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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JULY 16th, 1884.

No. 29.

NOTES OF THE WEEK.

SOME time ago the announcement was made that Gilchrist scholarships at London University would no longer be offered for competition to Canadian students. It is now announced that Dr. Jack, President of New Brunswick University, has been notified that owing to the timely remonstrances of that institution, and Dalhousie College, Halifax, these scholarships will be open for competition once in three years to students in the Maritime Provinces. Have our western university authorities allowed the opportunity to go by default, or having made representations were they refused? Those made by the sea-side provincials are said to have been urgent, and they have gained their point. Is it too late yet for Toronto University to secure the continuance of the Gilchrist scholarship competition as an incentive to Canadian students?

AFTER much wrangling and uncertainty the British House of Lords have rejected the Franchise Bill. On the second reading the measure was defeated by Lord Cairns' amendment that an extension of the franchise be postponed till a scheme of re-distribution is introduced. On a division, 205 voted for the amendment and 146 against it. The crisis that Mr. Gladstone said he would regret, but was not afraid of has arrived. The Commons will simply send back the Franchise Bill to the House of Lords, and then there will be commotion. The Liberal and Radical members are raising an agitation already. Sir Charles Dilke has been speaking on the subject, and one of the members for Glasgow has given notice of a motion in the House of Commons that he would ask for an early discussion of a standing resolution that the continuance of an unreformed hereditary House of Lords is incompatible with wise legislation.

UNIVERSITY degrees are supposed to certify the scholastic or literary eminence of those who attach the cabalistic letters to their names. These honours are much sought after. They are obtained both by merit and by favour. Some who attach great importance to the much-coveted distinction set themselves with industry to excel in a particular branch of study, and by singleness of aim they succeed in attaining the object of their ambition. Others, have friends who exert themselves to secure the honour. Still there are others who have courage enough to solicit the distinction, and they can, for the encouragement of learning, present a title to the funds of the degree-conferring institution, and thus we have a great increase in the number of learned and distinguished men. There are men whose natural ability and literary acquirements are so obvious that university senates feel that the bestowment of a D.D. or an LL.D. is an honour to him who receives and to those by whom it is conferred. The *Globe* last week, commenting on the number of degrees granted by United States colleges, irreverently designates these institutions degree factories. This seems hard, but whose fault is it? Like the Scottish university spoken of by Samuel Johnson, they get rid of their debts by degrees.

SOMETIMES the argument is used that because a prohibitory law is evaded, therefore, it is useless to pass the Scott Act. The answer to this is obvious. Because people steal it would be futile to retain the law against theft on the statute book. The desperate shifts to which people resort in order to evade prohibitory liquor laws is in itself a strong reason why they should be imposed and strictly enforced in order to protect these victims of intemperance from their own folly, as well as the community at large. A rollicking correspondent of the *Regina Leader* writing from the end of the C.P.R. track says: There are about 5000 men working on the railroad and in a month longer 10000 men are expected. The blasting at the tunnels can be heard sixteen to twenty miles away. The pay is \$2 to \$2.50 per day. Pay day

comes on the 15th of the month and if we could only get about twenty barrels of old rye up here we would make a fortune. Some men have been known to pay \$5 for one drink. I heard of a fellow who paid \$80 for a gallon. We had lots of permits in here last night and a great many were pretty full. The police were out in full force but all had permits, which they were sorry for, for they could not make a cent for themselves. So they turned in and got drunk with the rest, or about halfway, we will say. If such doings are possible where the sale of liquor is forbidden, what would be the state of things were there no restrictions on the traffic.

CONVENTIONS for the nomination of candidates for the U. S. Presidency are uncertain. The date of assembly is fixed, but when, or with what result they will end, no weather prophet can foretell. The Republican convention, held five weeks since, did its work quickly, and on the whole quietly. The Democratic convention that met last week have not been so expeditious in getting through their work, and the excitement was greater, as was also the complication of personal and sectional interests. The many aspirants for the coveted honour of receiving the nomination, made the preliminary fighting and manoeuvring all the more tedious. That great fungus-growth of the American body politic, Tammany, was, as usual, a disturbing element. John Kelly and his camp followers did their best to defeat the nomination of Governor Cleveland, but without success. Thus the most available man the Democratic party could select has, after keen contention, been put in the field against James G. Blaine. From now till November our neighbours will be engaged in the congenial work of booming their candidates till the ballot ends the contest. The Democratic platform contains one plank that will greatly increase its chances. The enormous taxation levied, first to meet a great war expenditure, and ever since in the name of protection, they promise to reduce. This indicates a tardy return to sounder economic principles. The marvel is that the American people, who began their national career by a demonstration against taxed tea, should have submitted to war rates of taxation for twenty years after the war was finished. But then no nation is absolutely true to its ideal.

THE Council of the Evangelical Alliance have issued the programme for the Eighth General Conference of Christians of all nations which is to assemble in Copenhagen, from August 30 to September 7th next. Judging from the names of a large number of eminent men who are expected to be present from all parts of the world, the Conference promises to be one of the most important ever held. One of the most interesting features will be reports on the present state of religion in various countries. Christianity and the Masses, the Basis and Authority of the New Testament, Modern Unbelief, the Divinity and Atoning work of Our Lord, the Harmony of Science and Revelation, the Duty of the Christian Church in reference to Missions, Sunday-school Work, Intemperance, the Duty of Liberal Giving, Christian Responsibility in regard to Prevailing Immorality, the Lord's Day, Its Place and Power, are among the subjects upon which addresses will be given. There are also to be several addresses on the Evangelical Alliance, its influence in promoting Christian union and religious liberty. Among those expected to take part in the proceedings are many well-known Evangelical leaders. The following are announced to participate in the Conference: The Lord Mayor of London, the Revs. T. McCullagh, President of the Wesleyan Methodist Conference; Dr. Marshall Lang, Professor Redford, Dr. Sinclair Paterson, Prebendary Anderson, W. Arthur, Dr. Conder, Dr. L. B. White, Dr. Gritton, Dr. Murray Mitchell, Dr. Clemence, Dr. Angus, Dr. Cairns, and R. S. Ashton; and Mr. F. Hartley, of the Sunday School Union. America will be represented by the Revs. Professor Schaff, Professor Day, Dr. John Hall, and Dr. W. M. Taylor; Canada by Principal MacVicar, Switzerland by Professor Godet; Ger-

many by Professor Christlieb; Sweden by Professor Rosenino; Italy by Professor Geymonat; Denmark by the Revs. Dr. Kalpar, Dean Vahl, and Professor Scharling, besides other representatives.

IT is easier to use all necessary precaution to prevent if possible the outbreak of cholera than to fight the scourge when once it has made its appearance. The impression that its ravages could be confined to Toulon and Marseilles can now be no longer entertained. It has broken out in Italy. The opinion of experts is that the fatal disease will spread. The French and English Governments seem reluctant to interfere with the ordinary course of affairs or to restrict freedom in any way. The former does not desire to postpone the national celebration during this week of the fall of the Bastille, while the latter profess unwillingness to take any steps that might wound the *amour propre* of the French people. It now becomes an imperative duty to do all that is possible for preventing the approach of cholera. In all great centres of population there are localities that from their unwholesome surroundings invite this dread plague. Canada has been visited by it before and may be again. Here as elsewhere there are places on which it is sure to fasten. Carelessness as to sanitary matters is at all times culpable; it would be criminal to neglect the ordinary laws of health when pestilence is at our gates. Public authority should be prompt in securing the removal of all nuisances and in providing an abundant supply of pure water. Domestic and personal cleanliness should be attended to with unfailing regularity and should cholera break out there ought to be proper organization to cope with the disease, that patients may have the benefit of all requisite appliances, and every effort made to stamp it out. While it is every one's duty to use all right means to avoid the disease, nothing could be more hurtful than unreasonable panic or cowardly fear. We ought simply to trust in God and do the right.

SENSATIONAL journalism happily does not find congenial soil in Canada. The people are slow to appreciate this kind of enterprise. There is a class who believe that there is money in it, and as they do seem to believe in money and nothing else, it is not surprising that they find themselves mistaken. In the United States there is a part of the population among whom papers saturated with vicious details find a ready circulation. Their corrupting influence is great. The attempts to introduce similar publications in Canada have so far been failures, and it is hoped they will continue to be. A case has recently occurred in Hamilton which gives people generally an idea of how disreputably these things are managed. A young journalist had been writing for this class of papers a series of articles with disgusting innuendoes which readers would readily fix on people in prominent circles. One of these, with probable modification in social colouring, was inserted in an obscure sheet printed in Hamilton. It was understood to refer to a family well and widely known. The gentleman and his wife were vilely slandered. He prosecuted and the young man through his counsel made an abject and humiliating apology. The counsel said, I am instructed by the defendant to express his deep regret that a desire to furnish sensational articles to papers in order to increase their circulation, and so make his contributions acceptable to the publishers, should have led him to the authorship of an article which is utterly untrue and without foundation in fact, and which he is sorry to learn has caused so much undeserved pain to estimable citizens. My client has been employed on newspapers in the Western States where there are contributed to some journals, so I am informed, articles of a similar nature, which, while attracting attention and increasing the circulation of the papers in which they appear, do not arouse the indignation caused by this production of my client's, but are there regarded by many as being within the province of ordinary newspaper enterprise. The day labour of the navvie is incomparably more honourable than such "enterprising journalism."

OUR CONTRIBUTORS.

PROTESTANT ITALIAN CHURCH IN SWITZERLAND.

PECULIAR CONNECTION BETWEEN CHURCH AND STATE.

" Besides her seventy-seven mission stations in the Italian peninsula, Elba, and Sicily, the Waldensian Church has now two representatives in South America; one is far hence among the heathen in South Africa; and now Switzerland invites help from the Waldenses for her children in the cantons of Ticino and the Grisons, who are Italian in speech if not in nationality. —CANADA PRESBYTERIAN, 13th Feb.

The facts in the paragraph above deserve to be stated more fully. This letter, therefore, is intended to explain the circumstances out of which arose the necessity for the Swiss Church to ask the Waldenses to send pastors to some of those Italian-speaking parishes which were without incumbents. It will, at the same time, bring into view certain novel features of Presbyterianism as they are exhibited in the church of the Grisons. But first, a few words regarding the position of the

CANTON OF THE GRISONS

Amongst its fellow states. This Canton, once inhabited by the ancient Rætians, forms the south-east corner of Switzerland, and includes one-sixth of the entire Swiss territory. On many maps it is called Graubunden, or "Gray Leagues," from its inhabitants having, at the beginning of the fifteenth century, banded together and formed three leagues for the purpose of freeing themselves from the tyranny of their ecclesiastical and civil rulers. These leagues were subsequently united into one republic, and joined the Swiss Confederacy in 1803, on the fall of the Helvetic republic. The position of this Canton has recently become well known to tourists and invalids from both sides of the Atlantic, because one of its districts—the Engadine—from its elevation and the purity of its air, is now a great health resort in the hot months of summer. The population of the Canton is about 100,000, two-thirds of whom belong to the Romansch race the other third being Germans and Italians. In some portions of the country the people are mostly Protestant, in others Catholic; while in certain parts, they are about equally divided. The Protestants, however, number three-fifths of the whole population. The languages spoken are German and Italian, and the Romansch and Ladin, which are two dialects of the Rætian. The Church of the Canton, which comprises about 100 parishes, may be called the

ESTABLISHED PRESBYTERIAN.

At present there are only seventy-five clergy doing duty, and five without charges. The government of the Church is exercised jointly by a Synod, which meets yearly, and is composed of ministers only with three assessors, and the Protestant members of the civic council of the Canton who appoint the assessors and sanction the decisions of the Synod. There are eight *Colloquies*, or Presbyteries, and here also the lay element is wanting.

Formerly there was a college at Coire, the capital town of the Canton, in which theological students received their education, but it was abolished by the Grand Council, and the funds converted into bursaries to enable students to attend some Swiss or German university. German is the language in which instruction is given, and too frequently the theology is of an advanced German type. Twenty years ago subscription to the Helvetic Confession ceased to be necessary, and now the utmost latitude of doctrine is allowed. At ordination, ministers undertake (1) To preach the Word of God as contained in the Scriptures, in harmony with the fundamental principles of the Reformed Evangelical Church, and according to their light and conscience; and (2) to observe the ecclesiastical constitution of the Canton, and all regulations and decrees of the Synod. As happens occasionally in France, so in the Grisons, an orthodox pastor may teach one doctrine in the morning, and a liberal pastor, addressing the same congregation in the afternoon, may teach the very opposite. The orthodox pastors are now few in number, and there is even a third, or middle class, who are ready to teach orthodox or advanced (liberal) doctrines according to the tastes of the people whom they happen to address.

Each congregation is free to choose its own minister, but the engagement is only for a year; after that the

connection may cease by either party giving six months' notice. The salaries of the pastors vary from 200 to 400 dollars a year, a few only reaching 600. Each parish has a manse which is supplied with fuel by the people. The stipend comes from funds set apart at the Reformation by the government for the Protestants; and, when necessary, a tax is imposed and like other taxes is collected by the civic authorities. Voluntary giving is not understood, and even collections at the church doors are rare. Admission to the Lord's table is largely a matter of form here, as in many continental churches. By the constitution of the Church all permanent residents in the Canton belonging to the Reformed faith are regarded as members, and at the age of seventeen have the right to vote.

Generally speaking, the attendance at church is not large, the congregation varying from 100 to 400, according as they are German, Romansch, or Italian, the last being the most particular in observing forms at all events. I have been present at Romansch services, and although understanding scarcely a word of what was said, there seemed to be life and vigour in the preacher, and the people were attentive and reverent in their manner.

VISITS FROM ITALIAN DEPUTIES.

In 1856, just eight years after the Waldenses had permission to enter on the work of evangelization in Italy, the Synod of the church sent two of its members to visit the Protestant Italian churches of the Grisons, and to invite them to assist in the missionary work in which they were engaged. The deputies were warmly received, but up to the summer of last year (1883) no further intercourse took place. Subsequently Signor Gavazzi visited the same churches, hoping they might join the Free Italian Church, of which he was the representative. They stated, however, that if they formed relations with any religious body outside the country, it would be that of the Waldenses. Last summer when I was in Genoa, my friend, the Rev. Donald Miller, told me that he and Prof. Comba, of Florence, were about to spend a few weeks amongst these Swiss churches, and I agreed to accompany them, which circumstances afterward prevented me from doing. On their return, however, Mr. Miller wrote me the result of their conferences—a full report being made to the Waldensian Synod, and afterwards published in the December number of the *Catholic Presbyterian*. At first they had to proceed very cautiously, so as not to alarm the liberal pastors, but several events had prepared the way for them, so that their work was lighter than they had anticipated. The Italian Protestant churches are found chiefly in the valleys of this Canton—Val Poschiavo and Val Bregaglia—both well known to summer tourists.

VAL POSCHIAVO

runs like a wedge down into Italy, and through it is the highway from the Engadine by Pontresina, over the Bernina Pass into the Valtellina. The majority of the people in this valley are Roman Catholic. But those who are Protestant here, as well as in the other valley, are strongly attached to their faith, and seldom intermarry with those of a different creed. When they do so it is stipulated that the children shall be brought up in the Protestant faith. Mr. Miller says that the people of Brusio, one of the Protestant parishes, had wanted to sell their land in order to offer a better stipend to their minister, but learning that the Roman Catholics were ready to purchase, they decided not to sell. The second parish is that of Poschiavo, a large town—in which the doctrines of the reformation were first preached in 1544 by Giulio de Milario, who had escaped from a Venetian prison, and a church was organized in 1549. Protestantism in the valley was threatened with extinction at the time of the Valtellina massacre in 1623, when a band of Roman Catholics, headed by their priests, attacked the Protestants, but with the exception of 26 who were killed, all the rest escaped into the Engadine. On their return to their homes the Protestants increased in numbers, and in 1627 their former worship was resumed.

It is interesting to know that the first printing press in the Grisons was set up in Poschiavo, where in 1560 the New Testament was printed in the Ladin dialect. The books printed here helped greatly to extend the reformed doctrines. Unfortunately the zeal of the people has cooled down since those early days, for Mr. Miller says that at present religious books are neither printed nor sold in their large towns.

