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An abundance of fresh vegetables and small fruits will lessen the expense account for physicians' services.

A LITTLE powdered resin sprinkled on a cut will prevent inflammation; put a soft cloth around the finger and wet it with water frequently.

TO MAKE GOOD APPLE-SAUCE.—Stew in a new porcelain or tin vessel; when tender, sweeten; stew a few minutes longer, keeping the vessel closely covered.

TO THE RESCUE.—"When all other remedies fail" for Bowel Complaint, Colic, Cramps, Dysentery, etc., "then Dr. Fowler's Extract of Wild Strawberry comes to the rescue." Thus writes W. H. Cocker, druggist, Waterdown, and adds that "its sales are large and increasing."

WEAR AND TEAR.—In putting away newly ironed and folded clothes, lift up the piles of shirts, sheets, pillow-cases, etc., and place the fresh ones underneath, to make the "wear and tear" come on them all more evenly.

FRUIT SNAPS.—One and a half cups of sugar, one cupful of butter, one-half cupful of molasses, three eggs, one teaspoonful of soda, one cupful of raisins, two cupfuls of currants, one tablespoonful of ginger, one tablespoonful of cloves, one tablespoonful of cinnamon and one tablespoonful of allspice; mix soft as can be rolled. These will keep several months.

TO PREVENT CANNED FRUIT MOULDING.—A correspondent of the *Indiana Farmer* gives the following recipe, which she has tried with success for several years: In canning fruit, after filling the jar, she takes a spoon that reaches the bottom, and stirs until all the air bubbles rise to the top and burst. Especially those who can tomatoes are advised to remember this.

FOR LIVER COMPLAINT.—Take a teaspoonful of Perry Davis' Pain-Expeller in sugar and water three times a day, between the side and between the shoulders with the medicine at least twice a day, rubbing it in well.

RAISIN CAKE.—Boil one cupful of raisins in a pint of boiling water one hour; cool and roll in flour; rub one cupful of butter and one cupful of sugar to a cream; add (one at a time) four eggs, beating each well; add one small cup of milk, one nutmeg and three cups of flour, in which two teaspoonfuls of baking powder are mixed. Bake one hour, or until done.

TO MAKE A DELICIOUS PLUM CAKE.—Take half a pound of butter, and half a pound of white sifted sugar; beat these with the hand well together to a cream, add four eggs, one at a time, and well beat each one with the butter and sugar; lightly mix in one pound of flour, previously mixed with one teaspoonful of baking powder, then lightly mix with the whole half a pound of sultanas; bake at once.

RAISED CAKE.—Take four potatoes; wash and pare and boil them and mash fine; put a quart of boiling water on them; stir it together and put into the flour boiling hot; let it stand and cool, and then put in yeast; let it rise, put in dry flour and stir it down; let it rise again; work it up and mould, take one-half and make bread; roll in nutmeg and sugar and raisins. This is a good cake for tea. Roll in butter or lard for shortening.

It is a little trouble to examine the pamphlet wrapped around each bottle of the true Murray & Lanman's Florida Water, so as to find the words "Lanman & Kemp, New York," which are water-marked or stamped in pale letters on every page, but it is better to take this small amount of bother rather than to be imposed upon by a worthless counterfeit. Every leaf of the pamphlet around the genuine has these words in it, which though pale and faint, can be easily seen when held up to the light, and no Florida Water is genuine that does not have this test mark.

STUFFED TOMATOES.—Select six medium-sized tomatoes. Cut a slice from the stem end of each and scoop out the soft pulp. Mince one small onion and fry it slightly, add a gill of hot water, the tomato pulp and two ounces of cold veal or chicken chopped fine, simmer and season with salt and pepper. Stir into the pan cracker dust enough to absorb the moisture; stuff the tomatoes with this mass, sprinkle dry crumbs over the top; add a small piece of butter and bake until slightly browned on top.

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—Bitters have the best curative qualities and powers of all—concentrated in them.
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- Constipation alternating with looseness of the bowels?
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- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

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The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

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THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, SEPTEMBER 2nd, 1885.

No. 36.

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Notes of the Week.

NINETY years old and for sixty years filling the Chair of History in the University of Berlin, Professor Leopold Von Ranke still works about eight hours a day, from eight to twelve and from six till ten. He dictates now to an amanuensis. A friendly physician forbids his leaving the upper story in the house in Luisen Strasse where he has resided for the last forty years. His habits and ways of life are extremely simple. His little cot reminds one of the equally simple couch of the Duke of Wellington. He has a great horror of professional interviewers. He says that after he completes his present work on Universal History, he "intends, if it please God, to write recollections of his own life."

It is curious to observe how gradually but surely Charles Stewart Parnell is becoming a Home Rule autocrat. He is fast reducing his Parliamentary following to a mere machine. He has managed to silence the opposition of Michael Davitt, and to bring that Radical agitator into line. Parnell is becoming a thorough despot, and—strange contradiction—his followers and admirers tamely submit to his dictation. In preparing for the coming general election, Parnell imposes on the constituencies the payment of members. No candidate for Parliament must be selected without his consent and he is to dictate how the Parnellite party is to vote and act. Such a travesty of responsible government would not be tolerated anywhere but in Ireland.

THE small-pox epidemic in Montreal is abating. A steady decrease in the number of cases is reported. If the present favourable conditions continue the disease will speedily disappear. Montreal has suffered severely from this terrible scourge. Business has been seriously hampered. People have been avoiding the city, and it is said that orders for certain goods have been cancelled to prevent infection spreading to other places. An effort was made to conceal the existence of the disease lest business interests should suffer. But when concealment was no longer possible it was discovered that the policy of silence was a mistake. Had attention been directed to the suppression of the disease instead of suppressing the truth, the scourge would sooner have been under control, and business would have been less disturbed than it is now.

It is amazing with what persistency the leading Conservative organ in London seeks in vain to discredit the movement for the suppression of vice in the English metropolis. The monster demonstration held in Hyde Park a week ago was all that its sanguine promoters hoped for, yet the *Standard* endeavours to discredit it. The various reports speak of the meeting as one of the most orderly ever held. The vast multitudes assembled were evidently in full sympathy with the movement, and the resolutions proposed were passed with remarkable heartiness and unanimity. It is clear that important practical results will follow. Various instances in which the infamous traffic in vice is being summarily stopped have been reported. Greater vigilance is displayed not in England only but on the Continent of Europe, and

now that public attention has been aroused, the evil work cannot be carried on with impunity.

WHILE the effort to vitalize Mohammedanism by Mahdi's army is destined to failure, news comes that the Moslem is marching victoriously across the African Continent. It is rather singular that a power of such dimensions as that headed by Samudu should have sprung into existence within the last few years and no tidings be heard of the movement until it embraces an army 100,000 strong. Missionary work has been progressing in Africa, and a greater interest has been awakened in the Churches. Yet in the country itself an enthusiastic young Madingo, having faith in his creed, sets out on his mission to extirpate paganism by the sword. Whatever may be the result of this new and unexpected Mohammedan movement, its success for the present reminds believers in the Gospel of Peace that it should be extended with an earnestness at least equal to that displayed by the militant army of the False Prophet.

A RECENT number of the *Church of Scotland Home and Foreign Missions Record* says: The Disestablishment crusade has called forth an amount of enthusiasm on behalf of the Church of Scotland which has surprised even its most sanguine friends. In less than three weeks 1,192 petitions, with 649,881 signatures, were sent up to the House of Commons against the Disestablishment Bill brought in by Mr. Dick Peddie. Those in favour of the Bill were ninety-two in number, with 1,655 signatures. A striking contrast truly! The most gratifying feature of the whole movement in favour of the Church, and one which calls forth our warmest gratitude, while it also tells us that the heart of the Scottish nation yet beats true, is the warm support given to it by our brethren of other denominations. In every case where they were asked large numbers of them signed the petition against the Bill, and from 470 parishes it is reported that signatures were obtained from 59,179 members and adherents of other churches.

THERE has been a lull in the Scott Act agitation for some time. There will, however, be renewed interest in it when the campaign fairly opens in Peterborough, and in several other constituencies. Some friends of the Act are needlessly disheartened at the degree of hostility evoked by recent successes. The principal opposition comes from those specially interested in the liquor traffic. They were not idle during the late session of Parliament, and the aid desired from impeding legislation was, in some degree, made up by the comfort obtained by the Order-in-Council to permit the selling of ten gallons of liquor in counties where the Scott Act is in force. Another thing the friends of Temperance regret is the supineness with which the law is carried out in several districts. There ought to be no diminution of energy or activity in promoting the Scott Act. Every well conducted campaign is an educative influence. In the past the Temperance cause has encountered greater obstacles than any that can now impede its progress.

THE *Christian Leader* says: Mr. Brown Douglas, who was Lord Provost of Edinburgh when the annuity tax was abolished and to whose exertions mainly the Free Church was indebted for the erection of its Assembly Hall, died at Melville House, Fife, recently, after an illness of a few months, in his seventy-first year. On the eve of the Disruption he was one of a number of gentlemen who agreed to subscribe \$2,500 a year to the Church then about to be formed. For many years he was honorary secretary of the Jewish Committee; he was also convener of the Continental Committee at his death; and he frequently took part in the Assembly debates. He was an elder in Free St. Luke's, Edinburgh. In 1856 he contested Edinburgh against Mr. Adam Black and was afterwards a candidate for St. Andrew's in opposition to Mr. Ellice. To all the Schemes of the Church he was a most munificent contributor, and every good cause found in Mr. Douglas a sympathetic and practically

helpful friend. His widow is a daughter of Hon. A. Leslie Melville; and he also leaves a family of four sons and six daughters.

FOR some time past several Mormon missionaries have been labouring with great energy in the East End of London, and have succeeded in making many converts and proselytes in spite of persistent opposition. Recently there have been reports that these missionaries have been systematically kidnapping young women and shipping them to Utah to be "sealed" to rich Mormons. These reports have greatly exasperated the East Enders, and last week an infuriated mob invaded and took possession of the hall in which the missionaries were speaking. The invaders smashed most of the furniture in the hall, and made a wreck of everything on the platform. The seven elders who had been conducting the services fled for their lives. The rioters chased them through the streets, pelting them with mud and every missile that could be picked up. Several of the elders were captured and terribly abused by the mob. Their clothing was torn to shreds, and they were beaten until they were unconscious and almost lifeless. The rioters, evidently believing them dead, fled, and left the Mormons lying on the pavement, where they were afterwards found by the police.

ACCORDING to the *Calgary Herald* the stringent prohibitory laws of the North-West are but very little better than a farce, the Mounted Police, with their much boasted vigilance, being entirely unable to stem the torrent of whiskey which flows into the Territory, it is said, in consequence of the liberality with which Lieutenant-Governor Dewdney grants permits. This is a prohibition country, says the *Herald*, and there is more whiskey drunk, more money paid for it, more men and business ruined by it between Manitoba and the Rocky Mountains, than in any other section of Canada, proportionately to the number of people. And again: The number of strangers and the amount of money distributed in the neighbourhood lately have given rise to a trade in whiskey which causes extreme annoyance to quiet-going people, and disgust to business men, who have found that money owing to them has been "blown in" where they had a right to be first considered. The Half-breeds of Calgary, who a short time ago had \$50,000 in cash paid to them, are most of them without a dollar to-day, owing solely to the manner in which the whiskey traffic is carried on. We have not the slightest hesitation in saying that it is an outrage.

THE Ontario Branch of the Dominion Alliance for the Suppression of Intemperance has been called to meet in Toronto on the 14th and 15th September. In the circular calling the meeting it is stated that it is generally believed that the promoters of the beer and wine amendment will re-introduce it at the next session of Parliament, while it is an open secret that the liquor party are resolved to secure, if possible, the defeat at the next general election of every man of the noble eighty-six who stood up to be counted against beer and wine, and for the Scott Act in the entirety of its prohibitory clauses. Under these circumstances, the Executive of the Ontario Branch of the Dominion Alliance feel it imperative that a convention of the friends of Prohibition should be held to receive reports of the working of the Act, and the relation of Government officials to the matter of enforcement; to consider the duty of temperance men under the circumstances; also to mature a policy for the future guidance of temperance electors, and to take such further steps as may be necessary to protect our friends from the assault of the liquor party in the next general election. The Executive recognize the gravity of the situation, and in announcing this call confess that their responsibility was never more serious, nor their power to realize their desire for Prohibition greater. It is expected that the proceedings will be eminently practical, and the desire of the promoters of this convention is that the gathering shall be made to tell on the future policy of this country.

Our Contributors.

OUR COLLEGES—THEIR CONSOLIDATION.

MR. EDITOR,—I have read "Our Colleges Their Consolidation," in your issue of the 12th inst., by Dr. Beattie, of Brantford. I am glad he has opened the question for consideration and, I hope, friendly discussion. With regard to the Presbyterian College, Halifax, Dr. Beattie is mistaken when he states it "is closely identified with Dalhousie College." The two are entirely different. One is denominational, the other is not. One is strictly confined to the study of theology, the other strictly to an "arts course." One is wholly under the supervision of our Church, by whom its professors are all appointed and paid. In the control of the other the Church has nothing to do whatever. The identity existing between them is exactly the same as that existing between Toronto University and Knox College. The Church insists that a student must complete his studies in Dalhousie before he is allowed to enter the study of theology in the Presbyterian College.

Under the question, "Is consolidation practicable?" Dr. Beattie presents the negative on what, no doubt, seem to be strong grounds.

1. "The historic origin and growth of the several colleges must be considered." We admit this fact, but do not think such consideration should be an insuperable barrier to consolidation. At the time of Union in 1875 had not each Church of the different bodies an historic origin and growth peculiarly its own; but did that fact prevent Union? True, a certain few did advance this argument, and remained out of the Union; but many have already seen their mistake and rectified it. If, then, the historic origin and growth of the several bodies did not prevent consolidation of Presbyterianism in 1875, why should the historic origin and growth of the several colleges prevent consolidation of these colleges in 1885? Each Church had its "ecclesiastical and historic moorings" to which it held fast. These were neither "ignored nor torn rudely asunder," but they yielded to the intense force of sound judgment when the future good of Presbyterianism was considered. Now that the Church is one, by all means let all these things be buried, and not stand in the way of consolidation, *if it is desirable*.

2. Mr. Beattie's second proposition is "The present position and location of each college is another fact of importance. Each college is rooted in its own constituency." Dr. Beattie does not tell us what "its own constituency" is. The Maritime Provinces support the Presbyterian College, Halifax. The congregations in the Quebec Presbytery, at the last meeting of the Assembly, were "cordially" recommended "to aid Morrin College financially by every means in their power." But where is "its own constituency" for any of the others? In 1881 the Assembly instituted a common fund to be known as the "College Fund, for the support of Montreal, Queen's and Knox. From this fund Knox was to receive \$10,000, the Theological Faculty of Queen's, \$4,000, and Montreal \$5,000, in all \$19,000, the amount required. This fund has never been done away with. On page forty-six of the last Assembly report we find the following amongst other recommendations: "That the common fund for the support of the colleges be continued," etc. From page forty-seven of the same report I quote this sentence from a motion adopted the "common fund." "The General Assembly, therefore, earnestly commend the fund to the liberality of all the congregations in the joint constituencies of the theological schools at Montreal, Kingston and Toronto." I ask attention to the term used by Assembly: "joint constituencies." This is very different from "its own constituency," of which Dr. Beattie speaks. This common fund is the constituency in which our colleges are rooted, or the particular soil in which all grow.

Manitoba College is aided by the whole Church. The Assembly not only commended it "to the continued liberality of the members of the Church," but appointed collections to be taken throughout the Church for its support on the third Sabbath of January. In the matter of endowment each college does not confine its efforts to any prescribed limits, but seeks aid from all alike. "Its own constituency" is more imaginary than real.

3. "Each college has had, and still has, its benefactors. This is a fact which it is not fair to ignore."

It is a fact we cannot "ignore," and do not wish to "ignore." But exactly the same argument would hold against the Union in 1875. Each Church had its own benefactors; but when the Assemblies and Synods after mature deliberation declared their belief that the consolidating of the different sections of the Church into one grand whole would promote the interests of Presbyterianism, and when that Union became an accomplished fact, did these benefactors cease their liberality? Will the benefactors of our colleges be less true to the interests of our Church now? I believe they would be the most liberal supporters under consolidation.

Dr. Beattie says: "Ask the friends of any one of these colleges 'Are you in favour of consolidation?' and the answer will generally be: 'Yes; but you must not touch our college.'" This is the purest selfishness. It implies absorption rather than consolidation. It means "we are *the* people." Halifax, Montreal, Queen's, etc., must allow themselves to be absorbed in Knox or Knox will not favour consolidation. Montreal and the others must give up everything to Queen's or Queen's will oppose consolidation, and so with the others. This does seem like children's talk. "If you don't let me have my way I won't play." Now, if the friends of our colleges are going to act the part of spoiled children if they are going to discuss the broad question of consolidation from the narrow standpoint of self if they are going to view the future interests of our Church from the lofty pinnacle of "I" then, surely, consolidation is farther in the distant future than many had hoped. I have a better opinion of the friends of ministerial education. Let the Church once settle the desirability of consolidation and I am sure the friends of our colleges will never propose such arguments as against the practicability of the scheme.

4. "The graduates of each college have strong attachments to their own Alma Mater. This feeling is a perfectly proper one, and it is not desirable to kill it out." This is indeed true. Some thing would be wrong were it not so. But which should be strongest, attachment to Alma Mater or attachment to the Church? If by doing away with my Alma Mater I can the better advance the interests of the Church, it does not follow that I love Alma Mater the less, but that I love my Church the more. Our colleges must always be secondary to the Church. The Church must never stoop to a second place *must never become the servant of the colleges*. The Church is the great Alma Mater every minister must love supremely; and, while it is not desirable to kill out the feelings of attachment to any of our colleges, it is desirable to increase those feelings for our united Church to the highest possible degree. The question in this discussion should not be: "Will the particular college at which I studied suffer by consolidation?" but: "Will the best interests of the Church be promoted?" If we can, after full consideration of this question, answer in the affirmative, then we declare consolidation is desirable, and if desirable, the practicability of the scheme will be arranged. A forcible unification is not proposed, and if, after the desirability of consolidation is carried, "the sympathy of any number of our ministers and people with the interests of theological education" be broken, surely that sympathy cannot be very great in either quantity or quality.

