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THE SIGN OF THE WORMS are well known, but the cure is not always so well determined. Worm Powders will destroy them.

Scientific and Useful.

FROSTING.—A very little cream of tartar in the frosting for a cake will hasten the hardening process. If the knife is often dipped into water while spreading the frosting, it will give a gloss or polish greatly to be desired.

GREEN PEA SOUP.—Boil three pints of green peas in three quarts of water; when perfectly soft, rub them through a colander, then put back the pulp into the water, which is supposed to be still boiling, season with salt and pepper and butter, and thicken slightly with flour.

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex. Her Remedies are not only put up in liquid form but in Pills and Lozenges in which form they are securely sent through the mails.

CREAMED EGGS.—Boil six eggs twenty minutes. Make one point of cream sauce; have six slices of toast on a hot dish; put a layer of sauce on each one and then part of the whites of the eggs, cut in thin strips; rub part of the yolks through a sieve on to the toast; repeat this and finish with a third layer of the sauce; place in the oven for about three minutes; garnish with parsley and serve.

REMARKABLE RESTORATION.—MRS. ADELAIDE O'BRIEN, of Buffalo, N. Y., was given up to die by her physicians as incurable with consumption. It proved Liver Complaint, and was cured with Burdock Blood Bitters.

FOAMY SAUCE.—A dainty foaming or puff sauce is made by beating the whites of three eggs to a stiff froth; dissolve a teaspoon of sugar in as little water as possible to use, let it boil for two or three minutes, take it from the fire and stir into it a small glass of wine and the whites of three eggs. This should be made just before it is needed at the table.

MOST excruciating are the twinges which rack the muscles and joints of the rheumatic. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, by promoting increased action of the kidneys, by which the blood is more effectually depurated, removes through the natural channels certain acid elements in the circulation which produce rheumatism and gout. The medicine is also a fine laxative and bilious medicine and general corrective.

DIAMOND PUDDING.—Make a loaf of plain cake. Put a light meringue on the top, brown this in the oven, cut the cake in diamonds, and serve warm with wine or with lemon sauce. The sauce must be at the boiling point, and it should be poured around the cake so that it will penetrate it readily. If properly made this is delicious.

Mrs. A. NELSON, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results."

PINEAPPLE PUDDING.—Butter a pudding dish and line the bottom and sides with slices of stale sponge cake; pare and slice a large pineapple, leaving out the core; place in the dish first a layer of pineapple, then of cake, until all is used up; pour in a teaspoonful of water, lay slices of cake which have been dipped in cold water on the top, cover the whole with buttered paper and bake slowly for two hours. Grated pineapple is equally good.

MR. W. R. LAZIER, Bailiff, etc., Belleville, writes: "I find Dr. Thomas' Electric Oil the best medicine I have ever used in my stable. I have used it for sprains, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, etc., and it is a perfect panacea. It will remove warts, by paring them down and applying it occasionally."

MERINGUE PIE.—Juice of two lemons, rind (grated) of one, two teaspoonfuls of white sugar, two tablespoonfuls of cornstarch, one teaspoon of milk, six eggs, yolks mixed with the above. Make a light puff-paste, fill with the mixture and bake a light brown. Beat the whites of the eggs to a stiff froth, with a tablespoonful of white sugar and a little lemon juice. Spread on top of pies when they are done, and put again in the oven for a very few minutes.

Vital Questions!!!

Ask the most eminent physician Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike, refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!!!"

CHAPTER I. Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Buchu!!!"

Ask the same physicians "what is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you: "Mandrak! or Dandelion!!!!"

Hence, when these remedies are combined with others equally valuable.

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid, or smallest child to use.

CHAPTER II. Patients

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For years, and given up by physicians, of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.

Women gone nearly crazy!!!! From agony of neuralgia, nervousness, wakefulness, and various diseases peculiar to women.

People drawn out of shape from excruciating twinges of rheumatism, inflammatory and chronic, or suffering from scrofula Erysipelas!

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Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighbourhood in the known world.

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.

HENRY CLEMENT, Almonte, writes: "For a long time I was troubled with chronic rheumatism, at times wholly disabled; I tried anything and everything recommended, but failed to get any benefit, until a gentleman who was cured of rheumatism by Dr. Thomas' Electric Oil told me about it. I began using it both internally and externally, and before two bottles were used I was radically cured. We find it a household medicine, and for croup, burns, cuts and bruises, it has no equal."

CINNAMON ROLL.—Take one cup of sour cream, one cup of sugar, half a cup of melted butter, one egg, one teaspoonful of soda; mix as if you were making cookies; use flour enough to have a light dough, but stiff enough to roll; roll this out and scatter ground cinnamon over it, then roll it up as if for a jelly-cake and bake. This may be served as a pudding also, if hot wine sauce is poured over it as soon as it is taken from the oven.

IT REMOVES WRINKLES AND SOFTENS THE SKIN.—The regular use of MURRAY and LANMAN'S FLORENCE LOTION at the toilet tends to prevent and remove wrinkles, the softness of the skin produced by it taking away the natural inclination of the cuticle to form into ridges and furrows.

PLUM PUDDING WITHOUT RAISINS.—Make a crust as if for baking-powder biscuit. Line a pudding-dish with the crust thus made; having rolled it out until it is about twice as thick as pie-crust, mix three tablespoonfuls of flour and the same quantity of sugar together, and spread over the crust; then fill with canned plums from which the pits have been removed; sprinkle sugar enough over them to be sure that the juice will be thick and rich. Put a crust over the top, wet the edges so that it will be impossible for the juice to escape. Two small outlets for steam may be cut in the top. Bake in a hot oven for from half to three-quarters of an hour.

NEGLECTED COLIC, Pain in the Chest, and all diseases of the Lungs, are cured by using Allen's Lung Balm.

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JULY 9th, 1884.

No. 28.

## NOTES OF THE WEEK.

BRIGHTER business hopes have replaced the anxiety prevalent a week or two ago. The prospects of a good and abundant harvest are day by day becoming more assured. Timely rains have fallen in many places, and the farming community are expecting a rich return when the harvest season comes. Good crops mean prosperity to the farmers, and renewed business activity generally. The material well-being of the people of Canada is largely dependent on the prosperity of the agricultural interest.

TORONTO is not the only city that has enjoyed a great celebration. The week before the semi-centennial display here, Montreal was *en fete*. The French Canadian patron saint's day was kept with unusual demonstrations, and the week in which it occurred was devoted to attractive displays. Immense numbers of expatriated French Canadians visited Montreal, and took part in the festive and scenic proceedings which were so attractive and successful. A peculiar feature of the St. Jean Baptiste celebration this year was the performance of Grand Mass, with great pomp, on Mount Royal.

THE meeting of the Pan-Presbyterian Council, so far as an estimate from the meagre reports that have yet reached us can be made, has been a very interesting one. Important and timely subjects have been discussed. The various Presbyterian churches have been well represented. The Irish people have entertained the delegates with generous hospitality, and the meetings have been most enjoyable. The Cumberland Presbyterians, who have been so long knocking at the door, have at length been admitted. Next week, it is hoped, some interesting details of the proceedings will be placed before our readers.

RECENT reports indicate that there is no decrease in the ravages of cholera at Toulon and Marseilles. A daily average of ten deaths has been reported for a number of days in the former city, while the mortality in the latter has not been quite so high. The people in both places became panic stricken, and numbers sought safety in flight. These fugitives are not regarded anywhere as welcome visitors. Precautionary measures have been taken to confine the disease to the places where it has broken out and as yet it has not appeared at other points. The rumour that cases had occurred at Paris has been contradicted. It would be well if its ravages extend no further.

LAST week a meeting of the prominent temperance workers in the constituencies where it is proposed to submit the Scott Act this season was held in Toronto, at which Rev. J. M. Cameron presided. The reports presented indicate a most hopeful state of things. The counties are apparently solid in favour of the Act, while several cities are at the present time somewhat less hopeful. Toronto, London, and St. Thomas are centres of the liquor trade, though in the last named city there is not the same discouragement. The friends of Temperance there are pushing the movement vigorously, and it is even yet possible that the youngest city in Ontario may be in advance of the rest. On the whole, the conference has made it plain that the cause of Temperance will gain immensely in the present campaign.

A PIECE of astounding rascality in New York has been just brought to light. A dishonest employe of the Elevated Railroad had perfected a scheme for swindling the company out of about \$200,000 a year. The method by which this was to be accomplished was the substitution of counterfeit tickets and the subsequent sale of the genuine ones replaced. In order to work the scheme, the collusion of parties in the service of the company had been secured. Suspicion was aroused, and the police were informed. After careful watching, the principal swindlers were arrested, and several of their accomplices have also been captured. The gigantic fraud has been nipped;

in the bud, and the scoundrels will likely meet with the punishment they deserve. Such rascality is a revelation of the desperate courses to which dishonesty usually leads.

THE difficulty between France and China in the east has not yet, it seems, been definitely settled. The Chinese at Lang Son did not yield to the French demand for peaceable occupation. They declined to withdraw, and made an attack on the French troops. This has led to fresh complications, and may yet, though it is scarcely probable, lead to serious results. Marquis Tseng seems to inspire the war party with fresh courage, and the Chinese Jingoism would evidently like the inauguration of a vigorous foreign policy. The immediate effect is that the French are making fresh demands for indemnity, and it is rumoured that they ask possession of the island of Formosa as a material guarantee. Should this be conceded, we are interested to know what will be the effect on our mission there.

THE directors of the Brantford Ladies' College are striving to make this institution still more deserving the patronage of Presbyterians. In music, next year, there will be two distinct departments; one for instrumental music, under the direction of Professor Aldous, the other for voice culture, under Professor Steele. It is further intended to prescribe a course in music, which, when completed by a student, will entitle her to a diploma. This will doubtless prove a great boon to many who are desirous to prepare themselves as teachers in this speciality. The college, which has been founded almost wholly through the liberality of the citizens of Brantford, with the reputation it has gained, deserves to be largely patronized. The fees may appear higher than those of colleges under other denominational auspices, but the directors of the Brantford College base their claim to patronage not on cheapness, but on the comforts of the home provided, and the thoroughness of the course of instruction, as shown in the results of the university examinations from year to year.

A FOOLISH youth, on entering a barber's shop in London, Ont., was followed by an official of the financial establishment where he was employed who politely told said youth that he must immediately leave the city. It was not altogether a voluntary exile. The young man had to submit to this humiliation or face something worse. The thoughtless dude had spent his money and his time in a stupid manner. His income was very small, but he lived in a style that only a person well-to-do could have afforded, if he had been equally silly. The youth, whose career of spurious dandyism was thus cut prematurely short, was very much to blame, but he is not alone in his folly. It is scarcely the fair thing to expect that bank clerks can live as full-blown fashionables on a miserable pittance. Their position, no doubt, is honourable, and they are, some think, unduly petted, but it is no kindness to expect them to live in a style for which their means are utterly inadequate. As a class they are no worse than others. Senseless display everywhere is one of the crying evils of our time.

PROFESSOR VIRCHOW, of Berlin, was at the late tercentenary celebration of the University of Edinburgh, and while there delivered an address to the students on Darwinism, in which he declared his belief that no relic of any predecessor of man has yet been found. On this point he said: "In my judgment, no skull hitherto discovered can be regarded as that of a predecessor of man. In the course of the last fifteen years we have had opportunities of examining skulls of all the various races of mankind—even of the most savage tribes—and among them all, no group has been observed differing in its essential characters from the general human type." He cautioned the students against loose speculation on this subject, saying that "every man who goes beyond the sphere of observation becomes a transcendentalist, and transcendentalism has always been dangerous to science. Thus, one after another of the scientific authorities

cited by Darwinians as maintaining their theory, repudiates it because it is founded on assumptions, and not on facts.

THERE was, says the *Chicago Interior*, a debate in the Canadian Assembly over an overture from the Synod of Montreal and Ottawa, on party politics. THE CANADA PRESBYTERIAN gives a good report of the debate, but does not print the overture. We can only infer from the discussion that the brethren of that Synod wished the Assembly to declare that it was wrong to permit party spirit to engender enmity between brethren; and also that it is not right to tell lies for political purposes. The Canadians are ferocious political partisans, and it is said that their talents for lying are of the highest order. The Assembly adopted the overture, but a minority put their protest against it on record. Whether they meant to say that it is not true that the "Tories" and the "Grits" fight and lie about each other; or whether they meant to say that the case is hopeless, the report does not reveal. It does not appear, however, that the religious papers of Canada need any ecclesiastical admonition on the subject. We wish we could say as much for those on this side of the line.

EIGHTEEN years ago last week the first Dominion day celebration was held. Every year since more or less enthusiastic demonstrations have taken place throughout the country. This year has been no exception. Large gatherings of people took place all over the Dominion in honour of the day that witnessed Canada's first step on the way to independent nationality. The opinion is largely held that the present state of affairs is only transitional. The hope is entertained, especially among the younger portion of the people, that Canada will take rank among the independent nations of the world. On this great continent there is ample room for two independent English speaking nations. Their incorporation is not necessary. Many think it undesirable. There could easily be healthy competition and friendly rivalry. The interests of freedom would be best advanced by separate national existence. Whatever uncertainty there may be as to the ultimate form of Canadian nationality, one aim should be kept steadily before the people, and that is that Canada must be a Christian nation.

THE impression that scientific men and scholarly thinkers generally are hostile to Christianity, received a rude shock at the Edinburgh University tercentenary celebration. Testimony is all the more valuable when coming from such men as Count Saffi, who with Garibaldi, and Mazzini formed the brief Roman triumvirate of 1849, Professors Lavaleye and Beets, said: "The grand and inspiring feature which here struck me in this celebration is the harmony, the union—the intimate union—between religion, patriotism, and science, which has appeared in all your proceedings. It is our great want in Catholic countries, owing to the decay of the old belief and the want of a new one. Now I am happy to be able to take home with me to my countrymen your noble example, and try to inspire them with the necessity of the union to which I have referred. My faith is comforted and confirmed by what I have seen. Professor Lavaleye, of Liege, said: 'It is by love of others, by charity, not by egotism, that all great things are accomplished. But how to approach this problem. Permit me in two words to tell you very humbly what I think of it. Open on the one side, on the left, the books of your wisest men; but on the other side, on the right, open the Gospel! and if there is disagreement, follow above all the Gospel. Recall to yourself the profound words of Jesus—'Seek first the Kingdom of God and His righteousness, and the rest shall be added unto you.' Professor Beets from Holland, speaking of the coat-of-arms of the University, said: 'And in the centre what do I see? An open book. What is it? The emblem of all precious knowledge, open to all, and offered by the University to all. When Sir Walter Scott was dying, and wished something to be read to him, he was asked from what book? He said: 'Why do you ask? There is but one book!' The bravest student and the greatest scholar may come to a point when, after reading so many books, he may also say—'There is but one book.'"



## OUR CONTRIBUTORS.

### ROME STRIVING FOR THE ASCENDENCY.

(Concluded.)

4. This increase is chiefly in Protestant and Evangelical churches. At the beginning of the fifteenth century, and just before the rise of the Reformation, there were in Europe eighty millions of Roman Catholics, while Christians holding the essential principles of Protestantism, the Waldenses among the Alps, and other Evangelical Christians, were too few to be considered; while to-day there are, say one hundred and ninety millions of Roman Catholics, and at least one hundred and thirty millions of Protestants, and eighty millions of the Greek Church—that is, Rome, starting with eighty millions in 1500, has not much more than doubled, whereas Protestantism, starting with a few thousands, has multiplied into more millions than Rome controlled at the rise of the Reformation. At

#### THIS RATE OF PROGRESS

it will not be long until their actual numbers are reversed. At that time, however, Rome held almost unopposed supremacy over all the Governments of Europe. "The States of the Church" were subject to the Pope as their civil sovereign, but all kingdoms were held in subjection to his spiritual authority, and none dared refuse him obedience. To-day there is not one European Government—even among Roman Catholic powers—on which the Pope could venture to lay an absolute behest, or which he could coerce by the spiritual weapons which were once well-nigh omnipotent. The Papal States have disappeared from the map of the world. Rome is the capital of United Italy, and the temporal power of the Roman Pontiff is a thing of the past. France, by whose military aid the Papal throne was sustained for years before it fell, has been humiliated; while Prussia, a Protestant power, has consolidated the German States, into an empire, and become the leading power in Europe. The population of Roman Catholic States has increased slowly as compared with Protestant States. Spain and Italy, 400 years ago, were the leading powers of Europe; now Spain especially has very little influence, and the present era of progress in Italy dates from her disenfranchisement from a slavish subjection to the Papacy. Spain in one hundred and eleven years increased but five millions; whereas Britain in fifty years increased eleven millions. If we take into account the loss of Spain's colonial possessions and the increase of the British empire abroad, the disparity is still more striking. When Spain threatened to overwhelm Protestant England with the "Invincible Armada," she held sway over forty-three millions; while the population of Scotland, England and Wales was only four millions. Now Spain has shrunk to sixteen millions, while the British Isles alone contain about thirty-three millions, and the British empire includes more than three hundred millions of souls. Eight Protestant missionary societies are at work in Ireland, eight in France, seventeen in Italy and Sicily, nineteen in Spain and Portugal, nine in Canada, and twenty-three in Mexico and Central and South America—making eighty-four distinct Protestant missionary movements among Roman Catholic populations, occupying 1,546 missionary stations, and employing more than 1,500 ordained ministers, and more than 2,000 lay helpers. Thirty of these stations a few years ago reported 95,000 communicants. There is no similar work on the part of Romanists extending their faith by direct missionary efforts among Protestants. Besides, Protestants spend five times as much on missions generally as the Roman Propaganda. Thirty years ago the Roman Catholic Church in Mexico was the richest ecclesiastical establishment in the world. It possessed landed property, rents and mortgages worth one hundred and fifty millions of dollars, while untold millions were invested in cathedrals, churches, gold and silver vessels, and other accumulations of the priesthood. One hundred and eight churches in the city of Mexico alone were valued at fifty millions of dollars. Since the Republic has been established the monkish orders have been dissolved and prohibited, and the nation has confiscated a large portion of these possessions. In twenty years six Protestant missions have been established, one hundred and eleven stations, employing fifty-three ordained ministers, and seventy-eight lay helpers, and already reporting 8,700 communicant

converts. (*Gardiner's Cyclopaedia*, Edinburgh: *The Christian Instructor*, Philadelphia.)

