned away. We should be decided for God.
6. Let us often look on the Shechem stones we have erected, and renew our vows to God!

TRUTHS.

- No man can serve two masters.
- Make good pledges and keep them.
- They that seek the Lord shall find him.
- A godly old age deserves respect.

OUR YOUNG FOLKS.

AN OLD PROVERB.

Pointing my darling because it rains,
And flowers droop and the rain is falling,
And drops are blurring the window-panes,
And a moaning wind through the lane is calling
Crying and wishing the sky was clear,
And roses again on the lattice twining?
Ah, well, remember, my foolish dear,
"Tis easy to laugh when the sun is shining!"

When the world is bright fair and gay,
And glad birds sing to the fair Juno weather,
And summer is gathering, night and day,
Her golden chalice of sweets together,
When blue seas answer the sky above,
And bright stars follow the day's declining,
Why, then 'tis no merit to smile, my love;
"Tis easy to laugh when the sun is shining!"

But *this* is the time the heart to test,
When winter is near and storms are howling,
And the earth from under her frozen vest
Looks up at the sad sky, mute and scowling.
The brave little spirit should rise to meet
The season's gloom and the day's repining;
And *this* is the time to be glad; for, sweet,
"Tis easy to laugh when the sun is shining!"

"NOTHING FINISHED."

I once had the curiosity to look into a little girl's work-box; and what do you suppose I found?

Well in the first place, I found a "bead purse" about half done; there was, however, no prospect of it ever being finished, for the needles were out, and the silk upon the spools was all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one board of a Bible, and beneath it the words "I love"—but *what* she loved was left for me to guess. Beneath the Bible-board I found a sock, evidently commenced for some baby-foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear—" I need not, however, tell you *all* that I found there; but this much I can say, that during my travels through that work-box I found not a single article *complete*; and silent as they were, these half-finished, forsaken things told me a sad story about that little girl.

They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and skill to carry into effect, she was still a *useless* child—always doing, but never *accomplishing* her work. It was not a want of industry, but a want of *perseverance*.

Remember, my dear young friends, that it matters but little what great things we *morely undertake*. Our glory is not in that, but in what we *accomplish*. Nobody in the world cares for what we *mean* to do; but everybody will open their eyes by and by to see what men and women and little children *have done*.

THE QUEEN OF ALL.

Honour the dear old mother. Time has scattered the snowy flakes on her brow, ploughed deep furrows on her cheek. The lips are thin and shrunken, but those are

the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade. Ah, yes, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot walk into a midnight when she cannot see you; you cannot enter a prison whose bars will keep her out; you can never mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you all your virtues, until you almost forget your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.

BEYOND.

Never a word is said
But it trembles in the air,
And the truant voice has sped,
To vibrate everywhere;
And perhaps far-off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But, like flashes of the sun,
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

Never a day is given,
But it tones the after years,
And it carries up to heaven
Its sunshine or its tears
While the to-morrows stand and wait,
The silent muter by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And here is over there;
For the common deeds of the common day
Are ringing bells in the far-away.

DID NOT GO WHERE THEY WERE.

"I've been in India for many a year, and I never saw a native Christian the whole time." So spake a colonel on board a steamer going to Bombay. Some days after the same colonel was telling of his hunting experiences, and said that thirty tigers had fallen to his rifle.

"Did I understand you to say thirty, colonel?" asked a missionary at the table.

"Yes, sir, thirty," replied the officer.

"Because," pursued the missionary, explanatorily, "I thought, perhaps, you meant three."

"No, sir, thirty;" this time with emphasis.

"Well, now, that's strange," said the missionary, "I have been in India twenty-five years, and I never saw a wild live tiger all the while."

"Very likely not, sir," said the colonel; "but that's because you didn't know where to look for them."

"Perhaps it was so," admitted the missionary, after a minute or two of apparent reflection, "but may not that be the reason you never saw a native convert, as you affirmed the other evening at this table?"

A WORD FOR BOYS.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you ashamed that you know so little about great men.

Open your old Roman History now and read of Cincinnatus. On the day when they wanted to make him Dictator, where did they find him? In the field ploughing.