5. "The property of each college gives it a permanency which cannot be overlooked." This is indeed a difficulty and, to my mind, the only difficulty Dr. Beattie has suggested. Could this be satisfactorily arranged consolidation would be easily effected. But while it is serious, I do not think it is insuperable. As great difficulties stood in the way of the Union of 1875, but the wisdom and good sense of the different sections of the Church overcame them. If the buildings could be disposed of, why could not the present endowment funds be amalgamated? In most cases the present subscribers would allow this. Of course, it would take time and trouble, but we would then have one fully endowed and thoroughly equipped college, instead of three or six partially endowed. The most zealous advocates of the new scheme feel that the disposal of the present college buildings to the satisfaction of all concerned is a difficulty to be met in effecting consolidation. Under the heading: "Even if practicable, is consolidation desirable?" Dr. Beattie suggests certain "main things which may be said for and against consolidation." With regard to those "in favour of it" we have nothing to say at present. Some of them are entirely new to me and

certainly not such as I would propose. "Against consolidation," he argues: "A greater number of our people would be directly interested in the college work of the Church under our present policy," etc. If the whole argument presented in this paragraph proves anything, it proves too much. If "the interest of the people in any of these places," where colleges are now situated "is greater than it would be if the college were not in their midst, but in another city," then the more colleges we establish the more wide-spread the interest becomes. Instead of consolidation let us multiply. Establish colleges in all our cities, and, as "people naturally feel a greater interest in that which lies near to them," the interest in all our cities will be greater than at present. The same applies in his next where he says: "A strong centre of Presbyterian influence would be established in a greater number of places." Then the more colleges the more strong centres. If the presence of professors and students, as well as the whole work of the college, is a rallying-point for the Presbyterianism of the locality, then let us multiply these rallying-points, and we will increase Presbyterianism and build up our Church more rapidly.

"A greater number of men will be secured as candidates for the ministry. It is said that when a college is near at hand it is likely that the claims of the Church in regard to young men entering the ministry will come before their minds, and that they will be more likely to give themselves to the work of the ministry when the college is not a thousand miles away." Distance from college has little to do with young men entering the ministry in the great majority of cases. Young men do not always attend the nearest college. Take, for instance, the list of students on the roll of Montreal College after the close of session 1884-5; and out of the sixty-five names thirty-seven live outside of the Province of Quebec. Some of these are from Prince Edward Island, some from Manitoba and some from sections in Ontario very much nearer Kingston or Toronto than Montreal. Not one of these colleges has a mere local attendance, as will be seen by looking over the list of students. In not a few instances students from our Church attend Princeton. Nearness to a college can scarcely be said to be a means of securing a greater number of candidates for the ministry. The influence of ministers and other friends have much greater weight in determining the choice of a college. "It makes it possible to give better supply to the mission fields, especially during the winter months, when they are often so destitute. This is held to be a strong point." The supply of mission fields during the winter months can scarcely be worse than at present. A few places in the vicinity of the colleges may be supplied; but the mission field as a whole is not reached by students during the winter. Take the mission districts of Algoma, Parry Sound and Muskoka, Manitoba and the North-West Territories, and how many Sabbaths during the winter did the students supply them? The Presbytery of Sarina, by an arrangement with its members, gave much of the winter supply to its own mission fields. Chatham Presbytery says: "During last winter while the students were at college, several elders and other godly men did good service in the mission fields of the Presbytery." The Presbytery of Barrie states: "No winter supply. Not only winter cold, but winter silence reigns throughout a great part of this large mission field." The Presbyteries of Lindsay and Peterborough cry out for improved winter service. Indeed, nearly every Presbytery suffers from the scant supply given to its mission fields during the winter. Were consolidation to take place immediately I cannot conceive of our mission fields being more destitute during winter than they are now. Surely, Dr. Beattie does not mean what he says when he states: "As it now is, with centres at Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg, almost the entire country is accessible from these centres." The very opposite seems correct, and it is only very small parts of our mission fields that can be reached by the students during winter. They cannot leave college till Saturday and must return on Monday. Distances are too great, and the time at their disposal is too short to enable them to reach remote parts of the field. If "almost the entire country is accessible from these centres," then why so many vacant Sabbaths? why the present destitution? why the incessant cry for supply and why so many overtures from Presbyteries asking for a summer term in one of the colleges, so as to enable the students to supply mission fields during the

winter? Consolidation cannot "aggravate the evils" at present existing, if it does not lessen them.

There is no question connected with our Church that demands more earnest, prayerful consideration than this college question. May God direct to such conclusions as will most promote His glory and further the interests of our Church! J LEISHMAN
Manse, Angus, Aug. 20, 1885.

CHURCH AND STATE

(Continued.)

MR. EDITOR, — But while I point out these instances of men well known in the literary world who have been benefited by the moderate use of alcoholic beverages, I might point to others who, if they have not all been pretty free drinkers, were not "temperance" men Bismarck, Molke, Pitt, Sheridan, Fox, Moore, Rogers, Curran, Scott, Haslitt, Sydney Smith, Dickens, Byron, Charles Lamb, Goldsmith, Goethe, John Stuart Mill and a host of others. Yet it would be very foolish to lay down a rule for human-kind on the personal experience of these men. It would be equally foolish to prohibit the drinking of coffee, because in Henri Murger's case it brought on delirium, and in Balzac's shortened his life; or tobacco, because M. Jules Noriac came to grief by it; or tea, because Dr Anstie asserts that excessive doses of it produce "theine" poisoning and an obstinate kind of dyspepsia. The question must be settled by the personal experience of the individual, for "what is one man's food is another man's poison." Bayard Taylor smoked, but did not snuff, Niebuhr snuffed, but did not smoke. Carlyle lived to a great age and smoked to excess. Victor Hugo lived to a great age and did not smoke. You will find people who cannot use milk, tea, coffee, pork, apples, eggs or porridge, and some, who do, cannot use them prepared in the same way as others use them, and some, less exacting, who are somewhat indifferent to the preparation, but feel that they cannot live without them. The same remarks are applicable to all kinds of beverages. Sir Henry Thompson, who is very largely quoted by the "temperance" people, says: "The more I see of life the more I see that we cannot lay down rigid dogmas for everybody," and in a recent article in one of the English magazines he asserted that more disease was caused throughout the civilized world by excessive eating than by excessive drinking.

Now, while I take it for granted that every sane adult can tell by personal experience whether alcoholic beverages act as a poison, I am not unwilling to examine the results of the experiments of physiologists. It is claimed that because M.M. Lallemand, Perrin and Duroy asserted that alcohol passes off from the body in perspiration, etc., in an unchanged state after being ingested, that it is therefore not a food but a poison. It is well to state that M. Baudot arrived at a different conclusion and that Dupre, Anstie, Thudichum and Schulinus agree with him "that the chief portion of alcohol ingested undergoes consumption in the body." But the French physiologists only discovered the presence of alcohol by the use of chromic acid, which is affected by the minutest quantity, and the same result was obtained in experimenting on a teetotaller. A layman who understands that nearly everything in nature produces alcohol would draw the conclusion that the human frame produces it, and that the French observers were not justified by their meagre results in declaring that alcohol is not a food.

But I think the absurdity of Lallemand's contention was very nicely met by Dr. Dupre, who said: "Assuming for the sake of argument that all the alcohol is eliminated and that such elimination takes ten days, it would follow that if a certain quantity of alcohol be taken daily, the amount eliminated would increase from day to day until, from the tenth day onward, the quantity eliminated daily would equal the daily consumption; in other words, the quantities which would be eliminated, if this theory were correct, might be measured by ounces instead of by grains, and even the most ordinary processes of analysis could not fail to yield considerable quantities of alcohol." It is now very generally conceded that alcohol is an alimentary substance and this is proved by the fact that the majority use it as an article of diet.

I might quote at great length from Drs. Anstie, Pavy, Kidd, Brudenell-Carter, Sir James Paget and others, as to its usefulness in moderation. They do not refer to pure alcohol, which is only used for chemical purposes, but to alcohol in combination. Proof

spirit consists of forty-nine parts alcohol and fifty-one water. Common whiskey is about twenty-five degrees under proof, and is used with about twice or three times its quantity of water, so that whiskey and water is far from being alcohol. The nutritive properties of beer, which is a good stomachic and tonic and calculated to promote digestion, are due to the extractive matter, consisting principally of carbo-hydrates, which it contains. Hoffman's, Kaiser's and Balling's analyses show that good beers contain nearly twice as much malt extract as alcohol. So that in considering alcoholic beverages we must not consider the independent effect of alcohol, but the ingredients of the liquid amalgamated and blended as a whole. Pavy, who is a high authority, says that "even made-up wine may in the course of time lose much of its pernicious nature and become passable by acquiring an amalgamated condition." This brings me to the consideration of adulterated and fortified wines which are said to be made with the use of bone-charcoal, tartar and lead. Redding, who is the best authority on the manufacture and commercial value of wines, says that charcoal is only used in cleansing casks tainted with sulphur, and that its use cannot do any harm, that lead sinks to the bottom of the cask and tartar to the side of it. But very few wines are adulterated, there being no object to adulterate them, as there is nothing cheaper than the pure juice of the grape. Redding states that wines seized in France as bad, by the Council of Health, and analyzed, have never shown the presence of lead. From 1770 down to 1825, not one instance had occurred in the analysis of wines which were brought to Paris of this intermixture, upon the authority of M. Cadet Gassicourt, whose duty it was to examine them. And I remember that a few years ago samples of whiskey were taken from the lowest dens in Toronto, the analyst declaring none of them adulterated. We have the authority of Hon. David A. Wells, concerning the United States, that previous to the high taxation on liquors, caused by the war, there was not much adulteration, because there was nothing cheaper than the crude proof spirit itself.

But the party who cry most bitterly against adulteration are in favour of high taxation which leads to it, and are ominously silent about the demand, which meets with a ready supply, for ground spices, ground coffees, cream of tartar, vinegar, baking-powders, teas and many other articles of commerce more or less adulterated in our midst, and which are consumed in much larger quantities than adulterated wines. Members of the American Pharmaceutical Association declared before the United States Commission of 1865 that in consequence of the high price, caused by taxation, there was a marked tendency throughout the country on the part of physicians and others "to keep down the price to the consumer of many official preparations, which absolutely required the use of alcohol, by putting them up at less than their proper official strength; thus inflicting a sanitary injury upon the whole community" but especially the sick. High taxation of alcoholic liquors in the United States has induced an increased consumption of opium and other drugs as a substitute for spirits. Morphia is used chiefly by women because it does not affect the breath and can be concealed about the person. I have been informed by physicians of the highest standing in Canada that they have noticed the same results here. The increase in the consumption of opium in the United States has been enormous. In 1860 the United States imported 119,525 lbs crude opium, and in 1880, 243,211 lbs; in 1871 they imported 12,554 lbs for smoking purposes, and in 1883, 298,153 lbs. A great many people in the United States carry hypodermic needles for personal use. It is folly to ignore the fact that every nation uses stimulants of some kind, and where creed and religion interpose, it is always a vile decoction or a drug. Can those nations of the East who are forbidden by creed and custom teach us morality? They are not true to their own creed. The Brahmins and Turks drink intoxicating liquors in secret. In India they drink horrible mixtures called arrack and koumiss and other native drinks, and indulge in eating and smoking opium, bang-consuming and betel-chewing. All the great nations, Assyria, Greece, Rome, Persia, England and her colonies, United States, France, Germany and all modern Europe, have used alcohol as a diet, and those nations that have not used it are not as cleanly, long-lived, or vigorous, and can teach us nothing in arts, war, civilization or science.

Individual tastes show a wide diversity in the demand for stimulants. Kant used tea and tobacco, Professor Dawkins, quinine, Darwin, snuff, Edison, tobacco-chewing, Haeckel, coffee, Francillon and Mark Twain, tobacco-smoking and Goethe, wine.

The Church, therefore, in undertaking to solve nice questions in social ethics and political economy is re-introducing a plurality of offices long since discarded. In 1817 a majority of Presbyterians of the Established Church decided against all species of pluralities, and they were accordingly abolished. This action was not simply a declaration that a clergyman cannot properly attend to his parish and to the duties of a professor in some university. It was a declaration that a clergyman who attends to his parish can find no time for the "receiving of prize-money and of money granted to soldiers' wives, and numberless things of this sort, which harassed a clergyman and cut up his time intolerably, which totally secularized him and converted him from a dispenser of the bread of life into a mere dispenser of human benefits." When Dr. Chalmers went to Glasgow he found the people thronging about him and welcoming him, but he soon perceived it was because of his influence in the distribution of charities. He says: "I soon made the people understand that I only dealt in one article, that of Christian instruction," and nevertheless he afterwards found the cordiality of the people enhanced. It was thought that if the Church is to confront the erudition of academic men and compel reverence from the most enlightened or even meet the pretensions of superstition its ministers must devote time to the legitimate recommendations for this purpose. Non-pluralism has been the policy of the Church ever since. The clergy of the Presbyterian Church in Canada in supporting the Scott Act have roamed very far from the pulpit, and will have to acknowledge defeat or continue a protracted and distracting fight over political, social, domestic, economic, physiological and Scriptural questions. It seems to me they are gratuitously taking an unnecessary burden upon themselves, and that if they have time for such disputations the duties of a clergyman must be light indeed.

Even now we find the claim advanced that the intellectual difference between the pastor and his flock has so greatly decreased since Apostolic days that Congregationalism may be the result. And the ill-advised crusades of the clergy are pointed to as a matter of policy because they feel their influence declining and their position insecure.

It might well be asked if the pastor puts his hand on the household and partially governs private affairs, what warrant is there that he will not ultimately endeavour to override the conscientious opinions of the head of the house and try to rule the home? Dr. Chalmers, in his correspondence with Lord Aberdeen, condemned his Bill because it did not give effect to the conscientious dissent of the people, on the ground of the simple fact of that dissent and irrespective of reasons. But the men amongst us, who claim to be acting according to the traditions of the Church, disregard the conscientious dissent of many notwithstanding that it is upheld with valid argument. This is virtually providing against the fallibility of man by providing an infallible law made by man! It is also a declaration that the majority are infallible. But, according to the belief of Presbyterians, man is fallible, and the majority is made up of men. We therefore come to the absurd result that the infallible majority is made up of a number of fallibles.

I might, in answer to the assertion that the Scott Act dispute is not a political question, remind you that the same claim was made by the deputies of the Established Church when they consulted Lord John Russell, but who, nevertheless, intrigued with the leaders of both parties. Opposed as those men were to mixing politics and religion, they found themselves compelled by the situation to run from one party to the other. And the "temperance" people in Canada, while disclaiming politics, are doing the same thing to-day.

I suppose a professor of theology may gain fleeting popularity and perhaps find some solace in the applause of ecclesiastics by referring to a respectable class as "Tom, Dick, Harry and every saloon-keeper and grog-shop keeper"; but it is not unlikely he would have carried more weight with Christian people could he have shown a precedent for his abuse in the language of Christ or His Apostles. What would be thought of these very men who are so much revile

were they to adopt a similar tone and refer to their accusers as psalm-slingers and sermon-cribbers? Have the clergy the exclusive privilege of throwing all the dirt? And are those who trade in spirituous liquors so immeasurably beneath those who drink them that they are to be treated with appalling cruelty and persecution, and as if they were utterly filthy and debasingly criminal? There is no class in this country who have a prescriptive right to dealing in abuse, and any man who fancies he can wield the weapons of a politician and wear the invisible shield of a pastor will be rudely informed of his mistake.

WILLIAM T. TASSIE.

P.S.—Page 533, line forty-nine, the sentence should read: "but by implication recognized it as proper when He approved the prophets. Isaiah said: 'Come, buy wine and milk without money and without price.'"

(To be continued.)

INFLUENCE OF ROMANISM.

MR. EDITOR,—There is no need for alarm: but there is at the present time a loud call for vigilance and intelligent opposition to the restless efforts of the Papacy, which is trying to seize the reins and control the governments of this Western World. The council held last year at Baltimore will undoubtedly tell in the near future. We may be prepared for united and energetic action on the part of the Romish Church, with the view of securing privileges above other churches in all social matters. The effort made at Albany last year to have the Roman Catholic Church recognized in educational matters almost succeeded, and will probably be repeated when, after next election, a greater number of men shall have been put into the Legislature by the Romish vote prepared to grant their demands. The meeting at Rochester lately, where a plan was considered for having a uniform system of Romish education adopted in the United States and in Canada, looks in the same direction. Then the relation of the church to political parties and social questions, such as marriage, will not be allowed to rest. Romanism refuses to coalesce in the political or social system as well as in the religious; and we regret to find it. Our Roman Catholic fellow-citizens must remain among us as an alien element, seeking persistently the overthrow of modern society, and the subjugation of Presidents, legislatures and governments to the dictates of the Bishop of Rome through the local church hierarchy.

In Canada we have had several lessons, and unless Protestants on all such questions act unitedly, not seeking the advancement of party by the Romish vote, Popery among us will become imperious and intolerant, and Protestants will find themselves helplessly at its mercy. There must come a struggle and freedom, or decadence and chronic discontent. This Riel business is pregnant with evil if it is not firmly dealt with. Disguise it as we may, Romanism is at the bottom of the business. The desire to secure Romish ascendancy in Manitoba and the North-West led to the former rebellion; and Romish influence secured the escape of the murderer of Scott. And now Riel does not hesitate to claim that he has a mission; defiantly asks inquiry to be made that he may show that the butchering of Scott was not murder; also to give him opportunity to justify the late rebellion, as though he were the God and church appointed defender of the *Métis*; and he expects to be released and to fulfil his mission. At the same time the French Canadian people are making it a national and religious issue; neither French nor Irish Catholic has shown any abhorrence of the crime, rather is Riel held up as a martyr and a hero. So powerful is that influence that the Government, it is generally believed, dare not execute the traitor. The plea of insanity is certainly worthless. Riel may be insane, *megalomania* his disease is called—big and mad with ambition such were Napoleon and Mahomet and Alexander the Great. Many such ambitious madmen, led by destiny or having a mission, have done mischief, destroyed life, and wrought ruin. Such madmen are responsible, however. There is a method, cool and calculating, in Riel's madness. Thirty-five thousand dollars at the right time would have cured the madness and made him for a time manageable. He could write a diary and have other papers ready to exculpate him; he could spare a wounded soldier and call on one who was present to remember it in case at a future time he might require evidence to mitigate his crimes; he

could plan, form combinations, write messages, skillfully arrange details, if he was mad. Such madness surely does not release him from responsibility. Nor did finding asylum under a feigned name in a mad-house for a time prove anything beyond a wily cunning which only makes the madman more dangerous. Riel may be mad; but nevertheless he should be put where he can never again do harm. The madman who threatened to kill his prisoners, and would have done so but for the sudden charge at Batoche, is capable of any enormity when the *megalomania* fit is on. That he is talented, popular, enthusiastic, and now the docile slave of Mother Church, makes him only more dangerous, and his amnesty perilous in the extreme.

