

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

THE CANADIAN PRESBYTERIAN

TORONTO: LACRYING CO.

Vol. 14.—No. 33.
Whole No. 705.

Toronto, Wednesday, August 12th, 1885.

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

Books.

RECENT PUBLICATIONS.

1. THE POETS OF THE CHURCH. A Series of Biographical Sketches of Hymn Writers, with Notes on their Hymns. By Edwin F. Hatfield, D.D. Octavo. . . . \$1 00
2. ANNALS OF THE DISRUPTION. With Extracts from Narratives of Ministers who left the Scottish Establishment in 1843. By Rev. Thomas Brown. . . . 7 00
3. THE LESSER PARABLES OF OUR LORD, and Lessons of Grace in the Language of Nature. By Rev. Wm. Arnot. . . . 2 00
4. THE CHILDREN'S PORTION. By Alexander Macleod, D.D. . . . 1 50
5. THE LIFE AND WORK OF THE REV. G. THEOPHILUS DODDS, of the McAll Mission in France. By Horatius Bonar, D.D. . . . 1 50
6. EARLY GRAVES. A Book for the Rev. By G. R. Macduff, D.D. . . . 1 50

JOHN YOUNG, 29/52
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 25 cents.

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

N. T. WILSON,

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

S. S. LIBRARIES.

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

W. Drysdale & Co.,

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

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

PICTURESQUE PALESTINE, SINAI AND EGYPT, complete, at half price, 90 cents; new JOSEPHUS—large type edition, 1/2 price, 50 cents; HOAGRTH—half leather, half price, and for children's use at one-third price. At the Dominion Book Store, D. & W. Sutherland, Toronto.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY (LIMITED).

CAPITAL . . . \$500,000.

DAVID BLAIN, Esq., L.L.D., President,
ALD. J. GORMLEY, Managing Director.

DEPOSITS RECEIVED.

HIGHEST RATES OF INTEREST ALLOWED.

MONEY TO LOAN,
BUILDING LOTS FOR SALE,
HOUSES FOR SALE AND TO RENT.

Head Offices:—No. 32 Arcade Buildings,
Victoria Street, Toronto.

Books and Stationery.

"I COME QUICKLY."

Be the complete report of a four day Conference on the subject,

"THE SECOND COMING OF OUR LORD," held at Niagara, July 14th to 17th. Papers by Revs. J. H. Brookes, D.D.; S. H. Kellogg, D.D.; H. M. Parsons, T. C. Hesbarres, Joshua Denovan, John Mutch, W. J. Erdman; Maurice Baldwin, D.D., Bishop of Huron. All addresses revised by the speakers.

Price, postpaid, paper covers, . . . 50 cents.
cloth boards, . . . 75 cents.

1/5-2
S. R. BRIGGS,
Toronto Willard Tract Depository,
TORONTO, CANADA.

ANNALS OF THE DISRUPTION.

With Extracts from the Narratives of Ministers who left the Scottish Establishment in 1843.

Price reduced to \$1.50, post-paid.

JAMES BAIN & SON,
Booksellers, - - - Toronto.

WANTED—AGENTS, MALE OR FEMALE, for "Words that Burn, or Truth and Life," the richest, rarest and handsomest book ever published. Also for "Errors of Romanism," the most thrilling work out.

Address THOMAS McMURRAY, 50/52
General Agent,
100 DOVERCOURT ROAD, TORONTO.

SAMUEL CORRIGAN, 19/26
MERCHANT TAILOR,

and Importer of Select Woollens. 122 Yonge St. and four north of Adelaide St., Toronto. Fit, Workmanship and Style guaranteed.

JOHNSTON & LARMOUR,
TAILORS, 19/52

ROBE AND GOWN MAKERS.
No 2 ROSSIN BLOCK, TORONTO.

THOMAS CREAN, 13/52
MERCHANT AND MILITARY TAILOR,
(Master Tailor to the Q. O. Rifles.)
89 YONGE STREET, TORONTO.

DOMINION LINE of Steamships.

GREAT REDUCTION IN RATES.

From Quebec. . . . 1st Aug. 8th " 15th " 22nd "

Cabin, Quebec to Liverpool, \$50 and \$60; return, \$70, \$100, \$108, and \$120. Intermediate and Steerage at lowest rates.

A rebate of ten per cent. is allowed clergymen and their wives.
Apply to GEO. W. TORRANCE, Manager, Toronto Agency, Stuart & Murdoch, 50 Yonge Street, or S. OSBORNE & CO., 40 Yonge Street.

Professional.

ROBINSON & KENT, 43/52
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, &c.
OFFICE.—Victoria Chambers, 9 Victoria Street,
Toronto.

J. G. ROBINSON, M.A. HERBERT, A. E. KENT.
PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197
Jarvis Street, Toronto. 21/52

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

DR. E. T. ADAMS, 31/52
233 KING STREET, WEST.
Specialty—Diseases of the Stomach and Bowels—Dyspepsia, Constipation, Fistula, Fissure, Piles cured without pain or rest from business. Consultation free. Office open 9 to 5.

J. W. ELLIOT, DENTIST,
43 & 45 King Street, West. 31/52
New mode celluloid, Gold and Rubber Base, Separate or Combined; Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of Vitalized Air for extracting teeth absolutely without pain or danger to the patient. 11/52
Best Sets of Artificial Teeth \$8.
Teeth filled in the highest style of the art and warranted for ten years.

STEWART & DENISON, 13/13
Architects, &c.,
64 KING ST. EAST, TORONTO.

WM. R. GREGG, 19/52
ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, 19/52
ARCHITECTS,
23 SCOTT STREET, - TORONTO.

KILGOUR BROTHERS, 15/52
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

SANITARY PLUMBING AND STEAM FITTING.

KEITH & FITZSIMONS,
109 King St. West, Toronto.

TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

FERRISMAN'S WORM POWDERS are safe, sure and speedy to remove worms from children and adults.

Miscellaneous.

EWING & CO., TORONTO, received
TWO SILVER MEDALS FOR
WOOD MANTELS. 42/52
Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

HARDWARE. 16/52
Carpenters' Tools, Machinists' and Blacksmiths' Tools, in great variety, at AIKENHEAD & CROMBIE, Cor. King and Yonge Sts.

HENRY W. DARLING & CO. Importers of WOOLLENS AND CLOTHIERS' TRIMMINGS, And General Dry Goods Commission Merchants, 49/52
52 FRONT ST. W., - TORONTO.

WM. J. McMASTER & CO., 41 Front St. West. Importers of BRITISH AND FOREIGN DRY GOODS, And dealers in 49/52 Canadian Woollens and Cottons.

ECCLESIASTICAL AND Domestic Stained Glass. 1/26

ELLIOTT AND SON, 94 Bay Street, Toronto.

CHURCH GLASS Executed in all Styles. 42/52
Designs and estimates on application. JOS. McCAUSLAND & SON, 70 King Street West, Toronto.

UNITED EMPIRE LOAN CORPORATION

SAVINGS BANK DEPARTMENT. Deposits received. Interest allowed from date of deposit at 4% and 5 per cent. For Special Term Accounts 6 per cent. will be allowed. No notice required for the withdrawal of money. GEO. D. MORTON, Esq., M.D., President. JAS. SCROGGIE, MANAGER, 26
HEAD OFFICES: PUBLIC LIBRARY BLDGS. Cor. Church and Adelaide Sts., Toronto.

APRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than any else in this world. All, of either sex, succeed (7/26) hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUB & Co., Augusta, Maine.

EPPS' COCOA. GRATEFUL & COMFORTING
Only Boiling Water or Milk needed. 20/52
Sold only in packets, labelled: JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, LONDON, ENGLAND.

LOW'S SULPHUR SOAP should be found with every toilet. It is cleansing and healing.

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

FURNITURE.

JAMES H. SAMO,

Manufacturer of and dealer in

ALL KINDS OF FURNITURE.

ORDER WORK A SPECIALTY.

JAMES H. SAMO,

189 YONGE STREET,

(Albert Hall Buildings) TORONTO

ELIAS ROGERS & CO'Y,

Wholesale and Retail Dealers in

COAL & WOOD.

HEAD OFFICE: 13/52

20 KING STREET WEST.

BRANCH OFFICES:-

413 YONGE STREET; 536 QUEEN STREET EAST.

YARDS AND BRANCH OFFICES:-

ESPLANADE EAST, near Berkeley St.; ESPLANADE, foot of Princess St.; NIAGARA, lot 14, etc.

TEACHERS WANTED—TEN
 PRINCIPALS, Assistants, and a number for Music, Art, and Specialties. Apply in person or by mail to **SCHOOL SUPPLY HOUSE**, Chicago, Ill. Attention this journal.

THE
 — IMPROVED —
Model Washer and Bleacher

ONLY WEIGHS 6 LBS. Can be carried in a small valise.

Pat. Aug. 2, 1881. C. W. Dennis, Toronto.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR
 Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what *The Baptist* says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."
 Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto
Please mention this paper.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure CONTAIN AMMONIA.

THE TEST!

Place a can top down on a hot stove until heated, the remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



— DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts,
The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems
For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY GROCERS.
CHICAGO. ST. LOUIS

DR. PRICE'S
 SPECIAL
FLAVORING
EXTRACTS
 MOST PERFECT MADE

Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc. Flavor as delicately and naturally as the fruit.

PRICE BAKING POWDER CO.,
 CHICAGO. ST. LOUIS

— DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

HEADACHES

Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System. Sufferers will find relief by the use of

Ayer's Pills

to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try

Ayer's Pills.

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

For the cure of all the delicate disorders to which females are subject no remedy has been devised that can be compared with *Hanington's Quinine Wine and Iron*. It renovates the entire system, animates the despondent, restores the bloom of health to the sallow cheek, and replaces melancholy with vivaciousness of youth. See that you get *"Hanington's"* the original and genuine.

Scientific and Useful.

If, in sweeping carpets, you dampen salt and sprinkle over them, it will keep the moths out.

FINE linen or muslin chair-covers, edged with tuchon or some other washable lace, are charmingly cool-looking and pretty for summer wear. These are tied on with satin ribbons.

CARTONNES have lengthened floral forms as their newest patterns, the tallest hollyhocks being most admired. Great loose-leaved peonies with long sections of stem are also frequently seen.

LEMON ICE CREAM.—Squeeze eight lemons, make the juice quite thick with sugar, stir into it very slowly two quarts of cream, and freeze. Orange ice cream is prepared in the same way, using less sugar.

IT NEVER FAILS.

DR. FOWLER'S Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

FEW people know how to apply a mustard plaster so as not to blister the skin. If the mustard be mixed with the white of an egg, instead of water, the plaster will draw thoroughly without blistering the most delicate skin.

A HORSE with water always before him never drinks much at a time and is never unfit for work at any moment; whereas the horse watered only at feeding times can never be used until some time after the bucket has gone round.

COCONUT DROPS.—Take one pound of grated coconut, one pound of powdered sugar, a scant quarter of a pound of flour, and the well-beaten whites of six eggs. Mix well, drop from a spoon into the pans, and bake in a quick oven.

A HALF or whole bottle of Murray & Lanman's Florida Water mixed with the water of the bath is of great use to all delicate or nervous persons, as it revives and braces up the failing strength, and soothes the most irritable nervous system.

POTATO PANCAKES.—These make an excellent supper dish. Grate a dozen medium-sized peeled potatoes. Add the yolks of three eggs, a heaping tablespoonful of flour, with a large teaspoonful of salt, and lastly the whites of three eggs beaten stiff, and thoroughly incorporated with the potatoes. Fry the cakes in butter and lard (equal parts) until they are brown.

A CANNING HINT.—A writer says: Instead of gradually heating glass jars and jelly tumblers, use an iron rod or wire about the thickness of a slate pencil, seventeen or eighteen inches long, and bent into a hook or ring at one end, to answer for a handle. When your fruit is cooked and ready for the jars, insert this wire, making sure that it touches the bottom of the jar, then fill up the cold jar with boiling fruit or jelly. Do not be afraid; you will not lose as many jars as you will by putting them in cold water and gradually heating them in the old way. In twenty years I can only recall the loss of one jar.

FOR SPRAINS AND BRUISES.—Rub Perry Davis' Pain-Killer well into the wounded parts, taking the medicine into the system the same time.

REMEDY FOR MALARIA.—Dr. Crudelli, of Rome, gives the following directions for preparing a remedy for malaria which may be worth trying, as it is said to have proved efficacious when quinine has given no relief. Cut up a lemon, peel and pulp, in thin slices, and boil it in a pint and a half of water until it reduces to half a pint. Strain through a linen cloth, squeezing the remains of the boiled lemon, and set it aside until cold. The entire liquid is taken fasting.

STRAWBERRY JELLY.—Take a pint of strawberry juice, made by cooking the berries until they are very soft and then straining. Soak a box of gelatine in a little cold water for two hours. Then add to it the juice of two lemons and sugar if liked. Pour over the whole a quart of boiling water, and let it all come to a hard boil on the stove. Take it off and fill a mould half full with it; set on the ice and keep the rest of the jelly in a warm place. When that in the mould is hard enough, place on it some large strawberries, and then pour on it the rest of the jelly that has been kept quite liquid.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.

Both as a Food and Medicine. The combined virtues of the Cod Liver Oil and the Hypophosphites, not only supplies a nutritious food to the system, but by its remedial power, gives strength and tone to the nerves, and builds up the wasted tissues.

Take all in all.

- Take all the Kidneys and Liver.
- Take all the Blood purifiers.
- Take all the Dyspepsia and Indigestion cures.
- Take all the Ague, Fever, and bilious specifics.
- Take all the Brain and Nerve force restorers.
- Take all the Great health restorers.
- In short, take all the best qualities of all these and the—best.
- Qualities of all the best medicines in the world, and you will find that—Hop Bitters have the best curative qualities and powers of all—concentrated in them.
- And that they will cure when any or all of these, singly or—combined. Fail!!!
- A thorough trial will give positive proof of this.

— 16/52

Hardened Liver.

Five years ago I broke down with kidney and liver complaint and rheumatism. Since then I have been unable to be about at all. My liver became hard like wood; my limbs were pushed up and filled with water.

All the best physicians agreed that nothing could cure me. I resolved to try Hop Bitters, I have used seven bottles; the hardness has all gone from my liver, the swelling from my limbs, and it has worked a miracle in my case; otherwise I would have been now in my grave.

J. W. MONRY, Buffalo, Oct. 1, 1881.

Poverty and Suffering.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring. I was completely discouraged, until one year ago, by the advice of my pastor, I commenced using Hop Bitters, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it."

—A WORKINGMAN.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

BREDIN'S BLACKBERRY BALSAM

is one of the best cures now in the market for CHOLERA, DIARRHŒA, CRAMPS, AND ALL SUMMER COMPLAINTS.

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

HAVE YOU

- Hot and dry skin?
- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Browsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

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

It must be treated in time or it will gain the mastery. Don't neglect it. **WARNER'S SAFE** Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, AUGUST 12th, 1885.

No. 33.

"In every respect a credit to the Presbyterian Church in Canada."—
Barrie Gazette.

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a welcome visitor to thousands of families."—*Stratford Beacon.*

"THE PRESBYTERIAN is recommended by the General Assembly as 'worthy the hearty support' of the ministers and members."

28 An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to
C. BLACKETT ROBINSON, Toronto.

Notes of the Week.

THE Canadian Press Association, after the annual meeting held in Toronto, at which the retiring president, Mr. G. R. Patullo, in his address referred to the growing importance of the Provincial press, the need of amendment in the law of libel as related to newspapers, and the absurdity, not to say dishonesty, of seeking to secure subscriptions by means of the chromo system, started on a most enjoyable trip to Montreal, the White Mountains, Boston and New York.

THE admirably conducted institution at Belleville for the education and care of the deaf and dumb is doing an excellent work. The Superintendent states that there are many deaf and dumb children whose parents are not aware of the liberal provision made by the Province for such afflicted ones. Every deaf and dumb child in Ontario, of suitable age and capacity, may have instruction and training in intellectual culture and in some useful occupation, by attending the institution for the deaf and dumb at Belleville. There were 240 pupils in attendance last session, but as a number completed their education and left in June, there will be room for all for whom admission is desired when the institution re-opens in September.

MR. ERRINGTON, the Roman Catholic M.P. who was frequently employed on unofficial diplomatic missions to the Vatican, does not come so triumphantly out of a Parnellite attack as John Bright. The popular tribune's defence was simply overwhelming, while the deft politician's was miserably evasive. The Home Rulers profess to have got possession of documents alleged to be in Errington's hand-writing, showing that he was commissioned by the late Government to negotiate for the appointment of an Irish Archbishop suitable to them. The reply was that the document referred to was either a forgery or it was genuine; if genuine, it had been obtained dishonestly or dishonourably. The defence is not very ingenious and it certainly is not very satisfactory.

THERE is no abatement of the cholera ravages in Spain. The returns show that the number of cases and deaths are mounting up with fearful rapidity. When new cases reported aggregate between 4,000 and 5,000 and the deaths number 1,500 daily, it is seen at a glance how terrible the condition of the country must be. It has again broken out in Marseilles and several fatal cases are reported to have occurred in Paris. In Marseilles the re-appearance of the scourge is due to the neglect of sanitary precaution, which after the dreadful experiences of last season seems unaccountable. It is marvellous that the American Continent has so far escaped the visitation of this deadly foe. The season is advancing and it may be that the cholera will not appear on this side of the Atlantic, but it would be folly to neglect all necessary precautions.

CRIMINAL precocity is not indigenous to American soil. The quiet old German town of Spires has been the scene of an atrocious school-boy plot that has shocked all Fatherland. In the high school was a subordinate teacher whom the boys intensely disliked. Nine of them conspired together for his "removal," daggers and revolvers having been procured. Matters, however, did not proceed too far, as the younger

pupils became alarmed at the daring nature of their enterprise, which they revealed to the authorities. This is not an adaptation of American methods, but the outburst of native Teutonic barbarism. The American method of getting quit of an unpopular teacher is not a resort to the desperate expedient of the revolver or dagger, but communicating to parents the pupil's dissatisfaction with the teacher and in due time some obliging trustee will be found willing to let the teacher know that his usefulness is gone.

THE English House of Commons has passed the Criminal Amendment Bill, the principal feature of which is to extend protection to young girls. Before the recent terrible revelations there was a disposition to defeat the object of the promoters of the measure; but public vigilance has been aroused and it was no longer possible to trifle with the requirements of public morals. There is also increased activity in bringing offenders to justice, as recent events in Liverpool evidence. A clause in the Criminal Amendment Act required the punishment of medical men who granted certain certificates. This was negated by a very decided majority. The honour of the medical profession is supposed to be a sufficient guarantee that in general it may be relied on to discountenance vice; but then every profession has its quota of black sheep. No medical man who regards his reputation would be guilty of the baseness to which, according to recent disclosures, some members of an honourable profession lent themselves.

WHAT is to be the fate of the leader of the North-West rebellion? He had a fair and impartial trial. Able counsel both for the prosecution and defence exerted themselves to secure a forensic triumph. So conclusive were the evidences of Riel's guilt that no one pretends that the verdict of the jury could rightly be other than it is. The plea of insanity was not seriously entertained, and the accused repudiated it almost contemptuously. Louis Riel is now under sentence of death, but scarcely any one believes that it will be carried out. His crime is a serious one. He cannot shake off responsibility for the lives lost during the campaign, and it is clear that the Indian rising and massacres occurred at his instigation. He was let off once, only to renew at the first opportunity his ambitious schemes, so fatal to his deluded followers. If his crimes do not merit the death penalty it would be difficult to say for what offences it is the appropriate punishment. But the French Canadians have a sentimental sympathy for Louis Riel, therefore he won't be hanged.

WHEN a person is placed in perilous circumstances he may be extricated by the performance of a hazardous feat. Timid women have clung to ledges in escaping from fire, that no inducement could have persuaded them to undertake voluntarily. There is no justification, however, for the absurd feats that professional showmen and others occasionally resort to for the sake of notoriety. Swimming the Whirlpool Rapids, or leaping from the East River Bridge, New York, is simply a picturesque form of suicide. Equally indefensible is the effort to cross the Atlantic in a small boat, which, though having been done occasionally with success, is always attended with most imminent risks. The little dory *Neptune*, which was to leave the Cornish coast for New York has been passed off Cape Clear unoccupied. The son of Erastus Wiman, of New York, and a companion reached Montreal in a small boat *via* the St. Lawrence where, without intending it, they had to run the Long Sault Rapids in their frail barque. The young man writing to his father very properly says: "The feat of shooting the Long Sault Rapids on the Canadian side in a skiff is one probably never achieved before. I shall not seek to defend the action nor to pronounce it anything but a foolhardy venture, to undertake which a combination of events forced us."