It is the frequent boast of Romanists that their losses elsewhere are being more than compensated by their marvellous increase in the United States. They have no doubt made great gains. In 1850 there were about one and a-half million of Roman Catholics in the United States; now there are fully six millions. Its church buildings then were 1,222; even in 1870 they numbered 3,806. Their priesthood then numbered 1,302; now 6,402. But this growth has been almost entirely by immigration, so that what Rome has gained thus in the United States has been taken from her numbers and reserves elsewhere. Moreover, what she has gained is little in comparison with what she has lost by the defection of her own immigrants and children to infidelity, indifference, and Protestantism.

This is admitted by Roman Catholic writers and observed by their dignitaries with profound concern. J. O'Kane Murray, in his history of the Roman Catholic Church in the United States, declares that "more Catholics have fallen away from the faith in this country than are now living in it." *The Irish World*, in 1874, claimed that eighteen millions had been lost to Catholicity in the United States alone. Others say that about five millions of Irish and their children have been there lost to Rome. These testimonies might be greatly multiplied. The knowledge of this fact explains the zeal of the priesthood in the establishment of Separate Schools, and the stringent discipline brought to bear to enforce attendance on them. The priests dread the free atmosphere and the enlightening influence of the Public Schools of our country, in which Protestant and Roman Catholic children may receive instruction together. They know by experience that ingenuous youths receive both information and impressions unfavourable to the system of Rome, which cramps the intellect and confines the sympathies, both social and religious, to the adherents of Romanism.

In order therefore to protect our country from the debasing influence of this corrupt system, social and religious,

#### WE SHOULD OPPOSE TO THE UTMOST

the further extension of the Separate School system, which dwarfs the intellect and hinders the social and moral elevation of the youth of our country. It gives greater breadth and elevation of mind and more liberal views to have the youth of any country of all denominations educated together.

Large, however, as has been the gains of Romanism in the United States, they do not compare with the increase of Protestantism. In thirty years Rome added 5,000 to the ranks of her priesthood; to the Protestant ministry during the same time there were added 44,315. In twenty years (1850-1870) Rome built 2,500 new churches; the Protestants of the United States during the same time increased the number of their churches by 21,000. Rome sways probably six million and a half of the population of the United States. There are more than ten millions of communicants in the Evangelical Protestant churches; while if we add three children and adherents this would give over forty millions of Protestants and 69,850 Protestant ministers and 97,000 churches; besides five or six millions more not connected with any church. Again, the infidel or so-called liberal party in religion are not gaining but rather losing their hold on the country. The great scientists in the United States, such as Dana, Gray and Young, are humble believers in the cross. In spite of all disadvantages the Evangelical churches have far surpassed in growth the wonderful progress of the United States. When we consider the vast extent of the country, the new lands to be broken up, the poverty of the settlers, the flood of eight million foreigners that have spread over the land since 1850, their anti-Sabbath, anti-temperance, and anti-evangelistic sentiments and customs, it would be cause for gratification if the Evangelical Christians had held their own, and thereby kept up their ratio of progress during that period; but they can make a far better showing. In 1800 there was only one church to 1,740 citizens and one church member to fourteen citizens; but in 1880 there was one church to 520, and one member to five of population. In 1870 the population had increased *sevenfold*, but the churches *thirty-sevenfold*. (*Christian Instructor*, 20th Nov. and 13th Dec., 1883)

The increase of Romanists in England and Scot-

land has been chiefly through the settlement of Irish Roman Catholics in these lands, not from the conversion of Protestants—very few of them having gone over to Rome during the last twenty years. The Protestants of Britain and Ireland are looking for more Romanists to join their ranks than the number of Protestants led away by all the arts of the great sorceress. But of course they must boast of the increase in order to encourage their people to work on. They act like the boy lost in the woods, who whistled to keep his courage up.

The number of Romanists in the Dominion of Canada is about 1,800,000, out of a population of about 4,000,000, and though the Catholic Church in the Province of Quebec enjoys all the privileges and advantages of an established church, and is sustained by all the enthusiasm engendered by the love of race as well as of religion which characterizes the French Canadians, acting as they do almost as a unit in the political arena—yet we have reason to be thankful that the Roman Catholic Church on the whole has scarcely held her own with us during the last decade, her increase from 1871 to 1881 being about 21 per cent., while that of the Presbyterians was 24 per cent. and the Methodists 35 per cent. During the last forty years about twenty-five thousand French Canadians have renounced Romanism, and adopted the Protestant faith, and a work is now in process which will ere long lead to far greater results. Finally, it is evident, both from the prediction of the Word and the signs of the times, that the progress of Protestantism and evangelical religion is

#### ONWARD AND UPWARD,

and the destiny of Rome is downward. I would therefore warn politicians that those who ally themselves with Rome, and lean on her for strength and support, are destined to disappointment. They lean on a broken reed—like Israel of old, when they looked to Egypt for help—a reed that will pierce the hand that leans on it.

Dr. Watts, of Belfast, Ireland, after approving of the action of the emperor of Germany in sending his son, the heir to the throne, to take part in the Luther festival last fall, says: "The history of western Europe proves that no government can with impunity espouse the cause of Papacy"—(witness the case of Napoleon III.)—"or treat with indifference the Gospel of Christ, and prosper. The voice of these countries cry out with the voice of a trumpet, 'no countenance to Rome, and no alliance with her.' Statesmen would do well in their capacity as statesmen to hearken to the voice, for the doom of that nation which legislates in the interest of Rome is written so clearly in the history of the past four centuries that he who runs may read. Recent explorations in the ruins of Babylon and Nineveh bring to light the causes which wrought their overthrow. Deeds of cruelty, robbery and oppression, for which the patronage of their false gods was claimed brought down upon them the judgment of Jehovah. And just as clearly are the causes of the judgments wherewith the Papal governments of Europe have been visited portrayed in the history of the post-Reformation period—"In her had been found the blood of prophets and of saints, and of all that were slain upon the earth." (Rev. xviii. 24.) Cruelties perpetrated in some instances on a scale of provincial, or even national magnitude, and culminating in wholesale massacres—cruelties inspired and patronized by Rome—have been visited by the fearful penalties of judicial blindness and national humiliation. Like causes are always sure to produce like effects in all nations and times. Let us see to it that we do what we can to avert such judgments from our beloved Canada, by not allowing our government to form unhallowed alliance with Rome, for if we do we become partakers of other men's sins, and we must suffer from the judgments that are thus brought on our nation.

Above all, let us each secure our interest in Jesus, by seeking refuge in His precious blood that cleanseeth from all sin, and by giving our hearts to Him to be renewed and sanctified by His Holy Spirit, and by receiving Christ as our Lord, and dedicating ourselves to His service, and doing all we can for the promotion of His glory. If we neglect this, our privileges as Protestants will rise up against us in the judgment and condemn us with a greater condemnation than that allotted to the deluded followers of Rome, for to whom much is given of them He will expect the more, and the servant who knew his Lord's will and did it

not shall be beaten with many stripes. May the Lord give us all grace to serve Him on earth, in the way that He has appointed in His Word, that at length we may share His glory in the heavenly home.  
Toronto, June, 1884. ALPHA.

**MR. CHINIQUY'S REPLY TO ARCHBISHOP LYNCH.**

MY LORD,—The 12th inst. I promised to answer your letter of the 14th, to the Rev. Moderator and to the ministers of the General Assembly of the Presbyterian Church. I come to-day to fulfil my promise, with the help of God.

I had accused your church to believe and say that she has received from God the power to kill us poor heretics. . . . I said that if you do not slaughter us to-day, in Canada and elsewhere, it is only because you are not strong enough to do it. I said also, that that where the Roman Catholics feel strong enough they do not think that it is a sin to beat, stone, or kill us when they can do it without any danger to their own precious lives.

I said that your best theologians teach that heretics do not deserve to live, and that your great Saint Thomas Aquinas, whom your Church has lately put among "the Holy Fathers," positively says that one of the most sacred rights and duties of your church is to deliver the heretics into the hands of the secular power to be exterminated.

As I expected, you have bravely denied what I said on that subject. In your reply you complain that the quotations I made of St. Thomas on that subject are not correct.

Here is my answer to your denagations, I have the works of St. Thomas just now on my table. I will copy word for word what he says in Latin and translate it into English, respectfully asking your lordship to tell the Canadian people whether or not my translation is correct:—

"Quoniam heretici tolerandi non sunt ipso illorum demerito, usque tamen ad secundam correptionem expectandi sunt, ut ad sanam redeant Ecclesie fidem. Qui vero, post secundam correptionem in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam secularibus principibus exterminandi tradendi sunt."

TRANSLATION.

"Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated." (St. Thomas Aquinas 4th, v. page 90.)

At the page 91 he says:—

"Though heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. . . . When they fall again, they are admitted to repent. . . . But the sentence of death must not be removed." (St. Thomas, v. iv., page 91.)

Your Lordship has the just reputation to be an expert man. You then know that, in such solemn questions as are discussed just now, the testimony of only one witness does not suffice—I will then give you another testimony to prove the unpalatable truths which I proclaimed in the presence of the General Assembly of the Presbyterian Church of Canada, viz.:—that we, poor heretics, are condemned to death and are solemnly declared unworthy to live side by side with our Roman Catholic neighbours. That testimony will, no doubt, be accepted as good and sufficient by the people of Canada, if not by you, since it is the testimony of your own infallible church, speaking through the Council of the Lateran held in 1215:

"We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known; for though their faces differ they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to use of the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in defence of the faith, and extirpate all heretics denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound by this decree.

"If any temporal lord, after having been admonished

and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year the fact shall be signified to the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics and preserving the said territory in the faith.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgence and be protected by the same privileges as are granted by those who go to the help of the Holy Land. We decree further that all who may have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person but any one can bring action against him. Should he be a judge his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate he shall not be allowed to plead. Should he be a lawyer no instruments made by him shall be held valid but shall be condemned with their author."

I could give you thousands of other infallible documents to show the exactness of what I said of the savage, anti-social, anti-Christian, and bloody laws of your Church, in all ages, against the heretics, but the short limits of a letter make it impossible. Those proofs will be fully given in my book, "Fifty Years in the Church of Rome," which (D.V.) will soon come out from the press.

I suppose you will answer me: "Have not heretics also passed such bloody laws?" Yes, they have passed such cruel laws; but they had borrowed them from you. When those nations came out from the dark dungeons of Popery, they could not see the light at first in its fullness and in all its beauty. It took some time before they could cure themselves from the purid leprosy which centuries of life inside the walls of the modern Babylon has engendered everywhere. But you know as well as I do that these remnants of Popery have been repudiated more than a century ago by all the Christian churches. Every year since it has been my privilege to be a Presbyterian, I have heard a constant and unanimous protest against those laws of blood and persecutions. They are kept in our records only as a memorandum of the bottomless abyss into which the people were living when submitted to the Pope. But you know well, my Lord, that all those laws of blood and death have been sanctioned in your last Council of the Vatican by your Church. It was declared then that you are forever damned if you have any doubt about the right and the duty of your Church to punish the heretics by bodily punishments. But, my Lord, let us forget for a moment the numberless and undeniable proofs which I might bring to the remembrance of your Lordship to make you blush for having denied what I had said about the unmanly, un-Christian principles which regulate the Roman Catholic Church toward the Protestants when you have your opportunity. The providence of God has just put me in possession of a fact too public to be ignored or denied even by you. You know how the Roman Catholics of Quebec have given the lie, with a vengeance, to your denials. You know how more than two thousand good Roman Catholics came with sticks and stones to kill me, the 18th of this month, because I had preached in a Presbyterian church on the text: "What must I do to have eternal life?" More than one hundred stones struck me, and if I had not providentially had two heavy cloth overcoats, one to protect my shoulders and the other put around the head to weaken the force and the weight of those stones, I would surely have been killed on the spot. But though I was protected by those overcoats, my head and my shoulders are still as a jelly, and cause me great suffering. A kind friend, Mr. Zolique Lefebvre, B.C.L., who heroically put himself between my would-be murderers and me, to protect my life at the risk of his own, came out from the broken carriage with six bleeding wounds in his face. The city of Quebec is known to be the most Roman Catholic city in America, and perhaps in the whole world, without excepting Rome itself. Its population has the well-earned reputation to be moral, peaceful, respectable, and religious, as they understand those words amongst the Can.

The people who stoned me were not a gathering of a low-bred mob; it was composed of well-dressed men, many with gold spectacles; it was not composed of drunkards, there was not a single drunken man seen by me there; they were not, of course, what is called "liberal Catholics," for those "Liberal Catholics," though born in the Church of Rome, have a supreme contempt for the dogmas, practices, and teachings of the priests. Those "Liberal Catholics" who, thanks be to God, are fast increasing, are only nominally Catholics—they remain there because their fathers and mothers were so, because, also, they want to attract the people to their stores, sell their pills, or desire to be elected to such and such offices by the influence of the priests. They laugh at your mitre, for they know it is nothing but the old bonnet of the priests of Bacchus, representing the head of a fish. Those Liberal Catholics are disgusted with the bloody laws and practices of the Church of Rome; they would not, for anything, molest, insult, or maltreat a heretic. Those Liberal Catholics are in favour of liberty of conscience. But the clergy hate and fear them. Had this class of Liberal Catholics been numerous in Quebec I would not have had any trouble. But Quebec is, with very few exceptions, composed of true, real, sincere, devoted Catholics. They believe sincerely with your grand St. Thomas, and with your Roman Catholic Church, that heretics like Chiniquy have no right to live; that it is a good work to kill them. This riot of Quebec, seen with the light of the teachings of St. Thomas, the Councils of Lateran, Constance, and the Vatican, show that your letter to the General Assembly of our Presbyterian Church is one of the greatest blunders your Lordship has ever made. The dust you wanted to throw into the eyes of my Presbyterian brethren is all on your face, so to say, as dark hideous spots; your friends sincerely feel for your misfortune.

For, my lord, there is a voice in the stones thrown at me; there is a voice in the bruises which cover my shoulders and my head, there is a voice also in the blood shed by the friend who saved my life at the peril of his own, and which speak louder and more eloquently than you, to say that you have failed in your attempt to defend your church against what was said at the General Assembly.

That you may better understand this, and that you may be a little more modest, hereafter, on that subject, I send you, by the hands of the Venerable Secretary of our General Assembly, the Rev. Mr. Reid, D.D., one of the hundreds of stones which wounded me, with a part of the handkerchief reddened with the blood of Mr. Zolique Lefebvre, B.C.L., who received six wounds on his face, when heroically standing by me in that hour of supreme danger for my life.

Please look at that stone, look at that blood also, they will teach you a lesson which it is quite time for you and all the priests to learn. They will tell you that your Church of Rome is the same, to-day, as she was when she slaughtered the hundreds of thousands of Piedmontese, with the sword of France; that stone and that blood will tell you what everyone knows, among the disciples of the Gospel, that your church of to-day is the very same church which planned the massacres of St. Bartholomew, the gunpowder plot, the revocation of the Edict of Nantes, and the deaths of more than half a million of French Huguenots on their way to exile. That stone and that blood will tell you that your church, to-day, is the same as she was when he slighted the five thousand auto-da-fés, where ten million of martyrs lost their lives in all the great cities of Europe, before God raised the German giant who gave it the deadly blow you know.

