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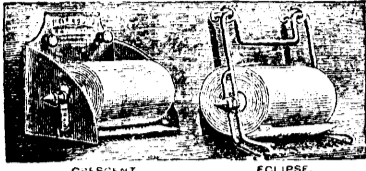
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is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of catarrh which they cannot cure. If you have a discharge from the nose, offensive or otherwise, partial loss of smell, taste, or hearing, weak eyes, dull pain or pressure in head, you have Catarrh. Thousands of cases terminate in consumption. Dr. Sage's CATARRH REMEDY cures the worst cases of Catarrh, "Cold in the Head," and Catarrhal Headache. 50 cents.

Notes of the Week.

TERRIBLE stories have come from the Labrador coast of the destitution said to be prevalent there. Concerning the actual state of affairs there is much ignorance. It may be that accounts are greatly exaggerated, but all seem to agree that the Arctic ice still remains, rendering fishing and the cultivation of the ground impossible. From the sterile and inhospitable nature of the region it is evident that almost any untoward circumstance would cause great hardship to the inhabitants of that dreary coast. There should be no uncertainty about the condition of these people. Aid should be sent at once. It would be a disgrace were Canadian charity to be strangled by red tape.

THERE are twelve thousand miles of telegraph in India, ten thousand miles of railway, and no river of any size, however sacred, is free from the vulgar plunge of screw and paddle wheel. The remarriage of widows, the suppression of cruelties at festivals, and changes more radical than any the missionaries would dare to advocate are openly discussed in native papers. The leader of the Brahma Somaj holds up the missionary to the everlasting gratitude of India. More attention is given to the education of the girls of India now than was given to that of the boys thirty years ago. On the tables of cultivated Brahmans may be seen copies of Euclid, Blackstone and Cowper, often sacrilegiously bound in the skin of the sacred cow.

MUCH that appears at the present time in the public prints is of a purely sensational character. It is the silly season, and it would seem as if a premium were offered to whoever could palm off the most incredible fabrication. Some of these are as harmless as silly lies and stupid jokes can possibly be, while others may be intended to have different results. Marvellous crimes and unwonted occurrences generally take place a long way off, and, were it worth while to trace them, their origin would usually be found in the disordered brain of an alleged newspaper correspondent. The attempt to blow up the Brazilian Prince, now visiting New York, turns out to have been nothing else than the idiotic freak of an intoxicated man. The terrible bomb that caused magnates to turn pale with terror was an empty bottle to which ignited waste was attached. Mares' nests are plentiful at this season.

It is, says a contemporary, an old Roman Catholic charge against Luther, that he was the author of the famous rollicking couplet:

Wer nicht lieb Weib, Wein und Gesang,
Der bleibet ein Narr sein Leben lang.

which may be freely translated,

Who loves not woman, wine and song,
Remains a fool his whole life long.

Absolutely no evidence of the truth of the libel has ever been discovered; and now Dr. Schulze brings evidence that the old couplet, substantially, is considerably older than Luther. In the "*Reformatorium Vita Clericorum*," published at Basle in 1494, it is said:

Bring the best wine, for

Absque venere et mero
Rite lactabitur nemo;

or, in common language:

On schon Frowen und gute Win
Mag nyeman frolich syn.

Here we have evidence that this uproarious couplet, in its various forms, Latin and German, is older than Luther.

LAST week Mexico was in the throes of a revolution; this week the impulsive southern neighbours of the American republic believe that they are on the eve of a great war. Armed men are pouring into Paso del Norte. Mexican journals are breathing defiance and scorn against the United States. The cause of the trouble is the arrest and detention of an

American editor, whose liberation the American authorities have demanded. What has this representative of modern journalism been guilty of, whirling him into prominence in this international quarrel? Simply this. He had gone to Paso del Norte, and established a journal, printing it in Spanish. A Mexican, seeing that the venture was likely to succeed, attempted to start a rival journal. Cutting then posted him as a dishonourable man and a fraud. Hence the complications. America is calm; in due time Mexico will cool down, and Editor Cutting will tranquilly resume the pen and scissors, and the Rio Grande will flow peacefully on.

IN a recent communication Washington Gladden says: Many a Church member seems to suppose that the reason for going to church is simply to be taught and inspired, and that, if one does not feel like going, the loss is all his own. But this is far from being true. You go to church not only for the good you can get, but for the good you can do. You go to help to kindle, by your presence, in the great congregation, that flame of sacred love which makes the souls of those who listen sensitive and mobile under the touch of the truth. You go to help others to listen, to help to create the conditions under which they can listen well. You go to help the minister preach; to add vitality and warmth and convincing power to his words. Good preaching cannot be produced by one man, it is the fruit of the combined power of an inspired preacher and an inspired congregation, acting upon one another. If the people fail to supply their part of the power the work of the minister will be much less effectually done.

THE only person of note who has spoken in mitigation of the social verdict—much more complete even than the legal one—pronounced on Sir Charles Dilke is Mr. Justin McCarthy. A Chicago journal for this takes him severely to task. The press, British and American, has spoken with singular unanimity. This is what the *New York Independent* says. Sir Charles had before him a future as promising as any man in England. He had rank. He had wealth. He had proved his literary ability by writing a book universally praised, whose subject, "Greater Britain," suggested by his own tour, would help him in his political aspirations. He had shown himself possessed of forensic power. He belonged to the political party of the future, the more radical wing of the Liberals. He was a member of Parliament, and of the Cabinet. His place was assured in society and in public life. No man had a better prospect of becoming the leader of his party and Prime Minister of England. It is all gone, all but his wealth and his baronetcy, sacrificed to a criminal intrigue with a foolish woman. Public sentiment does not pardon immorality in men now as it did some years ago, thanks, not to Mr. Stead and the Social Purity crusade alone, but also to the steadily rising moral principles of which they are the indices.

THE Principal of the Ontario Institution for the Blind, at Brantford, Mr. A. H. Dymond, writes: The Institution for the Blind at Brantford reopens for its next session on the 1st of September, and as there are always a number of pupils graduating at each vacation, applications to the Principal for the admission of new comers are now doubtless in order. Considering the almost utter helplessness and dependence of an uneducated blind person in after life, no arguments should be needed to induce all who have blind children under their care to avail of this opportunity of obtaining for them a thorough education, with instruction according to the pupil's capacity, in music, in industrial work, and, in fact, in everything by which the blind may be made useful and happy. When, too, it is remembered that board and education are provided for by a legislative grant, and so cost the friends of pupils not one cent, the last shadow of an excuse is removed for keeping a blind child at home in idleness, and thus losing a golden opportunity for acquiring inestimable permanent benefits. We strongly

advise all who are interested in this matter to communicate at once with Principal Dymond, who is always ready to give full information to inquirers. It may be as well to mention that the Institution is not for those who are totally blind only, but for all young persons resident in Ontario between seven and twenty-one years of age, who by reason of impaired or defective vision are unable to be educated at the public schools.

THIS is how an Edinburgh journal speaks of the Rev. D. J. Macdonnell: The Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, who is at present in Edinburgh on a visit, preached in New Greyfriars' Church last evening. Mr. Macdonnell, who is a well-known preacher in his own country, was about ten years ago the subject of a "heresy hunt" regarding his views on the question of eternal punishment, which had the effect of increasing his former popularity. Preaching from the text, "Ye are the salt of the earth," Matt. 5: 12, Mr. Macdonnell, in the course of his sermon, urged his hearers to season their speech so as to combine suavity with pungency, and to avoid insipidity. That did not mean the introduction into their talk of what were called religious topics—ministers and churches might be amongst the most irreligious of subjects but it meant talking about the common things that God gave them to see, and do, and enjoy, in a religious spirit in a godly, not a godless spirit. That did not entail absence of wholesome fun, between frivolity and which there was a wide gulf. Frivolity was a curse, but they might thank God for the bubbling up of merry laughter and the play of genial humour. Further, he said, apart from the influence of Christ, society tended to become corrupt. Did wealth, he asked, prevent moral decay? No! it sometimes hastened it. Did education or culture prevent it? An educated villain was only the more clever villain, a refined rake was only the more dangerous and detestable. May God, he added, bring a curse upon the machinations of some very refined and highly-polished, well-mannered, well-bred, well-brought-up devils!

I WAS against the Scott Act, said a large contractor to a representative of the *Ottawa Free Press*, at one time, but I ain't so now. You know I ain't a total abstainer myself, but I know how the Scott Act affects my business. I have had contracts in more sections of the globe than one—in Australia, Canada and other places, and always had to make allowance for waste of time, on account of some of my men getting drunk, which of course, threw my machinery idle and made me have to calculate my prices with an allowance for such waste. I have now a contract for the construction of the Brockville, Westport and Sault Ste. Marie road, and a large section of it runs through townships where the Scott Act is in force. Those that say the Act can't be enforced don't say true. Well, perhaps in towns it can't, and even in the country places it can't perfectly, but, I must own up, it puts down a pile of drinking. There are some men who will have whiskey at any price, and some men that will sell it, even if they are law breakers, and know they are so, long as they can make money. I don't expect the Scott Act, or any other Act, will stop whiskey drinking, but I do know that I never had more satisfaction with my men than under the Scott Act working. I find that I can get a better class of men, men glad to get away from whiskey, men I can depend on, men that will be steady at work every day, excepting when sick, and there ain't many of them get sick. No, I'm not against the Scott Act now, my best men endorse it, are saving money from their wages, and that is the best proof as to how it works. I am like all contractors, and can afford to give the best pay to the best workers, and the best workers are the temperance men. Experience has taught me that most of the men who are with me are well satisfied with the Act, and are laying up money weekly. I only wish that it could be more vigorously enforced. But in all such matters, there will be a leakage somewhere.

Our Contributors.

SOME PRACTICAL TESTS OF PERSONAL PIETY.

BY KNOXIAN.

The religious papers on Brother Jonathan's side of the lines give their readers a good deal of exhortation at this season of the year as to the manner in which they should spend their holidays. Tourists are told that wherever they go they should bring their religion with them. Judging from the exhortations given, one would suppose that holidays over there are a pretty severe test of personal piety. Now it may be true that very fashionable watering-places, with all their fashionable frivolities, do not furnish a congenial atmosphere for religious men. Perhaps the majority of the people who frequent such places have not much religion to lose. We cannot for the life of us see that a holiday, taken in any reasonable place, is a very severe test of anybody's piety. Sailing down the St. Lawrence, or among the lovely islands in the Muskoka lakes, does not seem to us to put a very serious strain on one's religion. We know several good men who would willingly go through the ordeal if they had an opportunity. Staying in a good summer hotel where nine-tenths of the people are Christians, and many of them office-bearers in Churches, does not strike us as running into very severe temptations. A man with a hundred dollars, and a month to spend in rest and recreation, should be in a good frame of mind. He should be especially grateful, and gratitude is a pious emotion not any too common. It should be easier for him to conduct himself properly than for the unfortunates who have to remain at home, and work with the mercury up among the nineties. In short, a good holiday should be a means of good to a good man.

It is quite easy to find some practical tests without going from home. When the Rev W C Burns visited this country many years ago, a young man in one of the then new townships became impressed at one of his meetings. He followed Mr. Burns for several days, felt deeply interested in the service, and professed to have experienced a change of heart. He was a young man of rather impulsive temperament, and, to put the matter mildly, not noted for self-control. About the time that Mr. Burns closed his services in the locality, the young convert began ploughing a rough, stumpy field on his new farm with a wild, unruly yoke of oxen. Two or three of his neighbours were looking on, and one of them made this observation: "If — can go round three times without losing his temper, I'll believe Burns has done him good." The young man stood the test bravely. He has stood many a test since, and at this hour is a worthy office-bearer in his Church. Ploughing a rough, stumpy field, with a wild, unbroken yoke of oxen, is a much severer test of piety than taking part in some kinds of revival meetings. When the animals go every way but the way the man shouts at them to go, the plough handles fly up and strike him in the ribs, and the ends of the broken roots fly back and strike him in the shins, old Adam is very likely to assert himself.

Putting up old stove pipes is a good test. Many years ago we knew a worthy elder who was sorely tried in this way. He had to run the pipes from the kitchen stove through a partition, and across another room into the chimney. The operation was extremely difficult. When he got the pipes put up in the room they fell in the kitchen, and when he got them properly fixed in the kitchen they always came down in the room. When they had fallen several times he asked his wife to take the children away. Perhaps he was afraid the pipes might fall on them. More likely he was afraid he might say something that would not edify the little people. That elder was a good man—one of the best men we ever knew. He would have gone to the stake serene as an angel had his Master so willed, but those stove-pipes tried him sorely. When he got them up he did seem greatly relieved. Putting up old stove-pipes is a much severer test of piety than telling one's experience.

A political election is a severe test of a man's piety if he takes an active part in it. The committee room, and the hustings, and the polling booth are slippery places. Many a fairly good man has been hurt there. Far be it from us to say that good men should not take part in election contests. This country has cost

too much to hand it over to political scalawags for purposes of government. We don't want politics in our religion, but we want more religion in our politics. The best men in every community are just the men that ought to take a controlling part in public affairs. Still, it is well to remember that the heat of an election contest is a pretty severe test of personal character.

A considerable number of people have another kind of test applied to them at this season of the year. The family have worked hard all spring, and have made a very nice flower, or very productive vegetable garden. The good man wakes up some morning, and finds half-a-dozen of his neighbour's cows devouring his vegetables and destroying his flower beds. If he can conduct family worship that morning with the usual amount of composure, he has more grace and more self-control than most men have.

Perhaps the severest test that can be applied to a woman's piety is to see her clothes line fall after it has been loaded with the nicest things in the house. Some uncharitable man says that if there is one moment in a woman's life when she wants to be alone it is when that line falls. This is a high compliment to women. Most men would say something naughty in that trying moment whether alone or not.

A very good test of a man's piety, or at least of his self-control, is his ability to meet abuse with silence. Anybody can reply to a slanderer. Anybody can strike back when a cowardly assassin strikes, or tries to wound when he is too cowardly to strike. The temptation to drag the coward from his hiding-place is often very strong. As a rule it is better to let him severely alone. As Goldwin Smith once said, there are some opponents, and whether they fall uppermost or undermost they are always sure to leave their mark.

To be worth anything a test of character must be a real one. It must touch at a point where self-denial, self-sacrifice, self-control are brought into action. Going to church is really no test if one is as comfortable there as at home, probably more so. Giving \$10 is no test if a man has \$10,000 in the pile from which he took the \$10. Keeping one's temper is no test if one has the temperament of a clam.

Let no man think he can stand a real test because he may have stood that which really is no test at all.

THE ANCIENT CAPITAL.

ITS SCENERY—LOCATION—COMMERCIAL AND RELIGIOUS LIFE—MORRIN COLLEGE—QUEBEC PRESBYTERY.

The city of Quebec is regarded as one of the most picturesque in the Dominion, and is situated between two rivers, distant from each other about a mile, and is divided into what is known as Upper and Lower Town. Upper Town occupies a commanding position, and is sustained and surrounded by massive walls, and huge rocks that frown defiance to the greatest storms. Here is situated the ancient citadel, which covers a space of about fifty acres, and is supposed to be the strongest fortification in America. This part of the city abounds with handsome residences, pleasant walks, and squares nicely shaded with trees, where people can retire to cool off from the effects of a Quebec sun. In one of these squares stands the famous monument erected to the joint memory of Wolfe and Montcalm, the two great generals who fell in the fight in 1759; and who sleep peacefully side by side on that classic spot, which succeeding generations will visit with increasing interest.

In Lower Town are to be found the principal wholesale houses, banking and other financial institutions; all of which are conducted on a large scale. Here also, on St. Peter Street, are the head offices of the Quebec Bank, Banque Nationale, and Union Bank of Lower Canada. This last named has for its president, Mr. Andrew Thompson, a gentleman well known in mercantile and financial circles, and a liberal supporter of our Church in Quebec.

A stranger, at first sight, is not favourably impressed with Lower Town. The streets are narrow and very irregular, and the matter of cleaning and lighting seems to be of no importance; whilst the irrepresible Frenchman will rush his calèche long at a furious speed, altogether regardless of the lives of pedestrians who, meanwhile, are getting well bespattered with mud.

There are good markets in Lower Town, and a run through the shambles on a Saturday morning will repay the visitor. Here are displayed all sorts of wares, produce and provisions at very moderate prices, and you will not have travelled far until you meet a comfortable looking Madame, making her way through the crowd with a heavy leg of mutton, or swinging a couple of fat chickens; whilst right behind her will be another lady sitting snugly in a calash, carefully guarding a tub of Township's choice butter, or a barrel of apples, whilst the enthusiastic Jehu keeps shouting at his horse as he creeps up Mountain Hill, or dashes along one of those narrow muddy streets which can only be found in Lower Town, Quebec. But on a more extensive acquaintance with this part of the city, you will find that there are some fine streets, such as St. Joseph, in St. Rochs, where the establishments will compare favourably, if they do not surpass, the best in Montreal, Toronto or Hamilton. Paquet's or Lalibertie's would be hard to beat anywhere. The wholesale houses are extensive and of great variety, and are now pushing their goods not only in the Maritime Provinces, but to points west, and I am informed, on good authority, that to such an extent has the boot and shoe business been worked in Quebec, that the enterprising manufacturers are pushing their goods into Massachusetts, the stronghold of this industry in the United States; and here of course is another cry for reciprocity. The fur trade is very extensive in Quebec, and a very large business is done in this line, both wholesale and retail. It is stated that at the Indian and Colonial Exhibition her Majesty the Queen ordered a set of furs from a Quebec exhibitor, which is certainly a gracious recognition of the enterprise of the fine old city.

It is well known that a very large proportion of the citizens of Quebec are French, or, as they term it here, *Canadiens*. Out of a population of 60,000, there are not more than 10,000 who speak English; and of these not more than 6,000 are Protestants, and it is only natural to suppose that the majority will control the educational and religious institutions of the place. In more ways than one the minority feel severely the difficulties with which they are surrounded; but with faces like flint have they stood up against this rising tide of French domination, which, at times, would seem as if it would overwhelm the faithful few; yet they have stood up for Bible truth and liberty with a faith which has never wavered, and a zeal which has never flagged. In St. Andrew's Church, Quebec, the Rev. Dr. Cook, for over half a century, has stood forth as the guardian and defender of Protestant and Presbyterian principles, and in like manner, for many years, the Rev. W. B. Clark, of Chalmers Church, has borne the burden and heat of the day. By the successors of these two honoured fathers of the Church, the Rev. Dr. Mathews and the Rev. A. T. Love, the work which was so well begun is being faithfully carried on.