IT is not a safe thing to impugn the motives and malign the memories of the Scottish Covenanters. The Camden Society has issued two volumes com-

plied from historical documents in the British Museum and private collections. The perusal of these has prompted the Glasgow *Christian Leader* to speak with emphasis of the detractors of the Covenanters. The general A. K. H. B. receives a stinging blow. In the letters of the callous oppressors there crop up fresh illustrations of that nobility of character which makes the name of the Covenanters one of moral power to-day, despite all the efforts of reactionaries and unbelievers to rob them of their reputation and to make the world believe that they were at the best only a set of ignorant and narrow-minded fanatics. Dr. A. K. H. Boyd not only preached but printed a sermon in which, while shedding tears over the marble tomb of Sharp, he sneeringly denied the title of the Covenanters to be regarded as witnesses for Christ, maintaining that they were merely political zealots; but this shallow view of a *dilettante* pulpiter of our own time is rebuked by many an unintended tribute to the religious and moral dignity of their victims that is to be found in the letters of the persecutors. We are told of the "unparalleled obduracy" of the people, who were not in the least terrified by the Bardadoes or any mode of punishment which the fiends were able to devise, and how in many a homestead there were brave matrons who upbraided their husbands and sons for not dying on the slopes of the Pentland Hills. No mere political motive ever did inspire a passion like this. True, it was for the rights of a king that these witnesses were contending; but these were the crown rights of the Redeemer. Only the love and fidelity inspired by the Cross could have sustained the hearts of the sufferers in that struggle which has done more than aught else to make the name of Scotland a moral force in the world.

THE Standard Assurance Life Company, which has had a very successful career not only in the old country but also in Canada, have just completed a very fine building in Montreal, the formal opening of which took place on the 31st inst., when the Manager, Mr. W. M. Ramsay, was presented with an illuminated address and a splendid oil portrait of himself. The presentation took place in the board room of the new premises by Mr. Charles Hunter, Mr. Ramsay making a feeling reply in the course of which he made complimentary reference to the assistance he received from the officers of the Company. Mr. Thomas Kerr, Chief Inspector of Agencies, replying on behalf of the officers, said: I regret that more of our number are not present, as many of these gentlemen could respond better than I can; but I can say for them that there is but one feeling among them in regard to the kindness, the generosity and consideration which Mr. Ramsay exercises towards them in the discharge of his duties as Manager of this large corporation, a corporation which for many years has had a firm footing in every British colony. The duties of the Manager of a good Life Company are often difficult, as he has to discriminate between the efficiency of agents and that of rival companies. I can say for the outside agents of the Company that in their estimation Mr. Ramsay is a model manager, and his mistakes, if any, are always on the side of caution. Life agents have got the credit of having, if not a sufficiency of brains, a competency of cheek; but I think the Manager will bear testimony in this case that, if he found any lack of brains among our officers, there was a corresponding lack of cheek. In regard to my own connections with Mr. Ramsay, were he not present I might say much. However, I may be permitted to say that after doing business with the public for over thirty-five years, I can say that having come in contact with many men of different phases of character, with none of them were my associations of a more pleasant and agreeable nature. Gentlemen, I almost pity a man who gets a presentation. I do not speak from experience. He has to pass through an experience that is anything but pleasant. On behalf of the officers of the Standard Life I beg to tender you my hearty thanks. Mr. Charles Hunter and Mr. D. M. McGoun of the Standard also returned thanks and spoke highly of Mr. Ramsay.

Our Contributors.

CANADIAN PLAY-GROUNDS.

BY KNOXIAN.

It is perhaps neighbourly and fair that a considerable number of Canadians should spend their vacation around Portland and at other seaside resorts in Uncle Sam's large country. A large number of Americans come over here every summer. We are always glad to see them, and especially glad to take their money. They are very agreeable visitors, as a rule, and spend their money freely. It is perhaps right that there should be reciprocity in the holiday business, and that Canadians should go over there occasionally. Apart from considerations of health, it does our people good to see how their neighbours live, and even Yankees may get a "point" or two in Canada.

But positively there is no reason why Canadians should go off their own soil for a first-class holiday unless they wish so to do. Nature has given us some of the best play-grounds in the world. A man who cannot find recreation in Canada has no constitution, or no money, or he is very ignorant of the resources of his own country. The number of places of recreation between Halifax and Port Arthur, the number of good trips between these points, would fill a guide-book with much better matter than guide-books often contain. Beginning at the East where the wise men live, the

MARITIME PROVINCES

afford a splendid play-ground for Western Canadians. Everybody who goes East should visit Halifax. Viewed as to streets and houses the capital of Nova Scotia is not the finest city in America, to put the matter mildly, but viewed as to people it has no rival. An Ontario minister never knows what it is to be "taken in," in the good sense of the term until he visits Halifax. The typical Halifax Presbyterian has a hear: as large as a park lot. He leaves his business at any hour, takes you around and shows you the sights, drives you out to the North Arm, invites you to his house and lionizes you generally. Take this supreme test of Halifax hospitality: You may run in on Brother Murray at the *Witness* office during business hours, ask him all manner of questions, interrupt him when he is agonizing over his editorials and the printers are yelling for "copy," and the worst punishment he ever inflicts is to ask you out to his farm for tea. Of course you always go. When there you can easily find adjectives to describe the farm, but there are no words in the language that can do justice to the genial atmosphere of that home. And Brother Murray is not the most attractive feature in that home either. Enough said.

St. John is a good place to go to, and if you are fortunate enough to fall into the hands of Senator Boyd, or the genial elder of St. David's, who resides next door, or almost any representative Presbyterian, you will be sorry but once in the city and that will be when you have to leave. Prince Edward Island everybody knows is a second paradise. There are many good routes in these Provinces to take a pleasant tour on and any number of good places for bathing. In fact the territory down there is so small that you can take a run to the sea coast from almost any point.

Coming westward we strike the

LOWER ST. LAWRENCE,

which has always been and will always be a splendid place for recreation. Nature intended that gulf as a cooling-off place for Ottawa, Montreal, Quebec and the surrounding country. It is a place in which you can cool off quickly—in thirty seconds if you get into the water. The air is invigorating and the fog on the south shore is all that could be desired. The sail up the Saguenay is unlike anything else in the world and must remain so until the water has time to cut a similar channel in some other rock. The colleges may be consolidated and the deceased wife's sister married before that takes place. Taking it for all in all the Lower St. Lawrence is one of the best places for recreation on the Continent, and thousands go there to recreate. Another line of steamers might bring thousands more.

Nobody needs to be told anything about the sail down our noble river from Kingston to Quebec. The Thousand Islands are always charming; the rapids always exciting; the jump at Lachine always stirs the blood. No river in America, not even the Hudson, equals the St. Lawrence as a route for tourists,

MUSKOKA

is the breathing-place and play-ground for Western Ontario. Nature intended Muskoka for that purpose. It certainly never was intended for agricultural purposes. If it had been, nature would have put a little more soil on the rocks. There are no minerals there and the timber will soon be turned into boards. Muskoka and Lake Superior are the lungs of Ontario, Muskoka being the right lung. When you enter Muskoka from the south the Northern Railway puts you down at Gravenhurst. The central figure on the platform during the season is A. P. Cockburn, M.P. Mr. Cockburn is not a man of many words; he does not "gush" and call you "dear brother" nor anything of that kind; but when you go aboard one of his trim boats you find clergymen travel for half-fare. That pleases you immensely. Leaving Gravenhurst you go to dinner and if there is any half-fare about that part of the business the fault is your own. From Gravenhurst to Rosseau or Port Cockburn the scenery for quiet beauty is unsurpassed in America. There is nothing of its kind anywhere that surpasses Lake Joseph. One of the best things about Muskoka is that when there you see a large number of your friends. The distances are not great and as there are thousands of tourists, you meet somebody every hour that you are pleased to meet. The left lung of Ontario consists of

LAKE HURON AND LAKE SUPERIOR.

On these fresh water oceans there are three splendid lines of steamers by which a tourist can go to Port Arthur or Duluth. The trip is one of the most bracing and health-giving in America. There is a fine inside trip from Collingwood to the Sault, across to Mackinaw and return. Besides these noted places for recreation, a tired man can find rest and cool breezes at a slight cost in almost any of the towns on Lake Huron, Lake Simcoe, or the Georgian Bay. All any one needs to find a good play-ground in any part of Canada is a little time, a little money and a little common sense.

Among the many things that we should be thankful for in Canada are the many inviting and healthful spots where weary workers can find recreation and rest.

P.S.—This contributor has no *pass* on any line of steamers. That is a source of deep regret to him at present and may be one reason why he does not give any particular line a "puff." Had he a pass like some of his brethren of the quill he might be able to tell the readers of THE PRESBYTERIAN what line they should go by. A *pass* throws great light on that subject. As an educator a *pass* is a great success.

OUR COLLEGES—THEIR CONSOLIDATION.

MR. EDITOR,—For several years the "College Question," as it is called, has been much discussed. Its discussion has had a place in the various Church Courts and much has been written concerning it in various periodicals. The question has also been much talked of by the people up and down the Church. The opinion that we have too many Colleges has often been vigorously emphasized, and two years ago the proposal to consolidate our college work in some way came before the Assembly at Toronto. This year it came up again in the Assembly at Montreal, and the discussion of the subject was full, fair and candid. Mr. Charlton, M.P., deserves great credit for the interest he has taken in this important matter, for the discussion will no doubt do good in the end, and open up the way for the Church to enter on some definite policy for all future action in regard to our college work. After prolonged discussion the question of consolidation was put in charge of a large and representative committee to consider the whole subject during the year and report to next Assembly.

It is a hopeful sign to find so many intelligent laymen taking such a deep interest in our various colleges, and it is only reasonable that those who so largely support these institutions should have placed before them all possible information touching our college work. If the feeling so many seem to have, that something should be done to unite certain of our colleges, be a well grounded one, then definite action should be taken without delay to secure that end. If, however, this feeling is ill-founded, then every effort should be made to remove misapprehension, and to give the people good reason why we cannot have consolidation. I for one believe that if the people of the Church as a whole have good common-sense reasons given them for either one opinion or the

other, they will intelligently shape their actions accordingly, and loyally and liberally support theological education. It may also be taken for granted that our professors and college authorities will accept whatever the Church deems to be the best course, taking into account all interests, to adopt. It is neither kind nor fair, however, to say that the professors, whom the Church has put in their present positions, should not express any opinion on matters of which they are surely well informed; and to hint that self-interest has something to do with the views of our college representatives is surely unjust.

The purpose of this article is to supply a small contribution to the discussion of this all-important subject, and my effort will be to lay before your readers as fair a statement as I can of the present position and prospects of our various colleges, and to give, if I can, some careful indication as to the probable issue, and to mark out what seems to me the best policy to adopt for future action. To secure as soon as possible a settled policy in regard to our colleges and theological education generally, is at present a great necessity.

What is pertinent to the subject may be considered under three heads:

I. The present position of the colleges.

II. Is their consolidation practicable?

III. If practicable, is it even desirable?

1. *The present position.*

When the Union of 1875 was effected it was found that in the four uniting Churches there were five colleges. Since that time the college at Winnipeg has had a theological faculty instituted, which gives the Presbyterian Church six theological schools. At the time of the union some of the leading men taking part in the negotiations wished the college question settled previous to union; but the desire for union was strong, and so it was effected, and the colleges were all brought into the United Church. To understand the present position of the colleges, and of the College Question, a few words may be said concerning each, beginning at the East. These remarks will be confined chiefly to the theological faculties and work in these colleges.

(1) *The Presbyterian College, Halifax.*—This was founded in 1848. There are three regular professors, eighteen students, and 204 graduates in theology, all but thirty-one of whom took their full course therein. The endowment is \$120,000, and the college is closely identified with Dalhousie College, with twelve professors, three of whom are supported by the Synod of the Maritime Provinces.

(2) *Morrin College, Quebec.*—This was founded in 1860, through the liberality of the late Joseph Morrin, M.D. It has two or three professors, with five or six students, and seventeen graduates in theology. There is also an efficient arts course in connection with the college. This institution cost the Church nothing except the contributions of the Presbytery of Quebec to the College Fund.

(3) *The Presbyterian College, Montreal.*—The charter was granted in 1865, but work did not begin in this college till 1867. It has four regular professors, about sixty students in various stages, and nearly 100 graduates in theology. Through the large-hearted liberality of several leading citizens of Montreal, splendid buildings and a considerable endowment have been provided. An effort is soon to be made to increase the endowment to \$250,000, which will place the college on a strong foundation.

(4) *Queen's University and College, Kingston.*—This was founded soon after 1832, and in 1837 was doing theological work. There are three regular professors in divinity, with several lecturers. There are thirty-four students in theology, and upwards of 100 graduates in the same department. Substantial and imposing buildings have recently been erected, and its endowment exceeds \$100,000. Well equipped arts, medical, and legal faculties make the institution a very complete one.

(5) *Knox College, Toronto.*—This was founded in 1844. It has three regular professors and a lecturer, with fifty-one students in theology, and as many more in various preparatory stages, making the whole number preparing in Toronto for the ministry about 110. The number of graduates is 384. Excellent buildings were erected about ten years ago, costing about \$120,000, and the endowment is now over \$250,000. An effort, which is likely to succeed, is being made to raise the endowment up to \$200,000.

(6) *Presbyterian College, Winnipeg.*—This was

founded in 1871, but it is only three years since the theological faculty was established. There are three regular professors and a considerable number of students. The college has good new buildings, and the financial position has greatly improved during the past year or two. The number of students in the theological classes is increasing, and the college promises to be of vast service to the Church in the North-West.

II. Is consolidation practicable?

The answer generally given to this question is, No, not at present. This was the consensus of opinion expressed at the last Assembly. Even those who are most anxious for consolidation freely acknowledge the grave difficulties in the way, and confess that they cannot yet suggest a definite scheme in regard to it. The question asked at the Assembly, and often repeated by others, if consolidation is not practicable, why not? is a very proper one. We will now seek to enquire whether the negative answer generally given rests on good grounds. Several distinct facts have here to be noticed, which taken together go to show that however desirable consolidation may be, it is, at least in the meantime, quite impracticable.

(1) The *historic origin and growth* of the several colleges must be considered. Each had its connection, previous to the Union of 1875, with some branch of the Church. Halifax was the college of the Maritime Provinces, Queen's was identified with the Church of Scotland, and Knox and Montreal were connected with the Canada Presbyterian Church. These ecclesiastical and historical moorings cannot be ignored or rudely torn asunder without doing injury. It may be said that all these things should be buried now that the Church is one, but the fact remains all the same, that each college has its history, which requires more than logic or eloquence to overcome. Any one who knows how hard it is to unite sister congregations in any district of the country, will understand the force of this point.

(2) Then the present position and location of each college is another fact of importance. Each college is rooted in its own constituency, and it may be regarded as a tree growing in its particular soil. Consider the position of any of the colleges, from Halifax to Winnipeg, and the force of this point will be apparent. When a tree is well grown and deeply rooted, transplanting often kills it; and so in the removal of any of our colleges there might be loss of power in one direction, if there was gain in another.

(3) Each college has had, and still has, its benefactors. This is a fact which it is not fair to ignore. When we know what liberal men in Halifax, Quebec, Montreal, Kingston, Toronto, and Winnipeg have done, and may still be prepared to do, it is not easy to see how any of the colleges could be removed from its present location without doing injustice to the benefactors in these various places. Ask the friends of any one of these colleges: Are you in favour of consolidation? and the answer will generally be: Yes, but you must not touch our college. Thus being the feeling of the various benefactors, it is evident that a strong barrier is at once raised to consolidation.

(4) The graduates of each college have strong attachments to their own *Alma Mater*. This feeling is a perfectly proper one, and it is not desirable to kill it out. It cannot be ignored in this discussion, and it is doubtful whether more would not be lost than gained by any forcible unification, which would in a measure break the sympathy of any number of our ministers and people with the interests of theological education. Take Halifax College out of the Maritime Provinces, or Knox away from Toronto, and grave injury, I am sure, will be done to the whole educational interests of the Church in the Dominion; and the same may be said for the other colleges.

(5) The *property* of each college gives it a permanency which cannot be overlooked. The charters, in some cases, are definite in regard to location, and private bequests in other cases are likewise local in their provisions. Expensive buildings, which could not be sold without serious loss, have been built, and most of the colleges have, or will very soon have, endowments ranging from \$50,000 to \$200,000. Such facts as these have to be considered in connection with consolidation. And as the endowments are completed each college will soon be in a position where it will not need to make constant appeals for large sums annually to its support.

These five points embrace some of the chief things which stand in the way of consolidation, and those

who think it is practicable must show how these difficulties are to be overcome. The Assembly, mighty as it is, cannot pick up its colleges, plant them here or there, or combine them, without fully considering the whole question in all its bearings.

III. Even if practicable, is consolidation desirable?

In some respects this is a still more important question. A very general consensus of opinion was expressed at the Assembly in favour of the desirability of consolidation. It is necessary before giving a hasty answer, or deciding a concrete question in the abstract, to look very carefully at the grounds upon which this opinion is based. Mr. Charlton and others have put the case very strongly, and on the whole, reasonably, yet on almost every such question there is much to be said on both sides. Let me, without attempting to argue on either side, endeavour to present the main things which may be said for and against consolidation.

(1) In favour of it we may note the following:

(a) It would lessen the expense. It is said, and with good reason, that if we had, say three colleges, we could educate the thirty or forty students that graduate each year at much less cost than we can with six.

(b) We could have a larger staff of instructors and better library and equipment if we had fewer colleges. A professor could as well have charge of a class of forty as of ten, and the enthusiasm would be greater.

(c) More money would be given. So many are not satisfied, it is said, with the present position of the colleges that they are withholding their contributions. If there were consolidation it is said that we would get more endowment and more liberal support to our colleges.

(d) We could get abler professors. As we are now situated we cannot pay such salaries as to command the best talent. With Union and Princeton paying from \$3,000 to \$5,000 to their professors, we cannot compete, but consolidation would enable us to secure the ablest professors.

(2) Against consolidation we have the following points:

(a) A greater number of our people would be directly interested in the college work of the Church under our present policy. People naturally feel a greater interest in that which lies near to them, and so when we have colleges in Halifax, Montreal, Kingston, or Toronto, the interest of the people in any of these places is greater than it would be if the college was not in their midst, but in another city.

(b) A strong centre of Presbyterian influence would be established in a greater number of places. Wherever there is a college there is a number of professors and students, and their presence, as well as the whole work of the college, is a rallying-point for the Presbyterianism of the locality. This, it is held, is a strong point in favour of our present policy.

(c) A greater number of men will be secured as candidates for the ministry. It is said that when a college is near at hand, it is likely that the claims of the Church in regard to young men entering the ministry will come before their minds, and that they will be more likely to give themselves to the work of the ministry when the college is not a thousand miles away.

(d) It makes it possible to give better supply to the mission fields, especially during the winter months, when they are often so destitute. This is held to be a strong point. Supposing there was no college east of Montreal or west of Kingston, it is easy to see that it would be impossible to give even the supply now given by our students during the winter months in the mission field. The distances would be too great. As it now is, with centres at Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg, almost the entire country is accessible from these centres. Consolidation, it is held, would greatly aggravate the evils under which our mission fields now suffer during the winter months.

These, it seems to me, are the main points to be considered for and against consolidation, and I must confess that the points of an adverse nature are so strong to my mind that I would be inclined to hesitate before I could rest in the opinion without reserve that consolidation is even desirable for us as a Church when all interests are fully weighed.

In conclusion, it seems to me the clear duty of ministers and people is to carefully consider the question in all its bearings, and if these remarks are at all helpful to that consideration I shall be more than rewarded for the trouble of penning them. I have the clear conviction that the best policy for the Church in

Canada touching the College Question is not to agitate an admittedly impracticable and, it may be added, a doubtfully desirable movement, but rather to do all we can to place our existing institutions on strong financial foundations, and then the question is settled for all time. The success of building and endowment schemes since the Union gives promise that, following the present policy, the whole College Question will be completely solved during the next decade. Let ministers and people heartily unite, and with God's blessing it is done.

F. R. BEATTIE.

Brantford, July 30, 1885.

CHURCH AND STATE.

(Continued.)