Please, my lord, put that stone and that blood in some of the most conspicuous places of your palace that you may look at them when the devil will come again to throw you into some ignominious and inextricable slough, as the one into which you fell in your courageous but vain attempt to refute me. When that father of lies will try again to make use of your pen to deny the bloody laws and bloody deeds of your church, you will tell him, "Get thee hence, Satan, or it is written in our most approved book of theology, St. Thomas', that we must exterminate all the heretics. Get thee hence, Satan; you will not any more induce me to call old Chiniquy insane, for saying that our church is as bloody as ever; for it is written in council of Lateran that those who arm themselves for the extermination of heretics are as blessed by God as those who went formerly to the rescue of the Holy Land."

Yes, my lord, keep that stone and that blood before your eyes, and when I or somebody else will again warn the disciples of the Gospel against the dangers ahead from Rome, you will not compromise yourself any more by writing things which are not only against all the records of history, but against the public teachings of all your popes, your councils and your theologians.

With that blood before your eyes, the devil will lose his power over you and be forced to give up his old tactics of making you denying, denying, denying the most evidential facts, and the most unimpeachable records of history.

My dear Bishop Lynch, before taking leave of you this day, allow me to ask a favour from your lordship. If you grant it I will retract what I have said of the anti-social and anti-Christian laws and practice of your church. Let your Lordship say anathemas to the councils of Constance, and the Lateran for the decrees of banishment and death, they passed over all those who differed in religion from them. Tell us, in plain and good English, that you condemn those councils for the burning of John Huss, and the blood they caused to be shed all over Europe, under the pretext of religion; tell us that those councils were the greatest enemies of the Gospel, that instead of being guided by the Spirit of God they were guided by the spirit of Satan, when they caused so many millions of men, women and children to be slaughtered, for refusing to obey the Pope.

And when you will have condemned the action of the depraved men who composed those councils, you will honestly and bravely declare that your Thomas Aquinas, instead of being a saint, was a bloody monster when he wrote that the duty of the Church of Christ is to deliver the heretics to the secular power to be exterminated!

Tell us also, bravely, that the present Pope Leo XIII. ought to be the object of the execration of the whole world for having lately ordered that that bloody monster's theology should be taught in all the colleges, academies, seminaries and universities of the Church of Rome, all over the world, as the best, truest and most reliable exponents of the doctrines of the Church of Christ.

If you grant me the favour I ask, we must believe that your Lordship was honest when you denied what I said of the savage, cruel, diabolical laws and practices of the Church of Rome towards the heretics. But if you refuse to grant my request, we will believe that you are still in heart and will submitted to those laws and practices, and that you tried to deceive us, after having deceived yourself, when you presented your blood-thirsty church with the rose colours we find in your letter to our General Assembly.

In my next (D.V) I will give the proofs of what I said about the idolatry of your church, and, with the help of God, I will refute what you said to defend her practices. C. CHINIQUEY.

#### THE METIS CASE.

MR. EDITOR.—Please allow me to say a word in justice to myself.

In the report of the proceedings of the General Assembly in my case, in THE PRESBYTERIAN of June 18th (Ninth Day), the reason why the Presbytery of Quebec decided to remove me, are given. The only one which I shall here notice is the second (2). "It was after repeated and earnest requests of the people that they came to such a decision." Mr. Macleod, who represented the Presbytery on the occasion, made this statement in good faith. The Presbytery was, however grossly deceived. No such request was ever sent it by the people I duly refutation. Since my return I have spoken to several of the people on the subject. They would certainly have known if a request of the kind had ever been sent. Not one ever heard of such a thing. Some one must have written to the Presbytery, calling for my removal, as and setting himself up as representing the people, the three Tooley street Tailors called themselves "The people of England." I do not for a moment question the truth of the statement that the requests referred to were both frequent and urgent. I, however, must flatly deny that they were authorized by the people. I have written to the Presbytery for copies of these requests. I have a right to them.

The Presbytery should have informed me about these requests. I would thus have had a chance to defend myself. When the deputation visited this

place last fall, not a word regarding them was said either to myself in private, or at the congregational meeting.

I would here reply to the other reasons given by the Presbytery for removing me, but I do not wish to take up any more space in THE PRESBYTERIAN at present. T. FENWICK.

Metis, Quebec.

#### RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

MR. EDITOR.—Before leaving home which I propose immediately doing for a trip across the Atlantic, will you kindly permit me to say a few words in reference to the practical proposal of the Hon. Edward Blake in the matter of religion in our Public Schools. The suggestion of the honourable gentleman, that the religious denominations should combine in the selection of a series of Scripture passages to be committed to memory by the children, will commend itself to the Christian people of the country as being a very happy one. There can be no doubt that scriptural lessons thus sanctioned would at once be adopted in almost every school section. It is evident also that for the securing of this happy result the commendation of the churches would be amply sufficient, the necessary legislative permission having been obtained. It is to be hoped, however, that the scheme suggested will not be marred by any proposition to enforce the teaching of Scripture either by Order in Council, or legislative enactment. Surely Mr. Blake will never lend the authority of his great name for the securing of such an object. The religion of Christ, though desirous of the sanction of the civil power for the carrying out of its great ends, shrinks from, and must ultimately be injured by, any association with civil pains and penalties. W. R.

Chesterfield, 23rd June, 1884.

#### VISITATION BY ASSEMBLY DEPUTATIONS.

MR. EDITOR.—Allow me to thank you for calling attention in your last issue to the important subject of congregational visitation by deputies appointed by the Assembly and the utterances of Dr. Whyte, of Edinburgh on the subject you close by asking, "Who will prepare himself on this matter for the next Assembly."

Now, a year ago, the Assembly at London adopted a recommendation charging the Committee on the State of Religion to do this very thing and bring in some recommendation on the subject, but the published reports do not indicate any action in the matter. Perhaps you will kindly inform your readers if anything was done, and if not, why not. Viewing the matter precisely as you do, I for one would like to receive the information asked. W. M. ROGER.

London East, June 26th, 1884.

A LADY earnestly declaimed to me, says Dr. Arthur T. Pierson, as to the parsimony with which the Church deals out her pittance to missions while spending millions on personal indulgence, and as she lifted her hands in animated gesture disclosed six flashing solitaire diamonds, that would have kept twenty missionaries at work for a year! When we appreciate the cause of missions we shall see that the altar sanctifies the gift, and that the noblest gifts are belittled by the grandeur of the altar on which they are laid.

FROM the report of the Freedmen's Mission of the Presbyterian Church, United States, the following facts are gleaned:—The last year has been the most prosperous this Board has ever enjoyed. There have been 372 more contributing churches and some \$13,000 more contributed to the general work of this Board this year than ever before, the whole amount being \$102,077. One year ago this Board was in debt \$539; now it has to its credit \$3,703. The number of contributing Sabbath schools and missionary societies was then but 167, but is now 218. But what is especially interesting to us is the fact that the coloured churches and schools themselves are so nobly coming up to their own support. Their contributions this year reach the round sum of \$20,335, more than seven thousand dollars more than they were a year ago; and what is still more encouraging is the fact that nearly all their well organized churches are beginning to contribute to the other Boards of the Church, according to their ability.

#### MISSION NOTES.

THE Evangelical Church of Belgium is making progress. It has now twenty-six churches, with thirteen pastors and nearly 4,000 members, and forty-nine Sunday schools, attended by 1,859 scholars; and that 7,000 meetings for worship were held in sixty localities during the past year.

ELMER E. LANSING, M.D., sailed from Philadelphia on the 16th of April, and landed in Alexandria, Egypt, on the 15th of May. This new medical missionary of the United Presbyterian Church is the youngest son of the Rev. Dr. Lansing, of the Egyptian mission, and was born in Cairo.

AFTER nearly five years of study and labour the Rev. Mr. Gring, of the Japanese mission of the Reformed (German) Church, has baptised and confirmed nine converts and organized their first church. They were members of his class in the Heidelberg Catechism, which he had translated into the Japanese colloquial.

OF the recent visit of the mission ship *Dayspring* to New Zealand a Dunedin paper says:—"Since the *Dayspring* has been open to the public she has been visited by 6,523 adults and 6,000 children. The many South Sea Island curiosities on board are very interesting, and an hour can be pleasantly spent in their inspection."

A MISSIONARY of Tabriz, Persia, gives an account of a severe persecution to which the mission there has recently been subjected. A young girl who had professed Christianity, suddenly fled from her home, and informed a chief official against her father, Meersa, Ali, who has had a chequered life. In his youth he served, as attendant, the super-silar, or general of the Persian army. He accompanied him, while ambassador to the Porte, on his tour to the European capitals, and on the pilgrimage to the holy cities. About eight years ago he came under the influence of the Gospel, and after a long probation was received as a member, and subsequently elected an elder of the church. He has assisted in the revision of the Azerbaijan, Turkish Scriptures, is the author of several hymns, and was engaged in preparing a book setting forth the truth of Christianity in opposition to Islam. He was a Sabbath-school teacher and a lay evangelist. The best evidence of the power of his testimony is the determination of his enemies to destroy him. It is reported that thirty Mussulmans have signed a declaration that he has become an infidel. It may be that his lot will be perpetual banishment.

THE following from the *Gospel in All Lands*, is a condensed view of the missionary agencies now at work in Japan: The Greek mission reported July 1882, 14 priests, three of whom were foreign, 2 foreign teachers, 106 unordained evangelists, 8,863 believers, 148 organized churches, 110 church edifices, 281 preaching places. In 1883 there were forty-six Roman Catholic missionaries, 80 churches, 26,270 members, counting all who have been baptized, including children, 3 seminaries with 72 students, 202 catechists, 73 schools and orphanages with 2,020 scholars. There were reported January 1, 1884, a total of 6,590 communicants, in connection with the Protestant churches, and during 1883, 745 were received. The contributions of the native Christians for all purposes during 1883 were over \$16,000 103 churches were organized. Including ordained missionaries, wives of missionaries, and single women there were in the latter part of 1883 two hundred and fifteen missionaries from America belonging to the missions, divided as follows: Methodist Episcopal, 39; Protestant Episcopal, 19; Presbyterians, North, 37; American Board, 45; Baptist Missionary Union, 13; Reformed (Dutch) 20; American Bible Society, 2; Evangelical Association, 9; Methodist Protestants, 4; Cumberland Presbyterians, 7; Reformed (German), 4; Woman's Union Missionary Society, 4; Canadian Methodists, 7; General Christian Missionary Society, 4. Unconnected: Including ordained missionaries, wives of missionaries and single women in the first part of 1883 there were forty missionaries from British Societies, divided as follows: Church Missionary Society, 20; Society for the Propagation of the Gospel, 11; Baptists, 2; United Presbyterians of Scotland, 2; Edinburgh Medical Missionary Society, 2; Society for promoting Female Education in the East, 1; Scotch National Bible Society, 2; British and Foreign Bible Society, 2. The mission force was increased in 1883 to 49. In the first part of 1884 there were reported 264 missionaries. Of these 65 are from British societies or unconnected.



**PASTOR AND PEOPLE.**

**FORSAKE ME NOT.**

Forsake me not; though fast the night is falling  
And shadows gather in the darkened sky,  
I cannot fear, when Thou, oh God art calling,  
I cannot fall when Thy kind arms are nigh.  
Stay Thou with me I be Thou my refuge ever,  
My strength, my all—whatever be my lot!  
Oh, bless me with Thy gracious love forever  
And in the gloom of night, forsake me not!

Forsake me not, in time of tribulation,  
Be Thou my rock and fortress in despair;  
Oh, fill my burdened soul with Thy salvation  
And pour Thy Spirit's balm on all my care.  
Though sorrows break my heart, oh gracious Father!  
Thy rod and staff can comfort my distress;  
Though grief oppress, and heavy tears drop gather,  
Thy pitying love can bring me sweet redress.

Forsake me not; breathe Thou into my being  
The very breath of heaven, from above;  
Unseal mine eyes, that I, Thy goodness seeing,  
May know and feel Thy deep, Thy boundless love.  
In storm or calm, be Thou, oh God, beside me,  
That I, Thy child, may never be forgot;  
Thro' shade or sun, by day or night-time guide me  
Thro' all my journey—oh, forsake me not!

Forsake me not, dear God; though I forget Thee  
And trusting to myself go blindly on;  
Oh, bring me back to Thee again I and let me  
In meekness know my boasted strength is gone;  
And if I falter waiting for the morning,  
Then let Thy grace my ev'ry need supply,  
What matter, if I have its rich adorning,  
Though neither gold or precious gems have I?

Forsake me not; I need Thee ev'ry minute;  
I trust Thee, want Thee, love Thee, God of all!  
Thro' life with all its destined changes in it  
Be near me, watch me, help me, lest I fall!  
And when I reach death's dim, o'er-shadowed river,  
When life's poor gains and losses are forgot,  
Divine Redeemer, Gracious Heavenly Giver,  
Be Thou still near me! Oh, forsake me not!

—Interior.

**RESPECT TO PARENTS.**

In this fast age many young persons do not show proper respect to their parents. A short time since, I read in a Boston paper, of a young lawyer in Dorchester, Mass., who was counsel on the opposite side of a case in court, in which his own mother was called to testify. While cross-examining her he displayed so much disrespect and heartlessness as to make his associates blush with shame for him.

Afterward seizing a letter of his mother's from his table, he thrust it insultingly in her face, saying, "Madam, do you know that hand-writing?" The poor mother looked into her son's face, and burst into tears as she exclaimed: "My son, who are you, and whose are you?" She was so overcome that she had to be carried out of the court-room. The spectators were so indignant with the young man for his cruel treatment of his old mother, that many said: "He deserved to be kicked into the street, and out of the profession which he disgraced." There seems to be something radically wrong in the way young people are brought up now-a-days.

Parents should not countenance the least disrespect shown by their children towards themselves; for it is from small beginnings that great offences grow; and they should teach them early the importance of strictly obeying the commandment, "Honour thy father and thy mother," i. e., if they desire the love and respect of their children when they become older. Habits of disrespect are often formed in early childhood. Parents allow their children to be impatient, rude and insolent, and think: "They don't mean what they say, 'tis only their bad temper, they'll outgrow it by and-by." But such bad habits should be conquered without loss of time.

A child should in no case be given a thing it cries for. I have seen a child, less than two years old, stamp its feet, shake its fists, and scream loudly if denied anything it wanted. The mother would give it what it wished for merely to stop its noise. Children brought up in that way rarely ever respect their parents, and it is not to be wondered at.

Respect to parents, I consider one of the cardinal virtues; and I hope my young readers will kindly take the following advice from an old lady: "Never acquire the habit of calling your father 'the old man,' or your mother 'the old woman.'" It sounds disrespectful; and if either should chance to hear you, he or she would be sorely grieved. A propos: Let me tell you a bit of a story.

One day a little boy seven years old, who had been out of doors where his father was planting, came into the house saying: "Papa told Mr. Blank the old woman wanted a plot of ground for a flower garden, and that she might have it for all he cared. He meant you, didn't he, grandma?"

Grandma could not answer the little boy, she was too wounded to speak. Her age was a little over sixty, yet she felt young at heart, and though she knew she was an old woman, it grieved her that her son, whom she had borne, and cherished so tenderly in infancy, had loved and watched over in childhood, and worked hard for his comfort in boyhood and early manhood, should so forget his duty as to speak slightly of his mother before his own little son.

I wonder if young people ever think they will grow old! The years passing so swiftly may place them in the position their parents now occupy, and they will look back with regret if forcibly reminded by their own children of the insulting manner in which they treat their parents now. I sincerely hope my young readers will think of this and remember that

"Though the mills of God grind slowly,  
Yet they grind exceeding small,  
While with patience we stand waiting,  
With exactness grinds He all."

—Golden Rule.

**THE KING IN HIS BEAUTY.**

There was a celebrated painter once, who was making a picture of Jesus in the midst of His twelve apostles. In arranging the picture he concluded to paint the apostles first, and not begin with their Master till he had finished them. As he went on with the picture, he tried to do the very best he could with each of the apostles. He took the greatest pains with their figures, their positions, their dress, and their faces. As he went on with his work he was very well pleased with it. After finishing the apostles, he began with the person of Jesus. He got on very well with this till he came to the head and face of our blessed Lord, then he laid down his brush and paused. He felt that the face of Jesus ought to be made to appear as much more beautiful than His disciples as the sun is more glorious than the stars. But how could he do this? He had tried so hard to make the disciples look well, that he felt he had no power left to make their Master appear as much superior to them as He ought to appear. And so he finished the person of Jesus all but the head, and then painted Him with a white mantle thrown over His head. He thought that when persons came to look at this painting, they would imagine what the face of Jesus ought to be better than he could represent it by painting.

And I feel very much as that painter did, when I come to speak about the person and presence of Jesus in heaven. All who love Jesus here on earth agree in saying that from what they know of Him now, He is "the chiefest among ten thousand, and altogether lovely." Then how will he appear when our eyes come to "see the King in His beauty," in heaven.—Richard Newton, D.D.