The pastor of Poschiavo—Parroco Job. Michael—is a German Swiss. While at Florence studying the Italian, he had heard of Prof. Comba, of the Waldensian College, and to him he wrote regarding a pastor for the neighbouring parish of Brusio, and this prepared the way for the visit of the deputation. The Waldensian Synod at its meeting in September last appointed to this charge a brother of Prof. Comba, who had returned from the Free Church College, of Edinburgh, where he had spent a year after completing his studies at Florence. I met him last summer at Torre Pellice, and found him a young man of culture and refined manners, who could, in addition to French, Italian and German, speak English well. It is to be hoped that he may be the means of awakening greater religious zeal, not only amongst his own parishioners, but throughout the valley, and that in time additional Waldensian pastors may be called into the Grisons, and that the college at Florence may be attended by more Swiss students. It appears that a formal resolution of Synod, sanctioned by the great Evangelical Council, will be needed to render a course of study at the Waldensian College equivalent to that of a Swiss or German university, but no great difficulty is anticipated in getting such a resolution passed. In that case great benefit to the Swiss portion of the Italian church will undoubtedly be the result.

VAL BREGAGLIA

begins near Chiavenna, at the head of Lake Como, and runs east to the Maloja Pass, when the Engadine begins. All the Swiss inhabitants of the valley are Protestant. Almost all of them are in good circumstances, own land, and are industrious and independent. The valley is narrow, and full of fine scenery. High mountains enclose it on the south, shutting out the sunlight from some of the villages for nearly three months in the year. The reformed doctrines first reached this valley in 1530, when Bartolomeo Maturo, prior of the Dominican Convent of Cremona, was received as minister of Vicosoprano, where he remained eighteen years. His successor—Pietro Paolo Vergerio—a learned man, gave such an impetus to the new faith that to this day the Roman Catholics have failed to gain a footing in this valley, which has seven parishes, with a membership of some 1,506.

THE REFORMED DOCTRINES

were introduced first into the German districts of the Grisons, shortly after Zwingle began his work of reformation at Zurich. In the southern part of the Canton light came from Italy. Many reformers being obliged to fly from that country found refuge in the valleys of the Grisons, as well as in the Valtellina. Here they presented the new doctrines, and founded some twenty churches. In 1620 a second St. Bartholomew almost extinguished the churches in blood, and now all that remains here of the Italian reformation work of the sixteenth century, are these nine little churches. Of the peculiar order and

FORMS OF WORSHIP

in these churches, Mr. Miller says. "The service began by the singing of a psalm or hymn by a choir of young people. The congregation do not sing, and having no books in their hands, they do not even know the words that are being sung. When a young woman of the church marries, she ceases to sing in church, and takes her seat among the matrons, who sit together, apart from the men. When the hymn is sung, the minister mounts the pulpit and reads a prayer, the congregation standing. The text is then given out, and after that the people sit down to hear the sermon. A second prayer is read, and the benediction pronounced, and when the minister has descended from the pulpit and taken his seat at the foot of the steps, the choir sing another hymn. The service ended, the women rise and go out first, the men stand in their places while the minister passes out, then they follow." When preaching to congregations in both of the valleys, the deputies found the audiences most attentive, and in evident sympathy with evangelical preaching. Regarding the

MORAL AND SPIRITUAL

condition of the Protestants of both the valleys, Mr. Miller writes: "The moral condition of the people is said to be exceedingly good. They are sober and industrious. What they need is spiritual quickening. If a judgment may be hazarded regarding the religious state of these Italian Protestants, I should say that there is much room for improvement. There is among them a cold orthodoxy, and a strong attach-

ment to Protestantism, arising, perhaps, more from the recollection of what their fathers suffered at the hands of the Papists, than from personal convictions; here is also a lingering respect for the Lord's Day, and a general observance of the forms of religion; but vital godliness cannot be said to prevail. If the churches may still be called living, there are unhappily but too many indications that the things that remain are ready to die. Weekly prayer-meetings, family worship, private reading of God's Word, and pastoral visitation are to a lamentable extent neglected. The people take little or no interest in either Home or Foreign mission work. Formalism and rationalism, like the lofty mountains that hem in their valleys, seem to have shut out the sunshine of God's favour, and the chill breath of a spiritual winter is passing over them. They need the sympathy and help of God's people, and I feel sure that they will gladly hail any efforts that may be made for the revival of spiritual life among them."

Paris, March, 1884.

T. H.

"OH! WHERE IS MY BOY TO-NIGHT!"

MR. EDITOR,—These beautiful words have been sung till their touching pathos has struck the most exquisite chords of pain in many a wounded heart, and tears, which often flow only when the heart is weary of its bitter lot, pours out its complaint to God, can no longer be suppressed when that cry of anguish is heard in a song so wildly sad, waking in troubled soul echoes of a living pain.

Can we dare to let the fatal truth pierce deeply into our hearts that, while some of those "wandering boys" have been reclaimed, many a heart hears the death-knell of a soul in the tidings that death's dark river has been crossed.

Is there no gleam of light shed on this dark and turbid river? No power in its murky waters to cleanse the sin-stained soul from crimes that are blacker than the waters they pass?

Alas, alas, for the hearts that are wrenched and bruised, and bleeding with pain on this side the river—alas for the souls enduring their doom on that!

Is there no lesson here to be learned? Pause and listen now to the sounds, behold the scenes around us. You may listen and look, the evil is near you, perhaps nearer and more wounding than you dream of. Out in the streets of our towns and cities, clothed with the mantle of night, how many small regiments of boys may be seen, directing their march from highway to by-way, bent on no good intent! We have heard of the "innocent voices of children ringing out on the evening air." Let those who dream so fondly just lend a listening ear to all the sounds that fill the air, and a sorrowful search for innocence it would be. If this be innocence, what is sin? Could that mother hear the oaths that blacken the soul of her son, that even fall from his lips while the serpent is tightening his coil, what anguish would wring her heart, what fear for the days to come?

While the father plies his work, and the mother perhaps does the same, does the cry never ring in the heart, "O, where is my wandering boy to-night?" What is he learning outside? Do those who toil at night never start and pause a moment, as rising above the children's voices comes the fiendish laugh of the Prince of Darkness, as he scatters his seeds of sin, or his hideous war-cry marshalling to his aid the evil spirits who obey his will. They open wide the eyes of the children to behold evil, they pour into their ears, their hearts, the poisonous evil of cursing and crimes. O stay the evil by saving your boy, for this arch-fiend will cast most subtle and hurtful charms over these tender children's hearts, till they blindly follow their treacherous leader through clusters of deadly night-shade, and the poisonous vines of sin.

Shall you be to blame for this? Among the evils that curse our nation, this crime of children's freedom at night has the power to blast the children's lives, for time and eternity, to pierce hearts through with many sorrows, to scourge as with scorpions the souls of those who follow the trail of the serpent.

O, mothers, save your children, for the destroying angel passes through our land every night, and the soul outside is not safe. Would you not be repaid a thousandfold for all loving attention given during those evening hours by such treasures in happy and true homes? The heart of your child so long for sympathy. Give him your heart's deep love

and tender counsel, and with God's blessing he may learn and live the truth: "Tis only noble to be good." Shall that knowledge lie in his path, as he is out on his hunt for pleasure? Nay, he will drink iniquity like water.

When your boy is out of your reach, and you know he has trodden far down the broad road of sin, will you dare to cry in your anguish of soul

"Go for my wandering boy to-night,
Go search for him where you will;
But bring him to me in all his guilt,
And tell him I love him still."

To whom do you call? Who for you shall enter those haunts of blackest vice to search out your wandering boy, whom, now in the early sowing time, when the heart is young and tender, you willfully neglect? If you sow not the good seed, shall the weeds not grow rank and tall? If you satisfy not his soul with bread will he not eat the serpent? And how shall the poison be extracted?

Much is said and written on the causes of crime in children. The boys who roam the streets are sometimes said to be the children of parents who drink and degrade themselves in vice, caring nothing and providing nothing for their children. Too many of these are to be found even in small towns. Many a helping hand is needed to lead them, even a few of them, to Christ and God; but these are not all. The rich are neither too good nor too grand to have their sons scouring the dark streets after night. They think no one knows them. They may act as they like, and they do. Their parents may be at the concert, in the store, or perhaps even at prayer-meeting. Is this wrong? Oh, no! But why; if the children leave the house are they not taught to go? Could parents not give some time for the souls as well as for the bodies of their children? Were they filled with the love of God, and fear of sin, they could indeed. Does the praise or blame all lie with the mother? What of the fathers here? They think they have too much to do to pay any attention to the children in the evening. But God knows what their children need. If they neglect this duty to heaven and to earth while gathering the harvest of gold, what a harvest of tears and of bitter reproach, for the sake of a wayward son, may bring down their gray hairs with sorrow to the grave!

How do they look for it to be otherwise? If they allow their children to wander at will in the paths of the Destroyer, shall he not bind them with strong cords of sin, unknown to their dearest friends, than lead them willing captives in the ways of sin and death?

The picture is dark, and the heart may well be filled with pain, but does not God answer prayer, and shall not some children be saved from this and other evils? Dear friends of Jesus, pray for the children. He has told us to feed the lambs of the flock, and there is hope and life in His promise, so sure and precious: "He shall gather the lambs with His arm, and carry them in His bosom." Christ is so willing to take the children when they come, surely our hearts should be willing to lead them to Him. Bear the precious seed; "Overcome evil with good."

THE BOYS FOR JESUS.

The boys, the boys for Jesus!
I breath it with a sigh;
But the sigh is upward winging,
And the sigh shall turn to singing,
For 'tis heard beyond the sky

The boys, the boys for Jesus!
I weep it out with tears,
But a rain-bow through them glinting,
Makes them shine with rain-bow tinting,
Heaven's rain-bow 'mid my fears.

The boys, the boys for Jesus!
The cry goes forth in prayer,
And where the white robes glisten,
My Father stoops to listen,
And I read my answer there.

The boys, the boys for Jesus!
And faith shall urge her plea;
For 'tis writ in letters golden,
In the Word of God enfolden,
"Believe, and thou shalt see."

At a large evening party in Coahuila, Mexico, the Governor of the State invited an American young lady to dance. She declined, as her religious convictions did not permit her, as she was connected with the mission there of the Southern Baptist Board. It led to the Governor's acquaintance with the mission, and since to a gift to it from him of property valued at \$140,000.

THE THIRD PAN-PRESBYTERIAN COUNCIL.

Delegates from France, Switzerland, Italy, Germany, Holland, Belgium, Bohemia, the Established, Free, and United Presbyterian, Reformed Presbyterian, and Original Secession Churches of Scotland, the Presbyterian Church in England, the Irish Presbyterian Church, Welsh Calvinistic Methodists, from all the Presbyterian Churches in the United States and Canada, from Ceylon, Australia, and New Zealand, in large numbers, assembled at Belfast previous to the opening of the Council. Among invited speakers were the following:

Revs. Prof. Brandes, D.D., Göttingen; J. B. Dale, D.D., Philadelphia; A. Decoppet, D.D., Paris; John Dalton, D.D., St. Petersburg; Donald Fraser, D.D., London; Prof. Lucien Gautier, Ph.D., Lausanne; John Hall, D.D., New York; Mr. Houston, Baltimore; President James McCosh, D.D. LL.D., Princeton, N. J.; J. Leighton Wilson, D.D., Baltimore, Prof. Jean de Visme, Paris.

The following foreign missionaries were also present: Revs. J. Chamberlain, Madras; Gerald Dale, Zibley, Syria; Dr. Faulds, Japan; D. Laws, South Africa, Dr. Martin, M.D., Antioch, Syria; J. G. Paton, New Hebrides; S. Swanson, Amoy, China; J. Ingliss, D.D., New Hebrides; Elixier Bassin, Roumania.

The Belfast *Witness* states that on Tuesday morning, 24th ult., all was bustle in the neighbourhood of St. Enoch's Church from an early hour. From shortly after ten o'clock, delegates began to arrive at Clifton Street Church, where it had been arranged that they should be marshalled in procession. Shortly before eleven they issued from the church, each wearing the delegate's blue badge which had been provided, and the members of the Arrangement Committee a similar one of crimson hue. In good order they marched to St. Enoch's Church, not far off, and proceeded to take the places reserved for them. On entering this church it was at once seen that great pains had been taken to prepare and decorate it for the meeting. It has been re-painted and otherwise decorated throughout in most artistic style, and looked remarkably well. It is a most capacious church, being seated for about 2,000 persons, and of course capable of accommodating many more at a pinch. At the appointed hour the Rev. Dr. Watts appeared in the pulpit and commenced the service. After devotional exercises he proceeded to preach the

OPENING SERMON,

from Rev. v. 67. The sermon is an able and eloquent exposition of (1) the task which the Lamb undertakes; and (2) His qualification for the execution of it. The following are the concluding paragraphs: "The language, it is true, is symbolical, but its symbolism does not abate its significance. The doctrine it teaches is very precious and assuring to His Church. The claim advanced by it is just the claim on which our Saviour bases His right to commission her when He sends her forth to teach all nations. He who occupies the throne of God may well claim to have received all power in heaven and in earth. Surely if there be a throne from which the economy of Redemption can be efficiently administered, that throne must be the throne of which the Lamb took possession when He was exalted to the right hand of God the Father, with all thrones and principalities put in subjection under Him. A throne from which the wonders of the day of Pentecost proceeded furnishes ample guarantee of the final triumph of Christ's kingdom over all adversaries, and the assurance imparted by the conquests of that day is vastly strengthened when we contemplate the resources of the empire over which He has been exalted to reign, and consider the ends for which these resources have been placed at His disposal. As He has received power over all flesh in order that He may give eternal life to as many as the Father hath given Him, so hath He also received authority over all the powers of heaven and earth, in order that the great ends of His mediatorial office may be secured despite the combined antagonism of the powers of darkness. The task is a mighty one, but the throne occupied by the great Administrator is at once the instrument and pledge of triumphant success. Nor do the thrones or principalities of heaven bow with reluctance before the enthroned Lamb. The exaltation of the incarnate Word wakes all their harps anew. The Seer of Patmos hears 'the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thou-

sand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessings.'

"Verily the time is coming when the Church shall have reprisal for all the trial and travail of her earthly pilgrimage. The amphitheatres of Rome Pagan, the dungeons and racks of Rome Christian, the stakes and fagots of Prague and Constance, the Alpine snows trodden and reddened by the bleeding feet of fugitive Waldenses, the glens of Caledonia, the Smithfields of England, the prisons of Burmah, and the shores of Eromanga, have been witnesses of her faith and patient endurance of cruel wrongs. Often have her hymns of praise to her King and Head been answered by the derisive shouts of her foes as they unsheathed their swords and rushed on to the slaughter. But the darkness of those nights of terror and of blood shall yet be dispelled by the effulgent radiance of the great white throne. No longer militant, but eternally triumphant, she shall lift her song to Him that loved her and washed her from her sins in His own blood, and raised her entire membership to the rank of kings and priests, and shall hear the anthem echoed back with loud and glad acclaim by the myriad hosts of the un-fallen sons of light. In anticipation of that hour of victory let this Assembly, representing so many kindreds, and tongues, and peoples, and nations, unite in rendering, once more, those words of welcome wherewith the King of Glory is greeted on His return in triumph from the field of conflict:—

"Ye gates lift up your heads on high
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may."

The Council being constituted Rev. Dr. Matthews, Quebec, stated that they had received communications from the Reformed Church of the provinces of Austria, the Secession Synod of Ireland, the Cumberland Presbyterian Church of America, and the Presbyterian Church of Jamaica, to be received into the Council with delegates, but as they were not aware whether their principles were in accordance with those on which the constitution was formed the committee referred it to the Committee on Reception of Churches, who would meet in due time, and report to the Council. The remaining business of the first day was of routine character and the Council adjourned at half-past ten o'clock, p.m.

RECEPTION OF DELEGATES.