The Presbyterian mission among the French has been eminently successful. As one of the many results of the work done, the Rev. J. Z. Lefebvre, B.C.L., of Montreal College, has been placed in charge of a French mission station in Quebec, where he has an audience each Sunday, of from fifty to one-hundred, to whom he preaches the Gospel of the grace of God. A ball has been fired at the management of this Scheme, but the effect produced has not been greater than that of blank cartridge. If there are any defects in the management of this work, they are like specks on the sun when shining in his strength. The Rev. Dr. MacVicar and Rev. R. H. Warden deserve the thanks of the entire Church, for the labour and time given to this department of the Church's work. As Popery is an aggressive system, every effort should be put forth in order to strengthen the hands of those who are unselfishly fighting this battle.

MORRIN COLLEGE,

founded by Dr. Morrin, is one of the institutions of the city. The Rev. John Cook, D.D., is Principal, and Professor of Divinity and Philosophy, and Dr. Weir, Professor of Classics and English Literature. The college has university powers, but so conservative has been the course followed by the senate, that it never conferred a degree until last year, when Rev. Mr. Bennett, of Almonte, received the degree of Doctor of Divinity. Dr. Bennett was the first pupil of Morrin, and has been an industrious and successful clergyman. This year, a wealthy lady in New York, a former resident of Quebec, who has relatives in the

city, gave a donation of \$500 toward the funds of the college.

In the proposed confederation of colleges, I think it was arranged that Morrin should merge with some other college; or in other words, drop out of existence altogether. Now I confess to a great difficulty here. Morrin College may not be turning out many students; but I am informed that it does not receive anything from the College Fund, and surely the least thing that we can do is to take what it gives and be thankful. It is said "that Bethlehem Ephrata was little among the cities of Judah, but out of it came a great governor"; and Morrin may be little among the large colleges in connection with our Church, but from it some day may come great results. This college question has caused a great deal of bickering and heartburning in the Church, and whilst it is true that we could do with fewer colleges, yet I am persuaded, that if we would sit down beside any one of our learned principals, he could show us good and substantial work done for the money received, just as any parish minister or merchant will point out what he gives in return for what he gets. Who doubts but that we could do without some of our churches, and still do as much work? but how seldom do we hear of a minister giving up his congregation, so that it could amalgamate with one in the same town or village, when probably this union would be a cause of strength to the denomination, nor do I blame him for this, until a very clear case could be made out?

Considering the extent of this Province, and considering the forces which are arrayed against Protestantism in general, we should rather bless God, who put it into the heart of the founder of the college to devote his wealth to such a purpose, and it would be a poor return for such generosity to say: "We have no need of thee," and it would be poor encouragement to others of our wealthy Church members to found or endow institutions of learning, not knowing but that some day an ungrateful public would vote them out of existence. A building is in course of erection, to cost about \$7,000, which will be a preparatory to the college, in which there will be four competent teachers. Through the influence of Dr. Weir, who in the past has been a great strength to the college, Sir George Stephen, with his accustomed liberality, gave a donation of \$2,500 to the Building Fund. Sir George and Dr. Weir were fellow-students in early life.

The Quebec Presbytery met on the 22nd inst., at Sherbrooke, for the induction of the Rev. Archibald Lee, late of Russelltown, P. Q., to the pastorate of St. Andrew's Church, Sherbrooke. The church was filled in every part by an attentive audience, and the proceedings throughout were of unusual interest. The Rev. Mr. McLeod, of Kingsbury, presided, the Rev. Dr. Mathews, of Quebec, preached an eloquent and forcible discourse. The charge to the minister, both timely and thoughtful, was delivered by the Rev. A. T. Love, B.A., St. Andrew's Church, Quebec. Then followed an earnest and affectionate address to the members of the congregation, by the Rev. Dugald Currie, of Three Rivers. The newly inducted pastor is a graduate of Montreal, and is highly spoken of as an able and industrious minister. The church has been vacant since January last, by the removal of the Rev. Mr. Cattanaich to St. Andrew's Church, Halifax.

A large amount of important business was transacted by the Presbytery. A call from Stanley Street Church, Montreal, to Rev. Mr. Dewey, supported by Professor Scrimger and Mr. W. Drysdale, occupied the attention of the court for a considerable time, indicating in the strongest manner possible the sincerest desire on the part of the Quebec brethren not to part with a member who is admitted on all hands to be one of the ablest, most painstaking, and successful ministers within the bounds of the Quebec Presbytery. The Rev. Mr. McLeod was appointed Clerk of the Presbytery, and Rev. J. G. Pritchard, Convener of the Home Mission Committee, in place of Rev. Mr. Dewey. K.

Toronto, July, 1886.

PRINCIPAL MCKNIGHT'S fame is echoing round the world. Under the heading, "A Model Moderator's Sermon," the *Belfast Witness* says: The sermon by the retiring Moderator at the opening of the Canadian Presbyterian Assembly was delivered in exactly twenty-three minutes. It was probably the shortest discourse ever prepared for such an occasion. The preacher was Principal McKnight, of Halifax.

THE AMBASSADOR OF CHRIST.

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

In a solemn hour in the life of the great Apostle of the Gentiles he gave utterance to the exclamation: "We are ambassadors for Christ; we pray you in Christ's stead that ye be reconciled unto God." The Christian minister is an ambassador—not a priest to make an atonement, but an ambassador to publish an atonement already made. He has no sacramental grace to offer; no mystic spell to communicate by the laying on of the hands of the presbytery; and the moment he begins to speak in this way he forgets his true character, goes back to Leviticus, and obscures the great doctrine that by one offering of Himself Christ hath forever perfected them that are sanctified.

The position of the ambassador is one of great dignity and responsibility. No wonder that he is often anxious, that sleep forsakes his eyes at night, and that the mark of care is upon his brow by day; and if all that be so in the lower sphere—if the ambassador must be conversant with the great turning-points of history—the treaties of former days—prepared with statements and counter-statements to meet his compeers—if none but the rarest skill and knowledge will suffice, and that supplemented with communications—cablegrams daily, hourly, flashing along the wire from the sovereign that he represents, what of the position which the minister of Christ has to fill, and where the interests at stake are so much more important? The ambassador for Christ must stand well prepared in every way. His mission must be the one thing that is uppermost in his mind; everything else must be subordinate. An easy living, rising fame, a good report among men, human applause are all desirable; but the one thing never to be lost sight of is the salvation of souls, the bringing men over to the terms of Christ. Some 200 years ago a man was beheaded in the Isle of Man who should not have been beheaded, for the day before his execution a royal pardon had been secured; but the precious document found its way into the hands of an enemy—one that hoped to get the doomed man's place and so earn for himself an easy living. He kept the pardon in his pocket and said nothing about it. He saw the crowd gather around the old castle, the doomed man led out to die, the head laid on the block, the flashing steel do its deadly work, and heard the wail of horror rise from the assembled multitude. The melancholy scene was soon over, and every one went to his own home, as if everything was right. But the truth soon came out, and the question was raised, How came that man to be executed, seeing a royal pardon had issued in his behalf? The result was that the man had to flee for his life; and among the yearly observances kept up in the island is the memory of that day, and the burning in effigy the villain that acted so dreadful a part.

The minister of Christ is standing before doomed men every day with a royal pardon in his pocket, signed, sealed and ratified by the purest blood in the universe. He is standing before men condemned already, with the sword of divine justice flashing over their head; he must hasten to the rescue—publish the terms of his mission—make it plain as day that there is forgiveness for the greatest sin and acceptance for the greatest sinner in Christ—that he beseech the sinner as if on bended knee that he be reconciled unto God. But should he trifle with his position, indulge in sloth, preach smooth things, stand by looking on unmoved while men are perishing before his eyes, he acts a part similar to this man, though on a far higher scale. Were he to stand by in this mood what will the end be? In the words of the Holy Ghost: If thou forbear to deliver those that are drawn unto death, and those ready to be slain, and say, Behold, we know it not; doth not he that pondereth the heart consider it, and he that keepeth the soul, doth he not know it, and shall he not render to every man according to his works?

There is the fear that amid the multitude of engagements, the many demands that will be made on a minister's time, both in town and country, he may be tempted to relax his studies and rest upon past attainments—in short, become a mere sermonizer. One who has been a minister for many years, has written many excellent sermons, and studied closely many portions of the Word, and is able to speak with fluency and ease on all the high themes of the Gospel,

may yet be tempted to rest on those attainments. He may have fairly apprehended some important truth, but the question is, Has it apprehended you, has it become a living power in your soul—a fire in your bones? There are men who upon short notice can preach with acceptance, whose every word is with power. For years and years they have been feeding upon divine truth—drawing it fresh from the fountain, and who have only to turn the faucet, so to speak, to find an abundant supply. But this kind goeth not out but by fasting and prayer—long experience—high attainments in the divine life. How often do we suppose that we have mastered a subject, entered into its depths, when we have only touched the surface? How often in turning over our old MSS. are we put to shame to think that these were once offered in God's name, and offered with the view of beseeching men to be reconciled unto God?

Then, apart from the question of sermons, is the question of studying the Word at large. If we are to be scribes well instructed in the things pertaining to the kingdom, we cannot afford to suspend our studies or relax our efforts. There is nothing new in the way of revelation to be expected from God. The canon is closed, the book is sealed with seven seals. Still a better understanding may be reached of the revelation that has been given—deeper meanings, broader views, richer unfoldings and applications. The evening sky is the same that it was to the aged patriarch, when he discoursed to his three friends of Orion and the Pleiades, Arcturus and his sons. But the eye of intelligence and the glass of the astronomer have brought many things to light of which Job never dreamed; and so when we turn to those pages containing treasures of wisdom and knowledge, we are not to suppose that everything is known that can be known. The first chapter of Genesis, bearing on the Creation, is a much grander revelation to us now than it was to us in our boyhood, and so with many a page and passage in the Bible. There is to be no new vision or revelation of God; but there is to be increasing light vouchsafed in regard to the revelation we have, revealing deeper meanings, and helping us to rounder statements and correcter interpretations of the mind of God.

Now, if any man believing himself to be an ambassador of Christ shuts his eyes to this ever-growing light, to which every age, every scholar, is contributing, and settles down on past attainments, how can he call himself a faithful ambassador of Christ? He says he preaches the Gospel, but what a poor gospel compared with what it might be, even in his hands? Where is the force and freshness that a true man is ever finding in its pages? Where the soul-refreshing view of Jesus and His word?

We think of the diligence of the earthly ambassador his sleepless nights, his solemn care, and how anxious he is to know the mind of the sovereign he represents, and to fully comprehend the terms of his mission, and how that in order to do so, he keeps up a daily, an hourly, communication with him, though thousands of miles away; but what are we to think of those who rush into the higher position, ignorant to a great extent of their mission, and willing to remain ignorant—neglecting both the letter and the spirit of their instructions, and holding little or no communication with the Great King? Contenting themselves with a mere smattering of learning received in former days, and getting up a few commonplace thoughts on a Saturday evening or on Sabbath morning, throw them into a triplet, a firstly, secondly and thirdly, and ring changes on the same till the weary ear turns aside from the often told tale. Can we wonder that the ministry of such a man should be a failure—that the Holy Spirit, grieved at such neglect, should withhold His blessing—that the congregation should be given to salt, to perpetual barrenness? This is a danger to which the minister is exposed.

There is a danger also that the faithful minister may become discouraged. Even though his charge be small, in another sense it is very large, for he must take the oversight of the neighbouring country and act as an evangelist to all the places calling for his services. There is a wide circle containing many families attached to our church, where much work is to be done, where the minister will have to travel many a mile, preach many a sermon, render many a service for which he will sometimes hardly get thanks; and if this be the case, if he meet with disappointment in neighbourhoods and families and people who

are slow to receive instruction, slow to do anything for themselves—ready, it may be, to give way to strife—he may be tempted, in spite of all his earnestness, to say: "What is the use of my striving here any longer?" Still more will this be the case if he meet with discouragement in his own proper charge. He is to bear in mind that it may be but an infant charge. It may not have had the advantages of the older and richer congregations. It may have had much to try its faith, its courage, and the wonder is that the door has not been closed, and the building abandoned or sold for debt under the hammer. But in spite of discouragements, straitened resources, frequent changes of ministers and long vacancies, the fire has been kept burning, and to-day true men and women are ready to gather around you and help in the work, and, better than all, He that walks amid the golden candlesticks, and holds the stars in his right hand, is saying to you what He said to the angel of the Church of Philadelphia: Behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hadst kept My word and not denied My name.

The charge may be considered a hard field, a field where much has to be done, where spiritual life is low, where organization has hardly been entered upon, where the children of the Church have never been fully gathered in, far less instructed as they ought—in short, a sort of forlorn hope. But the pastor is God's chosen servant, and the Presbytery's chosen servant, and the people's chosen servant, to lead on this forlorn hope—to raise up those that are bowed down, to build the waste places, and it is not for him to lose heart or become cold or perfunctory in the service. If such a feeling should ever cross his mind, let him think again of that solemn expression referred to, an ambassador. How does he act when his mission is faltering and his sky is darkening? Desert his post, relax his efforts, become cold and careless in carrying forward his mission? No. That would be to play the part of the poltroon, to act a part little better than treasonable. On the contrary, it is then that he becomes terribly in earnest, pressing upon men the terms of his commission—the ultimatum that has been put into his hands. Then it is that sleep forsakes his eyes, that the sound of revelry is silent in his halls, that great armies muster on the field, that proud ships ride at anchor ready to slip their cables, and that thousands plead with Him to whom the shields of the earth belong, that there may be peace in their day. Why such earnestness on the part of the earthly ambassador? Because the fate of nations is trembling in the balance, because the honour of his country is at stake, because the lives of thousands are in jeopardy. Still greater interests are at stake in the higher realm, and woe be to the man who will play a false or a feeble part here. There is danger that he may get discouraged, but he is not to forget that the battle is not his but God's—that He will stand by His servant and let none of his words fall to the ground.

The earthly ambassador often fails in spite of all that he can advance, all the arguments that he can press; but this need not be the case with the minister of Christ, for He whose he is and whom he serves will stand by him and hold him up in the weak hour, and make him a conqueror, and more than a conqueror. Surely it is no small encouragement to know that the might and the wisdom and the tender grace of the Most High will gather around him and make his efforts, otherwise futile and unavailing, a power that the stoutest sinner that hears will not be able to resist. "My Father worketh hitherto, and I work," was the language of the Master on one occasion, and it is in virtue of His work—His work through His servants—that the Church is a conquering Church in the world. The servant fails, or seems to fail; but the Master never, and He will not fail or be discouraged till the isles wait for His law. The heart of man is the same, and the glorious Gospel is the same, and so long as the Gospel is the same—the power of God and the wisdom of God—there is no room for discouragement, no room for absolute failure. Many sermons have been preached during these six thousand years—many lives have been spent—many martyrs that witnessed for Christ have poured out their blood like water, but there has been no waste. God allows no such thing as loss or bankruptcy in the higher realm. The world is the better, the Church the stronger, the tide of Christian sentiment is purer because they lived and died. God allows no such thing as loss in the kingdom; no faithful minister to work

in vain. He takes up the man's work, the man's life such as it is, incorporates it among the redeeming agencies of the cross, carries it forward through all time, and says: As the rain and the snow . . . so shall My word be that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it. The minister falters and fails, or seems to, the Master never. On and on He works through the ages, His bright eye on a golden future. On and on He works with His servants and through His servants, failing never, discouraged never; and He will not fail or be discouraged till every heart is touched, till every land is filled with light, till the earth is filled with His glory. Therefore, let the ambassador of the cross be steadfast, immovable, always abounding in the work of God, inasmuch as you know that your labour will not be in vain in the Lord.

ENGLISH HYMNS—THEIR AUTHORSHIP AND HISTORY.

By W. M. R.

A valuable book upon this subject has just appeared from the pen of Rev. Samuel W. Duffield. (Messrs. Funk & Wagnalls, N. Y.) An immense amount of labour has been expended in collecting accurate information with results of permanent value to the student of hymnal literature. Without undervaluing bibliographic detail, our author has given due prominence to the higher and wider aim of exalting and intensifying the interest of the Christian Church in her service of praise. Very modestly he says of the results of his labours: "If they kindle any other heart with love for the service of the Lord, as they have often kindled mine, they will achieve the mission and the prayer with which they go forth." In harmony with this view, attention is now directed to some aspects of the subject, which the book presents to our notice. First of all, how much deeper would be our interest in and appreciation of this department of worship, if we knew more of the history of the hymns we use! Then how manifestly and how marvellously have the Spirit of God and the Providence of God been engaged in their production and their employment! How many of the Church's sweetest singers have, like their divine Master, graduated in the school of sorrow, and, as part of their reward, had songs given to them in the night, which have cheered and succoured others in distress, and sometimes returned with blessing for their authors! "Once, when Gellert was exceedingly poor, and even in want of the necessaries of life, a peasant brought a load of firewood to him as a tribute of gratitude for the pleasure derived from his fables. His hymns—first published in 1757, and fifty-four in number,—bridged the gulf between the old and the new hymnology of his native land (Germany). They were marvellously blessed. High and low, rich and poor, sang them, and even kings and princes paid him visits of respect. On a certain occasion, having gone to church in a gloomy mood, he heard one of his own hymns sung. It made him weep bitterly, for he said, 'Is it you who composed this hymn, and yet you feel so little of its power in your own heart?'" Dr. Duffield is quoted as writing to a friend: "There is one pleasure I have enjoyed in hymns, which is somewhat personal. On three different occasions, . . . when outward and inward troubles met, and I was in great and sore affliction, I have entered the church and found that the great congregation was singing, 'Stand up, stand up, for Jesus!' The feeling of comfort was inexpressible, to have my own hymn thus sung to me by those unaware of my presence. It was as though an angel strengthened me." Our own Cameron (of Ottawa), one of the only two Canadian authors noticed, was a man of many trials, who *knows* now what he *believed* upon earth.

No broken cisterns need they
Who drink from living rills;
No other music heed they
Whom God's own music thrills.