MR. EDITOR,—"The question—what is true faith? the Church held to be one which she is bound to determine for herself. But, while thus considering herself as not only competent, but under the most solemn obligation, to frame with God's Word in her hand, and under her responsibility to Christ her Head alone, her articles of faith, she claimed no authority to force her conclusions upon the State, and to require the civil authorities to sanction and support them, at her instance and at her authority. The State is subject to Christ as well as the Church; and that not indirectly through the Church, but immediately as a primary ordinance of God. Such being its position it is as much bound as the Church to judge for itself. It has, indeed, no more right to force its creed upon the Church, than has the Church to dictate a creed to the State." It was for these principles that thousands of Scottish people suffered persecution. And whenever the Church departed from this ground, she became paralyzed by corrupting State influence, and distinguished by defection from Evangelical truth. Nor can the Church adopt a new dogma without releasing its members from upholding it. In the present discussion we know that there is no law from the beginning to the end of the Bible prohibiting, restricting or limiting the use of liquor beyond moderation, but it stands on the same basis as honey and other things that the Creator has given us. No man or body of men, therefore, are justified in prohibiting its use or in using influence in making it difficult to obtain. It is the gift of God and not man's. And yet we behold, in our midst a puritanical set who wish to impose upon us a yoke for which they have no authority in Scripture and to create a new dogma for the Church on the blasphemous assertion that the Giver of all good has created something evil. This is contrary to the grand principles on which Presbyterianism rests. And it is also an attempt to enslave us by putting a yoke upon us that we are not able to bear. Let each man "stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Wine was sold in the public inn in Christ's days on earth. And, indeed, our Saviour would likely have been born at an inn had circumstances permitted. He was wrapped in swaddling clothes and laid in a manger, "because there was no room in the inn." Yet Christ never forbade the purchase or sale of wine, but by implication recognized it as proper when He said: "Come unto Me, all ye that buy wine and milk." If there had been anything wrong in the sale of it He would have forbidden it emphatically as He did all sins. If there is no wrong in drinking there can be none in selling that which is drunk, and those who place obstacles in the way of sale encroach upon the natural right and liberty of man to use in the fullest sense that which the Creator has given him. The General Assembly wish to set up a doctrine of men which is opposed to the doctrine and example of Christ and His apostles, and to exact a blind obedience to this doctrine notwithstanding that thousands not only do not believe in it, but believe it to be blasphemous. By doing so, they try to destroy the liberty of conscience and reason also, and declare themselves not only judges of the consciences of those who differ with them, but declare themselves wiser than the Great Exemplar whose precepts they pretend to teach. They are also teaching a doctrine that was not taught by the fathers of the Presbyterian Church, who held that God alone is Lord over the conscience. Dr. MacVicar's assertion that if the Church refused to condemn the Senate of Canada for its action in amending the Scott Act she would be false to her ecclesiastical ancestry, can only be regarded as a pitiable exhibition of ignorance or

an hysterical effort at an oratorical flourish. Let me quote a letter written a quarter of a century ago by the beloved of his church, the large-hearted and liberal-minded preacher of the Barony Church, Glasgow, Dr. Norman Macleod, in answer to the intemperate criticism of a Scotch professor: "I am not in the habit of taking notice of all the hard speeches which have been uttered against me by violent and unscrupulous abstainers. There are, I rejoice to know, among teetotallers very many persons whom I highly respect for their own and for their work's sake, and many intimate and dear friends with all of whom I am glad to co-operate in my own way, according to my given light and conscientious convictions. But I protest that there is also among them a rabble of intemperate men, revelling in the pride of power which enables them as members of a great league, and under cover of an exclusive profession of self sacrifice for the public weal, to bully the timid, and to exercise all the tyranny possible in a free country over every man, especially a Christian minister, who presumes to dissent from their views of duty, and to resist their demands, or who dares to defy their threats and despise their insinuations. Such men I never notice. But it is otherwise when a learned and Christian gentleman like you attacks me. Yes, I think your remarks were unfair, uncalled for and calculated, as far as your influence and words extend, to injure my character and weaken my hands in labouring among the working classes whose well-being is dearer to me than life. I must ask you to prove your assertions, and to justify your remarks on me and my writings more fully than you have done in your speech, and upon other principles than those of the league. I do not ask you to explain or defend those 'principles' of total abstinence, to show their harmony with Scripture, or their expediency as rules of action in the present state of society. All this I am willing for argument's sake to take for granted. But what I demand in justice from your hands is to prove that the principles, the argument, the spirit, or anything else, in my tract is inconsistent with any other things in the Word of God, which I recognize as 'the only rule of faith and morals.' Nay, you are bound in order to justify yourself to prove my teaching to be so inconsistent as to have warranted you in exposing it as you have done, and in holding me up as a foe of temperance, and my tract as calculated to confirm drunkards in their vicious habits; nay, to ruin souls temporally and eternally. Pray keep to this simple theme. Put my tract and Scripture side by side, and in clear language and with truthful criticism, point out the contradictions between Bible and tract, in word, principle or spirit. Wherein do they differ? Wherein am I not of Paul, or of Cephas, or of Christ? Is it in my exposition and denunciation of the crime of drunkenness? Is it in my urgent recommendation to all drunkards to adopt total abstinence as essential to their case? Is it my toleration of the temperate use of drinks by Christian men, which in excess would intoxicate? Is it in admitting that in certain cases total abstinence should be adopted by sober men? Do point out, I beg of you, anything I have written which Paul or our Great Master would condemn, and which warranted you holding me up as a foe to temperance, and as a real, though unintentional, helper of the devil in his work of ruining souls temporally and eternally." Neither has the Presbyterian Church nor any considerable number of its clergy denied the right to use alcoholic beverages in moderation. It has never sanctioned coercion. But there have always been among its clergy the unthinking, the fanatical and intemperate. They showed themselves during the Sabbath controversy by passing without recognition, or by hissing on the street, as gentle and loving a spirit as ever made a prayer—Dr. Macleod. These are the impressions of his loneliness: "I felt at first so utterly cut off from every Christian brother, that had a chimney-sweep given me his sooty hand and smiled on me with his black face, I should have welcomed his salute and blessed him." Dr. MacVicar may prate about ecclesiastical ancestry to uphold a blasphemous dogma, but those ancestors never lived. The Presbyterian divine of an earlier day asked a blessing over his glass of punch. Many of the present drink it in secret and curse it in public. It was the custom in Scotland to have an ordination supper where there was plenty of wine, and I believe the custom still exists. Dr. Guthrie says: "When I was a student there was not, so far as I knew, one abstaining student within the university, nor was there an abstaining minister in

the whole Church of Scotland." Dr. Guthrie himself became a total abstainer, but through failing health was afterwards compelled to take a little wine daily. His sons say "that though an earnest abstainer, Dr. Guthrie never joined those who, regarding stimulants as *per se* and in all circumstances evil, banish them from their houses. When alone with his family, no liquor was to be seen on his table; but he did not make his own practice a rule for his guests. They had liberty to take or decline as they thought fit. . . . Dr. Guthrie knew human nature too well to imagine that the incitements to intemperance are to be met successfully by repressive measures." Writing to a friend thirty years ago on Popular Innocent Entertainments, Dr. Guthrie said: "The love of excitement is so engraven on our nature that it may be regarded as an appetite. Like our other appetites, it is not sinful unless indulged in unlawfully or to excess."

WILLIAM T. TASSIE.

(To be continued.)

MR. W. HOUSTON AND INDIAN MISSIONS.

MR. EDITOR.—In your issue of last week I notice a communication from the above named gentleman on the Mission Work of our Church among the Indians of the North-West. Some statements, omissions and arguments therein call for comment. At the outset Mr. Houston says: "While there seems to be no lack of energy in pressing on the attention of the Church the claims of our French Evangelization Mission, I do not find that there is any committee specially charged with the prosecution of a work which seems to me to be of infinitely greater importance—the evangelization of our heathen Indians in the North-West." It is easy to tell Mr. Houston and all whom it may concern, that such a committee exists to-day, has existed for more than a quarter of a century, and is likely to be continued in existence, even though the doctrine of the "survival of the fittest" should obtain. The Rev. Dr. Thomas Wardrope, of Guelph, is Convener. The Rev. Dr. W. Reid, of Toronto, is Treasurer. Any person may remit to him. Rev. Thomas Lowrie, of Toronto, is Secretary. The committee is composed of thirty members, more or less, among whom are Dr. McLaren, Principal Grant, Dr. Moore, Mr. McDonald (Seaforth); Wm. A. Morris and others. The committee meets three or four times a year. Last May it gave very careful attention to the Mission Work among the Indians in the North-West. It reports every year to the Assembly. The report of this committee before the Assembly last June, was given at length by a paper called the *Witness*, of Montreal. It is not a little surprising that Mr. Houston did not turn to the minutes of Assembly and ascertain facts before penning his letter. When you find such a mistake in the outset of the letter, what confidence can you have in what follows?

Mr. Houston complains that while the Presbyterian Church spends \$30,000 on her French work, she does little or nothing for the Indians of the land. Here again, it seems very clear that the writer of said letter does not know his ground very well. It is true that we spend \$30,000 among the French Canadians to give them the Gospel. Would that we had twice or thrice the amount to give to the work! There is another fact to be laid side by side with this which will relieve to some extent the complexion of Mr. Houston's complaint. We spend *four* times as much per head upon the Indians of the North-West as we do upon the Romanists of the Dominion. This statement can be verified by the minutes of the Assembly and from Macoun's Statistics of the North-West. For every three cents that we give to evangelize a Frenchman, we give twelve cents to bring a Red-man to the truth. The Foreign Mission Committee may not have gone very far astray after all in its administration of affairs.

Reference is made by Mr. Houston to the good work done by the Methodist Church among that people, also to the wise counsels of a certain priest to those about him. The points are well stated. We are glad to see them brought forward. Just here it should be remembered that a writer may be unjust through silence. Why withhold what the Presbyterian Church has been doing in the same field? Why not mention the happy influence that the Rev. Solomon Tuncansuicije has been exerting at Bird Tail Creek? Why leave in the background all that that noble Half-breed, Rev. George Flett, of Okanase, has done far and near? Why not speak of the restraining influ-

ence that Rev. John McKay has had at Mis-ta-was-sis and elsewhere? I have seen it stated in the papers that all the converts to Christianity through the missionaries of our Church have remained loyal to the Queen all through the rebellion. I have no idea that Mr. Houston desires to conceal the good work done by our eight or ten labourers among that people, but he ought to look up facts. When he does do so, as he is well able to do, he will not write in such a way as to lead the public to believe that the Presbyterian Church is doing nothing for the benighted Indians under the old flag.

In regard to the French work in which our Church is at present engaged, Mr. Houston holds views that are very much at variance with those held in the Church generally. He gives expression to one of these views when he says: "The Romanists are better supplied with churches and pastors than our own people." The only meaning that can be fairly attached to these words is that the Romish Church presents a purer Gospel, a fuller Gospel, than Presbyterians do. It can be the only meaning of having a better supply of churches and pastors. If this position be true, the Reformation led by John Knox and others was a mistake. But the truth is that the Romish Church does not present the Gospel of Christ as the Reformed Churches do. When Mr. Houston insinuates that Romanists point sinners to the Lamb of God, as Presbyterians and Methodists do, he is wrong—utterly wrong in fact. There is such a thing as calling light darkness, and darkness light; sweet bitter and bitter sweet. That this work is carried on for political purposes cannot for a moment be admitted. The aim of the Church in this effort is to bring men to God. That there are some of the Romanists that know God in their souls we do not for a moment doubt; but we fear that the mass of the people are in darkness as to the way of life through Christ. Our Church feels it to be her duty to bring the Gospel to them. By being brought to God men become better citizens. That end is before us, but it is secondary and subordinate. Mr. Houston is to be blamed for discouraging this work without having shown that the undertaking rests on a wrong foundation. Mr. Houston is an able and scholarly man; but that he is able to show that our Church is wrong in this movement, I do not for a moment believe. Till he has shown us the untenableness of our position we must hold him an obstructionist in the way of a good work.

JOHN B. EDMONDSON.

Almonte, July 25, 1885.

ADDITION TO MONTREAL NOTES.

MR. EDITOR.—In your issue of the 5th inst., under the heading "Montreal Notes," wherein is given an account of the induction of the Rev. Dr. Smyth into the pastoral charge of St. Joseph Street congregation, it is stated: "The former pastors of St. Joseph Street Church were the Rev. Professor Scrimger, M.A., now in the Presbyterian College in this city, and the Rev. Thomas Cumming, now of Truro, N.S." As this matter has been mentioned, it is in order to tell the story in full. The gentlemen mentioned were certainly pastors before Dr. Smyth; but they were not the first. St. Joseph Street has a history before their day. The first labourer in that field was the late Rev. P. D. Muir, B.A.. He was not a pastor in the ordinary sense, for the reason that when he entered upon the field there was no congregation to call him. He laboured there for nearly three years as, what is now termed, an ordained missionary. Under him the congregation was gathered and organized, the church building enlarged, and a day school, which afterwards proved the nucleus of the Royal Arthur School, was carried on under his superintendency in the basement of the church. Mr. Muir resigned in the year 1866, and died shortly afterwards. The next in the field was the Rev. A. Young, now of Napanee, Ont., and the first pastor of St. Joseph Street Church. Mr. Young was called towards the close of the year 1866, and inducted into the pastoral charge of the congregation at the beginning of 1867. He remained over six years. Professor Scrimger succeeded him; Mr. Cumming followed Mr. Scrimger, and now Dr. Smyth.

August 6th, 1885.

FRUITLESS is sorrow for having done amiss if it issue not in resolution to do so no more.—*Bishop Horne.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ANOTHER CELEBRATED HYMN AND ITS GENESIS.

BY THE REV. DUNCAN MORRISON, M.A., OWEN SOUND.

"ROCK OF AGES, CLEFT FOR ME."

In common with my other efforts of this kind I send you a Latin translation, and on this occasion the version is by a scholar no less distinguished than the Right Hon. W. E. Gladstone. And lest our Gaelic readers should be thinking themselves entirely overlooked in these papers and be writing bitter things against us, we have at some trouble both to ourselves and our friends succeeded in presenting to them this noble lyric in the language they love so well. And we have to beg the printer in setting up the type, and in looking at and comparing his work with the MSS., and in dealing with these, it may be to him, strange words and mystic signs and dots that reveal so much of Gaelic lore and latent fire to such scholars as Dr. McNish, or the Bard, Evan McColl to be patient for this once, assuring him that in thus working with us to give wider publicity to a hymn that has already had so many seals of the Divine approval, he is engaged in a ministry of no mean order.

Hear how the late Rev. James Cameron, of Chatsworth, formerly editor of the *Christian Monthly*, speaks of this Gaelic version and of the hymn generally:

ROCK OF AGES.

By Augustus Montague Toplady, 1776.

The hymn "Rock of Ages" is by consent of Evangelical Christians accorded the foremost place in our English hymnology. Some years ago Mr. Gladstone gave scholars a Latin version of the hymn after the manner of the monkish hymns of the Middle Ages. A friend of ours, an excellent Celtic scholar, for several years a minister among the Highlanders of Carolina, has sent us a version of the same hymn, in the Gaelic language. We think it will be interesting for some, to see this noble hymn side by side in the two oldest languages of Europe. Those of our readers who understand both languages can see that the Gaelic version, while perhaps less smooth than the Latin, is more literal and equally terse. The original hymn we copy from Roundell Palmer's book of praise, with the exception of the second line of the last verse:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed;
Be of sin the double cure;
Cleanse me from its guilt and power.

Not the labours of my hands,
Can fulfil Thy law's demands;
Could my zeal no respite know;
Could my tears for ever flow;
All for sin could not atone;
Thou must save and Thou alone.

Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath;
When I close my eyes in death;
When I soar to worlds unknown;
See Thee on Thy judgment throne.
Rock of Ages, cleft for me,
Let me hide myself in Thee.

JESUS PRO ME PERFORATUS.

Latin version by Rt. Hon. W. E. Gladstone.

Jesus pro me perforatus,
Condar intra Tuum latus,
Tu per lympham profluentem.
Tu per sanguinem tepentem,
In peccata mi redundata,
Tolle culpam, sordes munda.

Coram Te, nec justus ferem
Quamvis tota vi laborem,
Nec si fide nunquam cesso,
Fletu stillans, indefesso;
Tibi soli tantum manus;
Salva me Salvator unus!

Nil in manu mecum fero,
Sed me versus crucem gero;
Vestimenta nudus oro,
Opem debilis imploro;
Fontem Christi quæro immundus,
Nisi laves, mōribundus.

Dum hos artus vita regit;
Quando nox sepulchro tegit;
Mortuos cum stare jubes,
Sedens Judex inter nubes;
Jesus pro me perforatus,
Condar intra Tuum latus.

CREAG NA'N AL.

Gaelic version by Rev. Mr. Sinclair, Pricetville, Ont.

'Chreag na'n al, tha spoil gum sheum,
Bithcam folachit' anad fein!

Biththeadh 'nt-uigse 'is an thuil,
O'd thaobh loite a rinn ruith;
Na'n foehlaint dhubailt do'm pheac;
Saor mi o chumachd, 's o chiont.

Cha choinninn saothair mo lamh,
Lairtas do lagha gu brath;
Geol nach lagaicheadh oir m'eud,
Geol shileadh mo dheoir gach re,
Cha dean iad nìson freac' teit;
'Stusa shaoras' 'tu leat fein.

Tighinn gun nì ann am laimh
Ach do'd chrois a gabhail greim;
Kuisgeadh tighinn airson deis;
'G anbarc riutsa nìson grais;
Sallach do'n Tobar a ruith;
Nigh mi Shlan'ear, glan le'd thuil.

Feadh bhios m'anail falbh gu seimb,
'Nuair dh'annear mo ruig san eug,
'Nuair dh'annear mi gu sa'ad cein,
'Sa chi'ri thu n'd chath'air bhreath,
'Chreag na'n al, tha spoil gum sheum,
Bithcam folachit' anad fein.

Now a word in regard to the genesis of this hymn. Major Toplady, of the British army, Surrey, England, father of the poet, was ordered to Spain in 1740, and died shortly after at the siege of Carthage, when Augustus was but an infant. Left to the sole care of his widowed mother he grew up under her eye, well attended to in every respect, and especially in his early education. She had claims to an estate in Ireland and took her son with her on her journey thither. While at Coddymain, Ireland, he one day, yet a boy, strayed into a barn where an unlettered layman, named James Morris, was preaching to a handful of people from the text: But now in Christ Jesus ye, who sometime were afar off, are brought nigh by the blood of Christ. He assures us that that was the beginning of days to him that the local preacher was a minister of God to his soul that under the *afflatus* of the Divine Spirit he rose to a higher life, and that soon after he devoted himself to the work of the ministry. Follow that youth a few years more and you will find him taking honors in Trinity College, Dublin, then taking orders in the Church of England, and by-and-by (1762) settling down in the vicarage of Broad Hembury—a delicious retreat on the banks of the Otter, nestling amid the beautiful hills which are overlooked by the western slopes of the Black Down Range. Here, amid the humble lace-workers of the district, he laboured for several years; here, too, he wrote several of his soul-stirring hymns and some of his controversial works on Calvinism *versus* Arminianism, which by the time he reached his death (1778), extended to six large volumes. In the field of controversy he spent much of his strength in the defence of Calvinism; for, though awakened in 1755 by the homely sermon of James Morris in the barn at Coddymain, he was far from being satisfied with the presentation of truth to which he then opened his heart. He was, it would seem, an Arminian of a low type, full of prejudices, hesitations and hankerings as to the mercy of God, and as yet knew little of that liberty wherewith Christ has made us free. Though "awakened in 1755," he says, "I was not led into a full, clear view of all the doctrines of grace till 1758, when, through the great goodness of God, my Arminian prejudices received an effectual shock in reading Dr. Manton's 'Sermons on the Seventeenth of St. John.'"

Such is the genesis of this wonderful hymn, showing, among other things, how feeble are the instruments that God sometimes uses for the accomplishment of His ends. Little did that unlearned man, James Morris, know what he was doing that day in speaking to the people in the barn from that glorious text: But ye who sometime were afar off, etc. Little did he know that amid that handful of hearers that waited upon him was a youth of some fifteen summers who was eagerly drinking in the truth, which like the lightning that leaps in the dark clouds on Alpine heights, was then making its way into his dark mind and kindling a fire that would grow in brightness and beauty while ages would roll on. Little did Catherine Bate, his mother, know what a great work she was doing for God in rearing that child—quietly bearing with him from day to day, giving him line upon line, here a little and there a little, of the Word of God; and little does any Christian know what he is doing when really engaged in the divine service. God will let none of His words fall to the ground. God will stand by him and turn all his water into wine; and so the humblest Christian, truly engaging in His service, will be always kindling fires that are to burn for long ages—always unsealing fountains that are to flow long after the lips that gave utterance to the stirring truths are sealed in death.

The genesis of this hymn is wonderful, but the subsequent history is still more so. Who does not know that it was the favourite of Prince Albert, who once sat so near the throne, and that more than once he called for it in his last days, even in his dying hour? It is but a little over one hundred years since it first saw the light; but who will undertake to write its history—to follow it in all its windings, and speak of the homes which it has blessed, the sad hearts it has cheered,

the bowed-down that it has raised—making its way in spite of scorn and contempt to thousands—to the hut of the savage and the palace of the Caesars—blessing all and cursing none? It has been a blessing to the world and will continue to be a blessing till the light of time melt away into the light of the eternal morn.

EXPOSITORY BIBLE READINGS FOR COTTAGE PRAYER MEETINGS AND SOCIAL GATHERINGS.

BY THE REV. J. A. R. DICKSON, D.D.

The Christian Soldier's Armour.—Eph. vi. 18.

FAITH.

"Above all (or beside all), taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The shield, in addition to all the armour of the body, increased the soldier's security. In the Roman army the shield covered the whole person. It was a light, but not ineffectual wall that the soldier bore with him to protect him from the darts cast by his adversary. As was the large Roman shield in battle, such is faith in God; it protects a man from all evil, and keeps him in perfect peace. It gives him a defence which is impregnable; for who can touch God? Who can fight successfully against Him? He who has a living faith in God has a bossed shield above him, which compasses him about and gives him perfect protection.

I. *Faith lays hold of the grace that is in God.*—Ps. lxxiii. 26; Ps. lxi.; Ps. xxxii. 5-7; Ps. lxxiii.

II. *It takes God for the soul as the Tower of Defence from the adversary.*—Isa. xii. 2; Ps. lxxii. 8; 1 Pet. v. 7; Isa. xlv. 21-25; Ps. xci. 14-16; xc. 1.

III. *It sees the wicked one as God reveals him.*—John xii. 31; Eph. ii. 2; 1 John iii. 8; John viii. 44-2 Cor. iv. 4; Job ii. 6; 2 Cor. vi. 15; Eph. vi. 12.

IV. *It recognizes his personality.*—Luke iv. 2-13; Matt. 25. 41; Luke viii. 12; Rev. xx. 10.

It recognizes his power.—Heb. ii. 14; Acts x. 38; *It recognizes his deities.*—2 Cor. ii. 11; Gen. iii. 4; John xiii. 7.

It recognizes his evil will.—John xiii. 2; Luke ix. 42; Rev. xii. 13.

It recognizes his unceasing activity.—1 Pet. v. 8; Rev. xii. 12.