In the evening a grand reception of delegates by Sir David Taylor, Mayor of Belfast, who received the honour of knighthood during the recent visit of Earl Spencer, took place at seven o'clock, in the Exhibition Hall, Botanic Gardens. The capacious hall was tastefully decorated with flags, banners, and plants, and presented a very effective appearance. Visitors entering the lodge found themselves in a beautifully fitted up and illuminated marquee, in which the Mayor, with the sergeants-at-mace, was in waiting to receive the various guests. On his right stood Rev. D. A. Taylor and Mrs. Taylor, and on the left Mr. J. Arnott Taylor and the Misses Taylor. The attendance was perhaps the largest that ever assembled in the building, and so far at least as geography is concerned, the most representative. The hall was literally thronged in every corner, and hundreds were unable to obtain admission. The band of the Fusiliers played in the building during tea and afterwards in the grounds. After tea, the Mayor took the chair amid applause. The twenty-third Psalm having been sung, he delivered an address of welcome, in which he said: "I give you all a hearty welcome to this town of which I have the honour to be the chief magistrate. It is very gratifying to me to see gathered together here so many representatives of the Church of our fathers and our affections. You have come from every quarter and almost every country of the world to join brotherly hands and hold brotherly intercourse. The many streams of which the great Presbyterian Church is composed are seen as it were to run together in this Ecumenical Council; and as we look upon this confluence we cannot but notice the oneness in all essential features, although their courses have been so wide apart, and their histories so varied. Let us hope that a sense of this union may lend fresh impetus to the whole, and lead to still greater things to be done for the glory of our common Master. Fathers and brethren and friends, I hold it to be an admirable feature of the Presbyterian Church that, although she has a sufficiently distinctive colour of her own, yet her

true blue is of a shade that blends easily with the hues of other denominations. We do not claim to be the only Church on earth. We are willing to recognize as fellow Christians all who hold the great fundamental principles of the Gospel. We believe our form of Church government and our doctrinal creeds are more consonant with Scripture than those of any other Church; but we are glad to acknowledge that under other ecclesiastical arrangements, as under ours, the Church of God is being built up. And when the great spiritual temple at last stands forth in all its perfection, we trust that through the instrumentality of our denomination great multitudes of living stones, gathered from north, south, east, and west, shall rest upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The Rev. Dr. Magill, Cork, then delivered an able, stirring, and eloquent address in which the following passage occurs: "Now what is the distinctive testimony of the Presbyterian Church? It is the deep, rich theology of the Confession of Faith. It assumes to be the accredited witness before God, angels, and men, of the Pauline doctrine of free grace—embodying the great redemptive system in its conception, accomplishment, application, and eternal results. This theology we regard as the sum of revealed truth, the seed of all good and of all life, and when bathed in the love of God as in the Bible, every line of it is light and the very power of God unto salvation. What a weapon with which to assail the great world-kingdoms! What a hammer for the gods of heathenism! What an artillery with which to sweep the whole arena of human life! What an arm with which to assail the pride of human depravity as it crops up in vice, in superstition, in agnosticism, in the credulity of atheism! Moreover, there is a sentence in the Confession of Faith which deserves to be written in letters of gold and carried round the world, affirming that "God alone is Lord of the conscience." If this great fact reached the cabinets of princes, if literary men and nations knew it, the black flag of spiritual despotism, which waves over half the old countries of Europe, would be hauled down, millions would come forth to the light; and under the emblazoned standard which this Council can do much to lift up and maintain, the highest interests of man immortal would be sure to be in harmony with the glory of God.

Mr. Thomas Sinclair was the next speaker, who concluded as follows: The aim of our union, therefore, is no narrow sectarian object, no mere glorification of our numbers, or our forms, or our polity. If we are indeed occasionally tempted to point with honest pride to the stones and pillars of which the great Presbyterian temple is built, we at the same time ever remember that there is among us one greater than the temple. From contact with Him in this council of His Churches we shall surely be inspired with somewhat of His compassion for our race, and joining hearts and hands with all of every name who profess the true religion, we shall make it the first object of our organization and our union to share with them in the splendid enterprise of reclaiming a wandering world, not to the mere cold shelter of a denomination, but to a place and a welcome in the many-mansioned house and family of God.

Mr. Robert McVicker, Mayor of Derry, then delivered a brief address in which he referred to the progress of Belfast. A century ago its population was only 9,000, now it numbered 220,000. He believed that to Presbyterianism a large measure of its prosperity was due. He concluded by joining in the welcome extended to the delegates and complimenting the Mayor of Belfast on the honour recently bestowed on him by the Lord-Lieutenant as Her Majesty's representative.

Responsive addresses were delivered by Rev. Dr. Hayes, for the American Churches; the Rev. Dr. Herbert Story, Roseneath, Scotland, Rev. Professor Jean Monod, Montauban, France, and Rev. James Megaw, Ararat, Australia.

The most interesting and enjoyable reception meeting was than closed by singing the doxology, after which the benediction was pronounced.

ALREADY more than \$5,000,000 are reported as given to Foreign Missions during the last year in England, with an expected additional \$2,000,000. Of this the "Wesleyan Methodist Society" raised \$750,000. The noble "Bible Society" is prominent in its contribution of \$1,200,000. The "Tract Society" follows closely in its gifts of over \$1,000,000. Upward of \$7,000,000 in all have been laid on the altar of the Church.

MISSION NOTES.

THE first money paid into the treasury of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was the gift of a lady in the name of her daughter, who, a little while before her death, said:—"If I should not get well I should like to have papa give as much money to the missionaries every year as it costs to take care of me." The money was applied to the support of a Bible woman in Moradabad, India.

MR. SPURGEON puts a home question to those who are in doubt as to the real use and necessity of Foreign missions:—"Dear friends, you sometimes say, Will the heathen be saved if we do not send the missionaries? I will ask you another question: Will you be saved if you do not send out any missionaries? because I have very dreadful doubts whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

AN old African missionary once observed:—"If you would mend man you must Christianize him; you must raise his dark, selfish, sensual nature to heaven and to God. If you are to benefit him you must bring God into the business; man cannot do it." This opinion was formed after many years of observation among the heathen and is confirmed by sad illustrations. Cases are frequent of Zulus having visited Europe, seen its refinement, its sanctuaries and benevolent institutions, but on their return to their homes defying their civilized clothing, putting on the skins of wild beasts, taking a plurality of wives, and wallowing as at first in the mire of heathenism.

LORD ABERDEEN, in his introductory speech as chairman at the annual meeting of the Baptist Missionary Society, referred to the complaint sometimes made by unthinking people that great efforts are put forth without apparently great results. "At a meeting," said he, "a gentleman once said, 'Thousands of pounds have been spent in connection with this mission, but I make bold to say that if only one soul has been converted through its agency, the money has been well spent.' One friend commenting to another on this statement, said, 'Do you not think that was rather strong? Could you quite endorse that?' 'Yes,' was the reply; 'I should quite agree with it, if the one soul was my son'"

SEEING JESUS.

Occasionally the Christian timidly entertains a wish that he could have seen Jesus in the days of His earthly ministry. He almost envies the twelve disciples. He wishes he could have looked into the face of the Saviour; could have heard Him speak those gracious words, the like of which no other man ever spake; could have seen Him sit and talk in the home of Martha and Mary; could have witnessed His mighty works, making the blind to see, the deaf to hear, the lame to walk, the dead to live. But suppose such a wish could be gratified. Whom would we see? It would be the Christ in the days of His humiliation. We would see One, down whose cheeks often coursed the tears of sorrow over the sins of men. We would see One, suffering for our iniquities, hunted like a wild beast of the forest by men who thirsted for His blood, led by His countrymen to the brow of the hill upon which their city was built, that they might cast Him down headlong. We would see One, who groaned in the garden, and died on the cross; a man of sorrows, and acquainted with grief.

Now the assurance of the child of God is that he shall one day experience the fruition of a hope incomparably superior to that which the eyes of mortal men have yet seen on earth. David expresses the supreme hope of the Christian when he says; "I shall behold His face in righteousness." And the beloved disciple strengthens our faith, and fills us with joy, when he says: "We shall see Him as He is." Our hope is to look on the ascended, triumphant Saviour. We shall look upon Him as the King of kings, and Lord of lords, eternally enthroned at the right hand of the Father, with the sceptre of eternal dominion in His hand. We shall see Jesus in His eternal exaltation. Surely this blessed hope may comfort and strengthen the Christian while passing through tribulation on our way to enter the kingdom of glory! It is an exceeding great and precious promise: "If we suffer, we shall also reign with Him."

PASTOR AND PEOPLE.

THE CONSENSUS.

The consensus which the Presbyterian Alliance are discussing is a somewhat different thing from the consensus of Christendom. But it would be well if our readers had an acquaintance generally with what is meant by the consensus of Christendom and how much it signifies.

The great principle expounded by Vincentius of Lerius was, that whatsoever was held by all Christians in all lands and at all times must be the infallible truth of God, the saving Catholic faith, every departure from which is soul-destroying heresy. His famous formula has been sounded ever since, and especially in the recent times of the "Catholic revival" in England, "*Quod semper, quod ubique, quod ab omnibus.*"

It must be conceded at once that there is a certain value attachable to the consensus or agreement of all Christians always and everywhere. A certain strength is believed to belong to such opinions and interpretations; a certain security is felt in holding such views; the mind shaken by doubt and perplexity, confused and saddened by conflicting sentiments finds a certain rest and reassurance in accepting the positions of the grand majority or totality of Christian men. Cardinal Newman tells us it was a single sentence of this sort which detached him from the Church of England and won him over to the Church of Rome; a sentence of St. Augustine: "*Securus judicis orbis terrarum*"—the opinion of the whole world is safe. That which so powerfully swayed a powerful intellect must have force, and that which is felt by every man as soon as he hears it to have weight with him deserves serious consideration. It can never be a comfortable thing to differ in religion from the world-wide sentiment of catholicity. It must always raise a suspicion of error or craze, if not of actual heresy, when we find ourselves out of sympathy with the body of Christ. On the other hand, when we see where a man is landed who gives himself up to Vincent's principle, when we see its outcome in John Henry Newman, we pause to think and venture to scrutinize it. We find when we do so that like any other law it is "good if a man use it lawfully."

Here are the limitations to the famous principle of consensus—limitations very clearly set forth by Dr. Charles Hodge.

1. The consent must be the consent of converted men, men having the Spirit. For it is plain that the whole society called the visible Church may sometimes include vast numbers of unspiritual men, mere nominal Christians. Simon Magus believed and was baptized. The opinions of ten thousand Simons would not be surely and certainly true!

2. The consent must be consent of spiritual men about essential doctrines, and not about mere ecclesiastical arrangements. There is a Divine guaranty that converted people who have the Spirit will think much alike on essentials, the nature of God, the person of Christ, the way of salvation. But there is not the same certainty that believers will think alike on the manner of worship or the details of Church government.

3. The consent must be consent upon doctrines contained in the Bible, not on things outside of that canon. All Christians at one time believed, and believed everywhere that the sun moved round the earth. They were wrong, and the consensus of Christendom was in error. And when the true doctrine of the earth's motion was propounded many resisted and rejected it because it contradicted the great Catholic principle: "*Quod semper, quod ubique, quod ab omnibus.*" The principle must be subject to limitations. The consent must be the consent of all spiritual persons about essential truths and truths taught in canonical Scripture.

With these, which may be called Protestant limitations, the principle is a good one. The Spirit has been promised to lead Christians into all truth, to throw light on all things Christ has commanded. Where, then, there is any doubt or difficulty it must be of immense value to know what the whole body of faithful men in every age of the Church and in every country have held and taught. The consensus will, when rightly balanced and limited, furnish a powerful plea for any great essential principle. It confronts Socinianism, on one hand, as to the person of Christ; it

confronts and refutes Plymouthism, on the other hand, as to the way of salvation.

Let our young divines learn the use of this powerful principle, a weapon which is none the less powerful and useful because one or two clever men have misread it, and misapprehended its true scope and value.—*Be fast Witness.*

WHILE WE MAY.

The hands are such dear hands:
They are so full; they tuck at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when those small words may be
Held not as slow, or quick, or out of place, but dear,
Because the lips are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way.
We will be patient while we may.

So many little faults we find.
We see them; for not blind
Is Love. We see them; but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less—
Remembrances to bless.
Days change so many things—yes, hours.
We see so differently in suns and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We may be patient; for we know
There's such a little way to go.

—Independent.

STANDING BY THE CHURCH.

Nothing is more clear than that those who adhere faithfully to the principles and usages that were carried into the United Presbyterian Church at her organization, and that have always entered essentially and distinctively into her character, have a right to a place unmolested in her fold. They have all the rights and privileges of the Church in opposition to those who are unlawfully making inroads upon her profession and her peace. The idea has been thrown out occasionally that those who are standing by the profession might eventually secede. The daily paper which most fully published the proceedings of the Assembly at St. Louis, intimated that a convention was to be called at Xenia, by the friends of the purity of worship, to consider the question of secession, and it has been hinted, both publicly and privately, that such a course would be acceptable to a great many of those who are on the other side of the question.

We may say for the information of all concerned that the idea of secession is not cherished by those who are loyal to the principles of the Church. They believe these principles. They are endeavouring to adhere to them and to hold them forth to the world as the true principles of the Reformation, sealed by the blood of many martyred saints, and which for ages have been such a blessing to the Church and to the world. In those dark days, described in our series of articles on the "Struggles for a pure religion in Scotland," the Presbyterians did not secede when those who were making inroads upon the great Reformation principles obtained the ascendancy. The loyal reformers only became more zealous for their principles and appealed the more fervently to God to sustain them. The Presbyterian Church of Scotland with her reformed professor embodied in the Westminster standards was the heritage which they refused to forsake. Even when the great body of the ministers were false or indifferent, the mass of the people stood their ground and God answered their faith by defeating the strong combination of human power that sought to overthrow their profession.

Let us learn a lesson from these struggles. It is

nothing new that friends of truth have to struggle in apparent weakness against the odds of human power. If, like the apostle, we feel that when we are weak then we are strong, the results will be as they were in his experience, and in due time we will be able to say with him: "Thanks be unto God who always causeth us to triumph in Christ." The friends of the purity of worship have a responsibility in reference to the whole trust, spiritual and material, of the United Presbyterian Church which they cannot safely throw off in the present circumstances.—*Christian Instructor.*

ONE MAN'S WORK IN ITALY.

The *American Messenger* says: The following encouraging letter has been received from Dr. McDougall, Florence:

"The Free Italian Church in Milan is remarkable in many ways. It is one of our largest churches in Italy. The spirit of liberality has been well developed, for last year \$580 were raised by the members, who are all poor workmen. Best of all, they are very zealous and enthusiastic in spreading the Gospel. They seize every opportunity, and sometimes provoke it, for testifying for Jesus. The women get into discussions with the Catholic women, and the men have controversies with bigots, infidels, and careless persons among their fellows, and they succeed oftentimes in bringing their antagonists to the Christian church to see and hear for themselves.

"There is one man, however, in whom you will be interested, who excels all others in active and untiring exertions for the extension of the Redeemer's kingdom. His name is Colombo. He was formerly a game-keeper, but has long since laid aside his gun. Here is how he works for the Master. Twice or three times a week he fills his game-bag with tracts, Testaments, and Bibles, and salutes forth in all directions in the neighbourhood of Milan. He ranges to a distance of seven or eight miles at times. He is a regular colporteur. He has a fine eye for opportunities, and turns them to profit in a masterful fashion. When any religious festival is being observed, Colombo takes up his position in the public square, and as the people leave the church he invites them to come and listen to him as he reads the Bible aloud. Very animated discussions at times ensue, and a large sale of books is the consequence. At other times the priests step forward and rouse the passions of the people against our good brother, who, judging discretion to be the better part of valour, withdraws from the scene. Occasionally he runs great risk of a beating.

"Colombo is now an old man, but full of faith and earnestness. He wishes to see the Word of God and Christian literature in the hands of all men, and so he buys these Christian wares, and scatters the good seed in the whole district of Milan. Many a time he gives away his whole stock.

"You may imagine what a number of friends he has made for the Gospel, and how heartily he is hated by the clerical party. No man is better known all round Milan, and no man is doing a nobler missionary work."

BAD TEMPER.