(See our own "Hymnal," No. 291.) Some of our best hymns were the productions of dying men, like Lyte's "Abide with me," which first saw the light on the evening of his last communion service. Others were crystallized amid scenes of deep emotion, sometimes commemorating the utterances of dying saints. Mrs. Cousin's "Sands of Time are Sinking" follows the departure of Seraphic Rutherford, presenting his dying words; and Duffield's "Stand up for Jesus"

was prepared for the funeral of young Tyng, and commemorates alike his noble spirit, his last words and his tragic fate. The story of the origin of "Blest be the Tie that Binds" is strikingly in harmony with its spirit. Its author, Fawcett, a Baptist minister in Yorkshire, in 1772, under call to London, had preached his farewell sermon. "Six or seven waggons stood loaded with his furniture and books, and all was ready for departure; but his loving people were not ready. They gathered about him, and men, women and children clung round him and his family in perfect agony of soul. Finally overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing cases, and wept bitterly. Looking up, Mrs. Fawcett said: 'Oh, John, John, I cannot bear this, I know not how to go!' 'Nor do I either,' said the good man; 'nor will we go. Unload the waggons.' This determination was hailed with tears of joy by those around, and a letter was at once sent to London, explaining the case. Dr. Fawcett then resolutely returned to his work on a salary of something less than \$200 a year, and this hymn is said to have been written to commemorate the event."

From a letter of Miss Havergal we have the following extract. "Perhaps you will be interested to know the origin of the consecrational hymn, 'Take my Life' etc. I went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house!' And He just *did*. Before I left the house every one had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart, one after another, till they finished with, 'Ever, only, all, for Thee.'"

Of Cowper's "God Moves in a Mysterious Way," we find the old pathetic history confirmed. "The fact is that it constituted his last contribution to the "Olney Hymns," and was written when the shadows of his troubled mind were darkening heavily down upon him. Believing that he was doomed to end his life in the River Ouse, he had ordered a post-chaise, and bidden the driver proceed to a certain spot. For some reasons, this spot could not readily be found, and as the poet considered that this was the only place for such a suicide, he reluctantly gave orders to turn the chaise homeward. Arriving at home, he sat down and composed this hymn—or it may be started forth on a solitary walk, during which it was produced"—according to another variation of the story. "It was such agonies as these which have given Cowper's hymns their marvellous hold upon the heart. To his brother John, for instance, who was a man of no vital godliness, though a clergyman, the poet was a messenger of mercy in the last hour." How many that "greatest hymn ever written on the subject of divine Providence" has sustained and comforted, eternity alone will reveal. "During the 'cotton famine' in Lancashire, in 1865, just after the war in America, one of the mill owners called his hands together, and told them he must close the mills. It meant poverty to them, and ruin to him, and no one could speak. Suddenly, however, there rose up the clear voice of a girl—she was a Sunday school teacher—and she started the words of the stanza,

Ye fearful saints, fresh courage take, etc.

It was a 'word fitly spoken.' Even James T. Fields felt that to be the author of such a hymn was an achievement that 'angels themselves might envy.'

Some of the results attending the use of hymns, and the conditions of their achievement, are reserved for another paper.

AS part of the scenic displays in connection with the new Canadian cardinal's investiture the papal ablegate preached a sermon in Quebec, in which he drew a pathetic picture of Leo XIII's imprisonment. But then he was speaking mystically. Last week the following paragraph, relating to the august prisoner in the Vatican, was going the rounds: The Italian papers state that the Pope has purchased the Palace Mignanelli for the sum of £60,000, and intends fitting it up as a printing and publishing office, which will probably entail an additional expense of about £20,000. It is said that his Holiness has long been engaged in publishing religious works, and that the business has grown to large dimensions.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

HOLD THOU ME UP.

PSALM CXIX.

BY T. K. HENDERSON, TORONTO.

Hold Thou me up, so shall I stray—
If led by Thee—not far away
The hand that points the upward road,
Will guide the wand'rer back to God.

Hold Thou me up amid the strife
That makes and mars this restless life;
Lest in the world's oppressive din
The still small voice be drowned within.

Hold Thou me up when Reason boasts
In view of her embattled hosts;
For Faith's foundations oft times fail,
And ambush'd doubts the soul assail.

Hold Thou me up when pleasure smiles,
Seductive with Circean wiles
That lull the languid sense to sleep,
And Prayer her watch-tow'r fails to keep.

Hold Thou me up in Sorrow's hour,
When joys illusive lose their power
The rugged path of care to cheer,
Or wipe away the falling tear.

Hold Thou me up when Death draws near,
It is not Death if Thou be there;
And when I wake on yonder shore,
Thine hand shall lead me more and more.

ON RULING THE CHILDREN.

An important aspect of parental duty, the duty, namely, of governing those whose sacredness must never be overlooked or violated. Home Rule is indispensable in domestic, if not in political, life. The families in which it is not established will be mere nurseries of discord and disorder, and the children whose unhappy lot it is to grow up in them will develop, almost inevitably, into misshapen characters, and will play a part in life, the mischievous results of which will spread far and wide. Parents must be legislators, judges and kings. Theirs is a divine right to govern. A sceptre is put into their hands by God Himself, which it is impiety to lay aside. They dare not abdicate, however difficult it may be wisely to assert their authority. No plea can justify their surrender of their throne, and nothing is more unpardonable than the cowardliness, indolence or voluntary imbecility that lets the reins of government fall from the hands of those that are called to hold them with a firm, wise grasp. And it is really a child's right to be ruled. That is among the privileges it has an indisputable claim to. Facing life's difficulties with trustful look and unskilled spirit; liable, in a thousand ways, to be turned unwittingly aside into wrong paths; apt, in very ignorance, to pluck the bright poison-berries that charm its eyes, while carrying in them seeds of death, childhood is entitled to demand guidance and government, and to find itself beneath the control of a royal and loving will. One of the essential functions of the home, indeed, is to impress upon the young the fact that all life is subject to the reign of law, and that the cardinal virtue of true character is the virtue of obedience. The boy or girl that leaves the family circle without having perfectly learnt that lesson has missed the one thing above all others that ought to be got there, has been grievously wronged and cheated, and has a most indisputable right to complain of being sent forth into the world quite inadequately equipped for the battle of life. Rule, then, there must be in the home, and the question is important, What are the proper characteristics of parental government?

One clear principle to be affirmed is, that Home Rule should be distinguished by unity. It must give expression to one Will. There must be no appearance of such dual control as, in other spheres, has so often brought forth nothing but disaster. That does not mean that either the one parent or the other is to ostentatiously assert, or despotically to enforce, supreme authority. The best type of unity is certainly not that which exists where the husband simply "puts down his foot," and the wife is nothing better than a spiritless subordinate, allowed neither a mind nor a will of her own, whose sole function is to do as she is told, and to accept in dumb acquiescence the autocratic decisions of the "head of the house." The true unity is secured by the fusion into one of the two wills that dwell side by side. It is the singleness that results from perfect sympathy, and from the whole-hearted love that binds soul to soul, and blends the current of two individual lives into one channel, and impels them constantly in one direction. Even the appearance of division is injurious. Each parent is bound to be the guardian of the other's authority. The children must never be involved in the necessity of deciding between two conflicting laws, nor be led to suspect that there are two sides in the government of the house between

which it is left for them to choose. The first most fundamental condition of perfect rule in the family is that father and mother are quite at one as to the laws they enact, the aims they pursue, and the methods they adopt. The settlement of their differences must be reserved for the private council-chamber, and their decisions presented clearly and decisively, so as to make it plain there is no appeal left from one authority to another, and no room for mistake as to what the law is to which obedience is to be rendered.

Firmness, let it be next said, is hardly less requisite than unity in Home Rule; firmness, but not despotism. The children are not to be treated as incipient rebels, or cowed like slaves by the dread of the lash. Parents who regard it as their first duty to "break the will" of their boys and girls have sore need to be themselves sent back to school, and be taught the folly and the wickedness of endeavouring to destroy a thing so divine in origin, so wonderful in working, as a human will. The attempt is to do nothing less than rob the child of character, and to degrade it into a pithless, gelatinous inanity, incapable of playing a man's or woman's part in life. It would be a smaller wrong to put out your son's eyes than to "break his will" by any tyrannic methods of family government. Occasions do sometimes rise when the atmosphere of the home is rendered clearer and healthier by a tempest of fiery indignation. For there may be exhibitions of evil, so gross and heinous as to necessitate the exercise of such severity as will effectively teach the transgressor the abominable hatefulness of sin. But these sharp, legislative assertions of righteousness must be comparatively rare, if they are to be of real use. Where they are matters of every day occurrence, or where they are caricatured in the form of mere bad-tempered inflictions of punishment, the consequences are unspeakably disastrous. The rule that engenders fear, and aims chiefly at repression, is neither parental nor divine, and under the influence of it, the children are almost certain to turn out either sneaks or rebels, to become secretly disaffected, or openly, incurably alienated. The firmness necessary is such as commands respect by its calm, quiet, wise strength, and by its possession of the spirit that knows how to secure loyalty and obedience without vehement self-assertion or much parade of its insignia of power.

Another quality that should characterize the Home Rule is that of constancy. It should be steady and regular in its movements. Parental sovereignty must not display itself in fitful and occasional acts. In some households disloyalty is habitually winked at. The violation of law is tolerated up to a certain point. The father or mother is too indolent to interfere, and lets things drift, even though with a secret feeling that mischief is being done. Obedience is quietly withheld until at length the transgressors presume too much, and the accumulated wrath flames out in a passion, scarcely more justifiable in its excess than the previous supineness. Not seldom, I believe, parental severity is more than anything else a perverse attempt to make up to conscience for past laziness and unfaithfulness at the expense of the unfortunate child that happens to lay the last straw upon the camel's back. But true Home Rule should keep good time. It must be uniform in its action. It ought to be the element in which the family lives and moves as easily and constantly as we do in the air we breathe. The practical recognition of it should be an instinct, rather than a deliberate act of will, running right through the days and weeks, as a musician's theme does through the infinite symphonic harmonies that at once hide it and enrich it.

Along with all, besides, reasonableness must mark the administration of the Home Rule. The regulations laid down must not savour of mere arbitrariness. Restrictions must not be imposed simply for the sake of asserting sovereignty or exacting obedience. The laws of the household must be such as can be vindicated at the bar of reason and righteousness. Parents are certainly not bound to justify all their decisions to those they govern, and must beware of allowing the children to insist on having an answer to their every Why and Wherefore. The element of implicit trust must be fostered in the hearts of those whose duty is to obey, and they must come to feel that they need go no further back than to the father's or the mother's will to find all the motive they require. But all the more necessary is it, on that account, that parents make sure that their commandments are grounded in wisdom and truth, that there is in them no leaven of mere self-will, but that as the sons and daughters grow in intelligence, they will recognize and appreciate the righteousness that underlies the ordinances of the family. Hence, in order to make obedience perfect, it is indispensable that careful instruction in principles should go along with the exercise of authority, and that the child's reason and conscience should be called into play as largely as possible, so the obedience rendered may be bright with whole-hearted spontaneity, and may bring with it a holy gladness.

To gather all into one final word, the Home Rule should be God-like in its aims, its methods and its spirit. Parents are to find their pattern in our Father who is in heaven. The study of His ways of government, as these are exhibited in Providence and in redemption, is the paramount duty of all who have been called to the sacred functions of fatherhood and mo-

therhood. We must learn of Him. Into all exercise of parental authority there must be infused a spirit akin to that of His patience, quietness, strength, holiness and love. The purpose of His discipline must be ours, namely, that the children may be won from the service of sin, that they may be pure even as He is pure, that they may be "conformed to the image of His Son," that they may live even as Christ lived, for the good of men and for the glory of God. If fathers and mothers will only work and pray with this end in view, then will every home be a church, our "sons will be as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."—*Joseph Corbett, D.D.*

GOSPEL WORK.

A GENUINE SURRENDER.

"All that the Father giveth shall come to Me, and him that cometh to Me I will in no wise cast out."—John vi. 37.

A sceptical soldier, in the hospital at Atlanta, sent for a chaplain, and in various ways tried to get rid of his doubts. Upon the wall was hung the Scripture: "Whoso cometh to Me I will in no wise cast out," which caught his attention one night. In the morning he asked to have a letter from his mother read to him. It was an earnest entreaty to accept Christ. The reader came to the words: "Whoso cometh unto Me I will in no wise cast out." "There," said he, "that's what I want. I thought mother said that. Read it again." It was read. "Mother says that, does she?" "Yes." "And it is in the Bible, too?" "Yes." "Then it must be true. Jesus will receive me. I will come to Him. Here, Lord, I give myself up." It appeared to be a genuine surrender and a gracious acceptance.

While there is eternal life in the Gospel sufficient for all, none are specially excluded from its benefits. Those only are excluded who exclude themselves, and refuse to be saved on God's own terms. His proclamation to a lost, rebel world is clogged with no exceptions. Dr. Guthrie relates the following: After our brave men had crushed that terrible revolt which some years ago shook our Indian empire to its foundations, and filled many of our homes with grief, an amnesty was proclaimed, but not to all. Some were by name excluded from its grace, and, as might have been expected, these desperate men fought it out to the last in the fastnesses and deadly jungles of Nepal. They did not come in to accept the amnesty. There was no reason why they should. It was not for them. Heads of the revolt and guilty of cold-blooded murders, as well as of the blackest treachery, there was no hope of mercy held out to them; and so standing to their arms, they resolved to spin out their lives to the last thread, and sell them at the dearest price. What a contrast to this, the Gospel! Whatever be men's sins and crimes none are excluded, by name or by character, from the amnesty which God proclaims, from the benefits of eternal life.

CONVERSION OF COUNT GASPARIN.

"Then came the officers to the chief priests and Pharisees, and then they said unto them, Why have ye not brought Him? The officers answered, Never man spake like this man."—John vii. 45, 46.

Adolph Monod, one of the most faithful and gifted evangelical ministers of the present century, preached Christ crucified and His free grace, to his church in Lyons, France. One Lord's Day, preaching from the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life," he spoke of the person of Christ as the true God-man. He announced at the same time that the next Sabbath he should show how men could be saved though faith in this God-man. But the authorities of this Church were full of Catholic and other errors, and opposed to a doctrine so truly evangelical. Hence, they informed Monod that if he did not omit the sermon he had announced, they would have him arrested and brought before the prefect, and dismissed from his office. Monod, notwithstanding, preached his sermon, and the authorities made their complaint. The prefect demanded the two sermons of the accused, and Monod sent them to him. The prefect was a Catholic count—Count de Gasparin. He came home at evening to his wife and found the sermons. But he was a man who discharged faithfully the duties of his office. It was necessary that the sermons should be read. He came to his wife with the manuscripts in his hand, complaining that he would have to give up the whole evening to this irksome and protracted labour. She offered, as her husband's worthy helpmeet, to read the sermons with him, so that the task might seem to him less tedious. They began. They read the first. With every page they grew more interested. They forgot that it was evening and night. That which was at first an official duty became a service of the heart. They finished the first and eagerly grasped the second. And what was the result? As a magistrate, as a prefect, Gasparin was forced to deprive Monod of his place, because all the authorities demanded it. But he and his wife became evangelical Christians; yes, living, joyful and happy believers in Christ. They found that night the pearl of great price.

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



TORONTO, WEDNESDAY, AUGUST 4, 1886.

A WRITER in the *Homiletic Monthly* makes a fairly good report on the relative merits of long and short pastorates, when he says that short pastorates are the best for *bringing in* and long pastorates are the best for *building up*. It does frequently happen that a larger number of persons are brought in during the first year of a pastorate than later on. In the Presbyterian church, however, this does not by any means prove that a pastor's best work is done in the early years of his pastorate. During the vacancy which preceded his settlement—often a needlessly long vacancy—a large number of people were waiting to be brought in, and naturally these came in during the first years of the pastorate. Larger numbers were brought in by the new pastor mainly because a larger number had ripened for bringing in during the vacancy. Why should it be supposed that a short pastorate is the best for *bringing in* and a long the best for *building up*? A live minister and live elders will aim at bringing in all the time. The bringing in and the building up should go on together. Indeed one of the best ways to build up is to bring in. The work of bringing in helps to build up those who are doing it. Work is one of the essential elements of building up and we cannot imagine a case in which there could possibly be much genuine building up without the work of bringing in.

DR. BLAIKIE gives, in a letter to the *New York Observer*, an amusing illustration of how serious consequences may sometimes flow from a mistake about a name. His name has been many times mistaken for that of Professor John Stuart Blackie of the Edinburgh University. A short time ago Dr. Blaikie was appointed convener of a commission to go to a remote part of Scotland to settle a dispute in a congregation. The commission could make no headway. The people thought the convener was the man who sang Scotch songs at Sabbath evening meetings and recommended the theatre. Nothing could be done until a member of the commission explained that Dr. Blaikie was not Dr. Blackie. When the people made this happy discovery the work went on better. Presbyterian people like to have orthodox men settle their disputes. Would it not have been better if these good people had kept out of the quarrel, or settled the dispute themselves without either a Blaikie or a Blackie. He had seen the same absurdity a score of times nearer home. People sometimes quarrel until they make the name of their Church and congregation a stench in the community, and then display the most marvellous sensitiveness about the standing and orthodoxy of the men sent to straighten out their wretched wrangle. It might occur to them that almost anybody is good enough for that class of work. We know nothing about the case referred to, but no doubt Dr. John Stuart Blackie does higher work every day than investigate it.

WE quite agree with our esteemed contributor who furnished the kindly and appreciative account of the late Mr. Blain's life and work, published last week, where he says that the Church has her home as well as her foreign mission martyrs. He could write the biography of several who lost their lives in doing our

home work just as certainly as any foreign missionary fell at his post. The amount of privation endured by the Pioneers of Presbyterianism in this country can never be all known, but it would, we think, be well for the Church if more of it were known. Far be it from us to say that too much interest is taken in our foreign work. Would that this interest were increased a hundred fold. But, while we read of the sufferings and work of missionaries on the other side of the globe, let us not forget that men have suffered and died for the Church at our own doors. The fact that some of them died slowly does not alter the case. They died from disease brought on by exposure and heroic efforts to do two or three men's work; work that in some cases two or three men are doing now. Had they fallen on the foreign mission field, their names would have been inscribed on the roll of martyrs. They died doing work at home—laying the foundation of a great Church in Canada—and they are soon forgotten, except by a few. Let us not honour the foreign missionary less, but honour the home more. And be it remembered, if the pioneers had not done their home work, there would have been no Church to send out foreign missionaries, and no foreign missionaries to send!