It recognizes his numberless emissaries.—Eph. vi. 12; Luke viii. 2; Jer. i. 8; Rom. viii. 38.

V. *It secures perfect safety and peace for the godly.*—Isa. xxvi. 3, 4; Luke x. 17; Ps. lxxii. 12; Ps. xci. 1-15.

THE ORDINARY MEANS OF GRACE.

In the excellent Report on the State of Religion presented by the Convener, the Rev. John Thompson, Sarnia, now published in neat and convenient pamphlet form, we find the following:

We are glad to learn from the various Reports, that year by year our people are putting more value on the ordinary means of grace. In many cases a marked improvement is spoken of, and in only a very few instances is it stated that any are falling away, or forsaking the house of God. Most of our congregations are convinced that it is out of the faithful observance of what is common, and therefore apt to be undervalued, that the chief blessing must come, and that our Sabbath worship is God's ordained means for the conversion and edification of His people. When the Sabbath morning calls us to the house of praise and prayer, and all God's people are there with one accord in one place, to hear what God the Lord will speak, many a time has the Spirit filled all the house where they were sitting, and made the earthly sanctuary to be the very portal of heaven—a time of refreshing from the presence of the Lord.

In emphasizing the ordinary means of grace as Christ's great school of training, one Report remarks: "For the more ordinary the human means, the less likelihood of attributing awakening to man's instrumentality. In permanent cause we will have permanent effect, and in intermittent cause intermittent effect." We have gained much as a Synod, if our people have been led to a higher appreciation of public worship, and that fewer are found forsaking the assembling of themselves together, but regularly, as the Sabbath comes, are all in their places, to hear what God the Lord will speak, being fully assured that He will be in their midst, who has declared that He loves the gates of Zion more than all the dwellings of Jacob. The sun is more useful to the world than a shower of November meteors, yet the latter are more apt to startle and create a passing interest. But which of them lights most feet on the path of duty? So men are prone to undervalue the common and every-day privileges, in their preference for the special and novel. Our Church must show a more excellent way. And not the least encouraging feature of these Reports is the evidence they furnish that the ordinary means of grace are supported and appreciated more highly than ever.

THERE are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

(C. BLACKETT ROBINSON),

AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER KERR for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, AUGUST 12, 1885.

WHAT is news? A writer in one of the leading magazines answers the question in this way:

It is the theory in the modern world that nothing is news that is not mean and wicked; or that this pre-eminently is news. A million people behave themselves, but that is no news. Nobody thinks of reporting that, or saying anything about it. But if one contemptible man, any miserable tramp, anywhere in America, commits a meanness, they not only note the fact, but tell us all about it. True, every word of it. Murders, rapes, robberies, burglaries and crimes of every kind are the only things that too many people care to read about. Newspapers are often blamed for publishing details about crimes and iniquities of various kinds and, to a certain extent, they are to blame. But does anyone suppose for a moment that newspapers would fill their column with news about things "mean and wicked" if people did not relish that kind of news? The demand creates the supply. It is true that the supply stimulates the demand, but if there were no demand there would be no supply. The publisher of a newspaper usually knows his reading constituency. It is his business to know their taste. As a rule within certain limitations he gives them what they want. If they like to read about things mean and wicked and consider nothing news but the sayings and doings of the worst side of human nature their publisher tries to accommodate them. We shall have clean newspapers when a great majority of the people have clean taste.

ONE feature in General Grant's character demands special notice. He was modest and retiring, almost bashful. In an age and country like ours and his, when so many in every walk of life are trying to put themselves forward by pure "cheek," it is refreshing to find an occasional modest man on the highest rung. Mere "brass" goes for little in great emergencies. The nation needed a really able man to save the Union, and they called Grant to the work and rewarded him well for doing it. Had there been no emergency, no great crisis, Grant would have been allowed to work in his Western tannery. A thousand colonels, with no qualification but mere brass, would have been preferred to him for any ordinary work, and any one of ten thousand ward politicians would have had a better chance for the Presidency. It is a pity that cheeky mediocrity has so many chances against modest ability. How often are men seen figuring in prominent places—too often in prominent pulpits—when one cannot help saying: "Now, if you take away his brassy assurance, there will not be much left. The power that put him in that place was mainly the power of 'cheek.'" In peaceful times mere "cheek" has marvellous power both in Church and State. In troublesome times, great emergencies, brass is discounted and, as in the case of General Grant, the people look for a man. They always find him, but the search is often very expensive. If they looked more for men, not brassy weaklings, in ordinary times, the search would not cost so much when emergencies come.

POPULARITY is the only test applied by many people to a minister in these modern times. The high-

est encomium, they think, that can be passed upon him is that "everybody likes him." To all such we commend the following clipping from an exchange. It contains a refreshing amount of good sense and good theology packed into very short space:

The preacher who is universally popular, "whom none know but to love, whom none name but to praise," who has aroused no opposition, who has made no enemies, awakened no unkind criticism, has met with no resistance, has no conflicts, no friction, no storms, all quiet—an universal and continuous calm—such a pastorate should awaken very grave suspicions, and severe examination; a strong fear else there had been compromise and surrender at vital points—certainly such a pastorate has come into a perilous region, one accursed of our Lord. "Woe unto you when all men speak well of you, for so did their fathers of the false prophets." A bad succession to be in!

In the very nature of things a faithful ministry must arouse opposition in the natural heart. A man cannot preach the whole truth without coming into collision with sin. Many of the doctrines of the Bible are repugnant to proud human nature. This is specially true of parts of the Calvinistic system. There is no pleasing, fascinating way of calling upon men to repent. At least John the Baptist found none. There is no magnetic way of telling wicked men if they don't repent and believe they must be damned. Christ found none. The only kind of popularity that is worth having, the only kind that lasts, the only kind that is not a snare, is the popularity that comes from a faithful, fearless, manly discharge of duty.

NOT having the fear of the Catholic vote before our eyes we may say that enough has come to the surface to show that the enquiry into the management of the Central Prison is simply an assault by the Catholic Church, in Toronto, upon the warden of that institution. If more Catholic convicts have grievances it is because there are relatively more Catholics than Protestants in the prison. If more of them received severe punishment it was because they deserved such punishment. It is not Mr. Massie's fault that Catholics are sent to the Central Prison in large numbers, nor his fault that they behave themselves so badly when there. It is his business to try to keep them in order and the duty is no easy one. The public await the result of this investigation with a good deal of interest. The real question at issue is—"Shall the local authorities of the Catholic Church rule the Central Prison?" If the answer is "yes," then we may expect that efforts will soon be made to get control of the other Ontario institutions. If we are not greatly mistaken efforts have frequently been made to force officials and attendants on the management of these institutions on the ground that the applicants were Catholics. It is more than time that this business had stopped. Roman Catholics have no right to demand positions in the public service on account of their religion. Protestants have no such right and why should Catholics have? The fact that a man thrusts his church connection in the face of the authorities of any institution when seeking employment should be taken as evidence of his unfitness. The tools for the man that can use them is the proper motto. This principle should apply all round to Catholics as well as to Protestants. And notwithstanding the importance attached to the Catholic vote just now, we venture to say that this rule MUST be observed in Ontario.

WOMAN'S WORK FOR WOMEN.

MISSIONARY effort, a distinguishing feature of modern church work, and an impressive evidence of the vitality and power of practical Christianity, has made steady advances in all directions within recent years. Liberality in contributing to the support of missions has been largely developed. Business depression does not materially diminish the resources of the mission treasury. Obstacles to missionary labour have been largely removed, and the ambassadors of the Cross may go almost where they will to proclaim the good news intended for all people. There is also observable a greater willingness on the part of earnest and faithful men and women to devote their lives to the glorious work of preaching the Gospel in heathen lands. Another most cheering consideration is found in the fact that in India, China, Trinidad, in Africa and elsewhere, there is a growing disposition to welcome the missionary and to give his message an attentive hearing.

One of the most encouraging agencies of recent growth in connection with the missionary enterprise is that specially undertaken by the women of the vari-

ous churches. Though woman's devotedness to the cause of the Gospel is no new thing, Women's Foreign Missionary Societies do not date very far back. The Society in connection with the Presbyterian Church in Canada is only in its tenth year; but its progress and the effective work accomplished by it afford abundant reasons for devout thankfulness, and for increased and energetic action in the good cause in which it is engaged.

In the Report of the Woman's Foreign Missionary Society, Western Section, it is stated that the Society originated in the desire to send female teachers and missionaries to labour among the women and children in heathen lands and among the Indians of our own North-West. There was from the first the most cordial co-operation between the Foreign Mission Committee and the new Society. From a small beginning that Society has been expanding in numbers, resources and influence. This is what the Report of the Board of Business Management says:

And what does this simple raising of money for such a purpose bring with it? It has brought to us many things. To work for the good of others—to do something to make them better and happier and bring them near to God—excites the good that is in us, and helps ourselves. It has brought to us a deeper interest in the spread of the Gospel, a more intelligent grasp of all the Schemes of the Church, a better acquaintance with each other, and the peculiar blessing of those who serve."

From the same report we glean the following condensed summary of the financial condition and work of the Society:

Life members, fifty-nine, of whom seventeen were added this year; ordinary members, 3,729, 1,214 added this year—of which 1,419 are members of the General Society; members of mission bands, 654; Presbyterial societies, fourteen, eight added this year; auxiliary societies, 134, forty-five added this year; mission bands, twenty-four, eight added this year; contributed by auxiliaries, \$7,910.20; contributed by mission bands, \$1,746.99; revenue from all sources, \$10,058.66; balance from last year, \$21.58; balance in the hands of the Foreign Mission Committee from last year, \$300; total, \$10,380.54.

The good work carried on by the Woman's Foreign Missionary Society is thus briefly summarized:

One girls' school in Formosa; three schools for our own Indians in the North-West; six schools under the care of our ladies in Central India; six native teachers assisting in these schools; two Bible women; general missionary work in zenanas, villages and hospitals; one medical missionary; three lady missionary teachers; one lady ready for the work now in England, and one lady in Canada receiving medical education; donation in Trinidad schools.

The Society has taken a deep practical interest in the condition of the Indians of the Canadian North-West. The Report submitted by the Foreign Secretary states that:

Rev. Hugh Mackay opened a new school for the winter months at Broadview. Concerning this school Mr. Mackay writes: "On the first of January I engaged J. Brad, one of our own members, as interpreter; he speaks good English, also reads and writes well. With his aid I succeeded in getting a few children from their wretched homes, brought them to the mission, washed them, the Woman's Foreign Missionary Society clothed them, and so our school was opened with fourteen scholars." The children have made progress in speaking and reading English, writing, figures, geography, and the knowledge of the Scriptures. One little girl, whose mother died last summer, attends the school. She cried many days for her mother, for she was left almost an orphan: the father is a worthless man. The poor girl seemed so pleased to go to the school; and now she says she will cry when she has to return to her home. She is a clever girl, and is learning fast. Mr. Mackay says: "I have also a little boy, who was sold some time ago for two pails of potatoes, and the man from whom I got him offered him to me for a good dinner."

The following sentences deserve careful consideration, indicating as they do that some at least fully realize their responsibility to the primitive possessors of our great North-West:

When I saw their sad condition, I wondered at the little the Church has done for them in the past; but I feel assured, from the ready response to our appeal, and from the many expressions of encouragement from the Woman's Foreign Mission Society, that if the Church knew it, she would no longer remain indifferent to the condition of the poor Indian. May God help us as Christian women to be more practically alive to the wants and woes, physical and spiritual, of the "red men of the forest," so that, in the day of final reckoning, their lost souls shall not be required at our hands.

The free circulation of the last Annual Report of the Woman's Foreign Missionary Society throughout the congregations of the Church would be productive of great good, in extending its membership and in the promotion of the great work in which the Church of Christ is engaged. The Woman's Foreign Missionary Society enjoys, as it deserves, the warmest commendation of the Church, and the hope is confidently expressed that it will grow in usefulness from year to year, until millions shall share in the blessings of the Gospel. The prayer of the Society is: "Thy Kingdom Come," and its aim: "The World for Christ."

A NEEDED PRISON REFORM.

WHEN a crime has been committed, it awakens in the hearts of those immediately injured by it a feeling of indignant resentment, and the first desire is the capture and adequate punishment of the criminal. If he fails to evade the police and justice is meted out to him, he is consigned to prison and his existence forgotten by the outside world. He has ceased to be an object of interest to almost every one, with the exception of relatives whom he has distressed and shamed, or perchance some stray philanthropist, the gaol chaplain or visitor. Does anybody practically care what becomes of him, or how he shall demean himself when his term of imprisonment expires? Has the juvenile offender enlisted permanently in the increasing army of criminals whose warfare is against law and order, against civilization itself?

For what object does every civilized nation maintain a most expensive system of justice and a well-organized prison system? Such are regarded as necessities for the protection of life and property. This is the primary reason for their existence. Other important reasons are also generally recognized. The repression of crime is an absolute necessity, and the reason why crime is punished is that it may have a deterrent effect, and at the same time that the offender may be reclaimed if possible. All enlightened prison discipline has this twofold object in view. The harsh and inhuman severities of a bygone age would not now be tolerated. Human hearts were touched by the revelations made by John Howard when that disinterested philanthropist explored the loathsome prison-houses of Europe, and fell a victim to the disease they generated. Novelists have rendered effective service to humanity by depicting the miseries of prison life as they disclosed themselves to such writers as Charles Dickens and Victor Hugo. A return to the barbarities they depict is no longer possible; but those conversant with our prison arrangement and discipline are far from being satisfied with them as they now are. Care is taken that the prisoners shall be well-fed, kept clean and comfortably housed, with sufficient air and exercise to maintain them in good health. When they are sick they are taken to a well-appointed hospital where they have efficient medical attendance and nursing. Canadian gaols and country prisons are models of cleanliness and good management.

There are those, however, thoroughly competent to form an opinion on the subject, who state without hesitation that though physically gaols have been purified they are still as morally pestiferous as they were in Howard's time. The promiscuous confinement of persons of all ages accused or convicted of crime, is regarded by all who think rightly as a crying abuse and a standing disgrace wherever it is suffered to continue. It renders the reformation of the criminal well nigh impossible, and it is certainly most corrupting to youthful offenders. These are thrown into the society of adepts in vice and crime. They are associated with confirmed gaol-birds all day long, and as the time in country prisons is spent in idleness, opportunity is constantly afforded for the veterans in vice to pollute and corrupt the minds of those on the threshold of a criminal career.

Again and again our judges and grand juries have called attention to the necessity of reform in this matter; but as yet no steps have been taken to prevent the indiscriminate crowding of city and country prisons. At present imprisonment has no terrors for the criminally inclined beyond the curtailment of their freedom. When the winter season begins, that picturesque nomad, the tramp, gravitates to the city or country town, sure of comfortable winter quarters in the gaol, where he will have for companions of his seclusion a succession of unsophisticated novices to whom he can narrate his thrilling experiences. Even the indigent plead pathetically with the magistrate to be sent to prison for the winter months. Is it to be wondered at that our prisons as instruments for the repression of crime and the reformation of evil doers, are miserable failures? Instead of punitive and reformatory institutions, they become seminaries where professional criminals graduate. They have ample means for the study of crimenology. They possess a full staff of expert lecturers, and a steady succession of students. There is no need to solicit voluntary subscriptions for their endowment. They are State supported, and they are well maintained. In these halls of evil learning the students have no board to pay, and

no troublesome examinations to pass. Alas! too many of them emerge proficient adepts in the mysteries of crime.

Why is it that the repeated declarations from the judicial bench, the earnest remonstrances of grand juries and the appeals of those whose position has made them keen observers of the culpable neglect of providing for the proper separation of prisoners are heard with deference and then quietly pigeon-holed? The only reasons that can be assigned are the apathy of the people generally and the parsimony of the municipal authorities. Even on the lowest ground, that of cost, the separate system would soon justify its adoption by lessening the expenses for the administration of justice. Wherever it has been tried, as in England, one or two of the United States, in Germany and in Belgium, it has had the most beneficial effects, and has been the means of perceptibly lessening crime. Then, those who engage in the Christ-like work of caring for the spiritual welfare of prisoners, would be better able to teach them the truths of Redemption, because there would be less temptation and fewer opportunities to turn such teaching into ridicule. The separation in prisons of the viciously and criminally inclined from incorrigible offenders, is a practicable reform and one that is urgently needed.

Books and Magazines.

THE LIBRARY MAGAZINE. (New York; John B. Alden.)—This monthly miscellany has two most commendable points—the uniform excellence of its articles and its cheapness. The August number has a most attractive selection of papers, one on "The Saskatchewan Scare," by the Marquis of Lorne.

THE AMERICAN ANTIQUARIAN. (Chicago; F. H. Revell.)—This magazine, devoted to antiquarian research, contains a number of papers bearing specially on important branches of this curious and interesting field of investigation. A noteworthy paper on "Native American Symbolism," is by the editor, Rev. Stephen D. Peet.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (St. Louis; *Courier-Journal* Building.)

Among a number of attractive short papers in the August number of this excellent family magazine readers will find the first part of a genial and well-written account of a Canadian tour. *Electra* keeps up its well won reputation.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—The July August issue of this magazine is in all respects a good one. Its contents are varied, timely and useful to teachers and all interested in the work of education. David Boyle writes a short paper on a practical subject which every teacher should read. An excellent feature, recently adopted, is "Scripture Lessons for School and Home." The editor pays a genial and graceful tribute to the memory of the late Principal Buchan.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This valuable monthly appears to grow in attractiveness and adaptation to the wants of its readers. This month there are Symposia in which Pulpit Power, Prohibition and Ministerial Education are discussed by no less distinguished writers than Dr. Herrick Johnson, Dr. Daniel Curry, and Dr. John Hall. The Sermonic Section is rich in thoughtful and suggestive discourses, and Dr. Arthur T. Pierson writes with unction on "The Missionary Field." The Summaries of Religious Thought of Continental Europe, and Current Literature in Great Britain and the United States will be read with interest.

THE CANADIAN NORTH-WEST. By G. Mercer Adam. (Toronto: Rose Publishing Co.; Whitby. J. S. Robertson & Bros.)—This addition to the literature of the North-West gives a very lucid historical summary of events in what was all but an unknown land a quarter of a century ago. The story begins with the times of the Hudson Bay Company and ends with the collapse of the Riel Rebellion of 1885. The work is most interestingly written. Much care has been bestowed on the study of the subject and in the examination of the sources at the author's disposal. It is needless to add that Mr. Adam has written with his accustomed ease and gracefulness of style. Portraits of several of the heroes of the war appear in the book.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—Arrangements have been concluded for the simultaneous publication in Canada and England, of this well known and highly valued Homiletic magazine. It is undenominational and several of the most eminent living theologians and preachers of the Church Catholic contribute to its pages. The July number, just received, opens with a sermon by Dr. Eugene Bersier, of Paris, and is followed by a number of suggestive outline sermons. The subjects discussed in the clerical Symposium are: "Is Salvation Possible after Death?" and "The Argument from Prophecy in the Light of Modern Criticism." This magazine is valuable, in that it enables the reader to comprehend the current religious thought of Great Britain.

THE PROBATIONER PROBLEM.

MR. EDITOR, The probationer problem, which seems to have puzzled the wisest heads in the Presbyterian Church in Canada, that is, how best to dispose of the probationers and of the vacancies in the best interests of the Church, is, it seems to me, not a difficult one to solve.

I take it for granted that the services of the probationers only who show capacity to hold and control a congregation are desiderated by the Church. It would, indeed be little short of a miracle if occasional "cranks" and "dolls" did not get church licensure as well as medical licensure of whom Alexander, paraphrast of "The Ship of Fools" and Chaplain of the College of Bishop Grandison, Devonshire, England, sang in Elizabethan verse as follows:

The greatest root of all misgovernance,
That now is used among the commonaltie,
Proceedeth of foolish priestes ignorance,
Which have no wisdom, way nor facultie
To heal such shepe as they playne scabbed see."

The sooner the better the Church will "fire out" as we call it, in the North West, such men as clerical dead-beats.

Then as to the probationers who are men of sense, piety and culture, I would beg to offer the following suggestions:

Can the Church compel probationers to settle down as inducted pastors, or vacancies to undertake the responsibility of maintaining their ministers? I reply that approximately this can be done.

The next consideration is as to the *modus operandi*. Grant supplementary aid to probationers and vacancies only for a very limited time. A probationer, I would allow him \$8 a week, for say a year; after that I would let him take his chances for remuneration. This would bring his thoughts to a focus. He would then either have settled down as a pastor, or as a respectable farmer and church supporter and then the vacancy, I would supplement or aid pecuniarily, just twelve months and not a day longer, rare instances excepted, and that would bring the pockets of the people to a *focus too*. They would have to support a minister with or without church supplements or they would be compelled to call in the clerical crank or oddity, who perchance might be pleased to live on their crumbs. This would put a stop to a system adopted by some congregations to save their own pockets when they contribute only a small part of the \$8 per Sabbath—perhaps about \$200 a year when they should and *could* give four times that sum if they chose. There is a certain "queer fish" class of men of whom Miss Congregation might truthfully sing:

Duncan Gray came home to woo,
Ha! ha! the woin' o' it, etc.,

who would make excellent farmers on our western prairies where they could be useful as church elders and members, but the difficulty is to get them to comprehend that they are "sticket ministers." The above suggestion might aid their thoughts on that delicate subject.

PETER GRAY.