**THE WEAKENED FOUNDATIONS.**

In an article with the above heading in the *United Presbyterian*, Pittsburgh, the following is worthy of attention. We may expect to reap the harvest we have sown. Men have grown rich by speculations, and we give them honour. We see the manipulations of the market, and unprincipled men with power illegitimately gained making victims of the innocent to enrich themselves, and we have made feeble protest. We see gambling in every conceivable form going on around us without restraint. The police of the cities make occasional raids on the dens of these so-called professional gamblers, but pool-rooms are advertised and are thronged by our young men; exchanges, for speculative purposes, are established and the fluctuations of the market are hourly chronicled for the dealers in margins; banks advance money to men known to be engaged in such transactions; merchants foster the spirit, offering the chance of prizes, and customers buy in the hope of getting what they do not pay for. Conscience is paralyzed by the use of disreputable methods and the hope of large gains. Are we to be surprised when trusted officers of monied institutions catch the contagion and prove false to their trusts? We wink at all this until the crash comes. Then we open our eyes and wonder at the dishonesty and wrong-doing!

This unsettling of morals in business is much greater and more wide-spread than is generally supposed. Brokers can tell the infatuation of their customers. The common gambler with his cards in his hands, and his last dollar on the table, is not more under the evil spell than hundreds of our citizens who are regarded as honest and honourable men, many of whose names are on the church rolls, and whose homes are centres of refinement and ostensible benevolence.

Intemperance has been said to be our national vice; and the evil is enormous; the woe produced is unmeasurable. But along side or it, almost the equal of it in the centres of trade, in the number of its victims, and in the moral ruin it is working, is the spirit of gambling. The people are groaning under the the burdens it imposes upon legitimately invested capital and upon the prices of staple products; they are suffering from the continual uncertainty that thereby enters more and more into all departments of business; they see their very amusements perverted to the support of vice, and they find the foundation of confidence breaking up.

We must come back to the Word of God and conscience. There is a domain of right which must be sacredly kept. Character can be builded only on the foundation of truth and the fear of God. Whatever destroys the reverent sense of God's presence and the consciousness of right before him must sooner or later bring disaster on individual and communities.

**THE MIRACLE OF PENTECOST.**

The wondrous outpouring of the Holy Spirit on the day of Pentecost marked the birthday of the Christian Church, and Whitsunday was appointed to commemorate the miraculous event, and also to confirm the doctrine of the Spirit's presence and power in the regeneration of men. Thus, the new dispensation of the Spirit was ushered in by an astounding miracle manifested by "cloven tongues as of fire," and by "a sound from heaven as of a rushing mighty wind," and endowing the apostles to speak in the strange tongues of the multitudes gathered at Jerusalem "out of every nation under heaven."

But this miracle of Pentecost is practically repeated in the regeneration of every soul that repents and believes in Christ, and is translated from the darkness of nature into the light and liberty of the Gospel. The gift of the Spirit is the heritage of the Church, and abides with her, and will be manifested with power and demonstration whenever the people of God put away the evil of their doings and unite in imploring His presence. Here is the promise with its condition:

"Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

"Not by might, nor by power, but by my Spirit, saith the Lord."—Lutheran Observer.

**WISDOM.**

Heavenly wisdom creates heavenly utterance. There is something in preaching the Gospel with the Holy Ghost sent down from heaven, I long to get at. If we deal with divine realities we ought to feel them each, and then the people will in general feel with us, acknowledge the power that does wonders on the heart; while dry, formal, discussional preaching leaves the hearers just where it found them. Still, they who are thus favoured have need to be blessed with a deal of humility. We are too apt to be proud of that which is not our own. O! humility! humility! humility!—Rowland Hill.

**TENDERNESS TOWARDS OTHERS.**

Bear with each other's faults. Love one another, and help one another. Pity each other. Bear each other's burdens. We are all moving on a great march—a vaster assembly than ever moved through the wilderness of old—and when we stand revealed to Him, and He to us, and we to each other, we shall look back with unspeakable sorrow at the jars, and the discords and the uncharities of this mortal life; and for every sweet kindness, for every loving hopefulness, for every patience, and for every self-denial and self-sacrifice, we shall lift up thanks to Almighty God.



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TORONTO, WEDNESDAY, JULY 9, 1884.

REFERRING to the position of those citizens who are in favour of prohibition for the whole country but opposed to the Scott Act, the types made us say in our last issue: "Their contention is that a law in our country is of very little use if liquor is sold all round it." We meant to write "a law in one county," etc. The force of this contention is greatly felt now by our friends in several counties. Middlesex would pass the law but London would make it a dead letter. St. Thomas would do the same in Elgin, and Toronto in York. The Act, we believe, could be passed in all of these counties, but the neighbouring city would still supply liquor. One of the arguments used against the law in Halton is that people go to Streetsville, Brampton, and other places and buy goods and liquor at the same time. All of which goes to show that the right thing now is to ask the Government to submit the question to the whole country at the next general election. Why not interview the Dominion Government at once? We don't believe the Government would refuse. Why should they? It is no party question. Sir John himself probably wants to know as much as anybody how the land lies.

THE immense gatherings last week in the Horticultural Garden's Pavilion evidenced the musical progress made by Toronto and Ontario within recent years. In the cultivation of this, one of the finest of the fine arts, a most gratifying advance has been made. A glance at the audiences assembled was sufficient to convince one that the magnificent creations of Haydn and Gounod were enthusiastically appreciated. There was no listless apathy visible on the countenances of the auditors. Toronto is greatly indebted to Messrs. Torrington and Fisher for their unwearied endeavours to promote musical culture. The talent engaged in the rendition of "The Creation" and "Redemption" was of a very high order. Miss Fanny Kellogg, Messrs. Courtney and Morawski from a distance, and Misses Agnes Corlett and Fuster, and Mr. Warrington, of Toronto, contrived greatly to the success of the undertaking. The grand chorus of nearly three hundred voices did their work in most excellent and effective style. The Choral Society under the careful training of a musician so painstaking and enthusiastic as Mr. Edward Fisher is a satisfactory evidence of what can be accomplished by faithful, intelligent and conscientious work. The organist of St. Andrew's Church has by his success of Wednesday evening added to his deservedly high reputation. The same may also be said of Professor Torrington's achievement in the successful rendition of Gounod's "Redemption" on the following evening. These grand concerts were amongst the most enjoyable parts of the Semi-Centennial programme.

SOME remarks recently made by THE PRESBYTERIAN on the relation between Presbyteries and the General Assembly, makes the *Canadian Independent* break out in this way: "Bravo brother, but what becomes of the authority of your Church courts?" Our contemporary evidently thinks that asking which of two courts has authority to do a certain thing, implies that neither has. We are not in the habit of reasoning in this way. We don't think Whately was either. The *Independent* rather exults over our remark that "Presbyteries will stand no arbitrary acts," and considers this state of things as a step towards congregationalism. But is not a Presbytery a court? It is the fundamental court of the Church—the essential court, without which a Presbyterian church is an impossibility. The fact that Presbyterians are jealous of their rights, and guard these rights most carefully, is the strongest possible evidence we are warmly at-

tached to the Presbyterian form of church government. Instead of being an indication that we are drifting towards congregationalism, it is evidence of exactly the opposite tendency. Our people have all the liberty they want. When a difficulty arises, they are, for the most part, only too thankful that they have a church court to settle it. As a rule they bow loyally to the decisions of the courts. An occasional "crank" takes a notion that he has not liberty enough under our system and goes elsewhere, but the great body of the Presbyterian people live in Church order, and are grateful for ecclesiastical machinery to maintain it. Our congregations have all the "rights" they need or desire. They grow rapidly in numbers and moral power under system. Can the *Independent* say as much for Congregationalism? Judged by actual results in this Dominion, has the Congregational form of government proved the better of the two? By their fruits ye shall know them. Union with Congregationalism is simply an impossibility, if we are asked to give up anything in the way of Church government. The plain unvarnished fact is that most Presbyterians regard Congregationalism as a failure in this country. Some Congregationalists are of the same opinion.

IN his speech on the Overture from the Synod of Hamilton and London on the College question, Principal Grant said:

As regards the appointment of new chairs in the Montreal College in response to a gift of \$50,000, it would be absurd to hamper the appointments. If any one gave him such a sum, he would not delay in establishing new chairs. Principal Caven said:

As connected with Knox College, he protested against being further bound up with restrictions. The whole question of the appointment to college chairs might properly be considered at some future time, and there was much to be said in favour of the view that the Boards should nominate the professors to the Assembly, but the appointment in every case to lie with the Assembly.

"Absurd" indeed it may be to refer the establishment of a chair with the offer of an endowment to Presbyteries, but it is an absurdity of which the Free Church of Scotland is guilty. A short time ago a gentleman named Stevenson offered the Glasgow College an endowment of £6,000 for a fifth chair. What course did the General Assembly pursue? They sent the matter at once down to the Presbyteries. At the late meeting of Assembly returns were received showing that fifty-six Presbyteries approved, fourteen disapproved—no returns, eight. Principal Rainy then moved:

"The General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain that the Theological Faculty of Glasgow shall consist of five Professors, instead of four as heretofore, the additional Professor being a Professor of Natural Science, and his salary to be paid from the annual interest of the special endowment or endowments provided for the Chair.

Mark that phrase—"with consent of a majority of Presbyteries." And let it be remembered that this was a chair that was to cost the Church nothing, as the endowment was already offered. Now if Presbyteries should be consulted about the establishment of an endowed chair—a course which Principal Grant seems to think the height of absurdity—how much more necessary to consult them about the establishment of a chair or divinity hall for the support of which they have to provide the funds! It may be urged that we understand such matters better than the Free Church. Probably.

### THE PRISON GATE MISSION.

AMONG the many quiet and unobtrusive Christian agencies doing good work for the helpless and the fallen, a prominent place must be assigned to the Prison Gate Mission and the Haven. A feeling of pity, a passing emotion, may be an almost involuntary natural expression, but if it lead to no practical result, so far as sufferers are concerned, it is useless. The strong hand of the law is laid on offenders. In the interests of society it is necessary that it should descend upon evil-doers. Such, however, in addition to criminal and vicious inclinations, have to struggle against circumstances, largely of their own making it is true, and therefore all the more difficult to contend against. They find a grim truth in the American humourist's saying that when a man goes down hill he finds all nature greased for the occasion. It is hard oftentimes for the industrious poor to struggle against the odds that confront them; it is much harder for the criminal and the vicious to turn right

round and form the determination to live honest and virtuous lives.

It is in the right line of humanity and Christian principle to hold out to all such a helping hand. True the generosity and credulity of the benevolent have sometimes been sorely tried by whining scamps of the Uriah Heap stamp, who have sufficient cunning to play on the susceptibilities of the unsuspecting. This, however, should not snuff off true sympathy and help from those who are less prone to make a trade of their miseries. It ought to lead to the exercise of judgment and penetration, not to cynical indifference. The possibility of saving a soul from death, and thereby covering a multitude of sins, ought to be incentive sufficient to labour for the rescue of the perishing.

The object of the Prison Gate Mission, conducted by Christian philanthropists in this and other cities, is to receive prisoners whose terms have expired, give them shelter, protect them from the special temptations to which they are exposed, and to help them to obtain the means of earning an honest living. The Haven also has a Christ-like work to accomplish. It is a shelter for erring ones. Those connected with it help to reclaim such as have entered on a ruinous life of shame. They seek to save them from the terrible fate that awaits them. The good work already done is a sufficient justification of the efforts put forth, and a reward for the labour and care expended.

From the Sixth Annual Report just issued, the following facts are gleaned: No. of inmates in the Haven, 30th April, 1883, 13; number of inmates in the Haven, 30th April, 1884, 31; number of adults admitted during the year, 279; number of infants admitted during the year, 71; total, 394. These were disposed of in the following manner: Obtained situations, 140; returned to friends, 17; sent to Maternity Hospital, 43; sent to General Hospital, 9; sent to Infants' Home, 29; sent to Industrial House of Refuge, 7; went to seek situations, 7; sent to board privately in respectable families, 5; sent to Home in Hamilton, 3; sent to House of Providence, 1; sent to Buffalo, 1; sent to Girls' Home, 5; infants sent out to nurse, and with mothers to situations, 39; left of their own accord, 53; dismissed, 3; died (infant), 1; in the Home at date, 31; total, 394.

No unbiased reader but will admit that these results are encouraging to all engaged in this beneficent work and to all who wish it prosperity. What painful histories are revealed by some inmates of this institution! They emphasize the fact that the way of transgressors is hard. Were these awful facts better understood there would be greater readiness to help all such methods of snatching the victims of our great social curse from the wretchedness to which it inevitably leads.

The institution is dependent on public support. That has been ungrudgingly given in the past, and the office-bearers are hopeful for the future. It must be borne in mind that there is no canvassing for subscriptions. Voluntary offerings have hitherto sustained it. This fact should not be overlooked by those who desire to contribute to a good work. The more freely contributions are made the greater the good that will be effected. The institution is one that cordially merits a generous support, and is entitled to the good wishes of all who love their fellow-men, and who seek to obey Him who came to seek and to save the lost.

### TORONTO'S SEMI-CENTENNIAL.

AFTER a week of varied display Toronto has settled down again to its usual condition, having entered on its fifty-first year of civic existence with a hearty celebration of the event. The contrast between the Toronto of fifty years ago and the Queen city of to-day is great. Old residents who remember its incorporation, and who witnessed the semi-centennial, have had many old memories and almost forgotten incidents recalled. To those who have grown up with the city, the many changes that have taken place have not been startling. They have come gradually, and have been accepted as natural and necessary evolutions. It is only when they look back over the past that the march of events and the marvellous expansion which has been attained seem wonderful.

In everything that pertains to the city there has been obvious progress. The city hall that survives from earlier days is not much to boast of, either from an architectural or a sanitary point of view. It is a reproach to Toronto, but it is a reproach that will

soon wiped out. It has been resolved to erect a new and commodious Court House, a central site having been selected, which will afford excellent scope for good architectural effects, and there is every reason to believe that in due time municipal buildings worthy of the city will be erected. The City Council presided over by the first mayor, William Lyon Mackenzie, were content with humbler surroundings than would be acceptable to the civic magnates of today.

When the city was in its infancy, steam power was looked on by many as a marvellous thing. It had indeed been applied to navigation, but many of its present uses were then undreamt of. Toronto has always been enterprising in the matter of newspapers, but Francis Hicks and the editor of the *Colonial Advocate* were content with the primitive printing presses then in use. From the printing office sacked by the mob in 1826 to the handsome and well equipped edifices of the leading Toronto journals of the present, the progress has been astounding. The old modes of locomotion, afforded the only means of land conveyance to the citizens of fifty years ago, and intermittent mail service, at costly rates between important points, and occasional posts to remote places, were the only methods by which correspondence could be maintained. Now a network of railways afford easy facilities to the inhabitants of the Dominion, and a postal service of great magnitude has attained a satisfactory degree of regularity and reliability, while for urgent despatch the telegraph is increasingly utilized, and between most important points immediate conversation can be held by telephone.

The wretched ways of muddy Little York have been mended, not too soon, and many miles of cedar-paved streets form the roadways of Toronto. Woe betide the belated wayfarer in the "good old days" who had to grope his way along the dark streets before the inventions of Siemens, Brush, and Edison were thought of; now incandescent carbon takes the place of oil, and throws the brilliancy of gas into the serene and yellow leaf. It is scarcely conceivable that the citizens of Toronto, after an experience of electric lighting will be content with gas-lit streets.

Now that the celebrations are over and the people have had time to reflect on the various scenes that have passed before their gaze during last week, it may be asked if the displays realized the expectations previously formed. It must be admitted that the various committees had no easy task before them, and it is but just to say that the promoters of the celebration have been equal to the occasion. Mr. W. B. McMurich has devoted a great amount of time, energy, and thought to make the affair a success, for which he and all associated with him deserve credit for the results achieved. The opening was auspicious. The procession of the civic dignitaries and municipal officers accompanied by numerous bands of music, and the emblematic representations with which it closed was imposing, and was gratifying to the vast crowds by which it was witnessed. The tasteful decorations of the engines, hose-reels, and waggons of the firemen were particularly admired. The and the policemen showed that the city possesses a fine body of protectors. In the evening the illuminated procession of the firemen delighted a great throng of spectators.

Tuesday was also a great day. The military parade and review, at which a number of regiments from other cities assisted, gave great satisfaction to the numbers who came from all parts to see Canada's Volunteer defenders. It was estimated that about twenty thousand people assembled in Queen's Park to witness the military evolutions which formed the chief features of the day's attractions. Unfortunately many in the vast crowd had no chance of observing the manoeuvres, the ground being too level for those at a distance to see what was taking place. The pyrotechnic display at the Horticultural Gardens in the evening gave great satisfaction to all who beheld it.

On Wednesday the industrial interests were represented. There was considerable variety in the parade. It ranged from fanciful and allegorical representation to the realistic display of the most common-place wares. When the first century of civic existence is completed, if processions survive so long, it may be open to surmise whether there will be any lack of good taste in similar displays. Our good neighbour, the *Christian Guardian*, fell into line with the press on which it was first printed; for obvious reasons the press of to-day was not placed on the same waggon.