CANADIAN students who may be thinking of taking their course in some of the colleges across the lines would do well to read the following "hazing" operation, which, it is reported, was performed upon a young man in Mount Union College, Ohio:

He was informed that upon the payment of \$1 initiation fee he would be taken into the Delta Gamma Fraternity. The night for initiation came. About ten o'clock a supposed friend called for him and both started for the hall. Arriving at an old abandoned college building, he paid his fee, was blindfolded and ushered into the presence of from twenty to thirty students. Once inside, he was at the mercy of his captors, and the treatment he received was cruel. Bound hand and foot, he was rolled over a barrel. Next his clothing was removed and he was placed on a cake of ice for a considerable length of time. He was then tossed into a blanket. His persecutors then placed him on his face and branded on his back the fraternity emblem, after which he was set free.

The *Christian at Work* states that "not long ago a fine young fellow at Cornell University came to his death at the hands of the upper class, men who were seeking the fun of initiating him into the mysteries of a Greek Letter Fraternity." The moral tone of institutions that permit such ruffianism cannot be very high. Almost every specialist who wishes to make some change in our University or College work in Canada, backs up his proposal by the prediction, that if his plan is not adopted, our students will go in hundreds to the colleges across the lines. Before the young men go, it is well that they should know some of the good things in store for them. That ice operation must have a rather cooling effect upon an aspiring young man.

WHEN a distinguished divine, of pronounced views, visits Toronto, and says his say, we always look out for a shower of anonymous letters in the daily papers. We are seldom, if ever, disappointed. The shower nearly always falls copiously. Some years ago, Talmage lectured here, the shower set in next morning and continued, if we remember rightly, for several days, Talmage was denounced, of course. About a year ago, Canon Farrar preached to admiring audiences, the shower immediately fell. Dr. Withrow visited the city the other week, preached to the delight of everybody who heard him, and lectured on the New Theology; of course, the usual anonymous showers came down. Now what sense is there in thus pelting distinguished visitors, for doing just what and just as every intelligent man expects them to do. Who, that ever heard Talmage, or ever read a lecture of Talmage's, expected him to lecture in any way other than he did lecture? His peculiar style is well known to nearly every man on this continent. If people do not like it they can remain at home. Who expected Canon Farrar to preach Calvinistic Theology? Who expected him to hold Calvinistic views on the atonement? Who, that knows anything of Dr. Withrow, expected him to do anything in his lecture but give the New Theology hard knocks? Pelting men like Talmage, Farrar, Withrow, and others, for doing and saying exactly what every intelligent man would expect them to do and say, would almost convince outsiders that Toronto people had never heard of these distinguished gentlemen before. This must be true of some of the letter-writers.

A PRESBYTERIAN CENTENNIAL.

THEY have been holding a most interesting and profitable memorial service down by the sea. Mingling with the ever-varying music of the Atlantic waves, the songs of praise familiar to many generations of Presbyterians rose from the grateful hearts of the large assemblage that met to commemorate the landing of the first Presbyterian minister at Pictou, Nova Scotia. Within the brief period of a century what changes have taken place! Not in one direction, but in all, is the march of progress clearly discernible.

More than twenty years after the secession from the Church of Scotland under the leadership of the Erskines had taken place, James McGregor was born in Perthshire. His father and mother were devout and zealous Christians. The influences that surrounded and moulded his boyhood were crystallized into the firm convictions of heart and mind. Unswerving fidelity to truth and duty, whether the way they led was inviting or repellant, was followed with unflinching endeavour and self-sacrifice. The Canada of to-day owes a great debt of gratitude to the pioneers, whether clearing the forests and laying the foundations of material prosperity, or endeavouring to bring the Gospel message of salvation to the destitute, and found the Churches which are now in a position to render greater service for the moral and spiritual welfare of the people. These early pioneers lacked many of the advantages of our time. There were no ornate and handsomely appointed churches in which they could hold service, but the Word of Life, proclaimed in log cabin or in rude barn, was no less precious, and delivered with no less fervency by those earnest and true men who lovingly served the Master in the work of the Gospel; who endured hardships as good soldiers of Jesus Christ. Those who would sneer at the simplicity and uncouthness of these fathers in the faith, only proclaim themselves degenerate sons of a noble spiritual ancestry.

The unhappy divisions in the early Secession Church had taken place before Mr. McGregor had completed his literary and theological studies. The former he prosecuted at Edinburgh University, and the latter under the tuition of the Rev. William Moncrieff, one of the three who left the Church of Scotland with Ebenezer Erskine. Mr. McGregor cast in his lot with the anti-burgher branch of his Church, and held its distinctive peculiarities with remarkable tenacity. The microscopic distinctions of those days could not be revived or repeated in our time. In this, as in many other respects, the wider and more comprehensive spirit of the modern Church is plainly visible. People in earnest are impatient of the minute differences of former days. The unity of the Church is recognized as a matter of great importance, and the principle of toleration is more clearly understood.

At that time the personal inclinations of the candidate for a pastoral charge did not command the deference they do now. Mr. McGregor, a proficient in the Gaelic language, was about to be settled in Ross-shire, but a petition having been sent by the few settlers in Pictou, in 1784, to Scotland for a minister who could preach both English and Gaelic, it was sent to the General Associate Synod in 1786. In due course Mr. McGregor was selected as the right person to send in response to this appeal. Without murmuring, he assented, and after ordination by the Presbytery of Glasgow, sailed for his new and untried field. Landing at Pictou, he was well-nigh overwhelmed with a sense of his desolation and the discouragements that lay in his path. At one time, like many another new comer, he would have returned had he possessed the means, and had the opportunity presented itself. These feelings were, however, only temporary, and like the true workman he was, he devoted himself with untiring energy to his great life-work.

In Pictou, and for many miles around, Mr. McGregor laboured with the utmost diligence in the work of the Gospel. He had his reward in seeing the direct result of his labours in the consolidation of congregations, a marked improvement in the habits of the people, a growing respect for, and appreciation of, divine things, and a growing spirituality and Christian activity. He was moved by prevailing spiritual destitution to extend his efforts far beyond his own sphere, wide as it was. He visited Prince Edward Island and other distant fields, where his labours were abundantly blessed. Their results are yet traceable, and his name is held in loving remembrance.

In 1822 the University of Glasgow bestowed the honorary degree of Doctor in Divinity on Mr. McGregor. He continued to labour with his accustomed assiduity and earnestness as long as his strength continued, and on the 3rd March, 1830, his work on earth was ended, and he entered into rest, leaving behind him a revered name and a precious example.

On the 20th ult., special centennial memorial services were held in Pictou, which were largely attended. The Presbytery of Pictou and members of other Presbyteries took part in the celebration, presided over by the Rev. R. Cumming, of Westville. Rev. Dr. Patterson, a descendant of the pioneer, delivered a most interesting address on the "State of the country at the time of the arrival of Dr. McGregor." He was followed by the Rev. D. B. Blair, who spoke on "The Life and Labours of Dr. McGregor," and the last speaker was the Rev. Dr. McRae, of St. John, N.B., who delivered an eloquent address on the "Progress of Presbyterianism in the Maritime Provinces." It is gratifying to observe that representatives of the Church of Scotland also took part in the memorial services. It is fitting to remember and honour the worth and services rendered to the cause of the Gospel in the early days of the country's history. It is right to keep in remembrance the struggles and difficulties encountered and overcome in the planting of a Church that has ever been the friend of civil and religious liberty on those shores. It is becoming to mark the progress achieved, not in a spirit of selfish elation, but with profound gratitude to Him whose these early labourers were and whom they served, that we may be stimulated by their example, and encouraged to do our work in the spirit of devotion with which they served their generation according to the will of God.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—With its unflinching regularity *Littell* continues to supply its readers with the latest and best literary productions of the time.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—In weekly numbers and in monthly parts, this magazine in convenient form presents its readers with an excellent selection from the leading literary and scientific publications of the day.

OUR LITTLE FOLKS AND THE NURSERY (Boston: The Russell Publishing Co.)—The reading matter in tone, spirit and form is admirably adapted for the little folks, and the exquisite pictorial illustrations are up to the highest standard of excellence.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this publication, admirable in spirit, design and execution, lays before its many readers a fine selection of instructive and entertaining literature, illustrated with numerous and excellent engravings.

ST. NICHOLAS. (New York: The Century Co.)—The August number of *St. Nicholas* is bright and breezy as the season. Prominence is given to the seaside, the mountains and the country. The papers and handsome illustrations are delightful for these enjoying their holiday time.

THE JEWISH ALTAR. By the late John Leighton, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a highly valuable work on Old Testament Typology. It is written with singular clearness, conciseness and painstaking care. It is a timely and scriptural contribution to the better understanding of the Ritual of the Jewish Altar Service. The author's views conflict with the common interpretation of much of the Mosaic Ritual, but he adduces reasoning and Scripture in support of them.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Among the many interesting and attractive papers in the August number of this standard monthly may be mentioned, "The City of the Strait," an excellent historical sketch of Detroit, with no fewer than twenty-one illustrations, "Orchids," by F. W. Burrige, F.L.S., and "Social Studies—II.—The Economic Evils in American Railway Methods," by Richard T. Ely. Serial fiction and short story are well represented, and the poetical contributors are T. B. Aldrich, Annie Fields and Dinah Mulock Craik. Easy Chair, Editor's Study, Monthly Record and Drawer are not the least attractive features of an excellent number.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The new number of the *Homiletic* is in every respect an admirable one. The symposia on the New Theology and Modern Criticism are continued by George R. Crooks, D.D., and Professor George H. Schole, Ph.D. The Rev. A. McElroy Wylie writes on "Short Pastorates," and there are other timely papers by well-instructed scribes. The Sermonic Section is unusually rich this time; among the contributors are Drs. Ormiston, Storrs, VanDyke, and others. In addition there are a number of miscellaneous articles on timely and profitable themes.

THE CENTURY. (New York: The Century Co.)—With special adaptation to the season, the *Century* for August abounds in interestingly written and finely illustrated papers by distinguished contributors. "Algiers and its Suburbs," "Sea Birds at the Farne Islands" and "Heidelberg," are decidedly attractive, the last-named deriving additional interest from the fact that the fifth centennial of the opening of the famous university is to be celebrated in October. The war papers show no decline in vivid descriptive power and historical interest. "The Battle of Fredericksburg" is ably described, both by Federal and Confederate generals who participated in the fight. The capital and labour question is discussed by Washington Gladden and others. Continued stories of much excellence appear, while several poems of great beauty add their charms to a very superior number.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The August *Atlantic* is an extremely good one. Miss Sarah Orne Jewett contributes a clever story, called "The Two Browns," and Octave Thanet has an amusing sketch, "Six Visions of St. Augustine." The three most notable articles of the number are on "Domestic Economy in the Confederacy," by David Dodge; a paper on the "Indian Question in Arizona," by Robert K. Evans; and an essay on "The Benefits of Superstition," by Agnes Reppler. Andrew Hedbrooke has an essay on "Individual Continuity," and there are criticisms on "Recent Light Literature" and other volumes. Miss Edith M. Thomas contributes a poem to the memory of Helen Hunt Jackson. The three serials by Henry James, Bishop and Charles Egbert Craddock (Miss Murfree) are as interesting as ever, and the Contributors' Club, which deserves a word for its brightness, closes the number.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The *Pulpit Treasury* for August is fresh, timely and able. The needs of the preacher and Christian worker are kept steadily in view and are amply supplied. Rev. N. H. Van Arsdale, one of the editors of the *Christian Intelligencer*, New York, and pastor of the Reformed Dutch Church, Paterson, N.J., is accorded the first place in this number. His portrait furnishes the frontispiece, and his excellent sermon on Hosannas to Jesus is the first in the Sermonic Department. A sketch of his life and a view of his church are also given. Other full sermons are by Dr. W. H. Anderson, of Kentucky, and Dr. A. H. Mowment, of Brooklyn. Leading Thoughts of Sermons are by Drs. Raymond, Mitchell, Davis, Huntington, Storrs, McCosh, Beach and Ormiston. Dr. A. T. Pierson, Dr. Cuyler, Rev. J. O. Davies, D. L. Moody, Dr. Bolton, Dr. Talmage, Dr. Dunn, Dr. Vincent, and several others write on suitable and interesting subjects.

THE MISSIONARY WORLD.

The following letter, dated Tunapuna, Trinidad, March 29, 1886, has, through the courtesy of the Woman's Foreign Missionary Society, been forwarded for publication.

As I have nothing very special to tell you about our work, it occurred to me to give you some extracts from a missionary address delivered in Port of Spain about a fortnight ago in Greyfriars Church, by Sir John Gorrie, Kt., Chief Justice of Trinidad, on the occasion of the annual missionary meeting of that congregation. I had the pleasure of being present and enjoyed the address so much that I regret you cannot have it in full. As an eye-witness of the things of which he speaks, his testimony is certainly valuable; Sir John is a Presbyterian, and the son of a minister. Greyfriars' congregation is, as most of you know, in connection with the U. P. Church of Scotland; the present pastor is Rev. Wm. Aitken, successor to our friend, Mr. Falconer. After a suitable introduction, Sir John said: "It has struck me that there is one point upon which, perhaps, I might be able to throw some light—a point of great importance with regard to our special subject of meeting to-night—and that is whether it is possible, by the efforts which the Christian

Churches put forth, ever to convert a race of heathens to Christianity? Now, there are a good number of men who doubt that, and I do not wonder at it. It is a very tough job, take it how you will. Now, it so happens that I am able to tell you something of the results of the efforts of the Wesleyan Church in Fiji, and I think if I tell you just a little about that, it may have the result to quicken your faith in missionary efforts, and to encourage you to proceed in the way in which you have been going. As Judicial Commissioner of the Western Pacific, all of the British subjects who were to be found in Samoa and Tonga were in my jurisdiction, all in Erromango, where Williams, as you recollect, met his death, all in New Hebrides and the Solomo group, the Santa Cruz Islands, where Bishop Patterson and Commodore Goodenough were killed; New Britain, which has now become a colony of Germany under the name of Bismarck Archipelago, and New Guinea, which we have annexed, and we do not know very well what to do with it since we have annexed it.

I will confine myself to the colony of Fiji, and to the work—the Christian work that was carried on there. That is not a single insignificant island as most people are apt to imagine, but it is a vast archipelago of islands, larger than all the British West Indies put together. There are eight inhabited islands, and the island of Uti Leon, upon which we have placed our capital of Suva, is larger—I hope you will excuse me for saying it—than this Trinidad. Now, it may enlighten you as to the amount of labour that can be done in one generation of men, when I tell you that I have seen the first Christian minister who ever preached the Word in Fiji. It was Joeli, a Tongan, sent over by the Wesleyan ministers in Samoa.

The speaker then described, with great force and eloquence, the condition of the island when Joeli went to labour there. Murder, cannibalism, the straggling of widows, and burying alive were the order of the day. One anecdote in illustration must not be omitted. — said: "Even after we went there a superintendent of police stopped a funeral party and asked them of what the person had died; to his horror he saw the corpse put its head out of the mat, in which they were carrying it, and began to ask why the funeral was delayed. The superintendent ejaculated in horror: "Why," he said, "the woman"—for it was an old woman—"is alive." "Oh, we know that," said the bearers. "But how are you burying her if she is not dead?" "Oh, well," they said, "she wants it and we want it; she told us that she could only eat yams, and was not able to plant any, and that she would have no objection whatever if they put her in her grave, and" they said, "we thought so too."

Every imaginable cruelty was practised, because they seemed to take a demoniacal delight in blood. You can imagine, therefore, what it was when the white missionaries followed these first leaders to this devil's cauldron for the purpose of endeavouring to convert them to Christianity. And what was the result? Was it all in vain, as some men will tell you now? No. I am able to tell you that they have all received the Christian faith, that on every Sabbath the Gospel is preached in every town and village of that vast colony, and that the people go to church as regular, and in far greater numbers than they do in the British West Indies. There are 1,200 Wesleyan Churches in Fiji. There is not one Presbyterian Church in Fiji. They are Wesleyans. I was about to say, every man of them, but there is a handful of Roman Catholics. In every place where there is a church there is a school. The children are compelled to attend the school; all the young generation can read and do their multiplication table; and what is more, and I am sure that all Scotchmen will agree with me, that this is the truest sign that they have become a civilized people; they have got a shorter catechism. If that does not convince you that they have become Christians, I don't know what will. But the sermons I can tell you that those men preach are uncommonly good. The language is not unlike Italian, and their native orators I have heard often, and with great delight.

There is one thing that I cannot pass over, that is, they never forget their evening worship. I have travelled a great deal through their country, and sometimes arrived pretty tired at the end of a long day's walk, because we have no railways there as you have here. We had no roads for buggies, nor even for horses; you had to trust to the pair that nature originally gave you—and a very trusty pair it is when you use them well. But I have come to the end of my long day's journey, and thought that I had had about enough of it; but no, sure as fate, the native minister came in when it was about time, and gave you evening worship. He read to you from the Fijian Scriptures; the early missionaries had translated them. These ministers were sometimes a little too particular about the personality of those they prayed for—thus—"Mr. this and Mr. that," and so on, and then he prayed also for "the man with the red hair, whose name I don't know."

I dare say you will ask if cannibalism has entirely ceased. Well, I think I may safely say that after 1876 not one single case of cannibalism has taken place. Now, then, gentlemen, you see that when we went there as a government our work was done for us, and no one has acknowledged this more frankly than Sir Arthur Gordon, who had the chief work of the native organization to perform. We had our work done for us. The young generation of Fijians could all read and write their own language. They could send in reports to the government as well as Englishmen; they could keep books, they could keep accounts, they could pay money, and the whole of the native government now is carried on by Fijians, who have been taught their learning in the Wesleyan schools. So that, gentlemen, we can tell you now, if any one asks you whether it is possible that the efforts of the Christian Churches to convert heathens to Christianity can ever be successful, you can tell them Yes; that you know that during the lifetime of a single man—no, less than that—that a whole race of human beings have been converted from being heathens to being as good Christians as those I see before me.