THE Industrial Fair annually held at Toronto, is now beyond question the most complete and attractive of its kind held in the Dominion. Arrangements for the coming exhibition, opening on the 9th and closing on the 19th of September, are in a forward state, and it may confidently be anticipated that this year's display will surpass any of those yet held. The management is in most competent hands, and every facility will be provided for the satisfaction of exhibitors and the gratification of the many thousands who will visit Toronto during Fair week.

Choice Literature.

LAÏCUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER VIII. - Continued.

I wanted to tell him that my Bible did no such thing. But I had fully considered what I would do before I sought this interview. I had resolved that nothing should tempt me into a contradiction or an argument. I had studied Jennie's method, and I reserved my fire.

"Your Bible tells me," said he, "that God wrote His laws with His finger on two tables of stone; that He tried to preserve them from destruction by bidding them to be kept in a sacred ark; and that despite His care they were broken in pieces before Moses got down from the mountain-top. I believe He writes them impartially in nature and in our hearts, that science interprets them, and that no Moses astonished out of his presence of mind can harm them or break the tablets on which they were engraven."

So true, yet, oh, so false. Oh God! help me to teach him what my Bible really is and what its glorious teaching are.

"I don't believe the Bible is the Word of God. I can't believe it. I don't believe the laws of Moses are any more inspired than the laws of Solon, or the books of Samuel and Kings than the history of Tacitus, or the Psalms of David than the Paradise Lost of Milton, or—you'll think me bold indeed to say so, Mr. Laicus (he was cooler now and spoke more slowly), "the words of Jesus than the precepts of Confucius or the dialogues of Plato."

In that sentence he gave to me my clue. I seized it instantly, and never lost it from that moment. Never case in court thrilled me with excitement as I too arose and leaned against the mantel-piece. And never was I, in tone and manner, calmer.

"As much so?" I asked, carelessly.

"Yes—" said he, hesitatingly, "Yes—as much so, I suppose."

"The ten commandments have been before the world for over three thousand years," said I. "The number that have learned them and accepted them as a guide, and found in them a practical help is to be counted by millions. There is hardly a child in Wheathedge that does not know something of them, and has not been made better for them; and hardly a man who knows Solon even by name. We can hardly doubt that the one is as well worth studying as the other, Mr. Gear."

"No," said Mr. Gear. "I don't deny that they are worth studying. But I do deny that they are inspired."

"The Psalms of David have supplied the Christian church with its best psalmody for nearly three thousand years," continued I. "They constitute the reservoir from which Luther and Watts and Wesley and Doddridge and a host of other singers have drawn their inspiration, and in which myriads untold have found the expression of their highest and holiest experiences, myriads who never heard of Homer. They are surely as well worth studying as his noble epics."

"I don't deny they are worth studying," said Mr. Gear. "I only assert that they ought to be studied as any other books of noble thoughts, intermingled with grossest errors, should be studied."

"The words of Jesus," I continued more slowly than before, "have changed the life and character of more than half the world, that half which alone possesses modern civilization, that half with which you and I, Mr. Gear, are most concerned. There was wonderful power in the doctrines of Buddha. But Buddhism has relapsed everywhere into the grossest of idolatries. There is a wonderful wealth of moral truth in the ethics of Confucius. But the ethics of Confucius have not saved the Chinese nation from stagnation and death. There is wonderful life-awakening power in the writings of Plato. But they are hid from the common people in a dead language, and when a Professor Jowett gives them glorious resurrection in our vernacular, they are still hid from the common people by their subtlety. Every philosopher ought to study Plato. Every scholar may profitably study Buddha and Confucius. But every intelligent American ought to study the life and words of Jesus of Nazareth."

"I do," said Mr. Gear. "I do not dissent. Jesus of Nazareth. I honour Him as first among men. I revere His noble life, His sublime death, and His incomparable teachings. I have read His life in the Gospels; I have read it as Strauss gives it; and as Renan gives it; and now I am devoting my Sunday afternoons to reading it as Pressense gives it. You see I am an impartial student. I read all sides."

"You think Christ's life and teaching worth your study then?" I said inquiringly.

"Worth my study? Of course I do," said he. "I am an infidel, Mr. Laicus; at least people commonly call me so, and think it very dreadful. But I do not mean to be ignorant of the Bible or of Christianity as Jesus Christ gave it to us. It needs winnowing. We have grown wiser and know better about many things since then. But it is well worth the studying and will be for many years to come."

"All I ask of you," said I, "is to let me to study it with you."

He made no answer; but looked me steadily in the eye as if to try and fathom some occult design.

"No," said I, "that is not all. As I came by Joe Poole's I saw half a dozen of the men from your shop loitering about the door. They could spend the afternoon to better purpose, Mr. Gear, in studying the life and words of Jesus."

"I know they could," he said. "No man can say that any word or influence of mine helped to carry them to Joe Poole's bar."

"Will you lend your word and influence with mine to summon them away?" said I.

He made no answer.

"I saw a dozen others engaged at a game of ball upon the green as I passed by."

"A harmless sport, Mr. Laicus, and as well done on Sunday as on any other holiday."

"Perhaps," said I. "But an hour and a-half from their Sunday in studying the life and words of Jesus would do them no harm, and detract nothing from their holiday. They do not study so hard throughout the week that the brain-labour would be injurious."

Mr. Gear smiled.

"There is not a man in your shop, Mr. Gear, that would not be made a better workman, husband, father, citizen, for studying that life and those teachings one hour a week."

"It is true," said he.

"You organized a Shakespeare club last winter to keep them from Joe Poole's," said I. "Was it a good thing?"

"Worked capitally," said Mr. Gear.

"Won't you join me in organizing a Bible club for Sunday afternoons this winter for the same purpose?"

"There is so little in common between us," said he; and he looked me through and through with his sharp black eyes. What a lawyer he would have made; what a cross-examination he could conduct.

"You believe in the literal inspiration of the New Testament Scripture. I believe it is a book, half legend, half history. You believe in the miracles. I believe they are mythical additions of a later date. You believe that Jesus Christ was conceived of the Holy Ghost and born of the Virgin Mary. I believe His birth was as natural as His death was cruel and untimely. You believe that He was divine. I believe He was a man of like passions as we ourselves are—a Son of God only as every noble spirit is a spark struck off from the heavenly Original. You believe that He bore our sins upon a tree. I believe that every soul must bear its own burdens. What is there in common between us? What good could it do to you or to me to take Sunday afternoon for a weekly tournament, with the young men from the shop for arbitrators?"

"None," said I, calmly.

"What would you have then?" said he.

"When you organized that Shakespeare club last winter," said I, "did you occupy your time in discussions of the text? Did you compare manuscripts? Did you investigate the canonicity of Shakespeare's various plays? Did you ransack the past to know the value of the latest theory that there never was a Will Shakespeare save as a *nom de plume* for Lord Bacon? Did you inquire into the origin of his several plots, and study to know how much of his work was really his own and how much was borrowed from foreign sources. Or did you leave that all to the critics, and take the Shakespeare of to-day, and gather what instruction you might therefrom?"

Mr. Gear nodded his head slowly and thoughtfully as if he partially perceived the meaning of my answer. But he made no other response.

"There is much in common between us, Mr. Gear," I continued earnestly, "though much, very much, that is not. We can find plenty of subject for fruitless debate no doubt. Can we find none for agreement and mutual helpfulness? Jesus of Nazareth you honour as first among men. You revere His noble life, His sublime death, His incomparable teachings. So do I. That noble life we can read together, Mr. Gear, and together we may emulate His example without a fruitless debate whether it be divine or no. Those incomparable teachings we can study together, that together we may catch the spirit that dictated them, without a theological controversy as to their authority. And even that sublime death I should hope we might contemplate together, without contention, though in the suffering Christ you see only a martyr, and I behold my Saviour and my God."

He made no answer, still stood silent. But he no longer looked at me with his sharp eyes. They had retired beneath his shaggy eyebrows as though he would search his own soul through and through, and read its verdict. He told me afterwards the story of his battle; I guessed it even then.

"We may not agree on the Gospel of John, Mr. Gear," said I; "but we shall not quarrel about the Golden Rule and the Sermon on the Mount."

"Mr. Laicus," said Mr. Gear at length, very slowly. "I thank you for coming to me, I thank you for speaking plainly and frankly as you have: I thank you for the respect you have shown to my convictions. They are honest, and were not arrived at without a struggle and some self-sacrifice. You are the first Christian," he added bitterly, "that ever paid them the regard of a respectful hearing. I will join you in that Bible class for this winter, and I will prove to you, infidel that I am, that I as well as a Christian, can respect convictions widely different from my own. If we quarrel it shall not be my fault."

"I believe you, Mr. Gear," said I. "God helping me, it shall not be mine, and there's my hand upon it."

He grasped it warmly.

"When shall we begin?" said I.

"Next Sunday."

"Where?" said I.

"As you please?" said he.

"Here, or in my house, or at the church parlours, or wherever we can gather the young men," said I.

"The mill school-house is better than either," said he.

"The boys will come there. They are used to it."

"The mill school-house be it," said I. "Next Sunday afternoon at three o'clock. I will bring the Bibles; you will bring the boys."

"As many as I can," said he.

"Jennie," said I that evening, "Mr. Gear and I are going to take the Bible class together."

Tears stood in her eyes as she looked up at me with that smile I love so much. But she only said: "I knew you would succeed, John."

CHAPTER X.—THE DEACON'S SECOND SERVICE.

It has been made the subject of some comment lately that

Deacon Goodsole habitually absents himself from our Sabbath evening service. The pastor called the other day to confer with me on the subject; for he has somehow come to regard me as a convenient adviser, perhaps because I hold no office and take no very active part in the management of the church, and so am quite free from what may be called its politics. He said he thought it quite unfortunate; not that the Deacon needed the second service himself, but that, by absenting himself from the house of God, he set a very bad example to the young people of the flock. "We cannot expect," said he, somewhat mournfully, "that the young people will come to church when the elders themselves stay away." At the same time he said he felt some delicacy about talking with the Deacon himself on the subject. "Of course," said he, "if he does not derive profit from my discourses I do not want to dragoon him into hearing them."

I readily promised to seek an occasion to talk with the Deacon, the more so because I really feel for our pastor. When I first came to Wheathedge he was full of enthusiasm. He has various plans for adding attractiveness and interest to our Sabbath evening service, which has always flagged. He tried a course of sermons to young men. He announced sermons on special topics. Occasionally a political discourse would draw a pretty full house, but generally it was quite evident that the second sermon was almost as much of a burden to the congregation as it was to the minister. Latterly he seems to have given up these attempts, and to follow the example of his brethren hereabout. He exchanges pretty often. Quite frequently we get an agent. Occasionally I fancy, the more from the pastor's manner than from my recollection, that he is preaching an old sermon. At other times we get a sort of expository lecture, the substance of which I find in my copy of Lange when I get home. Under this treatment the congregation, never very large, has dwindled away to quite diminutive proportions; and our poor pastor is quite discouraged. Until about six weeks ago Deacon Goodsole was always in his pew. I think his falling off was the last straw.

Last Sabbath evening, on my way to church, I stopped, according to promise, to see the Deacon. As I went up the steps I heard the sound of music, and waited a moment lest I should disturb the family's evening devotions. But as the music continued, and presently the tune changed, I concluded to knock. Nettie, the Deacon's youngest daughter, who by the way is a great favourite with me, answered the knock almost instantly. The open hymn-book was in her hand, and before I could get time to ask for the Deacon, she had, in her charmingly impulsive way, dragged me in, snatched my hat from my hand, deposited it on the table, and pushed me into the parlour. In fact, before I well knew what I was about, I found myself in the big arm-chair with Nettie in my lap, taking part in the deacon's second service.

His family were all about him, including the stable boy, whose hair looked as sleek as the Deacon's horse. For the Deacon has some queer notions about the duties of employers to their servants, and, though the very kindest of men, is generally thought by the neighbours to be "a queer stick." The Deacon's wife, who has a very sweet soprano voice, which, however, she never could be persuaded to use in our choir, was presiding at the piano. The children all had their hymn and tune-books, and they were "singing round"—each member of the family selecting a hymn in turn. As they were limited to two verses each—except where two clubbed together to secure an entire hymn—the exercise was not prolonged, and certainly did not become tedious. After the singing, the Deacon asked the children if they were ready with their verses. They all raised their hands. The Deacon then repeated a short piece of poetry, his wife followed, and then all the children, one after another, even down to Bob—a little three-year-old, who just managed to lip out, with a charming mixture of pride and bashfulness:

Jesus, tender Seward,
Hast Thou died faw me,
Make me vewy fawfulk
In my heart to Thee.

Then the Deacon took down the family Bible and opened it to the story of Joseph. He asked the children how far he had got. They answered him very sagely, and their responses to a few questions which he put to them showed that they understood what had gone before. Then he read part of one chapter, that which describes the beginning of the famine, and, asking Joe to bring him the full volume of Stanley's Jewish Church, he read the admirable description of an Egyptian famine which it contains. By this time Bob was fast asleep in his mother's arms. But all the rest of us knelt down and repeated the Lord's prayer with the Deacon—another of his queer notions. The neighbours think he is inclined to be an Episcopalian, because he wants it introduced in the church service; but he says he does not really think that the Lord was an Episcopalian, and if He was it would not be any good reason for not using His prayer. Then the children kissed good-night all round, and went to bed. Mrs. Goodsole took Bob off to his crib, and the Deacon and I were left alone. It was long past time for church service to begin, so I abandoned all idea of going to church, and opened to the Deacon at once the object of my errand. I told him very frankly that we not only missed him from the church, but that the pastor felt that his example was an unfortunate one, and that the church generally were afraid he was growing luke-warm in the Master's service, and I gently reminded him of the apostle's direction not to forget the assembling of ourselves together.

"Well," said he—though in trying to give his answer in his own language, I am obliged to condense the conversation of half-an-hour into a single paragraph. "Well, I will tell you how it is. You know I used to be pretty regular in attendance on church, and in fact a pretty busy man on Sundays. We had breakfast early. Right after breakfast I sat down to look over my Sunday school lesson for the last time. At nine o'clock I went to Sunday school, where I had a Bible class. At half-past ten came church. After service I had barely time to get a lunch; and then had to hurry away to our Mission. We almost always had some sort of a teachers' meeting after the regular session, so that it was generally tea-time before I got home. After tea I was off to church

again. I almost always woke up Monday morning tired, and a little cross. My children are pretty good ones, I think, but they had a queer distaste for Sunday, which I put down to total depravity. And, strangest of all, my wife, who only went to church Sunday morning, and would not even sing in the choir, seemed to be as tired Monday morning as I was, only as it was washing-day she could not sleep as late. About two months ago I was laid up with a boil, and could not go to church. Of course I did not have my Sunday school lesson to learn, and I was surprised to notice, for the first time, how hard my wife had to work to get the children off to Sunday school. They stayed at church—as they always do—and for an hour after dinner they got along very well, reading their library books, but then began the labours of the day. First I heard Joe out in the yard frolicking with the dog, and rousing all the neighbourhood with his racket. Of course I called him in. Next I heard my wife calling Lucy and Nettie to come down out of the swing. The next thing Bob was playing horse with the chairs in the parlour. So it went all the afternoon. The children had nothing to do. They could not read Sunday school books all day—I am heterodox enough to wonder how they can read them at all—and of course they got into all sorts of mischief. And when at last poor Bobby came to me in utter despair, and lisped out: "Papa, what did God make Sunday for?" I broke down. I gathered the children about me and proposed to them this evening service. I told them if they would learn a hymn every Sunday I would stay at home in the evening with them. They caught at the idea enthusiastically. There is no law about it. They need not learn if they do not want to. But even Bobby has caught the enthusiasm, and gets a book and goes to his mamma every Sunday afternoon to teach him a verse. I have given up my class in the Mission, and made one of my Sunday school Bible class take it. I lie down and take a little nap after dinner. Then I learn my own hymn, and make my preparation for our evening service. About an hour before tea the children gather about me in the arbour and I read to them. I have just got Dr. Newton's "Bible Wonders," and am reading it chapter by chapter. My wife takes that opportunity to rest. The consequence is that we really get refreshed, instead of jaded out by our Sunday, and I think the children really look forward with anticipations of delight to its coming. "My Bible," continued the Deacon good-naturedly, "says something about resting on Sunday. I wish our pastor would tell us what that means some time." I told the Deacon I thought he ought to tell his brethren, at some prayer meeting, the reason why he stayed away from church; that it was due both to himself and to them. He agreed to do so. As for myself I am somewhat puzzled. I do not want our pastor left to preach to empty pews. But I am greatly enamoured of the Deacon's second service.

(To be continued.)

A DELUSIVE HABIT.

The habit of writing and reading late in the day and far into the night, says the *Lancet*, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. The feeling of tranquillity which comes over the busy and active man about half-past ten or eleven o'clock ought not to be regarded as an incentive to work. It is in fact a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand the night workman hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigour of a refreshed brain, working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve centres under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the organs of nutrition. To relieve these maladies springing from this unexpected cause, the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work during student life and in after years is the fruitful cause of much inexplicable suffering for which it is difficult, if not impossible, to find a remedy. Early morning is the time for work, when the body is rested, the brain relieved from its tension and mind power at its best.

THE OUTBURSTS OF PASSION OF GREAT MEN.

We may now pass to another class of cases in which the pathological character is still more plainly discernible. Outbursts of fierce passionateness may perhaps be thought by some to be after all only marks of a certain kind of robust vitality. But no one will say this of the gloomy depression, the melancholy brooding on personal ills, ending sometimes in distinctly hypochondriac despondency, which have not infrequently been the accompaniment of great intellectual power. It was remarked by Aristotle, who was a long way the shrewdest and most scientific observer of antiquity, that all men of genius have been melancholic or atrabilious. He instances Empedocles, Socrates, and Plato, and the larger number of the poets. And the page of modern biographic literature would supply many a striking illustration of the same temperament. The pessimism of Johnson, Swift, Byron, and Carlyle, of Schopenhauer and Lenau, of Leopardi and of Lamartine, may perhaps be taken as a signal manifestation of the gloom which is apt to encompass great and elevated spirits, like the mists which drift toward and encircle the highest mountain peaks. In some cases this melancholy assumes a more acute form, giving rise to the thought and even to the act of suicide. Among those who have confessed to have experienced the impulse may be mentioned Goethe in the Werther days, Beethoven during the depression brought on by his deafness, Chateaubriand in his youth, and George Sand also in her early days. The

last, writing of her experience, says: "Cette sensation (at the sight of water, a precipice, etc.) fut quelquefois si vive, si subite, si bizarre, que je pu bien constater que c'était une espèce de folie dont j'étais atteinte." Johnson's weariness of life was, it seems certain, only prevented from developing into the idea of suicide by his strong religious feeling and his extraordinary dread of death, which was itself, perhaps, a morbid symptom. In some cases this idea prompted to actual attempts to take away life. The story of Cowper's trying to hang himself and afterward experiencing intense religious remorse is well known. Another instance is that of St. Simon, whose enormous vanity itself looks like a form of monomania, and who, in a fit of despondency, fired a pistol at his head, happily with no graver result than the loss of an eye. Alfieri, who was the victim of the "most horrid melancholy," tried on one occasion, after being bled by a surgeon, to tear off the bandage in order to bleed to death. Among those who succeeded in taking away their lives are Chatterton, whose mind had been haunted with the idea from early life; Kleist, the poet, and Leneke, the philosopher.—*The Nineteenth Century*.

WIFE AND I.

Come and drain a cup of joy,
Now with me, good wife,
And bring the girl and boy
Now with thee, good wife.
Let all hearts be blithe and gay,
It is fourteen years to-day
Since you spake the little "aye"
That to me was life.

When in wedding white arrayed
I beheld you stand,
Why, I almost felt afraid
E'en to touch your hand.
And when with love intent
Your gaze on me you bent,
You seemed a being sent
From the "Better Land."

And an angel you have proved
Since that good glad hour,
Aye, wherever we have roved
In sunshine and in shower.
In all goodness you transcend,
And all excellencies blend
In the mother, wife and friend
As a sacred dower.

You have made my life more pure
Than it might have been;
You have taught me to endure
And to strive and win.
With your simple song of praise
You sanctify our days,
And our thoughts to heaven you raise
From a world of sin.

Come, let's quit the dusty town
With its noise and strife,
And seek the breezy down
That with health is rife.
Work is good and so is play,
Let us keep our wedding-day
O'er the hills and far away,
Happy man and wife.

—John Geo. Watts, in *Cassell's Family Magazine* for Aug.

THE INDIAN PROBLEM.

From a paper by Henry King, on the Indian Country, (with map), in the *August Century*, we quote the following: "Unquestionably, the first necessity of the situation is to strengthen, perfect, and make uniform the land titles of the Territory. This can most safely and successfully be accomplished, it is believed, by allotting lands to the Indians in severalty—at the rate, say, of one hundred and sixty acres per head and giving them personal titles thereto, inalienable for a stipulated number of years; and providing for the disposal at Government prices, of the unallotted and remaining portions of their reservations, for their benefit, to white settlers. In an allotment of this kind, twelve million two hundred and fifty thousand acres would give each Indian, male and female, adult and child, one hundred and sixty acres, leaving over two-thirds of the whole territory to be sold on their account—enough to bring them at a low estimate, forty million dollars, or more than five hundred dollars per capita. Such allotment and issuance of individual patents would involve, of course, the dissolution of tribal relations—another desirable step in the adjustment of the general question; and the Indian would thus be put upon an even footing with the white man as to the opportunities and advantages of personal independence. At the same time, the laws common throughout the States for the punishment of crime and the enforcement of contracts should be extended over the territory, and courts established to administer them. In short, the flimsy theory of tribal sovereignty should be extirpated, the reservation system replaced by fee-simple grants in severalty, the surplus land opened to white settlement, and the Indians placed under the restraint and protection of ordinary and impartial laws, with a view to making them self-reliant and self-supporting."

