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TORONTO ENGRAVING CO.

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as a cough remedy.  
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"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases."  
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Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

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A FLANNEL cloth dipped into warm soap-suds, and then into whitening and applied to paint, will remove all grease and dirt. Wash with clean water and dry. The most delicate paint will not be injured, and will look like new.

If brooms are dipped for a minute or two in a kettle of boiling suds once a week they will last much longer. It makes them tough but pliable, and a carpet is not worn half so much by sweeping with a broom cared for in this manner.

STAINS of tea or coffee may be removed from linen by being soaked in warm water as soon after they have occurred as possible, and then soaped and rubbed. They will disappear at the next washing. When they have been left for some time an application of pure glycerine is effective.

A RADICAL CHANGE.—The best eradicator of foul humours of the Blood is Burdock Blood Bitters. A few bottles produces a radical change for the better in health and beauty. It removes the blood of Acrofula, that terrible disease so common in this country.

BAKED FISH.—A fish weighing from four to six pounds is a good size to bake. It should be cooked whole to look well. Make a dressing of bread crumbs, butter, salt and parsley; mix this with one egg. Fill the body, and lay in a large pan; put across it some strips of salt pork to flavour it. Bake it half an hour. Taste frequently.

BUNS.—Break one egg into a cup and fill with sweet milk; mix with it a half cup of yeast, a half cup of butter, one cup of sugar, enough flour to make a soft dough, flavour with nutmeg. Let rise till very light, then mould into biscuit with a few currants. Let rise the second time in pan, bake, and when nearly done glaze with a little molasses and milk.

WHEN a person is weak and faint, or fatigued and exhausted, there is nothing so refreshing and reviving as a little of Murray & Lanman's Florida Water. Rubbed on the hands and temples, and inhaled freely, it tones and braces the whole system.

LEMON TARTS.—Grate yellow rind of one lemon in a bowl and add the juice, one cup of white sugar and the yolk of an egg. Beat well, and add one cup of water in which you have dissolved one dessertspoonful of corn starch. Put it over the fire and let it come to a boil. Have some nice tart shells and fill when cold. Frost tarts with white of an egg mixed with sugar.

WHITE CUSTARD.—Separate the yolks and whites of three eggs; use the whites only. Take, also, one-fourth teaspoonful of salt, two tablespoonfuls of sugar. Give a light grating of nutmeg; then one pint rich milk. Beat sugar, whites, salt and nutmeg; then add a little milk, and beat thoroughly; then add the rest of the milk. Bake in cups, set in a pan of water. When firm in the centre, put on the ice to cool.

FOR RINGWORMS AND OLD SORES.—Bathe in Perry Davis' Pain-Killer, and then apply a salve made of equal parts of rosin, beeswax, and sweet oil, melted by simmering on a low fire. Take internally one teaspoonful of Pain-Killer in sugar and water, three times a day, during the treatment.

SPONGE CAKE.—Beat three eggs two minutes, add one and a half cups of white sugar, beat five minutes, one cup of flour, beat one minute, one teaspoonful of cream tartar, one half teaspoonful of soda, one cup of cold water, beat one minute, then another cup of flour, beat one minute, flavour with lemon, bake in a quick oven. This will make two cakes or one large one.

A SAUCE FOR ANY HASHED MEAT.—The evaporated or dried "tari" apples come in usefully at this time, before the fresh apple crop is due. They need to be soaked a short time in cold water to give them their form again. Fry a handful of them, with a couple of sliced onions, in some good dripping until they are all a soft sauce together. Add a tablespoonful of corn starch, ground rice or farina for thickening, and, if you like the taste of curry powder, a spoonful, large or small, to your taste, with salt and pepper. Put all together, with sufficient hot water, soup stock or gravy, to make a sauce for the cold meat, which has been sliced. When the sauce has boiled up, stir until quite smooth and put the meat in merely to heat through slowly. Then serve. Rice or mashed potatoes make a good bordering.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.  
As a Remedy for Consumption.

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In short, take all the best qualities of all those and the—best,  
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—And that they will cure when any or all of these, singly or—combined. Fail!!!  
—A thorough trial will give positive proof of this.

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Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were puffed up and filled with water.  
All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters; I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave.  
J. W. M. 1882. Buffalo, Oct. 1, 1881.

### Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring.  
I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."  
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None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

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It is purely vegetable. For children it is made palatable. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

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Unaccountable languid feelings?  
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Fluttering and distress of the heart?  
Albumen and tube casts in the water?  
Fitful rheumatic pains and neuralgia?  
Loss of appetite, flesh and strength?  
Constipation alternating with looseness of the bowels?  
Drowsiness by day, wakefulness at night?  
Abundant pale, or scanty flow of dark water?  
Chills and fever? Burning patches of skin? Then

### YOU HAVE

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

### BRIGHT'S DISEASE,

# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, AUGUST 26th, 1885.

No. 35.

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## Notes of the Week.

THE Principalship of Upper Canada College, rendered vacant by the lamented death of Principal Buchan, has just been filled by the appointment of Mr. George Dickson, M.A. His long and honoured connection with one of the most successful collegiate institutes in the Province justifies the choice that has been made. An educationist of Mr. Dickson's attainments and experience is sure to increase the reputation and efficiency of Upper Canada College. The appointment is in all respects a most satisfactory one.

IN the death of Sir Francis Hincks, Canada loses one of her prominent public men. Though not in active politics since 1873, he has taken a lively interest in public questions, and has used the press freely of late years for the dissemination of his opinions. He has left behind him the reputation of being an honest statesman. He could not justly be accused of using the high position which oftener than once he filled in the councils of his country for the furtherance of a selfish ambition, or for personal ends. His life was one of great activity and enterprise. In business, journalism, and in politics he achieved deserved success, and his public efforts were generally directed to the promotion of the best interests of the country.

THE *Independent* says: Those who patronized the grog shops during cold weather—to keep from taking cold—and now sail in for help in the same direction, to keep clear of a sun-stroke, or a chill after a bath, or of malaria when exposed to night air, or of the dangers of over-eating, or of hard work, or of troubles in business, or of loss of appetite, etc., should read the following, by Dr. Loomis: A man can take two or three glasses of stimulants daily, and may continue the habit for perhaps twenty-five years without harm; but when this man reaches that period of life when the vital powers are on the decline, he suddenly finds himself old before his time, for he has had all these years been laying the foundation for chronic endoarteritis. I believe that fifty per cent. of all diseases arise from the use of stimulants.

A SOMEWHAT startling letter by Father Andre, of Prince Albert, has been published. The *Pere* is a native of France, and speaks in the most gushing manner of Riel's counsel in the recent trial. He states his views on the North-West, and what he deems necessary for its pacification. The matter, however, that calls for immediate attention is the charge he brings against the captors of Batoche and General Middleton. For some time it has been asserted that the volunteers plundered the defeated Half-breeds, and inflicted several cruelties on them. Now *Pere Andre* makes specific charges and accuses General Middleton of not only not restraining his command from looting, but that he himself was guilty of the same offence. It is claimed that he appropriated a horse and carriage. These charges have been denied. But it is due to the General and those who fought with him that all doubt on these serious charges should be removed. There ought to be an official and thorough investigation.

MONTREAL has again been visited by that peculiarly loathsome disease, small-pox. Though the deaths reported are numerous, the scourge does not appear to be making rapid headway. The venerable politician, Sir Francis Hincks, has fallen a victim to the epidemic. Among our French Canadian fellow-citizens there exists an unaccountable apathy to sanitary reform, and what is equally unaccountable they appear to have a dread of vaccination. Many of them seem to fear it worse than the disease that has so often made fearful ravages among them. Up to the present the epidemic has not assumed unmanageable proportions and the prompt action of municipal and medical authorities may prevent the spread of this destructive plague. A case has been reported in Toronto, though happily the patient is now thought to be out of danger. The appearance of contagious diseases in populous cities reminds all of the need of cleanliness, prompt attention to the laws of health, the isolation of the attacked and trust in God.

A VIGOROUS movement in favour of early closing and a Saturday half-holiday is being made in several Canadian cities. It is to be hoped that there will be no relaxation of effort till the desirable boon has been gained. Many retail establishments are kept open in cities till eight, nine, and ten o'clock on week evenings, and till midnight on Saturday. A little consideration will convince all parties concerned that these late business hours are as unnecessary as they are injurious. No class is alone responsible for this undesirable state of matters. Employes would not of their own option desire to work through so many hours a day. Retail traders would much prefer early closing, but the competition is so keen that while some of their number keep their places of business open others feel that in self-defence they must do the same. There must be a general agreement among tradesmen if the abuse is to be reformed. The cure of the evil, however, rests with the public. If people would resolve to make their purchases at seasonable times this modern slavery would speedily end.

RECENT disclosures of wide-spread and abominable vice have brought to light a strange eagerness to palliate and ignore the danger to society such festering corruption is certain to produce. This fact has been clearly brought out that no matter how culpable an individual may appear to be, he is sure to be defended by some plausible apologist. The *Pall Mall Gazette* made its revelations, and the force of the appalling disclosure was sought to be parried by the imputation of interested motives. The personal character of Sir Charles Dilke was degraded by social crime, forthwith his affianced ostentatiously telegraphs from India that she holds to her purpose to marry him. The Pearce incident, it is hinted, is a case of black mail. Now all this is beside the question. Were the *Pall Mall Gazette's* disclosures statements of facts, or were they not? The motive for publishing the loathsome details may have been good or bad, but a thoroughly competent commission has declared that the facts were substantially correct. Does a telegram from India or the resolution of a body of political supporters absolve Sir Charles Dilke from the offence with which he is charged? Will any candid person affirm that a counter-charge by Mr. Pearce disposes of the accusation brought against him? Dust clouds must not be permitted to conceal plain matters of fact and their bearing on moral questions.

AN article on a recent pastoral by the Bishop of Qu'Appelle in the *Regina Leader* concludes as follows: We leave this charge without further comment than this: The Bishop is perhaps not aware that to large numbers in his diocese who are strongly attached to the Church of England with its noble liturgy, the use of the word "priest" to designate a clergyman is offensive. A priest in the Roman Catholic Church we can understand. They say they have a sacrifice to offer. But what sacrifice was a Church of England minister to offer? What is conspicuous by

its absence from the charge is more remarkable than anything in it. Not one word said about the number of men and women brought under the power of the Gospel of Christ. Exercising such influence is the true seal of a man's divine mission to preach that Gospel. We understand that the Bishop intends to move to near Qu'Appelle. We wish him success and God speed. His actions indicate that he is ready to make many sacrifices for the sake of his divine calling. He may, therefore, be expected to imitate Paul who became all things to all men that he might by all means save some. Paul said if meat scandalized his brother he would eat no more meat so long as he could eat at all. What would he have thought of scandalizing his brother because of a riband or a posture? We are laying the foundation here of a strong and free people to whom an effeminate ceremonial can never be identical with the manly and soul-inspiring Gospel of Christ.

THE Young Men's Christian Association of the Maritime Provinces has just concluded its eighteenth annual convention. It was held in St. John, N.B., and the meetings appear to have been very profitable, a number of practical questions having been fully discussed. The Study of the Bible Essential to the Growth of the Young Christian, was introduced by Rev. George Bruce. He showed the fitness of such a subject. The Bible itself declares that it is essential to the growth of a Christian. All Scripture is given by the inspiration of God. He showed the great power of the Bible, and described the different modes of studying it. The reverend gentleman discussed the subject in all its phases in an earnest and eloquent address which was attentively listened to by the large audience. Principal Forrest said that growth was necessary. A plant cannot stand still; so it is with man. They must go forward or fall behind. What proportion of their time did they give to the study of God's Word? They required to study the Word of God more than they did. The Bible was a reasonable book, and it took far more faith to disbelieve than to believe it. At a subsequent session a letter from Rev. R. F. Burns, D.D., the American delegate to the Association Convention of the World at Berlin was read, after which the subject of discussion was taken up, being The Individual Responsibility of Christian Laymen to Work for Christ, with a full appreciation of His claims upon them. Principal Forrest, of Halifax, said, in opening the discussion, that no one could read the history of the past ages without seeing at once what great progress Christianity had made. He referred briefly to the blank of the Dark Ages and accounted in some degree for the cause. The great secret of the progress of Mohammedanism was because after its followers had avowed their belief they became active workers. In such manner should they become active members and soldiers in the great army of God. He did not think there was much distinction between minister and layman. Each one should do his own quota of work. Some people asked, What was the work of a minister? They were to testify for God. All of them had the idea that it was the minister's duty alone to preach. That idea arose in the days of priestly superstition. How often they had seen ministers retire from their vocation and think that their work was done, their preaching was done. To the business men he would say that God had claims upon them, claims upon their possessions. They were all the gift of God. How much had they given the Lord of that which had been intrusted to them? What did they give the Lord in comparison with what they spent on their own enjoyment? He believed that when the majority of God's people wished it the millennium would come. Dr. Macrae, when called upon, said he had come to listen and to learn rather than to speak at the convention. Individual effort is one of the best ways to carry on God's work. He held that all associations are useful, but he felt that those very associations hampered individual effort. He cited the work of the Apostles as an example of individual exertion, and concluded by bidding them God speed in their work.

## Our Contributors.

### THE FOES THE CHURCH SHOULD FIGHT.

BY KNOXONIAN.

"Society is honeycombed with infidelity. Agnosticism is rampant. The scientists have destroyed the foundations of faith. The Church has lost its influence and the pulpit its power." These, and similar assertions, are sometimes made by Weakfaiths and wailing Jeremiahs who look on the dark side of everything. They are made by literary snobs, would-be philosophers and cranks who profess to be infidels because they think infidelity makes them "odd." They are made by half-educated young dudes who talk mysteriously about Agnosticism because they think talking in that way distinguishes them from ordinary mortals. By whomsoever made, these statements, so far as Canada is concerned, they are false. The statistics show that there is very little theoretical infidelity in Canada. This is specially true of Ontario. There are few active propagators of various forms of unbelief in cities; one or two towns are unfortunately noted for infidelity. But the mass of the people are not poisoned in that way. Let any reader of this paper just stop here and ask himself how many professed infidels are to be found in the circle of his own acquaintances and he will be surprised, we hope gratified, to find that he can count them on his fingers. No, Canadian society is not honeycombed with infidelity, at least, of the theoretical kind. The returns at the annual ecclesiastical parliaments nearly or never fail to show that most of the churches are continually growing in numbers, influence and financial resources.

Ministers are too often carried away by this cry about the growth of scepticism. They mistake noise for power, forgetting that anybody who has access to a newspaper can make a noise. Noise does not indicate progress. An old, leaky steamer standing still in a fog blowing her fog-horn can make a great noise; but she is not coming any nearer her landing nor adding anything to the commercial power and wealth of the nation. Too many ministers, especially in the United States, defend the Gospel rather than preach it. They stand in their pulpits and beat back imaginary hosts of sceptical scientists and other dangerous people. This kind of a fight is often a farce—a solemn farce, it may be—but a farce all the same. The sceptics are not there. Even if they were, the average preacher must rely on the scientist for the very facts he has to use in dealing with him, and in any discussion when you have to rely on your opponent for your facts you are in his power. Moreover, nine-tenths of the people don't trouble themselves to distinguish between Huxley and Hannibal, between Darwin and Julius Caesar. What the people all need and what many of them want is spiritual food. A number of them hear all they ever do hear about scepticism from their own ministers. The error is perhaps remembered longer than the truth that was intended to explode it. Perhaps, indeed, there was no explosion that amounted to anything. Poison may be retained in the system when the effect of the antidote is gone. Error should be combated by men whose special duty it is to combat error and who are specially qualified for the work. Specialists should reply to specialists. None other can without doing more harm than good.

The worst foes the Church has to fight are within her own household. The enemies that hinder our work are not professed infidels. The Church suffers a thousand-fold more from the conduct of men within her own pale than from all outside influences. The worldly, careless men hanging on the edges of the Church or outside altogether, are often kept out by the conduct of those within. They see men who profess to be, and perhaps are, Christians, wrangling over little matters that have no more to do with vital godliness than the wart on Oliver Cromwell's nose had to do with the English Revolution, and they conclude the whole thing is a farce. Who can blame them if they do?

Here is a congregation wrestling with a question of millinery. Hundreds of men around their church never darken a church door; men within the sound of their church bell are going down to perdition every day; the heathen are perishing; sin is rampant; vice in its most brazen forms is stalking about the streets, and these men who say they were bought with the blood

of Christ are doing what? Wrangling about the colour of their minister's gown.

Here is another congregation greatly exercised over a momentous question. What is the question? Is it, How shall we increase the spiritual power of our people? or, How shall we gather in sinners? What means shall we use to help our pastor and make his preaching more effective? What method can be adopted to bring the young to Christ? Oh, no. The momentous question with which these blood-bought men wrestle is. Shall we have a small melodeon in the Sabbath School? Such small matters as the salvation of sinners, the edification of saints, the progress of Christ's cause, the promotion of the glory of God through and by His Church, are laid aside or trampled in the mire and these heirs of glory proceed with their wrangle over a second-hand melodeon! And when the wretched wrangle is over, and the name of the congregation has been made a stench in the community, the chief pugilists usually leave the wreck they made and attend some other church in which an organ is used in every diet of worship! One such wrangle does the cause of Christ more harm in three months than all the infidels in Ontario can do in a year. And yet some of the pugilists talk unctuously about the inroads that are being made by infidelity.