The Christian whom nature gave a choleric temperament often finds his temper a mighty foe to conquer and difficult to hold in subjection. Plato fought this ever-active enemy in himself by sheer force of will, as when one day, his servant having given him offence, he raised his hand to strike him: "Thou art angry, Plato!" said his inward voice. In an instant Plato's imperial will asserted its right of control over his rising passion and restrained his hand from giving the threatened blow. Seeing him standing for a long time with his arm uplifted, a friend asked: "Why do you stand thus, Plato?" The philosopher replied: "I am punishing an angry man." This was wise action for a heathen philosopher; but a Christian has, in his faith, a far more effectual weapon for fighting against his temper. Let him but commit his choleric temperament with his whole nature to God to be cleansed of all its sinful activities, without doubting that He will make it all that it ought to be, and he will surely find himself, not merely a conqueror, but "more than conqueror" through the blood of Jesus and the might of the Comforter. Purity is serenity; but let no man persuade himself that he can keep both a good conscience and a bad temper.—*Zion's Herald.*

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TORONTO, WEDNESDAY, JULY 16, 1884.

THE *Christian-at-Work* exercises itself in this way about the falling powers of the American physique. —

What now is the great American disease?—Nervous prostration! This is comprehensive of a multitude of ills,—such as insomnia, loss of appetite, weakened digestion, incapacity for continuity of thought, and often for cohesive thought at all, irritability of temper, susceptibility of any kind of excitement, depression of spirits, hopeless views of life, general sense of weariness, tendencies to suicide, to insanity, and to shocking forms of crime.

With the exception to the "shocking forms of crime," we fear the foregoing humble catalogue of ailments applies to Canada as well as to our neighbours. Most of the crimes committed here are committed we think by criminals whose nerves are strong. The other ailments are too common and are brought about by the same cause—an insane desire to get rich suddenly. What we call "push" is too often push toward the grave or the lunatic asylum. Would not a good supply of British muscle and British nerve power be better for Canada in the end than the progress we make at the expense of health, bodily and mental? Is it not possible to make progress as a nation without the nervous prostration?

THE four worst men in the United States just now are Blaine, Logan, Cleveland, and Hendricks. They were bad boys. They were bad young men. They are very bad now and they will grow worse every day until the beginning of November. Their fathers and mothers and grandfathers and grandmothers and uncles and cousins and aunts were bad. It will be a wonder if some of the party organs do not discover that Mrs. Cleveland is a very unworthy woman. The trifling fact that Cleveland is a confirmed bachelor is neither here nor there in the matter. "Party exigencies" may require that Mrs. Cleveland shall be described as not quite up to the standard that Cæsar set before his better half. These four men were fairly respectable citizens a few weeks ago, but they have been nominated for the highest and second highest positions in the great American Republic. Hence their fall. It is rather astonishing that one of the most enlightened and highly civilized as well as most Christianized nations should nominate four such characters for these high positions, but astonishing things happen in politics every day. The temptation to throw a few stones at our neighbours is very strong, but there is so much crystal in the structure of our Canadian House that we don't dare to shy even a pebble across the lake.

A HOLIDAY is a good thing. Give your minister a holiday. It pays a congregation to do so. If he is the right kind of a minister he will come back with fresh energy for his work, and begin the battle again with renewed vigour. There will be music in his voice and fervour and freshness in his sermons when he comes back with his nervous system toned up, and the whole man, moral, intellectual and spiritual, in good working order. Most earnestly do we urge our friends in the country to give their minister a good long vacation. City and town ministers generally have a holiday every year. Their congregations seldom think of asking their ministers to work more than eleven months out of twelve. Such congregations know that it pays to give the minister a rest, and they govern themselves accordingly. But we fear that many ministers who labour in rural districts are not so fortunate. Too many of them have to plod on wearily year after year without a vacation. If any man needs a rest it is the minister who preaches three times a day, and drives from ten to twenty miles every Sabbath, on all kinds of roads, and in all kinds of weather. Besides all this driving and preaching perhaps he leads the singing and superintends one of his

Sabbath schools. Give the good man a holiday, and give him fifty or a hundred dollars to pay expenses. A dollar a family is nothing to the family but it is a great thing to him. We hope to hear of scores of our ministers in rural congregations going down the St. Lawrence or to the Northern Lakes next month. THE PRESBYTERIAN wishes them all a good time.

IT is not reasonable to expect that a minister should preach much during his vacation. True. Nor is it reasonable to suppose that three or four hundred passengers should lounge away an entire Sabbath on a steamboat without any service while half a dozen ministers are on board. Nor is it reasonable or right that a hundred guests should spend the Sabbath day in a summer hotel without any service, while most of them are professing Christians, and a few of them are ministers. As a rule tourists welcome a service, and are grateful for it. Ministers should always be ready to preach the Word in such places. The best kind of a sermon for a summer resort is a short one, full of Gospel truth. We have heard of some sad mistakes made by ministers at these places. The audience is chiefly composed of judges, distinguished lawyers, prominent merchants, leading men in all walks of life. Knowing this, the preacher sometimes takes a sermon on the beauties of nature, or gives them an elaborate discussion on the "infinite," or the "absolute," or the "subjective" or "objective," or metaphysical jargon of some kind or other. He thinks he must be very learned because he has an audience of distinguished citizens. It is a huge mistake, and sometimes the distinguished men don't hesitate to say so. What the people want is a good, rich Gospel sermon that their souls can feed on. A minister who lectures such people on the evidences of Christianity, or rattles the dry bones of metaphysics in their intelligent faces, does not know his business. Brethren, give these sea-side visitors the Gospel. That is what they need.

THE COUNCIL AND THE CONSENSUS.

AT the meeting of the Presbyterian Council in Philadelphia, the question of formulating a consensus of doctrine held by the Reformed Presbyterian Churches throughout the world was considered. The debate resulted in the appointment of a general committee, divided into three sections, one embracing the American, another the Continental, and a third the British Churches. These subdivisions were to meet and decide on an answer to the question: "Do you think it desirable that a consensus of the Reformed Confessions is required by the constitution of the Alliance to be defined, and in what sense, and to what extent?" The American section of the Committee, after careful consideration, answered that they favoured the formulating a consensus of the Reformed confessions. The British section also devoted their attention to the subject, but they reached a different conclusion. They agreed that it would not be possible to frame such a formula as could be applied practically to the objects of the Alliance. They could not use it as a test to determine the reception or rejection of churches seeking to be received by the Alliance, but they were of opinion that if a general creed could be framed to which the various churches would agree, important ends might be served. The Continental branch of the Committee had been unable to meet, but those of its members who had been communicated with favoured the proposal to formulate a creed.

The conclusions submitted to the Council by the committee were as follows. (1) It is not indispensable to the Alliance as an organization that the consensus should at present be further defined. (2) The Committee fully grants that there are advantages which the defining of the consensus would secure as working out the ends for which the organization exists. (3) The advantages which might arise from a satisfactory definition of the consensus seem to the Committee for the present outweighed by its risks and difficulties. The report was presented by Principal Cairns, who concluded with a feeling tribute to the memory and worth of the late Dr. J. J. van Oosterzee, of Utrecht, a member of the Committee.

After considerable discussion a motion by Principal Caven to the effect that the Council, without committing itself to all the reasons by which the committee reaches its conclusions, adopts them, but considers it inexpedient at present to attempt a definition of their doctrines as a consensus of the Reformed Churches,

was with formal additions carried unanimously. Professor Calderwood in an able speech proposed that the Council declare that it does not desire to have a consensus of the Reformed creeds either for the purpose of affording a test for the admission of churches into the General Presbyterian Alliance or for framing a creed for the Alliance, but the Council agrees to declare its conviction that a formal statement of a consensus of the Reformed creeds would render great service to the cause of Christian truth, and would tend to unite under still closer relations all the Reformed Churches organized under the Presbyterian order.

On this motion there was an interesting discussion in which several of the representative men in the Presbyterian Church took part. All of them seemed to feel the responsibility resting on them in relation to so delicate and difficult a subject. Dr. Hodge did not favour Dr. Calderwood's proposal. Dr. Schaff, though not a member of the Council, but being a member of the Committee, was invited to speak during the debate. He made a powerful historical appeal on behalf of the proposal to formulate a consensus. The last speech of importance in this discussion was by Dr. Herbert Storey, of Rosemeath. Being the ablest representative of the Broad Church party in the Church of Scotland, he spoke on their behalf. He said that such a consensus would be either equivalent to those by which they were already bound, or it would not be equivalent to it. If equivalent to it, then they did not require it, and if not equivalent to it it would not be legitimate for them to adopt it. His fear, however, that the adoption of a consensus would be subsequently used as an engine of theological oppression by some future Council, was the principal reason why he opposed it. It might be used for the repression of theological independence and theological liberty. Professor Calderwood's proposal was rejected by a large majority.

We hear a great amount of fault-finding and not a little severe denunciation, of creeds just now, but it is no easy task to overturn them, neither is it an easy matter to construct one. This attempt of the Presbyterian Council might at first sight appear to be a very simple matter. Here were a number of churches holding substantially the same doctrines, governed by a discipline common to them all, and agreeing as to Church polity. The formulation of a general creed to which all could subscribe, if necessary, might be easily accomplished. Still more so might this appear when it is remembered that the Council neither possesses nor exercises any legislative powers or authority. Its conclusions have no binding force. A creed emanating from such a body would simply be speculative. Whatever value such a consensus would have had as exhibiting the substantial doctrinal agreement of the various churches comprehended in the alliance, it could be accepted or repudiated at will by any or all of them. So that the decision come to by the Council will generally be regarded as the wisest that could be reached in present circumstances. The discussion and the decision arrived at show plainly that it is easier to object to a creed than to make one.

NEEDED REFORMS.

ONE of the functions of Grand Juries is to visit the various institutions where those convicted of criminal offences are undergoing punishment. These periodical inspections are valuable. So long as they continue and so long as the government inspectors faithfully discharge their duties, neither great abuses nor negligence in prison management can long remain unknown. The dreadful disclosures recently made in connection with some of the prisons and charitable institutions in the United States show too plainly that the ghastly state of things existing in European prisons revealed by John Howard might easily reappear were it not for the enlightened vigilance exercised by inspectors and grand juries. The same dreadful apathy does not now exist. Christian influences have made men more merciful. The claims of humanity are more fully realized than they were a century ago, but absorption in business so occupies people's attention, that unqualified and selfish prison officials could easily exercise a cruel despotism over the unhappy beings committed to their charge were it not for the periodic visits of grand juries and inspectors.

In Canadian prisons and penitentiaries no really grave scandals have for many years emerged, but there are abuses that from time to time have been pointed out, and which in spite of the remonstrances of phil-

anthropists, the earnest warnings of judges and frequent presentations of grand juries still remain unremedied. The Grand Jury in their presentment at the last York Assizes pointed out in an emphatic manner two such that call for immediate redress. The existence of these abuses is no novelty. They have been pointed out again and again, and nobody seems to mind it much. How long such a state of things will be allowed to continue it is impossible to say. But that such abuses are allowed to exist is a burlesque on our civilization not to speak of our Christian philanthropy.

The treatment of juvenile offenders at present in vogue should no longer be allowed to continue. From the moment of their apprehension they are thrust into close communication with those who have grown old in vice and crime. It is a well-known fact that hardened criminals exult in the rehearsal of their lawless exploits. They delight in detailing to young and inexperienced listeners the incidents of their criminal career. In any case evil communications corrupt good manners, but over the young they have often a terrible fascination. After each remand till their cases are finally disposed of those who have taken the first downward steps are thrust back into the society of such as have graduated in crime. The influence is most corrupting, and yet this is allowed to continue year after year without a single effort being made to prevent so obvious and culpable a mistake.

In the presentment referred to the Grand Jury recommended that the trial of young persons under sixteen years of age should be conducted in private. This recommendation is made that persons under the specified age may not be exposed to the gaze of the rough crowds that frequent police courts. Such recommendation, made with the best intent, is not free from objection. The very fact that an offender has to face this undesirable ordeal has in many cases a deterrent effect, and such procedure is scarcely in harmony with the mode in which justice in constitutionally governed countries is dispensed. Publicity is one of the safeguards of our civil rights. However desirable in certain cases private examinations may be it is not well that a departure from our time-honoured usage in this respect should be made. Were such a change effected, there is no saying when it might be urged as a precedent for graver departures from the even-handed administration of justice. Justice is said to be blind, but her decision, should ever be rendered in the light of day. It is not in the court room that the danger exists. It is in prison cells and corridors.

The other recommendations bearing on this subject are unexceptionable. The second is, that parents or guardians should be summoned with their children or wards to say why such children should not be sent to a reformatory, and the third, that in no case should those under sixteen years of age be in any way associated with adult prisoners. There is still another and a very proper suggestion. Witnesses in criminal cases are frequently detained in order that their evidence may be forthcoming at the proper time. They too are locked up with criminals. This is manifestly unfair. It is scarcely in accordance with justice that persons uncondemned and unaccused should be incarcerated with gaol birds. It is proposed that they, like juvenile offenders, should be kept apart from criminal adepts.

Another salutary proposal was included in the presentment. The facilities for disposing of stolen goods are becoming more numerous and easier every year. It is recommended that the purchase of articles by second-hand dealers from persons under sixteen years of age be made an indictable offence. No one except those who wish to live by dishonest means could think of objecting to such a proposal.

The other reform which the Grand Jury advocate is the treatment of the insane. They justly view insanity, not as a crime, but as a painful affliction. Yet our procedure does not discriminate between insanity and crime. A person of unsound mind, if his or her relatives are poor, and unable to procure entrance to an asylum or care for the patient themselves, they have to see the victim of mental disease locked up in the common gaol and arraigned before the Police Magistrate on a charge of insanity, and the common gaols throughout the country contain many whose only crime is the misfortune, that in their case

Reason's sweet bells are jangled
And sadly out of tune.

The existence of these evils, it is repeated, are generally acknowledged. They are allowed to grow from

bad to worse year by year, and no serious effort is made to remove them. Whence this indifference? The authorities deplore them, but say they are powerless. The excuse is offered that the lack of accommodation prevents changes being made. It comes to this that our gaols are to be common receptacles for the incorrigibly vicious, those on the threshold of an evil life, and for the insane, because of municipal and governmental niggardliness. If all accounts be true funds employed in ostensible tours of inspection across half the continent, and in providing costly banquets might much more usefully be devoted for the prevention of crime, the reclamation of the criminal, and the more merciful treatment of the insane. The community, like the individual, will reap as it sows.

THE PAN PRESBYTERIAN COUNCIL.

(From our own Correspondent.)

This very distinguished gathering of the representatives of the Presbyterian Church throughout the world is still busy in its work. The interest in its proceedings is not much, if anything, abated either as regards the members themselves or the attendance of the public. This was to be expected, both from the character of the Council itself and the important character of the subjects to be discussed.

Presumably the ablest men the churches represented could muster are here as their delegates, and very naturally the public more or less familiar with many of the names, speak, hence the constant attendance of a large number of interested listeners.

The proceedings already reported will give the reader a fair estimate of the Council's work and the character of the men named, and I may be permitted now in a general way to note a few points which forced themselves on me while I watched and listened.

Taking into account the character and position of the men assembled it was somewhat disappointing to find that the moment they set to business they seemed to be all at sea as to the order of procedure, and for a time it seemed as if those great men had come together to dispute over niceties and to maintain their own notions against all comers. This was not pleasing in the beginning, but by forbearance and the exercise of a brotherly spirit the little time-consuming difficulties were got over. But the want of rules of order proved so annoying at length that the Council was compelled to deal with the matter, and a committee was appointed with instructions to give their immediate attention to the subject, and, no doubt, by the time next Council comes round the defect will be remedied.

Another defect—not a defect in the Council—but a decided want of judgment in the programme committee was too many prepared papers to be read in a certain time and no time given for discussing them. This greatly marred the enjoyment of the proceedings. Some of the papers were on subjects worthy of such a Council, and were excellent of their kind. The reputation of their authors was well sustained. The subjects were firmly grasped, clearly and logically treated, and presented in a way well calculated to stir and stimulate thought. Others were disappointing to a degree—were far below the occasion, and if they contained any germ of thought at all they were hid by the profusion of the setting—the nicety of diction, and the roll of a sentence having, seemingly, the privilege of smothering the thought while it was struggling for recognition. These were shortcomings patent to every thoughtful listener, and were felt and spoken of by the members themselves. But, experience teaches, and I have no doubt next Council will show somewhat of an advance on the arrangement of the present.

After so much fault-finding, it is only fair to record the acknowledged ability of the members.