But we are told that to hang the traitor will cause trouble among the French. If that is true, still let right be done and let the trouble come. It is easier now to put down any rebellion that would arise from such jealousy of race, than it will be in ten or twenty years. Some more precious lives may have to be sacrificed and treasure expended to quell the traitors; but better that than leave the traitorous harm to work. If Reformers would make common cause with the Conservative Government on this matter, then, instead of seeing a Protestant and English majority harassed and distracted by a disloyal minority, we would have enduring peace. But if Riel escapes condign punishment if, at the demand of the French, the majority yield through fear—our children will very soon have to put down at a greater cost other rebels when they find that a government can be terrorized, and compelled to yield to the united demands of a combined Romanism. Our prayer is that the Government will *dare to do right*, and then the country will rejoice in the result.

PATRIOTISM.

August 22, 1885.

"RECOMMENDED TO MERCY."

MR. EDITOR,—I regret to see THE CANADA PRESBYTERIAN joining in the present outcry against extending to Riel the mercy recommended by the jury which tried him. It seems to me that if we accept one portion of their verdict we should accept the other also, and that Canada has nothing to lose and everything to gain by doing so. Undoubtedly Riel has sinned grievously against the peace of the Dominion; but has he been the greatest sinner? Which can we suppose to be, in God's sight, the most heavily weighted with responsibility—he who by selfish carelessness and misrule, or by equally selfish though more calculating cupidity, inflicts wrong on the weak and unoffending; or he who, goaded and maddened by knowing of these wrongs, takes arms, however rashly, to succour the oppressed and right the wrongs which other means have failed to remove? It seems to me that since we cannot punish the greater offender—the primary cause of the evil—we should not visit the whole punishment on him who was, after all, only the lesser and secondary wrong doer, simply because he is in our power. This is *easy*, the other, we all know, is impossible. Are we to avenge the rebellion solely on the helpless captive, while the rich and powerful who share the guilt go scot-free? This is hardly the sort of justice that the Hebrew prophets recommend as a means of purging away national sin.

You remark that you would be inclined to greater leniency in Riel's case but for the judicial murder of Thomas Scott. No doubt this is Riel's most heinous crime; but for even this was he alone responsible? There can be no doubt that it was, in part at least, the outcome of bitter religious and race animosity. Poor Scott was an Orangeman, and by all accounts a pretty bitter one, with rashness and wrong-headedness as great in their way as those of Riel. His death lies at the door, not alone of the rebel leader, but of the spirit of sectional bitterness, which has to a large extent inspired the activity of the Orange organization in a country where it was not only unnecessary, but where it has really hindered the progress of religious liberty and toleration by exciting and strengthening an animosity which stands more in the way of evangelizing the French Canadians than perhaps any other cause. In this, as well as in other things, it is well to remember that the "beginning of strife is as the letting out of water."

Besides this consideration, there is the further one, that for this as well as for all the other political offences connected with the first Red River Rebellion, Riel re-

ceived an amnesty, to which the honour of Canada is pledged. We have no right to go back on that record. It is past and gone. In the rebellion now happily over, Riel seems not to have been personally guilty of inhumanity, and to have been also desirous of avoiding bloodshed. The appeal to Indian allies was certainly an aggravation of his offences; but this was almost an inevitable consequence of taking up arms at all. To have any hope of success, the Indian alliance was indispensable; and Riel has all along shown himself a half-crazed enthusiast, incapable of calm and thoughtful consideration.

As things stand, then, there are extenuating circumstances which well merit consideration, wrongs not slight nor few from which the *Métis* appealed in vain to the authorities, and *not* in vain to the only man who seemed willing and able to espouse their cause. He took up arms *not for himself*, but to right the wrongs of others. Yet we are told justice demands his punishment *alone*. I do not so read the moral aspect of the case. If we are to purge ourselves as a nation, from national sin, it will only be in seeing that righteousness inspires and pervades all our national doings, and that justice is done everywhere and to every class. As for poor Riel, who has certainly sacrificed himself for others, his execution would, I think, be simply a barbarity unwarranted by our own precedents in such cases as those of Papineau and William Lyon Mackenzie. It would be also a political blunder, which would bear fruit in disaffection and race antagonism in the future. As surely as Ontario makes Riel a scapegoat, Quebec will make him a martyr, and his memory will be far more dangerous to the peace of the Dominion than his life could be. The Dominion is in a position in which she can well afford to be generous. The rebellion has been effectually crushed out, though at the expense of too many precious lives, and peace and security will be more effectually maintained by good government in the North-West than by a dozen executions. Ontario, by generously consenting to spare the life of Riel, who need not be left at large in the country, has an opportunity of binding together the antagonistic elements of our country and fusing them into one, such as perhaps never presented itself before. Let her—the victor and the strong one—deny herself her "pound of flesh" and increase the "quality of mercy."

FIDELIS.

MINISTERIAL MORTALITY.

MR. EDITOR,—In looking over "the Acts and Proceedings of the last General Assembly," just issued, I was very much struck with the (if I mistake not, unprecedented number of deaths among our ministers during the last ecclesiastical year. Four of these were veterans in the cause of Christ, and did good service in their day. Their ages respectively were, seventy-seven, seventy-nine, eighty, and eighty-five years. Seven out of the *sixteen* were called hence in the midst of their labours, while the remaining nine had retired therefrom.

Of the aged fathers still with us Rev James Bain heads the list, who, if spared until the 5th of April, will see the sixtieth year of his ordination. Mr. Baxter has passed his jubilee three years ago, Dr. McLeod and Mr. Lowry two, and Dr. Frazer one year. This is the jubilee year of Dr. Cook, Mr. Kennedy and Mr. Alexander. That of Dr. Smellie and Mr. Porter will be next year, and that of Dr. Jenkins and Mr. Lawrence two years hence. The dates of the ordinations of Messrs. McMillan and Graham I have not the means of ascertaining; but from conversations with them, I think that both of them have outlived their jubilees by some years. Dr. McLeod is the oldest minister still in charge, and Dr. Smellie next to him. The impressive lesson from the whole needs not recording. Let each learn its meaning and act out its design.

DELTA.

Knox College, Aug. 27, 1885.

DR. CLARA A. SWAIN, the first medical lady missionary ever sent to a mission field, and for several years in charge of a successful medical work in Bareilly—having gone to India in 1869—has resigned her connection with the Woman's Foreign Missionary Society, and accepted an invitation from the Rajah of Khetri, of Rajpootana, to open a dispensary in his capital, and also to take charge of a circle of girls schools.

Pastor and People.

DO YOU THINK TO PRAY?

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favour
As a shield to-day?

When you meet with great temptations,
Did you think to pray?
By His dying love and merit
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
At the gates of day?

DAVID MACLAGAN, THE MODEL ELDER.

BY REV. JAMES A. R. DICKSON, B.D.

One of the choicest volumes of biography that has lately issued from the Edinburgh press, and which it has been our good fortune to read, is the life of David MacLagan, F.R.S.E., by the Rev. Norman L. Walker, of Dysart. It is in every way a gem. Thomas Carlyle says that a well written life is as rare as a well-spent one. In this book we have both. Mr. Walker has a fine subject, and he has not spoiled it. He has with judicious care selected and ordered his material, and with a genuine literary skill wrought them up into a portrait that speaks. As we read it we feel the pulse of a loving and sympathetic spirit beating in every sentence. He has sought to preserve every feature of his character as he knew it, and that in such a way, that there might be no unseemly exaggeration of any part of it. Indeed, we often become conscious that much more might be written here and here, but the pen is under the restraint of a loving heart that says that will suffice.

The portrait is admirably executed, and must, we conceive, be a living likeness to friends and acquaintances alike. It presents us with the *Model Elder*; for Mr. MacLagan was an elder of that influential congregation of the Free Church of Scotland, Free St. George's, Edinburgh.

Mr. MacLagan's early environment is given in an exceedingly suggestive chapter, replete with notices of Robert Burns and Dr. Dalrymple of Ayr, John Goldie of Kilmarnock, the Auld Licht and the New Licht theology, and his father and mother. His father was an M.D. of Edinburgh, a man who stood high in the esteem of the most eminent men of his day. David received his education in the High School of Edinburgh, and when he entered upon the business of life he chose the work of accountant in an insurance office. He rose rapidly to positions of great responsibility. We see him in his business relations, giving himself wholly to the work entrusted to him. The interests of his employers were his interests. His was no hollow eye-service, but true heart-service throughout. He was in all his work a cautious, consistent, conscientious man. One instance finely illustrates this, and may serve to type the character of all his business life. He had been offered an important position in London as secretary of the Alliance—a fire company of which Sir Moses Montefiore was the chief director—and had accepted it, and with it all its wearing care. He was anxious for its prosperity, hence this feeling expressed to a friend of his: "I was so foolish last night before I went to bed," he said to me one day, "as to pull up my blind and look out; of course I saw a blaze in the distance, and lay awake all night, thinking of the claim that might come in to-day."

His father, Dr. MacLagan, was originally an Episcopalian, but when he settled in Edinburgh he attached himself first to St. Andrew's, and afterwards, because it was more convenient, to St. George's in Charlotte Square, of which Dr. Candlish was the minister. It was under him that David MacLagan was "brought up." It was with him as with many others who have been carefully trained by pious parents, he was always religiously disposed. He was a child of God from his birth. In the memorable year '43 when the Free Church went out of the Established Church, David, alone of his family, went with his loved pastor, the rest elected to remain in Old St. George's; but on this account there was no feeling in the family circle; each respected the conscientious convictions of the other. Having become a member of Free St. George's he wrought as earnestly for the rebuilding of that congregation as though it were all. And so ought every Christian to work. He helps the general cause best and most efficiently, who does most for the particular congregation to which he is attached. The congregation showed their appreciation of his charac-

ter and service by calling him to the eldership in 1861. Up to this time he had been zealous of good works. He was one of the founders of "the Apperlyce School Association," he was a director of the Religious Tract and Book Society of Scotland, and when it entered on the work of colportage in 1856 he took a living interest in the matter, being present at no less than "thirty meetings of the board, not to speak of numerous sub-committees." He was alive to the value of Dr. Guthrie's Ragged School movement. He was treasurer of the Indian Relief Fund. And he was along with Robert Paul, the founder, in 1859, of the Society for the Benefit of the Sons and Daughters of Ministers and Missionaries of the Free Church of Scotland. He did much toward the organization of a Society for educating Ministers' Sons, of which he became secretary-treasurer. This society since its organization has contributed \$200,000 toward the education of children of the manse, and is possessed of a fund of \$100,000 arising from donations and legacies not intended for immediate distribution.

When he went to London he was chosen an elder of St. John's Wood congregation. While here he taught an advanced class in the Sabbath school, was member of the Hymn Book Committee, of which Dr. James Hamilton was Convener, and attended faithfully the meetings of Presbytery, entering heartily into everything that touched the life of the Church. He loved his Church intensely, because, as he told the young men of Free St. George's, in an address delivered to them, that "Presbyterianism was best suited, by its testimony and its history, to preserve alive in our land the blessings which the true Church of Scotland has hitherto bestowed on our country."

This book is full of interest because of the glimpses we get of the inner life of the Church, and of the great men of the time, such as Dr. Chalmers, Candlish, Hamilton, Roberts, Hood, Wilson, Duff, Begg, Ramsy, Moody Stuart, and many others. It contributes something toward the history of the efforts toward Scottish Church reconstruction. And through all this, the glimpses we get of the beautiful life in his home, which for their true devotion and holy zeal are simply charming. Think of such a scene as these words picture. After a meeting, which was full of threatening danger to the church, had been guided to a favourable deliverance, he went home and he writes in his diary: "When I got home I ran down from her room to learn how I was home so soon. I was so much overcome I could hardly tell her. *We knelt in adoring gratitude to the Father of mercies.*" Note, if you will, how much this means! It refers to his visiting the afflicted. Mrs. Cleghorn writes: "You know how his visits were valued, what a wonderful power of loving sympathy he had. The Sabbath visits were so looked for." "From the year 1870, says Miss Borthwick, when my younger sister was laid aside by illness, until his own health completely broke down, he came *every Sabbath*, when in Edinburgh, at four o'clock and after giving us the benefit of his written notes of *Dr. Whyte's discourses*, he read and prayed with the invalid. That half-hour was a spiritual cordial, ever joyfully anticipated and gratefully remembered." Here is the record of another home scene. "December 13, 1874. A day made memorable by dear G.'s departure for Calcutta. He was sorely overcome, dear boy. Yesterday morning we bade each other farewell. My heart was like to break and we both wept bitterly. He laid his head on my shoulder, and sobbing said, 'Let us pray for one another!' Precious words to me! He is reticent in religious matters and I wish I saw more decision, but God I earnestly pray will perfect that which concerneth Him."

How much these glimpses reveal of the consecrated man.

He was a man of culture. He read appreciatingly, and therefore removed the wheat from the chaff. We meet such notes as these: "Reading the 'Life of Mrs. Henry Denning.' Her power of public speaking very remarkable and her self-consecration to God most humbling to me. How ready we are to shelter ourselves and others under conventional rules of decorum from a manly confession of the Saviour we profess to love! 'Open thou my lips!' "Stanley's 'History of the Jewish Church.' It is a fascinating book with many most suggestive remarks, but leaving no doubt, I think, that he denies anything like an atonement, substitution or expiation on the cross of Christ." This is followed by a proof passage. Goulburn's 'Thoughts on Personal Religion,' I am also reading. It is marvelous and deplorable how full of the narrowest *Churchism* even the evangelicals in the Church of England are. His sneers at dissent, a matter surely foreign to 'Personal Religion' are miserable." Of Renan's, 'Vie de Jesus,' he says: "I think every honest mind will see that his admissions are fatal to his argument." He also wrote much. His friend, Hugh Matheson, of London, says: "We do not remember anyone so gifted, unless it were James Hamilton, in writing a memorial notice of a departed worthy, and for many such the community were indebted to his fertile pen. It was a good proof of his ability in the use of the pen, that the family of Dr. Candlish had fixed on him to write a memoir of the Doctor."

This charming life, full of interesting facts and reliable anecdotes, the worthy career of a noble man, is a

book for all men, but above all a *book for young men* to set before them a grand example. It will give them right ideas of the entire compatibility of religion and business; it will show them how a man may be a man of God through and through and be all the better fitted for life's worries and duties and it will reveal too, the respect that a cultured, thoughtful Christian man commands, and the high position he takes in the community. Let such a book be read and considered, and it will do much to secure for the Church elders of the very best type, consistent Christian men who set the work of God first and do not fall short in any other service. We are surprised that this book has not found its way to Canada yet. Up to the present we have seen it in no list of recent publications. We trust this shall be no longer the case. Canada will welcome it gladly.

FAMILY PRAYER.

Much has been written and said of family prayer. The testimony borne to its happy effects by those who have enjoyed the privilege of morning and evening worship by the family circle is of the most convincing character. This service is one of the great means of drawing out the affections of parents and children to God and to one another. The light shining from it has been the means of bringing many a wanderer back to the right path after he had been for years straying away. And its blessed influences have been mighty in rearing men and women for Christ and the world.

Truly does Canon Liddon say: There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening, too, all the members of a family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal Parent, for all eternity!

It is intimated that in the hurry and frequent interruptions of modern life, family work is liable to be neglected. No such omission should be permitted. It would be to lay aside one of the great means of grace, one of the mighty restraints from evil, and of the powerful agencies for good. —*Presbyterian*.

THE GREAT NEED.

It is faith. Have no fear that your faith will root itself too deeply in the Scriptures. To successfully withstand the assaults of infidelity it is essential that the tap root of the tree of righteousness strike deep down into the rich soil of divine truth. Let the Bible be kept always in sight and at hand. There is ground for suspicion and fear that many are not mighty in the Scriptures, as it is their privilege to be; that to a large number the inside of the Word of God has not a familiar look, that too many Bibles are relegated to the parlour table or library shelf, and left there, unused, until some great bereavement makes the people take them down. How shall we otherwise account for the faith of some being so limp, and the grip of others so slack upon that word of promise and peace, of hope and salvation? Otherwise, why so much religious indifference and spiritual lukewarmness? Else, whence the army of blacksliders that perplex church officials, who find frequent occasion for the revision of the church rolls? And how does it come to pass that we hear the cry: "Give us the Gospel of good cheer and good works—the Gospel of duty rather than of doctrine?" as if it were possible to divorce Mount Sinai and Mount Olivet—the Law and the Gospel. At this time when there is so much loose thinking and irresponsible preaching, when with the old things that have passed away, so many would have the Bible and the Sabbath go too, that all things might be new, there is need for both the counsel and the caution: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The place for every believer is beside the Cross of Jesus, holding on with the grip of an unyielding, invincible faith, true to the dear old Book—old, yet ever new, slaying the old man but creating the new, wrecking old hopes yet imparting hopes new.—*Christian Advocate*.

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TORONTO, WEDNESDAY, SEPTEMBER 2, 1885.