Here is a third congregation contending about posture in singing with ten-fold more earnestness than many of them ever tried to save a soul. They fight for sitting or standing in praise much more vigorously than they ever fought against the world, or the flesh or the devil.

Here is a fourth congregation greatly exercised about hymns. Their consciences will not permit them to sing: "All hail the power of Jesus' name," "Jesus, lover of my soul," or "Nearer, my God, to Thee." "Men of the world," as they are called, know that some at least of those who say their consciences will not allow them to sing these hymns, drink whiskey quite freely, and that some others have been found on the market with two kinds of grain in their bags and the best kind was not in the bottom. "Men of the world" know that in other matters some of them are not one whit more conscientious than their neighbours. And they won't have anything to do with a congregation that quarrels about such matters. If anyone's conscience is so tender that he cannot sing a hymn and if his conscience is tender all round he never hurts Christ's cause. Such men are often the excellent of the earth and wherever they are they ought to be respected. The men who hurt the Church are those who say their consciences act thus or so in regard to worship, but in other matters display no conscience at all.

Can anything be imagined more injurious to the Church of Christ than a wrangle over the strength of the wine used in the Sacrament of the Lord's Supper? Such a wrangle is absolutely revolting to every person of piety and good taste. At most it is a question of percentage of alcohol. And yet that question has done a considerable amount of injury to the Presbyterian Church in the States. There are not wanting signs that certain parties would like to introduce it here. Can any ungodly man of common sense and average taste be blamed for not connecting himself with a Church if he sees that the members and office-bearers can find no higher work in this world of sin and sinners than quarrelling about one of the symbols they use in celebrating their Master's death. Such conduct makes infidels and no wonder that it should.

Many other foes might be named. Meanness on the part of members is one of the worst. Reason about the matter as you may you cannot make a generous worldlying believe that the Lord has opened the eyes of a man whose vision can be stopped with a ten cent piece. The lack of anything bordering on self-sacrifice and self-denial on the part of many professing Christians does the Church an infinite amount of harm. One man who denies himself for the cause of Christ has more influence in any community among worldly men than a hundred professing Christians who live selfish lives.

Nor are the foes confined to the ranks of the laity. One of the most dangerous may be found among the clergy. If ministers speak mainly about overtures, motions, amendments, cases, appeals, committees and other parts of the ecclesiastical machinery, there is too much evidence that the running of the machinery has come to be considered the main thing. A minister

who finds more enjoyment in sitting on committees or attending Church courts than he finds in making and preaching sermons is in a bad way.

The worst foes the Church has to contend against are within her. If all were right within, the world could soon be conquered for Christ.

### A HOLIDAY TRIP.

A voyage across the Atlantic now is vastly different from that of forty or fifty years ago when sailing vessels were the medium of communication between the Old World and the New; and the average trip was from six to eight weeks. A great improvement has taken place even since the writer first crossed the ocean, now a quarter of a century ago, when we were thirty days between the Irish Coast and New York, including a day and a-half at St. John's, Newfoundland, whither our steamer went for a supply of provisions of which we had run short. That first voyage is brought the more forcibly to remembrance by the fact that a fellow passenger and stateroom companion, then the Rev. Dean Carmichael, of Montreal, was a fellow passenger on board the good steamship *Parisian* which sailed from Quebec at eleven a.m. on the 27th of last month, bound for Liverpool. Among the passengers, of whom there were 153 cabin and about 200 intermediate and steerage, nearly all classes and professions were found. The Bar was represented in the person of Chief Justice Hagarty and others; the Press by Messrs. John Cameron, of the *Toronto Globe*, and Richard White, of the *Montreal Gazette*, who vied with each other in ministering to the entertainment of all on board, while the Pulpit had representatives from several branches of the Church of Christ. The House of Commons sent Mr. Dalton McCarthy, the Ontario Legislature, Dr. McLaughlin and Mr. Dundas, while the whole Dominion furnished its Wimbledon team commanded by Colonel Ross, with Captain Clark, wounded at Fish Creek, as its Adjutant. Some of the passengers were visiting the Old World for the first time, others were revisiting the scenes and friends of earlier years, while a few were going home "for good." It was difficult to find a large company of travellers, the majority of whom were strangers to one another when they met on the deck of the *Parisian* that lovely summer morning at Quebec, more considerate of each other's comfort or more like members of one family. Differences of position, of society, of politics and of denomination, were for the time forgotten, and when in mid-ocean a little child died the hearts of all on board went out in tender sympathy towards the bereaved parents as if they had been the life-long friends of all. A pleasant sail of ten hours down the St. Lawrence brought us to Rimouski, where we received the mails and a few additional passengers, and left at midnight on Saturday. Service was held on Sabbath, and on Monday afternoon we sighted Labrador and Newfoundland and passed the Straits of Belle Isle about five o'clock with scores of monster icebergs on either side. The weather fortunately was clear, and we had good moonlight when the sun disappeared from sight. During the whole voyage the weather was favourable, and it was the exception to find a seat vacant in the saloon at meal time or at the several concerts and other entertainments held during the trip. The first and fourth of July were duly observed.

Concerning the steadiness and sea-going qualities of the *Parisian* there was but one opinion; indeed, during most of the time we were scarcely conscious that the vessel was in motion. Captain Wylie, though not much of a ladies' man, is evidently a thorough seaman. Constantly at his post, with a most efficient and careful set of officers and crew, he is the right man in the right place. For forty years he has been at sea, being captain of an Allan clipper at the age of twenty-one. May he be long spared at his post and may all who hold a similar position have a like sense of their responsibility both to God and man.

We sighted Ireland early on Saturday afternoon, landed a portion of the mails at Moville at seven that evening, reached the bar of the Mersey on Sabbath morning and lunched in Liverpool at one o'clock that afternoon. This was by fully an hour the quickest trip ever made by the *Parisian*—the fastest of the Allan steamers. Taking into consideration the difference in time, we were six days and fourteen hours between Rimouski and Moville, or about seven days and sixteen hours in running from Quebec to Liver-

pool. We reached Liverpool nearly twelve hours ahead of the Cunard steamer *Aurania* which left New York the same morning that we sailed from Quebec.

After resting a day in Liverpool and meeting there with Friends who came from Scotland to greet us, we left for London, stopping for a day at the famous Peacock Inn at Rowsley in Derbyshire, for the purpose of visiting "Haddon Hall"—said to be one of the most perfect examples in England of an old, baronial mansion of the feudal ages—and "Chatsworth House" the princely seat of the Duke of Devonshire, the old hall of which was in 1570 the prison house of Mary Queen of Scots, her second letter to Pope Pius being dated from Chatsworth House. The house is known as the "Palace of the Peak." So much does it look like the effect of enchantment, it might almost be called a veritable palace of Aladdin. Standing in a noble park, eleven miles in circumference, it is approached by a bridge of three arches said to have been designed by Michael Angelo. The architectural beauties of the magnificent house, its floorings of black and white marble in mosaic work, its elaborately painted and adorned ceilings, its furniture, statues and paintings, its library of 30,000 volumes with the illuminated manuscripts and other relics of monastic caligraphy, its gardens and conservatory we will not attempt to describe. They must be seen to be appreciated. We saw here a copy of the Mazarin Bible (the first book ever printed), also the bed in which George II. died, with its now faded damask curtains, the chairs in which George III. and Queen Charlotte and William IV. and Queen Adelaide were crowned, etc., etc. The present Duke of Devonshire is said to have an income of upwards of \$2,000,000 per annum. The Marquis of Hartington, Secretary of War in the late Gladstone Government, is one of his sons. Another was Lord Cavendish, one of the victims of the Phoenix Park, Dublin, murder a year or two ago.

Taking the train near to Matlock, Bath, we reached, *via* Derby and Leicester, that miniature world, London, from which our next letter will be penned. W. July 8, 1885.

CHURCH AND STATE.

(Continued.)

MR. EDITOR, - The vexed question as to the rights of majorities is opened by Dr. MacVicar who thinks it would be "dangerous for any body of legislators to rush in the face of public opinion." For my part, I think theirs would be largely a work of supererogation had they simply to record public opinion, for when public opinion is unanimous there is little necessity for law. It is the duty of legislators to instruct the people, to mould public opinion and to strive for justice to the meanest subject. Laws are, of course, the result of public sentiment, but when there is a great and bitter diversity of opinion the law becomes inoperative and worse than useless. When we declare that a law has been inoperative, we virtually declare that it has inflicted evils instead of removing them. But while the so-called temperance people pour their wrath upon the poor liquor-dealer and show the evils he causes they preserve a deep silence about their own tinkering. Macaulay, in a speech on the State of the Nation, says, "It is easy to say, Be bold—be firm—defy intimidation—let the law have its course—the law is strong enough to put down the seditious. Sir, we have heard this blustering before, and we know in what it ended. It is the blustering of little men whose lot has fallen on a great crisis. Nerves scourging the winds, Canute commanding the waves to recede from his footstool, were but types of the folly of those who apply the maxims of the Quarter Sessions to the great convulsions of society. The law has no eyes; the law has no hands; the law is nothing—nothing but a piece of paper printed by the king's printer, with the king's arms at the top—till public opinion breathes the breath of life into the dead letter."

Is the principle that the majority should hold unlimited authority over the minority just, liberal and in accordance with Scripture? Will reason sanction it or the history of the past approve it? Was it not the majority who placed Dissenters under civil penalties, and ratified the bondage of negroes? Was it not the majority who placed burdens on the Press and disabilities on Catholics? Was it not the majority who placed restraints on commerce and foreign vessels; who appropriated the person and property of citizens; who sup-

pressed orderly public meetings; who persecuted for difference of religion; who upheld the divine right of kings and who came and again stifled justice? Was it not the majority who encumbered our statute books with unjust and unequal laws? Was not Napoleon's despotism founded on universal suffrage? Was not the American War of Independence born of tyranny and popular with the majority of the English people? Were not the persecutions of Philip II. in the Netherlands the acts of the majority? And who assassinated Cæsar and crucified Christ but the majority? When a disputant appeals to the majority he has no other argument. Rather would I uphold justice without a follower than wrong with the world at my back. If then free men enslave themselves by their own acts they are nevertheless slaves. Often have the majority done this. But if a majority can be so unwise as to voluntarily enslave themselves, what right have they to enslave the unwilling minority? If the majority carry a tyrannical act they are no the less slaves because it is their own work, nor are the minority the less slaves because it is not their own work. The majority who exercise unlimited authority over the minority make them bondsmen as surely as were the slaves of the Southern planters. And those who ask for the majority unlimited authority over the minority dispute the equality and freedom of the race, since it is no better to be the slave of fifty thousand than of one man.

The essence of slavery is in being compelled to yield up a part or all of one's time, labour, freedom and convictions to another or others. If complete cooperation in thought and action could take place there would be no slavery. But all men differ, and all are so equally fallible that it was not left to one man or any combination of men to override the rest, but the injunction was given: "Let each man be fully assured in his own mind." No one, therefore, has a right to restrain the liberty of one who does not trespass on the liberty of another. Every man belongs to himself, and has natural rights, the right to worship, to eat and drink and dress as he pleases; the right to the full possession of the result of his own labour which no one is justified in interfering with. Man, in congregating into society, does so for certain distinct objects, and only submits to the laws of society that these objects may be realized. Society exists for this purpose. When society goes beyond this it breaks the implied compact with man. No wise man ever contemplated giving up his natural rights and society breaks the compact in taking them from him. Because a majority do so makes it none the less wicked and tyrannical. If there be no moral limit to the action of a majority of ten thousand people, there is not a moral limit to the action of ten people, and if there be not a moral limit to the action of ten, how can there be a moral limit to the action of one? And yet the whole English-speaking world has declared against the morality of one man holding unlimited authority over another. It must, therefore, be acknowledged that man has certain natural rights, private rights, over which society has no control. Morality and right do not rest with either majorities or minorities. And as men did not, and would not, under any circumstances, congregate together as a society or nation with the object of leaving to the majority the power to prescribe what they shall and shall not eat and drink, and how they shall and shall not worship, it is evidently not only beyond the functions of majorities to attempt it, but tyrannical for them to do so.

Every man must be fully assured in his own mind as to how he uses his natural rights. But the General Assembly in supporting the Scott Act affirmed an unscriptural belief in the unlimited authority of one man over another, which is virtually a denial that man has any natural rights. Let us reverse the case. What greater moral right have the majority to say that a man shall not use, manufacture or sell spirituous liquors than they have to say that he shall use, manufacture and sell them. The vote implies the right to say either yea or nay. The Scott Act is declared by its supporters to be only a stepping-stone to Prohibition. If Prohibition were carried the majority would then say to the minority and to the whole community: "Every man in this community shall not use, manufacture or sell spirituous liquors." What would be thought if the majority reversed the declaration: "Every man in this community shall use, manufacture and sell spirituous liquors." I repeat the vote implies the right to say either yea or nay. If man has not natural

rights and the majority are morally right in decreeing the former, they would be morally right in decreeing the latter. Were such a thing attempted there would indeed be a piteous howl against the intolerance that denies the natural rights of man, and at last, I doubt not, all would concede that "where the Spirit of the Lord is, there is liberty." Even the ambling cleric in search of the popular road might stop by the way to listen to the denunciation of the unjust law by a minister of God: "The righteous shall live by faith, and the law is not of faith." . . . "He that looketh into the perfect law, the law of liberty, and se continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." Yet in every contest part of the electorate declare that no man will be injured by total abstinence and part deny it.

This brings me to an assertion made by Dr. MacVicar: "He would like amazingly to see the person who had been injured by total abstinence." When a man declares that he can do more work or take better rest by not being a total abstainer, or that he has used liquor all his life without injury but apparent benefit, it is tantamount to saying that he would be injured by total abstinence. Let me offer for Dr. MacVicar's benefit the personal experience of a few men well known in the literary world: Rev. Dr. Lyman Abbot, editor of the *Christian Union*, New York: "After an exceptionally hard day's work, when the nervous power is exhausted and the stomach is not able to digest and assimilate the food which the system needs, a glass of light wine taken with the dinner is a better aid to digestion than any other medicine that I know." Matthew Arnold, late Professor of Poetry at Oxford: "As a general rule, I drink water in the middle of the day; and a glass or two of sherry, and some light claret mixed with water at a late dinner; and this seems to suit me very well. . . . Wine used in moderation seems to add to the agreeableness of life—for adults, at any rate; and whatever adds to the agreeableness of life adds to its resources and powers." Dr. Bain, now Rector of Aberdeen University, author of "Mind and Body": "They come in well enough at the end of the day as soothing, or cheering, and also as diverting the thoughts into other channels." H. H. Bancroft, the historian of the Pacific Coast: "Some constitutions are benefited by a moderate use of tobacco and alcohol." J. E. Boehm, R.A.: "When I am in the country, doing nothing, I do not take at evening dinner more than one or two glasses of wine, and I have observed that the same quantity which would make me feel giddy in the country when in full health and vigour would not have the slightest effect on me when taken after a hard day's work." Robert Buchanan, author of "God and the Man": "Physiologically speaking, I believe them (tobacco and alcohol) to be both invaluable to mankind. The cases of dire disease generated by total abstinence from liquor are even more terrible than those caused by excess." Maxime Du Camp, author of "Paris, ses Organes, ses Fonctions, sa Vie": "I make a hearty dinner at seven and drink a bottle of Bordeaux wine." Dr. W. B. Carpenter, C.B., LL.D., F.R.S., author of "The Principles of Human Physiology": "After many trials, I have come to the practical conclusion that I get on best while in London, by taking with my dinner a couple of glasses of very light claret, and simply as an aid in the digestion of food which is required to keep up my mental and bodily power." Hyde Clarke, F.S.S., author of "Comparative Physiology": "Of late years, from illness, I have given up alcoholic drinks; but were I in full health, I should use them moderately." Wilkie Collins: "Natural champagne (*l'in brut*) is my help. In my experience there is no tonic for the exhausted nervous system so effectual and so harmless." Rev. W. H. Dallinger, F.R.S. Professor of Natural Science, Wesley College, Sheffield: "I have employed it (wine) with great benefit at times—that is, where it was better to afford the exhaustion following a mere stimulant, than to submit to an exhaustion which the stimulant could for the moment counteract." Dr. Dowden, Professor of English Literature in the University of Dublin: "I have an artist friend whose brain is livelier after a bottle of Carlowitz which would stifle my mind, and to him my strong cup of tea would be poison." Mr. J. A. Froude: "I have taken wine in moderation all my life. . . . I am as well and strong as most men are at my age. . . . The question is rather whether stimulants taken after work is done make us more able to

exert ourselves at the proper time. In my own case, I can only say that I know nothing to the contrary. I wish for a small quantity of wine, and it gives me pleasure." Mr. Herbert J. Gladstone says that his father "drinks one glass or two of claret at luncheon, the same at dinner, with the addition of a glass of light port. The use of wine to this extent is especially necessary to him at the time of greatest intellectual exertion." P. G. Hamerton, author of "The Intellectual Life": "I drink ale to lunch and wine (Burgundy) to dinner; but never use either between meals, when at home or at work. At one time I did myself harm by drinking tea but have quite given up both tea and coffee." Thomas Hardy, author of "Far from the Madding Crowd": "When on Continental rambles, I occasionally drink a glass or two of claret or mild ale. The German beers seems really beneficial at these times of exertion." Frederic Harrison, author of "Order and Progress," "has always taken a moderate amount of alcohol (pint of claret) once a day and finds himself rather stronger with than without it." G. A. Henty, late special correspondent of the *Standard*, author of "A Search for a Secret": "I consider a moderate use of wine and beer advantageous." Rev. Dr. Stanley Leathes, author of the "Foundations of Morality": "I am quite sensible of the virtue of an occasional glass of good wine, and am certain I can work better with than without it." W. E. A. Lecky, the historian of "Rationalism" and of "European Morals": "My strong drink consists of a moderate quantity of wine, which I believe to be both strengthening and refreshing." Sir Theodore Martin, K.C.B.: "Wine in moderation, is, I am sure, beneficial to brain workers; and I feel confident that it is better, as a rule, to assist the system by this, than by food without wine or alcohol, which, in my experience, seems always to lead to eating to an extent that is very apt to cause derangement of the functions of the body." Sir Thomas Erskine May, K.C.B., D.C.L., author of the "Constitutional History of England": "My experience of many years favours the view that moderation in food and drink is the great secret of physical health mental activity and endurance. On several occasions, while working twelve and fourteen hours a day, I tried total abstinence but I found myself dyspeptic and stupid, and obliged to resume my accustomed potations." Augustus Mongredien, author of "Wealth-Creation": "I am seventy-five years of age. . . . For the last fifty years I have never, except in rare and short instances of illness, retired to bed without one tumbler of whiskey toddy." Rev. Mark Pattison, B.D.: "I have a fancy that I sleep better after wine; and sleep I have always looked to as the best brain restorative."