Thursday was devoted to the United Empire Loyalists who listened to appropriate and eloquent speeches and choice music in the earlier part of the day, and attended the Lieut Governor's reception in the afternoon. The evenings of Wednesday and Thursday afforded rare enjoyment to those who are fond of good music and the number of such is steadily increasing, thanks to the societies under whose auspices the concerts of Wednesday and Thursday evenings were held. The Choral Society, under the direction of Mr. Edward Fisher, gave a fine rendering of "The Creation," and the Philharmonic, with Professor Torrington for maestro, reproduced Gunod's "Redemption" with fine effect. Both performances were very highly appreciated. What was looked forward to as a great attraction was an aquatic procession on the bay with fireworks and other illumination terminating in a mimic naval fight, but somehow this did not come up to expectation. From unexplained causes the procession tried to form, but never started. The illuminated craft moved about at will over the rippling waters while people on board the flotilla set off a number of fireworks, all bearing a close family resemblance to each other. Later on a vigorous fire of variegated projectiles was opened on the forts improvised for the occasion, which they returned in a spasmodic and erratic fashion. If all battles were as harmless as these on Toronto bay, war would not be the dread reality it is. But there is no use of finding fault. The affair is past, and our criticism will be forgotten before the next semi-centennial celebration.

The rain threw a damper on Friday's parade. The various national and benevolent societies turned out in great force and splendour. Many of them, with praiseworthy perseverance, tried to parade; the hardy Sons of Scotland, to the inspiring strains of the bagpipes, the doughty Sons of Albion, and the Hibernians, in resplendent national decorations; but the rain was too much for them; they had at last to give in. A procession under umbrellas lacks artistic completeness. These orders had a better opportunity on Saturday when they made a fine display.

Not the least interesting was the last of the Semi-Centennial celebrations, when many of the future citizens, now attending the Public School, marched with lightsome hearts in a procession of which, in after years they will have pleasant recollections and many a good story to tell. The first parade on Monday suggested reminiscences of the past; the closing procession of Saturday points to the future. It is full of hope. The greatness of Toronto is assured; in material prosperity it is bound to advance. Not in that direction only, we may be assured. May the moral and spiritual power of the Queen City keep pace with its temporal prosperity!

#### NEW HEBRIDES MISSION STEAMER.

At the Foreign Mission meeting in connection with the General Assembly, the Rev. H. A. Robertson, of Eromanga, stated that for the more effective prosecution of the work in the New Hebrides a steamer was required. During the evening several contributions were made; the following have since been received:—Mr. Alex. Boyd, Toronto, \$10; Mrs. Jas. Simpson, Toronto, \$5; Miss Stark, Toronto, \$5; Friends in Trenton, \$12; Agincourt congregation, \$9; Rev. J. S. McKay, B. C., \$5; Miss Annie Smith, Pembroke St., Toronto, \$10; Mrs. Hilloch, Toronto, \$10; Mrs. S. H. Blake, \$20; The young ladies of Miss Haight's school, \$10; Miss Annie Laing, Dundas, \$4; Miss Cassells, Toronto, \$1; Rev. Robert Wallace, Toronto, \$3; Mr. L. G. Campbell and Mrs. Esson, Toronto, \$5; Mr. L. S., St. James' Square Presbyterian Church, \$10; Knox Church, Toronto, \$145.40; Rev. Mr. Henry and wife, Creemore, \$5; Mr. McDill, jr., Creemore, \$5; Jos. Mitchell, Dunedin, \$2; Mr. Dickson (Methodist), \$2.

THERE are ingenious agnostics. One who objects to living in the Christian era proposes the introduction of a new calendar. He suggests the "Year of Science," or "*Anno Scientia*." He advocates the change, because, as he says, "without the implied divinity of Christ a Christian date would have no meaning; hence, any man who uses a Christian date does acknowledge the divinity of Christ, whether he says he believes Christ was divine or not." The reason, says the *Philadelphia Presbyterian*, is not a bad one, but the proposition itself is simply a small bit of infidelity.

## BOOKS AND MAGAZINES.

**THE PULPIT TREASURY.** (New York: E. B. Treat.)—The general approval with which this decidedly evangelical publication has been received, must be very gratifying to many in these days of loose theology and sensational sermonizing. The present number, in point of excellence and variety, is in advance of any that has yet appeared. It has been amalgamated with the *Southern Pulpit*, giving it a wider range. A magnificent array of contributors is announced in this issue. The portrait of Dr. Moses D. Hoge, and a view of his church in Richmond, Va., adorn the present number.

**RIGHT TO THE POINT.** (Boston: D. Lothrop & Co.)—This is a volume of selections from the writings of Theodore L. Cuyler, D.D., made by Mary Storrs Haynes, with an introduction by Rev. Newman Hall, LL.P. Theodore Cuyler is one of the most prolific writers of the day. His pen gets no rest. Few men who write as much as he does could keep up the interest which his writings always evoke. He possesses the rare gift, in addition to a singularly pure and pellucid style, of reaching the hearts of his readers on a great variety of subjects. The selections in this neat little volume, one of the Spare Minute Series, are short, varied, interesting and instructive.

**THE HOMILETIC MONTHLY.** (New York, Funk & Wagnell's.)—Devoted to Homiletics, Biblical Literature, discussion of living issues and applied Christianity, the *Homiletic Monthly* continues to be a most attractive and useful publication to all engaged in the work of the ministry. The present number is a specially good one. The Homiletic department contains a variety of suggestive outlines by eminent divines, while the other departments are replete with most interesting articles on important and timely topics. The eternity of punishment and evolution are ably discussed. There is besides a large amount of useful information and valuable hints, which ministers will find to be profitable.

#### FRENCH EVANGELIZATION.

The following circular has just been issued. We trust that in every congregation and mission station the collection will be made on the Sabbath named, and that the contributions will be liberal.

Sabbath the 20th of July is the day appointed by the General Assembly for the annual collection on behalf of the French Evangelization scheme of the Church.

We send you by this mail a copy of the annual report of the Board, as presented to the General Assembly last month.

In addition to ministering to the French Canadian Protestants now connected with our Church and supplying Gospel ordinances to the sparsely settled English-speaking Presbyterians in the Province of Quebec, harassed in every side by Roman Catholics, the Board desire to expand their aggressive work, by planting additional mission schools in districts where there are openings for such, and by largely increasing the number of teachers and colporteurs. Since the meeting of the General Assembly, application has been received from two new districts for the appointment of missionaries.

A careful estimate has been made of the expenditure the current year, showing that the sum of \$35,000 will be required to carry on the work with efficiency, viz.: \$27,500 for the ordinary work, and \$7,500 for the Pointe-aux-Trembles schools. It will be observed that upwards of \$6,000 were received last year from Great Britain and Ireland. As the Board have no agent there at present, largely increased contributions will be necessary from the congregations of the Church and the friends of the mission generally in Canada.

Please bring the claims of the scheme before your congregation on the two Sabbaths preceding the day named for the collection, and urge liberal contributions on its behalf.

Will you kindly present the claims of the Pointe-aux-Trembles schools to the teachers and scholars of your Sabbath school. The Board are most desirous that these mission institutes should be entirely supported by the young of the Church. With the fullest confidence we commend them to the sympathy and liberality of all Sabbath schools and Bible Classes, believing that no scheme can be presented to them more deserving of countenance and of help. A copy of the report has been addressed, in your care, to the superintendent of your Sabbath school. Please see that he receives it.

Additional copies of the annual report, as well as subscription lists for collectors, may be obtained on application to the secretary.

Soliciting your hearty co-operation in the furtherance of the work and in securing liberal contributions for its prosecution.

Yours faithfully,

D. H. MACVICAR, D.D., LL.D., Chairman.

ROBT. H. WARDEN, Secretary-Treasurer.

Montreal, 30th June, 1884.

P. S.—Students and others in charge of Mission fields, and the elders in vacant congregations, will kindly oblige by seeing that the collection is made at all the stations on the Sabbath named, and the amounts forwarded to the treasurer, addressed: Rev. R. H. Warden, 198 St. James Street, Montreal.

## CHOICE LITERATURE.

## THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XIV.—THE WRECKERS FOILED.

It was a bright morning in early fall, Moor's Island was glowing with autumn's richest hues; the sky was fair, the waters washed the rocks with low murmurs of content; all nature smiled, and so did Winfred Campbell; for Mrs. Luscomb and he were to go to the mainland that day to arrange for schooling. How he flew about the chores, milking the cow, feeding the pigs and hens, splitting kindling, and helping Aaron in the tower!

"Marm's kerried her pint, lad, of course," said Aaron, as the three seated themselves in the boat, preparatory to crossing the bay. "She's bound to make a learned man on ye, 'n' she's goin' to give Master Graham the j.b."

He smiled as if he thought that on the whole "marm" had done a good thing, so the other two smiled also.

Aaron suddenly bent an earnest look upon their boy. "Now-look-a-here, don't ye say nothin' 'bout the poorhouse or its all up with ye in Moorstown; they are the greatest folks to start a story 'n' hang on to it. I s'pose," with a comical look at Mrs. Luscomb, "that 'ere never entered your head—what a row it 'ud kick up of they thought they was gettin' a fellow fresh from the poorhouse to pizen their boys!"

This was a new idea to Winn, and not a very pleasant one, to judge from his sudden, painful flush.

Mrs. Luscomb apparently had thought of it for she replied:—

"Winfred will not be ashamed of that, I trust. He must tell the truth if he is asked."

"O sartin, sartin," grumbled the old man; "don't ye never dodge off with a lie, boy!"

Something in his expression recalled Winn's old friend, Joe. The child started and looked at him with dilated eyes, like one in a dream.

Mr. Luscomb was now intent upon landing, but as he stood up in the end of the boat, oar in hand he added:—

"T'ant no hurt for me to larn him a leetle policy, Bessie! We haint no call's-I-knows-on to tell folks our business. It was only that last time we war ashore when Hepsy Bilkins lit on ye 'n' asked ye what ye gin fur yer new gown, 'n' ye dodged the question!"

He propelled the boat nearer the shore with his oar, as he shot at her an amused glance from under his shaggy eyebrows. Little Winn was glad to see him so good-humoured.

"That 'ere woman's deep," continued Mr. Luscomb to Winn, indicating his wife by a nod in her direction. "She told Miss Bilkins that it was quite reasonable! O, she's as deep as a Bos'on lawyer, is you woman."

His tone suddenly lost its playfulness. It held the bitter ring that Winn had learned to dread, as he added:—

"But she don't want you 'n' me to have any policy!"

With short, incisive strokes he pushed the boat upon the shore. Mrs. Luscomb now spoke:—

"There is a great difference between answering an impertinent question, and appearing in a false light."

Winn wondered why the old man muttered as he moored the boat. The boy scrambled ashore. Mrs. Luscomb came forward, balancing herself with some difficulty.

"Won't you help me out, Aaron? she asked, as he did not stir, but stood with knitted brows kicking the loose sand.

He strode forward and assisted her, but rudely, as if he cared little how she reached the shore. His wife turned a shade paler, but it was in the same even, quiet tone that she said:—

"Now, Aaron, if you will come for us, in two hours we will be ready to go home."

Aaron made no reply, but his restless foot tore the smooth floor of the beach. Winfred turned towards the town, longing to enter the streets that he had so often surveyed from the tower, but Mrs. Luscomb did not move. Her eyes remained upon her husband. At last he said:—

"I'll go home when I'm ready."

Mrs. Luscomb went to him and laid her hand on his shoulder. Then followed a whispered conversation between the couple—entreaty on her part; argumentative and fierce on his.

At last, with an impatient gesture he left her and entered the boat, saying, with a sudden scowl:

"You're bound to have your own way every time!"

Winn felt that that this was unjust; Mrs. Luscomb was the gentlest of wives. She made no reply to the unkind remark, but as she turned towards Winn with a scarcely audible "Come!" the boy saw that her face was suffused with tears. She walked a little way, striving to overcome her emotion, then sank upon a bit of wreck that had been washed up by the tide, and sobbed as if her heart would break.

Winfred was alarmed. Boy-like, he knew not what to say, but felt that he must utter some words of sympathy.

"Don't. Oh, please don't, Mrs. Luscomb. It isn't any use to cry because—because Mr. Luscomb is so cross."

When she could speak she replied: "My husband is n't cross, child. It's a way he has often, nowadays. I'm hoping he'll get over it." She wiped her eyes with one hand while she took Winn's in the other. "My child, try always to do right; he who does wrong make himself and every one else unhappy. But it's no use to cry, as you say," she added, with a sigh; "we must go on, accomplish our business as soon as possible, and return to Mr. Luscomb."

She glanced across the water as she spoke, then asked Winn anxiously if he saw the boat returning to the Lighthouse. It was not in sight!

"Surely Aaron could not have reached the island!" she

exclaimed. She eagerly scanned the water. "Where can he be? How long has he been gone?"

Winfred could not tell, but as it seemed to ease her mind he assured her that Aaron must have reached the Lighthouse.

"He rows so fast and the tide is going that way." Apparently she wished to believe this, but she sighed as they started for the town, and every few steps she would turn a wistful gaze towards home.

They went first to the store and made a few purchases. She was obliged to rest there before going to the schoolhouse. She seemed very weary and sad.

"You're lookin' kinder peaked," observed Mr. Watkins, the storekeeper; then, as his eyes fell upon Winn, "What little fellow is this?"

"This is Winfred Campbell," said Mrs. Luscomb; "he is staying with us for a time."

"Choring round for his board?" pursued the storekeeper.

As Mrs. Luscomb did not reply he added "How is Mr. Luscomb? He dont often call on us nowadays."

"My husband is as well as usual," said the old lady, quietly. "Come, Winn, it is time for us to be going. I will call for my purchases soon, Mr. Watkins."

At last Winfred followed Mrs. Luscomb into the unpainted and ancient building, and faced the row of pupils, small and great, that constituted the village-school. There were some boys, grown in men's stature, farmer's sons, who worked summers and studied winters; they looked like great, uncouth birds before the small desks, and contrasted oddly with the urchins nearer the master. There were girls on the back seat who "did up" their hair, and whose trailing dresses swept the aisles, and nearer the master's desk sat the little girls in long-sleeved aprons. This was the veritable "deestric" school, where there was no grade, [except scholarship, where the young men and maidens vied with each other over Euclid and Virgil; the school of spelling-matches, where the variety of studies and varied attainments of this miscellaneous assemblage would craze an ordinary teacher. Master Graham was well fitted to take charge of such a school. He was a keen, intellectual little man, to whose fiery crown the pupils attributed his sudden heats of temper. When angry, he would leap to his feet and dart towards the offender with a force and rapidity before which the stoutest quailed. But he loved to teach, and was indulgent towards those who kept his laws.

Master Graham had taught the North district for many years, indeed had married a former pupil who once sat with the row of large girls on the back seat. The school tradition was that she had been one of his most rebellious scholars, once openly defying his authority. This romance and his learning gave him great influence over the youth of the North district. New scholars generally quailed before the fiery little man, of whom they had heard so much.

Winn was happily unconscious of this. He faced the master in his usual frank way. The school was unusually large, even for the winter term, but Master Graham said he would make room for Winfred.

They stayed till after recess, during which Mrs. Luscomb talked frankly with the master, telling him Winn's story. It could not have been better told, or had a better listener.

"I thank you for your confidence," said Master Graham, when she closed. "If the boy carries himself as well here as he has during his stay with you, I will assist him to the utmost. But," he shook his head, "it will go hard with him if the boys get the story."

"Surely it would not be best to advise him to keep it secret!" exclaimed Mrs. Luscomb. "It seems as if that might lead into more or less deception."

This was a question that even far-sighted Master Graham found difficult to answer. Moorstown people were mostly well-to-do, nobody went to the almshouse except the very lowest, who had lost all by shiftlessness or crime; no child of respectable parents ever came from there. As the master said, it would "go hard with Winfred, if the boys got the story." Careful parents would be suspicious of the stranger, and doubtless forbid their children intercourse with him. The decision of this kind committee of two was given to Winfred by Mrs. Luscomb afterwards, as Master Graham thought it best for Winn to be ignorant of his knowledge of the affair.

"I shall have a much better opportunity to study the boy's character," he said.

He then called Winfred to him, and examined him in a general way, "out of his own head," as the scholars often said. Winn ranked behind most boys of his age, of course—except in geography and mathematics. He showed unusual aptitude for the latter, which was the master's pet study. Winn told him how he studied his geography in the Lighthouse boat, naming different points in the scenery for the region he was on. The master's eye twinkled:—

"If you can make play of study, you'll get on finely!" he said. "We shall have to organize a band for geographical research, to spend holidays in naming the country!"

It was arranged that Winn commenced the next day. They left then, the two hours having elapsed long before.

"I fear Aaron will be tired of waiting," said Mrs. Luscomb. "I will walk on if you will run into the store for my packages."