DR. CUYLER, of Brooklyn, writing from London, gives his impressions in regard to the Salvation Army and their work in England. He thinks that on the whole they are doing a good work, but that they are guilty of gratuitous irreverence, that they systematically denounce the Churches, and, worse than all, they have a bad way of depreciating the Sacraments. This seems to us very much like saying that a certain man is a very estimable citizen, but he has a bad habit of stealing from or knocking down his neighbours. It is like saying that a man is moral, but he drinks very hard and swears furiously. How any class of men and women can do good work for Christ and, at the same time, use His name with revolting irreverence, slander Christian people and speak depreciatingly of the Lord's Supper is one of those problems that many sensible people cannot understand. We are old-fashioned enough to believe that a man who has the hardness to depreciate and belittle the ordinance that our blessed Lord instituted under the very shadow of the Cross, and commanded His children to observe until He comes again, has very little respect either for Christ or His ordinances. Like a good many Americans Dr. Cuyler seems to lose his head when he goes to England. Preaching for Spurgeon and Newman Hall, calling on Gladstone and other notables, seem to make him praise everything in the country.

We clip the following suggestive paragraph from a speech lately delivered by Mr. Moody at a convention in Northfield:

Mr. Moody paid a high tribute to Scotland. "I don't believe," he said, "there is any place in the world where error has such a slim chance of getting a hold as in Scotland. The Scotch are a most wonderful people. You've got to be careful in preaching to them, or the first thing you know some old woman will come up with her Bible under her shawl, and say: 'Here, you said so-and-so; the Bible says so-and-so.' If you make a misquotation, a Scotchman will straighten you right out; but you might make forty misquotations in an American church, and nobody would know the difference. We would have better preaching if people would open their Bibles and see whether a man is preaching the Word of God. In Scotland a minister doesn't think of preaching till everybody has found the text. Go to Dr. Binns' church in Glasgow. One of the most impressive scenes is to see 1,200 or 1,300 people, and not a soul but his got a Bible. The old Doctor will wait until every one has found the place; then he will tell them what the passage in that place means, and then he goes on to another verse."

Where does the Presbyterian Church of Canada stand in regard to this matter? Are we like the Scotch people who can straighten a preacher right out if he makes a misquotation, or like the Americans who cannot recognize one mistake in forty? Perhaps we are somewhere between the extremes, with a growing tendency towards the Americans. In some of our churches there is a large number of Bibles, and as a rule they are used. In others the number is unfortunately not large. In all congregations, except those that are exclusively "Old Country," there are a few people who become a little "nerved" over a text in one of the minor prophets. They seem troubled when a text from these is announced and the trouble is not always caused by a sense of sin.

NOT all the memorial sermons on General Grant were fulsome eulogies. The deceased warrior and

statesman was not a member in full communion with any Church. Though he regularly attended public worship and took an active interest in congregational affairs, he never sat down at the Lord's table, and was baptized but a few days before his death. Referring to this fact in his memorial sermon, Dr. Byron Sutherland, of the First Presbyterian Church of Washington—a church in which General Grant for some time worshipped—uttered these manly sentiments in these manly words:

And on this topic at a most solemn moment in the experience of the nation I will not forbear to avow what I have many times repeated on other occasions, namely, that no more essential or important duty belongs to our public men than making a public profession of their Christian faith through the solemn ordinances of the Christian Church. The value of such testimony, given in such a manner, to the contemporary and coming generations, is simply priceless. If men believe in Christ let them have the candour and courage to confess it, and that in the most solemn forms which the rites of the Christian Church impose. It is not good to postpone this profession against all the chances of sudden death; for while a man may count on the Divine compassion to the last moment, he ought not to hazard the opportunity of leaving behind him the most positive evidence he can ever give of his peace with God through faith in Jesus Christ our Lord. That General Grant had this peace and this faith in his final days, we all expect to hear.

There are too many public men nearer home than the United States who are perfectly willing to enjoy all the undoubted advantages of Church connection, but shrink from the responsibility of professing their faith in Christ. When they die their friends always expect that everybody will allude to them as Christians and make the most of such Church connection as the deceased enjoyed. We say with Dr. Sutherland, if a public man is a Christian and expects to be spoken of as such when he dies, let him while living take upon himself in an open and manly way all the responsibility of a Christian profession.

CLAIMS OF THE NORTH WEST ON THE CHURCH.

RECENT events in the North-West attracted general attention. The occurrences in the Saskatchewan district, deplorable as they were, are being overruled for good. Some of the evils that led to rebellion were promptly remedied, and it is hoped that other existing grievances will speedily be removed. The flow of emigration, checked by the disturbances this season, will no doubt be largely increased as the resources and prospects of the country are much more generally understood. A large influx of settlers in the North-West may confidently be expected, if not this fall, certainly in the coming spring. The early completion of the Canadian Pacific Railway will render access comparatively easy, and the volume of immigration will go on increasing for many years to come.

Meanwhile, there may be before this winter is over considerable distress in the districts immediately affected by the rebellion. The condition of the Half-breed families must be very unfavourable. Several of them have lost their all, and, as in many instances where seeding was impossible, there will be no provision made for the approaching winter. Work is scarce, and several will have to be dependent on charity if some effort is not made for their relief.

It is of the utmost importance also that greater effort must be put forth for the moral and spiritual well being of the population of the North-West. As far as its resources would permit, the Presbyterian Church has laboured effectively during the last year in the good work it seeks to promote. Despite unworthy insinuations to the contrary, the ministers and missionaries remained faithfully at their posts during the rebellion. With self-sacrificing devotion they discharged their duty in the face of imminent and threatening dangers, through which they were mercifully preserved, and uniform testimony has been borne to the value of their labours by the fact that all who came under their influence remained loyal and trustworthy. A number also of the most prominent ministers in the Church braved the risks of the campaign as chaplains to the volunteers.

Mission work in the North-West has been conducted during the past year with growing efficiency and zeal. The work of organization has been advanced by the institution of new Presbyteries and the formation of a Synod. The brethren in the North-West are thoroughly devoted to their work, and are anxious for its advancement. Returns made to the General Assembly show that there were: Congregations and mission stations, 318; number of families, 4,350; communi-

cants, 4,457; Sabbath schools, 105; Sabbath school attendance, 4,633; churches, sixty-six, and manse eighteen. From this it will be seen that there is a striking disparity between the number of congregations and mission stations and the number of church buildings. Many of the settlers are as yet in straitened circumstances. They are unable to build churches and at the same time contribute to the support of ordinances. They are by no means deficient in the valuable and necessary quality of self-help. It is a most encouraging fact that in augmented congregations the average rate of giving in the Synod of Manitoba and the North-West is higher than that of any other Synod in the Church. The average given last year per family was \$14.77, and per communicant \$14.62. The corresponding averages in the Western Section of the Church were, per family \$9.94, and per communicant, \$6.10.

The work of church building has been materially helped by the Church and Manse Building Fund, for the promotion of which the energetic Superintendent of Missions has worked diligently. In the report of the committee it is stated that

Money has been advanced to complete buildings previously erected, but which the congregations unaided could not finish, to erect churches and to erect manse. As in previous years the aid accorded assumed the form of a grant or loan according to the character of the structure and the circumstances of the people. Two congregations received aid to complete buildings, two to erect manse, and twelve to build churches.

There is one consideration which clearly shows the urgency for extended mission work in the North-West. It imposes on the Church a pressing responsibility. If means of grace are not provided for the settlers many are certain to lapse into complete indifference to spiritual things. From that to the worst kind of practical heathenism the way is short; where practical godliness ceases, immorality becomes wide spread. On this aspect of things a missionary writes:

The people are kind and liberal . . . but he could not get anybody to stand by him in his attempts to put down open and glaring sins. Drunkenness and licentiousness are destroying the people, and yet the population have become so accustomed to vice that their degradation fails to shock them. These people fell because the Church failed to follow them.

Another large and interesting class have special claims on the Church. If the young men who go to the North-West to build homes for themselves, and who in a few years will have considerable influence in shaping the destinies of the country, are neglected, subsequent effort can never make up for lost opportunities. Many of them, if not kindly approached and their spiritual welfare looked after, will drift away from church-going habits, and the associations of the past will be disregarded. It is stated that of the young men coming from the older Provinces not fifteen per cent. are communicants. If missionary labour in the North-West has its difficulties and trials, it is a glorious and promising work. The Church's call to engage in that work on a much more extended scale than has yet been attempted is clear and urgent.

ARE ROMAN CATHOLIC VOTES SALABLE?

THE *Irish Canadian* of last week hurls a column and a-half of characteristic abuse at THE PRESBYTERIAN because we dared to say that some of the Catholics of Toronto are at the bottom of the Central Prison investigation. We notice the attack for one reason, and one only. The *Canadian* insinuates that Mr. Massie informed us that efforts were made to force officials on him on the ground that they were Catholics. The insinuation is as untrue as it is base. We have had no communication either directly or indirectly with Mr. Massie on the subject. We can learn from almost any issue of the *Irish Canadian* that the policy of the church is to claim patronage for its votes and the claim is often made in a very insolent manner. In this very article the *Canadian* asserts that Catholics have long kept Mr. Mowat in power, and in another column of the same issue it says: "The Conservative Party is accorded a generous support by Catholics, and if it is wise it will show the latter that this support is appreciated." For keeping Mr. Mowat in power, they of course ought to have some pickings, and for giving the Conservative party a generous support the *Canadian* asks favours from that party. There it is, you see. Bleed both parties and make both believe you help them. How Catholics keep Mr. Mowat in power and give the Conservatives a generous support at the same time is not very apparent. The one thing quite apparent is that the *Canadian* tries to sell

the Catholic vote to both parties. The *Canadian* accuses us of entering upon a crusade against the Catholics of this Province. The accusation is false. In the very paragraph quoted by the *Canadian* we say our motto is "The tools for the man that can best use them, apart from all considerations of sect or creed. No man has a right to go to any public institution and say: "I must have a position, because I am a Methodist, or a Presbyterian, or a Baptist, or a Catholic." Protestants make no such claim and Catholics shall not have any such claim recognized. That is exactly how the matter stands. The *Canadian* insinuates that the Catholic vote may join King William, and give King William presumably the Orange party—a chance to govern Ontario. We have no doubt whatever that the *Irish Canadian* would march under an Orange flag and keep time to "Boyne Water," or "Croppies Lie Down," for a very small consideration. Whether the organ could deliver the vote that it is always willing to sell is another question. So far as we are concerned we don't care a brass farthing which party the *Canadian* tries to sell its co-religionists to. Judging from the past we should say it will always try to sell to both.

ST. GEORGE MIVART ON FREEDOM OF RESEARCH.

IN a noteworthy paper in a recent number of the *Nineteenth Century*, St. George Mivart, an eminent scientist and an intelligent Roman Catholic layman, contends for freedom to pursue scientific investigations untrammelled by ecclesiastical authority. He is an evolutionist, and claims that a belief in that theory is perfectly compatible with devotion to his Church. He states with remarkable clearness that the attitude of several Roman Catholic writers of our time who oppose free investigation are simply occupying a position similar to that maintained by the authorities of the Church in Galileo's time. It is the fashion in some quarters to convey the impression that the story of Galileo's persecution is a myth and that the inflexible Church never opposed the advancement of science.

Mr. Mivart states that there are ecclesiastics in our day who heroically ignore the most positive evidence of the earth's diurnal revolution and boldly claim that the sun moves round the earth. "I know a priest," Mr. Mivart says, "now living much esteemed, and who often teaches from a London pulpit, who lately avowed his belief that the sun and the whole sidereal heavens do actually revolve round the earth every twenty-four hours: adding that he believed this because he considered that the Church was committed to that view by its decision with respect to Galileo." He also quotes from a letter of Bellarmine, written in 1615, in which he refers to the well-known canon of the Council of Trent prohibiting the interpretation of Scripture contrary to the consensus of the Holy Fathers. It is there stated that in the year following "the Sacred Congregation of the Index, as every one knows, made a solemn decree about 'that false Pythagorean doctrine altogether opposed to the divine Scripture, on the mobility of the earth and the immobility of the sun,' by which the works of Copernicus and others were placed on the Index."

The position taken by Mr. Mivart is fortified by numerous quotations, among them the publication of statements made by the Inquisition by order of Pope Urban to the effect that "the earth is not the centre of the universe nor immovable, but that it moves and also has a diurnal motion, is absurd, philosophically false, and, theologically considered, is at least erroneous in faith." The sentence pronounced on Galileo is also given.

The liberty freely to interrogate nature is then amply vindicated and, except in matters pertaining to faith and morals, the distinguished Catholic scientist claims complete intellectual freedom. This claim necessarily suggests another question which he does not raise. If man is to exercise his intellect uncontrolled in the investigation of physical science, why may he not exercise the same God-given power in the search for moral and spiritual truth? Students of science will not long rest satisfied with a partial emancipation. If a man may use the inalienable right of private judgment in the study of God's works, why should he be restrained by human authority from exercising the same right in the study of God's Word? The whole paper is suggestive of a growing intellectual freedom.

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) This monthly, beloved of little folk, is bright, beautiful and attractive as ever.

ST. NICHOLAS. (New York: The Century Co.) *St. Nicholas* for September is excellent. Its contents are varied, instructive, entertaining and amusing, while the engravings are very numerous and many of them very fine.

THE NEW MOON. (Lowell, Mass. New Moon Publishing Company.) This is a comparatively recent addition to our literary magazines. It is designed to meet the popular taste. It contains short papers, stories, poems, etc. Its price brings it within reach of all who desire good but inexpensive reading matter.

DOWN IN THE VALLEY. By Lady Hope. (London: S. W. Partridge & Co.) Books for the young are plentiful, and they are of all degrees of merit and demerit. This little volume is simple, natural and well-fitted to make a good impression on the minds of its readers. It will inspire them to do good to others.

LETTERS; or Letters to School Girls. By Popular Writers. Edited by Caroline G. Cavenish. (London: S. W. Partridge & Co.) This handsome little volume is especially addressed to girls pursuing their studies at school, though for younger and older girls there are words in season. The various letters convey excellent and useful counsels and breathe a fine Christian spirit.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) Every week this delightful magazine for young people comes laden with good things in the way of useful information, stories that leave good impressions on the minds of readers, good poems and the healthy fun in which young folks delight. The value of the magazine is greatly enhanced by the number and excellence of its pictures.

THE CENTURY. (New York, The Century Co.)—The September number of this splendid magazine devotes much space to papers relating to the great Civil War. One of these, which will now be read with a mournful interest, is from the pen of the late General Grant, on "The Siege of Vicksburg." Even the short story of the number, entitled "Crow's Nest," relates to the war. "Connecticut in the Middle Ages" will strikingly remind readers of the advance of public opinion on the slavery question since 1833. Lieutenant Schwatka's paper, descriptive of his Alaskan exploration, is graphic and interesting. The other descriptive papers of the number have distinctive merit. Topics of the Time and Open Letters are more than usually interesting this month. The illustrations are numerous and attractive.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) The new issue of *Harper's*, a most excellent one. There is a fine portrait of General Grant and deeply interesting "Reminiscences" of the great soldier by a member of his staff, Horace Porter. C. H. Farnham contributes the first of a series of papers on "Labrador," copiously and well illustrated. Other attractive papers are "The House of Murray," possessing great literary interest, "Impressions of the South," by Charles Dudley Warner, "The Earliest Settlement in Ohio," and "Sewage Disposal in Cities," are specially good. "East Angels," by Constance Fenimore Woolson, and "Indian Summer," a novel by W. D. Howells, supply the readers of fiction with a rare treat. The other papers, the poetry and the usual departments are worthy of this excellent magazine, while the engravings are both good and profuse.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: The Presbyterian Publishing House.)—The unhappy controversy over Dr. Woodrow's evolutionary views is the occasion of no fewer than four (if the paper founded on Professor Drummond's book is included) out of the seven articles that appear in this admirable quarterly. What is a little curious, the writers of all these papers take Dr. Woodrow's side of the question; they are pro-evolutionary. The contents of the number are: "A Calm and Candid Review of Some Speeches on Evolution," by Rev. Dr. John B. Adger; "The Founder of Congregationalism," by Rev. Maurice S. Hansen, M.A.; "The Perkins Professor's Case Viewed in the Light of Law and Equity," by Dr. Eugene Daniel; "The General Assembly," "Natural Law in the Spiritual World," by Dr. J. M.

Atkinson. "Evolution and Theology," by Rev. J. W. Flinn, and the usual excellent and concise summary of "Recent Publications."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) Henry James begins a new story, "The Princess Casamassima," in the September *Atlantic*, and the reader will find it totally unlike anything he has previously written. Mrs. Oliphant's serial is remarkably interesting just now, and Mr. Warner and Dr. Holmes give entertaining instalments of "On Horseback," and "The New Portfolio." Mr. Howells has a critical and biographical notice of the Italian poet Leopardi, and Mr. Scudder contributes a paper on "Childhood in English Literature and Art." There is a thoughtful article "Ancient and Modern Greek" on the "Greek Question" in colleges, by William Cranston Lawton, and under the title of "A Diplomatic Episode," Rev. S. J. Barrows narrates the attempted seizure of the island of Alto Velo by the United States Government. "Mondavain," a prose paper, by Edith M. Thomas, "Mining for a Mastodon," a story, and a careful consideration of "The Poetic Element in the Medieval Drama," three good poems, and reviews of several important books, together with the usual departments, close the number.

The clergy of the Diocese of Hereford, in England have presented to the Convocation of Canterbury a petition against the Revised New Testament, on several grounds among others, that "the revisers, by newly placing in the margin at Acts xx. 17, 'presbyters' for 'elders,' and then by newly introducing into the text at Acts xx. 28, 'bishops' for 'overseers,' have tended to confuse two distinct orders of the Christian ministry." They also protest against the use of the word "appoint," instead of the word "ordain," in several places in the New Testament. In fact, they plead that the Revised Version weakens most decidedly the argument for Episcopacy.

SPEAKING of the editor of the *Interior*, the *Independent* says. "His last discovery he made at Jamestown, Dak. (they call it Jim-town there, where two years ago, the Presbyterians of the vicinity planned to start a college, the people of the town to raise \$10,000 and the Presbytery to raise \$15,000 more. But times were hard and the money could not be raised. Here a Congregationalist steps in and promises to give \$20,000 to start the college, provided there were a Congregational Church there. Hereupon somebody calls a meeting to see if the Presbyterian Church, five years old, will not join the Congregational Association, and just then Dr. Gray appeared on the scene, smelt the rat, saw it brewing in the storm, and nipped it in the bud. And is not he hotly angry?" Evidently a remarkable kind of rodent.