The editor of the *Scientific American* says: "The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep for a week if he can. This is the only recuperation of brain power, the only recuperation of brain force; because during sleep, the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those that have been consumed in previous labour, since the very act of thinking consumes or burns up solid particles." Rev. A. Plummer, Head Master of the Durham College: "I am a firm believer in the value of a moderate use of tobacco and alcohol for the brain worker. . . . I drink two glasses of sherry (or their equivalents), as a rule, daily, and take them at late dinner—not at lunch. If troubled with sleeplessness, I find a glass of sherry and a few biscuits, followed by smoking, a tolerably safe cure, but not always to be relied on. I should be very sorry to attempt to do without these two helps." Professor Rawlinson, author of "Religions of the Ancient World": "I was brought up to take daily a moderate amount of beer and wine, and have continued to do so all my lifetime, with the exception that my beer has been cut off, and I have been recommended to take a little brandy and soda water or whiskey and soda-water instead. I have never tried leaving off alcoholic liquors, being advised medically that it would probably be injurious to me to do so." Dr. Julius Rodenberg, editor of *Deutsche Rundschau*, Berlin: "I find a good help to work to take now and then a bottle of hock or champagne; but as a rule, I drink half-a-bottle of claret at dinner, and a pint of beer at supper." Professor Trautmann, University of Bonn: "After working hard, I drink a glass of beer or wine, and immediately feel relieved." Dr. Andrew Wilson, F.R.S., author of "Chapters on Evolution,"

etc., editor of *Health*: "Experiment has convinced me that the slight amount of alcohol I imbibe in my claret is a grateful stimulus to digestion. I regard my claret or wine to meals in the same light in which others regard their tea. WILLIAM T. TASSIE.

(To be continued.)

P. S. In my last letter the sentence printed, "Dr. MacVicar, who says the Church . . . seems to forget that no political question is without a moral aspect, and no moral question with a political aspect," should read: "Without a political aspect."—W. T. T.

### SCHAFF'S "TEACHING OF THE APOSTLES."

BY PRINCIPAL M'KNIGHT, D.D.

This new edition of the "Teaching," though an entirely independent work, is meant to serve at the same time as a sort of appendix to the second volume of Dr. Schaff's "Church History."

It gives the Greek text as deciphered by Bryennios, with translation and notes. The notes are not only judicious in themselves, but embrace, on difficult points, a review of the opinions of preceding editors and critics, so as to amount to a *variorum* commentary. The principal feature of the work, however, is its full discussion of the various points on which the discovery of the "Teaching" sheds new light as to the doctrine, worship and discipline of the Church in the first half of the second century.

The list of editions, translations and discussions on the "Teaching" occupies about fifteen pages. The comprehensive plan of the author and the care he has taken to master all that has been already written on the subject, invite us to sum up the results of scholarly investigation during the year and a-half that have elapsed since the publication of this interesting document.

The subject divides into two parts, viz. I. The book its literary history, or the topics usually discussed under the head of Introduction; and II. Its contents or subject-matter—the light it throws on the early history of the Church.

I. The book. It has two titles—one of which is superfluous, especially for so short a treatise: (1) "The Teaching of the Twelve Apostles." (2) "The Teaching of the Lord through the Twelve Apostles to the Gentiles." The eleventh century copyist evidently regarded (2) as the proper title, for he honoured it with a capital letter. The first and the latest editors are of the same opinion. But the reason of the thing lies the other way. Titles in very ancient manuscripts are usually short; and they become expanded in the process of transmission. That this is the case with the books of the New Testament is known to every student. In the present case the enlarged title is unsuited to the contents of the book. For these are such as to indicate that the book was written for Jewish Christian readers. For instance, Friday is called "the preparation"—a name utterly unintelligible to a heathen, and likely to present an enigma even to a Gentile Christian, especially when used, as in this place (chapter viii.), without any reference to the Jewish Sabbath in the context. The book, therefore, could not have been written originally for the instruction of the Gentiles. As to the other feature added to the shorter title—the reference to the Lord as the ultimate source of the Teaching—that follows from the very meaning of the word apostle. The *message* is from the Master. It must have been clear to every reader that a considerable part of the teaching was taken directly from the Sermon on the Mount and other discourses of our Lord. The combination of these two additional elements—specifying the source and the destination of the apostolic message—seems to be derived from the great commission, as given in Matt. xxviii. 19, 20: "Make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you." The enlarged title, however, is very ancient. For it seems to be alluded to in the seventh book of the Apostolical Constitutions. After quoting references to the two ways from Moses and Elijah and the Lord Jesus, the apostles go on to say: "We also, following our teacher, Christ, . . . are obliged to say that there are two ways—the one of life, the other of death." And the Egyptian Church Order—a somewhat earlier expansion of the "Teaching"—refers to Christ's command to send forth the words into all the world. But the original work may have undergone

considerable change in the course of two centuries. Even the short title seems too long, for the numeral (*turlor*) does not occur in any patristic reference to the book by name. Eusebius, Athanasius, Nicephorus of Constantinople, all omit it. It may have been added by some reviser who noticed that in the body of the work "apostle" means an itinerant missionary.

The book consists of two parts: the first, a manual of Christian duty for the instruction of catechumens; the second, a manual of Church order—the oldest Church manual, as Dr. Schaff puts it. The first part is probably identical with, or at least largely copied from, a book that circulated in the early Church under the title of "The Two Ways." The last part of the Epistle of Barnabas, the Egyptian Church Order, and the seventh book of the Clementine Constitutions, have a great deal in common with this first part of the "Teaching." Which of them—at least of the two oldest—is the source, or whether they all draw from a common source, is not yet conclusively determined. The two parts are neatly dovetailed together, the catechetical instruction fitting in as a preliminary to baptism, the first Church ordinance treated of in the second part. But they were probably written at different times. A catechumen's manual is a complete thing in itself. Details respecting the internal organization and discipline of the Church would be out of place in a book put into the hands of inquirers who wished to be taught the Christian religion. And a difference may be observed between the two parts in the mode of address. In the first part the writer speaks as to a pupil: "My child." In the second, he addresses the members of the Church, and especially those who take an active part in the administration of its affairs.

The author does not claim to be an apostle. He simply sets forth what he took to be the substance of the apostles' teaching. The contents especially of the second part indicate that he was a Jewish Christian. Then, further, he did not belong to Alexandria. A description of bread as having been scattered upon the mountains could not have come from the pen of an Egyptian. Though he writes Hellenistic Greek with ease, his vernacular seems to have been Aramaean. As an indication of this we may specify his use of the word hypocrite. "Let not your fasts be with the hypocrites, for they fast on the second and fifth days of the week; but ye shall fast on the fourth day and the preparation day." Our Lord charged the Pharisees of His time with hypocrisy; but it does not follow that all strict Jews are insincere. The Syriac synonym for hypocrite is a word of larger significance. It denotes not only hypocrite or apostate but heathen, profane person, alien. It is a contemptuous designation for persons of a different faith, like the Arabic *giaur*. Applied by Jews to Gentiles, it would be readily transferred by Christianized Jews to their unbelieving brethren. "Let not your fasts be with the *hhanphe*—the profane outsiders." It is reasonable to conclude that the author was, in the broad sense, a Syrian. And a reference to the discomfort of bathing in cold water may lead one to think of Northern Syria, rather than Palestine. As to the date at which the book was written, critics are not agreed. Omitting extreme opinions, a large proportion of German scholars concur with Bryennios in assigning the book to some time near the middle of the second century; whilst a large proportion of English and American scholars refer it to some time near the close of the first century. There may be some degree of truth in both of these opinions. The text given in the Jerusalem manuscript is probably the second or third edition of the "Teaching." It may be no older, in its present form, than the middle of the second century; but the original work, of which this is a slightly enlarged recension, may have been written within the first century. This is the conclusion to which we are led by comparison of the Greek text with a fragment, recently discovered, of an old Latin translation. The title of this fragment is simply, "The Teaching of the Apostles"—confirming a conclusion at which we had already arrived on independent grounds. The first Greek title may now be set down as belonging to a second edition, and the second Greek title to a third. The fragment begins: "There are two roads in the world—of life and death, of light and darkness. Over these are set two angels, one of righteousness, the other of unrighteousness." The words, "in the world," are not to be found in any of the four Greek texts; but an equivalent, "in human life," occurs in Lactantius. They might be added by the translator for the sake of

clearness. The words, "of light and darkness," are in Barnabas. It appears from this that Barnabas and the Latin translation are based on a different recension of the text from the Jerusalem manuscript, the Egyptian Order and the Constitutions. The reference to light and darkness is probably an addition to the original form of the work, as it contributes nothing to the coherence of the context. The further addition about the two angels represents the form of the text known to Hermas: for after heightening the contrast between the two roads by explaining that the one is straight and the other crooked, he adds that there are two angels with a man, one of righteousness and one of wickedness. In Barnabas the angels become plural—on one side the light-bearing angels of God, the eternal Lord; on the other side the angels of Satan, the ruler of the present time of lawlessness. And by a skilful transposition this antagonism of angelic hosts is made to prove that there is a great difference between the two roads, as affirmed in next sentence of the "Teaching." The next noteworthy peculiarity of the Latin fragment is the addition of the word eternal in the command: "Thou shalt love the eternal God who made thee." The idea expressed by it is worked by Barnabas into the description of contrasted spiritual powers, as already given. The most important difference between the Greek and the Latin text remains to be mentioned. A passage in the Greek text of considerable length, setting forth various acts by which we show positive love to a neighbour, is omitted in the Latin. In Barnabas the place is supplied by material from other sources; but the Latin form of the text is strongly supported by the Egyptian Church Order, as well as by its own coherence. It reads thus: "Whatsoever thou wouldst not have done to thee, do not to another. Now the interpretation of these words (the practical application of the rule) is this: 'Thou shalt not commit adultery,' etc." In the Greek text the demonstrative "these" must be held to point further back, to the command: "Love thy neighbour as thyself," and, if so, ought to go back to the first command: "Thou shalt love God who made thee"; but of this no illustration is given. We conclude that there were two recensions of the "Teaching," which may be distinguished as African and Syrian; that the African came nearest the original (first century) form of the document; but that the Syrian, though enriched with apposite quotations from Scripture, and otherwise improved, was not so recast as to adapt it to the forms of Church organization and life that prevailed in the last half of the second century.

**CONGREGATIONAL INTEREST IN MISSIONS.**

MR. EDITOR,—In a recent issue of your paper I observed a communication from Rev. Dr. MacVicar, endorsing very heartily a method of imparting missionary information to our congregations, adopted by a respected elder in Guelph. Permit me to suggest another plan, one inaugurated by the Rev. Mr. Little in his late charge at Bowmanville, and which, I think, was conducive in deepening interest in that great branch of our Church's work, and the method was this: About once in two months (or oftener if deemed desirable) our prayer-meeting was turned into a missionary meeting, when the pastor with two of the elders would each take up separate branches of the mission field and present their various features to the congregation. This plan not only helped to impart intelligence to the congregation, but the elders themselves felt the benefit of their research in preparing for these occasions. Everything done was of a missionary character, the collection included of course. This was, however, simply a part of a fully-equipped organization with its lady collectors, but I am fully convinced these meetings served a good purpose and the fruit borne speaks for itself, for year after year the contributions increased, until last year the report showed a missionary offering of \$734 from that congregation.

Distributing missionary reports will unquestionably be helpful, but where this other method can be carried out, it has advantages which I think would be more effective still. It is with the hope of deepening interest in our mission work that I contribute this, and trust that as the demand for more labourers and more means is being pressed upon us as a Church, that the appeal shall not be in vain. THOS. YELLOWLEES.  
Toronto.

**Pastor and People.**

*HERE OR THERE?*

May God be near thee, friend,  
When we are far away;  
May His smile cheer thee, friend,  
And make all light as day.  
Look up! the sky, the stars above,  
Will whisper to thee of His changeless love.

In distant, desert places  
The "Mounts of God" are found,  
His sky the world embraces,  
And makes it "holy ground";  
The heart that serves and loves and clings,  
Hears everywhere the rush of angel wings.

To God the "there" is here:  
All spaces are His own;  
The distant and the near  
Are shadows of His throne;  
All times are His, the new, the old  
What boots it where life's little tale is told?

'Tis not for us to choose;  
We listen and obey;  
'Tis His to call and use,  
'Tis ours to serve and pray;  
It matters little, here or there,  
God's world is wide, and heaven is everywhere.

We cannot go so far  
That home is out of sight;  
The morn, the evening star,  
Will say: "Good day! Good night!"  
The heart that loves will never be alone;  
All earth, all heaven, it reckons as its own!  
—Good Words.

**AN IDOL TRANSFORMED INTO A BAPTISMAL FONT.**

The Sydney (New South Wales) Herald contains the following by a correspondent from Fiji, under date of 26th September, 1884:

The world has heard of such a metamorphosis as that of a wheel of the idol car of Juggernaut in India being used as part of the woodwork of a printing-press for publishing the Scriptures. Just such another interesting conversion has recently taken place on Bau. There is a monolith in that antique Fijian city which has a history grisly as that of "Moloch, horrid king." It stood in front of the chief temple, Vata ni Tawaki, which, on a high foundation, towered loftiest above the many temples of Bau. This stone stood upright in an enclosed ground, and had a distinctive name, Vatumbokola. To this were dragged the corpses destined for a cannibal orgie. These were trailed in their gore along the dusty soil, and dashed by the head against this stone, thereby being presented as an offering to the divinities before being devoured by the lordly chiefs and fierce warriors of Bau. How many scores of victims have been presented at this grim altar no man knoweth; they are said to have been innumerable, and could Vatumbokola but speak, what a tale it would unfold! Well, for at least thirty years, this stone has had no stain of human blood upon it; and now it has been converted into a christening font. By the consent and with the cooperation of the chiefs this weird relic of the past has been uprooted from the spot which it had occupied from the misty past, and was borne into the great Bau church and set up there. Here a cavity was hollowed out in it by the unpractised hands of the oldest missionary and of the latest recruit, who have used the stone-mason's chisel upon the hard stone with such effect, if with little science, that it is now an admirable font, but with such associations as few church-fonts possess. The history of this fragment of the past, in contrast with its present position and new uses, throws a light on what mission work has done in Fiji.—Northern Christian Advocate.

**CLOCKWORK CHRISTIANITY.**

The Rev. Dr. Parkhurst says: Daniel was systematic in his religion. At nine and at twelve and at three o'clock he was accustomed to pray. It may seem absurd to talk about system in piety and method in holiness, but we profess to stand by this absurdity and push it. You may call it clockwork Christianity if you choose. The old dispensation was inlaid with method, exactness and precision. Daniel not only prayed regularly three times a day, but he was accustomed to go to a particular room, before a particular window, and kneel-down with his face towards Jerusalem. And Daniel was a safe man to trust in times of emergency. We talk about spontaneity in worship, yet our own service is exceedingly methodical. Sharply on the minute we begin, and when the clock marks a certain point we begin the long prayer (not because it is long now, but because it used to be), and when the sun has moved so many degrees we say "Amen." This is not an ideal method, but it is as good as we can use profitably. There are one or two matters in which there is especial need of method. If our devotion were as spontaneous as the song of the bird or as

the perfume of the flower it would matter little about method. But if you neglect to pray for a time it becomes awkward to pray at all. It is easy to ridicule regular, formal prayer, but it cannot be spontaneous and spiritual until it has first been regular and formal. Pray then, by rule. Again, the time is coming when there will be no temple, no house of worship, but it is not here yet. The man who sees most of God in nature has first felt His presence at the altar. Aesthetic emotion is not to be confounded with spiritual communion. 'Tis well to have a stated place for worship. As well have a dozen homes as have a dozen churches on your list. There are those who are pilgrims on the earth. Some are going round sampling the various preachers—nomadic hearers—peripatetic worshippers. Denominationalism is not the ideal, but better hold to it until something better comes. Sheer liberality is not doing the world's work.