So Winfred left her and entered the store. The parcels were not in sight, and Mr. Watkins was waiting upon a customer. He looked towards Winn several times with a queer expression. The sensitive boy thought it was as if he did not feel kindly towards him. Only there was no reason why he should be unfriendly, and he had been very sociable with Mrs. Luscomb. Winfred decided that it was his way with boys, especially when he spoke crossly to the youth who helped about the store, who had suspended all work to gaze at Winn.

"Haint ye nothin' to do?" called out Mr. Watkins, sharply. "Then go 'n' sprout them taters; ye'll hev to be lively to get through afore dinner."

A most woe-begone expression took the place of curiosity

in the youth's face; with a farewell glance at Winn, he lifted a trap door and disappeared.

The storekeeper was so evidently out of sorts that Winn disliked to speak with him, even to ask for Mrs. Luscomb's purchases.

"Oh, ye want them parcels?" Then as he passed them over the counter, he added: "So you've got the place over 't' the Light?"

"Yes, sir."

"I thought the old folks did n't want no help. Leastways that's what we was alluz told. But I s'pose ye had some friend that got ye in?"

Winn did not understand his rapid questions, but somehow the feeling that the man was cross towards him grew stronger. To the last question he answered yes, thinking of Captain Marsh; and before Mr. Watkins could inquire further, he took the packages and hastened out of the store.

(To be continued.)

## A REMARKABLE BOOK.\*

To the lay mind one theological treatise differs little from another. But the book before us, though it deals with the highest problems of theology, is not strictly a theological treatise; and if it were, it is one that, with the great divinity text-books of Butler and Paley, should interest the mind, lay and cleric, of the age and the world. The volume for which we claim this eminence is understood to be from the pen of a professor in Glasgow University, in which, we infer, he holds the chair of Natural Science, and has been accustomed, as we are told, to do clerical duty on Sundays in lecturing to an audience consisting for the most part of working men. Little, on this side of the Atlantic at any rate, is known of the writer; and though we see that his work has in England run through ten editions in a few months, and has already found wide sale both in the United States and Canada, we have nowhere met with any personal reference to the author, nor have we even seen a review of his book. An able and deeply read physicist, a thorough student of biological science, and a metaphysician of no mean order, our author manifestly comes well prepared for the task he has undertaken, of attempting a reconciliation of Science and Religion on lines that, if not absolutely novel, are bold in conception, skilful in construction, and have the merit of carrying the reader convincingly along them to the goal to which they lead. There are periods in the history of human thought when just such a book as this is needed—when, in the ever-recurring contests between the Church and the World, the latter, at times, seems to have the best of it, and Faith lags pitifully behind in the race—quickly, however, to recover its lost ground by a giant stride on the metallated causeway of Christian thought and convincing Theistic argument. The purport of the book, practically though not avowedly, is to pick up the gauntlet thrown down by Scepticism, and to make a fresh case for the evidences of Christianity by applying the methods of science to illustrate and enforce the grand doctrines of revealed truth. This Professor Drummond does by cleverly but reverently taking up natural law and dealing with it as "a mode of motion" in the spiritual as well as in the physical world. The two spheres, being in reality one, our author holds that Law, which is the manifestation of divine will, has its immanence in both alike, though Science would confine its operations to the material universe alone. To extend the reign of Law into the Spiritual sphere must at first seem a fanciful idea; but the reader will quickly see that our author is not merely presenting ingenious points of contact between the Natural and the Spiritual Worlds, but that he endeavours to show, and, as we think, succeeds in showing, that they are related by the closest affinities, and, in fact, that "there is a deeper unity between the two kingdoms than the analogy of their phenomena." The importance given by the author to his theory—a theory which, to the minds of men, would make the supernatural natural and place theology among the exact sciences—will be seen from the following extract from the preface. Says Prof. Drummond:—

"Natural Law, could it be traced in the Spiritual World, would have an important scientific value—it would offer religion a new credential. The effect of the introduction of Law among the scattered phenomena of nature has simply been to make science, to transform knowledge into eternal truth. The same crystallising touch is needed in religion. Can it be said that the phenomena of the Spiritual World are other than scattered? Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? And when we regard the uncertainty of current beliefs, the war of creeds, the havoc of inevitable as well as of idle doubt, the reluctant abandonment of early faith by those who would cherish it if they could, is it not plain that the one thing thinking men are wishing for is the introduction of Law among the phenomena of the Spiritual World? When that comes we shall offer to such men a truly scientific theology. And the Reign of Law will transform the whole Spiritual World, as it has already transformed the Natural World."

This passage will, in some measure, show what the author aims at accomplishing. The Natural Laws, he truly says, originate nothing, sustain nothing; they are merely responsible for uniformity in sustaining what has been originated and what is being sustained. They are great lines running not only through the world, but, as we now know, through the universe, reducing it like parallels of latitude to intelligent order. What Law has done for Nature, he adds, it is impossible to estimate. As a mere spectacle the universe of to day discloses a beauty so transcendent that he who disciplines himself by scientific

\* Natural Law in the Spiritual World, by Henry Drummond, F.R.S.E., F.G.S. New York: James Pott & Co.; Toronto: Williamson & Co.



work finds it an overwhelming reward simply to behold it. But do these laws, he enquires, stop with what we call the natural sphere? Is it not possible that they may lead further? Is it probable that the Hand which ruled them gave up the work where most of all they were required? Did that Hand divide the world into two, a cosmos and a chaos—the higher being the chaos? With Nature as the symbol of all of harmony and beauty that is known to man, must we still talk of the super-natural, not as a conventional word, but as a different order of world, an unintelligible world where the Reign of Mystery supersedes the Reign of Law? Not so, says our author, and in support of his contention he points to the place of parable in teaching, to what is valid and capable of being sustained in analogy—not that the Spiritual Laws are simply analogous to the Natural Laws, but that they are the same Laws—projections of the natural into what finite intelligence terms the supernatural. In this he guards himself from what may be called a materializing of the sphere of the spiritual, and from any notion that the existence of the Spiritual World is necessarily in want of proof from the Natural World. True, he argues, that from the nature of law in general, and from the scope of the principle of continuity in particular, the laws of the natural life must be those of the spiritual; though in the sphere of the spiritual there are doubtless new laws that transcend, and, it may be, nullify those that govern the sphere of the natural. "To magnify the Laws of Nature, as laws of this small world of ours, is to take a provincial view of the universe. Their dignity is not as Natural Laws, but as Spiritual Laws, which at one end are dealing with matter and at the other with spirit. Law is great," is the utterance of our author, "not because the phenomenal world is great, but because these vanishing lines are the avenues into the eternal Order." From the eternal they came, and of the eternal they are the expression and manifestation. "The lines of the Spiritual," Prof Drummond emphasizes, "existed first, and it was natural to expect that when the 'intelligence resident in the Unseen' proceeded to frame the material universe, He should go upon the lines already laid down. He would, in short, simply project the higher laws downward, so that the Natural World would become an incarnation, a visible representation, a working model of the Spiritual."

With these quotations we may now proceed to the author's application of his theory and to note its illustrations from the operations of Natural Law. Here the author's familiarity with science, particularly in the department of Biology and Physics, not only furnishes him with abundant argument and illustration, but enables him to present his case with the force and attractiveness characteristic of the true scientific worker. The combination at once of the conservative and the advanced theologian is in his case remarkable. His orthodoxy no one may dispute, and, as an Evolutionist, as little may his liberalism be called in question. Most noticeable is his familiarity with Scripture truth, and the power and freshness which his methods of work give to Biblical exegesis and the interpretation of the darker passages of Revelation. Nothing, indeed, could be more happy as well as impressive, than his aptness in quoting Scripture and in surrounding the sacred text with a new and strong light. In the fatal contest between science and religion if we are ever to have an accepted, an accredited solution of the great question of conciliation, now seems to have come the time, and, in our humble judgment, here, in some measure at least, are laid down the arguments likely to bring it about.

The chapters in which our author illustrates the theory he has set forth are chiefly those entitled Biogenesis, Degeneration, Growth, Death, Eternal Life, Conformity to Type, Environment, and the closing chapter on Classification. Most of the headings are obviously taken from the nomenclature of science, and this, of course, purposely, as the author's aim is to substitute a scientific theism for the older theology which, though it remains, as he says, a stupendous and splendid construction, he considers to have at present but "an ancient and provisional philosophic form." That he by no means, however, breaks with the old theology, but, on the contrary, finds in science illustration and confirmation of the most venerable doctrines of the Church, will at once be seen from the chapter on Biogenesis. Here the doctrine of Regeneration, that the Divine life is the gift of the Holy Spirit, is impressively illustrated in the scientific law of Biogenesis, which affirms that all life comes from pre-existing or antecedent life. "The inquiry into the origin of life," says Prof. Drummond, "is the fundamental question alike of Biology and Christianity." As spontaneous generation of life has utterly failed, and so far as nature's own operations go, has been scientifically proven impossible, so without Conversion, or the new birth, it is impossible for the natural man to see the Kingdom of God. *He that hath the Son hath life, and he that hath not the Son of God hath not life.* Here, in short, is the categorical denial of Abiogenesis and the establishment in this high field of the classical formula, *omne vivum ex vivo*—no life without antecedent life. The writer's arguments derive increased significance from his intimate acquaintance with science and the quotations he makes from the scientific investigators of the age, as to "the dividing line separating the visible universe eternally into two"—the bridging over of which calls for the interference of a Power before which science is dumb.

"The passage from the Natural World to the Spiritual World," our author beautifully says, "is hermetically sealed on the natural side. The door from the inorganic to the organic is shut, no mineral can open it; so the door from the natural to the spiritual is shut, and no man can open it. This world of natural men is staked off from the Spiritual World by barriers which have never yet been crossed from within. No organic change, no modification of environment, no mental energy, no moral effort, no evolution of character, no progress of civilization can endow any single human soul with the attribute of Spiritual Life. The Spiritual World is guarded from the world next in order beneath it by a law of Biogenesis—except a

man be born of water and the Spirit, he cannot enter the kingdom of God."

In this passage it will be observed, the author, though an evolutionist, marks the length he would go in admitting the truth of the Darwinian doctrine of development and the limits of its operation in the natural world, and enters his protest against that postulate of the Spencerian school, that ethical evolution will be the outcome of mental development in the higher stages of civilization and the world's progress. "A man cannot rise," says our author, "by any natural development from 'morality touched by emotion' to 'morality touched by life.' It is an old-fashioned theology which divides the world in this way—which speaks of men as living and dead, lost and saved—a stern theology all but fallen into disuse. A new theology has laughed at the doctrine of conversion. Sudden conversion especially has been ridiculed as untrue to philosophy and impossible to human nature. We may not be concerned in buttressing any theology because it is old. But we find that this old theology is scientific. Life is invisible. When the New Life manifests itself it is a surprise. Thou canst not tell whence it cometh or whither it goeth. When the plant lives whence has the life come? When it dies whither has it gone? Thou canst not tell. So is everyone that is born of the Spirit. For the kingdom of God cometh without observation."

Here it may be objected, however, that our author's theory breaks down, as Revelation may be said to be out of court, and the writer has to fall back on mystery in making for his case. But he is ready with his answer:

"There is an immense region," says he, "surrounding regeneration, a dark and perplexing region, where men would be thankful for any light. Regeneration," he frankly adds, "has not merely been an outstanding difficulty, but an overwhelming obscurity. Philosophically, one scarcely sees either the necessity or the possibility of being born again. Why a virtuous man should not simply grow better and better until in his own right he enters the kingdom of God is what thousands honestly and seriously fail to understand. Now philosophy cannot help us here. Her arguments are, if anything, against us. But science answers to the appeal at once. If it be simply pointed out that this is the same absurdity as to ask why a stone should not grow more and more living till it enters the organic world, the point is clear in an instant. Can this mineral discourse to me of animal life? Can it tell me what lies beyond the narrow boundary of its inert being? Knowing nothing of other than the chemical and physical laws, what is its criticism worth of the principles of biology? And even when some visitor from the upper world, for example some root from a living tree, penetrating its dark recess, honours it with a touch, will it presume to define the form and purpose of its patron, or until the bioplasm has done its gracious work can it even know that it is being touched? The barrier which separates kingdoms from one another restricts mind not less than matter. Any information of the kingdoms above it that could come to the mineral world could only come by a communication from above. An analogy from the lower world might make such communication intelligible as well as credible, but the information in the first instance must be vouchsafed as a revelation. Similarly, if those in the organic kingdom are to know anything of the Spiritual World, that knowledge must at least begin as revelation."

There is but one other thought growing out of this division of our author's subject which we can here bring before the reader, viz., the apostle's confession that the Spiritual Life is an endowment from the Spiritual World and a living presence abiding in the Christian. "I live," says St. Paul, "nevertheless it is not I, but Christ liveth in me." "Life," our author observes, "is definite and resident. Spiritual Life is not a visit from a force, but a resident tenant in the soul." How this life enters into a man, how it is manifested, and the thousand and one problems over which the mind of man perplexes itself, Prof. Drummond, of course, does not attempt on his own or on any theory wholly to answer. He readily admits that many of these questions bring us face to face with mystery. "Let it not be thought," he is careful to say, "that the scientific treatment of a spiritual subject has reduced religion to a problem of physics, or demonstrated God by the laws of biology. A religion without mystery is an absurdity."

The consideration of the other chapters of this interesting and remarkable book we must defer to a later number of THE WEEK. Meantime we commend the work as a most valuable and timely contribution on a subject of momentous import to all thoughtful men. There may be not a little in the volume with which the reader cannot agree, but he will find in it something fresh and suggestive, much, doubtless, that is helpful and stimulating. But here again, and finally, let us listen to our modest author. "To those who are feeling their way to a Christian life, haunted now by a sense of instability in the foundations of their faith, now brought to bay by specific doubt, at one point raising, as all doubt does, the question for the whole, I would hold up a light which has often been kind to me."—G. M. A. in *The Week*.

The births in Spain during 1883 numbered 453,000, and the deaths 418,000.

The girl undergraduates at Cambridge, in England had their innings the other day in the Moral Science Tripos, when the only first-class was a Newnham student, but they were rather out of it in the longer and more important class lists. In the Classical Tripos the ladies had no first-class, and in the Mathematical they had no wranglers, and their best "man" was only equal to the forty-fourth on the list.

At a banquet of the Commercial Society in Berlin it was said that three letters destined for Beyruth had been sent to Beirut, in Syria, finally reaching their destination. While on the other hand it appears that the Khedive of Egypt donated a considerable sum of money toward the musical enterprise at Beyruth, under the impression that he was advancing the interests of a school of music at Beirut.

BRITISH AND FOREIGN NEWS.

HALLAM TENNYSON, son of the poet laureate, was married to a Miss Boyle, in Westminster Abbey.

Two negro women, of Concordia Parish, La., recently fought a duel, the one having a revolver and the other a shotgun.

FEMALE vaccinators have been introduced into Madras, so that native women need not have their prejudices shocked by being treated by medical men.

On the 10th of July the Dutch contemplate commemorating the tercentenary of the murder of William the Silent in the then courtly residence of Delft.

SERIOUS anti-Semitic riots occurred at Algiers last week. Much blood was shed, and the Jew's quarter was pillaged. Order was at last restored by the troops.

THE total earnings at Sing Sing prison for June were \$19,788.08, and the expenditures \$13,776.17, leaving a profit of \$6,000.21. The profits of Auburn State prison for June were \$468.

A NUMBER of Jews have been returned to Odessa as destitute British subjects from Cyprus, whether they had emigrated to avoid persecution. The British Consul here will send them to the interior.

THE Rev. Dr. Roderick Terry has caused a notice to be posted at the door of the South Reformed Church New York: "This church will be open for service all summer, commencing at eleven a.m."

THE New York Abolition Reunion's semi-centennial commemoration of the pro-slavery riots of 1834, held last week at the Free Baptist Church Twenty-fifth Street New York, and Eighth avenues, July 4, at 10 a.m. and 7.30,

ENORMOUS crowds attended the celebration of St. Peter's day in Rome. The streets were filled with thousands of carriages. A great many policemen were on hand, but no disturbance occurred. St. Peter's where the celebration was held, was filled.

A YOUNG medical student has offered himself to M. Pasteur as a subject for his experiments with rabies; he is willing to give his life, if need be, for science. The medical journals however do not seem disposed to regard the young man as a hero.

IT is said that two discoveries of large bodies of anthracite coal have been made in northern Mexico. Experts are going to examine them should they find them as stated the results on manufacturing in San Francisco and vicinity will be very important.

MRS PAUL FERRIN, of Boston, who last week celebrated her ninety-fifth birthday anniversary, still lives in the house she entered as a bride seventy-three years ago. She has not been absent from the house in all those years for more than a week at a time.

THE managers of the Young Men's Christian Association New York, are to build a new hall for their branch association in the Bowery. It will contain bowling alleys, a gymnasium, a library and reading and reception rooms. Its estimated cost is \$50,000.