OBITUARY.

MRS. CAMERON.

The subject of the following memoir is Mrs. Cameron, the beloved wife of the Rev. Mr. Cameron, of Lucknow, who died at her residence on the 16th of August, 1885. She was born in the parish of Logierait, Perthshire, Scotland, in the year 1818, and was, consequently, in the sixty-seventh year of her age at the time of her death. When very young she was brought to a saving knowledge of the Lord, under the preaching of the late sainted Rev. W. C. Burns. Her change was a thorough one, clearly known, and seen by all that knew her. She at once began a new life and devoted her time and talent to the glory and service of the Lord. In the year 1853 she emigrated to Canada with her husband, and settled at Yankleek Hill, into which pastoral charge Mr. Cameron was inducted upon his arrival, being designated thereunto by the Colonial Committee of the Free Church of Scotland. The stated means of grace were then scarce in Canada, and she, for her love to precious immortal souls and for the glory of God, willingly left her home and native country and parted with all her relatives and friends, and came to a foreign land in order to aid her husband in the blessed work of making the name of Jesus known to people that were destitute of the means of salvation. She took a cordial interest, not only in the work of the Lord at home, but also in foreign missions and missionary work; and at her death she was president of the Woman's Foreign Missionary Society in the Presbytery of Maitland. She began to ail in March last from an affection of the liver, which gradually grew in severity and finally proved fatal on the 16th day of August. She bore her illness with Christian fortitude and resignation to the will of the Lord. To her, death was gain. When she was drawing near the end she was longing to be released from the body and be present with the Lord. On one occasion she said to Christian friends that prayed for her recovery at her bedside: "Oh do not try to keep me back. I long to be with the Lord and to have higher measures and views of His glory than can be enjoyed in this life." She bade an affectionate farewell to her husband and children and then reposed in peace and patience till the Master called her to Himself. "Blessed are the dead which die in the Lord." Her remains were taken early in the morning to the train that carried them to Glengarry (for it was in Lochiel she was buried) and notwithstanding the inconvenience of the early hour multitudes of sorrowing friends assembled at the house to pay their last respects to the memory of one dearly beloved by all that knew her.

Choice Literature.

LAICUS,

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER VI. OUR CHRISTMAS AT WHEATHEADGE.

Is there any reason why Episcopalians, Lutherans and Roman Catholics should have a monopoly of Christmas? Is its glorious old patron saint partial? Has the Christ-child no gifts for us as well as for other folks? Have the December heavens no brightness—the angel host no song for “blue Presbyterians”? May we not come to the sacred manger, too? Are our church festivals so many that we need dread to add another? Is our religion so inclined to gaiety and merry-making that we need curb its joyous tendencies? The very air of Christmas is marvellous. The heavens are never so blue, the sun never shines with a profuser generosity. The very earth clothes itself in the spotless white of the heavenly robe, as if to prepare for the coming of its Lord.

Alas for him who does not believe in Christmas! May the ghost of Scrooge haunt him into a better mind.

This was what I mentally ejaculated to myself last Saturday afternoon after Mr. Hardecap's protest against our Christmas celebration.

The Sabbath morning previous, Miss Moore came to me mysteriously after church. “I want to walk home with you, Mr. Laicus,” said she. I have a wife and children, and I felt safe. “I shall be delighted with the honour,” I replied. But Miss Moore's honours are never empty ones. I knew that she wanted something; I wondered what. I had not long to wonder; for we had not crossed the road before she opened the subject.

“We are going to trim the church for Christmas,” said she, “and we want you to superintend getting the evergreens.”

“What?” said I, aghast.

Confidentially, please not mention it, I have been in the habit for a good many years of taking my wife and my prayer-book to the Episcopal Church on Christmas-day. Dickens converted me to its observance ten years or more ago. But none are so sound as those who are tinged with heresy. And am I not a “blue Presbyterian”? It would not do to lend my countenance too readily to indecorous invasions of the sanctuary with festivals borrowed from the Roman Catholics. Besides, what would the elders say? I asked Miss Moore as much.

Deacon Goodsole will lend us his pung,” was the reply. “And the trustees?” said I.

But Miss Moore never leaves a point unguarded. “Young Wheaton is home from school,” said she, “and he will go with you to the woods. He will call to-morrow right after breakfast.”

For a difficult piece of generalship give me a woman. Not fitted for politics! Why, they are born to it. Here was Miss Moore bent on trimming the church. And Lawyer Laicus was to go in Deacon Goodsole's sleigh with the son of the President of the board of Trustees to get the “trimmings.” He who dares to complain after that enlists two dignitaries and one very respectable layman against him at the outset.

“Very well,” said I. “I will go.”

“Go!” said Miss Moore, “of course you'll go. Nobody doubted that. But I want to tell you where to go and what to get.”

The next morning I was just finishing my second cup of coffee when I heard the jingle of bells, and, looking up, saw Jim Wheaton and the Deacon's sleek horse at my door. So, bidding Harry, who was to go too, “be quick,” an exhortation that needed no repeating, we were very soon in the pung, armed, I with a hatchet, Harry with a pruning-knife.

That ride was one to be remembered. The air was crisp and clear. Just snow enough had fallen in the night to cover every black and noisome thing, as though all Nature's sins were washed away by her Sabbath repentance, and she had commenced her life afresh. There was luxury in every inhalation of the pure air. The horse, more impatient than we, could scarcely wait for leave to go, and needed no word thereafter to quicken his flying feet. Down the hill, with merry ringing bells, ever and anon showered with flying snow from the horse's hoofs; through the village street with a nod of recognition to Deacon Goodsole, who stood at his door to wave us a cheery recognition; round the corner with a whirl that threatens to deposit us in the soft snow and leave the horse with an empty sleigh; across the bridge which spans the creek; up, with unabated speed, the little hill on the other side; across the railroad track, with real commiseration for the travellers who are totting up and down the platform, waiting for the train, and must exchange the joyous freedom of this day for the treadmill of the city, this air for that smoke and gas, this clean, pure mantle of snow for that fresh accumulation of sooty sloshy filth; past the school-house, where the gathering scholars stand, snow-balls in hand, to see us run merrily by, one archer, more mischievous than the rest, sending a ball whizzing after us; up, up, up the mountain road, for half-a-mile, past farm-houses whose curling smoke tells of great blazing fires within; past ricks of hay all robed in white, and one ghost of a last summer's scare-crow watching still, though the corn is long since in-gathered and the crows have long since flown to warmer climes; turning off, at last, from the highway into Squire Wheaton's wood road, where, since the last fall of snow, nothing has been before us, save a solitary rabbit whose track our dog Jip follows excitedly, till he is quite out of sight or even call.

Here we are at last. And here the evergreens are about us in a profusion which would make the eyes water of my honest friend the Dutch grocer who supplied me with my family trees so many years in New York. Our smoking nag is over his impatience now, and, being well blanketed, understands what is wanted of him quite as well as if he were tied, and stands as still as if he were Squire

Slowgoes' fat and lazy “family horse.” With pants tied snarply over our topboots to keep out the intruding snow, we plunge into the woods. The ringing blows of our hatchets on the cedar trees bring down a mimic shower on our heads and backs. Young Wheaton understands his business, and shows me how the fairest evergreens are hid beneath the snow, and what rare forms of crystalline beauty conceal themselves altogether beneath this white counterpane. So sometimes cutting from above and sometimes grubbing from below, we work an hour or more, till our pung is filled to its brim. Long before we have finished, Jip has returned from his useless search, and the neighing horse in cates his impatience to be off again.

When we got back to the church we found it warm with a blazing fire in the great stove, and bright with a bevy of laughing girls, who emptied our sleigh of its contents almost before we were aware what had happened, and were impatiently demanding more. Miss Moore had proposed just to trim the pulpit—oh! but she is a shrewd manager—and we had brought evergreens enough to make two or three. But the plans had grown faster by far than we could work. One young lady had remarked how beautiful the chandelier would look with an evergreen wreath; a second had pointed out that there ought to be large festoons draping the windows; a third, the soprano, had declared that the choir had as good a right to trimming as the pulpit; a fourth, a graduate of Mount Holyoke, had proposed some mottoes, and had agreed to cut the letters, and Mr. Leacock, the store-keeper, had been foraged on for pasteboard, and an extemporized table contrived on which to cut and trim them. So off we were driven again, with barely time to thaw out our half-frozen toes; and, in short, my half morning's job lengthened out to a long day's hard but joyous work, before the pile of evergreens in the hall was large enough to supply the energies of the Christmas workers.

Of course, we must trim the Sunday school-room as well as the church, for the children must have their Christmas; and trimmed it was, so luxuriantly that it seemed as though the woods had laid siege to and taken possession of the sanctuary, and that nature was preparing to join on this glad day her voice with that of man in singing praise to Him who brings life to a winter-wrapped earth, and whose fittest symbol, therefore, is the tree whose greenness not even the frosts of the coldest winter have power to diminish.

Of course Christmas itself passed without recognition. I went, as is my wont, with my wife and my prayer-book, to the Episcopal Church. Our Christmas waited till Sunday. A glorious day it was. The sun never shone more brightly. The crisp keenness was gone from the air. The balmy breath of spring was in it. The church never was so full before and never has been since. The story of its decorations had been spread far and wide, and all Wheatheadge flocked to see what the Presbyterians would make of Christmas. The pulpit, he walks the gallery, the chandelier, were festooned with wreaths of living green. A cross—*O tempora! O mores!* of cedar and maple, stood on the communion table.

Over the pulpit were those sublime words of the sublimest of all books: “He shall save His people from their sins.” Opposite it, emblazoned on the gallery, was heaven and earth's fitting response to this sublime revelation: “Glory be to God on high.” Miss Moore was better than her word. She managed both choir and minister. Both were in the spirit of the occasion. The parson never preached a better sermon than his Christmas meditation. The choir never sang a more joyous song of praise than their Christmas anthem. And before the influence of that morning's service I think the last objection to observing Christmas faded out. For there had been some objections. I heard of two.

One came from Mr. Wheaton. Monday afternoon, going by the church, he saw the door open, went in, found it full of busy workers; ceiling, aisles, pulpit and gallery strewed with evergreens, and the clatter of merry voices keeping pace with the busy fingers. It was his first intimation of what was going on.

“Heyday!” said he. “What is all this? Who authorized it, I should like to know?”

The chatter of merry voices ceased. The young ladies were in awe. Miss Moore was not there to answer for them. No one dared act as spokesman. Young Jim Wheaton was on a step-ladder rather dangerously resting on the backs of two pews. He was tacking the letter G to the gallery. He noticed the silence and discerned the cause.

“Father,” said he, “I wish you would hold this ladder for me for a minute. It is rather ticklish.”

“Ah, Jim, is that you?” said the old man. Pride in Jim is the father's weak point. The ladder was held. Then his advice was asked about the placing of the mottoes; and it was given, and that was the last of Mr. Wheaton's objection.

The other objection came from Mr. Hardecap, the carpenter. I met him at the door of the church Saturday afternoon, just as the last rubbish had been swept out and we were closing the door.

“Looks beautiful, doesn't it, Mr. Hardecap?” said I.

“They'd better have spent their time on their knees than with these fixins,” growled Mr. Hardecap: “'twould ha' done the church more good, a deal sight.”

“Did you spend your time on your knees?” I could not refrain from asking.

But Mr. Hardecap did not answer.

CHAPTER VII.—MR. GEAR AGAIN.

Our Bible class at the Mill has prospered greatly. Mr. Gear was better than his word. The first Sabbath he brought in over a dozen of his young men; the half-dozen who were already in the Sabbath school joined us of course. Others have followed. Some of the children of the Mill village gathered curiously about the school house doors from Sunday to Sunday. It occurred to me that we might do something with them. I proposed it to Mr. Gear. He assented. So we invited them in, got a few discarded singing books from the Wheatheadge Sabbath school, and used music as an invitation to more. Mrs. Gear has come in to teach them. There are not over a dozen or twenty all told as yet. If the skating or the sliding is good they are reduced to five or six. Still the number is gradually increas-

ing, and they are enough to constitute the germ of a possible mission school. I wish we had a pastor. He might make something out of it.

Mr. Gear adheres to his pledge and I to mine. We had no theological discussions in the class. Occasionally, is deed pretty frequently, we get on themes on which we are not agreed. But we never debate. Mr. Gear has made several attempts at a theological discussion out of the class, but I have avoided them. I hope he does not think I am afraid of discussion.

I am not. But I am convinced that no mere intellectual opinion is a sin. If Mr. Gear is in darkness it is because he neglects some known if not some recognized duty. My wish is not to convince him of the error of his opinions, I probably never could do that. And his opinions are not of much consequence. My work is to find out what known duty he is neglecting, and press it home upon his conscience. And so far I have not discovered what it is. He is one of the most conscientious men I ever knew. Yet something is wanting in Mr. Gear. I believe he half thinks so himself. He is mentally restless and uneasy. He seems to doubt his own doubts, and to want discussion that he may strengthen himself in his own unbelief. But still I make no progress. Since that first night I have got no farther into his heart.

“John,” said Jennie, “I wish you would call and see Mr. Gear. He has not been in church for six or eight weeks.”

“It is no use,” said I, “I have asked him once or twice, and he always says that he is not coming till we get a pastor. He says he does not care to hear candidates; he does not consider himself a good judge of the article. ‘Hardecap,’ says he, ‘is a ministerial expert, but I am not.’”

“How is he getting on?” said Jennie.

“To tell the truth, Jennie, I don't know,” I replied. “I don't see that he gets on at all. He seems to be just where he was.”

Jennie drew a long sigh.

“Patience, Jennie, patience,” said I, “time works wonders.”

“No, John,” said Jennie, “time never works. It eats and undermines and rots and rusts and destroys. But it never works. It only gives us an opportunity to work.”

Perhaps Jennie is right. Perhaps we expect time to work for us, when time is only given us that we may work.

“Besides,” said Jennie, “there is that volume of Theodore Parker's sermons which you borrowed of him the other day, you have never returned it.”

No! And I had never read it. Our theme in Bible-class had touched on prayer. After the class Mr. Gear had tried to get me into a theological discussion about prayer. I had been silent as to my own views, but had asked him for his. And he had handed me this volume in reply. It contained a sermon by Theodore Parker on the subject which Mr. Gear said expressed his own views exactly. Jennie's remark brought this volume to mind. I took it down from the shelf, opened to the sermon, and read it aloud to Jennie.

We both agreed that it was a good sermon, or rather, to speak more accurately, a sermon in which there was good. It is true that in it Mr. Parker inveighed against the orthodox philosophy of prayer; he denied that God could really be influenced or His plans changed. But on the duty of prayer he vehemently insisted. Mere philanthropy and humanity, he said, are not religion. There must also be piety. The soul must live in the divine presence; must inhale the Spirit of God; must utter its contrition, its weakness, its wants, and its thanksgivings to its Heavenly Father.

That evening's reading suggested a thought to me. The next evening I started for Mr. Gear's to try if it were true, and to try the practicability of the plan it had developed in my mind. Mr. Gear welcomed me cordially. Mrs. Gear went off almost immediately on pretence of putting the children to bed, and left us two alone together. I opened the conversation by handing her husband the volume of sermons and thanking him for it.

“What do you think of the sermon?” said he.

“I liked a great deal of it very much indeed,” said I. “I believe you told me that you liked it.”

“Very much,” said he. “I think it's one of Theodore Parker's ablest sermons.”

“And you believe in it?” said I, interrogatively.

“With all my heart,” said he. “Who can believe in the Great Infinite First Cause can be influenced, and His plans changed by the teasing of every one of His insignificant little creatures?”

“But the rest of the sermon,” said I. “Do you believe that? Last Sunday Professor Strait preached for us. He preached against what he called humanitarianism. He said it was living without God; that there was very little difference between ignoring God and denying His existence, and that the humanitarians practically ignored Him; that they believe only in men.”

“It is not true,” said Mr. Gear, somewhat bitterly. “You can see for yourself that it is not true. Theodore Parker believes in prayer as much as Professor Strait. I don't believe but that he prayed as much.”

“And you agree with him?” said I, with a little affectation of surprise.

“Agree with him, Mr. Laicus!” said he, “of course I do. There can be no true religion without prayer, without piety, without gratitude to God, without faith in Him. Your church has not the monopoly of faith in God, by any means, that assumes to have.”

“And you really believe in prayer?” said I.

“Believe in prayer? Why, of course I do. Do you ask me for a heathen?” replied he, with some irritation.

“And every night,” said I, “you kneel down and commend yourself to our Heavenly Father's protection? And every morning you thank Him for His watchfulness, and beseech divine strength from Him to meet the temptations of the day; and every day you gather your family about His throne that you may teach your children to love and reverence the Father you delight to worship?”

There was a long pause. Mr. Gear was evidently taken by surprise. He made no answer; I pressed my advantage.

“How is it, my friend?” said I.

"Well, n— no!" said he, "I can't honestly say that I do."
 "You believe in prayer, and yet never pray," said I; "is that it?"
 "It is so much a matter of mere habit, Mr. Laicus," said he, exclaiming; "and I never was trained to pray."
 "All your life long," said I, taking no heed of the excuse, "you have been receiving the goodness of God, and you never had the courtesy to say as much as 'thank you.' All your life long you have been trespassing against Him, and never have begged His pardon, never asked His forgiveness. Is it so?"
 There was a moment's pause. Then he turned on me almost fiercely.

"How can I thank Him, Mr. Laicus," said he, "when you say that I do not love Him, and cannot love Him."
 "Did I ever say that you do not love God?" said I, gently.

"Well then," said Mr. Gear, "I say it. There is no use in beating about the bush. I say it. I honour Him and revere Him, and try to obey Him, but I do not particularly love Him. I do not know much about Him. I do not feel toward Him as I want my children to feel toward me. What would you have me do, Mr. Laicus? Would you have me play the hypocrite? God has got flatterers enough. I do not care to swell their number."

"I would have you honest with Him as you are with me," I replied. "I would have you kneel down and tell Him what you have told me; tell Him that you do not know Him, and ask Him that you may; tell Him that you do not love Him, and ask Him that you may."