The great Cato; you have surely heard of him—how he rose to all the honours of the Roman state—yet he was often seen at work in the field with the slaves. Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labour on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maids.

Better even than the example of noble Romans is the advice of the wise man: "Whatsoever thy hand findeth to do, do it with thy might." Better than this even are the beautiful New Testament words: "Not slothful in business, fervent in spirit, serving the Lord."

There! after this you will feel ashamed not to work.

LESSON FROM A CHILD.

I remember hearing of a little girl who went to her Sabbath school, and when she came home her mother asked her what she had done at school, and she, in the simplicity of her little soul, said:

"Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was sorry, and she cried so that I cried with her, and I took her hands in mine, and kissed her, but it took all the lesson out of my head; and poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect; and she was so happy that, although she got more tickets than I did, I was quite glad too."

"My dear," said the happy mother, "you have fulfilled the apostle's injunction, you have wept with those that wept, and rejoiced with those that rejoiced."

A CLEVER REPLY.

Some time ago a working-man was urged by his employer to do some work on the Sabbath. The man courteously, but firmly declined to do it. "Why!" said the employer, "did not our Lord himself say that 'the Sabbath was made for man'?" "Yes, sir," was the shrewd reply of the work-man, "you are right—the Sabbath was made for man, and is therefore not to be taken from man."

"I'll do better to-morrow," said a little boy one day to his mother, but this was very foolish. Why not do better to-day? There is not one word in the Bible which calls upon you to be better to-morrow. It is always to-day.



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

There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The most medical authorities of the day declare that every disease is caused by deranged kidneys or liver. To restore these, therefore, is the only way by which health can be secured. Here is where WARNER'S SAFE CURE has gained its great reputation. It acts directly upon the kidneys and liver, and by placing them in a healthy condition drives disease and pain from the system—Special Kidney, Liver and Urinary troubles; for the distressing ailments of women; for biliousness and physical troubles generally; this great remedy has no equal. Beware of imitations, imitations and concoctions said to be the same.

For all ailments for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

H. H. WARNER & CO., Toronto, Ont., Rochester, N.Y., London, Eng.

STURGEON POINT SUMMER RESORT. The Best Place to Spend Your Summer Holidays.

HEALTH, RECREATION, COMFORT. Beautifully situated on Sturgeon Lake, twelve miles north of Lindsay, over 450 feet above Lake Ontario. Air delightfully cool and pure. Fine fishing, safe boating, etc. Special rates to ministers and families for the season. Daily mail and express lines in connection with the Hamilton and Sturgeon Point Railway to Lindsay, through by way of Sturgeon Point, making good connections with all trains. Through tickets at special rates for all points. Write for full particulars to FRANKLIN CRANDELL, Sturgeon Point P. O., Ont.

University of Rochester ROCHESTER, N.Y.

M. B. ANDERSON, LL.D., President. Two Courses of Study: Classical and Scientific. Fall term begins September 15th. Entrance examinations the day previous. For catalogue address, THE CLERK of the UNIVERSITY.

Wyld, Broek & Darling, IMPORTERS AND DEALERS IN DOMESTIC AND FOREIGN

Woolens and General Dry Goods.

WAREHOUSE—COR. OF BAY AND WELLINGTON STREETS. TORONTO.

P. BURNS, Coal and Wood

GREAT REDUCTION IN PRICES.

All Descriptions of Hard & Soft Coal. BEST QUALITIES, LOWEST RATES. Office at 100 Queen Street East, 337 Queen Street West, will receive prompt attention.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress without help. I tried several remedies without much if any relief, until I took Ayer's Sarsaparilla, by the use of two bottles of which I was completely cured. Have sold large quantities of your Sarsaparilla, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS, River St., Duckland, Mass., May 13, 1882."

SALT RHEUM. GEORGE ANDREWS, over 20 years in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. His ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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

An Old Soldier's EXPERIENCE.