A PANIC prevailed last week among the Jews in the towns of western Russia. The *New Times*, St. Petersburg opposes, sympathy with the Jews, and declares that equal rights for Christians and Jews would be a greater misfortune for Russia than the former Mongolian yoke.

THERE is a general envy of Truro among English towns, inasmuch as it has lately been proved that it has a municipal by-law under which the captain of a Salvation Army gang can be fined for playing a concertina. This by-law the Supreme Court declared on appeal to be "reasonable."

IT seems that Adelina Patti has long wished to sell her seat in South Wales, and desires to reside near one of the Italian lakes with Nicolini Gen. Booth, society journals say, is in treaty for the estate for his own private residence. Leading the Salvation Army must be a profitable business.

IN an action for breach of promise the other day in England the defendant's counsel asked the fair plaintiff, "Did my client enter into a positive agreement to marry you?" "Well, not exactly," she replied, "but he courted me a good deal, and told my sister he intended to marry into our family."

THE Government of India have received the reports of the preliminary examination of the oil-bearing strata which exist in the neighbourhood of Sibi. The professional reports are so encouraging that the Government have determined to procure from England the necessary machinery for boring operations.

A CORRESPONDENT of the *Lancet* says that Dr. Weir, Health Officer of Bombay, found in the well water used by certain cholera patients the so-called cholera bacillus discovered by Prof. Koch. Dr. Ballour drank at once, a quantity of the water, but was not in the least disturbed by the cholera bacillus.

THE Fiji Islanders, who were formerly savages, and who now have about 40,000 church members among them, are sending missionaries to the heathen of New Guinea. The New Guinea people are worse heathen than ever the Fijis were, and have an old practice of abusing and murdering missionaries who go to convert them.

AT a meeting in Berlin of the medical Pedagogic Society, it was stated that the percentage of short-sighted children in the country and in towns was as three to thirty. The excess in towns was attributed in part to the wearing of spectacles from vanity. The opinion prevailed that medical advice should be taken before giving spectacles to a child.

THE members of the Pan-Presbyterian Council and a party of friends, numbering 70 in all, visited on a recent Saturday the Giant's Causeway. An enjoyable day was marred by an accident which happened to the Rev. David Irving, Secretary of the American Presbyterian Board of Foreign Missions, who fell from a car and broke a leg while driving to Portrush.

## MINISTERS AND CHURCHES.

REV. G. MCKAY, late of Osgoode, has been called to Cartwright and Ballyduff in the Presbytery of Peterboro'.

THE handsome new Presbyterian church at Moncton, N. B., was dedicated with appropriate exercises last week.

In answer to enquiries, we understand that the Rev. R. H. Warden is moderator of the kirk session of Erskine Church, Montreal.

THE Rev. R. H. Warden conducted the services and dispensed the Communion in Erskine Church, Montreal, on Sabbath week.

AT Brussels communion services were held in Melville Church, on Sabbath week. Rev. A. McLean, Blyth, and Rev. J. M. Auld, of Palmerston, assisted.

THE Rev. P. Wright, of Knox Church, Stratford, preached in Granton on Sunday evening at the re-opening of the Presbyterian church. Rev. Mr. Panton occupied Knox Church pulpit.

THE congregation of St. Andrew's Church, Kingston, at a meeting last week unanimously directed the chairman to press Rev. Mr. Archibald to reconsider his refusal of the call sent to him some time ago.

A SOCIAL was held in Duff's Church, Walton, on the evening of the 1st of July. Addresses were delivered by several of the neighbouring ministers. A free-will offering was taken at the door for the benefit of the Sabbath school library.

THE annual Sabbath school pic-nic of the Union Church, Brucefield, was held on the 20th ult. in Mrs. Walker's bush. The day was very fine and a great many were present, and all seemed to enjoy themselves with swinging and other pic-nic amusements.

THE pupils and teachers connected with the Waterloo Presbyterian Sabbath school were very kindly and hospitably entertained by Mr. and Mrs. Geo. Moore at their residence on Saturday week. As the day was fine a most pleasant and enjoyable time was experienced by all present. The Rev. Mr. Tait, Berlin, made a short address and moved a vote of thanks to Mr. and Mrs. Geo. Moore, which was unanimously passed. The Waterloo Band during the evening discoursed several pieces of excellent music much to the delight of all present.

TUESDAY, 24th June, was a happy day for Roxborough congregation in the Presbytery of Glengarry, for on that day, after a vacancy of a little more than two years, a pastor was settled over it. The charge of Roxborough includes Knox Church and St. James' Church, and the minister they have selected is the Rev. John McKenzie, formerly of Campden, Presbytery of Quebec. The induction took place in Knox Church, a new and handsome building recently opened. A large congregation assembled to take part in the services and to welcome the new pastor. The ministers officiating were the Revs. John Fraser, F. A. McLennan, and W. A. Lang. The proceedings were much enjoyed by those present, and satisfactorily terminated the long vacancy.

THE Stratford *Beacon* states that Rev. E. Wallace Waits, formerly pastor of St. Andrew's Church, Stratford, preached in Westminster Presbyterian Church, Chicago (corner of Paria and Jackson streets), Sunday week. Before leaving the city a committee from the Kirk session and congregation waited on him and extended him a call to the pastorate of their church, offering the handsome stipend of \$3,000 and manse per annum with the promise of an increase next year. Mr. Waits has not yet decided that he will accept, but it is very probable that he will remain in Canada. He preached in St. Andrew's Church, Stratford, on Sunday week, morning and evening, when many of his former parishioners were pleased to see and hear him again.

THE Presbytery of Toronto met at Stouffville on the 19th ult. for the purpose of ordaining and inducting Rev. T. Nixon as minister of the Presbyterian congregation there. An excellent sermon was preached by Rev. James Fraser, of Sutton. The Clerk narrated the previous steps. Rev. R. P. Mackay (who presided) put the questions, offered the ordination prayer, and subsequently addressed the congregation. The charge to Mr. Nixon was delivered by Rev. Frederick Smith. A very attentive congregation filled the little church and evidently appreciated all the services. A meeting was also held in the evening, when

suitable addresses were given by most of the above named, as also by Rev. D. Bickell, of Molesworth, Rev. Unsworth, Congregational minister, and Mr. John Mackay, student of Knox College.

THE St. John *Sun* of the 12th ult. has the following: "A popular Pastor.—A special meeting of the congregation of St. Andrew's Church was held last night for the purpose of deciding upon a successor to Rev. Dr. Cook. The committee already appointed in the case reported in favour of the call to Quebec of Rev. Mr. Love, of St. Stephens, N. B. The report of the committee was adopted by the congregation, who will probably succeed in bringing Mr. Love to Quebec."—*Quebec Chronicle*, 12th ult. During his stay at St. Stephen Mr. Love has endeared himself to his congregation and the citizens generally. He has only been stationed here three years but has succeeded in that time in paying off the debt on the church, and it has also been renovated recently. Mr. Love is therefore unwilling to part from his congregation and has been given some time to consider the call.

THE corner-stone of a new Presbyterian church in the village of Holstein was laid July 1st. Rev. Prof. Gregg, D. D., Toronto, performed the ceremony, and Rev. P. Straith, pastor of the congregation, Rev. D. Fraser, Mount Forest, Rev. J. Straith, Shelburne, took part in the devotional exercises. The collection after the stone was laid amounted to \$40, and the proceeds of the pic-nic held immediately afterward, \$85—both of which are in aid of the building fund. The church is to be built on a piece of ground given to the congregation by Mr. N. D. McKenzie, elder, near the centre of the village. It is to be of brick with a stone basement. The estimated cost is \$3,500, exclusive of the labour of the congregation in drawing material and excavating for the basement. The subscriptions amount to \$2,000, and the ladies have raised about \$70 by socials within the past few months, and Tuesday's proceeds add \$125 more towards the funds. It is to be finished about the 1st of November, when, it is hoped, the rest of the amount required will be provided for.

GREENRIDGE is one of the stations comprising the Dominion City Group. It is situated about seven miles east of the latter place and in a purely agricultural district. There are only twelve or fourteen Presbyterian families connected with the stations, but to the east and north-east lies a growing settlement, where two new stations have been recently opened up. Many Presbyterian families at Greenridge are like hives ready to swarm, and in a short time our cause in that important settlement can be nursed into considerable strength. Through the active efforts of Mr. Langill, a student of Queen's College, and the encouragement of the Superintendent of Missions, steps were taken last year for the erection of a church at Greenridge. Lumber was purchased, through the Church and Manse Building Board, during winter and hauled by the people themselves from Dominion City. This spring the congregation set to work in earnest and the building was ready for opening on the last Sabbath of June. The church is a frame structure, 24x40, strongly built, and well plastered, and capable of seating about 175 persons. The Superintendent of Missions conducted the opening services, preaching in the morning and afternoon. The church was full at both services, many people having gone from Dominion City to show their sympathy with the congregation. The congregation paid off the total cost with the aid of \$500 borrowed from the Building Fund. The loan from the fund is nearly covered by the subscription list and in two years it is expected that the amount borrowed will be repaid. This fund is proving of great service to the Presbyterian cause in Manitoba. Without it many a congregation sorely in need of a place of worship could not attempt to build. Mr. Manro, of Queen's College, is the missionary this summer at Dominion City and Greenridge, and is doing good work. He preaches three times every Sabbath, and has organized two Sabbath schools. The Bible class, which meets Tuesday evening at Greenridge, numbers thirty. Dominion City has a very neat and comfortable church and a flourishing Sabbath school. If a good energetic pastor could be called, the field would soon be self-sustaining.

THE corner-stone of Erskine Church, Hamilton, was laid on the morning of Dominion Day, under the most auspicious circumstances. There was a large number of the congregation and friends present, among them being Rev. Samuel Lyle, Central Presby-

terian Church; Rev. Dr. James, Knox Church; Rev. Thos. Goldsmith, Emerald Street Presbyterian Church; Rev. D. H. Fletcher, Macnab Street Presbyterian Church; Rev. John Morton, Congregational Church; Rev. John Philp, Wesley Church; Rev. Mr. Adams, Reformed Episcopal Church; Dr. Macdonald, Ald. McLagan, and Rev. H. M. Parsons, Knox Church, Toronto. Rev. Mr. Scoular, pastor of the church, conducted the proceedings, which were opened with appropriate devotional exercises. Dr. James was called upon by Mr. Scoular for a few remarks. Dr. James, in response, compared the erection of a lighthouse for the saving of life with the erection of a church for the saving of souls, regarding the latter as far more honourable work than the former, and recommended every member of the congregation to subscribe for a brick for the new church. Rev. Mr. Stewart and Rev. Mr. Adams both congratulated the congregation upon the erection of the building. Rev. Mr. Scoular then read a statement of the origin and progress of Erskine Church up to date. It, along with 50c., 25c., 10c., 5c. and 1c. coins, and the *Hamilton Times*, *Spectator*, *Palladium of Labor*, and *Toronto Globe and Mail*, THE CANADA PRESBYTERIAN and *Presbyterian Record*, were deposited in the corner-stone. The following is a synopsis of the statement: During the year 1873 arrangements were entered into by the session and managers of the Central Church to purchase a lot on which to erect a school-house for Sabbath school and mission purposes. A lot was accordingly purchased on Pearl street, which cost \$700. A neat and suitable building was erected, the total cost of building and fencing being \$1,120. The Sabbath school was opened, with Mr. Hugh Young as superintendent, with an attendance of seventy-eight scholars. In the following year the attendance had increased to 159. In April, 1880, the present pastor, than a graduate of Knox College, took charge, and in September, 1880, the congregation was regularly organized, and the church named Erskine Church. Mr. Scoular was ordained pastor on Dec. 7th, 1880. The names of the gentlemen of the first session are given, and the trustees' names given are Jonathan Ames, James Bremner and James Brown. There were forty-five members when the church was organized. The membership has now grown to 200, the Sabbath school the same, with twenty-four teachers and their officers. Rev. Messrs. Philp and Morton then made a few congratulatory remarks. Mr. James Bremner, chairman of the Building Committee, then presented Mrs. J. Ames with a handsome silver trowel, on which was the following inscription: "To Mrs. J. Ames, on the occasion of laying the corner-stone of Erskine Church, Hamilton, 1st July, 1884." The stone was then truly and duly laid by Mrs. Ames. Rev. Mr. Parsons delivered a most eloquent and appropriate address. In his opening remarks he said he was delighted to congratulate them upon the very Christian way in which the corner-stone had been laid. He was sure he was justified in doing so. He had heard of a Presbyterian clergyman recently who had had the corner-stone of his church laid with Masonic ceremonies. The speaker considered the laying of the corner-stone of a church with Masonic honours as foreign to the genius and the polity of the Presbyterian Church. He thought it was time to see if the church was competent to do the work put upon it. He held it to be the duty of the church to protest against its dues being distributed among the secret organizations by whatever name they were known. Observe the multiplication of these societies within the last two years, professedly to do good, and all working in secret! Why, it is only evil that lurks in darkness, and the work of Christ should be done in the light. Congregations often sought to enlarge their borders by introducing things detrimental to the interests for which the church was built. The lecture-rooms were often used for mere social entertainments and intellectual enjoyments, and the associations which hung around these were often used by the adversaries of truth to their disadvantage. How careful then the managers ought to be in what they allowed to take place there! The working men were the main support of the church, and with them ought to be included the working women and the working children. The reverend gentleman then dwelt upon the duty of going to the church, and closed his address by an eloquent reference to the building of the spiritual temple. The doxology was then sung and prayer offered by Rev. Mr. Fletcher. A vote of thanks to

Rev. Mr Parsons and the other clergymen present closed the proceedings. The pastor and congregation of the new Erskine Church may well feel proud of the auspicious laying of the corner stone of the church.

**THIRTY-ONE YEARS IN THE MINISTRY.**

AT the close of his sermon on a recent Sunday morning, in the Broadway Tabernacle, New York, the Rev. Dr. Taylor referred to his life-work as follows. "Thirty-one years ago, on next Saturday, the 28th of June, I was ordained to the ministry by the United Presbyterian Presbytery of Kinmarnock, not three miles from my birthplace, and as at the close of another year of my ministry among you, and reminded by the recurrence of the date, I have been looking over all my pastoral life, I can say with unfeigned thankfulness that 'having obtained' help from God, I continue unto this day.' Many unexpected things have happened to me in these chequered years, but through them all God has been with me of a truth, and while there has been much to humble me to the dust, yet He has greatly cheered me with His favour. When I go back in thought to the company of fathers and brethren who on that occasion set me apart to the ministry of the Gospel I am startled at the discovery that out of twenty present then in vigorous health and active work only five continue to the present, and of these two are permanently disabled from the discharge of duty

During these thirty-one years there has been scarcely a Sabbath, except in the times of my annual holiday, and not many even in them, on which I have not enjoyed the unspeakable privilege of preaching the Gospel, and for only one half of a Sabbath have I been in all that time incapacitated by illness from performing my regular work, although four years ago in London I was prevented by sickness from keeping an engagement I had made. I have, therefore, lost through sickness only three regular services, which otherwise I should have taken. Surely, therefore, on that score alone, I have more than many others to be thankful for.

"The church in which I was ordained was, as I have said, in the immediate neighbourhood of the home of my childhood, and if ever a young man began his ministry with the intention of 'dwelling among his own people' I did. In the records of that little church I could find my grandfather in the list of elders, and that of my father on its baptismal register. But now I am thousands of miles away from that village, and the broad Atlantic rolls between me and my early charge. Of all the strange things which these thirty one years have brought to me this is the strangest. Had any one undertaken to foretell at my ordination that I should be in this pulpit to-day I should have accounted it the wildest of dreams. Yet here I am, and the only explanation which I can give, as indeed it is my greatest comfort and support, is that I had no hand in coming hither, save that I obeyed what I believed to be my Master's voice.

"Little more than two years after my settlement at Kilmaurs I was called to Liverpool, where I laboured for more than sixteen years of happy usefulness. Thence in a way, which signally illustrated the overruling providence of God, you called me to this important place, while as yet I was unknown by face to more than one or two of your number. My removal to Liverpool was in those days a great thing; but the idea of my coming hither never entered my imagination, and would have been stubbornly resisted, but from the fact that I heard God's voice in your case so plainly to be misunderstood, and that when I entered into the ministry I pledged myself to go whithersoever He might send me. Here then I have been more than twelve years, brightened with happiness, and not unmarked with tokens of usefulness, in both of which you have shared. Fully then may I say, as I look back—"Having obtained help from God, I continue unto this day."