"You orthodox people," said he, "say that no man can come to God with an unregenerate heart; and mine is an unregenerate heart. At least I suppose so. I have been told so often enough. You tell us that no man can come that has not been convicted and converted. I have never suffered conviction nor experienced conversion. I cannot cry out to God: 'God be merciful to me a sinner.' For I don't believe I am a sinner. I don't pretend to be perfect. I get out of temper now and then. I am hard on my children sometimes, was on Willie to-night, poor fellow. I even rip out an oath occasionally. I am sorry for that habit and mean to get the better of it yet. But I can't make a great pretence of sorrow that I do not experience."

"You have lived," said I, "for over thirty years the constant recipient of God's mercies and loving kindnesses, and never paid him the poor courtesy of a 'thank you.' You have trespassed on His patience and His love in ways innumerable through all these thirty years, and never said so much as 'I beg pardon.' And now you can look back upon it all and feel no sorrow. I am sorry if it is so, Mr. Gear. But if it is, it need not keep you from your God. You can be at least as frank with Him as you have been with me. You can tell Him of your indifference if you cannot tell Him of your penitence or your love."

There was a pause.
 "You believe in prayer," I continued. "You are indignant that I suspected you of disbelief; and yet you never pray. Are you not living without God; is it not true of you that 'God is not in all your thoughts?'"

He was silent.
 "Will you turn over a new leaf in your life-book?" said I.
 "Will you commence this night a life of prayer?"

He shook his head very slightly, almost imperceptibly.
 "I will make no promises," said he. But still he spoke more to himself than to me.

"Mr. Gear," said I, "is it not evident that it is no use for you and me to discuss theology? It is not a difference of doctrine that separates us. Here is a fundamental duty: you acknowledge it, you assert its importance, but you have never performed it; and now that your attention is called to it, you will not even promise to fulfil it in the future."

"Mr. Laicus," said he, "I will think of it. Perhaps you are right. I have always meant to do my duty, if my duty was made clear. Perhaps I have failed, failed possibly in a point of prime importance. I do not know. I am in a maze. I believe there is a knowledge of God that I do not possess, a love of God that I do not experience. I believe in it because I believe in you, Mr. Laicus, and yet more because I believe in my wife. But may be it will come in time. Time works wonders."

My very words to Jennie. And Jennie's answer was mine to him.

"Time never works, Mr. Gear. It eats and undermines and rots and rusts and destroys. But it never works. It only gives us an opportunity to work."
 And so I came away.

(To be continued.)

ANCIENT AND MODERN GREEK.

What is true of all else which the Athenians shaped—their architecture, their sculpture, their tragedy—is peculiarly true of their language. It is the most delicate, harmonious, artistic form of expression that ever lived on the lips of men. When we talk of the study of Greek, we mean, first and chiefly, the dialect and literature of Athens in the fifth and fourth centuries. B.C.

As long as men escape from the turmoil of the workaday world, and strive to live the intellectual and contemplative life at all, there will always be some who will reverence what is noble and beautiful in the far-away past. As Socrates says: "The treasures of the wise of old, which they have left recorded in their scrolls, my friends and I unroll and con together, culling whatever good we find, and counting it a great gain, if thereby we grew dear one to another." Perhaps it will not matter so much after all, if the throng of callow scribbles sent up every year to the university shall no longer have made Xenophon's romance of the March to the Sea a *verpus rite* for painful grammatical dissection. It will be just as true as before that an earnest student of language, or of literature, must always find in Attic Greek the very crown and glory, the very heart and soul of his desire. The true lovers of Greek will hardly be fewer or less earnest. To take a fair parallel case, there are some to whom the great Tuscans are the closest of friends. And

how many of those who say to Dante: "Tu sei lo mio maestro e il mio autore!" would wish to hear the Italian tongue (or even the Commedia itself!) taught in every girls' boarding-school, after the same fashion as French is now treated there. Perhaps those who can love the grim Turcan will be sure to find their way to him; neither he nor Aeschylus is within the reach of school children.

In the endless array of later writers, from Aristotle on, there is no longer anything peculiarly beautiful or noble in the mere form of expression. The life and colour have suddenly faded out of words. The syntax is growing stiff and artificial. And the reason is not far to seek. Attic was so strong because it was alive. Its literary forms had their roots deep and firm in the spoken language of the day. We hear at least the echo of that living dialect of the Athenian streets in the lighter Platonic dialogues, in Aristophanes' iambs, in Xenophon's recollections of his master's conversations, in pleas like the first oration of Lysias, which is put into the mouth of a simple peasant. It could not be an ignoble nor a stagnant dialect, any more than Elizabethan English could be; for in it the thoughts and aspirations of a free, enlightened and ambitious people are hourly striking out for themselves fresh and fit forms of expression. It was in this same living dialect, refined and ennobled but living still, that even Oedipus and Antigone appealed straight to the hearts of all Athens.

But the very greatness of Attic helped to check all vigorous growth thereafter. As the life of Hellas became more and more ignoble, its dialects inevitably shared in the general decline. They were by no means incapable of cultivation, as the example of Theokritos sufficiently proves. But the writers choose instead to ape the Attic masters. In thus becoming the universal literary model, Attic became conventional and artificial; that is, dead! Any one who has occasion to read much Greek of, say, the second century A.D., must feel that most of it is as artificial, and not half so clever as the Attic of Professor Jebb. Even at its best in Lucian, we have simply a laborious scholarly patchwork, made up by studying ancient authors. Of course, Pausanias, the traveller, for example, could read a whole library of classics now lost; and besides his avowed quotations, he overflows with precious material drawn from them. In his own Greek, as Greek, is poor, clumsy stuff. He cannot fiddle as easily enough to make himself intelligible; not because he is dull or ignorant, but because he is trying to compose in a dead language.

There is no need to continue further on a line of argument which no Philhellene enjoys following. Even in Byzantine Greek, there is a ghastly likeness to Greek. A mummy is horribly human still. A race that, sinking lower and lower with the centuries, became the slaves of the Roman, the Venetian, and at last of the Ottoman, could not but drag its language down with it into that utter degradation. *William Cranston Lawton, in September Atlantic.*

THE BUILDER.

Love built him a bower
 Of blossom and flower,
 It breathed out its fragrance and faded;
 Fame nursed him a tree
 Earth's glory to be,
 By the yew of the tomb it is shaded,
 The pillar and tower
 Of imperial power
 An earthquake has suddenly crumbled;
 Pride thundered along
 With shout and with song,
 One flash and its heart was humbled.
 Fair pleasure drank up
 Joy's vine-wreathed cup,
 And revelry danced in the palace;
 But the weed's in the floor,
 And the grass at the door,
 And a worm's at the mouth of the chalice.
 So passes the chime
 Of the bells of old Time,
 With a yesterday's glory and sorrow;
 Wrong fades from the night,
 And the star of the right
 Is the pledge and the hope of the morrow.
 And a wonderful morn
 In the East shall be born
 When from earth the usurper is driven;
 Thrilled nature be dumb
 When the mighty shall come
 With the blessing and beauty of heaven.

—George Paulin, in *Christian Leader*.

GRANT'S EPIGRAMS.

His style was clear and terse, with little or ornament. He used Anglo-Saxon words much more frequently than those derived from the Greek or Latin. He seldom indulged in metaphor, but when he did employ a figure of speech it was original and graphic, as when he spoke of the commander at Bermuda Hundred being "in a bottle strongly corked," or alluded to our armies at one time moving "like horses in a balky team, no two ever pulling together." His style inclined to the epigrammatic without his being conscious of it. There is scarcely a document written by him from which brief sentences could not be selected fit to be set in mottoes or placed upon transparencies. As examples may be mentioned: "I propose to move immediately upon your works;" "I shall take no backward step;" the famous "I propose to fight it out on this line; if it takes all summer;" "Let us have peace;" "The best means of securing the repeal of an obnoxious law is its vigorous enforcement."—*Gen. Horace Porter, in Harper's Magazine for September.*

MR. CREIGHTON, the new canon of Worcester, is the Dixie professor of ecclesiastical history at Cambridge, the author of several historical works, and an occasional contributor to *Atlantic*.

British and Foreign.

THE late Dr. Irenaeus Prime was the author of forty published books.

GENERAL LOGAN has nearly completed a work on the campaigns of the rebellion.

DR. JOHN MACLEOD, of Govan, has been granted four months' leave of absence on account of illness.

MR. SANKEY has finally decided to remove from Newcastle, Pa., to Northfield, Mass., to be near Mr. Moody.

It is reported that the writer who signs himself "Step-mak" is Prof. Dragomanoff, who formerly held office in the university of Kiev.

THE attempt to celebrate the anniversary of Pope Gregory VII.'s birth as a great Roman Catholic event for Germany has proved a complete failure.

GENERAL and Mrs. Logan were so well pleased with their visit to the Thousand Islands last year, that they are to spend a month there this year.

DR. THAIN DAVIDSON was the preacher of the anniversary services at Ramsay, Isle of Man. His "Talks to Young Men" has reached a second edition.

THERE are three churches in London where more than half the members have been gathered in by the primitive and apostolic method of street-preaching.

REV. C. H. LITTLE, younger brother of Canon Knox Little, has resigned the chaplaincy of the English Church at St. Petersburg which he has held since 1880.

THE first of the three essays on the Sabbath mentioned by the adjudicators as of "distinguished merit," and, therefore the fifth of the whole 240, was by Rev. J. Smith, M.A., Farland.

THE Gaelic Church at Greenock has given a unanimous call to Rev. John Campbell, missionary at Plantation, Govan, to the pastorate vacant by the translation of Mr. Macaskill to Dingwall.

REV. JAMES WILSON, a probationer of the U.P. Church, has been received by Greenock Presbytery as a minister of the Church of Scotland in accordance with the decision of last Assembly.

WHEN Rev. T. Nichol, B.D., Tolbooth Church, Edinburgh, addressed St. Andrew's Presbytery on the subject of evangelizing the Jews, his plea was warmly supported by Principal Tulloch.

AT Hamilton, new mission halls to cost \$10,250 have been commenced in connection with the church. They are planned in the shape of the letter L to suit the triangular shape of the ground.

LOCAL option is gaining ground in Georgia. It gives communities a chance to rid themselves of drunkenness and a great proportion of crime, with great satisfaction to the respectable majority.

THE Synod of Moray has lost one of its most scholarly members and the Presbytery of Strathlogie its clerk by the death of Rev. John Annand of Cairney. He died suddenly at the age of fifty-five.

ONLY three printer's errors have yet been discovered in the various editions of the Revised Bible issued by the Oxford press—"e" left out of "righteous"; "shafts" for "shafes"; and "overflowing" instead of "everflowing."

ALREADY the missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant and four Roman Catholic stations have been erected, and in connection with each of these from £2,000 to £8,000 have been judiciously disbursed.

PROFESSOR DAVID SWING proposes to limit suffrage to those who can show, at least, \$500 worth of property. There is something wiser than wit in the Cleveland *Tribune Dealer's* comment: "This would have ruled out Christ and all the apostles, except Judas."

THE Irish Presbyterians protest against the assumption of the name of "The Church of Ireland" by the Episcopalians. The Roman Catholics have for once joined them. Lord Plunket contends for the exclusive title, but his arguments are very weak and bigoted for so clever a prelate.

MR. JOHN BRIGHT, in proposing the health of Lord Harrington at the Spencer banquet, said he drank it in a beverage much more ancient than wine, and much more wholesome, and that he would think better of those who followed his example than of those who did not.

TWO memorials, the one signed by 970 members of the congregation of Holy Trinity, Hornsey, and the other by 1,260 residents of the parish, have been sent to Mr. Gladstone, urging him to induce Rev. Robert Linklater, the Ritualist he appointed, to withdraw from the living.

DR. NORMAN MACLEOD, of Edinburgh, assisted at the communion in Morven lately, officiating in the pulpit from which his ancestors preached for upwards of a century. A profound impression was made upon the multitude of worshippers of the Gaelic preaching of Mr. Macraury of Tiree.

FREE St. Matthew's congregation, Glasgow, are at present erecting a handsome hall, with all modern improvements, in their mission district at Springbank. The memorial stone was laid on Saturday by Rev. C. A. Salmond, the pastor, in presence of a large assemblage of people belonging to the congregation and the mission.

IN St. Elvan's Church, Aberdare, a member of the choir, has resigned rather than obey the order to come to the confessional, and a daughter of a leading tradesman of the town has left the congregation on account of the revolting questions put to her in the confessional. At Merthyr a pronounced Ritualist has been appointed to the vacant living.

SINCE the close of 1884 the Rev. Narayan Sheshadri has been privileged to receive into the Church of Christ by baptism more than twenty persons, fourteen of these being adults. In his next missionary tour towards the city of Patnan, in the native State of Hyderabad, he expects to admit about a hundred who are under training for baptism.

Ministers and Churches.

THE Rev. S. J. Fisher, of West Flamboro', is off on a holiday trip to Port Elgin.

REV. D. D. McLEOD and Mrs. McLeod, of Barrie, are visiting in Michigan, U.S.

REV. D. L. McCRAE, of Cobourg, preached in Knox Church, Guelph, on Sabbath last.

REV. MR. FOREST and family are about to leave Durham for Chatham, to take up their residence there.

REV. J. GRAY, of Windsor, Ont., occupied the pulpit of the Presbyterian Church, Barrie, on Sunday evening.

THE Rev. M. MacGillivray, of St. Andrew's Church, Perth, is confined to his bed by a severe attack of erysipelas.

THE Rev. Dr. Jardine preached at Farmersville last week and consulted with the people respecting permanent Presbyterian services there.

THE Rev. J. Campbell, of Granton, is going to take three or four weeks' holidays. His pulpit will be occupied by the Rev. A. Hamilton.

THE Calvin Church Sabbath school, St. John, N. B., picnic was held last week at Nauwigewauk. A large crowd attended and a most enjoyable day was spent.

THE Rev. Mr. Hastie, of Knox Church, Cornwall, resumed his duties last Sabbath, after an absence of four weeks, visiting friends in the West with Mrs. Hastie.

THE Presbyterian Church at Parry Sound has been found too small to accommodate the congregation and the services of that body are now held in Union Hall.

THE Rev. Mr. Millard's resignation of Wiarion and Hope-worth has been accepted. Rev. A. H. Scott, of Owen Sound, is Moderator of Session during the vacancy.

THE Rev. Thomas Alexander, A.M., who lately resigned, officiated in his former charges of Mount Pleasant and Burford on 23rd August last, being his eightieth birthday.

THE willing workers of the Presbyterian Church, Thornton, gave a garden party in the grounds of Mr. Thomas Scott, last week, in aid of the Church Building Fund. An enjoyable time was experienced.

KNOX CHURCH, St. Vincent, and St. Paul's, Sydenham, is still vacant, the Rev. J. T. Paterson having declined their call. Mr. Paterson is Moderator of Session during the vacancy. His address is Meaford.

THE garden party held on Mr. George Samwell's beautiful lawn on Wednesday evening of last week, got up by the ladies of the Presbyterian Church, Exeter, was a good success. There was a large number present.

THE Rev. J. A. R. Dickson, who left to spend a few weeks at Ocean Grove, Maine, last week, was suddenly recalled to Galt by the serious illness of one of his children, at present lying in a precarious condition with fever.

THE Princeton Church has been painted and otherwise beautified. Last Sabbath, being the eighth anniversary of Rev. Mr. Little's pastorate, services were conducted by Rev. Jas. Middlemiss, Elora, and Dr. Cochrane, Brantford.

A FEW weeks ago a lawn festival under the auspices of the Ladies' Aid Society, St. Andrew's Church, Niagara, was held in the grounds of the Queen's Royal, which financially and otherwise was a success, over \$100 being realized from it.

THE Rev. James McEwan, secretary of the Provincial Sabbath School Association, addressed a meeting of teachers and friends of Sabbath school work on Friday evening last, in the St. Paul's Presbyterian Sabbath school-room, Peterborough.

THE Sunday school of the Presbyterian Church, Napanee, held their annual picnic in Cartwright grove, West Napanee, on Tuesday afternoon. The day was rather cool to be very enjoyable, yet everyone seemed to feel happy and contented.

SAYS THE *ARCUS*: The Rev. Mr. Turnbull, of St. Mary's, we understand, has almost regained his health. It is expected that he will be able to fill his pulpit next Sabbath. Mr. McGillivray has been occupying the pulpit during Rev. Mr. Turnbull's absence.

THE Rev. J. C. Watt, M.A., an old Knox student, has accepted an unanimous call to the pastorate of the Fifth Presbyterian Church, Cincinnati. His success in Findlay, Ohio, where he was formerly pastor, has been highly spoken of by the American papers.

THE members of St. George Presbyterian Church are making great exertions to have everything in connection with the induction of Mr. McTavish on 8th Sept. a great success. The church is being very tastefully fitted up, and arrangements are being made for a grand tea-meeting.

THE Granton Presbyterian Sunday-school is in grand working order, and the average attendance is 112. The attendance has greatly increased under the superintendence of the Rev. J. Campbell, who preached a sermon especially for the school last Sunday, which was listened to with marked attention.

REV. PROFESSOR MACLAREN, of Knox College, Toronto, occupied the pulpit in the Methodist Church, Parry Sound, Sabbath morning week, and preached an eloquent, pointed and instructive sermon. In the evening he preached to the congregation of the Presbyterian Church in Union Hall, and delivered an equally interesting and instructive sermon.

THE ladies of Erskine Presbyterian Church, Meaford, have formed themselves into a society to be known as the "Hopeful Gleaners." The object of the society is charity. Mrs. J. T. Paterson was chosen president; Mrs. J. Cleland, vice-president; Mrs. Mackinnon, treasurer; and Miss A. Stewart, secretary. The society meets weekly on Wednesday afternoon at half-past two o'clock.

ON Sabbath morning week Rev. Thomas Bennett preached a sermon on the death of the late Dr. F. R. Alexander, in the Presbyterian Church at the Carp. The building was crowded to the doors by relatives and friends of the deceased, anxious to pay a last tribute to his memory. The reverend gentlemen took for his text Ecclesiastes xii. 5, and preached a very affecting sermon, his hearers being much moved.