**FEMALE PHYSICIANS IN INDIA.**

In India great suffering results from the fact that the social law for the seclusion of women is so rigidly enforced that a male physician is not called to attend upon a woman, no matter how sorely she may need medical aid. Two years ago an American resident in Bombay, Mr. Kettridge, and a Parsee gentleman set on foot the scheme of the establishment of a faculty of female physicians. The sum of \$20,000 was subscribed, almost wholly by natives, to import two female doctors and start a dispensary. This was followed by the gift of \$80,000 by a wealthy Parsee to build an hospital, and another of \$10,000 by a Mohammedan for the erection of a dispensary. Since the latter was opened there has been an average attendance of 100 patients a day, the rich as well as the poor seeking its aid, while the private practice of the two woman physicians has been more than they could attend to. There is work in Bombay alone for twenty female practitioners. The Grant Medical College has opened its doors to female students, and already twelve young women, Parsees and English, born in India, have completed their first year of medical study. The University of Bombay has also decided to admit female students. It would be difficult to measure the relief of human misery which is involved in this new movement. Thousands upon thousands of suffering women will be rescued from pain, while to scores and hundreds of enterprising young ladies will be opened an honourable and lucrative profession. The world does move.

**ECHOES.**

The principle of the echo finds its parallel in the moral and spiritual worlds.

Indulge harsh and envious feelings, and their power over the soul will be redoubled.

Think only of self and its belongings, and self will ever be asserted. On the other hand, do good to others, and the nobler sympathies of the heart thus finding vent in action, will become more powerful to bear beauty and blessing to the world without, and to the heart within.

Think kind and pure thoughts, and such thoughts will multiply until every recess of the heart will re-echo with their music. The answer to prayer may be called an echo of our petitions. "Our Father which art in heaven," goes up from the weary, home-sick soul, meets the soul of the Eternal, and comes back filling the heart with the whispered assurance: "Thou art my child."

"Thy will be done," when uttered from a heart emptied of self, makes all heaven ring with joy, and the answer comes, heard by the waiting soul above all the strife of earth: "I will never leave thee, nor forsake thee."

"Lead us not into temptation," brings a host of mighty spirits to guard the feet too prone to stray into forbidden ways. And souls, when thus attended, walk unhurt through the fiery furnace of temptation, while upon them are written the words which mortal eye sees not. "The angel of His presence saved them.—Christian Observer.

**WANT OF SELF-CONFIDENCE.**

There are some who never seem to believe themselves capable of anything; they see others press forward to attempt and achieve, and shrink back into a desponding inactivity. Having no faith in themselves they undertake nothing and effect nothing. If they are convicted of some fault or bad habit, they have so little hope of being able to cure it that they scarcely make an effort. If some avenue of usefulness and honour opens up before them, they draw back, almost sure that they will not succeed, and decline to enter. If some duty presses urgently upon their conscience, they try to quiet its promptings by pleading inability. Thus their lives pass away in uselessness, their faculties do not develop or their characters improve, their abilities are wasted, they dwindle into insignificance, and all this, not for lack of power, but for the want of a confidence and courage that would set that power into good, practical working order.



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TORONTO, WEDNESDAY, AUGUST 26, 1885.

We have received a frank and candid letter from the gentleman referred to in an article on "Plagiarism," which appeared in last week's issue. His clear statement entirely exonerates him from the charge of sinning in this respect. His name had been appended to the communication without his knowledge by another hand.

In addition to Knoxian's contribution and the first paper of "A Holiday Trip," readers will find a very interesting and scholarly critique of Dr. Schaff's "Teaching of the Twelve Apostles," from the pen of Principal McKnight, D.D. Mr. Tassie, from his point of view, continues the discussion of "Church and State." It is unnecessary to remind readers that truth is helped, not hindered, by frank and free discussion. In due time the other side of the question will be presented in the same department.

DR. HERRICK JOHNSON, of Chicago, has a capital paper in the last issue of the *Hemiletic Review*, on the question: "Is the Pulpit Declining in Power?" With a master hand he shows that those external conditions about which we hear so much have really little or nothing to do with the power of the pulpit. The real power of the pulpit is wholly and perpetually in the pulpit. Pulpit power is, not dependent, on the spirit of the times but is exclusively and forevermore in the pulpit itself. In the last analysis the indispensable condition is the presence of the Holy Spirit. Besides this indispensable presence, other conditions are: An educated pulpit, loyal to intelligence; an evangelical pulpit, loyal to truth; a consecrated pulpit, loyal to Christ. These points are worked out with singular freshness and force, and altogether the paper is a good one. No one can rise from reading it without feeling that a great deal of what is said about the effect of surroundings upon pulpit power is nonsense. There is nothing more natural than for an idle, lazy, or godless preacher to blame the age because his sermons have no effect.

We cannot help thinking that some of the sentences that are being passed on the Half-breed prisoners at Regina are too severe. Seven years' confinement in the Penitentiary seems altogether too much punishment for an ignorant misguided man who risked his life in defence of what he considered his rights. It is now almost universally conceded that these unfortunate men had grievances. Granted that their grievances were not so great as to justify an appeal to arms. Let it be assumed that they should have continued to use constitutional means to obtain redress. There is a point at which a resort to force becomes justifiable. No Briton can deny that fact without condemning his forefathers. It is very difficult to fix the point at which a man or a nation is justified in laying down the pen and taking up the sword. Now, if enlightened statesmen find it very difficult to fix that point, how can we expect an ignorant Half-breed to fix it? Besides it should not be forgotten that these misguided people were led into the trouble. Riel had something to do with it, and so, we are afraid, had some white men

who have not been put on trial. It should also be remembered that these men fought bravely. There is a good deal to be said in favour of a man who fights manfully for what he considers the rights of his home, his wife and children. We hope the Government will shorten these seven year sentences except in the case of noted offenders.

A CORRESPONDENT of the *Canadian Baptist*, who evidently knows whereof he affirms, has been keeping an account of the changes which have recently taken place in the pastorates of the western part of the Baptist Church. He gives the following list of resignations which have taken place in less than nine months.

In the Western Association there were eleven resignations out of thirteen pastorates. In the Grand River, ten out of twenty-four. In the Brant, five out of eleven. In the Canada Central, four out of nine. In the East Ontario, six out of seventeen. In the Niagara, four out of eight. Danville began the year with three pastors and eight vacant churches, yet it had to have one resignation to keep it in line with the other Associations.

Our contemporary, the *Canadian Baptist*, thinks this exhibit is startling and humiliating in the extreme, and purposes that this question shall take precedence over every other: "How shall the Canadian Baptist pastorate be made more permanent?" If outsiders were allowed to wrestle with this problem we should be inclined to suggest the following as worth trying: "Give up your habit of exalting an ordinance of the Gospel above the Gospel itself. Stop ringing the changes on *Bapto* and *Baptizo* and tell your people more about Christ. Live on better terms with your neighbours and stop the abominable habit of making proselytes into which too many of your ministers have fallen. Be more genial, lovable and courteous in your intercourse with other denominations." Try this remedy for a while and perhaps the number of resignations may become smaller.

We ask the attention of the Committee on Consolidation of the Colleges to a most pernicious fallacy that runs through or underlies more than one-half the speaking and writing on the College question. The colleges are spoken of and written about as if they were institutions outside of the Church for the support of which the Church had in some way or other to become responsible. Indeed the tone, if not the language, in which these institutions are sometimes alluded to would seem to indicate that the feeling towards the colleges should be one of antagonism. Why should intelligent Christian men speak in any such way? The colleges are just as much a part of the life of the Church as a Presbytery or Synod. Their relation to the Church is just as close as the relation of a Synod or Presbytery. They are part of the Church. They are precisely what the Church makes them. Every member of their governing bodies is a minister or elder of the Church. Every professor is a minister of the Church. In a recent paper Dr. John Hall makes a capital point by showing that a college will be high and pure or sordid and worldly just in proportion as the Church to which it belongs is possessed of these qualities. Somebody said at the last meeting of Assembly that the prejudices of our nature prevented Consolidation. True, perhaps, but the prejudices are all in the Church. The chief trouble on this question has always arisen from the fact that a considerable number of ministers think they can stand away to one side on neutral ground and speak of the colleges as if they were not part of the Church. They are part of the Church and much of the criticism on college matters is simply one part of the body criticising another part. If exception is made to the relation of Queen's it is a sufficient answer to say: Queen's is exactly where the General Assembly put it.

#### PRIESTS OF SCIENCE.

It is wonderful how much importance one is disposed to attach to his own special pursuit or to the particular branch of study to which he devotes himself. With all the vaunted liberality of mind characteristic of scientific study, it is not a little remarkable that some of its devotees display a narrowness and intolerance that comport ill with their claims to almost universal knowledge. In a remarkable article in a recent number of the *Nineteenth Century*, St. George Mivart quotes the Rev. Dr. Barry, "a distinguished Catholic writer, and former Professor of Divinity," as saying:

It is an undeniable fact that a priesthood of physical science now exists and has superseded, or is threatening to supersede, all other priesthoods . . . and the multitude . . . is now feeling, not vaguely, but with a fast growing consciousness, that the last word rests neither with priests nor with philosophers but with the profession of physics, or, as it is loosely termed, with science.

Naturally enough, as a scientist, Mr. Mivart accepts the above as a plain statement of fact, and argues from it that among clergymen there should be some who ought to give themselves to the thorough study of science that they might become specialists. There are Protestant writers who are strenuously urging the same thing. This opens up an important question. Is it the duty of a minister of the Gospel to become proficient in the study of science? Will not the special work of preaching the Gospel and attention to the pressing duties of his sacred office absorb the time and opportunities at his disposal? It may be that some minds have a special aptitude for certain branches and who take a great interest in scientific research. To such, a distinct line of science may present strong attractions and they might expect to derive great advantage from the pursuit of their favourite study, and find it helpful in giving variety and interest to their discourses. But then it has to be remembered that they are not sent to preach science but the Gospel. A minister cannot be too well informed as to existing currents of thought that he may possess an intelligent conception of what is occupying the minds of the people. His culture ought to be broad and liberal, but it would be a purposeless misdirection of energy to insist that it is the duty of ministers generally to make a speciality of physical research. To certain minds it may appear that the scientists of the day are the people and that wisdom will die with them. No man, even the most illustrious savant, can grasp the sum of all knowledge. Scientists ought to be satisfied to labour in the special field they have chosen. Their work is a noble one, and few indeed will be disposed to question the value of their labours. It is only when some of them indulge in arrogant pretensions as to the exclusive importance of their own branch of study that many of their thoughtful readers are involuntarily led to contrast in their own minds the devout humility of Newton with the extravagant pretensions of some of his followers.

Suppose that Dr. Barry's statement that there is "a fast growing consciousness that the last word rests neither with priests nor with philosophers, but with the profession of physics," were true, men will with some concern ask: What is that last word to be? Science may dissipate many erroneous impressions; it may have in store many magnificent discoveries, but is it capable of saying a last true word to the deepest needs of the human soul? Would the absolute demonstration of the evolution theory solve the question of man's guilt, and purify his soul? Will a complete theory of the universe alter man's relations to God? The ascertained facts of physical science may be and are very satisfying to the intellect, but do they meet the irrepressible needs of the human heart? Can the priest of science speak a last effective word to the spirit bowed beneath a load of sorrow, or has he himself found an ultimate word in answer to the world-old question: "If a man die, shall he live again?"

The heart of humanity may respect the priest of science, but in its deepest need it will continue to turn instinctively to the Great High Priest of our profession to obtain mercy to pardon and grace to help in time of need. It will go to Christ the Consoler when the burden of sorrow presses heavily, and from Him will find the rest it craves. It will rest in that precious assurance: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live." "To whom can we go but unto Thee? Thou hast the words of eternal life."

#### AMERICAN PRESBYTERIANISM.\*

DR. BRIGGS in this admirable volume has made a substantial addition to the literature of Presbyterianism. The history of the denomination, both in Europe and America, has not been a neglected study. The subject is one of a wider than denominational in-

\* AMERICAN PRESBYTERIANISM; Its Origin and Early History. Together with an Appendix of Letters and Documents, many of which have recently been discovered. By Charles Augustus Briggs, D.D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York city, with maps. (New York, Charles Scribner's Sons.)

terest. Presbyterian doctrine and polity have been potent forces in the moulding of national events, and their influence is clearly traceable in the public and social life of the people wherever they have been planted. The Presbyterian, along with the other evangelical churches, has uniformly endeavoured to promote the Kingdom of God. There is no doubt also that the story of Presbyterianism truthfully and candidly told will afford valuable instruction to the young people connected with the Church, and will convince them that ecclesiastically they belong to a noble and heroic ancestry.

It is with pleasure we are able to state that the History of the Presbyterian Church in the Dominion of Canada, from the pen of the Rev. William Gregg, D.D., Professor of Apologetics in Knox College, will appear about the beginning of October.

Dr. Briggs lays no claim to be the first historian of American Presbyterianism. He makes generous and grateful allusion to previous labourers in the same field of investigation, among others to Drs. Charles Hodge, Ezra Gillett, E. T. Corwin, and Rev. Richard Webster. He also acknowledges his indebtedness to a large number of monographs containing valuable information bearing on the local history of the Presbyterian Church, chiefly in the United States. What, in addition to its intrinsic merit, confers a special value on this new work is the number of original letters and documents printed in the appendix. Dr. Briggs has in his search for authentic sources ransacked the libraries of both Continents and gained access to Presbytery, Synod and Assembly minutes that have been slumbering in the seclusion of centuries. The student of Church history will peruse these disinterred documents with care and interest, revealing as they do glimpses of good men long since passed away, and affording distinct landmarks by which the progress of the Church may be readily ascertained.

The plan of the work embraces all that is essential to a concise and intelligible acquaintance with the character, history, doctrine and polity of the Presbyterian Church. The opening chapters differentiate with admirable precision the place of the Presbyterian among other existing Churches. This task is performed not only with rare accuracy but in a becoming Christian spirit. It is free alike from the harsh spirit of the fiery polemic and from the unctuous tone of superiority that the history of a denomination is occasionally tempted to display.

The author briefly but comprehensively describes the rise of Presbyterianism in Europe, its struggle for supremacy in Great Britain, and then traces its rise on this Continent. The character and formation of the Philadelphia Presbytery and Synod are described. Next we have an account of diversities of opinion, mainly on what would now be considered minor matters, but which bulked largely in the estimation of those who eagerly and conscientiously took opposite sides in these long-since happily extinct controversies. That the record of these schisms should be preserved is proper enough, because history should be truthfully written. Seen through the clearer atmosphere of our own times we are enabled to perceive these past events in their true perspective. The time is sure to come when our successors in days brighter still and with larger vision will learn how intrinsically small were some of the objects of contention in which we of these days may have strenuously engaged. The volume clearly shows the relation of the Presbyterian Church to the American Revolution and how some of the honoured representatives of that Church took a prominent part in laying the foundations of the great Republic. It also brings out the attitude of the various churches to each other and to the movements and counter-movements of that stirring time.

The reader will surely be deeply interested in the narrative of the growth and expansion of the great missionary enterprise, and the deep interest taken by the Church in the promotion of learning. The trials and successes of educational institutions form an interesting portion of the work. With feelings of thankfulness and hope the reader, who has felt humiliated and saddened by the divisions of the past, will follow the record of the endeavours after greater comprehension and unity. The healing of past divisions has resulted in the strengthening of the Church, in the expansion of her resources, the extension and efficiency of her work at home and abroad, the cultivation of a more catholic spirit, and an earnest of a larger and truer unity in the future. As Dr. Briggs so well expresses it in the closing paragraph of his preface:

We are also hopeful of a combination of Protestantism and the ultimate re-union of Christendom. We are sincerely attached to American Presbyterianism as the religion of our ancestors. We believe that it is in advance of all other Christian denominations in the realization of the ideal of Christianity; but Presbyterianism is not a finality. It is the stepping-stone to something higher and grander yet to come, when the Spirit of God shall be poured out in richer measure and in more abounding gifts and graces upon the Christian world, in order to a revival of religion which will transcend the Protestant Reformation by its omnipotent energy and world-wide sweep.

## Books and Magazines.

**MIND IN NATURE.** (Chicago. The Cosmic Publishing Co.) This recently established magazine seeks to impart physical, medical and scientific information. A number of distinguished writers contribute to its pages.

**DIO LEWIS' NUGGETS.** (New York: Dio Lewis Publishing Co.)—In short, clear paragraphs this neat little serial, designed for popular circulation, compresses much valuable information on all matters pertaining to health.

**THE HASTINGS.** Or Finding the Shining Path. By Helen B. Williams. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)

This is a fairly good story for young people. Its purpose and spirit are excellent.

**THE DEMON OF DARWIN.** By the author of Biogen. (Boston: Estes & Lauriat.)

**A BUDDHIST ECHEISM.** By Henry S. Oclott. (Boston: Estes & Lauriat.)—These beautifully printed and ably-written little works form numbers two and three of the Biogen series. This, unhappily, is all that can honestly be said in their favour. They are written in a spirit of antagonism to revealed religion; or, in other words, for the propagation of a transcendental agnosticism.

**GORDON, THE CHRISTIAN HERO.** A Book for the Young. By Abraham Kingdon. (London: S. W. Partridge & Co.)—If the heroic deeds and character of General Gordon are not fully known it is certainly not for want of books relating to the unselfish and somewhat eccentric soldier who under so sad circumstances perished by treachery at Khartoum. This little work, especially intended for young readers, tells in simple language, very interestingly, the life-story of this remarkable man from the time of the Crimean War till the tragic close of his eventful life.