Those who took part in the proceedings have with a very few exceptions shown that they are possessed of rare ability and power. In some of the debates it was interesting to note the national characteristics crop out. The American, quick and decided—the Scotchman, tenacious and logical, while with quite a few, had not their nationality been known, it would have been difficult to place them.

That over the admission of the Cumberland Presbyterians was a masterly exhibition of intellectual and debating power. The strong points were put with an ability, yet a simplicity that was admirable, while the weak points on the other hand were as readily and as kindly exposed. The arguments were strong and the pleadings powerful and moving. Both sides were conscientious and firm, sometimes warm, yet not a word to offend the nicest courtesy was uttered. Christian forbearance and brotherly kindness managed the whole thing throughout and made it a model of what a debate by Christian men should be. Whatever may result from the conclusion arrived at, it was a display of sanctified intellect rarely met with—a pattern to be followed in all our courts, and very specially when burning questions arise which sometimes separate very friends.

Now as to the practical side many are asking what is the object of the meeting? What practical results are expected

to follow? True practical results are not yet apparent—but it is clear to any thoughtful mind that there must either be results or the Council go to nothing. To those looking beneath the surface, good is apparent now. The thing is not an occasion for display but an earnest seeking of some common ground where strength and purpose can be united.

One obvious effect will be to give to Presbyterians as well as other denominations such a sense of the magnitude and power and influence of the Presbyterian Church as they have never had before; and no one who has any true idea of the great spiritual and moral principles which Presbyterianism represents can do otherwise than rejoice to have confidence in it confirmed and deepened as a great living practical power operating among men.

As a gathering of Reformed Churches bearing the Presbyterian name, but yet differing from one another in many points both of doctrine and worship, and even in some details of government, the council seems destined to promote a spirit of larger tolerance than has hitherto prevailed in many quarters, and to reduce many matters to which some have given an exaggerated and undue importance to their natural proportions as only comparatively minor things after all. In view of the alienations, divisions, and contentions, for example, among the Scottish Churches in the past, is it not extremely gratifying, and how can it but be wholesome and beneficial to themselves, that the Established, Free, and United Presbyterian Churches of Scotland should be meeting together by their representatives, and conferring with one another in Christian intercourse as they have been doing on this common Presbyterian platform? How can they avoid being made more sensible of their real unity, and of the comparative insignificance of the matters wherein they differ? and how can they fail to go back to their several spheres with their brotherly feelings intensified and strengthened? The admission of the Cumberland Presbyterians is undoubtedly a severe strain upon the feelings of many of the Churches who have hitherto associated Presbyterianism with Calvinism in its more stringent forms, but, though we are of those who hold to Calvinism as taught by Calvin himself, we are also of those who hope that it will not be bad but good for the strictest Calvinists to be brought into contact with Churches like the Cumberland brethren, who persist in fixing their attention more exclusively on the human side of the questions involved. At all events, such a meeting as the present, embracing so many Churches, so variously situated and with such differences in details, will tend to draw each Church out of itself, to enlarge both its views and sympathies, and to cultivate a larger charity and tolerance.

And while doing this, it will serve to convey the lesson that the great object of each denomination should be not simply to build up and aggrandise itself, but to extend the kingdom of the Redeemer—the lesson so admirably put and emphasised masterly by Dr. Munro Gibson in his paper—that the order of anxiety and prayer and endeavour not only for the individual, but for the Church as a whole, should be the order which our Lord has taught us in His great model prayer namely, that a Church's first care should be the hallowing of God's name, the doing of His will, the advancement of His kingdom, and her second her own daily bread; that it is true of the Church as of the individual, that if she seeks first God's kingdom and his righteousness, the "other things" will be added.

OBITUARY.

MR. WILLIAM DOUGLAS, elder of the First Presbyterian Church, Port Hope, died on the 20th ult., after an illness of some weeks, aged seventy-eight years. He was born in the parish of Ednam, Roxburghshire, Scotland, but while still a young man he came to Canada. He took up his abode, on his arrival, near Port Hope, and soon after connected himself with the congregation there, then under the pastoral care of the Rev. Mr. Cassie. Subsequently he removed to the township of Clarke, where he continued to reside for twenty years. During this period he was elected to the eldership. Twenty-seven years ago he returned and took up his residence once more within the bounds of the Port Hope congregation. Soon after he was called to exercise the functions of his office there, and continued to do so till his death. Throughout life he maintained a walk and conversation in accordance with his position in the Church, securing thereby the high esteem of those associated with him in the fellowship of the church, and the community at large. He died peacefully, in the hope of a blessed resurrection, leaving behind a numerous family and large circle of friends to mourn his loss.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contribution for schemes of the Church, viz.: Kirkwall, for Colleges, \$2; A Friend, Fingal, for Home Missions, \$1.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PHARSON BARNARD.

XIV.—Continued.

Mrs. Luscomb had reached the shore. She was on the water's edge, looking across the bay, shading her eyes from the noonday sun with her hand. Winfred forgot the cross storekeeper as she turned an anxious face upon him, exclaiming,—

"Aaron has not come. He did not go home; something is wrong! Aaron has broken his promise to me again!"

Winn's inquiring eyes brought her to herself, and she added:

"What am I saying? I'm a nervous old woman, child, you mustn't mind me. Your eyes are young, can you see any boat?"

There was none to be seen. The blue waters of the bay were in tiny waves tipped with sunlight, and they glistened and sparkled in the madcap frolic, far over to the green, wooded shore of Moor's Island.

"Isn't that a boat on the bank?" queried Mrs. Luscomb. "I'm sure there is something white moving on the beach. Look sharp, Winn."

"That is only our white cow," said Winfred adding with a manly air of protection, "don't fret Mrs. Luscomb, he'll be along soon. Something has kept him."

She was not reassured, but paced back and forth, eagerly watching the distant shore. Winn wondered at her unwonted impatience. At last impelled by his healthy boy-appetite, he asked if she were hungry.

"Hungry!" she repeated, "my dear boy, you little dream! But you must be hungry, and I cannot know how long it will be before my husband will come. Take this," giving him some money, "and get yourself some cakes at the grocery."

Winfred did not wish to return to Mr. Watkins. He said he could wait as well as she; but Mrs. Luscomb would take no denial.

"Go, my dear child," she said, so kindly, despite her troubled manner.

"Is there any other place where they sell crackers or cakes?" asked Winn. "I don't like Mr. Watkins, exactly."

At any other time she would have wondered at this, so unusual in Winn; but she was too preoccupied.

"That is the only place. Run tight along," she said, hastening him away nervously, only to call him back before he had gone a rod. "Winn, do not say that we are waiting for Mr. Luscomb, or that I am anxious about him. Do not ever say that I am worried about him!"

Winn promised and ran on. To his great relief Mr. Watkins was not about. The youth waited upon him, taking ample time to gaze upon him as if he had been some curiosity.

"Got those potatoes sprouted?" inquired Winn.

"Well, I guess not!" returned the boy. "There's nigh ten bushels! He only said that to hurry me up, he's cross to-day. O! ain't he now! Just hooting! If he should come in now, an' ketch you 'n' me talkin' would n't he just hoot!"

He leaned back and surveyed Winn with deep satisfaction, and laughed aloud as Winn said he was in a hurry for the crackers.

"You don't feel like stopping round here long?" he said, inquiringly, "you think the old man's down on you? You stepped in pretty nice over to the Light did n't you, now?"

Winn could not imagine why there was so much said about his being at the Lighthouse. He resolved to ask Mrs. Luscomb, but wisely decided to say nothing to the boy until he knew more, so he bought some cakes and returned to the shore.

Mrs. Luscomb did not share his lunch. She found a nice, shady place for him, under a great rock, and left him with the parcels.

"While you are eating, I think I will walk along the shore a little way," she said. "It is possible he was tired waiting for us, and has gone off. Be sure and stay here until I return."

Winn settled himself with her purchases and made such an assault on the bag that it was soon emptied. Some boys would have been off to play as soon as Mrs. Luscomb was out of sight, but there was too much honour in his childish code for that. He lay back in his little nook, and looked out upon the lovely bay. Just beyond was his island home, already a dear retreat, and his own little world. He wondered what was the matter with Mr. Watkins, what pleased the boy so, and how he should like the school, and the pupils. The hum of the school-room again filled his ears; it sounded very pleasant to him. It spoke of books and companionship in the search after knowledge. He was very comfortable and quiet in the shadow of the rock. Winfred fell asleep.

He was suddenly awakened by voices. Two rough men were passing.

"There'll be a big blow by and by!" said one, "look seaward."

"Looks kinder forsaken over there," said the other, pointing to the island.

They both laughed, not pleasantly and merrily, but in a way from which Winn shrank. It made him feel lonesome and hope they would not see him.

"The old man won't get back to-night," again they checked. "There won't be much light there, I reckon. He's brought the old woman ashore to make a visit, so even if he gets back he'll be so full of drink that he won't know enough to light up. There'll be work to-night if he don't."

They talked a few moments longer. Winn's ears were sharp, and he was intelligent enough to put detached sen-

tences together. Aaron had often told him thrilling stories of a certain class of people who skulked about the coast, called "wreckers." These lived by appropriating everything from wrecked vessels. They were really robbers. So greedy were they that they often boarded a vessel in distress, and after rifling her of everything would leave all on board to perish. They were the terror alike of the sailor and the landsman, who sometimes did not know but his next-door neighbour might belong to such a gang, and in default of victims from the sea, might become a house-breaker.

Winfred was sure that the two men on the beach were wreckers. They thought there was a storm approaching, and had detained Mr. Luscomb, so that there would be no one to light the great Lamp in the tower. The passing ships would be in danger of the rocky coast—there would probably be wrecks and lives lost. In terror, the boy listened, till they passed on.

Then he started to his feet, wondering why Mrs. Luscomb did not return. If she only knew what evil plans were being laid! He longed to run after her, but his promise chained him to the spot. It was an anxious time to the child before she came. He was momentarily fearing that the men would return, and discovering him, find that he knew their secret.

At last, Mrs. Luscomb appeared, walking slowly. Winn ran to meet her, and poured out his story with youth haste, not realizing how it might affect her. This, in addition to her anxious search was almost too much for the frail woman. She became very white, and trembled as if she would fall.

"We cannot hide it longer!" she said. "My poor husband's sin will be discovered, and all will be lost. O, if I had some friend to advise me!" she wrung her hands and turned to Winn.

"What shall I do?"

She seemed to have forgotten that she was addressing a child. But he felt suddenly older in this trouble.

"If we can't find Mr. Luscomb we had better go home," he said; "I can light up."

It was only a child's natural turning towards that refuge, but the harassed woman accepted it as wisdom.

"Yes, The Lamp must be lighted to-night," she replied, "even if I leave Aaron here, and it may be that he went home."

Weary as she was, she started to find some one to row them across the bay. It was not easy, for most of the men were off fishing.

It was about our o'clock in the afternoon when they reached the island. The warm-hearted old sailor who rowed them, pitying the exhausted lady, offered to carry her "passels up to the house," but she declined, with a certain firm gravity that no one could overcome.

As she toiled up the steep ascent she looked about her in a timid way that communicated itself to Winn. He found himself watching suspiciously for something or somebody. Did she think the wreckers were hidden about the island? He ventured to ask her, as they paused to rest on a tree that had been uprooted by a tempest.

"The wreckers were far from my thoughts, child," she said; "I was thinking of Mr. Luscomb."

"Did you think he would be waiting for you in these bushes?" Winn asked doubtfully.

"My child," said she, and the boy never forgot her pallid face and solemn tones, "you have not seen much of this world, or you would know what it is that makes me so unhappy, Winfred," continued she, with marked emphasis, "can I trust you? if I tell you something, will you keep it secret?"

"You can trust me," said the boy, returning her intense gaze with his honest look. "Mother often told me secrets when I was small, and afterwards dear old Joe. I never forgot a promise."

"Then I will get a promise for lifetime from you," said his friend; "a promise never to take strong drink. Do you know what I mean?"

The boy nodded.

"I know—whiskey and such. Joe used to say that it was drink that made him a poor old wreck. I promised him long ago!"

"We'll have it in black and white. You must sign a pledge before you are older," said Mrs. Luscomb, earnestly. "God willing, I'll save one man from liquor. It has robbed me of my son, made a broken reed of my husband, and left my old age desolate." She wrung her hands again in a despairing way, that went to Winn's heart. He caught hold of them suddenly. It was a trick he had with his own mother, and this lovely foster-mother, in her troubled old age, he loved next to her, whose hands were folded forever in silence. "Do not fret," he said, "you've got me. I'm growing so fast that I'll take care of you if Mr. Luscomb don't."

The tears came to the faded eyes at this, but she kept them back.

"I must not forget you, and speak thus," she said, the gloom lifting a little from her face; "God will not leave me desolate if I trust Him. I must not lose my faith in His promises, but still pray for my poor husband, that the appetite for drink may be taken from him."

She covered her eyes, and her lips moved. Winn felt that she was even then pleading for her husband. In a moment she rose, and her voice had new courage, as she said:—

"Come, my child; let us go on."

When they were out of the woods, and near the house, she said, in a low tone:—

"We will be brave, no matter what comes, Winn?"

The boy's resolute face was answer enough. In silence they went forward. There was no one within the Lighthouse; the key was under the step, and everything was as it had been left in the morning. A certain peaceful air in the place said to the tired pair that no disturbing element had been there. Winn was glad that Mr. Luscomb was not there; he had feared to meet him. Mrs. Luscomb also seemed relieved from some dread, despite her anxiety

about her husband. To both it was a blessed respite to find that he was not there in a drunken frenzy.

There was a sudden reaction from the strain upon Mrs. Luscomb's nerves and she lay upon the lounge, too weak to move for a long time. Winn, who was what she termed "handy," made the fire, and spread their simple meal, even brewing a cup of tea that suited the fastidious lady upon the lounge. He felt as if he could not do enough for her, when he thought that all his trouble came from her desire to send him to school. Winfred had said to himself often that trying afternoon, that if there was no other way for him to get across the bay to school than for Aaron to row him across, he would stay at home.

Mrs. Luscomb was greatly refreshed by the little supper. It was then time to light the Lamp. She asked Winn to get the lantern, and essayed to go up the stairs with him. He escorted her along the dark passage to the foot of the stairs. She found herself unable to mount them.

"Why will you not trust me to light it alone?" said Winn. "I have often helped Mr. Luscomb; I will be very careful."

Mrs. Luscomb was obliged to consent; there was no one else; but she waited there, as if that would help matters.

"To think that I must depend upon that child, because Aaron cannot resist temptation," she murmured, as she watched the slight, active figure, with the lantern upon its arm, going higher and higher up the iron steps of the tower. He disappeared upon the platform at the summit. She shivered in the gloomy depths below, and wished she had locked the outer door; what if those evil men were prowling about the lonely island! Presently there was a shout, and Winn was looking down from his dizzy perch saying,—

"All right! The Lamp is lit!"

The boy's hand had lit the great Light successfully. He laughed as he fancied the disappointment of the wreckers as they saw its rays streaming across the bay.

"A sleepless sentinel, whose beaming eye
Watched thro' the night to warn of danger nigh."

XV.—THE CLOUD DISPELLED.

Late the next afternoon the Lighthouse boat paused at the pier, and a solitary figure slowly landed. It was Aaron Luscomb. His eye was dull and bloodshot, his hand shook like one palsied as he fastened the boat to its mooring.

Just then Winfred Campbell appeared from some perch on the rocks, book in hand.

"That you, Winn?" said Aaron, trying to appear as usual, but his gaze wavered under the lad's clear, inquiring glance. "Then—then ye haint ben to school? Did n't marm fix it so 'ye was to go steady? Her 'n' me is goin' to give ye quite an eddication, if we're prospered."

The boy thought his chances of prosperity were poor if he kept on his present course; but he only replied that it was not convenient for him to go that day.

Aaron was in a peculiar state of mind, the result of hard drinking; his head was still half-crazed, he felt ugly, he longed to quarrel with some one, so he asked, sharply:—

"Why haint ye ben, I'd like to know? I sha'n't stan' no half-way works; ef I send ye to school, I want ye to go rain or shine."

Winn had often seen Aaron cross to his wife, but never such a light in his eyes. They fairly blazed upon him waiting an answer.

The boy hesitated. He hardly knew what to say that would not rouse still further the unreasonable man.