THE *Charlottetown Examiner* says: The Rev. N. McKay, of Summerside, has been nominated by the Presbytery of P. E. Island to be Moderator of the Synod of the Maritime Provinces, to meet in St. John in October next. We congratulate our esteemed friend on this token of the high regard of his co-presbyters and trust that he may attain the Moderator's chair of the Synod, of which he is so worthy a member.

WOODSTOCK has been visited this summer by quite a number of clerical tourists. Last Sabbath the Moderator of the Presbytery of New York, Rev. James Chambers, and the Moderator of the Presbytery of Brooklyn, Rev. J. A. Hagerman, pastor of Franklin Avenue Church, worshipped in Knox Church. The latter gentleman conducted the evening service and preached a discourse of great power and impressiveness to a large and appreciative congregation.

ON last Thursday, 20th inst., the annual Sabbath school picnic of St. Andrew's Church, Niagara, was held in the Oak Grove, than which a more delightful spot cannot be found. There was a large gathering of parents and friends, and young and old spent a most enjoyable day. The Sabbath school has greatly increased in numbers since the congregation was fortunate enough to secure Rev. J. W. Bell as pastor, and we hope that better days have dawned on St. Andrew's, one of the oldest Presbyterian congregations of Ontario.

THE children of the Dunvegan Sabbath school held their picnic in Mr. McGillivray's grove, near the village, on the 13th inst. A very pleasant afternoon was spent by the children in innocent amusement. After the contents of baskets brought by the ladies of the district had been freely indulged in, the young people and their friends met in the church to hear an interesting lecture from the Rev. John Fraser, of St. Elmo, on "Faith Cure." The proceeds amounted to \$32, and are to be appropriated for the Sabbath school library.

A RARE treat, says the *Newmarket Era's* Queensville correspondent, was afforded the people of Queensville last Sabbath evening by seeing their old friend Rev. Dr. Fraser once again in their midst. The house was packed to the utmost, and the Rev. Doctor gave an excellent discourse on "Love." Every one seemed as pleased as though welcoming a near relative, and even the smallest children of the Sunday school—which the Doctor visited—seemed to be conscious that a friend was near. The Doctor may rest assured that whenever he can make this village a stopping place the people will only be too glad to welcome him.

THE Wentworth Street Mission, of Hamilton, has lately been organized into an independent congregation, having elected four elders. The Presbytery appointed Rev. Mr. Frazer, of Knox Church, Moderator of Session, his visits being much enjoyed by the friends of the mission. This field had been long worked as a part of St. John's Church, having lay supply for the most part, but for the past two years they had the services of Mr. W. A. Duncan, student, who did good work for the mission and the Master. The people have recently secured the services of Rev. A. K. Caswell for six months, and are quite hopeful of building up a good cause. There is already a good Sabbath school and a large attendance at Sabbath evening services.

C. C. A. F. writes: On a recent afternoon the three Mission Bands in the Indian Lands Presbyterian congregation had a reunion picnic under the maples of St. Elmo Manse. The morning was veiled in clouds and mist, but the sun came forth in his strength and ushered in a glorious day not soon to be forgotten. The first part of the programme was thoroughly discussed as eager little hands were plunged into trays and baskets that were carried around in plentiful array. Singing and recitations followed, and compositions by some little folks on mighty Eastern countries were read which showed that labour bestowed on them at their monthly meetings was not lost. These little exercises having been performed to the satisfaction of parents and friends who were present, the ringing words: "Now for games" were given by their pastor and speedily happy faces and bright eyes mingled with the sunbeams, and enjoyment, good will and sweet innocence seemed to rule until evening shades reminded them of home.

ON Sabbath evening, 16th ult., at half-past eight o'clock, a farewell meeting was held in St. Matthew's Church, Halifax, to hear addresses from the Rev. J. Fraser Campbell, who is returning to his mission field, and the Rev. Mr. Murray, lately set apart to the mission field in India, and who will be supported by St. Paul's congregation of Montreal. The Rev. Dr. Burns, of Fort Massey Church, presided. Mr. Murray is a pleasing speaker, and made a favourable impression. He stated that it was ten years since he had resolved to become a missionary, and that he had come to that resolution after hearing an address from his friend, the Rev. J. Fraser Campbell. Rev. Mr. Murray, editor of the *Witness*, stated that, including the missionaries' wives, Nova Scotia had bid farewell to about forty, who had gone to labour among the heathen. Besides the city ministers, we noticed the Rev. Andrew Wilson, Toronto, Rev. George Burnfield, of Brockville, and his Honor Judge Patterson, of Toronto.

THE *Kingston Chronicle and News* says: The eleventh annual Blue Book of the Presbyterian Assembly is published. It is a goodly volume of 322 pages, closely printed by the Presbyterian Printing and Publishing Company, Toronto. It contains extensive reports of this great Church's benevolent schemes, both at home and abroad. The statistical report, if the driest, is nevertheless the most suggestive. It shows prosperity all along the line. For all purposes the average rate per family was \$21.70, and \$12.62 per communicant, an increase of \$1.20 per family, and fifty-eight cents per communicant over last year; and this is but an

average sample of progress in almost every department. Chalmers Church, in this city, is the banner church for liberality in Central Canada. Its contributions last year for all purposes were \$5,102, \$2,202 of this amount being contributed to the General Assembly's Schemes. The total contribution of St. Andrew's was \$4,760, \$1,916 of which went towards the Assembly Schemes. Cooke's Church contribution was \$3,942, and \$203 of that amount were devoted to the object named.

THE annual excursion of the First Presbyterian Church and Sabbath school, Brantford, together with the Sabbath schools at the White School house and Tranquillity, came off recently and was highly successful. A special train of eight coaches carrying over four hundred scholars, teachers, parents and friends left Brantford a little before eight o'clock. The destination of the party was Bay View Park, Burlington Bay, opposite Hamilton. On reaching Hamilton two commodious boats were on hand to take the excursionists over to the Park, where they were safely landed before ten o'clock. The park is very well situated for its purpose, and the management did very much to make the day enjoyable to both old and young. The afternoon was spent in various amusements on land and water. Many went down to the beach, others spent an hour or two on the water, and yet others went over to the city and spent a few hours there. The train started for home about a quarter to six o'clock, p.m., and reached Brantford before dark. The day was all that could be desired, and not a single accident happened to mar the abundant enjoyment of the excursionists. But one opinion prevailed, and that was that the excursion of this year was the best yet enjoyed by them.

THE *Witness* says: At the prayer meeting in Stanley street Church, Montreal, on Wednesday evening last, the pastor, the Rev. Jas. McCaul, was cordially welcomed by his people. He appears much improved in health. Referring to his long extended trip away beyond the Selkirk range of the Rockies, in journeying whither and returning he had travelled over 5,500 miles, he spoke of the impressions produced by the sight of our huge fresh water lakes, vast extended prairies, and sublime mountain scenery, drawing occasional lessons of practical instruction from incidents by the way. He expressed himself as having been much pained by observing the prevalence of shocking blasphemy among railway employes and others in the Far West, and the great disregard of the sanctities of the Sabbath, met with in many places; but spoke in glowing terms of the great heritage we possess in our vast North-West Territories, and the magnificent scenery of the Rockies. The thanks of the congregation were cordially offered for the pastor's safe return. He enters upon his pastoral and pulpit duties with renewed strength and vigour, and we, too, welcome him again to his place in the Christian work of the city.

THE Port Perry *Standard* says: The annual picnic of the Port Perry Presbyterian Sabbath-school took place on Thursday last, the 20th inst., at Adam's Grove, Scugog Island. The day turned out delightful and the *Mary Louise* had a very busy time ferrying the crowds of holiday seekers, teachers, scholars, parents and friends to and from ten o'clock a.m. till nine p.m. The repast was spread on long rows of tables with snow white spreads and ornamented with flowers, kindly sent from "Ambleside," and loaded with every variety of fare, substantial and recherché, to which ample justice was done by juniors and seniors alike, after singing of thanks. Two splendid swings were in constant requisition all the evening, mainly occupied by girls, while the boys indulged in the manlier games of running races and jumping, which the parson himself superintended and rewarded. At least 250 guests were on the grounds, and a happier and more enjoyable re-union could not be imagined. The officers of the school, the minister and members of the congregation unite in tendering their hearty thanks for the use of the grove on the occasion, for their presence with the company and for accommodation and assistance rendered by the domestics at "Ambleside" house.

THE *Stratford Beacon* says: The news of the terrible accident by which Mr. John Stewart, lot 29 in the 2nd concession, lost his life on Thursday night of last week, was a shock to every resident of the township, as well as very many outside its borders. About nine o'clock Mr. Stewart went to a field to fasten up a mare which was somewhat brachy, and as he did not return, his sons went in search of him. It was bright moonlight and they were horror-stricken to find their father lying in the middle of the field stone dead. His jaw was fractured and there was a bruise on his breast, as if the horse had kicked him. The exact manner of his death will of course never be known. He was a large-hearted, kindly man, to whom no one in distress ever appealed in vain, and many a one has cause to bless his memory for deeds of charity quietly done. He was sixty-two years of age and leaves a wife and family in easy circumstances. His funeral took place on Saturday, his remains being followed to Bell's churchyard by a very large concourse of sorrowing friends, many of whom were from Stratford, where his stalwart form was familiar to almost every merchant and business man. Mr. Stewart was an elder in Mr. Allan's (now Mr. Stewart's) congregation, and his consistent conduct and blameless life caused him to be looked up to with the greatest respect. He will be greatly missed in the church and in the community. His bereaved family have the genuine sympathy of the entire community in their sore affliction.

LAST week the Rev. S. Young, of Clifford, was presented with a purse of \$60 and an appreciative and sympathetic address, on the occasion of the return of himself and wife from Toronto, where he had been for the last month in attendance on Mrs. Young, who has been for ten weeks in that city under the care of Drs. Reeve and Rosebrugh, for disease of the bony structures of the ear. Mrs. Young underwent a serious operation about a month ago, and although now improving slowly, yet the nature of the case has been such as to cause much suffering and no small anxiety to the family as to the result, and has called forth the sympathies of Mr. and Mrs. Young's many warm friends, which feeling has been taken expression in the purse above mentioned. After the

presentation and address a suitable reply was made by the Rev. S. Young, on behalf of himself and Mrs. Young. While thanking the congregation through the gentlemen who presented the address, for this additional evidence of their appreciation, he feelingly referred to the many acts of kindness and attention they had experienced, individually and as a family, not only at the hands of members of the congregation, but from others as well, and stated that they could never forget these acts of consideration and expressions of good-will toward them under the circumstances, but should always treasure their memory as emanating from that true source of Christian charity which should ever frame our motives and characterize our actions.

PRESBYTERY OF BROCKVILLE.—A special meeting of this Presbytery was held at West Winchester on the 19th inst., for the induction of Dr. Moffatt, late of Walkerton, and for other incidental business. Besides the members of Presbytery, there was present a large congregation. Mr. Bayne, of Morrisburg, presided and constituted the court with prayer. The courtesies of the court were extended to the Revs. Samuel Ellery, of the Methodist Church, and Robert Watt, probationer. After the usual proclamation had been made, Mr. Pullar, of Morewood, conducted service and preached from Philippians i. 6. Mr. Bayne then narrated the steps which had been taken towards filling the vacancy, put to Dr. Moffatt the usual questions and inducted him into the pastoral charge of the congregation. Mr. McDairmid, of Kemptville, then delivered the charge to the minister and Mr. Bayne addressed the congregation. Mr. Ellery, on invitation of the Moderator, then led in prayer, after which Dr. Moffatt was conducted to the vestibule by Mr. McIlroy, minister, and Mr. Robinson, elder, and received a very cordial welcome from the people. The Presbytery then took up a call from Dunbar addressed to the Rev. John P. Grant, of the Presbytery of Montreal. Mr. Bayne reported that he had moderated in the call at Dunbar on the 10th inst., that it was signed by 158 members and thirty-nine adherents and that it was unanimous. Messrs. Thomas Carlyle, John C. Munro, James Moody and J. J. Colquhoun appeared as commissioners in support of the call and laid on the table a guarantee of stipend (\$700 with manse). On motion the call was sustained and ordered to be forwarded to the Presbytery of Montreal, with a special request that the case be issued with all convenient speed. Rev. Andrew Rowat, of Athelstane and Mr. James Moody, of Dunbar, were appointed to prosecute the call before the Presbytery of Montreal. In the evening Dr. Moffatt received a welcome from the congregation well calculated to convince him of their kindness and liberality, and of their unanimity in calling him to undertake the work of pastor among them. The gardens and grounds surrounding the manse were beautifully illuminated with Chinese lanterns; the spacious and beautiful manse itself was also aglow, and adorned throughout with festoons and bouquets of flowers. Choice music was rendered during the evening by Professor Sheets, Miss Alexander, Miss Wallace and others. The congregation was largely represented and the scene was one well fitted to cause the new minister to feel quite "at home." After the serving of refreshments, Dr. Moffatt was invited to the parlour; Mr. Bayne was moved to the chair; the adjoining rooms were speedily filled, whereupon Mr. James P. Fox, on behalf of the congregation, presented Dr. Moffatt with an address of welcome and a purse of \$200. The Doctor replied in happy terms, thanking them for their kindness and expressing himself as quite at home among them already. Dr. Moffatt enters upon the work at West Winchester under the most favourable circumstances and with a large and influential congregation and a strong band of willing workers. High hopes are entertained that with God's blessing, his ministry will be productive of much good.—G. D. BAYNE, *Clerk.*

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Presbytery was held in Zion Church, Carleton Place, on 25th August. The term of office as Moderator of Rev. Chas. McKillop having expired, the Rev. H. Taylor, of Pakenham, being next in the order of rotation, was elected to the office for the next six months. There was a good attendance of ministers at the first sederunt, but before the close of the second it dwindled down to but a handful, a practice which bids fair soon to become the rule in the Presbytery. The Clerk read and the court adopted a suitable minute anent the loss it had sustained and the Church at large, by the death, in April last, of the late Rev. Mr. Mackenzie, of Middleville and Dalhousie, and copy directed to be sent to the bereaved family. A call from the congregation of Manotick to the Rev. M. H. Scott, of Bristol, was taken up. The Rev. Mr. Whillans appeared on behalf of the Presbytery of Ottawa. Mr. Scott having signified his acceptance of the call, words expressive of brotherly regard and esteem, of high appreciation of his laborious, earnest and successful work in Bristol, whereby a large, happy and united people had been brought together, were spoken by Rev. Dr. Campbell and Messrs. Mylne, Ballantyne, McLean and Crombie, and concurred in by all the brethren. In the interim the Rev. D. G. McLean was appointed Moderator of the Bristol Session. Exercises were heard from the following students, Messrs. Given, Hodges, Mackay and Mills, the Convener of the committee on the superintendence of students, and all were appointed to be certified to their respective colleges. The Home Mission report was presented by Rev. Dr. Campbell. The Rev. D. L. Mackechnie, was re-appointed for three years as ordained missionary in Mattawa, and for the Upper Ottawa. A student having been secured to labour among the small villages growing up along the line of the C.P.R. within the bounds, any deficiency in the amount of his salary which might not be obtained from the field was authorized to be paid by the Convener. The Convener was also appointed to attend the meeting of the Kingston Presbytery, with a view to obtain a re-arrangement of the mission field at a certain point, by the transference of Snowroad, a mission station in the Kingston Presbytery, to the Presbytery of Lanark and Renfrew. Careful and what is hoped will prove more adequate arrange-

ments than usual for the supply of all the mission fields during the winter were made, and a very earnest and anxious concern upon this subject was exhibited by all the members of the Presbytery. Arrangements were made for holding the annual missionary meetings, and missionary deputations instructed to enquire into the state as to salary of congregations requiring augmentation. In addition to this an influential committee was appointed specially to look after and in every suitable way promote the interests of the Augmentation Fund, the Rev. W. D. Ballantyne, Convener. The few delegates to the General Assembly who were still present in the court reported their diligence in their attendance and the impressions made upon their minds by attending the meetings of the highest court of the Church, with special reference to the extent of our Church, the vast amount of work lying before it and our great responsibility with regard to it. Reports were presented as follow: respecting the dispensation of the Lord's Supper in mission stations; the state of the Presbytery and Synod Funds; the standing of the Presbytery as presented in the statistical and financial returns, and the issuing of a small monthly paper to give information to each congregation of what all others in the Presbytery are doing, and more deeply interest all in the work of the Presbytery. The Convener of the committee on this matter was authorized to ask each minister to bring this subject before his Session with a view to ascertain the probable amount of support which might be expected for such a paper, thus a report may be presented by the committee at next regular meeting. Two students were examined with a view to their entrance upon a course of study for the ministry and the Presbytery adjourned to meet again on 24th November, in the same place.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 13, } **THE SHUNAMMITE'S SON.** { 2 Kings 4: 1885. } 18-37.

GOLDEN TEXT.—"I am the Resurrection and the Life."—John xi. 25.

INTRODUCTION.

In Elisha's life we find a rapid succession of miracles. When he left the scene of Elijah's glorification he divided the waters of the Jordan. In Jericho he, by the instrumentality of salt, healed the waters of a spring by which the whole region was supplied. On the way to Bethel he punished the people by cursing the boys that manifested their spirit of hostility to the Lord and his prophet. Two bears came from the wood and destroyed forty-two of them.

He next appears at a critical time in the march of the kings of Israel and Judah against Moab. These armies were on the eve of destruction for want of water. Elisha predicted an abundant supply next morning, which came to pass owing to distant rains. The bed of the river and valleys were flooded, and through the deception of the unexpected rain the Moabites were delivered into their hands.

He is next seen granting help to a widow in distress. Her husband is dead and her two sons are to be taken as bondsmen as payment of a debt. That was allowed by the Mosaic law (Lev. xxv. 39). Elisha miraculously multiplies the small quantity of oil in her possession so as to pay off the debt and provide for her household. And now comes the most beautiful and touching incident of all. It shows human nature and Christian character in their most attractive light.

EXPLANATORY.