**ASSYRIOLOGY; ITS USE AND ABUSE IN OLD TESTAMENT STUDY.** By Francis Brown. (New York: Charles Scribner's Sons.)—This treatise on a subject of profound interest and importance to the Biblical student, was delivered originally as a lecture at the opening of last Session of Union Theological Seminary, New York, by Professor Brown, who occupies the chair of Biblical Philology in that institution. It evidences scholarly research, acquaintance with the most recent literature of the subject, and sound, earnest thought.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—The numbers of the *Living Age* for August 15th and 22nd contain "The Electress Sophia," *Quarterly*; "Winifred, Countess of Nithsdail," *Scottish*; "The Work of Victor Hugo," by Algernon Charles Swinburne, "A Swain of Arcady," by Augustus Jessopp, and "Parliamentary Manners," *Nineteenth Century*; "Life in Patagonia," *Gentleman's*; "Eugene Bodichon; a Republican of 1830," and "Samuel Foote, the English Aristophanes," *Temple Bar*; "Marlborough," *Mucmillan*; "An Unknown Colony," *Blackwood*; "A Chinese Ascot," *Cornhill*; "An Actress's Love-Letters," and "A Maori 'Last Day,'" *St. James*; "The Poet of Elegy," *Spectator*; with instalments of "A House Divided Against Itself," "Fortune's Wheel," "The Great Keinplatz Experiment," and poetry.

### SOUTH MOOSE MOUNTAIN.

The Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West, says. Leaving Moosomin on Saturday, August 8, I drove south-west on the Moose Mountain trail. An hour and a-quarter brought me to the Pipestone, a good-sized creek, twenty or twenty-five feet wide, flowing at the bottom of a huge trough, 100 to 150 feet in depth and three-quarters of a mile wide. The country through which I passed was poney and bluff, but well adapted for mixed farming. Good-sized grain fields were passed

that were fast ripening. South of the Pipestone, for a good distance, there are fewer settlers and there is less timber, the land is good. At Wawota, twenty-five miles from Moosomin, I halted for dinner and arranged for meetings on my return. Moose Mountain Post Office is reached at five o'clock and there I was directed to my destination for the night. In Township 7, Range 1, west of the 2nd principal meridian, a neat log church was in course of erection and was nearly finished. In the neighbourhood are settled Mackays, Frasers and Sutherlands from Zorra and Nissouri. With Mr. Sutherland I stayed all night and most hospitable I found him. Like many others in the settlement, however, I found him labouring under the disadvantage of being a bachelor. Next morning I started to drive twenty or twenty-two miles to the church to be opened. Before proceeding a mile I broke a spring. Mended it with a halter strap and drove to Carlyle. Inquiring the way to the new church I was informed that the church was on one side of the trail and Mr. A. Campbell's house on the other, but my informant could not tell on which side which was. I was to call at Mr. Campbell's place to be directed to the church, but as he was four miles from the trail I had better go to the church at once, if I could only see it from the trail. But since this was impossible I must do the best I could. So said my guide. "No doubt, sir, you will find out the church as I right, it is new and they are expecting you," were the last words. I found it and a good audience assembled. The services over, I organized the station and arranged for dispensing the sacrament of the Lord's Supper this autumn. The sacrament of baptism was dispensed. In this district I found a number of North Easthope people. In the afternoon I drove to McKae's. As the other church was not ready to open I spent the remainder of the day and Monday in visiting other points, organizing and arranging for the extension of our work. Mr. George Lockhart, of McKillop, Ont., is the missionary in charge and he is doing good work.

The country south of the Moose Mountain is one of the finest tracts I have seen in the North-West. The soil is not heavy, but well adapted for agriculture. In an area of 3,600 square miles west of the 2nd principal meridian there is scarcely an acre of waste land. The crops look well, but to what purpose? The people are seventy, eighty, or even 100 miles from a railway station and grain raising does not pay. The Manitoba S.-W. will afford relief when built, but when will it tap this section? Women complained that for six, eight months, or even a longer time, they never saw one of their own sex. There was the prospect of a large immigration to this region a few years ago, but the railway policy withdrawing land from settlement and giving it to the Syndicate, or selling it to speculators, stopped settlement and bred much discontent. People have exhausted their means. Wheat will not pay to haul eighty miles. Schools cannot be maintained and children are growing up uneducated. Churches languish. Intellectual life is stagnant and social life impossible. This can be speedily changed by a railway and it is to be earnestly hoped that so promising and fertile a country may not long go without this prime requisite.

It was pleasing to hear all our missionaries who laboured in this district and to the south, well spoken of. Hay, McLeod, McKinnon, Buchanan, Lockhart, et al., have a warm place in the people's affections. Tuesday morning I began the return trip, and after driving thirty-seven miles held a service at Everett's on the Little Pipestone. There was a good attendance, and at the close of the service I organized the station. Driving twelve miles more we held a service in the school house further west on the Little Pipestone. The building was well filled, many of the people had walked considerable distances. At the close of the service we organized. The following forenoon I was to hold a meeting at Jasper's, but the people fearing there would not be a satisfactory attendance at that hour called the meeting for the evening. Since I had appointed a meeting for Wapella for the evening I was not able to stay. I arranged that Mr. Shule should go and carry out instructions. Good work is being done in Green Valley, and I find that many who never made any profession are prepared to be enrolled as communicants when any opportunity is presented. Moosomin was reached before noon after a drive in all of over 200 miles.

Moosomin, Aug. 11, 1885.

## Choice Literature.

## LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XIII.—MAURICE MAPLESON DECLINES TO SUBMIT TO A COMPETITIVE EXAMINATION.

"I have a letter from Maurice Mapleson," said I to Jennie. "What does he say? Will he come?" asked she, eagerly. "No!" said I. "He won't come."

"I am sorry," said she. "It's too bad of him."

"You won't think so, my dear," said I, "when you hear his letter. You'll be more sorry; but you'll think better of him than you did before."

We were at the tea-table. It is the rule of our meal hour to have the conversation one in which the children can engage—in which at all events they can take an interest. So the topic was suffered to drop till they were in bed, and we were alone in the library.

Maurice Mapleson was a young minister that I thought a good deal of. So when two Sundays before, Mr. Wheaton suggested him to me as a successor to our retiring pastor, I welcomed the suggestion.

"You know that young Mapleson, don't you, Mr. Laicus," said he, "who preached for us two Sundays last summer. I think he stopped at your house."

I assented.

"I wish you would write him, quite informally you know, to come down and preach for us a Sunday or two. The folks at our house were quite taken up with him, and I think the people were generally. I shouldn't wonder if he were the 'coming man,' Mr. Laicus."

So that evening I stayed at home from church and wrote to him. I remembered what Mr. Wheaton had said about this being a peculiar parish, and our people a peculiar people, and I waxed eloquent as I wrote. I reminded Mr. Mapleson of our glorious scenery. I told him we were but a suburb of New York and he would have a city congregation, and I did not tell him that he would have to pay very nearly city prices for everything, and would not have anything that would approximate a city salary. I told him of the Mill village and the opportunities of Christian labour it opened before him. I assured him that he would find the people remembering him kindly, and ready to welcome him warmly. In short I considered myself retained as advocate *In re the Calvary Presbyterian Church*, and I rather laid myself out to produce an impression.

And I rather flatter myself that I did produce an impression. But I did not get a verdict. Here is the answer as I read it to Jennie that evening:

KONIWASSET CORNERS, Tuesday.

JOHN LAICUS, ESQ.:

DEAR SIR, I thank you very warmly for your kind letter of the 6th inst. Kind it certainly is, and though I must decline the invitation it presents so cordially to me, I am none the less grateful for it, notwithstanding the fact that it has been a strong and not easily resisted temptation to violate my settled convictions of duty.

If I were writing formally to the committee it would be enough to decline your invitation without entering into any explanation. But the remembrance of the pleasant week I spent at your house last summer, and the tone of your letter, makes me feel as though I were writing to a personal friend. This is my excuse (if one were needed) for giving you more fully than I otherwise should, my reasons for declining. Those reasons are not in any way connected with the parish at Wheathedge. I am not insensible to the attractions which the place possesses as a residence, nor to that which the parish possesses as a field of labour. But I resolved when I first entered the ministry that I would never preach as a candidate. I never have, and I never will. I began my work in a mission school in New York city, while I was yet in the seminary. When I left the seminary, Mr. Marcus, who is one of the trustees of the mission, asked me to come up to this church. It is a sort of mission among the miners, being half-supported by Mr. Marcus who is one of the directors of the Koniwasset Coal Co. I came for six months. The congregation asked me to remain, and I remained. And here I purpose to remain till God shall call me to another field. Another field I will not seek, though I should live and die here. I pretend to believe that Christ is my Bishop; and I shall not move without orders from Him.

So long as I am pastor here I cannot preach with honour as a candidate in other parishes. I know other ministers do it—and I do not judge them. But I cannot. Suppose my people were to take advantage of my absence for a week to try a candidate. I wonder what I should say to that? And I cannot see that settled ministers have any more right to try other parishes with reference to a change of place, than parishes with settled ministers have to try other ministers with reference to a change of pastors. In a word, I do not believe in free-love as applied to churches.

But apart from that I cannot preach as a candidate. The minister is ordained to preach, to convert impenitent sinners and to build up and strengthen Christians. Do you suppose I should do either if I came to Wheathedge on your invitation to preach as a candidate? Not at all. The people would come to criticise, and I should go to be criticised. They would be judges and would expect to put me through my ministerial paces to try me. "Come," the congregation says in effect to me in such an invitation, "let us see how you can preach, exhibit your proficiency in the doctrines, try your skill in arousing sinners, see what you do do in interesting the saints, read us a hymn or two as a test of your elocution, and display to us your 'gifts in prayer'; and then when the service is over, spend a week and take tea with two or three of our principal families and show us what your social qualifications are, and give our children an opportunity to quiz you." That it is in effect, Mr. Laicus, though it may seem somewhat presumptuous in me to say it. And to such a quizzing I am not at all inclined to submit. I never

preached but one trial sermon—that was when I was licensed and I never mean to preach another.

Imagine Paul preaching as a candidate to the people of Athens or Corinth, and submitting his claims as an Apostle to the popular verdict!

Or imagine, Mr. Laicus, a client coming to you and saying: "I have an important case to be tried, sir, and I think of placing it in your hands. Will you oblige me by making a neat little speech for me? I want to see what kind of a speech you can make."

Since I wrote that last sentence I have read this letter over, and have been on the point two or three times of tearing it up and sending in its place a simple declination. But I feel as though I were writing to a friend, and it shall go. I am sorry it must be so. I should like to go to Wheathedge. That it is a beautiful place, and has pleasant people, and is a far more important field of labour than this, I recognize fully; and then, what possibly influences me quite as much, Helen, whom your wife knows very well, is waiting patiently for me, and I am waiting impatiently for her, and I never can marry on the little pittance I receive here. But she is of one mind with me in this matter, I know, for we have often talked it over together, and she holds me nobly to my resolution. She, I am sure, would not have me write other than I do.

My kind regards to Mrs. Laicus and my sincere thanks to yourself. A kiss to Harry too, if you please, if he is not too old to take one. The baby I have never seen.

Yours sincerely,

MAURICE MAPLESON.

"Well," said Jennie after I had finished reading the letter. "I believe he is right; but I am sorry, John; sorrier than I was before."

"Sorry that he won't come, Jennie?"

"Sorry that he is right," said Jennie. "That is, if he is right."

"Do you doubt it, Jennie?" said I.

"Well, I don't know, John. I go with him. I like him better for his letter. I cannot gainsay it. And yet it seems to me that it puts the ministers in a rather hard position."

"Yes?" said I, interrogatively.

"Yes," said Jennie. "You know perfectly well, John, that our church here wouldn't call a man that isn't settled somewhere. The very fact that he was out of a parish would be almost conclusive against him. And they won't call a man without trying him. Must Maurice Mapleson live and die in that little out-of-the-way corner? And if he is ever going to get out of it, how is it to come about? How does a minister have any chance for a change if he takes such a ground as that? It's high and noble, John, and I honour him for it; but I am afraid it isn't practicable."

"Little woman," said I, "whatever is truly high and noble is practicable, and you would be the first to tell me so another time. Don't let our wanting Maurice Mapleson here blind us to that."

Jennie smiled her assent. "Well, John," said she, "what are you going to do about it?"

"Do?" said I. "Nothing. There is nothing to be done, except to read Mr. Mapleson's letter to the committee, to-morrow night at our first meeting. And I am curious to see what they'll say to it."

## CHAPTER XIV.—THE SUNDAY COMMITTEE HOLD THEIR FIRST FORMAL MEETING.

Place: James Wheaton's Library. Hour: seven and a half o'clock in the evening. Present: James Wheaton, Thomas Gear, James Goodsole, Solomon Hardecap, and John Laicus. John Laicus in the chair.

Laicus.—Gentlemen, the first business in order is to appoint a secretary.

Deacon Goodsole.—Oh, you can keep the minutes. We don't want much of a record.

Laicus.—Very good, if that is agreed to. My minutes will be very simple.

James Wheaton.—That's all right. What do we hear from Mr. Mapleson? Anything?

Laicus.—Yes, I have his letter in my pocket.

James Wheaton.—When will he come?

Laicus.—He declines to come.

James Wheaton (astonished).—Declines to come. Why, a church-mouse would starve on the pittance they pay him at Koniwasset Corners. What's his reason?

Laicus.—His letter is a rather singular and striking one, gentlemen. Perhaps I had better read it.

Which he thereupon proceeds to do, slowly and distinctly, till he reaches the closing paragraphs, which he omits as being of a purely personal character.

James Wheaton.—That fellow's got stuff in him and no mistake. By Jove, I believe if I was running this church I would take him on trust.

Solomon Hardecap.—I think it a very presumptuous letter. The idea. What does he expect? Does he think we're going to take a preacher without ever havin' heard him preach?

Deacon Goodsole.—We have heard him preach, Mr. Hardecap. He preached here two Sundays last summer. Don't you recollect?

Solomon Hardecap.—Yes, I remember. But I didn't take no notice of his sermons; he wan't preachin' as a candidate.

Mr. Gear.—Gentlemen, I am not very much acquainted with church affairs and I don't think I understand this business very well. What do you mean by preaching as a candidate? I thought a candidate was a man who applied for an office. Am I to understand that whenever a pulpit is vacant the church expects different ministers to apply for it, and puts them on trial, and picks out the one it likes the best?

Mr. Hardecap.—That's it exactly.

Mr. Gear.—You don't really mean to say that any decent ministers apply for the place on those terms.

Deacon Goodsole (warmly).—Indeed they do, Mr. Gear. There is never any lack of candidates for a favourable parish. I have got half a dozen letters in my pocket now. One man writes and sends me copies of two or three letters of recommendation. Another gives me a glowing account of the re-

vival that has followed his labours in other fields. Then there's a letter from a daughter that really moved me a good deal. She pleads hard for her father who is poor and is getting old, and needs the salary sadly—poor man.

Mr. Gear.—Well, all I have got to say, is that when any of these candidates come to preach I hope you'll notify me, and I'll stay away.

Mr. Hardecap.—I have no patience with these new-fangled notions of these young up-start preachers. I reckon the ways our fathers got their preachers are good enough for us.

Mr. Gear.—And what do you say as to that point he makes about Paul's preaching as a candidate, Mr. Hardecap?

Mr. Hardecap.—Oh! that's different, altogether—very different. The Apostle was inspired, Mr. Gear.

I notice that this is a very popular style of argument with Mr. Hardecap. Whenever he is posed in argument his never-failing rejoinder is "Oh! that's different, altogether different." And I think I have observed that the Hardecap logic is not confined to Mr. Hardecap, but is in high regard in other quarters, where I should least look for it.

Mr. Gear.—Well, I don't think much of apostolic authority myself. But I supposed the rest of you thought you were bound by any precedents Paul had set.

Mr. Hardecap.—It's mighty high, seems to me, for a young man to be making of himself out as good as the Apostle Paul.

Mr. Wheaton.—I like that young Mapleson, and I like his letter. I wish we could get him. Is there any chance of persuading him to come, Mr. Laicus? Not as a candidate, you know, but just to preach, like any other man.

Mr. Gear shrugs his shoulders.

Laicus (decidedly).—No! and I should not want to be the one to try.

Mr. Wheaton.—Well, then, who stands next on our list?

Mr. Gear.—Excuse me, gentlemen, but if we can't come to us why shouldn't we go to him. Why not try him as we would try any other man?

Deacon Goodsole.—How do you mean, Mr. Gear.

Mr. Gear.—If I want a workman at my factory I don't invite one to come from my neighbour and try his hand for a day while I stand over and watch him. We try our apprentices that way, but never a good workman. I go to his shop, inquire as to his character, and examine the work that he has done. If he has done good work in another man's shop he will do it well in mine. At least that's the way we reason in our factory.

Mr. Hardecap.—That's a very different case, Mr. Gear—altogether different.

Mr. Gear.—Suppose this Mr. What's-his-name comes, what more will you know about him than you know now?

Deacon Goodsole.—We shall hear him preach, and can judge for ourselves.

Mr. Gear.—One good sermon does not make a good preacher.

Mr. Wheaton.—No! But you don't need to drive a horse more than five miles to know what are his paces.