Hoping that these extracts may be, at least, as interesting as anything I could have sent you this mail, and with kindest regards to all,
Truly yours,
S. E. MORTON.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XXVI.—DESCRIBING AN EVENT OF THE GREATEST INTEREST TO ARTHUR BLAGUE, FANNY GILBERT, AND THE READER.

Arthur thought he was ready to go; but he was not. Both his circumstances and his feelings held him back. When he thought of dislocating himself from all the associations of his life—of selling off the old house, in which his whole life had been passed, of taking his mother to a new home, of leaving his early friends, and, particularly, of parting with one toward whom he felt himself attracted with constantly increasing power—his heart sank within him. Besides, the shock he had received staggered him more than he was aware. Under the strength of his first rebound from the blow that had laid him low, he thought he was ready for his work; but there came upon him a reaction from the other direction. His life had flowed in one channel too long to be suddenly diverted. He found that there was a certain preparation to be effected. He must get accustomed to his new outlook upon life. Before he could work with what strength there was in him, his powers and sympathies must be harmonized by a process which time could only complete.

It has been more than hinted that the first interview that Arthur enjoyed with Miss Gilbert, after her return from New York, made a profound impression upon him. For a long time, he feared to have that impression renewed. Years previously he had determined, in his own mind, that the brilliant woman would not be a suitable wife for a minister—not for him. Her aims were not his; her motives were not his. But he had caught a view of the better side of her character, and it had charmed him. Afterwards he had been a quiet, deeply interested observer of her life, and the strong masculine traits that she often betrayed offended him, and produced a reaction in his feelings. Her fearlessness, her self-confidence, her love of masculine, out-of-door life, her daring drives, and the genuine business spirit with which she came into contact with men in the management of her father's affairs, gave him pain. It seemed as if she were one woman to him, and another to everybody else.

Yet the events of the study, and her ready service during his absence, had changed his mind; as she changed, his feelings changed; and he had begun to feel that there was something in her and in her society which he needed. He dwelt upon all her acts of kindness to little Jane and his mother—upon the delicate sympathy she had extended to him, upon the faculty she had to stimulate and fructify his thoughts—and he felt his admiration of her merging into a sentiment that was deeper and more tender.

He had already apprised his New York friends of the death of his brother, and informed them that the event would probably defer somewhat a definite reply to their invitation. So, as he had pushed this decision further from his thought, and as the changes through which he had passed had, in a degree, unfitted him for study, he found himself, as the weeks passed on, irresistibly led into Fanny Gilbert's society. He studied her instead of his books—studied her, too, with entire absence of weariness; for he found in process of development within her a new style of life. She had become his pupil. She sat before him like a child, asked him questions, led him by her strange tact out into the field where she had his best life, explored his motives and his sources of strength, searched him through and through for that which would give her food and guidance. Many precious hours did Arthur pass with her in these conversations; and, as he was not unfrequently invited by Mr. Wilson to preach, many were the sermons which he preached to her.

The winter had broken up, and still Arthur lingered in Crampton, unable to speak the word that should cut him off from his old home, and transfer him to his new sphere of labour. Fanny, meantime, had conceived such a reverence for her friend, and had become so profoundly impressed with his superiority and her own unfitness to be his companion, that she fought against every suggestion that she could ever become his wife. She was his disciple. She was learning of him how to live worthily. She could not but think, at times, how sweet it would be to be a acknowledged mistress of such a heart as his, and to repose in the shadow of such a nature and such a character; but the more she thought of this the more unworthy she seemed to herself of occupying so precious a place.

Again came the still, bright days, when nature, like an infant just awakened from a long, oblivious sleep, lay with open eyes, looking silently upward, and waiting the breezy footsteps and the sweet kisses of the motherly spring. Again Fanny Gilbert sat at her window, as on that spring day many years before, when "Tristram Trevanion" was in manuscript, and Mary Hammett was teaching the little children in the schoolhouse across the common. She thought of the changes that had passed over her since then—not only over her, but over all who were dear to her. She recalled the feelings she had indulged in with relation to Arthur—feelings which she used to express to Mary. She had once, in her girlish pride and ignorance, despised the boy who could so easily subject himself to the lives of others. She had thought him girlish; but now she comprehended the fact that it had been through womanly offices that he had won the grandest characteristics of his manhood; while she, having run through her life of ambition, achieved her aims and had her career, had come back to learn of Arthur Blague how to be a woman, and how to be happy. That night she received a call which surprised and puzzled her. Mr. Thomas Lampson, the conductor, was announced, with a request that he might see Miss Gilbert alone. He seemed to be a good deal embarrassed, and found himself obliged, at last, to draw forth from his pocket a package of railroad checks, and to reassure himself by rasping the end of it with his thumbnail.

"The fact is, Miss Gilbert," said he desperately, "that

I have been feeling mighty mean over a little something I said to you once. I feel meaner and meaner the more I hear about you, and I've come here to-night to have it squared off. I can't go on so any longer. I got myself so worked up about it that I lay awake half of last night thinking it over; and I told my wife if I lived to make another trip, I'd have the thing settled if it killed me."

"Why! what can you mean?" said Fanny, with a smile of wonder.

"Haven't you got anything laid up against me?" inquired the conductor—"Nothing."

"Don't you remember the little chat we had when you came back from New York?"

"Very well; but there was nothing unpleasant in it to me."

"Well, there was to me," said Tom Lampson, "and I'm going to get rid of the whole of it. I told you there wasn't a woman in the world good enough for Arthur Blague, and you took it up. Well, I didn't mean to do anything wrong, but when you turned on me, and I tried to paddle off, I meant you—inside you.... I saw you read me like a book."

"Oh! I never laid that up against you," said Miss Gilbert, good-naturedly. "Besides, what you said was true, as I have learned since."

"Well, I want to take the whole thing back. I've heard all about what you did for Widow Blague's little cripple when Arthur was gone—how you stuck to him, and tended him, and how kind you was to the old woman, and I felt meaner than beans about it. I spoke to Arthur about you the other day, and the tears came into his eyes as quick as wink. So says I to myself, if Fanny Gilbert has got hold of him, she's right. You know I swear by him straight through; and I came here to-night for nothing under heavens but to tell you that I think there is one woman in the world good enough for him. Haven't you—ah—sort o' altered? Don't you think it's kind o' dore you good to—O! here I am, getting into hot water again!"

Fanny could not help laughing and shedding tears at the same time. "I hope I am altered somewhat," said she—"altered for the better—and I am not at all offended by your allusion to the fact."

"Well, people talk about it, you know," said Tom Lampson; "and I got it out before I thought what was coming. Don't you s'pose Arthur Blague will go to New York?"

"I think he intends to go, though he has never told me so definitely."—"What is he waiting for?"

"I'm sure I cannot tell. He has business to close, I suppose, and you know he has been a good deal depressed by the death of the little boy."

Mr. Lampson sat half a minute rasping his checks. Then, looking Fanny innocently in the eyes, he said: "I think he means to get married before he goes. It's the general talk about town, I find. People have got the notion somehow. Do you know anything about it?"

"Nothing. How should I? Whom do people imagine he is going to marry?"

The conductor regarded her with a shrewd, arch look, which was intended to bring a blush to her cheek, but which did not move her at all. "Well," said he, rising suddenly to his feet, "you are too much for me, Miss Gilbert; I can't hoe my row at all with you. All I've got to say is that I want to be all right with both sides of the family. What ever happens, I don't want to have any hard feelings toward Tom Lampson."

"You talk in enigmas."—"I presume I do. I'm always saying something out of way, and it is time I was getting along."

Tom Lampson backed out of the room, bade Miss Gilbert good-night, then came back and shook hands with her, then expressed his regret for having given her so much trouble, and finally departed. Fanny did not know what to make of all this, though it appeared that the people were talking about a match between her and Arthur, and that Tom Lampson, a devoted friend and admirer of Arthur, wished to intimate to her that he had no objection to it. While she was thus musing, the door-bell rang, and immediately Arthur Blague was shown in to the parlour. Fanny blushed crimson the moment she looked into his face, as if she supposed he could read her thoughts, and as if these thoughts were guilty. For several weeks she had felt self-distrustful in his presence, and now she was quite embarrassed. She could not talk, but listened to him as if she were a child, of whom no demonstration was expected.

Though depressed by a degree of timidity, and suffering from that sense of insignificance very common among genuine lovers, Arthur could not but read her heart. He saw that a few weeks had wrought a great change in her, and he would have been very stupid had he failed to interpret it aright. As he looked upon her in her altered mode and bearing, he felt his own strong nature, so long held in check, going out to her with a fresh and hearty tenderness. Fanny found her tongue at last. Taking up the subject suggested by Tom Lampson's visit, she inquired of Arthur when it was his intention to go to New York.

"I have not told you that I should go at all," replied Arthur.

"I know—but you will go."

"I suppose I shall, but it is harder than I ever dreamed it would be to leave Crampton."

"I hope you will go; I think you ought to go. They want you so very much," said Miss Gilbert, in explanation of her decided opinion upon the subject. "Mary Sargent," she continued, "has written to me an account of all your successes there, and the strong desire of the church for your return."

"They are easily pleased," said Arthur, vacantly.

"Then I am sure you ought to be."

"Since my friends here are so willing to have me leave them," said Arthur.

Miss Gilbert blushed, bit her lip, and dropped her eyes before the questioning gaze that Arthur gave them. "Your friends here," said she, "desire to see you in the place where

you belong, engaged in doing the work which you are so well calculated and prepared to perform."

"Then you really wish to have me leave Crampton?"—"Mr. Blague," said Fanny, earnestly, "you cannot misunderstand me when I tell you most sincerely that I do. Your work is not here; and though you will take from my life that which I can poorly afford to spare, you will deprive thousands, by remaining, of that which will be of inestimable value to them."

Arthur's eyes grew luminous. "It is hard," said he, "to cut loose for ever from this old retreat, and cast my life among strangers."

"They will soon cease to be strangers, and, labouring for them, you will quickly learn to love them. Think what a life lies before you!—great, it seems to me—great beyond comparison. Think of twenty-five years of labour in such a city as New York. Think of bringing your mind into contact with a hundred thousand minds in those twenty-five years, with the privilege of urging upon them the motives of your own life—of inculcating purity and truth and goodness—of pronouncing the name of God over the brows of multitudes of little children—of joining a whole generation of young men and women in marriage—of ministering consolation to the dying—of speaking words of comfort to a world of mourners—of quickening the intellects of masses of men—of emptying your own life, to the last drop, into the life of the world, favouring your age and race, and enriching the blood of immortality itself. Think how, day after day, men in doubt and darkness, and women in fear, will come to you for guidance and strength—how, Sabbath after Sabbath, they will throng to hear your voice, and go away the better for hearing it—how thousands of hearts will cling to yours by a myriad twining sympathies, rejoicing in your presence and aching in your absence, and praying for you always."

Arthur's lips quivered, and he could hardly control his emotions as the eloquent woman unveiled her estimate of his office and its privileges. He knew that she did not see the other side of the picture, yet she knew that she saw one side of it correctly. But it was the revelation of her heart and mind which interested him the most deeply, for all that she had said had passed through his thoughts before. He had come to the conclusion that, personally, she was not altogether indifferent to him; and when, in fervent and well-chosen words, she magnified his office, and betrayed her sympathy with the aims of his life, he was thrilled with new joy.

"Since you think this life so great and so desirable," said he, drawing his chair nearer to her, "how would you like to share it?"

"What, sir?" Miss Gilbert trembled and grew pale.

"How would you like to share it?"

Fanny could not, or would not, understand, but sat in wonder, looking into the earnest face before her. Her eloquence was all gone; her lips were sealed.

Arthur pitied her confusion, and reproached himself for his awkwardness and his stupid abruptness. He drew his chair still nearer to her, and took her unresisting hand.

"Miss Gilbert," said he, "there is but one tie which binds me to this place. As you say, my life and my work are not here. I believe this yet my heart is here. It has been here—been bound here—more than I was aware—more than I was willing to acknowledge myself—since I first met you on your return home. This confession must be made, and it may as well be made now as ever, if you will hear it. I offer you not only a share in the work of my life, which you estimate so highly, but I offer you my heart and my hand. Will you take me? Will you become my companion? Will you walk this golden road with me? Will you be my wife, and go with me whither God leads me?"

Arthur said this strongly and impetuously, pressing her hand with unconscious ardour, and looking in her face as if he would read every thought and emotion that struggled upward for expression. The strong woman was weak. The blue eyes were suffused. She bowed before the will that looked through the eyes of the young minister, and the strength of the passion that breathed in his voice. There was a minute of silence, in which they could hear the beat and feel the jar of one another's hearts. At last she looked up with an expression of undissembled pain, and saying, "I am so unworthy—so unworthy," burst into tears.

"So am I."

Both rose by a common impulse to their feet. There was no secret beyond. They were lovers. Fanny Gilbert, the ambitious Fanny Gilbert, the brilliant authoress, the courted and admired woman, now gentle, yielding, humble, grateful and glad, was pressed to the strong man's heart. In that precious embrace, thrilled with satisfaction through all her gentle nature, she found herself at home. Henceforth there was nothing in fame for her. The little world around her, thronged with its pigmy millions, could not charm her out from that great world of the affections into which she had entered, and in which she reigned alone. A great man wholly hers! What had the world for her more than this? What had the world for any woman more than this? Like a ship tossing on the ocean, driven hither and thither by fitful winds, now creeping among sunken rocks, and now careering proudly over the obedient waves, yet always restless, she furled her life's broad sails in the still haven, dropped anchor, and was at rest.

In the brief hour that followed this denouncement, these richly-endowed natures and accordant hearts, that had been tending toward each other through such dissimilar and widely separated paths for many years, became one—one is affection, sympathy, purpose and destiny. Arm in arm they stood, wrapped in pleasant joy, and calmly fronting the life of labour and self-denial that lay before them. Each self-relinquished to the other, and both to heaven; they received and appropriated heaven and each other in return, so that with the new influx of life and love and happiness, they felt ready for any work to which duty might call them. Into that sanctuary of love, and into that hour of love's first bliss came no echo of the world's discordant voices. A noble man and a noble woman had received the choicest treasure the earth had for them. In the first consciousness of sudden wealth—in the first experience of possession—in

seemed as if their joy and peace filled the earth—as if the great world of life into which they had entered had blotted out the world around them—or rather, as if they stood upon the pinnacle of life, and all beneath was commonplace and poor.

At length, by some accident, that not unfrequently occurs in interviews of this character, Miss Gilbert's head leaned against the young minister's breast. It was a very pretty sight indeed, particularly if the observer definitely understood the relations of the parties. Aunt Catharine did not; and when, without being aware of Arthur's presence in the house, she came silently down stairs, and suddenly into the room, her eyes took in this very remarkable and unusual vision, she stood the impersonation of bewildered wonder.

"What—under—the—sun,—moon,—and—stars!" exclaimed Aunt Catharine, at length.

The lovers were both embarrassed, but Arthur first achieved self-control. Fanny blushed to the tips of her ears, while Arthur took her hand and led her directly before the astonished intruder. Looking Aunt Catharine pleasantly in the face, he said: "Have you any objection?"

"No—you don't mean—"

"I do."

"That you have been—"

"Yes."

"And gone—"

"Certainly."

"And done that?"

"Just as true as you live."

Aunt Catharine threw herself into a rocking-chair, and rocked herself and cried like a child. The lovers were somewhat puzzled by this demonstration, but they sat down near her, and the good old spinster soon found her tongue, and explained herself.

"I didn't believe—I never believed—that those prayers of your mother, Fanny, would be forgotten. I've always felt as if the Lord was looking after you, because I couldn't think He'd forget such a prayer as your mother offered with her very last breath. I've been praying for just exactly this thing for six weeks; but I didn't expect the Lord would answer me, I didn't; and then Aunt Catharine buried her face in her handkerchief and cried again.

"Then you've no objection?" said Arthur.

"Objection! Goodness! If the Lord hasn't any objection on your account, I'm sure I haven't any on Fanny's."

Then, by a sudden revulsion in her feelings, she began to laugh half hysterically, and then they all laughed together.

"Now," said Aunt Catharine, "you have got to go into the office and see the doctor, and I am going with you."

Arthur hesitated and remonstrated. This was no joke; and it seemed a rude way of approaching so delicate a subject as asking for the person of a child.

But Aunt Catharine was excited, and could not understand how a great, joyful fact, such as this was to her, could call for delicate treatment—in that house, at least. So she put Fanny's arm in that of Arthur, took the other herself, and, listening to no remonstrances, led them into the office and into the presence of Dr. Gilbert.

"Here is a young man," said Aunt Catharine, mercifully, "who has been abusing his privileges in this house, and talking things that don't belong to him."

The doctor looked up from his newspaper through his spectacles with a questioning gaze, evidently conscious that something unusual was going on, but entirely at a loss as to its nature. He rose from his chair, took Arthur's hand, inquired for his health, and invited him to be seated. Arthur declined the seat, held to the doctor's hand and said:

"I am hardly responsible, Dr. Gilbert, for appearing here on my present errand with this apparent levity."

"Hem!" from Aunt Catharine.

Arthur turned upon his tormentor an appealing look, but she was laughing behind her hand.

"Oh, never mind her nonsense," said the doctor; "but what is your errand?"

"Did I ever ask many favours of you, doctor?"

"Never half enough; glad if I can do anything for you. Tell me what it is and you shall have it, even to the half of my kingdom."

"I want just half of your kingdom," replied Arthur; and taking Fanny's hand, he led her forward, and said: "I want, I need, I love your daughter. Will you give her to me?"

"What does she say about it? Can't you speak, girl?"

"I think," said Arthur, smiling, "that if you have nothing to say against the transfer, she and I can arrange the rest."

The doctor took off his glasses and wiped them, and looked benignantly upon the pair before him. Then he turned and walked away from them, and cleared his throat and blew his nose. Then he came back, and his face became red, and his throat grew worse and worse. At last he made an impatient gesture, and blurted out, "Oh! God bless you! God bless you! Go along;" and then turned, and looked into the fire. Fanny, who had not uttered a word, went to his side, kissed him, and the group turned, and left him to master his new difficulty of the throat as he best might.