Elisha, for nearly sixty years, laboured in Israel. He cultivated the schools of the prophets, and in every possible way encouraged the true worship. In the course of his wanderings he frequently passed *Shunem*, a town about three and a-half miles north of Jezreel. There was there a woman, both good and wealthy, who constrained him to accept her hospitality. He did so, and the holiness of his character so impressed the woman that she proposed to her husband that they should build a room for him that he could call his own on the roof of the house, and that they should furnish it with a bed, table, chair and lamp in harmony with the prophet's simple habits. They did so, and Elisha occupied it whenever he came that way. But the good man one day, as he lay upon his bed, thought that some return ought to be made for so much kindness, and sent his servant to call the Shunammite. He, through the servant, asked if there was nothing he could do for her—whether he could not, by speaking to the king, be of any service? She said: "I dwell among mine own people." She wanted nothing, was contented with her lot. The prophet said to his servant: "What, then, is to be done for her?" Gehazi knew that there were no children in the home, and that to Jewish parents that was a great grief. Elisha at once accepted the proposal, and having recalled the woman, told her that she should embrace a son, which came to pass according to his word.

I. A Great Sorrow, Ver. 18-20.—There is now a gap of a few years in the history of Elisha, until this child grew to be a lad old enough to go out to the field alone. Children delight to follow the reapers and watch them work and hear them talk. As he is doing so, he suddenly says to his father: "My head, my head!" He is sunstruck. The father does not think it serious and sends a servant home with him to his mother.

His mother nursed him on her knees until noon, and in that time passed through the agony of seeing her child gradually sinking, and at last close his eyes in death. What the anguish and prayer of those few hours were, only such as have trodden the same path can understand.

II. The Triumph of Faith, Ver. 21-35.—This is the great theme of the lesson, which we should all strive to take home for practical use. It should make us all, in devout humility, cry: "Lord, increase my faith."

(1) *The woman's faith.*—She did not give herself up to un-

controllable grief as many would have done. Nor does she even send for her husband. It seems as if he were not a man of the right kind, or he would have taken a greater interest and would have been called when death was approaching.

She determined to seek the assistance of the prophet, remembering what Elijah did for the widow of Sarepta.

Having placed the dead body on the bed in the prophet's chamber, she called to her husband, and asked him to send one of the asses and a servant that she might ride to Carmel unto the man of God.

New moon nor Sabbath.—Her husband wondered why she was going. It was not new moon nor Sabbath, when it was customary, it appears, to go to be instructed and led in worship by the prophet. But she does not explain—simply puts him off with the usual word: "Peace."

Drive and go forward.—She then saddled the ass, and commanded the servant to drive on and not slacken his pace unless she bade him until they reached Carmel. The servant ran behind, goading the ass with a stick.

Elisha sees her coming.—When he saw her in the distance and recognized her, he sent Gehazi to meet her, and enquire for the health of her household. This was a mark of great respect. But Elisha must have suspected that something was wrong, for this was an unusual visit, and the manner of driving on a hot day looked alarming. She put the servant off with the usual word: "Peace." She does not mean what she often gets credit for: "That God doeth all things well." It means that she does not desire to be questioned.

She then came to the man of God and fell down at his feet and laid hold of him in an *imploring manner*. Gehazi was going to thrust her away as if her conduct were improper, but Elisha saw that there was great trouble, and commanded him to let her alone.

Her argument.—She reminds him of what took place years before. She *did not* ask that this child be sent—she *did* ask that she be not deceived. Now, she feels that she has been deceived—a hope created to be disappointed. Better for her that the child had not been given, than given to be taken away.

That is a strong argument, and it is well when we can use it. Too often when trouble comes people cannot look back and say to the Lord: "Thou knowest that I was content with my lot; why was a light kindled to be dashed to the ground?"

Instead of that the confession has to be made that there was discontent and things were *too eagerly sought* that did not turn out as well as was expected. Many a man has *schemed* himself into a position and afterwards abundantly repented without the comfort of a good conscience.

(2) *Elisha's faith.*—He was moved with the touching appeal, and immediately took action. He first gave his staff to his servant Gehazi and commanded him to make haste, to lose no time by the way in salutations, but to lay the staff on the face of the child. The servant started and did as he was told without effect.

Why did this effort fail?—If Elisha *expected* it to succeed, either he was lacking in faith himself, or the want of faith on the part of the woman (for she would not go away *without himself*), or something in the servant interfered.

If Elisha *did not expect* it to succeed, he sent the servant to teach some other lesson which was this: that no magical power but the power of prayer—laying hold upon God—can restore life. A very important lesson to learn.

Prayed unto the Lord.—When Elisha came into the house he found the dead child lying upon his bed. He closed the door and then gave himself to prayer. He lay upon the child, put his mouth upon his mouth, etc. (ver. 34), and the flesh began to warm. He then walked the house in prayer, and returned and repeated the act of personal contact, and the child sneezed seven times and opened his eyes.

Placing himself upon the child is to be regarded as a symbolic act. It is most instructive as to the way in which we are to seek to awaken dead souls. When Jesus came to save sinners, He came into closer contact with humanity still. He became bone of our bone and flesh of our flesh. When in this world He gave us the example of coming near and by love and sympathy attracting souls to Himself. If all Christians did that, what an awakening of sleepers there would be in the world! But so long as people are kept at arm's length there is not much hope of good results.

III. The Joy of Victory.—The strain upon this poor woman's strength during this eventful day can scarcely be imagined. But she is supported in it all by the one purpose of her soul—the recovery of her child. She prayed as fervently as her nature was capable of, and helped Elisha in his great undertaking. Now, when the message comes for her, with what a throbbing heart she enters the room; and when she sees the child alive she drops at the prophet's feet in deepest gratitude, and probably says nothing. She cannot say anything; but as soon as she got away with the child to her own room she then had something to say to her Heavenly Father who seeth in secret.

The effect of this wonderful miracle upon the woman's life and her friendship for the prophet may be imagined. In chap. viii. 1-6, an incident is recorded that shows how it increased the public respect in which she was held.

PRACTICAL SUGGESTIONS.

1. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."
2. God claims our best gifts, and has a right to take them.
3. They who go to God at regular periods are the ones that are heard when special occasions require Him.
4. Be not satisfied with the servant, cling to the Master.
5. Return thanks for all God's goodness.

REV. T. AGAR HOLLAND, the venerable rector of Poynings, in Sussex, has published a collection of his poems, the most notable, on "Dryburgh Abbey," being one that was seen in the first draft and praised by Sir Walter Scott so long ago as 1823.

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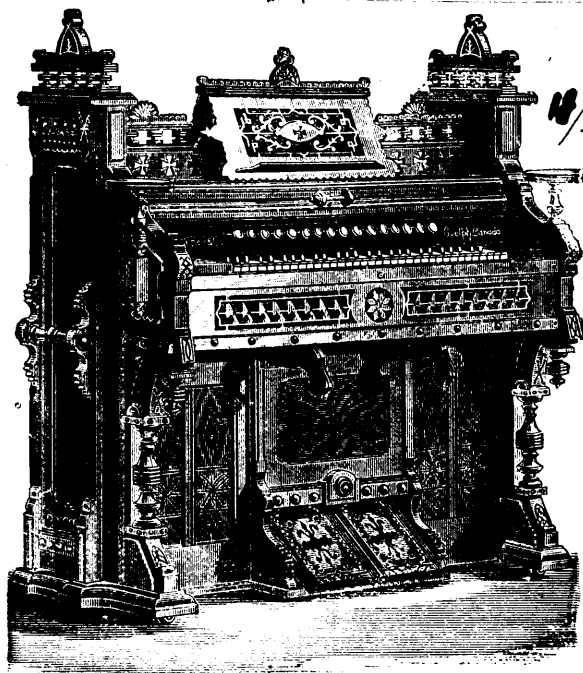
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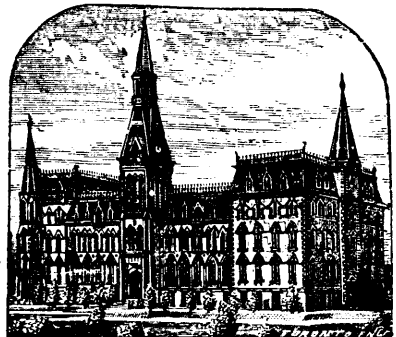
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LITERARY.

The following productions are from the pen of the Rev. Dr. BRUCE, of WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest:

- 1. PRESBYTERIANISM, WHAT IT HAS DONE AND WHAT IT MAY DO IN THE CANADIAN NORTH-WEST. Published by the Synod of Manitoba. (The Moderator's Sermon on the opening of the first Synod of Manitoba, July, 1884. Mainly a historic retrospect.)
2. A PLEA FOR A CANADIAN CAMDEN SOCIETY. Published by the Royal Society of Canada. A plan for the publication of early Canadian books—now out of print—for the use of historians and others. The Royal Society has a committee at work on the subject.
3. OUR INDIANS. Published by the Y.M.C.A. of Winnipeg. A lecture delivered in December last, and showing some of the causes of the late rising.
4. COAL. A Lecture before the C. P. R. Literary Society of Winnipeg. A description of the Coal Beds of the North-West.
5. EDUCATION IN MANITOBA. Published by the British Association of Science. A paper given in full in the beautiful Memorial Volume of the late meeting. Printed in Montreal.
6. THE MOUND BUILDERS. Published by the Historical and Scientific Society of Manitoba. Dr. Bryce is an active explorer, and a fortunate discoverer in the Mounds of the North-West. This gives the result of his personal observations.
7. THE FIVE FORTS OF WINNIPEG. Now being published by the Royal Society of Canada. Description with maps of Forts Rouge, Gibraltar, Douglass, Old Fort Garry, and Fort Garry within the limits of the City of Winnipeg.
8. THE LAOCOON OF EVOLUTION. Published by the British and Foreign Evangelical Review. A criticism of articles by Herbert Spencer and Frederick Harrison, in the Nineteenth Century Magazine, and the grounds given for a Christian Theism.

The greater part of the above publications can be had separately from W. D. RUSSELL, Bookseller, Winnipeg.

Advertisement for D. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHŒA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

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DR. LOW'S PLEASANT WORM SYRUP is a safe and reliable worm remedy for all worms afflicting children or adults.

Words of the Wise.

ILL that God blesses is our good, And unblest good is ill; And all is right that seems most wrong, If it be His dear will.

-F. W. Faber.

It is with flowers as with moral qualities; the bright are sometimes poisonous, but I believe never the sweet.

BE courageous and noble-minded: our own heart, and not other men's opinions of us, forms our true honour.

-Schiller.

If you think you are only to believe the Gospel, you are mistaken; you are also to live the Gospel; you should be a living epistle of Christ, "known and read of all men."

DAILY ought we to renew our purposes, and to stir up ourselves to greater fervour, and to say, "Help me, my God! in this my good purpose and in Thy holy service, and grant that I may now this day begin perfectly."

-Thomas a Kempis.

WHAT will it be to be able at last to express not only all the love we now feel, but all the perfected love of infinitely enlarged capability of loving, in the equally perfected service of equally enlarged capability of serving?

-F. R. Havergal.

HE who is fully conscious that he has a soul to save and an eternity to secure, and still further to animate his endeavours, that God and angels are the spectators of his conduct, can never want motives for exertion in the most sequestered solitude.

-Bates.

ALAS! for one that will rejoice with those who rejoice, many will weep with those who weep. Sympathy with another's is always an unselfish feeling, but pity only for another's suffering may but express the condescension of pride towards dependent weakness.

-Dr. Norman Macleod.

THOSE who have been kept faithful in great trials for the time past have reason to hope that the same grace shall be sufficient to help them still to live by faith till they receive the end of their faith and patience, even the salvation of their souls. If we live by faith, and die by faith, our souls are safe for ever.

"I'LL turn my camel loose and trust him to God," said a soldier in Mahomet's army, in the hearing of the prophet. "Tie your camel," said the latter, "and then trust him to God." It reminds us of Cromwell's charge to his soldiers on the eve of battle: "To trust in Providence, and keep their powder dry."

A DANGEROUS CONDITION.—One of the most dangerous conditions is a neglected Kidney complaint. When you suffer from weary aching back, weakness and other urinary troubles, apply to the back a Burdock Porous Plaster, and take Burdock Blood Bitters, the best system regulator known for the Liver, Kidneys, Stomach and Bowels.

I THINK that my love to Christ hath feet in abundance, and runneth swiftly to be at Him; but it wanteth hands and fingers to apprehend Him. I think that I would give Christ every morning my blessing to have as much faith as I have love and hunger; at least, I miss faith more than love or hunger.

-Samuel Rutherford.

FOR want of self-restraint many men are engaged all their lives in fighting with difficulties of their own making, and rendering success impossible by their own cross-grained ungentleness; while others, it may be much less gifted, make their way and achieve success by simple patience, equanimity, and self-control.

-Smiles.

THE common mercies we enjoy all sing of love, just as the sea-shell, when we put it in our ears, whispers of the deep sea whence it came; but if we desire to hear the ocean itself, we must not look at everyday blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of Sorrows die.

-C. H. Spurgeon.

WOE unto you that make a few rich to make many poor! Woe unto you that make merchandise out of the needs of your brethren! Woe unto you who on the hustings and on the platform fall down and humble yourselves that the congregations of the poor may fall into the hands of your leaders. Woe unto you, for God the Father of all is against you, God the Son, the poor man of Nazareth, is against you, God the Holy Spirit, who cannot lie, is against you!

-C. Kingsley.

A FRUITFUL SEASON.—The fruitful season of the year is prolific with many forms of Bowel Complaints, such as Diarrhoea, Dysentery, Colic, Cholera Morbus, Cholera Infantum, etc. As a safe-guard and positive cure for those distressing, and often sudden and dangerous attacks, nothing can surpass that old and reliable medicine Dr. Fowler's Extract of Wild Strawberry.

WHAT SPORTING MEN RELY ON.

When Lewis R. Redmond, the South Carolina moonshiner, cornered, after for eight years eluding the government officials, was asked to surrender, he exclaimed:

"Never, to men who fire at my back!"

Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands of a backwoods nurse.

By the way, if Garfield had been in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin of Buffalo caught Tom Ballard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched 'em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw," face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderfully successful "dead shot."

-Sportsman's News.

HEAVEN is your proper home. Point your course to that glorious and happy world, and let every step which you take here advance you toward immortal life. Let angels behold your progress, and rejoice over your repentance, and the spirits of the just prepare to welcome you to their divine assembly.

-T. Dwight.

A Cure for Drunkenness.

Opium, morphine and kindred habits. Recipe and valuable treatise sent free. The medicine can be given in a cup of tea or coffee and without the knowledge of the person taking it if so desired. Send two 3c. stamps for full particulars and testimonials. Address M. V. LUBON, agency 47 Wellington Street East, Toronto, Canada.

PRAYER with and for others must grow out of our own private prayers. In the closet, with the door shut, we learn how to speak to our Father. He prays best in public who prays best alone. A congregation, however large, is a gathering of individual souls. "As in water, face answereth face, so the heart of man to man's."

Nervous Debilitated Men

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt, with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also, for many other diseases. Complete rest ration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

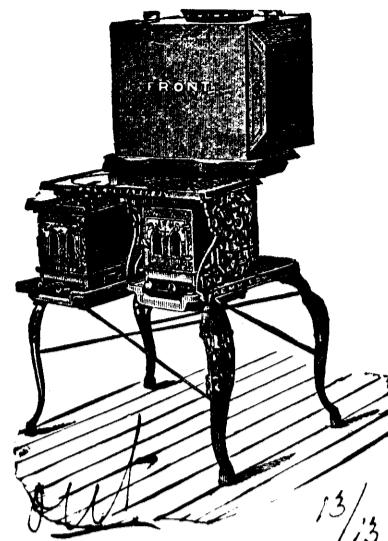
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Publisher's Department.

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

MEETINGS OF PRESBYTERY.

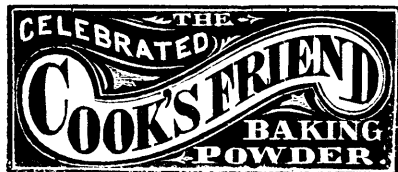
KINGSTON.—In Cooke's Church, Kingston, on Monday, September 21st, at three p.m.
PARIS.—At St. George, on Sept. 8th, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in, and Session Records examined.
SARNIA.—In Strathroy, on the second Tuesday of September, at two p.m. Session Records will be called for.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.
HURON.—In Brucefield, on the 8th September, at half-past ten a.m.
BRUCE.—In St. Andrew's Church, Paisley, on the second Tuesday of September, at two p.m.
ROCK LAKE.—At Morden, on Wednesday, October 21st, at one o'clock, p.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
BRANDON.—At Minnedosa, on Wednesday, the 23rd day of September, at half-past seven p.m.
HAMILTON.—In Central Church, Hamilton, on Tuesday, September 15th, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, 22nd September, at eleven a.m.
MATTLAND.—At Melville Church, Brussels, on Tuesday, September 15th, at ten a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of September, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on 24th November.
SAUGHEEN.—In the Presbyterian Church, Durham, on the 22nd September, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Sept. 15, at half-past one p.m.

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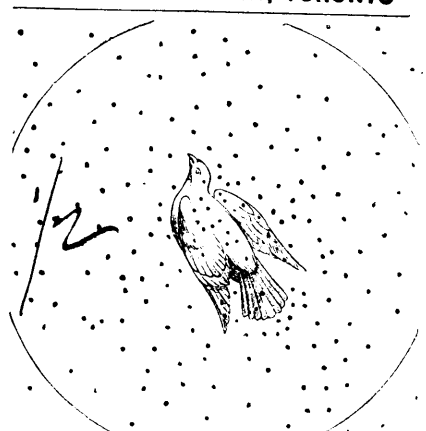
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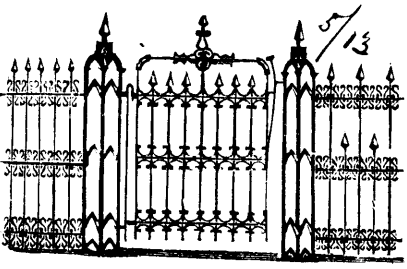
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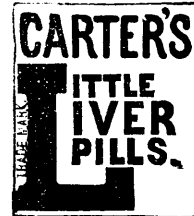
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