Mr. Gear.—I don't know much about church management, but I like the tone of that man's letter, and I should like to know more about him. I believe if we were to appoint a committee to go out to Koniwasset Corners, hear him preach, look in on his Sabbath school, find out what kind of a pastor he is, and in a word see what sort of work he's doing where he is now, we could get his measure a great deal better than we should get it by having him come here, and give us one of his crack sermons even if he would do it. I honour him because he won't.

Deacon Goodsole. I am afraid it wouldn't do, Mr. Gear—not with our people. I wouldn't mind it myself.

Mr. Wheaton (blandly).—You see, Mr. Gear, you don't understand church matters altogether. It would not be ecclesiastical—not at all.

Mr. Gear (sarcastically and *sotto voce*).—I hope I may never learn.

Laicus (desiring to prevent controversy).—Gentlemen, I for one agree with Mr. Gear. But we are evidently in the minority; so there is nothing more to be said about it. We both believe in government by the majority, and shall submit. What next, Deacon? Are there any of your letters you want to read to us?

Deacon Goodsole.—Oh, no! It isn't worth while to read any of them. Though I am sorry for that poor old man and his pleading daughter.

Mr. Wheaton. The Deacon's list are all too anxious.

Deacon Goodsole. I suppose there is nothing to do but to pursue the usual course. I move that Mr. Laicus and Mr. Wheaton be appointed to open a correspondence with candidates.

Laicus (decidedly). You must excuse me, gentlemen. I don't believe in candidating, and I can't be accessory to it.

I will substitute Deacon Goodsole's name for my own.

As so amended the motion was put and carried, and the committee on supply adjourned to meet at the call of Deacon Goodsole and Mr. Wheaton. But as we walked along toward my home, Mr. Gear remarked to me that he wished I would let him know when we got a parson so that he could come to church again; for said he: "I have no inclination to serve as a parson tester." And I confess I am in sympathy with him.

(To be continued.)

## GERMS OF DISEASE.

Life in this world is, as it were, a balancing or seesaw between different organisms, in which each helps the rest—a cycle of actions which are to a certain extent dependent on each other.

The molecules of the grain of wheat in part help to construct the muscle cells in a man's arm, and in part furnish fuel or motive power to these cells, while the excreted products of these cells in the form of carbonic acid, urea, etc., and finally the products of the decomposition of these cells, may go to construct a new grain of wheat.

But to enable the vegetable to make use of the animal cell as food, the latter must be split up into simpler combinations, and this is effected by micro-organisms of various

kinds. The great majority of these minute beings are harmless to man so long as they are confined to his skin and alimentary canal; in fact, every one carries millions of them on and within himself, and it is doubtful whether he could properly digest his food without their help. There are, however, some forms of these little granules and rods, or micrococci and bacteria, which are not so innocent and harmless, but which, on the contrary, produce disease and death in many of those to whose systems they gain admittance.

Some of these disease germs multiply only within the bodies of living animals, as, for instance, those which give rise to small-pox and scarlet fever; they retain their vitality for a time when thrown off in excretions; but they do not increase in number until they gain access to living tissues, and hence the diseases which they cause are propagated by contagion only. Other disease germs multiply, so far as we know, almost exclusively outside the living body, and produce their effects on man not by growing within him, but by poisoning him with their products, as common yeast may be said to be the cause of delirium tremens through the agency of the alcohol which it produces. Malaria is a type of this class.

A third kind multiply both within and without the living body, and some of these appear to especially multiply, and flourish in human excreta. As yet we know very little of the life history of these disease germs, or as to how they produce their effects; we are not even certain as to whether they are distinct separate species or whether they may not be some of the common micro-organisms which by overfeeding or otherwise have become abnormal microscopic monsters as it were, producing evil instead of good.

What we do know is that a very minute quantity of excreta from a case of cholera or of typhoid fever may, when introduced into the alimentary canal of a healthy person, produce in that person a disease similar to the one from which the germ originally came; and we also have good reason to believe that if a few such germs fall into a mass of excreta, as in a cess-pool, they may under certain conditions multiply very rapidly and render the whole mass of filth infectious, so that any portion of it will be capable of conveying the disease.

Their action is closely analogous to that of yeast, and the diseases which are supposed to be due to such action are known as the zymotic or ferment diseases.

Hence comes one great danger of retaining or storing in the vicinity of human habitations quantities of organic matter suitable for the nourishment of such organisms, for the channels through which such collections may become dangerously inoculated are so numerous and, in the present state of our knowledge, so impossible to guard against, that casks of powder or cases of dynamite would be really safer neighbours.

Sewage is not only a source of danger in this way, but also through the products of its decomposition. The most important of these in this connection are the gases and effluvia evolved in putrefaction, such as hydrogen sulphide, ammonium sulphide, carbon dioxide, and certain organic vapours of very complex constitution, chiefly characterized by unpleasant odours.

When concentrated, as in cess-pools or vaults, these may produce suffocation almost immediate death, or great prostration, violent vomiting and purging, convulsions, and death in from one to two days.

The circumstances are rare which produce such effects as these; usually the gases are greatly diluted before being breathed, and the effects are less marked.

Constant exposure to such air impairs health gradually but distinctly, especially in infants and children, the symptoms produced being loss of appetite, languor, slight headache, etc.—*J. S. Billings, M.D., in Harper's Magazine for September.*

THE GOTHENBURG SYSTEM.

The attempts of Sweden to deal with the liquor question on what is known as the Gothenburg plan, are apparently meeting with considerable success. It is now nearly thirty years since parliamentary inquiry led to the passage of an act conferring upon each Swedish commune, or local government, the right to adopt its own methods for the regulation of the traffic. As the law then stood, every landowner in the country possessed the right to distil Swedish brandy, and as the process involved little expense, places of sale multiplied without number. The brandy, made from potatoes and grain, and containing fifty per cent. of pure alcohol, was exceedingly destructive when taken to excess, and so disastrous were its effects and universal the drunkenness of the people, as to threaten a general decadence, both physical and moral. Among the first to act under the permissive rule was the Government of Gothenburg, and out of its experience and labours has grown the plan or institution which, roughly stated, may be said to embody the idea of absolute local control of the sale of intoxicating liquor. Acting on the theory that the excessive use of alcohol is generally the outcome of squalid surroundings and poor food, the first step was to abolish the indiscriminate sale of liquors, and to permit it only in a certain number of restaurants opened by a company. This company, then, organized for the purpose under municipal law, and whose accounts are to be open to public inspection, is the only source from which spirituous, malt or vinous liquors can be obtained in Gothenburg. Moreover, every saloon is an eating-house, and the profits over six per cent. on the capital and necessary expenses are applied to the maintenance of public parks, the erection of schools, and providing music and other innocent pleasures for the working people. There are other rules prohibiting the sale of liquor to youths under eighteen or to persons who require several drams in succession, the introduction of music, the running of accounts, etc., all of which are strictly enforced by the managers, upon penalty of removal. Under these regulations drunkenness in Gothenburg has decreased one-half in the last ten years, the low grogeries which infest all cities have disappeared, and the number of saloons has been reduced from sixty to twenty-five in a population of 35,000. The latter, too, are all eating-houses, in which carefully prepared food is served, and where the labouring

classes assemble thrice a day to get their meals. The same experiment has been tried with beneficial results in other localities, notably in the district of Upsala and in Stockholm, where the plan has already been eight years in force. Considerable attention has also been given to it by other countries, and a British parliamentary commission is now on the ground engaged in a thorough examination into its workings. Whether, however, any modification of the system can be made to meet the growing evil, either in England or our own land, has yet to be seen.—*Interior.*

A HARVEST SONG.

The odour sweet of new-mown hay  
Is wafted o'er the land;  
Piled high, the sheaves of golden grain  
Wait for the thresher's hand.

Wide, billowy fields of corn, uplift  
Their banners broad and green,  
With plenty's promise graven bright  
On each, in glittering sheen.

The leafy vine bends low with weight  
Of juicy clusters fair;  
Spring time's glad prophecies fulfilled  
The burdened orchards bear.

O'er all the land brown-handed Toil  
And patient Thrift have wrought,  
Day after day, till dreams have been  
To full fruition brought.

Yet not to them all praise be given,  
Not all to Toil and Thrift;  
"Who gives the increase," unto Him  
Our grateful hearts we lift.

Who can the richly varied store  
Of goodly gifts behold?  
Nor say with Israel's prophet-hard:  
"Thy works, how manifold!"

*Elizabeth E. Starkey, in Western Christian Advocate.*

THE BOOKS OF BABYLON.

In the latest publication of Assyrian and Babylonian inscriptions from the British Museum, edited by Sir Henry Rawlinson, assisted by Mr. T. G. Pinches, a report is given of the valuable discoveries made by Mr. Rassam. Among the inscriptions of historical importance here published are the tablets of Nebuchadnezzar I. (B.C. 1120) and Nabu-baliddina (B.C. 850), from Aboo Hubba. The former of these is the charter of freedom granted to the Kassite or North Elamite City of Bit Karziyabku, by the Babylonian king, in return for aid rendered by its ruler, Ritti Merodach, after the Babylonian forces had been defeated by the allied tribes of Elam. The document contains strange stipulations as to civic laws, freedom from taxes and conscription for the army. The cylinder of Nabonidus, found in the record chest of the great temple at Sippara, containing about 170 lines in most perfect preservation, may be considered the most important inscription published in this volume. In this text the king states that while restoring the temple of the Sun-god he came upon the foundation record placed there by Naram Sin, the son of Sargon, 3,200 years before his time—that is, in B. C. 3750. The Babylonians, like the Chinese, were an essentially literary people, and every event in life found its record on the clay tablets. The caste of the Scribes was the most honoured and ancient in their land, their ancestor being the seaborne Oannes, called Musarros, "the scribe" who rose from the sea to teach man the elements of civilization. Nisutrus, the Noah of Chaldean tradition, was the writer of the first Book of Origins, which he deposited in the temple of the Sun-god at Sippara, to be recovered after the deluge, and thus continued unbroken the roll of Chaldean history. If any proof were needed of the literary character of the Babylonians it is found in the tens of thousands of inscribed tablets now stored in the cases of the Assyrian department of the British Museum. The discoveries made during the last half century, which have restored to us the history of Western Asia, have all been tending to carry us further and further back into remote antiquity; while each year fresh finds have been filling up the lacunae in the roll of history thus open before us. The recovered literature is by no means solely historical, being as varied in character as that of the present day, embracing in its large area tablet books on religion, botany, zoology, astronomy, and even works of fiction, fables and stories, as well as a most important class of philological works, grammars, lexicons and bilingual hand-books relating not only to the languages of Babylonia, but to those of surrounding lands.—*Leisure Hour.*

SIGNOR GAVAZZI is once more in Scotland, and preached in Dr. Fergus Ferguson's pulpit in Queen's Park, Glasgow, and also for Mr. Goodrich in Elgin Place Church.

THE church of Bellingham, where the monks rested with the body of St. Cuthbert when they fled from their Northern home, has been re-opened after a thorough renovation.

A SPLENDID set of Sabbath school buildings, with a hall arranged to accommodate eighty-five classes, is about to be erected in connection with the parish church of North Leith.

THE minister and congregation of Duthill Free Church have drawn up and published a formal testimony against the defections of the General Assembly. They state that they have no divisive courses in view.

DR. ANDREW A. BONAR, of Glasgow, conducted the anniversary services at Peel Road, Bootle, to overflowing congregations. Many had travelled long distances to renew their acquaintance with the venerable preacher, and were delighted to see him in such bodily vigour.

British and Foreign.

THE first temperance organization was formed in 1808 in America near Saratoga Springs.

THE vicar of Stratford-upon-Avon in a recent sermon strongly urged the flogging of all husbands who beat their wives.

REV. RICHARD R. BOYLE, a priest at Portsmouth Roman Catholic cathedral, has been received into the Church of England.

THE Wesleyan Conference passed a resolution not to allow the use of the premises of the connexion for political purposes.

MR. JOSEPH MALINS says the publican is the Ishmaelite of the commercial world, and will soon be of the political world also.

THE Scottish churches with the highest membership are Forfar, 2,900, St. Cuthbert's, Edinburgh, 2,796; and Montrose, 2,651.

REV. DR. J. A. WYLIE has in preparation a History of Scotland in which special attention is bestowed on the heroes of the Covenant.

IT is estimated on good authority that the temperance cause in the United Kingdom has five million adherents among old and young.

THE committee of Linenhall Street Church, Belfast, offer \$100 for the best design for their proposed new church and school in University Road.

THE pulpit Bible that Mr. Spurgeon used in New Park Street during his earliest ministry in London is now in the pulpit of his son Thomas at Auckland.

REV. THOMAS SPURGEON has started the weekly issue of his sermons in printed form under the title of the *Auckland Tabernacle Pulpit*. As to typographical get-up it is a *fac-simile* of his father's weekly.

SIR CHARLES WARREN has prohibited the sale of strong drink at the Bechuana villages in the new protectorate, much to the disgust of Mr. Sprigg, of the Cape Government, and others. Time will prove the wisdom of the act.

EDINBURGH Established Presbytery, by twenty-four to five, have refused to sustain Mr. Hastie's commission as a representative elder from the Kirk Session of Newhaven, as he had not been legally admitted a member of that Session.

JAMES HAY, that student whom Dr. Matheson, of Inncellan, employed as amanuensis and who stole from his employer's repositories eleven £5 notes and two £1 notes, has been sentenced at Inverary to three months' imprisonment.

BISHOP RYLE has still further mortified the Protestant section of the Church by preaching in favour of the S.P.G., a society whose missionaries are in multitudes of cases semi-Romanists and in all strongly opposed to evangelical truth.

OF the twenty-eight Wesleyan ministers who died during the past year eight had been in the ministry between forty and fifty years; six, more than fifty years; two, more than sixty years. Six were above seventy years of age, and five above eighty.

ALREADY numerous offers for mission service on the Congo have been received; and in not a few cases the recent losses have been the impelling force tending to this step. In company with Rev. T. J. Comber, five new missionaries will leave Liverpool for Africa on the 19th inst.

THAT unfortunate Jerusalem Bishopric which the too enthusiastic Bansen originated is as good as dead. It is Prussia's turn now to fill up the vacancy; but the difficulties in the way are so serious that the Prussian Government contemplates annulling the agreement with England.

A PATRIOTIC league against alcoholism has been formed at Antwerp, and advantage is to be taken of the influx of strangers which the exhibition there this year will occasion, to hold an international congress on the various aspects of the temperance question on the 11th and 12th of September.

THE venerable historian, Dr. J. A. Wylie, preached lately in the church at Anstruther, in the absence of Mr. M'Alpine, who is making a tour of the United States. "Notwithstanding his advanced age," says the *Fife-shire Journal*, "Dr. Wylie retains his strength and elasticity to a singular degree."

A CHURCH choir union has been formed in Perthshire, the main object of which is to cultivate a higher class of music by the rural choirs. A festival is to be held annually at the end of the session in one of the Perth churches. The choirs of other denominations will be heartily welcomed. Each choir is to pay a minimum subscription of \$2.

PROFESSOR BLACKIE lectured at Bigger on "The Jacobite Songs," in aid of the fund that is being raised for the restoration of the parish church of Broughton. Hamilton Paul, the friend of Thomas Campbell, who produced one of the early biographies of Burns and who was also himself a writer of verse, was for many years the incumbent of Broughton.

THE summons served upon Rev. John Pagan, of Bothwell, at the instance of Rev. Wm. Hastie, seems to have been a random shot. "We are informed," says the *Christian Leader*, "on good authority, that Mr. Pagan did not write the letters in the *Glasgow Herald* which form the basis of the threatened action in the Court of Session for \$10,000 damages.

IN honour of the marriage of Rev. W. S. Dickie, of Trinity Church, Irvine, the managers had the church decorated with flags on the wedding day, and the chimes were rung for an hour while the wedding ceremony was proceeding at the residence of the bride's parents. The knot was tied by Rev. Dr. W. B. Robertson, Dr. James Brown, and A. Dickie.

AT the recent Methodist Conference Dr. Rigg and others deplored the custom of reading sermons, and Dr. Osborne emphatically declared that it should not be allowed. It would be detrimental to the best interests of Methodism. The president informed the candidates for ordination that the custom would not be sanctioned by the Conference nor tolerated by the people.

## Ministers and Churches.

We are glad to learn that Rev. Dr. McGregor is improving. The Rev. A. Falconer, late of Trinidad, is now in Edinburgh.

The Rev. Walter Rogers has gone for a week's outing at Stoney Lake.

The Rev. J. Middlemiss has returned to Elora after a summer vacation.

REV. MR. LITCH, of Point Edward, has been taking a trip on the lakes.

The Rev. George Burnfield, B.D., is away on a trip to the Maritime Provinces.

The Rev. D. H. Fletcher, of Hamilton, is enjoying his vacation at Asbury Park.

The Rev. Mr. Herridge of St. Andrew's Church, Ottawa, has been in Halifax enjoying his holidays.

The Rev. J. Ross, Brussels, has gone for his holidays. Melville Church will be closed for four weeks.

The Rev. Neil McKay, of Summerside, P.E.I., has received a call from St. John's Church, Chatham.

The Rev. E. F. Torrance, of Peterborough, has returned from a four weeks' trip to various places in Canada.

The Rev. Dr. Wardrop, of Guelph, preached in Knox Church, Galt, morning and evening, last Sabbath.