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

Ayer's Cherry Pectoral

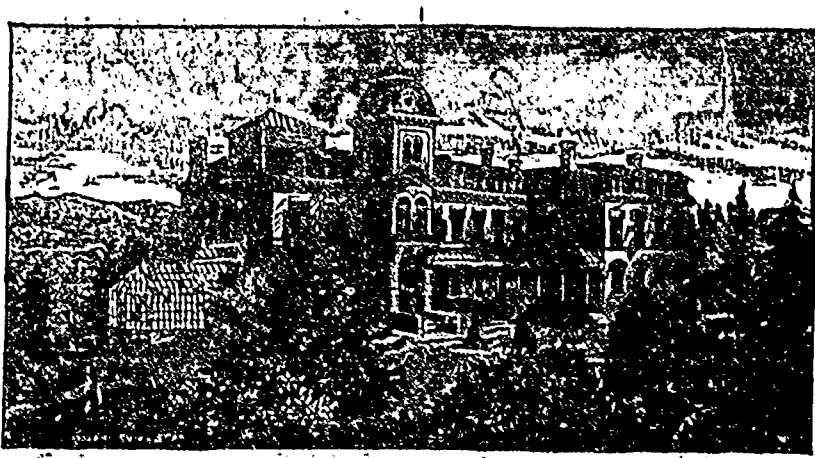
as a cough remedy. "While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try Ayer's Cherry Pectoral. "I did 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.

Advertisement for N. H. Downs' Elixir, Vegetable Balsam, featuring an illustration of a bottle and text describing its benefits for consumption, coughs, and lung diseases.

Advertisement for Hill's Manual, 'The World's Great Book of Social and Business Forms', featuring an illustration of the book cover and text about its comprehensive content.



BRANTFORD LADIES' COLLEGE.

The location of the College is central, the grounds extensive, and shaded with ornamental trees and shrubs, while the building and rooms are elegant and home-like. The Professors of Arts and Music have each more than a Provincial reputation. The entire staff of teachers are able, trained and experienced. During the last four years, twenty-two of the students have been successful in the Toronto University Local Examinations for women, held annually in the College. College re-opens Sept. 5, 1883. Applications for Calendar, etc., should be made to the Principal. T. M. MACINTYRE, M.A., LL.D.

Advertisement for Parsons' Purgative Pills, featuring large stylized text and a small illustration of a pill box.

JAMES PARK & SON, Wholesale and Retail Provision Merchants.

CURERS OF BEEF HAMS. Cheese, Pork, Bacon, Hams, Lard, Dairy Products, etc., constantly on hand. Also importers of FINNAN HADDIES, BLOATERS, and other SMOKED FISH. Importers of DAIRY SUPPLIES and SAUSAGE CASES for the trade. OFFICE AND STALLS—41 to 47 St. Lawrence Market. BRANCH—161 King Street West. PACKING HOUSE—95 Front Street East. Telephone communications to all parts of the city.

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

J. CHARTERS, General Grocer and Provision Dealer. CANNED GOODS, FATTENED MEATS, ETC., in large variety; TEA, BUTTER, and FINE FLOUR A SPECIALTY; FRUIT AND VEGETABLES IN SEASON. (405 Yonge St. Cor. Alexander St.), TORONTO

Advertisement for N. P. Chaney & Co., Feather & Mattress Renovators, featuring an illustration of a feather bed and text about their services.

CORNELL UNIVERSITY 1883. Entrance examinations begin at 9 o'clock, June 28 and Sept. 27. For the University Register with full statements regarding requirements for admission, courses of study, degrees, honours, expenses, free scholarships, etc., and for special information apply to The President of Cornell University, Ithaca, N.Y.

W. H. FERGUSON, CARPENTER. 81 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers and engravers' jobbing a specialty.

Jewellery & Lairy Goods.

KENT BROS., Indian Clock, 168 YONGE ST., TORONTO. The Leading Jewellery Establishment of Canada. Come and see our immense stock of Watches, Diamonds, Clocks, Jewel cry, Silverware, etc., etc. The Cheapest House in the Dominion. WHOLESALE AND RETAIL. SEND FOR PRICE LIST.

Advertisement for W. Wharin & Co., Watches, Clocks, Jewellery, and Silverware, featuring an illustration of a watch and text about their products.

Boots and Shoes.

MOFFATT & MARETT. (Late of E. & Son.) Fine ordered boots and shoes good fit guaranteed. Prices moderate. Strictly first class. 195 1/2 Yonge Street, third door North of St. Hall, Toronto.