The next day the engagement was announced, and such a lively day of talk Crampton had never enjoyed before. There were many, of course, to find fault with the match; but as the parties most interested were satisfied, that did not matter. The next day, too, Arthur wrote a letter to the "Committee of Supply" in New York, accepting the invitation to the pastorate of the new church. In a private note to Mr. Frank Sargent, Arthur informed him of his engagement to Miss Gilbert, at which there was great joy in the house of the Sargents, and among a multitude of Fanny's old acquaintances who had become aware of the change in her character and purposes. In fact, the matter got into the New York papers, which, following the example of the

Athenians (ancient Athenians), "spent their time in nothing else but either to tell or to hear some new thing." It was publicly stated that "Rev. Arthur Blague, a young man of the most promising genius, had accepted the call of 'Church,' and that rumour had it that he was soon to be united in marriage to no less a personage than the brilliant writer of 'Rhododendron.'"

(To be concluded.)

THE MAN.

Is there a man a whit the better
For his riches and his gains?
For his acre and his palace—
If his inmost heart is callous,
Is a man a whit the better?

And if a man's no whit the better
For his coffers and his mines,
For his purple and fine linen,
For his vineyard and his vines,—
Why do thousands bend the knee,
And cringe to mean servility,
If a man's no whit the better?

Is a man a whit the worse
For a lowly dress of rags?
Though he owns no lordly rental—
If his heart is kind and gentle,
Is a man a bit the worse?

And if a man's no bit the worse
For a poor and lowly stand,
For an empty, even pocket,
And a brawny, working hand,—
Why do thousands pass him by
With a cold and scornful eye,
If a man's no whit the worse?

HEIDELBERG'S ANNIVERSARY.

From a profusely-illustrated paper in the August Century, we quote as follows: "Although no stately buildings, even in ruin, exist to speak to us from those early years of Heidelberg's rising glory, there happily remains one monument still enjoying full vigour, and celebrating this present summer of 1886 the 500th anniversary of its foundation by Conrad's descendant, the Count Palatine Ruprecht I. This is the university, hoary but gifted with eternal youth. Hardly black enough could be painted the picture of the moral and mental needs of the time, in all Western Europe, preceding the birth of the first universities, of which that of Heidelberg was among the earliest. The great Roman Church had sunk into a deathly lassitude, and superstition everywhere prevailed. From the monasteries, which had held learning in their keeping, there flickered scarcely a spark of intellectual life. . . . Ruprecht's long life had been filled with futile wars and conflicts, but the old warrior easily foresaw the advantages his land would derive from this most enduring work, and although he wrote with marked humility, 'I understand only my mother tongue; I am untaught and ignorant of all learning,' still he did his utmost to make prosperous his infant university. He gave strict command that no violence should be done the students in travelling to and from Heidelberg, a great boon in those lawless days. Besides, he made the institution absolutely free to pass judgment upon and punish its own members, and declared it to be in no way subject to civil authority, a right which German universities have, to a great extent, pre-erved to the present day. A rich dowry in lands and other sources of income was given to the university. The universities had four faculties, which conferred the different degrees of bachelor, master and licentiate, and on October 18, 1386, it was solemnly opened with mass attended by all the students. The first rector was Marsilius von Inghen, from Paris, where Ruprecht had found the pattern for all that concerned his new institution, even to the fashion of dress to be worn by the professors. The very hours were fixed when the learned men called from afar should hold forth, but they were forbidden to fill up the whole time with stupefying dictation, some chance being thus wisely afforded for the breath of free academic life. While inheriting a developed organization like that of the Church, as well as its affection for ranks and degrees, far greater simplicity and limitation ruled in the university in all that concerned material needs. The professors were satisfied with from one to eight groschens (about 2½—20 cents) for each course of lectures, according to its length, and the disputations paid three gulden (\$1.50) annually, a sufficiently large sum for those days. Fifty gulden a year (\$25) was a fine salary, but for travelling for three months in Italy on university business a professor received only an additional thirty-nine gulden (\$19.50), a modest sum indeed, according to our modern ideas, even on the basis that money had twenty times its present value. For the prosperity of the institution a library was most essential. But while, in our days, a private man may have his thousands of books, a priceless storehouse of knowledge, in Ruprecht's time a library of sixty volumes was considered very large, in fact, well nigh inexhaustible. As, before the invention of printing, the store of learning was confined to rare and perishable manuscripts, on each of which a small fortune was expended, Ruprecht felt the importance of protecting dealers in manuscripts, paper and parchment, and so he granted them the same privilege that he had given to the university itself. How strange a contrast to his course in these matters, and how vivid a picture of those wild days, was the position taken by this prince with regard to the robberies then prevalent on the highways! In these he shared openly, for he kept active two fortified robbers' nests, not far from Speier, on the great road to Worms, and, as the merchants passing to and from the far East, with costly wares, neared the forest, they were fallen upon, and their goods seized to replenish the prince's treasury."

British and Foreign.

TERRIFIC storms in Greece have damaged the crops and the people are in great distress.

The new Mayor of Shanghai is a native Christian. This is certainly a very interesting and significant fact.

The lowest estimates place the taxable property of the coloured people in the Southern States, at \$92,000,000.

The Second Presbyterian Church, Carlisle, Pa., has obtained portraits of all its former pastors, and hung them on the walls of the session room.

The Temperance people of Russia petitioned the Emperor, two years ago, for permission to hold meetings, and have only just received his permit.

REV. T. R. EWING, D. D., principal of the female seminary at Blairsville, has been nominated for Congress by the Prohibitionists of Indiana County, P.

THERE are now in Mexico connected with missions of five denominations 10,000 people who have renounced Romanism and professed faith in Jesus Christ.

AT the expense of the State, the Emperor William of Germany has ordered the painting of the portrait of Gustav Freytag, the author of "Debit and Credit" and "Ingo."

THE Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ.

THE population of London now exceeds every other city, ancient or modern, in the world. New York and all its adjacent cities combined are not equal to two-thirds of it.

IT is said that the lawyer, Mr. S. D. Waddy, Q. C., is one of the most magnificent speakers heard of late years at an English bar, and also a lay preacher of remarkable power.

A NEGRO who attacked the Italian minister at Tangiers was stripped, tied to a donkey's tail, and led through the town, while two soldiers gave him 2,000 lashes with knotted ropes.

THROUGH the influence of the Woman's Christian Temperance Union of Massachusetts and Colorado, the "age of consent" in those States has been raised from ten to sixteen years.

PRINCE ALEXANDER of Hesse and the Dowager Duchess of Hamilton have received \$250,000 each, in settlement of their claims on the estates of the late Duke of Brunswick.

A UNITARIAN installation in New England had to be postponed the other day, because the "Mikado" was to be played in town that night, and the members of the choir must sing there.

A COMMITTEE of the board of directors of the Allegheny Seminary visited Rev. D. W. C. Roberts, of the Home Board, with a view of electing him to the chair of Theology if the way be open.

IT is fifty years ago since the two first missionaries landed in Zululand, South Africa. There are now there more than 5,000 converts in full communion, and a Christian population of 20,000.

NEW YORK dealers in fireworks say that the money expended for these articles this year amounted to \$3,000,000, and nearly half the sum was for fire-crackers. These are nearly all imported from China and Japan.

THE memorial windows in the Scotch Church at Paris, which cost \$2,500, given by Americans in memory of friends who died in Paris, have been maliciously destroyed. Pieces of iron about an inch square were thrown at them.

THE Romanists in Tipperary have interfered to prevent a Protestant lawn tennis club playing within sight of the convent windows, one of the priests declaring that it was a gross insult to traffic with the feelings of the nuns in that way.

THE Anarchists on trial in Chicago have sometimes worn bouquets said to have been given by sympathizing cranials of the softer sex. It is fair to assume that whoever presented the bouquets had not seen the widows and children of the murdered policemen.

IT has been estimated that one-fifth of the wages earned in the United States goes to pay for liquor consumed; or, in other words, two hours' toil are performed each day by every person employed to make up the enormous amount expended, viz., \$946,000,000.

IN response to the request of a committee of the citizens that a check be placed on the Excise Commissioners, Mayor Whitney has promised that the granting of liquor licenses shall be restricted in the future. Brooklyn now has one dramshop to every forty voters.

YOUNG men who attend the Hermannsburg Mission House to prepare themselves for the services of the Church in the German diaspora have now to pay a small sum for board, so that it may not be said that the money contributed for heathen missions is applied to any other purpose.

THE Rev. John Rogers, D. D., Professor of Sacred Rhetoric and Catechetics in Belfast College, died lately at Portrush in his seventy-fifth year. It was in 1869 that he succeeded Dr. Cooke in the professorial chair. He received his degree from Edinburgh University. One of his sons is a minister in the Scottish Church.

THE Rev. J. H. Evans, known in Welsh circles by the nom de plume, "Cynfaen," has died in his fifty-third year. He had only recently been appointed to the London Welsh circuit for the second time. By his death Wales has lost a distinguished scholar, theologian and poet; while Wesleyan Methodism has been deprived of one of its foremost Welsh preachers.

LOCAL option has been voted on in Washington Territory. In the cities the liquor interest appears to have prevailed, while in the small towns and country districts local option was successful. The women have the right to vote in the territory; but it is said that they did not take as much interest in the matter as was anticipated, and were divided as to their sentiments.

Ministers and Churches.

ACKNOWLEDGMENT.—(1) Dr. Reid has received "Thank offering," Oakville, \$75, for aged and infirm ministers fund. (2) From "A Friend of Missions," \$100, for North-West missions and stipend augmentations.

DR. COCHRANE has received as follows for Vancouver: Friend, in Zion Church, Brantford, \$32.50; Mrs. M. Goldie, Galt, \$20.; Mr. Hill Campbell, Cornwall, \$25.; a Friend in Sandridge, \$1.; total, \$78.50.; also \$25 from Mr. Hill Campbell for Formosa.

At the request of his late congregation in Ay and others, a small memorial volume of the late Rev. Walter Inglis is being prepared. Any of his friends, who may have letters of his in their possession, or can recall incidents in his life, that may be used for such a memorial volume, are requested to correspond with Rev. Dr. Cochrane.

In connection with the bi centennial celebration at Albany last week, the *Argus* printed special editions giving much valuable historical information concerning the various interests in the ancient capital of New York State. In giving the history of State Street Church we find the following: Six flourishing years under the Rev. John James, D.D., a man of Scotch birth and breeding, positive character, decided influence in many ways. An able preacher, he did good work for Christ.

The Rev. T. Turnbull Johnston, of Wick has nearly completed a comprehensive work titled "The Funeral Fashions of the World," and intends having it published next winter, if possible. It has been a matter of research for the past ten years, and will, no doubt, be of great value to those interested in the manners and customs of humanity. He intends issuing later on a companion work to the above on the "Marriage Customs of the World," that will be greatly appreciated by the general reader.

On the 7th of July, the congregation of Knox Church, Cornwall, presented Mr. J. P. Watson with a very handsome gold watch and chain. The watch bears the following inscription: "Presented to J. P. Watson by the congregation of Knox Church, Cornwall, as a slight recognition of his services as leader of the choir July 1st, 1886." Mr. Kirkpatrick, Chairman of the Board of Managers, made the presentation, and remarks, eulogistic of Mr. Watson's services, were made by Rev. J. Hastie, pastor of the Church, and Mr. Hill Campbell, superintendent of the Sabbath school.

ST. ANDREW'S Church, Kingsbury, Quebec, which was closed for nearly two months undergoing thorough repairs, was re-opened on July 25 by appropriate services. The pastor, Rev. J. R. MacLeod, preached a practical sermon from Ps. cxvii, 6-9, upon the "Peace and Prosperity of the Church of Christ; why they are to be sought, and how they are to be secured." He was assisted in the service by Mr. David Campbell, of New College, Edinburgh. On Monday evening a social gathering was held. The choir furnished music, and addresses were delivered by the Rev. F. M. Dewey, M.A., of Richmond, who is to be transferred to Montreal, Mr. Campbell and the pastor. The congregation enter their renovated church free from debt.

Under date, Vancouver, British Columbia, July 20th, 1886, the Rev. Thomas G. Thomson writes. Allow me to acknowledge through your columns the receipt of the following sums in aid of the rebuilding of Vancouver church, per Dr. Reid: W. Mortimer Clark, Toronto, \$50; Mrs. H. G. Clarke, \$50; Mrs. Topp, \$50; St. Andrew's Church, King Street, \$45; Knox Church, Galt, \$75; Rev. John McKay, \$2; Norwood, \$2. The first three items had been collected before the fire, by Mrs. Campbell, in answer to an appeal by Mrs. A. W. Ross, to wipe off the debt on the church now burned. The congregation is much cheered by the fact that the churches in the East are taking a deep interest in them in the day of their calamity. I also acknowledge a receipt of \$26.50 per Dr. Cochrane, from friends in Zion Church, Brantford.

A MOST successful reception meeting was held in the lecture room of Knox Church, St. Thomas, on Wednesday evening last. Dr. Archibald, the pastor, and his wife, received a most cordial welcome. It is gratifying to learn that Dr. Archibald resumes his labours in his important sphere with restored health and strength. The meeting was presided over by Mr. D. K. Mackenzie. Mr. D. McLew's delivered the address of welcome to which Dr. Archibald appropriately responded. In the name of the congregation Mr. John McLean presented an address and a cheque for \$200 to Mr. Gandier who had ably filled the pulpit of Knox Church during the absence of the pastor. Mr. Gandier made a fitting acknowledgment, he was followed with an address by Mr. Colin Macdougall and the meeting, enlivened by excellently rendered music, was brought to a close.

THE Rev. T. G. Thomson has issued a circular, in which he says: The fire which in two hours wiped the city of Vancouver out of existence, has left our church, which we had occupied only four Sabbaths, a mass of ruins. Our people have done their utmost in the way of contributing towards the erection of the church now burned, and most of them being bereft of their houses, furniture and clothing, are unable now to rebuild. A place of worship in connection with the Presbyterian Church here is an absolute necessity. The Church has made rapid progress during the past year, and the influence of Presbyterianism is being felt throughout the Province. At the request of my people who are sorrowing over the sins of our beloved Zion, and who cannot now rise up and build, I earnestly appeal to the Churches in the East for aid to rebuild. Will you kindly bring the matter immediately before your congregation and send us help. This appeal is sure, as it ought, to meet with a prompt and generous response.

THE church on Sea Island, British Columbia, was opened for public worship on July 4th. The Rev. Mr. Jamieson

conducting service morning and evening and preaching very appropriate sermons. This church is situated at the point where the Fraser River divides into the north and south branch; a short distance from the Gulf of Georgia. The building is one of the finest and best finished in the Province. The building and furnishings cost nearly \$2,000, and was opened entirely free of debt. The collection at the opening services was given to Rev. Mr. Thomson, to aid in the rebuilding of the Vancouver church. The Government contemplate building a bridge from Lulu Island to Sea Island, and one from the Mainland to Sea Island; the bridges meeting near where the church is built. The C. P. R. Syndicate propose opening Centre Street, which is a continuation of Granville Street, from the C. P. R. engine works to the Mainland bridge. The distance then, from Vancouver to the Sea Island church, will be only five miles, instead of eight, as at present. The Sea Island congregation is the nucleus of a good working charge.

PRESBYTERY OF HAMILTON.—This Presbytery met on July 20. A committee was appointed to visit Caledonia and consider a proposal to unite the two congregations—to meet on Wednesday, the 28th inst., viz., Messrs. Fletcher, Mills, Dr. Laing, Dr. McDonald, Mr. Laurie and Mr. McQueen. Mr. J. A. Bloodworth was received as a minister of the Church. The call from Nelson and Dundas Street to Rev. R. McIntyre was sustained, and the Clerk was instructed to send it forward. In case of its being accepted the trials for ordination will be held at Burlington on Tuesday, August 10, at ten o'clock a.m., and the induction will take place at Nelson same day, at two p.m. Mr. Laidlaw to preside, Mr. Cathart to preach, Mr. Gordon to address the minister, and Mr. McDonald the people. Dr. Thomson received a certificate of ministerial standing with the view of returning to Britain. It was resolved to erect the following places into three separate charges, viz., (1) Merriton and Port Robinson, (2) Port Dalhousie and Louth, (3) North Pelham and Wellandport—supply membership to continue as it is. As the Presbytery of Paris cannot approve of Wyndham being united with Delhi, a committee was appointed to see what can be done for Delhi in connection with Simcoe. A call from Ancaster and Alburton to A. K. Caswell was reported, but was sent back again to be more numerously signed. A site for a church on Barton Street, Hamilton, was approved.—**JOHN LAING, Pres. Clerk.**

PRESBYTERY OF STRATFORD.—This Court met on the 13th instant, in Knox Church, Stratford. Rev. Mr. Tully was appointed Moderator for the next six months, and Rev. Mr. Hamilton, Clerk, *pro tem.*, for the same period. Elders' commissions were presented in favour of Messrs. Barton, Kirk, Muir, Stewart, Freeborn, McGunagle, McDonald, Hedley Smith, Ellis and Parker. Mr. McPherson explained why he had fallen from his appeal. The committee appointed to prepare the roll of Presbytery for the appointment of Commissioners to Assembly reported. The matter was sent back to the committee with instructions. Mr. McPherson reported the allocation of the Presbytery Fund. The matter of the retiring allowance to Mr. McPherson was taken up, when a letter was read, showing that a majority of the congregational committee could not be present at the meeting. It was resolved to defer the consideration of it until the next regular meeting of the Presbytery, and that all parties be cited to appear. A committee was appointed to meet with interested parties, and, as far as possible, prepare the way for a final settlement in September. Standing committees were appointed as follows:—Statistics, Messrs. Tully and Stewart; Foreign Missions, Messrs. Chrystal, P. Scott and Parker; Sabbath Observance, Messrs. McClung, R. Scott and Brown; Sabbath Schools, Messrs. Grant, Turnbull and Hedley; State of Religion, Messrs. Boyd, Kay, McKibbin and Whaley; Home Missions, Messrs. Hamilton, P. Scott and Parker; Aged and Infirm Ministers' Fund, Messrs. Boyd, Kay, McKibbin and Smith; Widows' and Orphans' Fund, Messrs. Henderson, McPherson, Campbell and Livingstone; Temperance, Messrs. Panton, Wright, J. Campbell and Kirk. Messrs. Tully and Hamilton were instructed to appoint subjects of trial for license to Mr. J. B. Hamilton. Messrs. Wright, Hamilton, Stewart, Turnbull and Tully were appointed to conduct the examinations of students during the year. A petition from North Mornington was read, seeking separation from Milverton. Messrs. Hamilton, Wright, Turnbull, Freeborn and McDonald were appointed to visit these congregations. The Presbytery then adjourned to meet in the same place at half-past ten a.m., on the second Tuesday of September next.—**A. F. TULLY, Pres. Clerk.**

PRESBYTERY OF ORANGEVILLE.—The first meeting of the Presbytery of Orangeville was held in the Presbyterian Church, Orangeville, on the 20th inst., the Rev. A. McFaul being, by appointment of Synod, the first Moderator. There were present twelve ministers and a large number of elders. The Rev. H. Crozier, of Grand Valley, was appointed Clerk of the Presbytery. The names of the Rev. S. S. Craig and Rev. George Ballantyne were added to the roll. These brethren were settled on the 19th inst.; the former in First and Second Chinguacousy, and the latter in Camilla and Mono Centre. The Rev. Messrs. Cameron and Neil, of Toronto, and Rev. N. Clarke being present, were invited to sit with the Presbytery. The Rev. A. McFaul was appointed Moderator of Presbytery for the ensuing year. Rev. J. A. McDonald was appointed Moderator of Singshampton and Maple Valley Kirk Session. These stations applied for a supplement of \$150 in view of a call being given, and a delegation was appointed to visit them. Rev. Mr. Ross, of Dundalk, was appointed Moderator of the Session of St. Andrew's Church, Proton, and also of Maxwell, etc., during the absence of Rev. Mr. McLeod, of Priceville. On request, leave was granted to Dundalk and Fraser's Station to moderate in a call. The following are the Conveners of the standing committees for the year:—Home Missions, W. A. Hunter; Foreign Mission, R. Fowle; Augmentation, T. J. McClelland; Temperance, H. Crozier; Finance, W. A. Hunter; State of Religion, A. McFaul; Colleges, J. R.