The Rev. Dr. Gregg, of Toronto, has been preaching in the Presbyterian Church, Clinton, for two Sabbaths.

The Rev. D. C. Johnston has signified his acceptance of the call to Oil Springs and Oil City, in the Presbytery of Sarina.

The ladies of the First Presbyterian Church, St. Mary's, intend holding a harvest home on the 24th September in the church.

The annual tea meeting in connection with the Presbyterian Church at Oil Springs, was a grand success, financially and otherwise.

The Rev. T. Fenwick, of Elder's Mills, Ontario, preached in Morebattle, Scotland, his father's birthplace, on Sabbath, the 2nd inst.

The Rev. J. M. Wellwood, M.A., Minnedosa, is still troubled with bronchitis. His pulpit is filled by Rev. A. Smith, of Cadurcis.

The Rev. Wm. Cochrane, D.D., of Brantford, is announced to lecture and preach at Parry Sound this week and Grimsby Camp next week.

The Rev. G. G. McRobbie, of Ridgetown, has successfully passed his final examination at Bloomington University, for the degree of Ph.D.

The Rev. J. W. Cathcart was inducted on the 20th inst. over the united congregations of Strabane and Kilbride, in the Presbytery of Hamilton.

The Rev. Mr. McLaren, Brampton, who has been recuperating in Muskoka during the past few weeks, resumed his pulpit last Sabbath evening.

The Rev. F. W. Archibald, B.D., of Truro, U. S., has been called to Knox Church, St. Thomas, at a salary of \$1,600, free house and four weeks' holidays.

The Rev. J. Leishman, of Angus, it was mistakenly stated, had preached in Collingwood on a recent Sabbath. It was in the early summer he occupied the pulpit there.

By special request the Rev. Dr. Cochrane, of Brantford, has consented to preach a memorial sermon in reference to the death of General Grant early in September.

The Rev. Samuel Houston, of Cooke's Church, Kingston, preached an able and eloquent sermon, commemorative of the Relief of Derry, to the 'Prentice Boys on Sabbath week.

The Rev. R. J. Craig, M.A., Deseronto, treated his congregation to a free excursion lately. The boat was gorgeously illuminated, and everything done to make it a pleasant affair.

The Rev. James Chambers, pastor of Calvary Church, New York city, preached in St. Andrew's Church, Orangeville, on Sabbath last. He is a relative of Rev. W. A. Hunter.

The Rev. James Barclay, M.A., of Montreal, is in Scotland on furlough, having a six weeks' vacation; and ere his return to Canada he will preach before the Queen at Balmoral.

The Rev. H. M. Parsons, of Knox Church, Toronto, has consented to deliver an address at the anniversary services of the Young Men's Christian Association of Montreal city on October 15.

The Rev. Dr. Waters, of Newark, N. J., who preached in St. James Square Church, Toronto, on Sabbath week, is visiting his brother, Dr. Waters, Cobourg, where he preached last Sabbath.

The Bowmanville Presbyterian Sabbath school held its annual picnic at Frpingham last Wednesday. The weather was fine, and the children enjoyed the day's outing in their customary happy manner.

The Alliston Herald says. The Rev. R. Rogers, of Collingwood, preached able and acceptable discourses in the Presbyterian Church, Alliston, on Sabbath, the 16th inst., both morning and evening.

The Rev. W. A. McKenzie, B.A., B.D., preached an excellent sermon in the Presbyterian Church, Cobourg, on Sabbath evening week. Mr. McKenzie is at present supplying Grafton with much acceptance.

The Rev. J. Abraham, of St. Andrew's Church, Whitby, accompanied by Mrs. Abraham, is on a month's vacation. They visit friends in Western Ontario for some days and will then proceed to New York city.

The Brandon Presbyterian Sabbath school held its annual picnic recently in Dr. Haggarty's grove. It was well attended and enjoyed by the scholars. A sudden thunder storm took charge of the tea table, and dispersed the company quickly.

ST. ANDREW'S Sunday school picnic, Lindsay, is expected to take place about Tuesday, 1st September, to the beautiful picnic grove on the shores of Lake Simcoe, near Beaverton. This is a popular resort, and the picnic is sure to be well patronized.

The Regina Leader says: Last evening in the Presbyterian Church the Rev. Mr. Pitblado, of Winnipeg, preached a magnificent sermon. Following the example of such great preachers as St. Chrysostom and Robert Hall, he utilized the event of the day and made a most effective use of the Riel tragedy.

The Rev. Professor Bryce, of Manitoba College, who preached in St. James Square Church on Sabbath week and McNab Street Presbyterian Church, Hamilton, last Sabbath, is investigating points in Canadian history after spending some weeks at the same work in Boston and Cambridge, Massachusetts.

The congregation at Warton is now vacant. The resignation of the Rev. E. N. B. Millard was accepted at the last meeting of the Presbytery of Owen Sound. The church was preached vacant on Sabbath, the 9th inst., by Rev. Mr. Reikie. The Moderator of Session during the vacancy is Rev. A. H. Scott, M.A., of Owen Sound.

The Bradford Witness says: Rev. Thos. McKee, of Barre, preaches in the Presbyterian Church, Bradford, for the Rev. Mr. Bryant, during which time the pastor will seek to recuperate his health. Sickness has been resting heavily upon the home of our esteemed pastor of late and we sincerely hope the dark cloud may pass away ere long.

The Rev. Mr. McCrae has been doing the fraternal for his brethren during their absence. On Sabbath afternoons he preaches at Coldsprings for the Rev. Mr. Cooke, who is absent on a six weeks' holiday. On a recent Sabbath Mr. McCrae dispensed the sacrament of the Lord's Supper for Rev. Mr. Pettley, who is on a trip to the Nipissing.

The induction of the Rev. D. Bickell to the Mount Forest Presbyterian Church, took place on Tuesday week. Rev. Dr. Campbell, of Harrison, presided and addressed the people, Rev. J. A. Ross, of Dundalk, preached, and Rev. P. Straub, of Holstein, addressed the minister. In the evening a social was given by the ladies, which was well attended.

DR. REID makes the following acknowledgments: Anon., Codrington, for the most needful Schemes of the Church, \$15—thus: Home Missions, \$5; Foreign Missions, \$5; French Evangelization, \$5. A Friend to Missions, \$100—thus: Home Missions, \$50; Foreign Missions, \$50. John Charlton, M. P., Lyndoch, as part of sessional indemnity, \$160—thus: College Fund, \$54; Home Missions, \$55; Foreign Missions, \$53.

The members of Union Presbyterian Church, Brucefield, have extended a call to Rev. Alex. Henderson, of Hyde Park. The call will be formally presented at the meeting of the London Presbytery, which will be held on the 14th inst. Mr. Joseph McCully, of Stanley, and Mr. Wm. Fotheringham, of Tuckersmith, go as representatives from the Brucefield Congregation, and Rev. Mr. McCoy, of Egmondville, as representative from Huron Presbytery, to support the call. It is not yet definitely known whether Mr. Henderson will accept the call.

AT the family residence, near Dunbarton, on Saturday week, at the ripe age of eighty years, William Allison passed away. The deceased came to this country from Scotland about sixty years ago. He first settled near Cobourg, but after a residence there of a few years he removed to Pickering township nearly fifty years ago, where he has resided ever since, highly esteemed by all who had the pleasure of his acquaintance. He was a consistent and honoured member of the Presbyterian Church. He was a man whom to know was to respect.

REV. W. NICHOLL, Moosomin, met with an accident recently which providentially did not prove fatal. It would appear that the reverend gentleman was driving in from his farm to the ladies' social held that day by the Ladies' Aid Society of the Presbyterian Church of which he is the minister. On nearing Mr. McCurdy's blacksmithery the horse he was driving became unmanageable, and turning to the left hand where some reapers and self-lunders were standing, threw the reverend gentleman out, shaking and bruising him very much. Happily no bones were broken.

The Rev. D. Forrester was inducted into the pastoral charge of Bayfield and Bethany Presbyterian Congregations on Tuesday last. The Huron Presbytery met, and the induction services were held in the Presbyterian Church, Bayfield. There was a large congregation, and much interest was manifested in the solemn proceedings. The Rev. D. M. Ramsay, of Hullett, preached an able sermon, after which the induction services were proceeded with. Rev. R. Y. Thompson, of Rodgerville, presided. Rev. Samuel Atcheson, of Kippen, addressed the minister, and Rev. James Pritchard, of Manchester, addressed the people. Rev. Mr. Forrester is, we believe, says the *Huron Expositor*, an estimable and clever young man, and we wish for him a long and useful career in his new field of labour.

THERE was a very large attendance on Sabbath week, says the *Hamilton Times*, in the Central Presbyterian Church, to hear Rev. Dr. Ormiston, of New York, who officiated at both services. Dr. Ormiston has very many friends in Hamilton, and his former flock was augmented by not a few members of other congregations. The reverend gentleman preached with all his old-time vigour and eloquence. Notwithstanding that he was for a long period in ill-health, and at one time almost despaired of recovery, there are now few, if any, traces of the illness. In the

morning, Dr. Ormiston took for the foundation of his remarks, Acts xx., last clause of the 24th verse. The sermon was an able exposition of the mission of the Apostle Paul, of the Gospel which he was called to preach. Dr. Ormiston also preached to a very large congregation in the same church in the evening, taking for his text, Isa. xlv. 3.

The Rev. A. W. McLeod, of The Vale, Pictou County, recently won the degree of Doctor of Philosophy on examination, in the following studies of a two years' post graduate course, at the University of Syracuse, New York: First year, English Literature, Taine's work in two volumes, Hallam's "Literature of Europe," four volumes; Character and Works of Byron, Thackeray, Tennyson, Burns, Scott and Carlyle written thesis on American Literature; Critical review of Macaulay's Milton and Milton's "Samson Agonistes"; Critical review of Morley's Defoe and Pope's "Essay on Man." Second year studies. Philosophy and Christian Evidences;—the works of Cocker, McCosh; Farrar (H. S.) Rawlinson, Canon Liddon, Keith, Bushnell, and Geike. Thesis—"Modern Christology." The examination was of a most searching character. Dr. McLeod was the only student at the University who attempted the work of the two years at one series of examinations.

ON Sabbath, the 9th inst., the eighth anniversary of the induction of the Rev. F. M. Dewey, M.A., as pastor of Chalmers Church, Richmond, was observed. The attendance at the morning diet of worship was large and services appropriate to the occasion were conducted by the pastor. On Tuesday evening the annual re-union of the congregation was held in the Town Hall. Ice cream, fruit and cake were provided by the ladies, and thoroughly enjoyed by the large number present. The pastor gave an abstract of the annual report which showed that the congregation is in a prosperous condition, and financially the last year has been the most successful of his pastorate. An excellent programme of music was rendered during the evening. The Revs. Messrs. Cattanauch, of Sherbrook, and McLeod, of Kingsbury, were present and delivered addresses. A hearty vote of thanks was passed to Mr. Robert Campbell and Miss Graham for their valuable services in leading the psalmody of the congregation. It is felt by many members of this congregation that its prosperity would be greater and its usefulness much increased if they had a larger and more commodious church.

At the close of the exercises at the Bible service, Youghal, on Friday evening, 7th August, Mr. Thomas A. Armstrong, addressed the pastor, the Rev. James C. Quinn, a few appropriate remarks with reference to the Bible-class and the pleasure and profit he and others had received in attendance upon it since its commencement two years ago, and on behalf of the members presented Mr. Quinn with an autograph album, inkstand and pen, as a token of the respect and esteem which they entertained towards him as a pastor. They wish him God speed in his new and wide sphere of labour for the Church and for Christ to which he was called in Manitoba. Mr. Quinn, in a few words, acknowledged the very handsome gift of the Bible-class, which had taken him by surprise. He would often think of them and exhorted them to continue their Bible studies and expressed the hope that in after years those now under instruction would grow up strong stalwart Christians—possessing Christians—and do a much better work for and in the Church than those now bearing the burden and heat of the day. After singing the second paraphrase a very pleasant evening's exercise terminated with prayer.

THE clergymen from the United States who recently made a bicycle tour through a portion of Canada had an enjoyable time. They met with hearty welcome in all the cities and towns they visited. The *Napanee Express* says: Six of the clerical bicyclists passed through town on Tuesday and eight on Wednesday last. They wheeled through in couples and trios without stopping. Twenty-one started on August 6 at Niagara, but only fourteen reached Kingston. They were dressed in a becoming and modest garb which suited their "cloth." One of their number, Rev. Mr. Stall, said: "Exercise on the wheel built up the forces, strengthened the muscles, made the blood pulsate, and the cheeks to glow, and personally he could say that a bicycle was one of God's good gifts to an overworked student or minister. He was pleased to have the opportunity of riding through Canada and seeing Canadian people, because this country was connected with the Mother Land across the sea, which, although not large geographically, yet possessed dominions upon which the sun never set, and had done more for the spread of religion and the advancement of civilization than all the other nations of the earth."

THE Brantford Expositor says: The marriage of Rev. I. S. Hardie, minister of Stanley Street Presbyterian Church, Ayr, and Miss Mary A. Herritt, took place on Wednesday at the residence of the bride's aunt, Eagle Place, Brantford. Among the invited guests present were Dr. and Mrs. Cochran, Dr. and Mrs. Nichol, Mr. and Mrs. A. R. Macfarlane, Mr. and Mrs. Hoskins, of Aylmer; Mr. and Mrs. Findlay, Mr. Thomas Herritt, Mr. George Herritt, Mrs. Herritt, Miss Eaton, Miss Godfrey, Miss M. J. Smith, Mr. Wm. Turnbull, of Galt; and Rev. Mr. Duncan. Rev. Mr. Duncan acted as groomsmen, and Miss Smith, of Toronto as bridesmaid. The ceremony was performed by Rev. I. S. Cochran, after which the company adjourned to the dining room, where a sumptuous dejeuner was partaken of. Dr. Cochrane, Dr. Nichol, Mr. A. R. Macfarlane and Rev. Mr. Duncan in appropriate speeches spoke of the high opinion entertained by many in the city of Brantford and their sincere wishes that they might be long spared to work in the Church of Christ. The bride and bridegroom left for Montreal and Quebec, where they intend to spend some weeks. The presents were numerous and exceedingly choice and costly.

VERY interesting services were held at Bowmanville on the 5th August, in connection with the induction of the Rev. R. D. Fraser, late of Claude and formerly of Charles Street, Toronto. Mr. Cameron, of Pickering, preached an appropriate sermon on these words: "Lo, I am with you alway." Mr. Drummond presided and inducted—Mr.

McMechan addressed the pastor and Mr. Leslie the people. In the evening there was a grand reception. The ladies of the congregation had everything beautiful and attractive and the numerous friends, both from the town and the neighbouring congregations, enjoyed themselves. Dr. Allison, one of the oldest members of the congregation, filled the chair, in his usual happy way, adding greatly to the pleasure of the meeting. Messrs. Roberts, Warriner, Dr. Fraser, Fairbairn, Bleakly, Robertson, Gilray and the newly inducted pastor addressed the meeting in short but appropriate and appreciated addresses. An interesting part of the service consisted in the chairman of the board of managers, Mr. McArthur, presenting to Mr. Drummond, who had acted as moderator of session and conducted the prayer meeting during the vacancy, a cheque for \$150. Mr. Drummond was taken wholly by surprise; he expressed his warm appreciation of the gift; he also acknowledged the uniform kindness shown to him by members of the congregation and especially the members of Session. The meeting was enlivened by the choir giving some very fine music, and for which they received a hearty vote of thanks. Mr. Fraser enters on a promising field of labour, the congregation has not been idle in the past; but it has resources that, if we mistake not, Mr. Fraser is specially adapted to draw out and utilize for the spread of the Gospel at home and abroad.

THE Rev. James Chambers, of New York, concluded an able sermon on Eccles. vii. 10, preached in St. Andrew's Church, Orangeville, with the following. Let us remember that it is unwise to be out of sympathy with our own time. This is the age in which our own loth as been cast. We might have chosen to be born in some other age, but this is the one in which we were born and our responsibility lies in our own "day and generation." Even if we think our age worse than others which have gone, the dictate of wisdom would be, not that we should grumble about it, but that we should fulfil our part in trying to improve it. Men who are for ever finding fault with their own times most generally need to look at themselves for illustration. People say the age is corrupt; but that is simply a cover for personal neglect, for the type of life in any given age is just the sum of what the individual life is. The way to improve the times then is to make the people better and it is vain and foolish to blame upon the general and vague thing which we call "the times," the sins which lie at individual doors. Another thing should be borne in mind in view of this subject. We must remember that in finding fault with our times we are showing distrust in the superintendence of divine Providence. There is this one factor which must be kept in mind always. To cast discredit upon the moral progress of the world is to impugn the promise of God. If the world is not growing better then Providence is being defeated and we may as well give over the reins of government to the enemy. But we can rest assured that though the world may appear to be very far from being redeemed it is steadily growing better and under the guiding mind of a beneficent Creator will ultimately become the inheritance of His Son to whom it has been promised as a possession.