DR. POOLE, Anglican bishop in Japan, who recently resigned his see on account of serious illness, died at his father's residence in Shrewsbury on the 14th inst., in his thirty-third year.

A PETITION has been presented to the Court of Session for transportation of the *quoad sacra* church of St. Mary's, Blairgowrie, to a more suitable locality in Reform Street where a new church, to cost \$19,000 is approaching completion.

British and Foreign.

EIGHT hotels in Madras have all at once become temperance concerns.

THE Sunday paper, started a few months ago in London by Mr. Joseph Hatton, under the name of the *Age*, is dead.

At no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present.

In the North India conference alone the Methodists have now no fewer than 20,000 native children in their Sabbath schools.

THE Rev. Malcolm Macritchie, minister of the Church of Knox, Stormoway, died at Bridge-of-Allan on 8th ult., in his 82nd year.

MANCHESTER Presbytery, instead of being as usual aiding to the Sustentation Fund, was last year receiving to the extent of \$515.

In the space of thirty years the number of foreign bishoprics established by the Anglican Church has increased from seven to seventy-five.

DR. CUYFER preached twice on a recent Sabbath in the church of Mr. Newman Hall, whose guest the Brooklyn divine is for a fortnight.

ABOUT \$150,000 are to be spent, under the direction of Mr. Oldrid Scott, on the restoration of the famous church of St. Michael, Coventry.

A TABLET is about to be erected in the Court House of Perth, by the solicitors and procurators of Perthshire, to the memory of the late Sheriff Barclay.

CANON FREMANTLE has given serious offence to some members of his own communion by taking part in open-air services at Cante bury organized by the dissenters.

It is rumoured that Lord Salisbury intends to make over most of the ecclesiastical patronage to Lord Idlesleigh. Mr. Badstone found this department anything but a bed of roses.

THE Rev. R. Mackay, formerly superintendent of the North East coast mission, and who has since spent ten years in Canada, has received a call from Pownall Road Church, London.

A CANON of the Church says that the suggested house of laymen cannot expect to receive the guidance of the Holy Spirit in its deliberations; and Canon Liddon is shocked at the idea of laymen daring to discuss questions of doctrine.

MR. EDWIN GOADBY, editor of the *York Herald*, is to receive one-half of the prize of one hundred guineas offered by Messrs. Pears for the best essay on "The Depression of Trade." The other half goes to Mr. William Watt, of Aberdeen.

BISHOP KELLY, of Salisbury, lately Bishop of Newfoundland, has been elected coadjutor bishop to the Scottish Primus by eleven against five in the clerical chamber and six against five in the lay chamber. The minority voted for Mr. Ferguson of Elgin.

THE Romish priests at Salford are demanding that the Catholic children in the board schools should have religious instruction by a teacher of their own creed; but by a majority of one the board refuses to comply, objecting to this method of furthering sectarian views with public money.

THE past month has been the scene at Rome and elsewhere of special services in observance of the 500th anniversary of the death of Pope Gregory VII., known as Hildebrand, who in the history of Romanism stands forth as prominent in the assertion of Papal claims as Martin Luther does in the denial of them.

PROFESSOR HENRY MORLEY presided at a conference last week of Anglican clergymen and Nonconformist ministers favourable to interchange of pulpits. Canon Brooke Lambert thought the difficulty rested with the congregations rather than the clergy; and Canon Fremantle urged the use of all the existing facilities.

PRINCIPAL CAIRNS gave a Gospel Temperance address to a large audience on the Calton Hill of Edinburgh on a recent Sabbath evening. While duly emphasizing the need of abstinence, Dr. Cairns, who spoke with his accustomed vigour and *abandon*, was careful to keep the Gospel prominently before his hearers.

To Sweden has fallen the honour of printing the first book in the language of the Congo. Its title is *Nsami Wambote a Yoane*, and it is a translation of the Gospel of John. It is the work of the Swedish missionary Vestlund, who has laboured for many years in Equatorial Africa under the Swedish Missionary Society.

AFTER a pause of some years Greenock Free Presbytery lately resumed its work of visiting congregations, and the report of the deputies shows that the ordinary working condition of the congregations is very satisfactory, especially amongst the young, in the intelligent and earnest profession of their faith when becoming members, and also in their readiness to undertake Christian work.

THE Church of the Saviour, Birmingham, which was founded by George Dawson when he ceased to be minister of the leading Baptist congregation in that town, is in financial difficulties, and Mr. G. St. Clair, the present minister, to whom some of the members attribute its declining condition, is about to resign. Mr. St. Clair, like his distinguished predecessor, was originally a Baptist.

DR. STUART MUIR was to have attended Edinburgh Free Presbytery when it assembled to proceed with proof in the charges against him; but a letter from him was read, explaining that he had been taken ill on reaching the railway station and was unable to travel North. He was willing to send in his resignation and asked to be allowed to continue a member of the Church. On the motion of Principal Rainy it was agreed to serve the citation a second time for proceeding that day fortnight.

Ministers and Churches.

THE Rev. G. M. Clark, of New Edinburgh, Ottawa, is at present on a visit to Halifax.

REV. M. H. SCOTT, Presbyterian minister at Bristol, has accepted a call from the congregation at Manitoak, Ont.

ON the 17th August, the Rev. Robert C. Murray, our missionary designate to India, will leave Halifax for Liverpool.

THE Rev. Joseph Annand, missionary for New Hebrides, preached in Chalmers Church, and Fort Massey Church, Halifax.

MR. W. P. MCKENZIE, son of the late Rev. W. McKenzie, of Almonte, and *Mail* correspondent during the rebellion, has been lecturing on the North West in Montreal. The papers of that city are unanimous in their praise of the lecture.

At an adjourned meeting of the Presbytery of Bruce, held at Walkerton on July 30, Dr. Moffat accepted the call to West Winchester and the Presbytery granted the translation. Rev. J. B. Duncan, of Paisley, was appointed Moderator of the Session of St. John's, Walkerton, during the vacancy.

ON Thursday evening, 6th inst., the returned volunteers connected with Cooke's Church met with a warm reception. The church was gaily decorated, and the attendance was large. Rev. Dr. Gregg presided and the meeting was addressed by Rev. Dr. Potts, Rev. J. Kirkpatrick, Rev. C. Campbell, and Captain Manly. At the conclusion of the speeches the ladies entertained those present to raspberries and cream.

REV. A. A. SCOTT, of Zion Church, Carleton Place, Ont., was waited upon by a few members of his church on Tuesday evening, 28th July, and presented with a purse of \$53 on behalf of the congregation, he was also informed that it was the unanimous desire of the congregation that he should take a few weeks' vacation. Mr. Scott is held in high esteem by his people and they trust that Providence may restore him to them much improved in health.

THE services at the re-opening of Zion Church, Charlottetown, P. E. I., were appropriate and interesting. The Rev. Dr. Burns, of Halifax, preached in the morning and in the evening. Both discourses were able and eloquent. The Doctor fully sustained his high reputation as a preacher. The large congregation present listened with deep interest and attention, and we are sure that they must have gone away both pleased and profited. In the afternoon the Rev. Job Shenton, President of the Methodist Conference, conducted the service. He preached an admirable sermon on the first two verses of the Eighty-fourth Psalm. The discourse was well adapted to the occasion, and well received by a large and appreciative congregation. The collection taken towards meeting expenses incurred in renovating and painting the church was satisfactory.

THE second quarterly meeting of the Halifax Presbyterial Society was held at Shubenacadie on Wednesday, the 15th ult., in the school-room of the Presbyterian Church. The platform was tastefully decorated with plants and cut flowers by the ladies of that auxiliary. The president, Mrs. Burns, presided. About sixty ladies were present, including delegates from several auxiliaries. After devotional exercises, Mrs. Burns made a few remarks on the benefits of Presbyterial societies. The minutes of the last meeting were read by the Secretary, Miss Weatherly, also Treasurer and Secretary's Report. Mrs. Henry, of Shubenacadie, Mrs. Forbes, of Elmsdale, Mrs. Dickie, of Milford, and Miss Campbell, of Halifax, each gave a short account of the work being done by their several auxiliaries. Mrs. Annand, of Anceitum, was present and delighted the audience with some account of the labours in that lonely island. Miss Frame, of Shubenacadie, read a valuable paper, giving an historical account of woman's work in the past. At 5-45 o'clock the meeting adjourned for tea. The ladies of Shubenacadie had prepared a sumptuous repast, to which about seventy-five sat down. Among those at tea were Mr. Annand, of Anceitum, and Mr. Nightingale, Methodist. After partaking of all the delicacies of the season, the meeting was called to order, and addresses were given by Rev. Mr. Annand, Mr. Henry, and Mr. Nightingale. Eight o'clock brought to a close a most enjoyable and profitable meeting. Rev. Mr. Dickie, of Milford, closing with prayer.

THE Rev. David Mitchell, of Belleville, recently preached a memorial sermon suggested by the death of Rev. A. Schuster, who laboured as a city missionary. He says of him: "Our brother was full of faith in the providence of God. He had long pondered over the problem of city mission work. He had counted the cost and said: 'Here am I, send me.' His many friends, who were interested in the mission when it was first proposed, were anxious about his support. Amid their discussions as to ways and means, Mr. Schuster stood up and said: 'I ask nothing from man, I look to God for support.' And full of faith in his Heavenly Father putting it into the hearts of others to send him money as required, he undertook the mission. Surely it was a sublime sight to see this man of God 'going forth and weeping, bearing precious seed' without thought of earthly reward. While he had nothing to say against the ordinary plan of ministerial support, for a work like his he preferred the principle of looking directly to God for his maintenance. I think that as a community we have reason to grieve in not having given more to the mission, yet it is interesting to find that the method adopted was so far successful. I believe that during the first year the amount thus raised was less than \$50 and the second year (or 1882) \$128, while the last report shows an income of \$360 with an additional \$700 from a legacy made payable to any Christian Jew with such a mission. Had our brother been spared I believe the normal income would have increased from year to year. I have faith in a work like this being supported in the manner described, for the work appeals to all, it is undenominational, it is intended for the general good. We cannot help wondering at the results of Muller's labours,

who supports thousands of children and has bought lands and built houses for his orphanage without asking of man a single penny. He has frequently not known whence would come breakfast or dinner for his large family, but come it did. There has never been want. And I believe the work will go on in this way until it again doubles or quadruples itself. So it is with many Christian enterprises in our day. Given a benevolent, non-sectarian work that appeals to all, and that is world wide in its sympathies, and I have faith in its support being ensured for the Lord. As it was, Mr. Schuster was content with his day of small things. At first I felt most anxious about his support, but he always answered with a smile, saying: 'It is all right, God provides.'

BY request the Rev. William Bennett preached a sermon to Orangemen at Springville in which the following passages occur: What should be the attitude of Protestants towards Romanists now? The triumph has been obtained. Are we to glory over them? Are we to flaunt our flags in their faces as often as possible and send them to perdition? Surely not. The people themselves are not to be hated and cursed and trampled upon. They are not responsible. It is the system of Popery that we are to despise and abhor. Our duty to the men and women themselves is to seek to do them all the good that we can—seek to bring them to a knowledge of the truth—to bring them over to our own way of thinking, which we believe to be the right way because the doctrines of the Protestant Church are the doctrines of the Bible. Do you say that this is a hopeless task? Why? What has been done before can be done again. What were our forefathers once? What was the state of the whole world once? What was the state of the whole world before the days of Luther, Melancthon, Knox and Calvin? Popery reigned triumphant everywhere. But a change came. In many places Protestantism swept like a flood over the land. If so before, why not again? . . . Will not we lift up our voices against every attempt made to yield to her demands? Will we not say to our politicians: 'Grant no more concessions to Rome.' We will not persecute her, but we will not allow her to persecute us. We will renew resistance to her aggressions in the spirit of our ancestors, if need be, with the sacrifice of our lives; but we will especially fight her with the sword of the Spirit, which is the Word of God. Let us beware of confounding Romanists with their system. While we abhor the system we should love, pity and pray for the men—ay! even for the Pope himself—that they all may be led by the Father of Light into the way of truth. And let us never forget that it is very possible for us to hate some errors and yet to hug others—to hate Popery and yet not to love Christ, to profess attachment to the purest Church and yet to die in sin. Personal faith in the Lord Jesus Christ, personal experience of truth of the Bible and of the power of the Holy Ghost, personal holiness of heart and life, will alone entitle us to the name of Christian or afford solid hope in the prospect of that hour when every one of us shall give account of himself to God. Be ye then Christians indeed, stand fast in the liberty wherewith Christ maketh us free, and be ye steadfast, immovable, always abounding in the work of the Lord.

THE Charlottetown, P. E. I., *Patriot* says that the funeral of the Rev. A. Munro, late minister of Valleyfield, took place there recently. There was an immense concourse of people present. His former parishioners, young and old and middle aged, were out in great numbers to pay the last tribute of respect to him who for so many years had been their faithful pastor and sympathizing friend. But friends from other localities, including Belfast, Wood Islands, Murray Harbour, Montague Bridge, and Georgetown were also there, to show their high esteem for one who had not only been a faithful minister of the Gospel, but also a loyal, valuable and honoured citizen of the State. The clergymen present were the Rev. Messrs. Frame, Raulston, McLeod, (Strathalbyn) and Spencer. Also deceased's eldest son, Rev. J. R. Munro, of Antigonish, N. S.; and his son-in-law, Rev. E. S. Bayne, of Musquodoboit, N. S. As the Valleyfield Church is at present undergoing repairs, the funeral services were held in the Gospel tent, in the church-yard, with the people standing and sitting around it on the green grass. From the same tent, on sacramental occasions, the departed pastor had often preached the Gospel in the Gaelic language to great congregations, and also dispensed the Lord's Supper, while similar services in English were at the same time held in the overflowing church. The devotional services were conducted in English by Rev. Mr. Frame, and in Gaelic by Rev. Mr. McLeod. After which Rev. Mr. Raulston delivered a very appropriate and powerful discourse, founded on Acts xiii. 36: "For David after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers." Applying the text to the departed minister, he showed how faithfully he had served his Divine Master in preaching the Gospel of Christ. The congregation were also reminded how faithfully he had served them,—as they themselves could testify—in going in and out among them, and breaking to them the bread of life. The scene during the delivery of the address and at the grave was very affecting. Aged men and women—bowed down with the weight of years—wept like children. Old and young alike seemed to realize that they had lost a true counsellor and faithful friend. Mr. Munro was inducted pastor of Valleyfield and Brown's Creek in 1850, and for a period of thirty-four years ministered to the above congregation. He was a scholarly man, an instructive preacher, and well versed in the laws of the Church. Though often suffering privations and enduring some bereavements, yet, without a murmur he did the work of the ministry as long as strength lasted.

PRESBYTERY OF HAMILTON.—This Presbytery held a meeting on the 4th inst., when after hearing the representatives from the Presbytery of Stratford and the session and congregation of Knox Church, St. Mary's, and the delegates from the congregations of Oneida, Indiana, Cayuga and Hagersville, who expressed strong attachment to their pastor, Mr. Grant stated that he did not see it to be his duty to accept the call addressed to him by the congregation in St. Mary's, and the translation accordingly was

not granted. Also Dr. James stated that he declined the call given him by the congregation of Welland, which was accordingly set aside.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery held its monthly meeting on the 4th inst.; Principal Caven, Moderator *pro tem*. The attendance of members was not large; and all the business was transacted at one diet. The committee appointed at the previous meeting to draft a minute about Rev. R. D. Fraser, future minister of Bowmansville, submitted, through Rev. William Meikle, said minute, setting forth the Presbytery's appreciation of Mr. Fraser's worth, his faithful labours and success in Chinguacousy, also his good services as a member of Presbytery, and their hope that, with God's blessing, he would be similarly acceptable and successful in his future sphere of labour. The minute was adopted, and a copy of it ordered to be sent to Mr. Fraser. The case was brought up of Rev. Joseph Watt, a Congregational minister, who wishes to be received as a minister of our Church. A committee was appointed to confer with him and examine his testimonials. Said committee, through Rev. Dr. Gregg, reported afterwards on his case; and, as recommended by them, the Presbytery agreed to apply in Mr. Watt's favour to next General Assembly. In terms of an application made by West Church, Toronto, and supported by Messrs. William Carlyle and James K. Gibson, the Presbytery gave permission to the congregation of said church to borrow on mortgage an additional sum of \$3,000, to enable them to consolidate their debt, and make certain improvements on their place of worship. Pursuant to leave received from the General Assembly, Rev. Dr. William Hamilton was admitted a minister of the Church. Mr. John McInnis, a theological student, underwent with approval his probationary trials; and he was duly licensed to preach the Gospel. On motion duly made and seconded, Rev. H. M. Parsons was elected Moderator of Presbytery for the ensuing year, and he took the chair accordingly. As interim Moderator of the Session of Chinguacousy, Rev. J. R. Gilchrist applied for leave to moderate in a call at whatever time they may be ready for the same; and said leave was granted. Next meeting of Presbytery was appointed to be held on the first Tuesday of September, at ten a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF PICTOU.—This Presbytery met at New Glasgow on the 28th inst. There were present besides Mr. Laird, Moderator, *pro tem*, Messrs. A. McLean, Wm. Donald, E. A. McCurdy, R. Cumming, E. Scott, A. W. McLeod, and C. S. Lord, ministers, and T. Kennedy and Wm. F. Fraser, ruling elders. Messrs. A. O. Brown and R. C. Murray were also present as corresponding members. The Presbytery sustained a most unanimous and hearty call from Knox Church to Mr. George S. Carson, and agreed to transmit it to him, with the request that he would give an answer as speedily as possible. Trials for ordination were prescribed in the event of his acceptance. Considerable time was spent in the consideration of proposals for reconstruction of congregations on the western side of the county. Commissioners were present from Green Hill, West River, Hermon, Scotsburn and Salt Springs, when, in accordance with resolutions adopted by the various congregations and sections of congregations interested, it was agreed to separate Hermon from the United Congregation, West River, with a view to union with Scotsburn and Salt Springs, and to unite Green Hill and that part of the United Congregations, West River, located at West River and in its vicinity, the union to take place immediately, and the congregations thus formed to be known in the meantime as the congregations of West River and Green Hill, the sessions of the two congregations, with the exception of the elders residing at Hermon, to be the session of the new congregation, with Mr. R. Cumming as *interim* Moderator. Mr. Cumming was appointed to preach at West River on Sabbath first at eleven o'clock, a.m., and at Green Hill at three o'clock, p.m., with instructions to intimate in both places the action of the Presbytery. As the proposed conditions of union between Scotsburn, Hermon and Salt Springs had not been fully considered by the people of those places, it was agreed to allow this matter to lie on the table in order to give them time to complete their action, and that in the meantime they be supplied as one congregation, with the understanding that as a rule the services are to be held at Scotsburn on two successive Sabbaths in the morning and at Salt Springs in the evening, on the third Sabbath at Salt Springs in the morning and at Scotsburn in the evening and at Hermon on the afternoon of every Sabbath. Mr. McLean reported an interesting visit which he made to Fifteen Mile Stream, showing that he had preached there on a recent Sabbath to a good audience and that a number of persons in that place had manifested their desire for service by a subscription to pay for supply amounting to between \$30 and \$40. It was agreed that the Committee on Supply endeavour to secure an occasional service for the people at that place.—E. A. MCCURDY, *Pres. Clerk*.

THE PRESBYTERY OF MIRAMICHI.—This Presbytery met by adjournment in the hall of St. James's Church, Newcastle, on Tuesday, the 4th inst. The attendance of members was small, there being only six ministers and one elder present. The Rev. Wm. Aitken presided and constituted the cost with prayer. The minutes of the previous meeting were read and approved. The Rev. James Murray and Rev. T. G. Johnstone were appointed to examine the session records of Redbank; and Rev. John McCarter and Mr. James McLean those of Bathurst. They reported, respectively, that they were carefully and correctly kept, and they were ordered to be attested accordingly. It was agreed to recommend Black River for an additional supplement of \$50 for the past year, ending April, 1885. The visitations of congregations by Rev. Robert Laing, of Halifax, were arranged as follow: Redbank 9th, 10th and 11th August; Black River, 12th and 13th August; Bathurst, 15th and 16th August inst. A letter was read from Rev. W. Hamilton, signifying his acceptance of the call from Richibucto. His induction was appointed for Thursday, 27th inst., in the church at Kingston, Kent County, Rev. Wm. Aitken to preside and induct, Mr. Watts to preach, Mr. Johnstone to address the minister, and Mr. Aitken, the people. Mr.