Gilchrist; Widows' and Orphans' Fund, D. McLod; Aged and Infirm Ministers' Fund, W. C. Armstrong; French Evangelization, J. A. Ross. Messrs. Kinell and Aldcorn appeared as a deputation from St. Andrew's Church, Proton, asking for connection with some other station, and offering to raise \$300 in view of settlement. Corbett and Riverview asked for aid to the extent of \$200. A deputation was appointed to visit them. These stations have done wonderful, seeing they are not yet a year in existence. The application of the Rev. W. E. D'Argent, for reception into the Church, was deferred to the next meeting of Presbytery. The Presbytery adjourned to meet in the same place on the second Tuesday of September, at eleven o'clock a.m. A conference on Christian work was held in the evening, when excellent addresses were delivered by Rev. Messrs. McFaul, McClelland, Cameron and Neil, to a large and attentive audience.—**H. CROZIER, Pres. Clerk.**

PRESBYTERY OF WHITBY.—This Presbytery met in the town of Whitby, Tuesday, July 20, and transacted its ordinary business. The commissions of Elders were received from the congregations of Newcastle, Whitby, St. Paul, Bowmanville, Columbus, Brooklin, Ashburn and Utica, Claremont, Newtonville and Kendall, Oshawa and Dumbarton, and Highland Creek. The Convener of the Home Mission Committee reported that there was no mission station and no vacant congregation within the bounds of the Presbytery. All the commissioners appointed had attended the General Assembly (save one elder), and reported diligence, and our treasurer was instructed to pay their travelling expenses. The treasurer's book was audited and found to be correct, with a balance on hand of \$46. The Presbytery, on motion, thanked Mr. Craig, the treasurer, for his valuable services. The standing committees were appointed for the year. The following are the names of the Conveners. Sabbath Schools, Mr. A. Fraser, Orono; State of Religion, Mr. Leslie, Newtonville; Finance, D. Ormiston, Whitby. Home Mission, Mr. Carmichael, Columbus; Students, Mr. Kippen, Claremont; Temperance, Mr. Eastman, Oshawa. The Schemes for Missions, R. D. Fraser; Home Mission, Mr. Carmichael; Colleges, Mr. Abraham; French Evangelization, Mr. Craig; Aged and Infirm Ministers, Mr. Eastman; Widows and Orphans, Mr. McLellan. Dr. McIntyre, Principle of the Brantford Ladies' College, being present, gave an interesting account of the college and its work. The Presbytery heard, with much pleasure, of the continued success of the institution over which he presides, and rejoiced to hear of the deep spiritual influence pervading the classes; and cordially recommended this and kindred institutions under Presbyterian control to the confidence and support of parents who desire superior educational advantages for their daughters, where they may at the same time be surrounded by the best religious influences. The circular sent the U. E. L. Church, of Fredericksburg, was brought before the Presbytery by Mr. Eastman, and it was agreed to recommend the claims of the said Church to the support of the congregations within the bounds. The attention of the Presbytery was directed to the death of Mr. J. C. Smith, late elder of Oshawa congregation, and an appropriate record of it was drawn and sent to the widow. The clerk was instructed to certify Mr. A. Spenser to the Distribution Committee, with a view of placing his name on the probationers' list. Mr. Leslie informed the Presbytery that the Presbyterians around Oakhill had applied to him to supply their pulpit, and he had given them two days' supply. The Presbytery encouraged him to give them all the supply he could, and appointed him to attend the next meeting of the Presbytery of Peterboro' to consult with them with regard to this station which lay within their bounds. The Presbytery adjourned to meet in Bowmanville, Oct. 19, at ten o'clock a.m.

PRESBYTERY OF HURON.—This Presbytery met in Knox Church, Goderich, on Tuesday, July 13th. Dr. Ure was appointed Moderator for the ensuing six months. Elders' commissions were received and the roll for the year made up. Commissioners to the Assembly gave a report of their attendance at the Supreme Court of the Church. The Committees on Finance and Superintendence of Students gave reports respectively. The Presbytery took up the subject of arrears of stipends within the bounds, with a view of having all such arrears removed. The Assembly's injunction as to the ecclesiastical and calendar years was dealt with, and steps taken to secure the object aimed at. Mr. John Young, M.A., was licensed to preach the Gospel in the usual way. Mr. Danby resigned his pastoral charge of the congregations of Bayfield Road and Berne. The resignation is to be disposed of at a special meeting of the Presbytery, to be held in Union Church, Brucefield, on the 27th inst., at eleven a.m. On behalf of the committee appointed to draft a deliverance on Sabbath Observance, Mr. McCoy submitted the following: "Whereas, a strong tendency is manifested in certain quarters to hold funerals and other processions for display on the Lord's Day; and, whereas, many are interrupted in their public and private devotions by such processions, and the quietness of the sacred day is thus broken up and an element sadly out of harmony with the discipline of Christian training introduced into the experiences of the day where these processions are held, be it resolved, That this Presbytery takes this opportunity of expressing its disapproval of the practice of holding funerals on the Sabbath, except in cases of necessity; moreover, that ministers within the bounds be recommended to discretion by all due means such processions and gatherings as are fitted to break down the reverence for the sacred day which is claimed for it by the Holy Scripture. The foregoing was unanimously adopted. Mr. McLean reported that in accordance with the request of the Convener of the Assembly's Home Mission Committee, he forwarded to Rev. Mr. Thompson, of Vancouver, British Columbia, his disjunction from this Presbytery that he might be prepared to unite with the new Presbytery to be formed on the Pacific coast. Mr. McLean's conduct was approved of. Mr. McDonald stated that he had a letter from Mr. Thompson, and he desired that the brethren in this Presbytery should remember him and his congregation at Vancouver in the loss which they sustained by the recent fire there. The fol-

Following are the standing committees for the year.—Home Mission, Mr. Musgrave, Convener, Messrs. McDonald, Simpson, M. Y. McLean, Habbkirk, D. Bell; State of Religion, Messrs. Acheson, Convener, Barr, Danby, Carnie, McEwan; Finance, Messrs. Stewart, Convener, Forrest, McCoy, Broadfoot, Sutherland; Sabbath School, Messrs. D. D. Wilson, Convener, Pritchard, McCoy, Dobie, Mitchell; Temperance, Messrs. Martin, Convener, Fletcher, Carriere, Whiteford, D. D. Wilson, McCurdy; Sabbath Observance, Messrs. Ramsay, Convener, A. McLean, McDonald, Riddle, McCoy; Superintendence of Students, Messrs. Y. Thompson, Convener, Dr. Ure, A. McLean, Barr, Riddle, Broadfoot. The next regular meeting of the Presbytery is to be held in Exeter on the second Tuesday of September.—A. McLEAN, *Pres. Clerk.*

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 27th July, and was attended by twenty-two ministers and ten elders. Mr. I. K. Henry was elected moderator for the next six months. Reports were received from the Commissioners to the late General Assembly, giving account of their attendance. Mr. McIntyre, Principal of the Brantford Ladies' College, was introduced by Mr. Grant and addressed the Presbytery in the interest of that institution. A resolution was adopted expressing great pleasure in hearing McIntyre's statements, and commending the Ladies' College to the support and encouragement of ministers and members of the church. The resignation of the charge of Bradford, etc., tendered by Mr. Bryant at a special meeting on the 6th July, was taken up. Papers were received from the several congregations of the charge, showing much reluctance to the resignation be accepted. Commissioners from them were heard supporting the wish of the people to have Mr. Bryant remain with them. He then spoke at some length, and concluded with the intimation that he desired still to be loosed from the charge, chiefly for the reason that he might engage in Evangelistic work. After considerable discussion the Presbytery agreed to accept the resignation, and to declare the pulpit vacant on the third Sabbath in August. Mr. Leishman was appointed to declare the vacancy, and Mr. Carswell to be Moderator of session while vacant. A resolution was adopted expressing kind regards and desire for Mr. Bryant's success in his chosen work, for which the Presbytery believes him to be duly qualified. Mr. Henry was appointed to visit Collingwood mountain and Gibraltar to ascertain what may be their ability to contribute toward the maintenance of an ordained missionary, and to administer the sacraments at Gibraltar. The minute of the General Assembly anent Mr. Lumly Henderson, formerly Catechist in Scotland, and lately within the bounds of this Presbytery, was read. It appointed Messrs. I. Gray, D. D., R. N. Grant and A. Dawson a committee to receive contributions in aid of Mr. Henderson. The Presbytery adopted a resolution having as its object the securing of contributions for his relief from congregations in the bounds. Arrangements were made for dealing with congregations in arrears of stipend, and for securing due support of the Augmentation Fund. Mr. Morrison tendered resignation of the pastoral charge of Knox and Guthrie Churches, Oro, and requested that the matter be further dealt with as soon as possible. A Commission of Presbytery was appointed to meet at Knox Church, Oro, on Tuesday, 17th August, at 2 p.m., to dispose of the resignation, and also to consider the possibility of re-arranging all the congregations in the Oro field.—The Presbytery held special meetings on the 1st and 2nd of July for settlement of pastors. The former was at Huntsville, for the induction of Rev. J. Steveright, M.A., to the charge of Huntsville and Allansville. Mr. Dawson presided, Dr. Clarke preached, and Messrs. Moodie and Grant addressed the newly inducted minister and congregation. The latter was at Tottenham for the ordination and induction of Rev. Thomas Wilson to the charge of Fraser Church, Tottenham and Beeton. Dr. Fraser presided, Mr. Bryant preached, and the addresses were delivered by Messrs. Burnett and Carswell.—ROBERT MOODIE—*Presbytery Clerk.*

PRESBYTERY OF BRANDON.—The Presbytery met in the First Presbyterian Church, Brandon, on the 13th ult. There was a full attendance of ministers and elders. Messrs. S. C. Fraser, J. Hogg, A. B. Baird, of Edmonton, and J. McCouchie, of Port Stanley, Ont., being present, were asked to correspond. A committee was appointed to confer with the clerk anent his resignation, and the resignation was laid on the table till next regular meeting. Mr. James Duncan was appointed Moderator for the next six months. Elders' commissions were received, and the names of James O. Fraser, of Oak River, A. McNabb, of Brandon, James McDonald, High Bluff, and James Elder, of Straitherne, were added to the roll. The call from Minnedosa to Mr. James Todd, was accepted, and arrangements were made for his settlement there on the 5th of August next. The court expressed its sympathy with the Burnside congregation, in the circumstances. Mr. J. C. Thompson was heard anent the Indian case, and the original finding of Presbytery was ordered to be read to the congregation and engrossed in the records of Session; and the Clerk was appointed to attend to this matter on the 21st of July. The usual standing committees were appointed for the year, and it was recommended that a sub-committee of the Home Mission Committee be appointed on the subject of Augmentation. The Assembly paper read anent leave to license students and memorial of Mr. F. McRae. A letter of reference was granted to Rev. D. McRae, formerly of Neepawa and now of British Columbia; a similar letter was also granted to Rev. J. Hogg. Mr. A. McTavish gave an interesting report of his administration of ordinances in the Auburn field, where Mr. J. Collins Court now labours, and bore pleasing testimony of the good work that is being done in the district. Permission was asked and granted to Knox Church, Portage la Prairie, to sell the old church site. Messrs. Omand, Simpson, Haig and Anderson, having been carefully examined, and their trials heard and sustained, were in the presence of an interested audience solemnly licensed and ordained to the office the holy ministry. Mr. A. B. Baird preached from Isa. iv. 10, 11, and

Mr. Douglas addressed the newly ordained brethren, and Mr. James Robertson the people. The whole service was impressive and in keeping with the solemnities of the occasion. Messrs. John McLean and John McMillan were introduced to Court as desirous of prosecuting their studies under the care of the Presbytery. Arrangements were made to dispense ordinances in Auburn, Elkhorn, Newdale, Milford, Elton, Rapid City, Shell River, Whitewater, Tarbolton, Pipestone and Beulah, and the supply of Carberry, Burnside, Oaklake, Virden, Cypress, Binscarth and Straitherne, was remitted to the Home Mission Committee till next meeting of Presbytery. The Committee on Finance and Statistics were requested to prepare a statement of arrears in the bounds, if any, and report at next meeting. Mr. James Robertson gave notice that he would move a resolution defining the mode and appointments of missionaries to fields, and suggesting a mode of exchanging missionaries between the Presbyteries, through the Synod's Home Mission Committee. Mr. McKellar reported anent the visitation of various bands of Sioux Indian families, by Mr. Sol. Tunkansaoyce, and proposed changes in the conduct of the school at Portage la Prairie; anent these changes, he was asked to confer with the Synical Foreign Mission Committee. The next regular meeting of Presbytery will be held in Portage la Prairie in the 21st of September.—JAMES M. DOUGLAS, *Pres. Clerk.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. K. P. MACKAY, D.A.

Aug. 15, } **JESUS TEACHING HUMILITY.** } John xiii. 1-17.
1886. }

GOLDEN TEXT.—"If ye know these things happy are ye if ye do them."—John xiii. 17.

INTRODUCTORY.

The last lesson was on Tuesday of Passion Week. After the discussion following the introduction of the Greeks, John concluded the chapter—or section—by a brief review of the words of Jesus and their fulfilment of prophecy. It was on the road back to Bethany, on that Tuesday evening, that Jesus foretold the destruction of Jerusalem. The following day (Wednesday) He seems to have spent in retirement. The nature of His meditations and intercourse with His disciples—as *His hour* was at hand—can only be imagined. On Thursday the disciples went into the city and prepared the Passover Feast, according to His directions, and He, toward evening, came into the Upper Room with them, where occurred the incidents of this lesson.

EXPLANATORY.

I. Jesus' Unfailing Love.—There is first given a statement of that love in words, then a declaration in act, and then an *interpretation* of that act.

Hour was come.—His public ministry was closed. He had faithfully tried by word and act to induce the world to believe in Him as the Son of God—the promised Messiah—with little apparent success. Now He is to leave the world and go to His Father. The reflection is sad as He looks upon a world lying in sin, and now to have the light withdrawn.

His own.—But in that world there were *His own*. Think of all the tender appreciation He could put into these words—*His own!* He loved them from eternity, and, in spite of all their wilfulness and stupidity and selfishness, He continued patiently and lovingly to teach them, and now as *the end* of His earthly life—*His departure*—was at hand, He showed them all the more particular attention. The richest expression of His deepest heart love is found in these wonderful words uttered in the last hours of His life. That awful death, from which His nature shrank, did not overpower that strong love He had towards *His own*. "He loved them to the end."

II. Satan's Plans Known. (Verse 2.)—In this Gospel we saw from time to time how the opposition was developing. It became pronounced from the time He healed the man at Bethesda on the Sabbath. It became more and more bitter and malignant as they charged Him with blasphemy and being possessed of a devil. After the resurrection of Lazarus it was agreed in council that He should be put to death. After His rebuke to the disciples, in defence of Mary at the feast in Bethany, Judas went and bargained with the priests that for thirty pieces of silver he would betray Him into their hands. To the eye of man all this seemed a natural human process of growing opposition, but Jesus saw that *Satan* was a moving agent in the whole arrangement. He had already told them that they were of their father the devil, because they did his deeds. All this was fully known to Christ and He understood how Satan was overthrowing His own kingdom.

III. Washing the Disciples' Feet. Here is the most wonderful contrast that is conceivable. We are told in verse 3 that Jesus was in the consciousness of His divine greatness. He was not walking by faith, but by sight. He knew that He was the possessor of all things—came from God, and was to return to God—and yet arose *during* supper (not after) and laid aside the outer robe, and in the tunic, the simple dress of a servant, got water and a towel and began to wash and wipe the disciples' feet.

Occasion.—In our time such an act by any one would be extraordinary, but in eastern countries, often before going to the table, they went to the bath and washed the whole body. It was considered but an ordinary act of courtesy to wash the feet of guests—a great comfort in a hot, dry country. Whilst servants usually did it, it was not considered unworthy of the *host* to render this service. At this supper who was to do it? None of the disciples offered. They had been disputing which should be greatest even at the table (Luke xxii. 24-30), and it is possible that on account of that contention, this was declined. Jesus saw their

spirit and did it Himself, and gave them and the world this memorable lesson.

Thou wash my feet?—It is not known with whom He began. John reclined next to Christ on the right, and probably Judas next on the other, so that He naturally passed the *job* (verse 26) to him. But Peter, when his turn came, refused to allow such a glaring impropriety. Peter saw the contrast between himself and Christ. *Thou wash my feet!* The Lord of glory doing that menial service for a sinful child of the dust! It was too revolting, Peter thought. If the other disciples endured it, he would not.