Advertisement for J. D. King & Co., featuring an illustration of a boot and text about their variety of goods.

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

PUBLISHERS DEPARTMENT.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SCOTT'S Emulsion is the only way to be used when children are cutting teeth. It relieves the little sufferer. Once it produces natural, quiet sleep by relaxing the child from pain, and the little cherub smiles as bright as a button. It is very pleasant to take. It soothes the child, softens the gums, kills all pain, relieves wind, regulates the bowels, and the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

THE CAUSE OF DEATH. It is known almost certainly that in fatal diseases the individual dies by the brain, heart or lungs. How wise is the effort to maintain a perfect state of health. Dr. Cassell's Stomach and Constipation Bitter is a reliable "Health Giver." They free the system from all impurities, cure Biliousness, Dyspepsia, and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.

"BUCHU-PRIMA."

Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. St. Drug Gists.

PETER KIEFFER, Buffalo, says "I was bit ten by a horse a few days ago, and was in a great deal of pain. I used the 'Buchu-Prima' and in four days the wound was completely healed. Nothing can be better for such wounds." See that you get the genuine 'Buchu-Prima' Electric Oil, there are imitations on the market.

W. W. McLELLAN, Lyo, N.S. writes "I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Electric Oil recommended. I immediately procured a bottle and purchased four bottles, and with only two applications I was able to get around and do my work. I have not used one bottle. I am nearly cured. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to help the afflicted by writing to you for a supply."

ADAPTED physique may be built up fortified against disease by that incomparable motor of digestion and fermenter of the blood, Northrop & Lyman's Vegetable Discovery and Symplic Cure. It counteracts Biliousness and Kidney complaints, overcomes bodily ailments, restores feeble sex, causes the bowels to act like clockwork, and is a safeguard against malaria and rheumatism.

MISS MARY CAMPBELL, Elm, writes "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Symplic Cure, I feel as if I were a new person. I had been troubled with dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Symplic Cure." For all impurities of the Blood, Stomach, Liver and Kidney complaints, Constipation, etc., it is the best medicine known.

ADVICE TO CONSUMPTIVES.

On the appearance of the first symptoms of general debility, loss of appetite, pallor, chills, sweats, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is a dangerous disease of the lungs, therefore use the most efficacious or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to Cod Liver Oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption, send two stamps. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the manse, Whitechurch, Ont., on July 28th, the wife of Rev. Jas. A. Anderson, B.A. of a son, (still-born).

MEETINGS OF PRESBYTERY

- GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.
LYONS.—At Woodville, last Tuesday of August, at eleven a.m.
SARNIA.—At Stratroy, on the third Tuesday of September, at two o'clock p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.
MONTREAL.—At Bluevale, on Tuesday, 18th September, at eleven o'clock a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on the fourth Tuesday of September.
SAUGVEN.—In St. Columba Church, Princeville, on the third Tuesday of September, at eleven a.m.
STRATFORD.—At Widdie St., St. Mary's, on the second Tuesday of September, at ten a.m.
LONDON.—Second Tuesday in September, at eleven a.m.
WHITBY.—At Dunbarton, on the 14th of August, at eleven a.m.
PARIS.—In Zion Church, Brantford, September 15th, at eleven a.m. Ordination and designation of Mr. Builder to the Foreign Mission Field evening of same day in Zion Church.
CHATHAM.—At Ft. ... on the third Tuesday of September, at seven o'clock p.m.
TORONTO.—The next meeting of this Presbytery is to be held in the usual place on the first Wednesday of September, at eleven a.m.

7 PER CENT. NET.

Security three to six Times the Loan with Interest Semi-Annual Nothing ever been lost with year of residence and 6th in the business. We finance interest and costs, and collect in case of default without expense to the lender. Best of references. Send for particulars if you have money to loan.

D. E. B. JOHNSTON & SON, Negotiators of Mortgage Loans. (Mention this Paper.) St. Paul, Minn.

W. H. STONE, FUNERAL DIRECTOR, YONGE - 187 - STREET (since doors north of Queen Street). Open every day and hour in the year. Telephone.