Gilmore was appointed to dispense Communion at Caraque and Misou Harbour on the last Sabbath of August and first Sabbath of September. Mr. Russell was appointed to exchange with the catechist at New Bandon and dispense Communion there on the fourth Sabbath of August. The appointment of Rev. Mr. Quinn from the Home Mission Board (Western Section) was next considered. In response to citation, the Bathurst congregation appointed Mr. Andrew Armstrong, elder, to represent the Kirk Session and congregation in the matter. Mr. Armstrong, having made a few remarks expressing regret at the prospect of Mr. Quinn's removal, presented the following resolution from the congregation: "That considering the financial standing of the congregation it is not possible to offer any inducement in the way of stipend to retain the Rev. J. C. Quinn as our pastor. During the pastorate of Mr. Quinn much good has been done and much more might be done by continuing his present relation to the congregation. Otherwise, the congregation can offer no objection to the translation and trust that should Presbytery decide to translate, the untiring zeal and faithfulness he has shown may meet with suitable reward." It was moved by Mr. McCarter and seconded by Mr. Waits, that "Presbytery accept the resignation of Mr. Quinn, and that we follow him with our sympathy and prayers for his temporal and spiritual prosperity in his new sphere of labour." The Moderator and various brethren of the Presbytery expressed their high appreciation of Mr. Quinn as co-pastor and pastor. His resignation to take effect on 31st August, inst. Mr. Gilmore was appointed to declare the vacancy at Bathurst on the second Sabbath of September. Mr. Aitken was appointed Moderator of Bathurst Session. Mr. Aitken was also appointed treasurer of the Presbytery fund. Mr. Russell was appointed Convener of Sabbath School committee. Mr. James McLean, in obedience to citation of Presbytery, appeared for the congregation of Douglastown against Rev. James Murray's resignation. Mr. Murray stated that he still adhered to his former decision, and the Presbytery accepted the resignation, to take effect from 1st August inst., appointing Mr. Waits to declare the vacancy on 30th August, at three o'clock, p.m. Mr. Aitken was appointed Moderator of the Session of Douglastown, and Mr. Waits Moderator of St. John's, Chatham; and the latter was appointed to moderate in a call there on the 12th inst., at eleven o'clock, p.m. Rev. T. J. Johnstone reported that he had moderated in a call at Bass River, on 27th July, in favour of Rev. J. A. McLean. The Presbytery adjourned to meet in the Church at Kingston, County Kent, on the 27th August, at half-past six p.m., for the induction of Rev. Wm. Hamilton, and other business.—E. WALLACE WAITS, Pres. Clerk.

PRESBYTERY OF ROCK LAKE.—The Presbytery met at the manse, Marringhurst, on Tuesday, 22nd July, and was constituted by the Moderator. Sederunt—Revs. H. J. Borthwick, Moderator; J. A. Townsend, John Cairns, and James Farquharson, ministers; and Messrs. Wm. Butchard and R. S. Thompson, elders. In the absence of the Clerk it was moved by Mr. Townsend, seconded by Mr. Thompson, that Mr. Farquharson be appointed Clerk *pro tem*. Mr. D. D. Campbell's name was entered upon the roll as representative elder from Manitow Session. An extract from the minutes of the General Assembly was read, authorizing the Presbytery to receive Revs. Robt. and John Brown and D. Lantrow, as ministers of the Presbyterian Church in Canada. It was moved, seconded and carried: That the aforesaid be received and their names added to the roll. The Moderator then stated that his term of office had expired, and asked the Presbytery to appoint his successor. It was moved by Mr. Farquharson, seconded by Mr. Cairns, that Mr. Townsend be appointed Moderator for the ensuing year. The motion was carried unanimously, whereupon Mr. Townsend took the chair and expressed his thanks to the Presbytery for the honour it had conferred upon him by calling him to preside over its deliberations. On motion duly made and seconded the thanks of the Presbytery were tendered to Mr. Borthwick, the retiring Moderator, for the efficient and courteous manner in which he had discharged the duties of the position which he had just vacated. Mr. Townsend was appointed to address the minister at the induction ordered to take place in Rosehill school house on the morrow. Mr. Farquharson then gave a report of his attendance at the General Assembly, as a representative from the Presbytery. He stated that he had advocated upon the floor of the General Assembly the right of Presbyteries in Manitoba and the North-West to the same representation upon the General Assembly's Home Mission Committee as is enjoyed by the other Presbyteries of the Church, and that he had opposed the action of the General Assembly in appointing two members of the Presbytery of Winnipeg as members of that Committee, while it left the other Presbyteries in Manitoba and the North West unrepresented. It was thereupon moved by Mr. Borthwick, seconded by Mr. Thompson, and carried unanimously: That the Presbytery, having heard the report of their delegate to the General Assembly, tender him their thanks for the efficient manner in which he performed the duties assigned him, and would, moreover, take the opportunity of recording their dissatisfaction in the matter of appointing members of the General Assembly's Home Mission Committee, inasmuch as no member for the missionary Presbyteries of Brandon, Regina and Rock Lake has been placed on the Committee. Messrs. Borthwick and Thompson were appointed a committee to examine session records. The following ministers were appointed to dispense the sacrament of the Lord's Supper at the undermentioned group of stations: Swan Lake, Mr. Townsend; Cartwright, Mr. Farquharson; Riverside, Mr. Cairns; Morrison, Mr. R. Brown. The date of the services to be left in each case to the minister appointed and the missionary in charge. The Moderator and the Clerk *pro tempore* were appointed to strike standing committees for the ensuing year, and to report to-morrow afternoon. A communication from Rev. R. Brown, asking the Presbytery to send a missionary to a band of Indians on the reserve at Turtle Mountain, was referred to the favourable consideration of the General Assembly's sub-committee on Foreign Missions. The Presbytery then adjourned, to meet in Rosehill school house to-morrow at half-past two in the afternoon. The Presbytery

met on Wednesday according to adjournment, in Rosehill school house, and proceeded to the induction of the Rev. John Cairns as pastor of Marringhurst. Rev. H. J. Borthwick presided and preached. Rev. J. A. Townsend addressed the newly inducted pastor, and Rev. Jas. Farquharson addressed the congregation. The following standing committees were appointed: Home Missions—Revs. Farquharson, Ross and Cameron; Messrs. W. Butchard, R. S. Thompson and D. D. Campbell. State of Religion—Revs. A. H. Cameron and R. Brown; Messrs. T. Duncan and R. McKnight. Sabbath Observance—Revs. J. Brown and D. Lantrow; Messrs. R. S. Thompson and S. Forrest. Sabbath Schools—Revs. J. A. Townsend and W. R. Ross, Messrs. J. Murdoch and T. Duncan. Temperance—Revs. J. Cairns and H. J. Borthwick; Messrs. P. Strang and D. Shaw. Statistics—Revs. W. R. Ross, J. A. Townsend; Messrs. D. D. Campbell and R. McKnight. Church Property—Mr. J. B. McLaren, Rev. H. J. Borthwick, Messrs. R. S. Thompson and I. Duncan. The Presbytery adjourned, to meet at Morden on the third Wednesday of October, at one o'clock in the afternoon. The Moderator brought the proceedings to a close by pronouncing the benediction.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 23, } ELIJAH AT HOREB. { 1 Kings 19 :
1885. } 1-18.

GOLDEN TEXT.—"And after the fire, a still small voice."—1 Kings xix. 12.

INTRODUCTION.

We are told that Elijah was a man of like passions with ourselves. If we knew nothing more than what we passed of his history, it would be difficult to believe it. He appeared so far to be a man of such faith and courage and self-denial, as to leave the impression that he was invulnerable. But it was not so; Elijah was a man, and still needed the discipline of solitude and disappointment, and accordingly the Lord, in His loving tenderness, gives it. He treated him in such a way as to correct all that was wrong and prepare him for that glorious distinction that was to be his for all time to come. How kind it is of our Lord to work out for us such an inheritance! May we be delivered from rebelling against Him.

EXPLANATORY.

There is a vast amount of material for comment in these verses that is exceedingly instructive and should be lovingly treasured by every worker in the Lord's service.

1. **Elijah Disheartened.** Most unexpected in such a man; but how true to human nature.

(1) **His cause.**—Elijah's hopes were high. He expected a complete triumph for Christianity. He went to Jezreel as leader of the great reformation, which was already well advanced by the slaughter of the Prophets. Neither king nor queen could resist the public enthusiasm as he thought.

But instead of that he receives a threatening message from Jezebel. She, with an oath, declares that she will have his life inside of twenty-four hours. Elijah's bright prospects are suddenly overcast; the great miracle on Carmel and the great rain, from which he expected so much, have no effect: his hopes are blighted and he yields almost to despair. The first effect was

(2) **His flight.**—He flees into the wilderness.—He passes out of the territory of Israel, through Judah to Beersheba, a distance of ninety-five miles. He leaves his servant there, so utterly dejected is he that he wants to be entirely alone with God. He goes a day's journey into the wilderness and casts himself on the ground under a juniper tree. He is now safe so far as his life is concerned.

(3) **His wish to die.**—Although he was afraid for his life, that was not the chief cause of discouragement. It was hope disappointed that prostrated Elijah and made him wish for death. Life is no longer endurable if the restoration of Israel is impossible.

"It is enough, now, O Lord, take away my life."—How often disappointed labourers have had the same feeling! It is not *humility*, but *pride*, that causes discouragement—to want our own way; not getting it, to be dissatisfied. When we are willing to await the Lord's time and way, then we wait *patiently* wait for Him.

How good it is that our Lord does not get impatient with us, and grant our selfish requests. Had Elijah's prayer been answered he would have missed these wonderful ways in which he was afterwards honoured. So would many have missed the best things in life if they had received an answer to ill-advised prayers.

Not better than my fathers.—It may be Elijah was now an old man, and pleads that he has no claim on a longer life than his fathers and wishes to die.

II Angels' Visits. When Christ was tempted in the wilderness angels ministered unto Him. Elijah is watched over by the same gracious beings. Let us not miss the preciousness of this incident, and may it bring comfort in dark days. When Elijah, exhausted in body and spirit, sank into sleep—a welcome escape from trouble—the angel was watching his rude couch and preparing a tonic for the heartsick patient.

(1) **Arise and eat.**—He slept long enough without food. The angel touched him and said: "Arise and eat." Elijah awoke—or half awoke—looked and saw bread and water beside him. He is too much exhausted to be surprised. He eats and drinks and lies down and falls asleep again. Tired nature is not yet restored.

(2) **Arise and eat.**—After sleeping for some time the angel again came and touched him, and with a kind word of sympathy, "the journey is too great for thee," asked him to eat a second time. And now Elijah feels his body possessed of new

miraculous strength. No more weariness, no more need of food or rest for forty days. In the strength of that meal he journeyed two hundred miles through the desert.

What an illustration of the different effects of feeding upon the Word of God. Often it is only eating and going to sleep again; but sometimes it is eating and being charged with a divine power, in the strength of which we can do great things for our Master.

III. Elijah in the Cave. His journey through the desert, through which Moses led the Children of Israel, must have been full of interest. How each point would recall God's ways with His people and suggest profitable thought. He lodged in a cave which many identify with the cleft of the rock in which Moses stood when he was permitted to see the glory of God.

(1) **The Lord speaks.**—When in the cave the Lord said, "What doest thou here, Elijah?" This seems to be the first communication received by Elijah since the fire descended on Carmel. The question recalls all that was wrong in act or feeling since he left Jezreel. He deserted the cause and people, and left them without a leader, exposed to the wrath of Jezebel; and he lost hope because the results were not such as he expected. He is asked to *equal the past*. Let us ask ourselves the same question as to all past life.

(2) **Elijah answers.** He answers by bringing a grievous charge against his people Israel. He says: "I have been very jealous," etc.—(Ver. to.)

In the answer we discern great severity. He seems to be ready to see the Lord's judgments fall on the people, and he seems to charge the Lord with unfaithfulness in allowing such treatment of his servants.

(3) **Elijah rebuked and instructed.**—He is told to come forth and stand before the Lord, that he may learn a lesson about God's ways in the kingdom of grace. The Lord passed by and made known His presence by terrible manifestations—a wind so violent as to rend rocks asunder, an earthquake that shook Sinai, and some extraordinary fiery appearances such as he had never seen. They were all terrible displays of that divine power that brings no comfort to the soul. "The Lord was not in either of them." Elijah felt no nearness of God. Then came "a still small voice," and Elijah's soul is touched. He is filled with peace; he is near to God and willing to surrender himself wholly to Him. This shows Elijah his mistake as to his expectations. It is not by the fire in Carmel and the slaughter of Prophets, etc., that the Lord converts nations. It is rather by the peaceful message of the Gospel. Thus Elijah's destroying spirit is rebuked and the Lord's method explained.

Yet these terrible displays of power and wrath are a preparation; they dispose the hearts of men to seek the Gospel, as they prepared Elijah for this consolation.

(4) **Elijah's consolation.**—The same question is a second time answered in the *same words*; but in a *different spirit*. We can see a milder tone and more submissive spirit.

IV. Elijah's Commission.—He is sent again to execute the Lord's purposes in the punishment of Israel.

Hazael.—He was to be anointed as King over Syria, and as such was used as a scourge for the punishment of Israel's sin in forsaking the Lord's covenant.

Jehu.—He was to be anointed king over Israel, and to be the agent in exterminating the family of Ahab and all the Baal worshippers.

Elisha.—He was to succeed Elijah as Prophet, and perhaps is intended to represent the *still small voice*. He was a great instrument in whom *mercy and truth* had met together. With what ease and certainty will the Lord visit wrath upon all who refuse to listen to His admonitions. "He is not slack concerning His promise."

V. Seven Thousand in Israel.—The last complaint of Elijah's answer was that *he only was left*. He is told that the Lord has a hidden church, numbering seven thousand, who had not bowed to Baal. Not a large number in comparison with the hosts of Israel. But a large number in comparison with Elijah's gloomy fears.

It is sad that there are so few; but we may find them where least expected.

PRACTICAL SUGGESTIONS.

1. How sad will be the condition of those who, like Jezebel, misuse their powers?

2. We must console ourselves often by the thought that, although the Lord delays, He forgets not.

3. The angel of the Lord encamps round about them that fear Him and delivereth them.

4. The Lord knows the hearts, and therefore knows all that are His.

An old Secession student, Peter Borthwick, who went off to politics and the defence of the slave trade, succeeded in establishing a family. The receptions of his son's wife, Lady Borthwick, have become an established centre of the Conservative party and the rendezvous of distinguished visitors who come to London. Peter Borthwick's father was a carter at Lasswade.

An action has been raised by Rev. Wm. Hastie, late of Calcutta, against Rev. John Pagan, of Bothwell, founded on four letters published in the *Glasgow Herald*, which are alleged to be false and calumnious, and to have been written by Mr. Pagan while joint-convener of the Foreign Mission Committee under the signature of "Peace and Truth." The damages are laid at \$10,000.

Two meetings have been held at Calcutta by different sections of the community to devise plans for perpetuating the memory of the lately deceased Dr. K. M. Banerjee, Dr. Duff's first convert. One composed of native Christians took place in the Cathedral, with the Bishop of Calcutta in the chair, and European missionaries of several denominations were present. The Bishop testified to the benefit he had derived from Dr. Banerjee's counsel and companionship as an intimate friend.

Educational.

MORVYN HOUSE, 5/9

348 JARVIS STREET, TORONTO. BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Thorough instruction in all the branches of a good English education. Every advantage afforded for the Modern Languages, Music, both Vocal and Instrumental; also for Drawing and Painting. Lectures given on scientific subjects during some part of each Term. For those desiring to prepare for University Examinations, arrangements will be made. Resident pupils are under the personal care of the Principal, and enjoy the advantages of a refined Christian Home. A liberal reduction for the daughters of all clergymen. The Fall Term will begin on Thursday, Sept. 10th.

Ontario Ladies' College, WHITBY, ONTARIO.

One of the most elegant and thoroughly equipped of the Ladies' Colleges. Several complete courses of study under the direction of the best professional talent. Health, comfort and scholarship in happy combination. Rates comparatively low. Will re-open Sept. 3, 1885. Send for calendar or apply at once for room to REV. J. J. HARE, M.A., Principal.

MRS. LAY'S ESTABLISHMENT, for the Board and Education of Young Ladies. 1,736 and 1,738 St. Catherine Street, Montreal.

The Autumn Term of this School will begin on Thursday, September 10th. Full staff of accomplished Professors and Teachers. Music and the French Language specialties. Resident French Governess. Pupils have the comforts of home, with the advantage of regular study hours and careful personal supervision. Application, personally or by letter, to MRS. LAY.

BOARDING SCHOOL FOR YOUNG LADIES, ALBYN VILLA, - PETERBORO'.

THE EIGHTH YEAR COMMENCES SEPTEMBER 7TH. Liberal Course of Study—Modern Languages a Specialty. HIGH REFERENCES. TERMS MODERATE.

MISS VEALS - - - Principal.

GALT COLLEGIATE INSTITUTE.

This long established and well-known School will re-open MONDAY, AUGUST 31st with a full and efficient staff of Masters. Classes will be formed for candidates for Third, Second and First-class Examinations, and for Junior Matriculation with Honors in all departments. In the Commercial Department pupils will receive careful instruction in Book-keeping, Penmanship, and Business Forms. The aim of the School is to afford a good, liberal, practical education; and there are connected with it a Literary Society, Cricket and Foot Ball Clubs, and a well-equipped Gymnasium. Drill and Calisthenics are taught by a competent instructor. Board can be had for \$2.75 a week and upwards. For catalogue apply to THOS. CARSCADDEN, M.A., Principal.

THE ONTARIO AGRICULTURAL COLLEGE

will re-open on the 1st OCTOBER. Examinations for admission on the 2nd October. For circular giving full information apply to JAMES MILLS, M.A., President. Guelph, July, 1885.

ELMIRA COLLEGE, FOR WOMEN,

Offers superior courses of study in College, Eclectic and Preparatory Department; also in Music and Art. Heated by steam and furnished with an Elevator. Everything first-class. Address, A. W. COWLES, D.D., Elmira, N.Y.

RICHARD INSTITUTE,

142 Bloor Street West (opposite Queen's Park), Toronto. First-class French and English Protestant School for the higher education of YOUNG LADIES, directed by

REV. MONSIEUR AND MADAME RICHARD, Assisted by well-qualified Teachers and Masters. FRENCH LANGUAGE a specialty. Nowhere except in France and Switzerland can greater advantage be offered in that respect. Students prepared for the University Local Examinations for women. Music and Drawing are taught by the best teachers in the city. Prospectus gives full particulars. WILL RE-OPEN SEPT. 15th.

PETERBORO' Collegiate Institute

Will re-assemble on MONDAY, the 31st AUGUST. Each Department in charge of a specialist. Cricket Club, Drill, every facility for the various games. Particular attention to evening preparation of Boarders' lessons.

WM. TASSIE, M.A., LL.D., Head Master. Burnham House, Peterboro'. Aug. 5th, 1885.

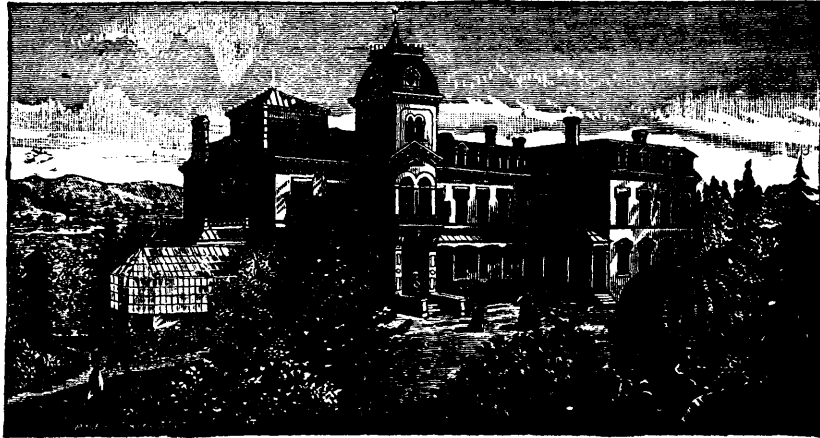
DR. LOW'S PLEASANT WORM SYRUP is a safe and reliable worm remedy for all worms afflicting children or adults.

BRITISH AMERICAN Business College ARCADE, TORONTO.

A School thoroughly equipped for Business Training. Book-keeping, Business Penmanship, Arithmetic, Correspondence, Shorthand, and Type Writing practically taught. Will re-open Tuesday, Sept. 1st, next. For circular and other information, address C. O'DEA, Secretary.

LONDON BUSINESS UNIVERSITY AND TELEGRAPHIC AND PHONOGRAPHIC INSTITUTE, Nitschke Block, Cor. Dundas and Wellington Streets.

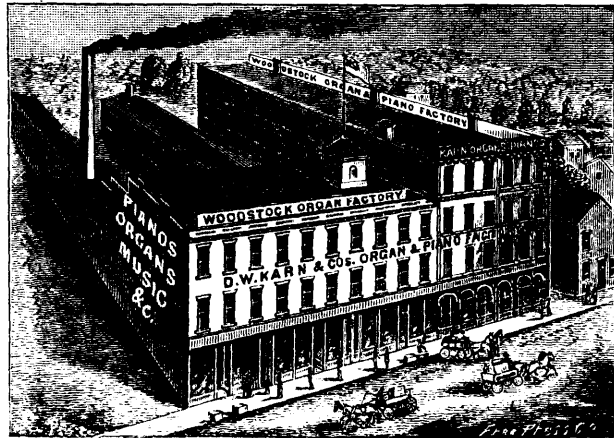
W. N. YEREX, Principal. COURSE.—Comprehensive and Practical Instruction; Rapid and Thorough. ROOMS.—Centrally and Pleasantly located and Elegantly fitted up. For 25 years this has been the leading Business College of British America. For Circulars containing full particulars. Address, W. N. YEREX, Principal. Box 400 London, Ont.



BRANTFORD LADIES' COLLEGE, (PRESBYTERIAN.)