"Why didn't you go to school, I say, 'stead o' mullin' 'round on the rocks with that?"

Winn was forced to reply.

"I couldn't Mr. Luscomb. There was no boat here."

Aaron bit his lip. He knew now why the boy held back the reason—he did not think it safe to give it! In sudden anger and shame Aaron raised his hand and struck Winn with such force that he fell.

"I'll teach ye to sarce them that keeps ye, or I'll ship ye back among the paupers!"

He then went on towards the house.

Winn sprang up, and brushed the dust from his clothes, instinctively glancing about to see if any one had witnessed his degradation. He was not hurt much physically—he had grown to be as tough and strong as salber in his new out-of-door life—but he was cruelly hurt mentally. Insult and injury had followed swiftly upon each other in the few moments since Mr. Luscomb's foot had touched the island. The place grew suddenly hateful to the boy, everything was marred by the passions of the drunkard.

Winn had taken much pains to keep things straight during Aaron's absence. That morning he had spent a couple of hours cleaning the great Lamp, besides taking care of the cows, hens, and pig. He had split kindling enough for a week that he might have more time if he went to school—which seemed doubtful if he must depend upon Mr. Luscomb! Absorbed in his tasks and his sympathy for Mrs. Luscomb, he had forgotten that he was living on their bounty.

Now he was cruelly reminded of it. He could have borne that,—but the blow! It stung him for hours. Winn had never been struck before—that was not part of the training of his gentle lady-mother, and afterwards he had been so popular and obedient with officials, that he had not known the panishment to which many boys are hardened. He felt that he ought to resent the wrong by leaving. He thought it would not be manly to do otherwise; but surely he forgot his manhood when he flung himself upon the beach and cried.

As he lay and sobbed over the loss of his bright plans for the future that were all centred in the lovely Island, he did not hear the swiftly approaching footsteps of Mrs. Luscomb. She was looking for him with an anxious glance. As she came suddenly upon the prostrate figure she paused. Another woman would have spoken; but Mrs. Luscomb had too much tact, or rather, she entered into the feelings of others so intensely, that they were for a time like her own. She knew that if she were a big boy she would be mortified if found in tears; so she softly retraced her steps.

When she was a little way off, where she could not see him, she called Winn.

Immed'ly the boy's sobs ceased. The prostrate figure upon the sand sat upright; he hastily dried his eyes and looked about for a hiding place. None offered, and had there been one at hand he could not long have resisted that gentle voice.

"Winfred, Winfred!"

Winn went to the water that was softly lapping the edge of the beach, and dashed it into his eyes. He was drying them on his handkerchief when Mrs. Luscomb thought it prudent to appear.

"My dear child, I have been looking everywhere for you!" What ailes your eyes?" as Winn continued polishing them.

Winn stammered out something about their aching. Mrs. Luscomb made a feint of examining them to discover a reason, all the time wondering how she should get the secret of his trouble from the high-spirited boy.

Aaron had dropped a clue to it, a little before, when he said:—

"That 'ere lad we've took out the poorhouse, that 'ere Winn's gettin' dreadful peart, but"—chuckling—"I've give him a lesson he won't forget this year!"

Mrs. Luscomb had missed the boy. In deep anxiety she got Mr. Luscomb to bed to sleep off his dreams by telling him the government officials might come. It was really about time for their visit of inspection, and if they saw Aaron, she was sure he would betray himself. This was always a strong argument with Aaron, if he had any sense. He soon was hidden in his chamber, asleep, and she hastened to find Winn. She did not tell the boy this now, she only said:—

"Supper is ready, Winfred; we must eat alone to-night; my husband has retired and I fear we must do the chores, also."

"I'll go right about them."

Winfred moved towards the house in a reluctant way, new in him.

"I am sorry that you must have so much care, dear boy," said Mrs. Luscomb.

"It's all right," Winn replied, stiffly. "I expect 'o do everything that is required of me; perhaps— he hesitated, then blurted it out—"perhaps I can in that way pay my board—while I stay!"

The last was uttered in a lower tone, but in a certain firm way that said his "stay" would not be long.

Mrs. Luscomb took no notice of this, but walked beside him to the barn. Then she went into the house and added his favourite dish to their supper—the New England "flap-jack," buttered and sugared. The odour of them floated out of the kitchen door, and greeted the boy as he came in from the barn with pails of milk. He knew she made them for him; his new, hard mood was fast melting as he sat at the table and ate the nicely-browned cakes.

Mrs. Luscomb ate nothing. Indeed the frail lady had little appetite at any time, least of all when their domestic sky was overcast. She waited upon Winn in her own motherly way that melted the heart of the orphan.

(To be continued.)

ANECDOTES OF DICKENS.

On one occasion I compared my own experiences of London with those of Dickens. He told me, in his graphic and dramatic way, some amazing things, with some of which I in my time—though, of course, with far inferior powers of narration,—have occasionally thrilled a select audience. In return for his gold I had only silver to offer him; but I remember that the following incident, which once happened to me, interested him very much.

I was returning home one summer night, through a fashionable street out of Piccadilly, when there came on a violent thunder storm. It was very late; not a cab was to be seen; and I stepped under a portico for shelter. There was a ball going on in one of the great houses in the street. The drawing-room had a huge bow window which was open, and now and again figures flitted across it, and the dance-music made itself heard through the storm. I had been under my shelter some time before I noticed that there was another person in the street, also under a portico. He was nearer to the house where the ball was going on than I was, but I could see him quite distinctly. He looked like a beggar, and was dressed in rags. Suddenly he ran across the street in the pouring rain, and stood beneath the open window, at which appeared some lady in a ball dress. She threw out to him her bouquet, the gilt handle of which I saw glitter in the gas-light. He strove to catch it, but it fell, and I heard it clasp upon the pavement. He picked it up, nodded twice to the lady at the window, and then ran off at full speed. The whole thing took only a few seconds, but made a picture that I shall never forget.

I took it for granted that the man was her lover, and expressed my astonishment at the perfection of the man's disguise.

"No," said he, as though the facts were all before him, "he was not her lover. He was merely a messenger waiting for the bouquet to be thrown to him, a signal that had been agreed upon beforehand."

This conclusion I believe to have been the correct one; but I had forgotten, as usual, the precise date of the occurrence, and was, therefore, unable to discover from the newspapers whether any "incident in high life" took place about the same time.

There were two other experiences of mine, which I should have narrated earlier, but which I now remember in connection with Dickens; for they especially tickled him. Speaking of the deep and narrow grooves in which life runs, and of the impossibilities of its wheels ever getting out of them into others grooves, I told him the following anecdote. When I was quite a boy I happened to sit at a luncheon table between a lady of literary instincts and a sporting captain, who was anxious to ingratiate himself with her; only unhappily, they had not a single interest in common. At last he thought he had found one.

"Sad thing, Miss B——," he suddenly remarked, "about poor Sam Rogers."

A robbery had just occurred at Roger's bank, resulting in the loss of a very large sum of money.

"Yes, indeed," returned the young lady, sympathizingly. "However, it won't ruin him."

"Well, I don't know; not so sure of that," said the captain, pulling doubtfully at his moustache.

"It's a great blow no doubt; but Rogers is very rich."

"I think you are mistaken there," he put in, "though I daresay he has feathered his nest pretty well. It is a curious thing his being forbidden to ride for two years."

"Forbidden to ride!" ejaculated the young lady, laying down her knife and fork, in sheer astonishment. "Why shouldn't he ride?"

"Well, because of what he has done, you know. The Jockey Club has suspended him."

"The Jockey Club? Whom on earth, Captain L—— can you be talking about?"

"Why, about Sam Rogers, of course. Did I not say Sam Rogers—Sam Rogers, the jockey?"

A more complete example of cross-purposes probably never occurred—Some Literary Recollections by James Payn.

FOR THE PRESBYTERIAN.

DAILY BREAD.

This war! is full of trouble,
And we're often pressed w' care;
The ups and downs of daily life,
Are verra hard to bear.
We may fecht w' honest poverty,
And ne'er hang down o'er heid;
There's monnie ills that's waur tae bear,
Than toiling for o'er bread.

There are confidences broken;
And there's friendships proved untrue;
And there's bitter words that's spoken,
That pierce us thro' and thro'.
There are enemies within us,—
And of them w' manna tak head:
There's monnie ills that's waur tae bear,
Than toiling for o'er bread.

When His hand is laid upon us,
And some dear one's suff'rin' sair,
And we see the time approaching
We can ca' them o'er's nae mair.
Then our hearts are filled w' anguish,
But the lesson, tak ye heed,
He scourges, yet He loves us still,
And sends our daily bread.

When we think we hae plain sailing,
And w' ease will win the port,
The wind aft drives us back again,
As though it was in sport.
We are tossed upon life's ocean,
With the breakers right ahead.
Within the veil, our anchor's cast;
He has promised daily bread.

St. Mary's, June, 1884. MARGARET MOSCRIP.

ITALIA REDENTA

The Italians are the most practical people in the world and have as profound an admiration for English looms and English iron-works as English people, or some of them, have for Italian palaces and Italian mountains. Milan, Florence, Rome are intersected with tramways; and, as everybody knows, *vaporetti*, or little steam-boats, ply on the Grand Canal at Venice. Giorgio Tagliapietra, the good-looking *gondoliere* who was recently my guide, philosopher, and friend, reminding of much that I had forgotten since 1863 and telling me much that I never knew, speaking in that gentle dialect from which all the consonants seem to have fallen out, as the bits of hard marble had fallen out of the mosaics of St. Mark's, till they were recently repaired, leaving only the gold ground work, joined his lament to mine over the obtuseness of the noise and bustle of steam upon the stately silence of the wheelless ways of Venice. "And to think," said Giorgio, "that permission was given to the *vaporetti* to ply by a Venetian noble, a family that had produced Doges!" But I am forced to add that it was made clear to me, in pursuing the conversation, that Giorgio would have been of a somewhat different opinion had the *vaporetti* belonged to himself. He is a gondolier, and the steam-boat interferes with the profits of the gondola. Naturally, I would rather the *vaporetti* were not there, or shall I say that their traffic was suspended for my special behoof, when I happen to be in Venice, by a decree issued by another descendant of the Doges? That would be a truly British demand, and one that is, to all intents and purposes, advanced by those persons who wish Italy to preserve its Roman, mediæval, or Renaissance aspect intact, in order that when they are good enough to leave Holland Park or Chelsea Embankment for a little time, and cross the Alps, their æsthetic sensibilities may not be offended or their holiday enjoyment interfered with. I am conscious of sharing their exquisite selfishness; and what anguish the two chimneys at each end of the point of vision on the Arno in Florence have cost me I should not like to say. But, short of condemning chimneys altogether—which would be as useless as "screaming against the calm facts of creation"—I do not see how Florence is to be deprived of them for my occasional delectation. They are horrible to look upon, no doubt; afflicting eye-sores that used not to be there before Italy was "redeemed." Italy was a sleeping beauty in those days.—The National Review.

The jubilee of Congregationalism in South Australia will be celebrated in 1887; and the whole of the church debt \$40,000, has already been promised.

BRITISH AND FOREIGN ITEMS.

AN aged niece of Zachary Taylor is a Michigan pauper. The congregational jubilee fund in Victoria has reached \$155,000.

THE only Unitarian periodical published in Wales is to be discontinued for want of sufficient support.

A GIRL pupil in the drawing class of an Omaha convent was punished for banging the hair of St. Cecilia.

IT is said that Joseph Fabre, a Deputy, has written a glowing life of Joan of Arc. He proposes a *fest* in her honour.

THE Rev. David Macrae's congregation in Dundee have agreed to appoint an assistant to Mr. Macrae and to obtain a site on which to build a church.

AN alphabetical list of the personages in the thirty-two novels and novelettes of Sir Walter Scott has just been compiled, from which it appears that they comprise 662 distinct characters.

At the conference of the Yorkshire Evangelical Union, Rev. B. Lamb expressed the opinion that there is "not one particle of difference between raffling at a church bazaar and betting on a race-course."

THE distinguished German scholar Adolph Hilgenfeld expresses the opinion that the recently-published "Teaching of the Twelve Apostles" has sundry additions in the principal part of it from the Montanists.

IN Melbourne Presbytery the opinion was expressed that Bishop Moorhouse ought to ignore the recent decision of Church lawyers in England closing Anglican pulpits in the colony against all non-episcopal ministers.

SOME important railways are about to be laid in the Phillipine Islands. Tenders will be received in Madrid up to Oct. 1st next, for the construction of a line from Manila to Lingayen, on the northwest coast of the Island of Luzon.

THE new bill for the Universities of Scotland, gives the Commissioners power to establish, if they desire it, a Faculty of Science in one or more of the universities, and to make provision for the necessary teaching for the curriculum of science.

A MOHAMMEDAN zeminder started three years ago from a district in the north of the Punjab, and, travelling on foot via Constantinople, Pesth, and Hamburg, reached London the other day. His object was to invoke aid in some land dispute.

MRS. BOWMAN, the oldest Australian native lady, has died in New South Wales in her 87th year. She was born nine years after the founding of the colony. She was mother-in-law of Rev. J. Cameron, M.D., Richmond, and a devoted Presbyterian.

IN Queensland, immunity from punishment induces the white man to think nothing of taking the lives of natives, and the latter are killed for stealing a few pieces of tobacco, as was the case with a skipper at Dufaire Island. For a trifling theft he shot three men whom he suspected.

FOR the first time since the memorable Jenny Geddes incident on the 23rd July, 1637, an Episcopal service was held in St. Giles's Edinburgh, on a recent Sabbath. It was conducted in Gaelic by Rev. D. Mackenzie, B.D., Burntisland Episcopal Church. The prayers were read from M.S.

A SERIES of trenchant letters which have appeared in the *Manchester Examiner*, under the signature of "Promotion by Merit," exposing the scandals connected with ecclesiastical patronage in England, are from the pen of Mr. Angus, a Scotsman, who was engaged as a manufacturer in Manchester.

THE inventory of the late Edouard Dentu's collection of books and curiosities in Paris shows two million volumes and twenty thousand manuscripts. Among the things was found a skull preserved in a velvet case, and reported to be that of Richelieu.

A MIDNIGHT marauder put the contents of a hen-house into a bag at Alton, Mich., and was surprised next day, on dumping the fowl for sale at a market, to see that they consisted of two three-legged hens, a double-headed duck, and a nearly headless goose. He had taken the stock of a travelling Museum.

THE Spiritualists have discovered how it is, that when rude investigators grab and hold a materialized spirit, the captured form often appears to be that of the medium. In these cases the *Esmer of Light* explains, "What was intended to be a materialization at the outset only reaches a transfiguration of the medium's body."

THE situation of the Portuguese in Guinea is very critical. The revolution of the blacks, which had attained considerable importance some months back, has not been put down. On the contrary, letters from the province of Bissao state that the only gunboat on that station has been captured by the insurgents, the crew escaping in the boats.

A REPORT was current in the Vatican world lately, that the Pope had received a poisoned letter, the smell of which caused its detection. The report probably arose out of the fact that the Pope received a letter announcing that a serious attempt was about to be made against the Vatican, which strongly and painfully impresses him.

THE Edinburgh Free Presbytery has as yet failed to secure harmony in Newington congregation. The majority resolutely cling to their nomination of Mr. Macaskill of Greenock. A motion to drop both Mr. Macaskill and Mr. Adamson had 143 supporters, but 185 voted against it. The Presbytery agreed to moderate in a call at large on 24th July.

IMMEDIATELY after a body had been removed from a scaffold, in Naples, the people swarmed over the place, tearing into pieces the cord which had bound the criminal and breaking into fragments the stool on which he had sat. Each took away a portion, in obedience to the superstition that any part of the cord or the chair of a prisoner who has suffered death will bring good fortune to the possessor.

MINISTERS AND CHURCHES.

THE Rev. W. H. Jamieson, of Perrytown, occupied the pulpit of St. Andrew's Church, Peterborough, on Sunday week.

THE Rev. Geo. D. Bayne, B.A., Morrisburg, is now the clerk of Brockville Presbytery, *vice* W. M. McKibbin, B.A., resigned.

THE Rev. Hugh Crozier, late of Port Perry, and formerly of Holstein, was inducted at Luther, last week by the Presbytery of Saugeen.