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., 106 Wall Street, New York.

PIC IRON. - The perfect sign for the doctor. brand "CARRON," invite correspondents to buy. buyers, are also Agents for ordinary English Pig and Hematite. A. C. LESLIE & CO., MONTREAL.

CHARRU. To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Remedy. No charge for consultation of mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business men. Address Rev. T. P. CHILDS, Troy, Ohio.

T. W. KAY & CO. The leading undertakers of the west. 349 Queen Street West and Parkdale. Funerals furnished and conducted at moderate prices. Open Day and Night.

R. PRAY & SON, Funeral Directors, 9 Market St. N., Hamilton. Telephone communication.

Bells. McSHANE BELL FOUNDRY. Manufacture these celebrated CRUICKSHANK Bells for Churches, etc. Price list and circular sent free. Address: Henry McShane & Co. BALTIMORE, Md., U.S.

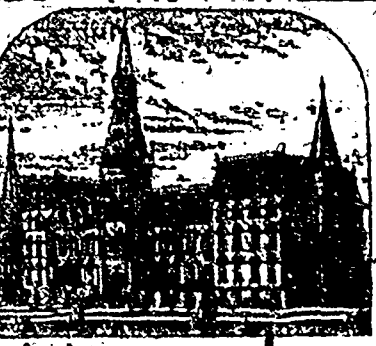
MENEELY BELL FOUNDRY. Favorably known to the public since 1822. Church, Chapel, School, and other bells, also Chimney Bells, and other bells. Circular sent free. Address: MENEELY & CO., WEST TROY, N.Y.

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. Manufacture a superior quality of Bells of all works. Greatest experience. Large stock. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Bells, Church, Fire Alarms, Pumps, etc. Address: WANDAUSTED, Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

Baltimore Church Bells. Since 1844 we have had the reputation of being the makers of the best Church Bells. We are now making a special catalogue of Bells for Churches, etc. Address: BALTIMORE BELL CO., 100 N. E. ST. BALTIMORE, Md.

OTFOWLER'S EXTRACT-WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.



ALMA LADIES' COLLEGE, ST. THOMAS, ONT.

Buildings and Furnishings the best in the Dominion. Chartered by act of the Provincial Legislature. Grants and Diplomas after the highest courses in Literature, Music, Fine Arts, and Commercial Training. Thirteen Professors and Lecturers. Preparatory, Academic and Collegiate Departments thoroughly organized and equipped. Rates from \$38 to \$45 per term for Board, Room, Light, Laundry, and Tuition. Music and Fine Arts, extra. \$250 paid in advance secures Board, Room, Light, Laundry and Tuition in any Literary Department with instruction in Music and Drawing for one year. Opens September 6th, 1883. \$25 Min. term's daughters at half the terminal rates, except for extras. Ten per cent. discount on all full charges to sisters. For circular address, PRINCIPAL AUSTIN, B.D.

OTTAWA LADIES' COLLEGE AND Conservatory of Music. Re opens September 5th. SAMUEL WOODS, M.A., Principal.

This College has a large and efficient staff of first-class Teachers, and provides a thorough course in the English Language and Literature, in Ancient and Modern Languages, and in the Mathematical and Natural Sciences. It also offers special advantages for the study of Music and the Fine Arts. The building is well heated and lighted throughout with city gas. For Prospectus containing all information apply to SECRETARY, Ottawa Ladies' College, Ottawa, Ont.

COLLEGIATE SCHOOL, AVENUE ROAD. will re-open with increased facilities for the SENIOR PUPILS on Monday, September 3rd next. WM. TASSIE, M.A., LL.D., Principal. Toronto, August 1st, 1883.

MORVYN HOUSE, 346 JARVIS STREET, Toronto. Boarding and Day School for Young Ladies. Miss Haught, Principal. This school has completed its eighth year under its present management, and enjoys a well-earned reputation for thoroughness in all the branches of a good English education. The Modern Languages, Latin, French, Painting, and Music are taught by the best Master and Teachers. Resident pupils are under the personal care of the Principal, and have the advantages of a refined Christian Home. Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session begins Tuesday, Sept. 4th. N.B. Prospectuses may be obtained at Morvyn House, 346 Jarvis Street, Toronto.