What I do, etc. (Verse 7.)—Peter thought it was *humility* on his part, but it was pride. It was assuming that he knew what was proper better than Christ did. The true *humility* is ready to say "Because He does it it must be right—although I do not understand—I shall wait and see." So Jesus replied: "What I do . . . I will explain by and by."

This postponement Peter would not accept. He said: "Thou shalt never wash my feet." Jesus, to this, gave an answer that frightened him. He gave him a glimpse of the consequences of his resistance, at the same time intimating that He would not force him. "I leave it to yourself to choose, but if you do not you will have no part in me." Peter at once saw that Jesus meant more than simply *external* feet-washing—it was to be a symbol of *internal* soul-washing, and with that interpretation he accepted it, for feet, hands and head—even the whole body. He felt as on a former occasion when he had said to Jesus: "Depart from me, I am a sinful man."

If all who refuse to obey Christ in any of His commandments were but to see the consequences of their disobedience as they will hereafter (verse 7), they would quickly retreat from the dangerous stand they have taken. *Obey*, and wait for explanations, is the Christian's spirit.

IV. The Act Expounded.—Jesus promised an explanation after He was done, but Peter's opposition elicited that, in part, before it was done. It means,

(1) *Washing of sin.* (Verse 8.)—That can be the only thing that would have hindered Peter from having part in and with Christ. If simple external washing would have done then Judas would have been saved.

(2) Not the washing of regeneration—received when the soul first accepts Christ—but the daily washing needful on account of sins daily committed (ver. 10). The *feet* represent the *flesh* through which we are in constant contact with the world. Peter was a *forgiven* man—justified by faith, but Peter was daily showing that he was human, of human infirmities, and needed pardon for these. As the man coming from the bath gets his feet soiled, so do we so long as we are in this world.

(3) *Jesus alone can cleanse us.*—"If I wash thee not," etc. (verse 8). The forgiveness of sin when we first come is no more His work than the removal of every particle of impurity that fastens upon us by the way. We can do nothing ourselves, but the *blood* of Jesus Christ *cleanseth* us from all sin.

(4) *An example.* (ver. 12-15.)—This is the only part of the explanation that remained to be given after the washing was done.

After taking His place at the table again He asked if they saw through His act, and went on to impress the importance of not allowing *pride* to prevent them from following Him. If I, whom you *believe* as Master, and *obey* as Lord (verse 13), have washed your feet, ye ought to wash one another's feet.

That includes the whole round of Christian duty. The *root* of it is *mutual love*. Love one another, so that you will delight to render any service that will help either the *body* or *soul* of your brother. That is the lesson of the good Samaritan. Love is not satisfied with simply paying some one else to do it, it will delight to do the hardest services and the most offensive, for the one beloved.

In Gal. vi. 1, 2, we are taught to *forgive*, but not to stop at that—also to *restore* such an one in the spirit of meekness.

It does not mean that this particular act—feet-washing—must be done, but *this* or *any other service* required by this spirit, "as I have done." In 1 Tim. v. 10, we see that it was literally done.

One Another.—What we give we should be willing to take, not be above accepting living service from the humblest of God's children. If you are in the wrong and a child of God rebukes you, accept it as what thy soul needeth. But do not try to wash another, before you have been washed yourself. Only they whom Christ hath washed—out of whose eye the beam hath been cast—can see clearly to take the beam out of a brother's eye.

If ye know etc., verse 17.—This is the application of the whole. The blessedness comes, not for simply knowing, but *knowing and doing*. Be washed internally and externally, and yield yourself up to the service of your brethren, and you will rise up to the highest attainable blessedness in this life.

PRACTICAL SUGGESTIONS.

1. True love will not be vanquished by selfishness.
2. The strife for position is the curse of the church and the world.
3. The more unconsciously we can do humble services the more Christlike we are.
4. The only way in which to overcome pride is to ask Jesus to wash us.

A PRIZE of \$1,000 for the best book on "The Christian Obligations of Property and Labour" is offered by the American Sabbath School Union of Philadelphia. The book must contain between 60,000 and 100,000 words, and all competing MSS. must be sent in by November 1, 1887.

THE Pittsburg Humane Society proposes to prosecute certain organizations which insure the lives of small children from two cents per week upward. The increased mortality among the little ones leads to the belief that parents become careless as to the health of their children after the insurance has been effected.

Sparkles.

"THE sky had on its full-dress shirt, with studs of golden stars," wrote a Denver poet.

It seems that the ocean steamers occasionally lose a baker overboard. They probably cannot get accustomed to the rolls of the ship.

"PAPA," said Bobby, sleepily, "Can I ask you one more question if it taint foolish?" "Ya-as, one more." "How much older is a ripe old age than a green old age?"

OUR DAILY BREAD.

Heavy and sour bread or biscuit have a vast influence through the digestive organs upon the measure of health we enjoy. How important to our present happiness and future usefulness the blessing of good health and a sound constitution are, we can only realize when we have lost them, and when it is too late to repair the damage. And yet, notwithstanding these facts, thousands of persons daily jeopardize not only their health, but their lives, and the healths and lives of others, by using articles in the preparation of their food the purity and healthfulness of which they know nothing. Perhaps a few cents may have been saved, or it may have been more convenient to obtain the articles used, and the housekeeper takes the responsibility and possibly will never know the mischief that has been wrought. Paterfamilias may have sp'ls of headache, Johnny may have lost his appetite, Susie may look pale; if so, the true cause is rarely suspected. The weather, the lack of outdoor air, or some other cause, is given, and the unwholesome poisonous system of adulterated food goes on. Next to the flour, which should be made of good, sound wheat and not ground too fine, the yeast or baking powder, which furnishes the rising properties, is of the greatest importance, and of the two we prefer baking powder, and always use the Royal, as we thereby retain the original properties of the wheat, no fermentation taking place. The action of the Royal Baking powder upon the dough is simply to swell it and form little cells through every part. These cells are filled with carbonic acid gas, which passes off during the process of baking.

The Royal is made from pure grape acid, and it is the action of this acid upon highly-carbonized bicarb-nate of soda that generates the gas alluded to; and these ingredients are so pure and so perfectly fitted, tested and adapted to each other, that the action is mild and permanent, and is continued during the whole time of baking, and no residue of poisonous ingredients remains to undermine the health, no heavy biscuits, nor sour bread, but if directions are followed every article prepared with the Royal Baking Powder will be found sweet and wholesome.

SHE: "You seem blue; have you lost a friend?" He: "No; I have just gained one. I asked Miss Clara if she would be my wife and she said, 'No, but I'll be your friend.'"

HOSTESS: "What has become of Sandy Smith, who stood so high in your class?" Alumnus: "Oh! he's taken orders some time." "He's in the ministry, then?" "No, in a restaurant."

A WISE PRECAUTION.—During the summer and fall people are liable to sudden attacks of bowel complaints, and with no prompt remedy or medical aid at hand, life may be in danger. Those whose experience has given them wisdom always keep Dr. Fowler's Extract of Wild Strawberry at hand for prompt relief, and a physician is seldom required.

A BOSTON paper says that a wedding was recently celebrated in that city in which both bride and groom were deaf mutes. The newly-wedded pair are no doubt un-speakably happy.

ADVICE TO MEN.

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites in point of cost.

CLARA (Bobby's big sister): "I heard father call you a little while ago." Bobby: "Did he say Robert or Bobby?" Clara: "He said Robert." Bobby (with a serious look in his eyes): "Then I guess I had better see what he wants."

Horsford's Acid Phosphate.

In Debility from Overwork.

Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility brought on by overwork in warm weather, with good results."

Brantford Ladies' College.

(PRESBYTERIAN.)

The Thirteenth Session of this College will open on Wednesday, the 1st September, 1886.

The number of resident students received is limited, thus affording an opportunity of personal oversight and special attention to the young ladies in all matters appertaining to their social and religious life in the College.

The attention of parents and guardians, who have daughters or wards to educate away from home, is called to the record of this institution, and to the special advantages offered:

1. The thoroughness and high standard of the educational work accomplished. 2. The special qualifications of the teachers in their respective departments. 3. The special advantages offered in French conversation; no less than three of the staff are able to converse freely in French. 4. The healthful location and the beauty of the surroundings. 5. The religious influences thrown around the young ladies whilst prosecuting their education during a very important period of life.

THE MUSIC DEPARTMENT is under the able direction of PROFESSOR GARRETT. Instruction is given on the Organ, Piano and Violin. Special attention to *voice culture*. **THE ART DEPARTMENT** continues under the management of the well-known artist, PROFESSOR MARTIN.

ELOCUTION—Special prominence given to the study of *Elocution*. Send for the new Calendar, which contains important announcements of changes, in college terms, in staff, and in the special inducements offered in the Music and Art Department.

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Coffee,
Chicory,

Celery Salt,
Fruit Flavouring Extracts,
Powdered Sage,
Powdered Summer Savory,
Powdered Thyme,
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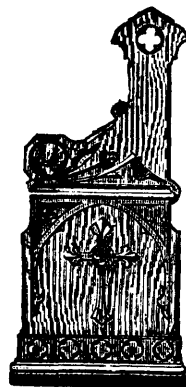
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(Three Thousand Five Hundred) ORGANS at the COLONIAL EXHIBITION, London, England. This is unprecedented in the Trade, and evidences conclusively the superiority of the "KARN ORGAN." This makes two hundred and fifty-five car loads.

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Miscellaneous.

STANDING before a clergyman who was about to marry him, a rustic was asked: "Wilt thou have this woman?" etc. The man started in surprise, and replied: "Ay, surely! Whoy, I kummed a puppus."

"Is he a man of much calibre?" said a Connecticut Avenue girl to a Dupont Circle belle about a certain gay and giddy Congressman. "Oh! yes," was the confident reply. "He is the greatest bore I ever saw."

A VERY remarkable mineral water has recently been discovered in volcanic formation about 150 miles north-west of San Francisco. It is a hot spring of intense strength, very strong to the taste. F. W. Hutch, M. D., permanent secretary to the Board of Health, San Francisco, says that it is the most remarkable mineral water ever brought to his notice, and the analysis of Professor Pryce, M. D., of the same city, shows at once sulphur, salt, carbonate, alkaline, and slightly ferruginous water. It is known as CASTALIAN. It is said to be an unerring cure for diseases of the stomach, liver and kidneys and their attendant evils, diseases of the skin and mucous membranes. Nature seems to have provided this remedy at the time it is most needed. Who knows but this is the identical fountain of youth sought for by Ponce de Leon, the Spanish adventurer. It is said to give extraordinary results in the curing of disease and restoring vitality. Mr. Meacham, of the Arcade Pharmacy, 133 Yonge Street, reports daily increasing sales and wonderful cures. It is also on sale at 230 Queen Street West, 732 Yonge Street. The trade can procure it at the Central Depot, 169 Queen Street East.

SNOBLY: "Aw—aw—it must be very unpleasant for you Americans to be governed by people—aw—whom you wouldn't ask to dinner?" American belle: "Well—not more so, perhaps, than for you in England to be governed by people who wouldn't ask you to dinner!"

ON our last page of this issue will be found a striking and instructive illustration of the comparative worth of the various kinds of baking powders now in the market.

ÆSTHETIC young lady: "Can you conceive of anything more somberly and poetically solemn than the denouement of 'Romeo and Juliet?' Could the poet have made their fate more weirdly tragic?" Cynical Bachelor: "Oh, yes; he might have married them."

A FORTUNATE ESCAPE.—Mrs. Cyrus Kilborne, of Beamsville, Ont., had what was supposed to be a cancer on her nose. She was about to submit to a cancer doctor's treatment, when she concluded to try Burdock Blood Bitters, internally and externally, a few bottles of which entirely cured her.

TRAMP: "Well, mum, have you got any more o' them buckwheat cakes to-day?" Mrs. Coldcash: "There's some cold ones, but I'm afraid you will find them rather indigestible." Tramp: "Oh, I don't expect to eat 'em." Mrs. C.: "Don't expect to eat them!" Tramp: "No'm. You see my darter has took to painting, an' she finds 'em werry convenient to use for plaques."

COTTERMAN & MCFARLAND write as follows:

WAPOKONETA, O., June, 1877.
Gents:—Having been in the livery business for the past ten years, and having many cases of Colic in horses under our treatment, and having tried many remedies and liniments to cure it, we found that the best, cheapest and quickest remedy for Colic in Horses is Perry Davis' Pain Killer, and we honestly affirm that we never failed to cure the worst cases of colic we ever saw, and we cheerfully recommend it to everybody as the best medicine to cure Colic in Horses.

A CELEBRATED lawyer, who was also well-known for monumental repulsiveness or feature, once attacked the prisoner at the bar with great bitterness. The judge advised him several times to use more moderation; but the lawyer continued his tirade: "The wretch bears his character in his face—anyone may read it. Why, he's the ugliest man I ever knew." "Counsellor," again interrupted the judge, "you are forgetting yourself."

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await: he workers absolutely sure. Terms mailed free. TRU & Co., Augusta Maine.

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

CATARRH

CATARRHAL DEAFNESS

A HAY FEVER

NEW TREATMENT

Sufferers are not generally aware that these diseases are contagions, & that they are due to the presence of living parasites in the lining membrane of the nose and Eustachian tubes. Microscopic research has proved this to be a fact, and the result is that a simple remedy has been formulated whereby these diseases are permanently cured in from one to three simple applications made at home. A descriptive pamphlet is sent free on receipt of stamp to A. H. DIXON & SON, 303 1/2 King Street West, Toronto, Canada.

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Guaranteed to give Perfect Satisfaction.

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WHY SUFFER FROM

Sick Headache?

DYSPEPSIA OR INDIGESTION, WHEN

WEST'S LIVER PILLS

will thoroughly cure you. They do no gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the

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

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BILIOUSNESS.

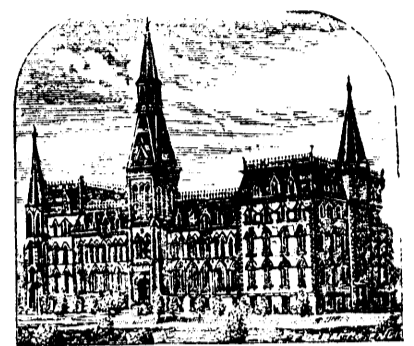
Bilious symptoms invariably arise from indigestion, such as furred tongue, vomiting of bile, giddiness, sick headache, irregular bowels. The liver secretes the bile and acts like a filter or sieve, to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile is liable to overflow into the blood, causing jaundice, sallow complexion, yellow eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms. Biliousness may be properly termed an affection of the liver, and can be thoroughly cured by the grand regulator of the liver and biliary organs, Burdock Blood Bitters. Act upon the stomach, bowels, and liver, making healthy bile and pure blood, and opens the culverts and sluiceways for the outlet of disease. Sold everywhere and guaranteed to cure.

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BOARDING and DAY SCHOOL for YOUNG LADIES.
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The course of study embraces English in all its branches, Latin, the Modern Languages, Music, and Drawing and Painting. French and Music specialties. Resident pupils have a refined Christian home with careful personal supervision.

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With poetical contributions by
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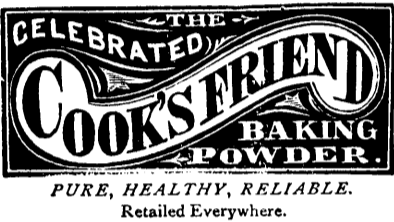
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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
- REGINA.—In Regina, on Tuesday, August 10, at eleven a.m.
- TORONTO.—In the usual place, on Tuesday, September 7, at ten a.m.
- CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, 10th August, at eleven a.m.
- PETERBORO'.—In St. Andrew's Church, Peterboro', on Tuesday, September 21, at half-past ten a.m.
- PARIS.—In St. George, on the 14th September, at ten a.m. Session Records will be called for.
- KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 20, at three p.m.
- STRATFORD.—In Knox Church, Stratford, on Tuesday, September 14, at half-past ten a.m.
- ORANGEVILLE.—In the Presbyterian Church, Orangeville, on Tuesday, September 14, at eleven a.m.
- WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.
- ROCK LAKE.—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m.
- GUELPH.—In Knox Church, Guelph, on Tuesday, September 21, at half-past ten a.m. Adjourned meeting in Knox Church, Elora, on the 10th August, at half-past one p.m.
- HURON.—In Exeter, on Tuesday, September 14, at half-past ten a.m.



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- AMAZON (Alum Powder) *.....
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- PIONEER (San Francisco).....
- CZAR.....
- DR. PRICE'S.....
- SNOW FLAKE (Gross's).....
- LEWIS'.....
- PEARL (Andrews & Co.).....
- HECKER'S.....
- GILLET'S.....
- ANDREWS & CO. "Regal" *.....
Milwaukee, (Contains Alum.)
- BULK (Powder sold loose)....
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"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances.
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"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome.
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No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

THE FOREIGN MISSION COMMITTEE

(Eastern Division),
 invites correspondence from licentiates or ordained ministers of our Church, with a view of obtaining an additional labourer for the New Hebrides Mission if the way be clear to send him.
 E. SCOTT, Secretary.
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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

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

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

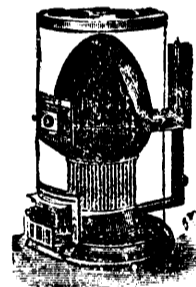
ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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JOHN TORRANCE, Listowel, writes: "WISTAR'S BALMSAM OF WILD CHERRY is, without exception, the best medicine made for Coughs, Colds and Croup. My little boy is subject to croup; I give him a dose whenever he has an attack, and he gets instant relief. I have had the Balsam in the house for years, and would not be without it under any consideration."

JOHN LIVINGSTON, JR., Druggist, in same place, says: "I take pleasure in certifying that I have sold Dr. WISTAR'S BALMSAM OF WILD CHERRY for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. Those of my customers who have used the Balsam speak highly of it, and I have no hesitation in heartily recommending it."

J. A. HACKING, Druggist, Listowel, Ont., says he has sold WISTAR'S BALMSAM fifteen years, that he knows of no article that gives greater satisfaction to those who use it, and he does not hesitate to recommend it.

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