THE Rev. A. Hudson acknowledges receipt on account of Parry Sound manse fund, \$1, from D. J. McLennan, Lochinvar, and \$1 from "A Friend," Richmond Hill.

COOKE'S Church, Caradoc, which has been under repair for the past three months, was re-opened for divine service on Sabbath, June 29th. The Rev. John Gray, of Windsor, preached eloquent and impressive sermons, morning and evening. The congregation are to be congratulated on the neat and tasty appearance of the church, which is now as good as new.

THE St. Louis *Evangelist* says: "The pulpit of the Presbyterian church at Colorado Springs is now very acceptably supplied by Rev. J. S. Black, recently of the Erskine Presbyterian Church of Montreal, Canada. After a successful pastorate of ten years, Mr. Black was constrained to resign his charge, owing to the feebleness of Mrs. Black's health, and seek the climate of Colorado, in the hope of her restoration."

A MOST successful entertainment was given last week by the Young People's Association of the Erskine Church. The Rev. J. Smith occupied the chair. During the evening a handsome water pitcher with cups, was presented to Mr. J. A. Patterson. Miss Isabella Brown made the presentation, and Police Sergt. Chas. Stark read the address. The Rev. J. Smith also made a few remarks in connection with the occasion.

OLD St Andrew's Church congregation and Sunday school held their annual pic-nic last week. The party numbering some 400 left the city by the steamer *Hastings* at half-past one o'clock, and after a delightful sail of about two hours reached Lorne Park, where a sumptuous dinner, which had been prepared by a contingent who left on the morning boat, awaited them. The Rev. H. A. Robertson, Eromanga, delivered an address during the afternoon.

THE Ottawa *Citizen* says: "It is our painful duty to announce, after a short illness, the death of the wife of Mr. George Hay, one of our most highly esteemed citizens. Mrs. Hay was in herself of a quiet and unobtrusive nature, but ever active and ready to unite in furthering the cause of any good work; among many, ably assisting her husband in his duties as President of the Protestant Hospital, and prominent in promoting the work done by the Protestant Orphans' Home. The sympathy of a very large circle of friends will be extended to the bereaved husband and family in this sudden and unexpected sorrow."

AT Weldigo, on Dominion Day, the congregation of Guthrie's Church held a picnic in Clarke's Grove. There were between 400 and 500 present, and the affair was a decided success, financially and otherwise. Dinner was served from one o'clock. Speeches were delivered by the Rev. Mr. Gray, of Windsor; Rev. Mr. Johnston, of Alvinston, and the Rev. J. Henderson. Strawberries and cream, ice cold lemonade, oranges, croquet, lawn tennis and baseball, and the interchange of friendly greetings served to render the time a very pleasant one to those present. Although got up under the auspices of Guthrie's Church, liberal assistance was rendered by the other denominations. The proceeds, amounting to about \$100, are to be devoted towards the furnishing of the new Presbyterian Church, now being built in the village.

THE Paisley *Advocate* says: "At a meeting of the ladies belonging to Knox Church, Paisley, held during the absence of their pastor, Rev. G. B. Greig, it was decided to give the pastor and his bride a formal reception on their arrival at the manse. Accordingly a large number of ladies and gentlemen gathered at the manse on Friday evening, June 27th, each having brought a useful wedding souvenir, and awaited the coming of the future occupants of the house. The happy couple came on the evening train, and Mrs. Greig was no doubt surprised to find so many strangers, but friends, to greet her at her first entrance within

the portals of her new home. Tea had been prepared by the ladies and after all had partaken of an ample repast, a few minutes were socially spent. After worship, the company left for their homes, leaving Mr. and Mrs. Greig in full and peaceable possession.

REV. H. A. ROBERTSON, of Eromanga, visited Brussels, Presbytery of Maitland, on Friday, July 4th. Although but two days' notice had been given, a goodly number assembled in Melville Church to hear the glad tidings brought by that man of God, from the far-off island of the sea. For more than two hours Mr. Robertson related his labours, difficulties, dangers and triumphs, thrilling the hearts of the people and melting even strong men to tears by his simple and unaffected recital of the scenes through which he had passed in labouring for God amongst the Eromangans. A deep impression was made by the missionary's visit, and he will be followed by the earnest prayers of many who were privileged to listen to his words, and whose interest in the great work of christianizing the heathen was so much quickened by the story which he had to tell. Although many were unaware that a collection was to be taken up, the contributions amounted to \$33.

THE Ladies' Aid Society of the River Street Presbyterian Church, Paris, held their annual meeting in the lecture room, on the evening of Wednesday, the 25th ult., the Rev. J. Ballantine, pastor, in the chair. After devotional exercises, an appropriate address was delivered by the chairman from Paul's words: "Whose I am, and whom I serve." Acts xxvii. 23. The secretary's report was thereafter read, from which it appears that the ordinary receipts by collectors have been \$96 34; those of the previous year having been \$88 55. The sum total from all sources amounts to \$266 64, which is 28 51 in advance of the sum total of the preceding year. Gratuities have been made from time to time for various purposes, for instance, \$110 36 in all, for cleaning, painting, carpeting, and matting church; \$12 49 for pulpit-lamps; \$29 donation from friends of lamp-pillars, and \$24 75 for the needy in the congregation. After all these payments there still remains in the treasurer's hands a balance of \$128 81. At a meeting of the society in March, it was agreed to give a fair trial to the plan of raising money by contribution instead of holding a social and sale of ladies' work, as in former years. It proved quite a success, \$113 having been realized, which is a little larger sum, when the expenses are all deducted, than the total proceeds of the bazaar last year.

PRESBYTERY OF KINGSTON.—This Presbytery met at Belleville on the 8th inst., and appointed the Rev. H. Gracy, of Gananoque, moderator. Letters were read stating that Rev. J. W. Archibald declined the call to St. Andrew's Church, Kingston, and that the congregations of Seymour and Rylestown were united. Rev. Joshua Fraser's case, at his own request, was referred with all the documents to the meeting of the Toronto and Kingston Synod at Cobourg next May. The committee appointed *in re* Ministers' Stipends reported that the movement to augment the salaries of ministers in poor stations had succeeded admirably. Rev. David Mitchell, of John Street Presbyterian Church, Belleville, on the strength of letters received from his medical advisers in New York, asked the Presbytery to grant him leave of absence for a few months, in the hope that absolute cessation from work would fully restore him. The Presbytery unanimously favoured the request and deeply sympathized with Mr. Mitchell in his affliction. He was granted six months' leave. Rev. G. Shore, of Lansdowne, tendered his resignation as pastor of that congregation, having accepted the appointment of Superintendent of Missions in St. John, N. B. The Presbytery by resolution expressed its disapproval of Rev. Mr. Gallagher's conduct in marrying a man to his deceased wife's sister, as it was contrary to the law of the Church.

PRESBYTERY OF STRATFORD.—This Presbytery met in Widder Street Church, St. Mary's, the 8th inst. The Rev. John Kay, moderator. A deputation from Linwood was heard regarding the erection of a station at that place, and a committee was appointed to visit the field and report at the September meeting. It was agreed that hereafter delegates who go to the General Assembly by rotation shall be appointed according to the date of induction in this Presbytery and not as formerly the date of ordination. The Rev. J. A. Turnbull, LL.B., having accepted the call from

Widder Street congregation, was inducted to the pastoral charge. The induction services were conducted by Rev. Geo. Crystal, who preached an excellent discourse from Phil. iii. 13-14. The Rev. P. Wright, who presided, offered prayer and inducted the minister to his charge. The Rev. D. Gordon addressed the minister, and the Rev. A. F. Tully the people. Rev. Mr. McPherson then escorted Mr. Turnbull to the door and introduced him to the members as they retired. The Rev. Messrs. Russell, Turnbull, Forrest, Fletcher, and Thompson being present were invited to sit as corresponding members. Mr. W. Hamilton, a graduate of Knox College, applied to be taken on trials for license and parties were appointed to conduct his examination at next regular meeting. A call from the united charge of Granton and Lucan in favour of Rev. John Campbell, licentiate, was laid upon the table. It was signed by ninety-five members and eleven adherents. Salary promised, \$600. The call was sustained after hearing commissioners, and ordered to be forwarded to Mr. Campbell. The Home Mission Committee was instructed to make application to the Augmentation Fund in behalf of this charge. The Presbytery adjourned to meet on the second Tuesday of September.—A. F. TULLY, *Pres. Clerk, ad interim*.

PRESBYTERY OF TORONTO An ordinary meeting of this Presbytery was held on the 8th inst. The attendance was not large, and most of the business was transacted at one sitting. Rev. E. D. McLaren reported moderating in a unanimous call to Mr. W. H. W. Boyle, probationer, from the congregation of Streetsville. The stipend promised is \$1,000, payable in quarterly sums in advance, together with a manse. The call was sustained, and ordered to be transmitted to Mr. Boyle, arrangements being also made provisionally for his ordination, if he should accept. A committee was appointed to assign subjects for exercises to be prepared by students within the bounds, and given in before the re-opening of the colleges. On application made, Rev. P. Nicol was appointed interim moderator of the session of Weston and Woodbridge, with authority to moderate in a call. Rev. Walter Reid, formerly Primitive Methodist, was received in the usual way as a minister of the Church, agreeably to leave received from the General Assembly. Rev. W. E. Mackay tendered, by letter, the resignation of his charge at Knox Church, Caledon; and the clerk was instructed to cite both minister and people to appear for their interests at next ordinary meeting. Mr. G. E. Freeman, probationer, read his sermon on trial for ordination, which was approved of. The Presbytery met for his ordination on the evening of the same day, in the church at Deer Park. A goodly congregation occupied the church. Rev. J. Match preached from John xvii. 17: "Sanctify them through thy truth; thy word is truth." The moderator, Rev. R. Wallace, put the questions, offered the ordination prayer, and, as substitute for Rev. G. M. Milligan, subsequently addressed the congregation. The charge to Mr. Freeman was delivered by Rev. John Smith. At the close of the services, Mr. Freeman received a cordial welcome from his people. It is proper enough to add here, that of five students who were licensed by the Presbytery, in May last, three have been already ordained by the same Presbytery, viz.: Messrs. J. S. Mackay, T. Nixon, and G. E. Freeman. The next ordinary meeting of Presbytery is to be held in the usual place on the 2nd of September, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held their regular quarterly meeting in St. Andrew's Church, Sarnia, on Tuesday, 25 ult., Rev. Johnston, moderator, in the chair. There was read an extract minute of Synod in reference to the complaint of the Sarnia Presbytery in the matter of the East Williams jurisdiction. The Presbytery tendered their thanks to the representatives at the bar of the Synod, and expressed satisfaction with the finding of the Synod in the matter, and in the terms of that finding hold themselves in readiness to receive any communication from the Presbytery of London in regard to the future working of the East Williams congregation. The following standing committees were appointed: Home Missions.—Rev. Hector Currie and elder, with Rev. Mr. Anderson; Temperance.—Rev. Mr. Leitch and elder, with Rev. Mr. McCutcheon; Finance.—Rev. Mr. Cuthbertson and Messrs. D. Mackenzie and F. Blaikie; Statistics.—Rev. Mr. McAdam and elder, with Rev. Mr. Loughhead; State of Religion.—Rev. J.

Thompson and Mr. David Gray, with Rev. J. W. McLintock; Sabbath Schools. - Rev. Mr. McAdam and Messrs. Leitch and Crawford, elders; Colleges. - Rev. J. Thompson; Examination of Students. - Rev. J. Anderson, J. Thompson, J. S. Loughhead and Hector Currie, ministers, and J. H. Laird, elder; Schemes of the Church. - Rev. John A. McDonald, with Findlay McKenzie and W. Auld, elders. A communication from Oil Springs and Oil City was read, showing that matters under the guidance of Mr. McDonald, missionary, are in a most favourable condition. It appears that Oil City are proceeding with the erection of a church, and they ask aid from the Presbytery to the amount of \$300. The communication was received with great satisfaction, and the Presbytery agreed to bring the matter before our congregations and urge the claims of Oil City upon the sympathy and help of our people; and for carrying out this arrangement the representatives of the Presbytery are urged to do their utmost in securing their proportion of the sum required, and report at next ordinary meeting. Intimation was given that, owing to continued ill health the induction of Mr. Scrimgeour, at Forest, could not yet be proceeded with. It was agreed to express sympathy with Mr. Scrimgeour in his illness, and the clerk was instructed to issue an edict and call a meeting for the induction whenever he receives notice that Mr. Scrimgeour's health will permit. Leave to moderate in calls was granted, if necessary, before next ordinary meeting, to the following congregations. Burns' Church, Adelaide and Arkona, Camlachie and Watford. The committee on the examination of students was appointed to prescribe subjects for exercises to students within the bounds, to be given in at the next ordinary meeting. The Presbytery appointed its next meeting to be held in Strathroy, and within St. Andrew's Church there, on the third Tuesday of September, at two o'clock in the afternoon, and was closed with the benediction. - GEO. CUTHBERTSON, Pres. Clerk.

THE NEW HEBRIDES MISSION STEAMER.

THE following contributions, in addition to those acknowledged last week, have been received at the office of THE CANADA PRESBYTERIAN. It is expected that \$1,000 will be raised in the western section for this laudable and necessary addition to the efficient working of the New Hebrides Mission. Further contributions for the mission steamer will be received, and promptly acknowledged:

Previously acknowledged, \$278.40, Sabbath school children's union meeting in St. James Square Presbyterian Church, \$40.10; Mrs. Eakins, Ingersoll, \$1; Wm. Davidson, Knox Church, Toronto, \$5; Mrs. John Jacques, Toronto, \$10; Mrs. Howard, Toronto, \$2; Geo. Smith, Toronto, \$10; Mrs. McNab, Toronto, \$1; Mrs. McHardy, Toronto, \$1; D. McDonald, Toronto, 10cts.; Miss McHardy, Toronto, \$1; James McNab, Rosedale, \$5; Mrs. James Campbell, Jarvis street, Toronto, \$5; H. Cassels, Toronto, \$10; J. Paton, per Rev. W. Meikle, Toronto, \$10; Mr. Livingstone, Toronto, \$5; a lady of Knox Church, Toronto, \$10; Rev. Dr. McLaren, Toronto, \$10; Robert McQueen, Kirkwall, \$5; W. I. Forbes, Onilha, \$10, Collections and sundry contributions per Rev. D. J. McDonnell, \$214.11; Miss French, Toronto, \$4; Members of Rev. Mr. Abraham's congregation, Burlington, \$87.75; Mr. Samuel Marshall, Toronto, \$5; Union meeting in Central Presbyterian Church, Toronto, per Mr. A. I. Crombie, \$15. Total, \$666.46.

GOSPEL WORK.

MR. SCROGGIE AT NEWCASTLE-ON-TYNE.

A very successful series of evangelical meetings has been held by Mr. John Scroggie in Newcastle-on-Tyne. A considerable number of persons profess to have undergone a saving change. On the evening of Sabbath week the circus was crowded, and a solemn awe seemed to rest on the vast assembly from the beginning to the close. The after-meeting was one of great heart-searching; some souls were deeply wounded by the arrow of conviction, and were willing to close with Christ Jesus as their Saviour.

Many most interesting incidents have occurred in connection with the meetings. Let me name one or two: - "Returning," says one Christian worker, "to my lodgings after distributing some tickets for the meetings, I saw my landlord at the top of the stairs. I gave him an invitation to the meeting and a ticket, and began to pray for him. On coming to the meeting I saw him and his wife and daughter all there, sitting in the gallery. On arriving home, after 10 o'clock, I heard them singing that hymn -

"I am thine, O Lord, I have heard Thy voice," etc.

In a few moments I heard a knock at my door, and on opening it I saw father, mother, daughter, wishing me to sing and speak with them. I saw an answer to my prayer. I told them of Jesus. We knelt in prayer. They all decided for Jesus. My own soul was filled with such joy as I could not express. They are going on their way rejoicing in the Lord." Several soldiers, it is believed, have found the Saviour through these meetings. A soldier's wife came one evening to the meeting, gave her heart to God, and is now an earnest Christian worker. "I went to hear Mr. Scroggie," said a soldier in the hospital, the other day, "with the ticket that I got. I gave my heart to God, and am now feeling very happy." By his providence as well as His Word God has been speaking to the soldiers in our barracks. One young soldier attended the meeting at the Central Hall (the place where the meetings were held on the week night) on the Wednesday night, was taken to the hospital on Thursday, and died on Friday morning at four o'clock.