DR. HOLMAN'S PAD CURES MALAR. DYSPEPSIA, NERVOUS AND SICK HEADACHES. ALL THESE AND OTHER AFFECTIONS. It is also a good PROTECTION against Fever, Cholera, and other Epidemics, and will cure Malaria, Biliousness, and Constipation. It is a reliable remedy for all these ailments. For further information send for a pamphlet to Dr. Holman, 100 N. E. St., Baltimore, Md. Regular Price 25c, Special Price 10c per box. Sold by all druggists.

PICKERING COLLEGE. (Founded and incorporated by the Society of Friends.) ATTENDED BY STUDENTS OF BOTH SEXES OF ALL DENOMINATIONS. Will Re-open September 3rd, 1883 with increased facilities and accommodations. Students are prepared for the University and all Governmental Examinations. Two preparatory classes are maintained for Junior pupils, who study under a master. The departments of Music, Drawing, and Drawing afford every advantage, and are rapidly developing. City departments complete. All the teachers are of College and Commercial Departments are University Graduates of Architecture. It was the first successful in the history of the Province. Steam heating apparatus is now being introduced. The young ladies' department is being re-organized. Male students are under the charge of the House-master and assistants; the female students are cared for by two experienced Governesses. Large grounds and gymnasium. Good Library Society and Reading Room. Healthful location. Fees reasonable. A discount is made to female students, and children of ministers of the Gospel are received at special rates. It is believed that no other Canadian College offers so many advantages at so reasonable a rate. For College Announcement with all information address: W. H. HUSTON, M.A., Principal.

ELMIRA FEMALE COLLEGE. (Under care of the Synod of N.Y.) A College of the highest rank. It has an superior College Course of Study, also Eclectic and Classical Preparatory Departments, with exceptional advantages to Music and Art. The College building has been recently fitted up with modern improvements, including steam-heating and a passenger Elevator. Address Rev. A. W. Cowles, D.D., Pres. Elmira, N.Y.

BRITISH-AMERICAN BUSINESS COLLEGE, 112 and 114 King Street West, TORONTO.

THIS is the leading Commercial College in Canada. ITS LOCATION is in the Business and Educational centre of the Province. ITS STAFF of Teachers and Professors are thoroughly capable business men. THE COURSE of Study has been specially arranged to give a sound business training. EVERY SUBJECT in the course is taught by men who make these subjects specialties. Arithmetic, Commercial Law, Bookkeeping, Correspondence, Penmanship, & Phonography, Are each thoroughly taught. Will re-open Monday, Sept. 3rd, next. For catalogue and other information, address: THE SECRETARY, 112 and 114 King Street West, Toronto, Ont.

NAVAL BATTLES OF THE WORLD. By EDWARD SHIPPES, Medical Director U.S.N. A Thrilling Pictorial History of the World's Naval Battles, with specimens of Naval Artillery, etc. A record of wonderful exploits more interesting than fiction. Price only 25c. It sells every where. AGENTS: J. O. McLEOD & Co., 154 Adelaide St. W., Toronto.

OPIMUM. The Great LIGHT Church LIGHT. FRINK'S Patent. Best of all. For sale by all druggists. Price 25c per box. Address: FRINK & CO., 154 Adelaide St. W., Toronto.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. Nos. 250 and 251 West Baltimore Street, Baltimore, Md. J. W. KNABE & CO. OCTAVIUS KNABE & CO. 250 N. E. ST. BALTIMORE, Md.

DR. HOLMAN'S PAD CURES MALAR. DYSPEPSIA, NERVOUS AND SICK HEADACHES. ALL THESE AND OTHER AFFECTIONS. It is also a good PROTECTION against Fever, Cholera, and other Epidemics, and will cure Malaria, Biliousness, and Constipation. It is a reliable remedy for all these ailments. For further information send for a pamphlet to Dr. Holman, 100 N. E. St., Baltimore, Md. Regular Price 25c, Special Price 10c per box. Sold by all druggists.

Wanted Agents. A new book. Low Price. Agents will be appointed in every city. Address FORSHNER & CO., 100 N. E. ST., BALTIMORE, MD.