The Educational advantages afforded are unexcelled by any similar institution in the Dominion. The Departments of Arts and Music are each in charge of Professors whose abilities, experience and enthusiasm give ample assurance of continued success. The excellence and thoroughness of the Literary Course is fully established. This year the seven students sent up from this College gained sixty per cent. of the honors awarded at the Toronto University Examination of Women. The College Buildings are centrally located, healthy and homelike. The grounds are extensive, and unequalled for beauty in the Dominion. Terms as reasonable as any other Institution affording equal advantages. For Calendars and further information address T. M. MACENTYRE, M.A., LL.B., Principal. Session opens September 2nd, 1885.

ORGANS. ORGANS.



Superior Design and Workmanship.

Every Instrument Warranted 7 Years.

ESTABLISHED, 1865.

THE "KARN ORGAN" TRIUMPHANT. COMPETITION OPEN TO THE WORLD.

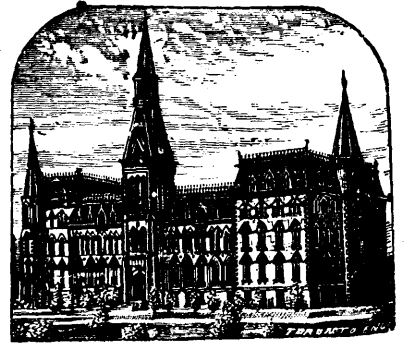
NEW FACTORIES COMPLETED. CAPACITY, 500 ORGANS PER MONTH. Awarded SILVER MEDAL and FIRST PRIZE over all Competitors at the Dominion Exhibition held at St. John, N.B., 1883. Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibition, 1882.

Awarded Silver Medal, Toronto Industrial Exhibition, 1881. Awarded Three Diplomas and Two First Prizes, Dominion Exhibition, Montreal, 1882.

These with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all others. We call the attention of the public to the facts above. We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, &c. Send for Circulars and Prices to

Call and see our New Styles, and get Prices at our Toronto Warerooms, 64 King St. West, W. M. SPADDEN, Manager.

D. W. KARN & CO., WOODSTOCK, ONT.



ALMA LADIES' COLLEGE, ST. THOMAS, ONT.

Has the finest BUILDINGS and FURNISHINGS for the purpose in Canada. A Faculty of seventeen thoroughly qualified Teachers and Professors. An enrolment (last year) of 160 students (115 resident). Full Courses of Study in Literature, Language, Music, Fine Arts, and Commercial Training.

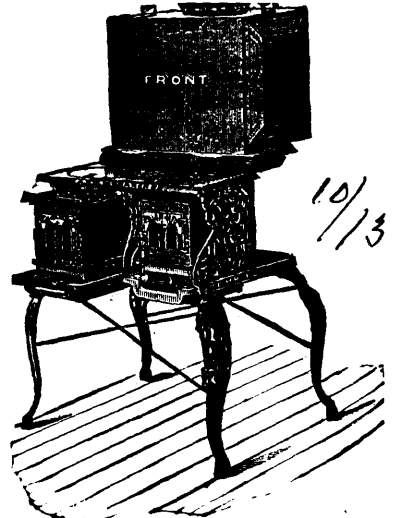
RE-OPENS SEPT. 10th, 1885

For 50 pp. Announcement address, mentioning this paper, PRINCIPAL AUSTIN, B.D.

BRANTFORD COLLEGIATE INSTITUTE.

Will re-open Monday, August 31st.

Classes for First, Second and Third Class Certificates, and for Junior Matriculation with honors in all departments, Law and Medicine. Staff of seven masters and drawing teacher. Large laboratory with all necessary equipments. Literary society and foot-ball club. Drill and calisthenics taught. For further information, apply to the Principal.



ADAMS & WESTLAKE Monarch Oil Stove.

WM. H. SPARROW, 87 YONGE STREET.

WHY SUFFER FROM Sick Headache?

DYSPEPSIA OR INDIGESTION, WHEN WEST'S LIVER PILLS

will thoroughly cure you. They do not gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the

GREATEST BLESSING OF THE AGE

to all sufferers from Indigestion, Disordered Stomach. They are an absolute and perfect cure. Use them, and be relieved from your misery, 30 Pills in a box, 25c. per box, 5 boxes for \$1.

FOR SALE BY ALL DRUGGISTS AND DEALERS IN MEDICINES.

Beware of Counterfeits and Base Imitations. Genuine wrapped only in Blue, with signature on every box. Free trial package of these Celebrated Pills sent to any address on receipt of a 3c. stamp.

JNO. C. WEST & CO. SOLE PROPRIETORS. 81 & 83 KING ST. EAST, TORONTO, ONT.

HELPLESS UPON A FRIENDLESS SEA!

Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!"

The captain had been negligent—the hangings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea!

Strong in intellect, in physical vigour, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievements.

IT LEADS ALL.

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

Ayer's Sarsaparilla.

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

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

"Hutto, Tex., Sept. 23, 1882. At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore.

Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure.

Yours truly, D. F. JOHNSON."

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

NEWCOMBE PIANOFORTES.

Awarded First Silver Medal and Jurors Report of Commendation WORLD'S EXPOSITION New Orleans, 1885. In competition with Foreign and American pianos. The greatest success ever achieved by a Canadian pianoforte.

OCTAVIUS NEWCOMBE & CO., Cor. Church & Richmond Sts., Toronto.

DOMINION STAINED GLASS COMPANY,

FACTORY, No 77 Richmond St. West, Toronto.

N. T. Lyon & Co.

Memorial Windows, Art Glass, and every description of Church & Domestic Glass. Designs and estimates on application. N. T. LYON, Manager. W. WAKEFIELD, J. HARRISON. P. O. Box 412.



Spatkles.

"TIME works wonders," said a young man of twenty-seven, when he returned home, and found his elder sister only eighteen.

"I go through my work," said the needle to the idle boy. "But not until you are hard pushed," said the idle boy to the needle.

SOPHRONIA—"What is philosophy?" Well, dear, it is something that enables a person to bear with resignation the misfortunes of others.

"WHY, Sam! how do you expect to get that mule along with a spur only on one side?" "Well, boss, if I gets dat side to go, aint de udder one bound to keep up?"

A GENTLEMAN said to a minister: "When do you expect to see Deacon S. again?" "Never," said the reverend gentleman solemnly. "The Deacon is in heaven."

A QUADRUPLE FORCE.

THE reason why disease is so soon expelled from the system by Burdock Blood Purifiers is because that excellent remedy acts in a four-fold manner that is to say, upon the Bowels, the Liver, the Blood and the Kidneys, driving out all bad humour, and regulating every organic function.

MR. SMILEY: "Better let me carry the poodle, my dear, and you can carry the baby." Mrs. Smiley: "No, no; you carry the baby. I cannot trust you with Gyp. You might drop him."

A "SKIPPER" of a splendid schooner yacht asked the noble owner whether he would like to "take the helm." The owner replied that he never took anything between breakfast and dinner.

"ARE you papa's boy?" "Yes, sir." "And are you mamma's boy?" "Yes, sir?" "But how can you be papa's boy and mamma's at the same time?" (After a pause.) "Can't a nice carriage have two horses?"

TEACHER: "Suppose that you have two sticks of candy, and your big brother gives you two more, how many have you got then?" Little boy (shaking his head); "You don't know him. He ain't that kind of a boy."

JUST THE THING.

W. J. GUPPY, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

SCHOOLBOY Is there any difference between a journalist and an editor? Yes; the journalist is a man who writes things for newspapers. The editor is the man who leaves out what the journalist writes.

"LET me see," said a minister, who was filling out a marriage certificate, and had forgotten the date, "This is the fifth; is it not?" "No, sir," replied the bride, with some indignation: "This is only my second."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N.Y.

"THERE is a great deal of religion in nature," solemnly remarked a young clergyman, while calling upon a lady of his congregation the other evening. "There is," was the quiet reply. "We should never forget that there is a sermon in every blade of grass." "Quite true. We should also remember that grass is cut very short at this season of the year."

COLOURED CULPRIT—"Yes, sah, I tuck de chicken. I was gwinceter make some chicken pie, and I tuck de cook book and read de direeshuns, and hit says: 'Take one chicken.' Hit don't say buy one chicken, or borry one chicken, but hit says take one chicken. Hit don't say whose chicken to take, so I us tuck the fust one I could lay my han's on. I follered direeshuns, sah, in de book."

Nervous Debilitated Men

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

THE NORTH AMERICAN LIFE ASSURANCE COMPANY.

New York Spectator.

An examination of the reports of the Superintendent of Insurance for Canada shows that the North American Life has been much more successful during the same period of its history than any other Canadian company, and that this young company has already attained a leading position there. This company issues all the approved forms of policies and annuities, and has recently introduced a new form of policy, under the name of "Commercial Insurance," devised and copyrighted by its managing director, Wm. McCabe, Fellow of the Institute of Actuaries of Great Britain, whereby the great protection of life insurance is placed within the reach of all. This plan is founded upon the most approved mortality experience, and the same scientific basis as those plans which have stood successfully the test of experience for generations. The reserve part of the ordinary life premium is rendered unnecessary by a gradual increase of the premium for the cost of insurance, as the age of the insured increases, and an element of cohesion is introduced by the provision of a contingent fund. The great distinctive feature of the plan whereby it differs from the assessment plan is the collection of the cost of insurance, called for by the mortality table, at convenient fixed dates named in the policy, thus preventing frequent irregular and harassing calls, and also the possible loss of the policy by the miscarriage of notice.

The requirement of this plan of the payment as he goes, at convenient fixed dates, of the actual tabular cost of the protection the insured receives, remedies a grave defect in all assessment plans.

We understand this plan has already been received with great favour, and no doubt the company will do a large business on it.

USE GOLD SEAL BAKING POWDER.

ABSOLUTELY PURE.

Ladies who are particular about their baking must use it in preference to any other powder.

ASK YOUR GROCER FOR IT.

RELIABLE WATCHES.

WHERE TO GET THEM.

Ladies and Gents' Gold and Silver Watches of every grade in all styles at rock bottom prices.

The Indian Clock.

Waltham Watches at reduced prices.

Send for lowest net quotations

KENT BROS.,

WHOLESALE & RETAIL JEWELLERS, 168 YONGE ST., TORONTO.

CATARRH:

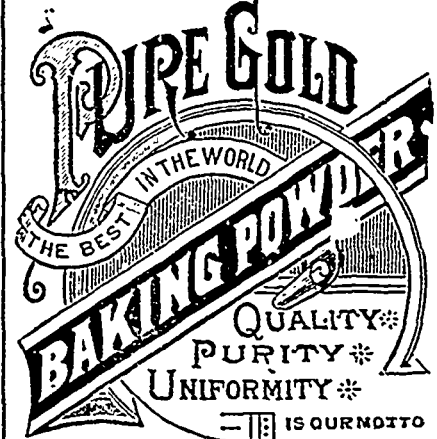
A NEW TREATMENT.

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

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



It is the only line with its own track from CHICAGO TO DENVER, Either by way of Omaha, Pacific Junction, St. Joseph, Atchison or Kansas City. It connects in Union Duponts with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to SAN FRANCISCO, PORTLAND & CITY OF MEXICO. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns. From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between Chicago and Denver. Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topock, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha. For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking Switches and Signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address T. J. POTTER, 1st V.P. & GEN. MGR., CHICAGO. HENRY B. STONE, ASST. GEN. MGR., CHICAGO. PERCEVAL LOWELL, GEN. PASS. AGT., CHICAGO.



MANUFACTURING CO. 31 FRONT ST. E. Q.W. TORONTO. ONCE USED, ALWAYS USED!

NEW ENGLAND CONSERVATORY OF MUSIC Boston, Mass., OLDEST in America. Largest and Best Equipped in the World. 100 Instructors. 157 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Etc. Etc. ofatory, literature, French, German, and Italian Languages, Etc. Etc. Gymnastics, etc. Tuition, \$5 to \$25, board and room, \$5 to \$7.50 per term. Fall Term begins September 10, 1885. For Illustrated Catalogue, giving full information, address, L. T. FRANKLIN, Inc., Franklin Sq., BOSTON, Mass.



University of Rochester (ROCHESTER, N. Y.) M. B. ANDERSON, LL. D., President. Two Courses of Study—Classical and Scientific. Fall term begins September 10th. Entrance examinations the day previous. For a Catalogue, address LIBRARIAN of the UNIVERSITY.

Publisher's Department.

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

MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
KINGSTON.—In Cooke's Church, Kingston, on Monday, September 21st, at three p.m.
PARIS.—At St. George, on Sept. 8th, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in, and Session Records examined.
SARNIA.—In Strathroy, on the second Tuesday of September, at two p.m. Session Records will be called for.
GUELPH.—In Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.
HURON.—In Brucefield, on the 8th September, at half-past ten a.m.
BRUCE.—In St. Andrew's Church, Paisley, on the second Tuesday of September, at two p.m.
WHITBY.—In St. Paul's Church, Bowmanville, on Tuesday, 10th August, at eleven a.m.
ROCK LAKE.—At Morden, on Wednesday, October 21st., at one o'clock, p.m.
TORONTO.—In the usual place, on Tuesday, Sept. 1st, at ten a.m.
MIRAMICHI.—In the church at Kingston, county of Kent, on August 27th, at half-past six p.m., to induct Rev. Wm. Hamilton.

BIRTHS, MARRIAGES, AND DEATHS.
NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the manse, Beaverton, on Sabbath, the 2nd inst., the wife of the Rev. G. C. Patterson, of a daughter.

CELEBRATED COOK'S FRIEND BAKING POWDER.
PURE, HEALTHY, RELIABLE.
Retailed Everywhere.

J. YOUNG,
The Leading Undertaker,
347 Yonge Street.
TELEPHONE 679.

CAN RUPTURE BE CURED?

We answer it can by using the EGAN'S IMPERIAL TRUSS, having a Spiral Spring Pad, with a Graduated Pressure, Movable Face, yielding to every motion, retaining the Hernia always, with no pressure on the spine causing Paralysis, Spinal and Kidney Troubles, as other Trusses will. And being a perfect support for the back and bowels it does away with wearing a double Truss in many cases, and varying in size from 1 to 10, enabling us to meet most every case. Worn day and night with ease and comfort. Send for circular containing price list, your neighbours' testimony, and questions answered. Call or address, "EGAN IMPERIAL TRUSS CO.," 23 Adelaide Street East, Toronto, Ont.
Please mention this paper.

BRISTOL'S SASSAPARILLA AND SUGAR-COATED PILLS.
The Great Purifier of the BLOOD AND LIVER.

ALWAYS REQUIRED—a good cathartic medicine National Pills will not disappoint you.

JAMES WILSON, 45/52
Bread, Cake, and Pastry Baker,
497 AND 499 YONGE STREET.
Best Family and Pastry Flour by the Stone or Bag.
Orders promptly delivered.

W. H. FERGUSON, 41/52
CARPENTER,
81 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

WISTAR'S BALSAM IN OTTAWA.
We, the undersigned, druggists, take pleasure in certifying that we have sold **DR. WISTAR'S BALSAM OF WILD CHERRY** for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it. OTTAWA, June 20, 1882.

- A. CHRISTIE & CO., Sparks St.
- R. J. MILLS, 75 Sparks St.
- G. T. O. ELLWELL, 134 Sparks St.
- H. F. MACCARTHY, 290 Wellington St.
- J. SKINNER & CO., 326 Wellington St.
- W. A. JAMISON, 524 Wellington St.
- WM. A. LLOYD, 103 Rideau St.
- K. D. GRAHAM, Medical Hall.
- E. D. MARTIN, 225 Rideau St.
- GEORGE MORTIMER, Market Square.
- C. O. DACIER, 517 Sussex St.
- SIDNEY P. COOKE, M.D., Hull, P.Q.
- T. A. HOWARD, Aylmer, P.Q.

MERCHANT TAILORING.
R. J. HUNTER is now showing some Magnificent Suitings, Trousers, Black and Fancy Coatings, etc., in new Spring Goods.
The attention of Ministers and Students is particularly called to our standard makes of Black Goods, the most reliable that can be procured.
R. J. HUNTER,
COR. KING AND CHURCH STS., TORONTO.

Humphreys' Homeopathic Specific No. 28
In use 30 years. The only successful remedy for **Nervous Debility, Vital Weakness, and Prostration,** from over-work or other causes. \$1 per vial, or 5 vials and large Jar 25c. Sold by Druggists, or sent postpaid on receipt of price. Address, **Humphreys' Homeopathic Medicine Co., 109 Fulton St., New York.**

MENEELY & COMPANY 6/52
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Pearly.

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY
Manufacture those celebrated CHIMES and BELLS for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free.
Address **FERRY McSHANE & CO.**
Baltimore, Md., U.S.A.

MENEELY BELL COMPANY. 30/53
The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free.
CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others are made only of Purest Bell Metal (Copper and Tin) Rotary Mountings, warranted. Factory, For Prices, Circulars, &c., address **BALTIMORE BELL FOUNDRY, J. REGISTER & SONS, Baltimore, Md.**

VASSAR COLLEGE, Poughkeepsie, N. Y.
FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 volumes, ten Professors, ten Teachers, and a staff of thoroughly equipped for work. Students at present admitted to a preparatory course. Catalogues sent on application.
S. L. CALDWELL, D. D., LL. D., President.

WANTED LADIES AND GENTLEMEN who wish to make \$10.00 a day easily at their own homes. Work sent by mail. Canvassing. Address with stamp **Crowe Mfg. Co., 24 Vine St., Cin. O.**

BOYNTON AND LITTLE GIANT.
HOT AIR

FURNACES.
8 Sizes for Coal. 2 Sizes for Wood.

Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.

LIDLAW MANUFACTURING COMPANY. 33/52
STOVES, RANGES, ENAMELLED WARES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

84, 86, 88, 90 MARY ST., HAMILTON, ONT.

USE A BINDER

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail

A Strong Plain Binder for 75 Cts.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufactured. The papers can be placed in the binder week by week thus keeping the file complete. Address, PRESBYTERIAN PRINTING and PUBLISHING COMPANY, 4 Jordan Street, Toronto

THE MILD POWER CURES.

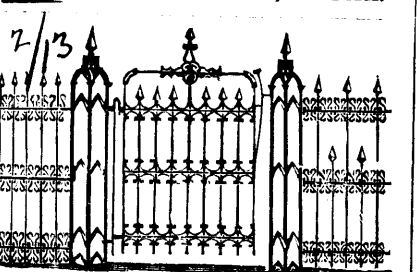
HUMPHREYS'
In use 30 years.—Special Prescriptions of an eminent Physician. Simple, Safe and Sure.
LIST OF PRINCIPAL NOS. CURES. PRICE.
1 Fevers, Congestion, Inflammations... 25
2 Worms, Worm Fever, Worm Colic... 25
3 Crying Colic, or Peething of Infants... 25
4 Diarrhea of Children or Adults... 25
5 Dysentery, Griping, Bilious Colic... 25
6 Cholera Morbus, Vomiting... 25
7 Coughs, Cold, Bronchitis... 25
8 Whooping Cough, Violent Coughs... 25
9 Headaches, Sick Headache, Vertigo... 25
10 Dyspepsia, Bilious Stomach... 25
11 Suppressed or Painful Periods... 25

HOMEOPATHIC

- 12 Whites, too Profuse Periods... 25
- 13 Croup, Cough, Difficult Breathing... 25
- 14 Salt Rheum, Erysipelas, Eruptions... 25
- 15 Rheumatism, Rheumatic Pains... 25
- 16 Fever and Ague, Chills, Malaria... 50
- 17 Piles, Blind or Bleeding... 50
- 18 Catarrh, acute or chronic; Influenza... 50
- 19 Whooping Cough, Violent Coughs... 50
- 20 General Debility, Physical Weakness... 50
- 21 Kidney Disease... 1.00
- 22 Nervous Debility... 1.00
- 23 Urinary Weakness, Wetting Bed... 50
- 24 Diseases of the Heart, Palpitation... 1.00

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—Send for Dr. Humphreys' Book on Disease, &c. (144 pages); also, Catalogue, free.—Address, **HUMPHREYS' Medicine Co., 109 Fulton St., New York.**



CHAMPION IRON FENCE,
Made of Combined, Wrought & Malleable Iron
Most suitable for CHURCHES, CEMETARIES OR PRIVATE RESIDENCES.
Send for Catalogue.
TORONTO HARDWARE MFG. CO.
960 QUEEN STREET WEST.

ROYAL BAKING POWDER
TULL WEIGHT ROYAL BAKING POWDER ABSOLUTELY PURE
ROYAL BAKING POWDER
1/52
BAKING POWDER
Absolutely Pure.
This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

CARTER'S LITTLE LIVER PILLS.
CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK HEAD

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.
Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
New York City.

NEIL GREY'S NEW BANJO METHOD

FOR AMATEURS OR ADVANCED PLAYERS
Contains

Complete Instructions in the Rudiments of Music, Fingering, Tremolo Movement, Time, etc. Made Simplified, Scale of Banjo Harmonics, How to Arrange Music for the Banjo, Principal Chords with Diagrams.
And a large collection of new Polkas, Marches, Waltzes, Jigs, Hornpipes, Songs, Ballads, etc., arranged especially for the Banjo.

THIS IS BY FAR THE Best and Most Practical Banjo Method EVER OFFERED TO THE PUBLIC.
Price, bound in Boards, \$1.00.
PUBLISHED BY
THE JOHN CHURCH CO.,
CINCINNATI, OHIO.
J. Church & Co., 55 East 13th Street, New York City