Since Mr. Scroggie left us, fruit has begun to appear in some quarters. A Christian lady wrote to the writer of this notice yesterday and stated the following pleasing incident: - "I have this moment had an anxious soul here who has left rejoicing in Jesus. She wrote to Mr. Scroggie, the day he left, and as he could not see her, I wrote to her asking her if she would come and see me. She was deeply anxious, and so she came just at the time I fixed, and I never saw a clearer case of conversion."

Many Christians have been greatly quickened by the services. One marked feature in all the fortnight's meetings was the large number of men who were present. Many of them stayed to the inquiry meeting.

BOOKS AND MAGAZINES.

LITTELL'S LIVING AGE. (Boston, Littell & Co.) - This publication, the best of its class, continues to present to its readers all that is most excellent and freshest in the periodical literature of the day.

SUNSHINE MARY. By Alida W. Graves. (Philadelphia. Presbyterian Board of Publication, Toronto. James Bain & Son.) - A new addition to the numerous tales intended for young readers. The story is good and well told. The book is well got up and illustrated.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (St. Louis. Isabella M. Leyburn.) - The July number of *Electra* is an excellent one. It is admirably adapted to home reading. Its tone is healthy, pure and good. "Our Daisy," a fine plate engraving, forms a fitting and beautiful frontispiece. The contents are varied and interesting.

A POCKET SYSTEM OF THEOLOGY. By the Rev. John Reid. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) - Mr. Reid has produced a valuable little work in which the cardinal doctrines of the Gospel are clearly and concisely stated in popular form. Dr. John Hall writes a brief introduction to the work, in which he cordially commends it. It is the very book that is wanted in these days.

THE DANCE OF MODERN SOCIETY. By William Cleaver Wilkinson. (New York: Funk & Wagnalls; Toronto: William Briggs.) - Mr. Wilkinson writes calmly, but temperately and earnestly on a topic of great social interest. It is not an ignorant and indiscriminate tirade against what many, in these days, consider an innocent pastime. The little book is written in such a style as to awaken serious thought. The reading of it without prejudice might be a means of lasting good to many.

THE TRIPLE E. By Mrs. S. R. Graham Clark. (Boston: D. Lothrop & Co.) - The book bearing the above enigmatic title is an excellent one. It is written by a lady who is a native of Halifax, N. S., who is rising into fame as a popular writer of well told and instructive tales. She has written "Yensie Walton," "Yensie Walton's Womanhood," "Our Street," and other works. In the book before us the gifted authoress tells with charming freshness the simple incidents in the life of a homely girl, whose want of good looks did not prevent her from becoming true, noble, useful and attractive.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Co.) - This high-class theologi-

cal quarterly keeps its readers abreast of the best thought of the time. In general the subjects are ably and thoroughly treated by some of the best and most experienced writers in the American Church. The present issue containing a second contribution on "Rev. Dr. Jones Richard and His Theology," by Professor Welch, D.D., LL.D., "The Proper Training of Young Converts," by Rev. Francis S. Hamlin; "Melancthon," by Professor Philip Schaff, D.D., LL.D.; and "The Religious Belief of Shakspeare," by Rev. James O. Murray, D.D. There are the usual Notes and Notices, and the Reviews of Recent Theological Literature, exegetical, historical, systematic and practical theology and general literature.

ELECTION BY LOT. (Montreal: Dawson Brothers.) - The author of this brochure is either a cynic or a wag, perhaps a combination of both, as is not unfrequently the case with cynics. His reading has obviously been extensive and he is also a more shrewd observer than his theory would lead the reader to suppose. He is trenchantly severe on the political corruption existing in Canada, but in his reasoning, especially in his conclusions, does he not take the cause for the effect, or in other words, stand on his head? He does speak forcible words of warning as to where corruption will lead the country, but if he is not perpetrating a huge joke, does he imagine that a free people will dream of electing their rulers and legislators by lot? If no better or more practical remedy than this is at hand we may well despair of the future of our country.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) - This new venture in periodical literature as it richly deserves, is steadily winning its way to popular favour. Its reasonable price brings a first-class literary and artistic magazine within the reach of all. "The Seine Boat - A Perilous Moment" forms the frontispiece. A most interesting article on "The Royal Collection of Miniatures at Windsor Castle" is illustrated by a number of fairly executed portraits. "The Unsentimental Journey through Cornwall," also illustrated, is concluded. The other illustrated articles are "The Weasel and His Family," and "How a Bone is Built." There is a characteristic poem of the late Charles Kingsley's, entitled "Martin Lightfoot's Song." The second part of Henry James' "The Author of Beltraccio" is given, and "The Armourer's Prentices" is continued.

THE HEATHEN WORLD. By the Rev. George Patterson, D.D. (Toronto: William Briggs.) - Some time ago a gentleman deeply interested in Christian missions offered a prize of 100 guineas for the best essay on the subject. Principal Caven, Dr. Castle, Revs. Septimus Jones and Dr. Withrow were appointed adjudicators. A large number of MSS. was received. After careful examination they pronounced in favour of the work written by Dr. Patterson, Presbyterian minister, New Glasgow, N. S. Readers of the work will readily concur in the place assigned to by the adjudicators. It displays intimate acquaintance with the condition of the heathen world, realizing its need of the gospel, the Church's obligation to supply it, and concluding with a fervent appeal in behalf of missionary enterprise. The book is published cheaply so as to secure for it a wide circulation and the profits derived from its sale are to be devoted to the promotion of missions as the adjudicators may determine.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: The Presbyterian Publishing House.) - This ably conducted quarterly is sure to receive a cordial welcome. The contents of the present number are specially attractive, on account of the themes selected and the manner in which they are discussed. The articles are: "Evolution," by Professor James Woodrow, Ph.D., D.D., LL.D.; "The Emotions," by Professor Robert L. Dabney, D.D., LL.D.; "The Church One, the Word One, and the Covenant with Abraham Stands," by John B. Adger, D.D.; "A Word for the Classics," by William H. Whiting, jr.; "Evolutionary Ethics and Christianity," by Rev. P. P. Flournoy; "The Christian Pastor, One of Christ's Ascension Gifts," a paper by the late Dr. Breckinridge; "The Evangelist in Foreign Fields," by Dr. Vaughan and Col. Preston; "The Chief Glory of the Nineteenth Century," by Dr. Adger; and the "Scripture Doctrine of Order," by Rev. James A. Waddell. The usual comprehensive, concise and incisive Review of Recent Publications concludes an excellent number.

OUR YOUNG FOLKS.

A CHILD'S CREED.

We believe in God the Father,
Who made us every one,
Who made the earth and heaven,
The moon and stars and sun ;
All that we have each day
To us by Him is given ;
We call Him when we pray,
" Our Father who art in heaven."

We believe in Jesus Christ,
The Father's only Son,
Who came to us from heaven,
And loved us every one ;
He taught us to be holy,
Till on the cross He died,
And now we call Him Saviour
And Christ the crucified.

We believe God's Holy Spirit
Is with us every day,
And if we do not grieve Him
He ne'er will go away ;
From heaven unto Jesus
He descended like a dove,
And dwelleth ever with us,
To fill our hearts with love.

HOW JAMIE HATED ORDER.

When Jamie came rushing in from play to supper, his mother was obliged to speak to him about hanging up his hat ; and when his hunger was satisfied, and he started from the table, she said : " Jamie, do not leave your napkin like that ! Fold it, and put it in the ring. Has my boy no sense of order ? "

" No, mamma," cried Jamie, rushing back to do as his mother told him ; " I hate order ! It's always hindering and interfering."

" Some people might say it was disorder that is always hindering and interfering. For instance, had you folded your napkin at the proper time, you would not have had to come back to do it," said Mrs. Wright. She added, " I guess you love order as well as any of us, if the truth were known."

" No, mamma, I am sorry, but I positively hate order. What I love is to fly my kite—or to make a boat and sail it on the pond ; and when it is dark, I love to come in and see you, and eat supper of huckleberries and milk and doughnuts, but I just despise to be always folding up or hanging up something."

In emphasizing his views, Jamie jerked the table-cloth so that the baby's tray and spoon went clattering to the floor. Then there were two more things to pick up :

" Still," said Mrs. Wright, " I think there are some kinds of order which you like."

" I am afraid not, mamma, not one."

" When you have played out of doors until the last minute, and you get into the house just as the clock strikes one, then do you mind dinner being all in order ? "

Jamie smiled and looked a little sober.

" Yesterday, when Uncle Charles came to take you to ride with him, if you could be ready in five minutes—Uncle Charles who is so elegant—then were you sorry to find clean collar, neck-tie, handkerchief, gloves, hat, all ready to lay your hand on, then ? "

" Mamma ? "

" Would you like to find yourself at school with holes in your jacket ? Do you hate, when you go upstairs at night, tired, to find a bed made up comfortable ? "

" Mamma, what do you mean ? "

" That it is not order which you hate, but

the trouble necessary to gain it. Ah, my boy ! no one of us likes that ; but ought not each of us to take a part of it ? Or should papa or mamma and Bridget do all the tiresome picking up and ' fixing up,' while Jamie only enjoys it ? "

Jamie put two warm arms around his mother's neck : " Mamma, you are great for explaining things, aren't you ? "

THY SPEECH BETRAYETH THEE.

A Highlander in the British army, during the War of the Revolution, was caught one evening creeping out of a thicket just beyond the lines, evidently returning from some secret errand. The American outposts (along the Hudson) were then quite near those of the British, and being concealed in the forest, their exact number and distance was always uncertain. Under the circumstances the Highlander was suspected of being an informer, i.e., in communication with the enemy. It was shortly after the execution of Major Andre ; and the enraged British were in no state to let a man go who was accused of sympathy with the Americans. The soldier was taken to his colonel, and the witnesses of his presumed guilt told their story.

" What have you to say for yourself ? " demanded the colonel, with a threatening frown.

" Only this, sir ; I got away quietly from my comrades to pray a bit while in the bush, and was coming back when the soldiers took me."

" Are you in the habit of praying ? " demanded the officer.

" Yes, sir ! "

" Then pray now, you never needed it more in your life." And the colonel took out his watch.

Fully believing that he had but a few minutes to live, the Christian soldier knelt and poured out his soul in such language as only a friend of God could use. All who heard it were astonished, the commander himself among the rest. " Go," said he ; " you have told the truth. If you had not been often to drill, you could not have done so well at review."—*The Watchword.*

BEAUTIFUL SYMPATHY.

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

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

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

AN INDIAN'S HONESTY.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man. " For," said he, " I found a quarter of a dollar among the tobacco."

" Why don't you keep it ? " asked a bystander.

" I've got a good and a bad man here," said the Indian, pointing to his breast, " and the good man say : ' It is not mine ; give it back to the owner.' The bad man say : ' Never mind, you got it, and it is your own, now.' The good man say : ' No, no ! you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me ; and now I bring the money back I feel good."

Like the old Indian we have all a good and bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins ?—*The Missionary World.*

SAVED BY AN ORANG-OUTANG.

A nobleman had a favourite monkey, a large orang-outang, which you know is the largest species of monkey, except the gorilla.

This monkey was very much attached to his master, and to the baby boy who was the pet of the whole family. One day suddenly a fire broke out in the house, and everybody was running here and there to put it out, while the little boy in his nursery was almost forgotten ; and, when they thought of him, the staircase was all in flames. What could be done ? As they were looking up and wondering, a large hairy hand and arm opened the window, and presently the monkey appeared with the baby in his arms, and carefully climbed down over the porch, and brought the child safely to his nurse. Nobody else could have done it ; for a man cannot climb like a monkey, and is not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young Marquis of Kildare.

BITTER WORDS.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the sacred spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumults of the world ; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

" SEEST thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men."—*Prov. xxii. 29.*

Miscellaneous.

A GOOD way to serve cold remains of ham is to trim off all the fat and chop the lean fine, mixing it with a little made mustard. Form this in a mould and take out on a meat platter with the pieces of fat (cut in even strips) laid around the edge, together with the hearts of lettuce. Good for luncheon or supper.

A DILAPIDATED Physique may be built up and fortified against disease by that incomparable promoter of digestion and fertilizer of the blood, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It counteracts Biliousness and Kidney complaints, overcomes bodily ailments, especially with the feebler sex, causes the bowels to act like clockwork, and is a safeguard against malaria and rheumatism.

SPINACH OMELETTE.—Throw the vegetable for one minute into boiling water: then take it out and put into cold water, drain carefully and cut it up finely. Put a piece of butter in your stewpan, then the chopped spinach, together with a spoonful of flower, some salt and pepper to taste; moisten with milk and simmer over a slow fire for full half an hour. Then add two or three yolks of eggs, according to the quantity of spinach. Cook a few moments longer; arrange on a dish, and place on the top of an ordinary omelette. A chopped eschalot added to the spinach is a great addition.

FOR OLD OR YOUNG.—Dr. Fowler's Extract of Wild Strawberry is the remedy for Cholera, Colic, Diarrhoea and Dysentery. No poison is safe without it.

TEPID water, with a little borax dissolved in it, is good to wash coloured table linen in. Nice table-cloths and napkins should not be allowed to become really much soiled, so that they will require vigorous rubbing with soap or in hot water.

MISS MARY CAMPBELL, E'm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints, Constiveness, etc., it is the best medicine known.

AN English clergyman, waxing sarcastic in the pulpit over the enormities of the age, exclaimed: "And these things, my brethren, are done in the so-called nineteenth century."

HOLLOWLY'S Corn Cure destroys hundreds of corns and warts, root and branch.

Old Lady (to druggist): "I want a box of canine pills." Druggist: "What's the matter with the dog?" Old Lady (indignantly): "I want you to know, sir, that my husband is a gentleman!" Druggist puts up some quinine pills in profound silence.

AN Irish lover remarked: "It's a very great pleasure to be alone, especially when your sweetheart is wid' ye."

PETER KIEFFER, Buffalo, says: "I was badly bitten by a horse a few days ago, and was induced by a friend, who witnessed the occurrence, to try Dr. Thomas' Electric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed. Nothing can be better for fresh wounds." See that you get the genuine Dr. Thomas' Electric Oil, as there are imitations on the market.

"How did you like the Doctor's sermon?" said one to his companion, as they were walking home from church. "First-rate. I always liked that sermon."

CROUP and Throat and Lung troubles are treated successfully with Allen's Lung-Balm. See adv.

Young Physician: No; it is not in good taste for a young physician, when writing to a patient, to sign himself, "Yours till death."

Country Newspaper PROPRIETORS.

For Sale, a DOUBLE-ROYAL MERE STOR-CYLINDER PRESS, adapted for News, Book-work, or General Jobbing. Fitted for hand and steam. Speed, 1,000 per hour. Size of bed between bearers 32 1/2 x 47. Will register with or without points.

For terms or any further particulars, address O. ELACKETT ROBINSON, 5 Jordan Street, TORONTO.

WORMS often cause serious illness. The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.

IMMOLATION SALE.

E.O.W. 21 OUR ENTIRE STOCK, 28 Clothing, Dry Goods, Carpets, Blankets, Mantles and Millinery, ALL AT COST. R. Walker Sons 89, 95 & 87 KING ST. EAST - TORONTO.

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

ALLEN'S LUNG BALSAM THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. As an EXPECTORANT it has no Equal. It is harmless to the Most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For sale by all Druggists.

SOMETHING NEW. Novelty Rug Machine. Patented March 6, 1882.

Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidity. With it you can make a beautiful rug in a few hours that would require weeks of labour with a hook. You can make a splendid pair of mittens in two or three hours. You can make hoods, tidies, lap robes, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont., P. O. Box 542. Sole Manufacturer of the Novelty Rug Machine.

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

CONSUMPTION. I have a positive remedy for the above disease, by its use thousands of cases of the worst kind have been cured. Indeed, some of the most valuable cases I will send TWO BOTTLES FREE together with a FULLY ILLUSTRATED TRACT on the disease, to any person who sends me a name and P. O. address. My name is DR. T. A. BLOOM, 121 FORT ST. N. Y.

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