"So much then for the past. The future is all unknown save that I have the most unwavering conviction that the same God is in that who has shaped my past, and my experience of that encourages me to have the fullest confidence in Him for what yet remains to me of earthly life. I have attained to a period of service longer than the average age allotted to ministers of the Gospel generally, and I cannot but feel that even at the longest my work in this world is more than half done. I would it had been worthier of the Master whom I love. But I am thankful—Oh, so

thankful—that I have been permitted to work for Him at all. I have regretted many things in my past life, and much that I have done I would not do again, if with the wisdom of experience I could go back and begin life anew. Yet even if I could do that, I would again give myself only more earnestly and with greater conservation than ever to 'the ministry of the Word.' I say to-day, as Henry Martyn said, 'Thank God I am Christ's minister,' and be the rest of the way rough or smooth, cloudy or clear, long or short, the night will not be unwelcome if it bring to me the fulfilment of Peter's words:—"When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS**

July 27. } **KINDNESS TO JONATHAN'S SON.** { 2 Sam  
1884. } { 9:1-13

**GOLDEN TEXT.**—"Thine own friend and thy father's friend forsake not."

**TIME.**—B.C. 1040.

**PLACE.**—Jerusalem, and Lo-debar, east of the Jordan, probably in the tribe of Gad. The site has not been identified, but near Mahanaim.

**INTRODUCTION.**—We have studied incidents in connection with the public history of David: we now take up a very pleasant little narrative in his private history, showing that, with all his failings, the king had a tender, grateful heart, and that he had not forgotten in his prosperity the staunch friend of his adversity.

**Notes and Comments.**—Ver. 1. "Is there—house of Saul." all the bitter hatred he had received from Saul, the years of peril and exile through which he had passed because of that hatred, were forgotten, "for Jonathan's sake," he would "show any of that house kindness." Would he if the found one had proved a son of another son of Saul than Jonathan? We are sure that he would, although the covenant oath with Jonathan was only for his seed. (1 Sam. 20: 14 17, 42)

Ver. 2. "Ziba." a crafty, unprincipled man, as we find by his later actions; formerly a slave of Saul, he probably became free at his master's death, and it is not great injustice to his character to think that in some way he had become rich through his handling of the property left by Saul; at any rate he was known for a prosperous man with nineteen sons and twenty servants, and, remembering that he had been a servant of Saul, and as such, would be able to give the desired information, if any one could, the messengers of David brought him into the king.

Ver. 3. "Kindness of God:" the same expression used by Jonathan to David as quoted above, with "David" instead of "God," the idea perhaps of a perpetual, unfailing kindness. "Lame on his feet:" (see chap. 4: 4). Ziba seems to have mentioned this at once so as to remove from David's mind any idea of a rival; likely enough he thought that the king, as was usual in Oriental countries, wanted to find merely to destroy, any that were left of the family of Saul.

Ver. 4. "House of Machir:" it is evident that although Ziba knew of the residence of Mephibosheth, he did not live with him; "the son of Ammiel." (servant of God) "from Lo-debar" (no pasture), from chap. 17: 27 we find that Machir showed himself a true friend of David when the king fled from Absalom, by ministering to him and his people at Mahanaim—Lo-debar, therefore, would be in that vicinity (chap. 17: 27-30); perhaps on that occasion David was reaping what he had sown in his kindness to Mephibosheth.

Ver. 5, 6. "Fetched him:" doubtless the messenger would be instructed to assure him that the king's intentions were all kindness to him, yet he evidently feared the consequences of his journey, it was such an unusual thing among the nations for a successful monarch to allow any of his rival's family to live if he could possibly discover them, that Mephibosheth abjectly "fell on his face and did reverence," and was scarcely reassured by the kind tones of David's voice calling him by his name, telling him not to be afraid, that for Jonathan, his father's sake, kindness was to be shown him, and that he was to have back the estates of his grandfather Saul, and as a crowning proof of David's affection that he was to eat bread at the king's table "continually," to be his guest; this was a mark of honour in Oriental countries. (See 1 Kings, 2: 7; 2 Kings, 25: 29.) Mephibosheth being only five years old at his father's death, had not, in all probability, heard anything of the covenant between him and David, so that he would be quite unprepared for the high honour bestowed upon him.

Ver. 8. Mephibosheth is overpowered at this manifestation of the king's favour, and as if he still doubted how far what he had heard was to be carried out, humbles himself further, and with oriental hyperbole speaks of himself as "such a dead dog as I am." We cannot but feel pity for the son of Jonathan and the grandson of Saul; they, swifter than eagles and stronger than lions, he, showing such a crushed, abject spirit.

Ver. 9, 10. David now puts the carrying out of his intentions into the hands of Ziba; he was to manage the estates for Mephibosheth, none would know them so well as he; possibly, indeed, as is suggested, he had been in occupation of them since the death of Saul. All the arrangements of David show his desire that Mephibosheth should be treated as a prince of royal blood. Ziba, with his sons and servants would form no inconsiderable retinue for the lame prince.

Ver. 11. "According to all—shall thy servant do" perhaps Ziba intended honourably to carry out the king's charge, and for anything we find to the contrary did so for seventeen years, but there came a temptation too strong for him at the

rebellion of Absalom, and by false insinuations of treason he alienated David's heart from Mephibosheth and got from the king the estates of his master; finally, however, they were divided, each having half. See chap. 16: 1-4; and 19: 24-30.

Ver. 12. "A young son—Micah:" must have been quite a child at this time, as Mephibosheth himself was not, probably, much over twenty; he never appears as an actor in the history, and the only mention of his name is in the genealogies of his tribe in 1 Chron. 8: 34; 9: 41; he wisely abstained from being mixed with the political changes of the country; as his name is not mentioned at the time of Absalom's rebellion, he had probably left the capital, perhaps foreseeing and not wanting to be caught in the coming storm.

Ver. 13. "In Jerusalem:" as was the king's wish, rather than upon his estate, he remained steadfastly loyal to David, though first deceived and then misrepresented by Ziba, and we last see him welcoming the returning king on the banks of the Jordan and showing the same gentleness and humility under false suspicions that he did when first brought before David.

**HINTS TO TEACHERS.**

Perhaps instead of a "Topical Analysis," it will be more profitable to look at the characters and action of the three men who are prominent in our lesson, (1) David, (2) Mephibosheth, (3) Ziba.

David comes before us here in one of the brightest and most admirable traits of his character. There is nothing, so far as we can see, to detract from our praise, or to dim the lustre of his generous action. It was spontaneous, it does not appear that any one suggested this course to David, but out of the tenderness of his own heart, and the remembrance of what he owed to Jonathan, he would do good to any that belonged to the family of his old friend. Let us teach to cultivate tender and loving feelings to all, especially to those who have a claim upon our gratitude. It was unnecessary, that is, so far as David was concerned, not a solitary man of Israel would have thought evil of him if he had never moved toward helping a son of his ancient enemy, Saul. Even supposing that it was known Mephibosheth was alive, which is hardly likely except to a very few, it would be the last thing to suppose that David would care to seek him out, unless, indeed, as was the custom, to destroy the only hope of a rival dynasty. It was a faithful act. David had made a covenant with Jonathan, it was sealed with the name of Jehovah, and David could not rest until he had, if there was a chance, carried out the obligation of his promise to his dead friend. A noble example of faithfulness to a promise, let us imitate it. It was on behalf of one of the family of an enemy, his bitter, persistent enemy; a man who had sought his life again and again, and would assuredly have succeeded but for the protecting hand of God; he rose above the teaching with which he had been surrounded: "Thou shalt love thy neighbour and hate thine enemy," and anticipated the precept which bids us "Love your enemies." Well would it have been for David if he had followed this to the end. Well will it be for us if we make it the rule of our lives. Further, he took trouble to carry it out, he did not content himself with saying: "If any of the family of Saul should be alive and I hear of it, I will do something for them." No, he caused enquiry to be made, a search for any who could give him information, and he was rewarded by finding one for whom he sought. Finally, it was a large-hearted act. It was no niggardly dole that David meted out to Mephibosheth; he gave as a king with a kingly heart, restored all the estates of Saul, took the lame man into his own house to eat bread at his table continually. You will of course point out how this action of David faintly mirrors the goodness of God to us in Jesus Christ; get from scholars the points of similarity, how they come out, and then dwell upon the debt we owe to our everlasting King.

Mephibosheth.—Of him we can say but little; evidently coming before the king in fear and trembling, not knowing for why he had been brought he was humble. The son of a prince, the grand-son of a king, he had lived dependent on the kindness of friends; all his hopes of the throne, if he ever had any, which is hardly likely, had perished, and he would assure David in the strongest terms, how unimportant he was, yet how far beneath his notice. His actions and his words are in keeping, "he fell on his face and did reverence" and he spoke of himself as that vilest and most contemptible thing "a dead dog." He was grateful. This comes out more vividly later on, at the return of David after the death of Absalom; deceived, misrepresented, accused of treason, he goes to meet David at the Jordan with touching simple faith and frankness and his actions lead the king to reverse, to some extent, the sentence he had passed upon him through misrepresentation. There are few characters in holy writ so touching, in his helplessness, his humility and his gentle faith, as Mephibosheth.

Ziba.—A man of mixed characters, as we have him here, faithful, shrewd, prosperous, and apparently glad to be the means of helping a son of his old master. Yet, as we find him in the incident alluded to above, deceitful, selfish, and willing that the king's anger might be excited against Mephibosheth although he knew not but that it might carry with it the sentence of death to the lame prince. It is a miserable thing to seek to rise on the ruin of others, as Ziba did. Let us caution our scholars against giving way to that which leads to such conduct—Selfishness and covetousness; if these get possession of the man, there is nothing at which he will stop to carry out his ends.

**INCIDENTAL TRUTHS AND TEACHINGS.**

Children are often favoured by God and man because of pious parents.

We should remember the debt of love we owe to the dead and seek to repay to the living.

Imitate the spirit of David, think of an enemy as one to whom you would do good only.

Our love should be active, going out to seek the lost.

Let our love and compassion be wide as the compassion of God.

Main Lesson.—The love of God to sinners, John 3: 16; Rom. 5: 8; Titus 3: 4-7; 1 John 4: 9.



## OUR YOUNG FOLKS.

### LIGHT IN THE VALLEY.

As an encouragement to the youthful readers of THE CANADA PRESBYTERIAN to live the life of faith and trust in Him who died to save them so that whether theirs be life or death they too may be able to say, "It is well,"—the following closing scene in the life of one who had chosen the better part, and though called into eternity when life seemed brightest and happiest, yet the fear of death was neither felt nor expressed.

Miss Hettie Maclean, daughter of Mr. John Maclean, St Mary's, Ont., was taken suddenly ill with inflammation on Saturday morning, May 24th, which resulted in her death on the following Saturday morning; and though called to endure intense suffering she manifested most remarkable patience and cheerfulness throughout all her illness. On Sabbath morning her father realizing her dangerous condition felt it his duty to inform her so that she might not be surprised should the efforts to check the disease prove unavailing, to which she instantly replied: "Papa I am happy; I am saved; I am not afraid to die. I would like to stay with you; but, if it is God's will, I am ready to go."

When it became evident that the disease was still making progress, she with the most perfect composure gave her sister instructions as to the disposition of her things and from that time until the end her mind was completely at rest. She repeatedly expressed herself perfectly satisfied either to be restored to health or to be called into the presence of her Saviour. She was always glad to see her companions when they called and their grief at the prospect of parting did not in the least disturb her but rather induced her to speak to them words of earnest exhortation to live a Christian life. Her great anxiety was not for herself but rather for others especially her mother that she should not overtax her strength in waiting on her.

She greatly enjoyed listening to familiar portions of the Scripture read to her, and would speak freely of her confidence in the Saviour's love and power to save; while her faith and joy continued to increase in strength and brightness so that she had no fear of death, but always spoke of it as simply going home to Jesus.

On the afternoon preceding her death, knowing that the end was not far distant, she called each member of the family to her side and bade them farewell, after which her thoughts and her words were chiefly directed to her Saviour, pleading with Him that He should speedily come and take her to Himself. Toward the evening she repeatedly sang very sweetly some familiar hymns and requested, that the friends standing by should join with her which they attempted but could not continue for weeping. She then requested that one should go to the piano while all sang "Nearer my God to Thee," and after a little while she sang in a very sweet voice "Safe in the arms Jesus."

While tossing with pain her father asked her if she still suffered, when she replied "Oh

pa my poor body is burning hot;" and shortly after with beautiful simplicity she prayed. "Gentle Jesus, have pity on a poor little girl and take me home to Yourself." As death drew near her power of speech became weaker, yet in a clear calm voice she said she was now going down into the dark valley; and then she slowly prayed with uplifted hands and beaming face: "Dear Jesus! please take my spirit and lay it on your own dear bosom." She continued frequently to engage in prayer watching eagerly and joyfully for the coming of her Lord. And while thus occupied she quietly fell asleep in Jesus.

#### BEAUTIFUL THINGS.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whose soul's honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where heart-fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudences girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

#### BORROWED RAIMENT.

"Of what are you thinking, dear mamma, that you look so grave?" asked little Anna Vernon of her mother one evening.

"I will tell you," said her mother, "though it may not interest you. I was thinking of a little girl whom I saw to-day, walking before me in the street."

"Who was she mamma? Do you know her name? How was she dressed?" asked Anna.

"Listen, and I will tell you. She had on what seemed a new silk dress, to judge from the anxious glances she cast at it every few minutes' and new shoes too, I should think, from the manner in which she tripped along, as though it were a condescension to touch the earth at all; while nothing less than a new hat and feather could have caused her to hold her head so high, as though she would say to all: 'If I am not so good as you I am certainly finer.'"

Anna's head was low enough now, and crimson blushes covered her face, while her mother continued:

"I have just been reading a favourite French author, and I thought to myself, why should this little girl be so proud of a dress composed of the cast-off clothing of animals which browse in the meadows, or insects that crawl beneath our feet?"

"There is scarcely one from which she has not borrowed a portion of its covering. Her grandest and richest attire is composed of threads stolen from the sheep and the silkworm. Yesterday this little girl was mild and amiable; to-day she is rude and haughty. What has created this change? Nothing, only she has

on her head a feather plucked from the tail of an ostrich! How proud that ostrich ought to be, which has so many more, and all its own!

"But then, too, her shawl, made of the hair of certain goats from Thibet—goats which I have seen, and which really do not appear anything like so proud of this hair as the little girl who had borrowed it of them.

"And that dress, whose great value induced such satisfied looks, is nothing but the web in which a large worm, called the silkworm, wrapped itself—a web which it abandoned with disdain as soon as it had become a white and plain moth!"

Anna looked at her new clothes with dismay.

"I think they are very pretty, mamma, if insects did make them," she said. "So do I, my dear," answered her mother, "and I do not object to your thinking so; only to your acting as if they added to your worth. It is not the clothes which people look at, but the temper of the wearer. A happy, good-humoured face will attract, even in rags, and a discontented one repel, though clad in the gayest attire, which, after all, is but borrowed from beasts and birds and insects; and even then, our Saviour tells us, we cannot rival the lilies of the field. We should rather feel gratitude to the humble contributors of our apparel, and awe at the wonderful ways of the Creator, who has decreed that nothing is too small to be of use."

#### PARDON.

The first joy the Christian feels is the knowledge of his sins forgiven. A little girl knelt to pray, but the memory of a wrong done that day came between her soul and Christ. She had disobeyed her father. She rose and went to his room. "Papa," said she, as the tears filled her eyes and choked her voice, "I have come to tell you something I did that was wrong to-day. I want to ask you to forgive me." "My dear child," was the answer, "I do not want you to tell me; I forgive you freely without." He dried away her tears and sent her back rejoicing. As she knelt once more for her Heavenly Father's blessing the readiness of her earthly father to forgive her was to her a type of the divine forgiveness. She realized that "God pardons like a father who kisses the offence into everlasting forgetfulness."

#### BERRIES AND BRIERS.

One of the surest ways to make home happy is to look on the bright side of things. The boy in this incident not only cheered his mother, but preached a bit of a sermon besides.

A man met a little fellow on the road carrying a basket of black-berries, and said to him; "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket full of such nice, ripe fruit?"

"Yes, sir," said Tommy, "she always seems mighty glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on, resolving that henceforth he would hold up the berries and say nothing about the briers.

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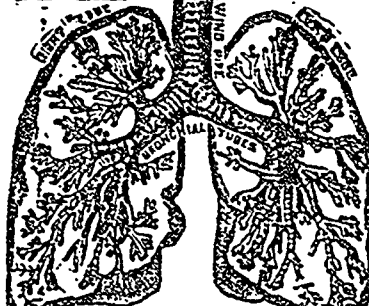
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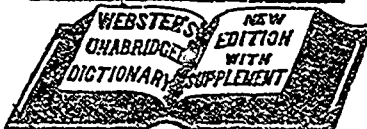
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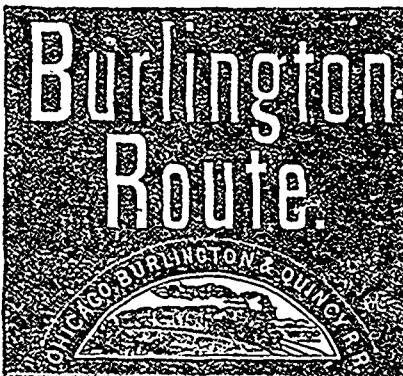
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