THE *Canadian Post* says: The return last week of Rev. Dr. McTavish, pastor of St. Andrew's Church, accompanied by his bride, was an interesting and gratifying event to the congregation, and they decided to take the earliest opportunity to greet their minister and extend a hearty welcome to Mrs. McTavish. Mr. S. A. McMurtry kindly offered the use of his residence and grounds, and the gathering took place there last Tuesday evening. Such a representation of the congregation was probably never brought together on a social occasion before. The fathers and mothers, the young men and young women and the boys and girls were present in large numbers and vied with each other in giving expression to the great pleasure they felt in welcoming the estimable lady who has come from her home by the sea to reside in Lindsay, and share with the beloved pastor the duties of the manse. The evening was a delightful one, the grounds beautifully illuminated and admirable music was furnished by the Lindsay orchestra. After an hour had been spent by the company in passing through the drawing-room and shaking hands and conversing with the pastor and his wife, refreshments were served on the lawn by the ladies. Dr. McTavish addressed the assembled company for a few minutes, most happily expressed his gratitude for the kindly, hearty greetings which had been extended to his wife and himself that evening, and impressed upon all present the duty of continued, united, earnest and loving effort for the building up of the cause of Christ. It was understood that the residence at the head of Bond Street, now occupied by Rev. S. Weston-Jones, will be the manse, but it will not, however, be taken possession of until the beginning of September. Dr. and Mrs. McTavish will spend the few intervening weeks at the residence of Mr. D. J. McIntyre, M.P.P.

THE *Montreal Witness* records the passing away from earth of one of whom it may be truly said that it was better for his residence on it, and that many of its inhabitants benefited by contact with him. In addition to the few lines published on the day of Mr. Paton's death, it may be said that Mr. Paton was for many years an elder in Dr. Taylor's Church, on LaGauchetiere Street, between Chenneville and St. George Streets, and which ultimately became known by its more modern name of "Erskine," having removed to its present site on St. Catharine Street. Mr. Paton was not only greatly esteemed of his brethren in the session, but was regarded by all as a singular example of that charity which hopeth all things, beareth all things, and believeth all things to be for the best. To those who had frequent intercourse with him the sneer of the materialist or sceptic would ever fall harmless, for it was impossible to be in his company without realizing that he had attained to an absolute "assurance of faith," and lived in the ever-present consciousness of the power and of the love of the great All Father. He needed no matter-of-fact "lecturing" to impart to others the secret of his life. He was a living witness, easily read of all men, and his conversation and companionship irresistibly told of the immortality he anticipated—it was a veritable poem whose refrain was the Fatherhood of God. To such an one it would seem the most natural thing in the world to say: "Though He slay me, yet will I trust in Him." Nay,

more; it was impossible not to be impressed with the feeling that, to him, such an event would be welcomed rather than dreaded. His latter months were passed in great helplessness, but no expression of impatience was ever heard to escape his lips. However willing to go, he felt that no experience he was called upon to pass through could possibly be useless, and therefore waited with patience the summons to lay aside the "weight of clay" which trammelled his powers and restrained their fullest exercise. Truly the memory of the just is blessed.

THE PRESBYTERY OF SARNIA This Presbytery held a pro re nata meeting in St. Andrew's Church, Sarnia, on Wednesday, 19th inst., at ten o'clock a.m., Rev. J. McCutcheon, Moderator, in the chair. The Moderator's conduct in calling the meeting was approved. Intimation was given that Rev. D. C. Johnston had intimated his acceptance of the call from Oil Springs and Oil City. The Presbytery appointed his induction to take place at Oil Springs on Wednesday, 2nd September next, at eleven a.m.; Rev. Geo. McLennan, of Caulachie, to preach; Rev. J. Thompson, of Sarnia, to preside and address the minister, and Rev. J. A. McDonald, of Bridgen, to address the people.—Geo. CUTHBERTSON, Pres. Clerk.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Sept. 6, } ELIJAH TRANSLATED. { 2 Kings 2: 1-15.  
1885. }

GOLDEN TEXT.—"And Enoch walked with God: and he was not, for God took him."—Genesis v. 24.

#### INTRODUCTION.

In consequence of the castigation given him by Elijah, Ahab became penitent. It was not "repentance unto life," but it was in the right direction, and the Lord encouraged it by mitigating the sentence. In 2 Kings ix. 25, 26, it is recorded that the judgment was fulfilled to the letter. After three years the cup of iniquity was full. Ahab, in company with Jehoshaphat, goes to war against Ramoth Gilead and is slain. Jehoshaphat nearly loses his life, and when he returned home suffered a severe rebuke for forming an alliance with the Lord's enemies, a wholesome lesson for all to learn. How the war was undertaken by the agency of lying spirits is interesting, showing how and what kinds of judgments the Lord sends upon the rebellious. Delusions and deceptions allowed and sent in order to punish are as really judgments from Him as any other providences.

Ahab was succeeded by Ahaziah, who was a better than his father. Having met with an accident he sent to Ekron to enquire of Baal-zebub. Elijah met the messengers and sent them back with a reproof to the king. In impotent rage the king thought to arrest and punish the prophet. With fifty men he took the field against the Lord Almighty. The first two companies were destroyed by fire and the third was saved by the humble prayer of the captain. The prophet then went and repeated the judgment to the king's face, and departed. The poor impenitent man died according to the word of the Lord and went to his place. Why will men not believe that word, so sure and steadfast, which declares that "the soul that sinneth shall die"?

#### EXPLANATORY.

I. At Evening Time it Shall be Light.—There is a soft, heavenly glow, as of a beautiful evening, about this chapter. The storms of a very stormy voyage are all past, and the ship sails calmly into the haven of eternal rest. Elijah knows he is going away and Elisha and the other prophets know it, and all are under the solemn influence of the other world. The features are:

(1) *Retirement.*—Elijah wished to be alone. He tried to get rid of Elisha, not knowing that his secret was made known to him also. It may have been the natural desire to be alone when God is very near. In that still hour, when God reveals himself, the soul turns away from the distractions of earth and desires to be entirely given up to Him.

He may also have had doubts as to whether it was the Lord's will that there should be any witness to his glorification. Humility would make him keep it quiet unless the Lord otherwise willed it for His own glory.

(2) *Devotion of Elisha.*—Elijah remembered the time when, in anguish of spirit, he said: "I, even I only, am left." Now he has one follower, so devoted that he will not be persuaded to withdraw. Such love must be grateful to the feelings of so good a man.

(3) *Schools of the prophets.*—He pays a farewell visit to these nurseries of religion, and the future educators of the nation. There were such schools instituted by Samuel. Either these schools continued or they were re-organized by Elijah. They were devoted to the study of the Scriptures principally. They also cultivated music and sacred poetry. (1 Samuel x. 5.) In these schools we see the wisdom and executive power of these prophets. They not only did what they could themselves, but also started such agencies as would grow and continue to spread that influence. The success of these schools would now be very gratifying to Elijah. What faithfulness and power would characterize his farewell addresses we cannot even imagine.

There is a hushed tone about the whole proceeding. It is too sacred a time to speak. The sons of the prophets whisper to Elisha. "Knowest thou that the Lord will take away thy master from thy head to-day?" And Elisha whispered back: "Yea, I know it; hold your peace." How sacred and solemnizing is death! Let us keep it in view.

II. Crossing the Jordan, Ver. 8.—They were all on the tiptoe of expectation. Fifty men of the sons of the prophets went up on an eminence from which to obtain a good view of what took place. They saw Elijah and Elisha come to the river. Without any apparent perplexity he took his mantle, which was made of sheepskin, folded it up and

smote the waters. Immediately they were divided. To their left there was a wall of water constantly growing in height; on their right the water flowed away, and they passed over on dry ground. That is the way in which all difficulties clear away before such as go forward in faith.

Oh, that the Church would exercise such faith and march to victory and glorification!

III. *Elijah's Bequest, Ver. 9.*—Now the time has come, and before leaving his devoted disciple and successor, he wishes to bestow a favour upon him. Not any defunct legacy has he to bestow, for he has no worldly possessions; but anything he can do he is now willing to do, as an expression of gratitude for the past, and as an assistance for the future. That is a great opportunity. Elisha takes full advantage of it, and in so doing shows what spirit he is of.

*A double portion of thy spirit.*—What a request! Elijah felt it to be a very large request, but does not object to it, only questions whether it is the Lord's will to grant it. He puts it in the Lord's hands to determine that point, by saying: "If thou see me when I am taken from thee it shall be so; but if not it shall not be so."

That does not say "yes" or "no." It puts it in the Lord's hands, by leaving him to decide whether Elisha would be allowed to see the departure or not. No doubt Elisha was doubly watchful; but if the Lord desired it he could very easily prevent Elisha from beholding.

*What was the request?*—Was it that Elisha wished to have twice as much spiritual power as Elijah had? That is what many believe. If so, it is difficult to see how the prayer was answered, for he does not appear so great, nor is he referred to in the Scriptures in such a way as to leave that impression. Elijah is the hero of prophecy. He, with Moses, appeared on the Mount of Transfiguration, and is frequently referred to in the New Testament. The other view is that Elisha regarded himself as the first-born of Elijah's ministry amongst the sons of the prophets, and asks for the first-born's share—a double portion. (Deut. xxi. 17.) It was a large request and worthy of a good man, so wisely to take advantage of such an opportunity.

So did Solomon when a similar opportunity was given. (1 Kings iii. 6-9.) God's placing great opportunities before us for time and eternity. He says: "Ask what ye will and it shall be done unto you." What is our request? Many—the majority—are like Herodias. (Mark vi. 23.) They sacrifice eternity for a present gratification.

III. *Elijah's Translation, Ver. 11.*—As he and Elisha were walking together, either silently or talking on heavenly themes, a chariot of fire and horses of fire drove between them and parted them, and in a whirlwind Elijah ascended riding in the chariot.

What a fitting close to the life of such a prophet! A Jewish legend said that he had been wrapped in swaddling bands of fire and fed on flames. His whole life was well symbolized by fire, consuming fire.

Moses died as the Law-giver. He went by the way of the law which worketh death. Elijah went to heaven without death as the Forerunner of Christ.

Wonderful as this was, how much more glorious the ascension of Christ! He was not carried up, but ascended in the power of His own being, until he was concealed by a cloud from the disciples' view.

In all these cases we have a distinct proof that there is another world beyond, that there is a God that regards the actions of men, and in the other life rewards according to what they have done.

IV. *Elijah's Successor, Ver. 12.*—Elisha was chosen successor by Elijah's act. (1 Kings xix. 19.) He is not evidently eager to enter upon the office. He manifests great grief on the removal of his master. He exclaims, "My father," etc., and rends his own clothes in two pieces. His spiritual father and the defence of the Kingdom of Israel! What noble testimony to him who is gone! A testimony that can be given to many a servant of the Lord to-day. They have spiritual children and are the salt of the earth, standing between a wicked world and God's wrath, as Moses so often did. He started upon his ministry the possessor of

(1) *Elijah's mantle.*—This fell upon the ground and he took it up as a sacred relic and sign of office.

(2) *Elijah's spirit.*—His request was granted. He went to the Jordan and smote the waters as Elijah did, with the same result. God is with him, and now he knows it. He was not sure about it when he said: "Where is the Lord God of Elijah?"

(3) *Elijah's prestige.*—The sons of the prophets who were witnessing the whole scene, saw this miracle and at once recognized that the spirit of Elijah rested on Elisha, and they came and bowed themselves before him. Thus to both Elisha and the disciples his appointment is divinely attested.

#### PRACTICAL SUGGESTIONS.

1. The day is rapidly approaching when we shall be taken away.
2. The righteous life brightens as that day approaches.
3. In the presence of eternity all worldly clatter is hushed.
4. The Lord knows how to reward His children.
5. We receive not because we ask not. Ask large gifts.
6. Elisha's perseverance secured to him the blessing. "In due time ye shall reap if ye faint not."

DR. MACKAY, of Hull, has been preaching at Oban to large congregations.

MR. J. T. RENTON, of London, laid the foundation-stone of a new church at Kelso about to be built for the congregation of which his brother, the late Rev. Henry Renton, was pastor for nearly half a century. The basket deposited in the cavity of the stone was placed there by Mrs. Renton Mein, Roxburgh Barns, daughter of the late and mother-in-law of the present minister. The contributions laid upon the stone exceeded \$2,770.

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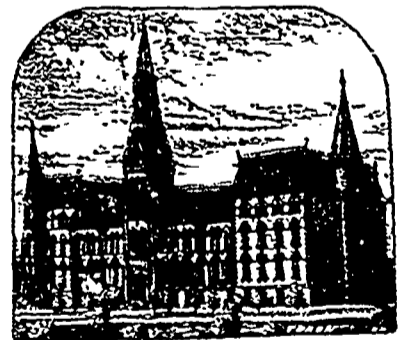
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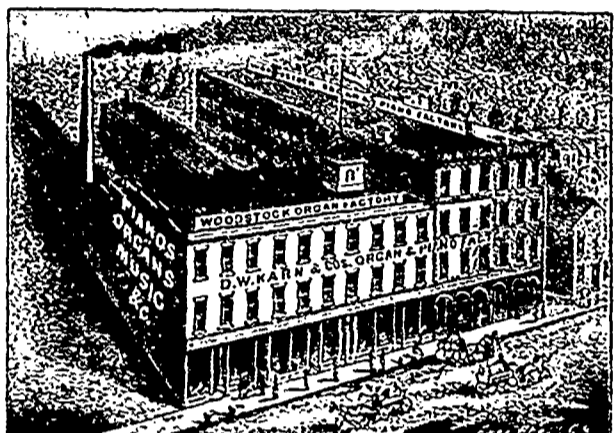
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Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H. Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have beset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangement of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are out of order.

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says Sir William Davenant. When you see a calm, contemplative soul sit down upon a rustic seat to view the beauties of the surrounding landscape, and suddenly rise up several feet further than are absolutely required, you may be sure the movement is caused by "fierce necessity," encouraged by the casual hornet.

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Sparkles.

A STUMP speaker said: "I know no East, no West, no South, no North." "I am," said an auditor, "you had better go home and study geography."

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"BRIGGS," said a lawyer to his young clerk, "why weren't you at the office earlier this morning?" "Beg pardon, sir, but I am a reformer. I believe that the office should seek the man, not the man the office."

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HENRY ROGERS tells of a deaf old Scotchman who was so fond of disputation that, though he could not hear a word, yet whenever he saw any one making a positive affirmation was always ready with: "I'm na sae sure o' that."

"How things do grow this weather," said the deacon to Brother Amos. "Yes, they do," replied the brother. "Last night I heard you say you caught forty fish, and this morning I heard you tell Mr. Smith it was one hundred and fifty."

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DOCTOR: "You see, my dear, I have pulled my patient through, after all—a very critical case, I can tell you!" His wife: "Yes, dear; but then you are so clever in your profession. Ah, if I had only known you five years earlier, I feel certain my first husband—my poor Thomas—would have been saved!"

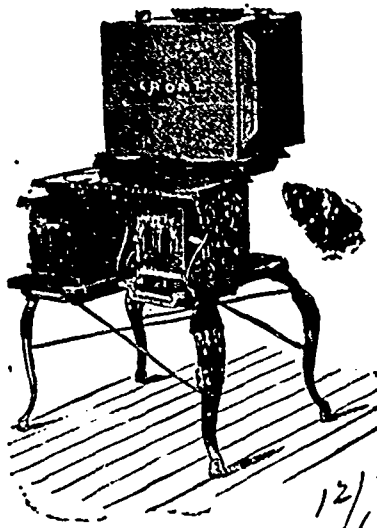
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"Cup yo' help me er little dis mawnin, boss?" inquired a limping old darkey. "I se de eriginal Uncle Tom in Mistah Hennerly Wa'd Beechah's story, entitled 'Dat Little Ole Log Cabin in de Lane.' My name is Harris, sah; Geo'ge Harris. I se tryin' ter raise money enough to get obber ter Brooklyn." "No," smiled the gentleman impertuned, "I don't believe I can do anything for you to-day, Uncle Tom." "Has yo' nebber read dat book menshuned, sah?" "No, I never did." "Den yer eddicashun hab hen sadly neglected, boss. I taks ver lo'er gemmen of eddicashun, and I did."

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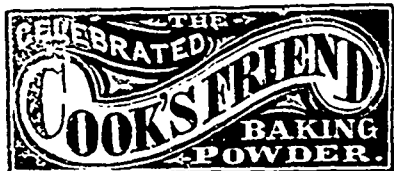


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**MEETINGS OF PRESBYTERY.**

**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.  
**PRINCETON.**—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.  
**ILION.**—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.  
**TORONTO.**—In the usual place, on Tuesday, Sept. 15th, at ten a.m.  
**MIRAMICHI.**—In the church at Kingston, county of Kent, on August 27th, at half-past six p.m., to in duct Rev. Wm. Hamilton.  
**HARRIE.**—At Harrie, on the last Tuesday of September, at eleven a.m.  
**CHATHAM.**—In St. Andrew's Church, Chatham, on Sept. 14, at ten 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.  
**MAITLAND.**—At Melville Church, Brusse's, on Tuesday, September 15th, at ten a.m.  
**STRATFORD.**—In Knox Church, Stratford, on the second Tuesday of September, at ten a.m.



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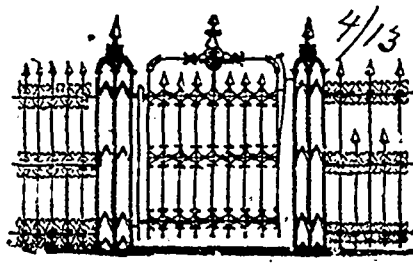
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**LITERARY.**  
The following productions are from the pen of the Rev. Dr. BRUCE, or WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest: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

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