

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

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

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

Cover title missing/  
Le titre de couverture manque

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

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

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

Showthrough/  
Transparence

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

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

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

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

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

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 11.—No. 28.  
Whole No. 597.

Toronto, Wednesday, July 11th, 1883.

\$2.50 per Annum, in advance.  
Single Copies, Five Cents.

## Books and Stationery.

**THE PULPIT COMMENTARY.**  
**GREAT REDUCTION IN PRICE.**  
The American publishers are re-issuing the "Pulpit Commentary," in style equal to original edition at about  
**Half the Original Price.**

**NOW OUT:**  
"GENESIS," in one volume; "EXODUS," in two volumes; "JEREMIAH," two volumes; "ST. MARK," two volumes.  
**OTHER VOLUMES IN RAPID SUCCESSION.**  
Only \$2.50 per volume.  
BY MAIL - POSTAGE PREPAID.  
**JOHN YOUNG,**  
102 Yonge Street, Toronto.

**Presbyterian Board of Publication.**  
No. 1334 CHESTNUT ST., PHILADELPHIA.  
To the Presbyterian Ministers and Elders of Ontario:

It gives me pleasure to announce that an arrangement has been made with MR. N. T. WILSON, of London, Ont., by which the issues of the Board of Publication of the Presbyterian Church in the United States will be furnished by him on the same terms as by the Publication House in Philadelphia.  
Hoping that this may be not only a convenience but a gain to our mutual Church work,  
I am, very truly yours,  
**JOHN A. BLACK,**  
Business Supt.

**S. S. LIBRARIES.**  
Schools desiring to replenish their Libraries can do better than send to  
**W. Drysdale & Co.**  
439 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.  
**W. DRYSDALE & CO.,**  
232 St. James Street, Montreal

**BOOKS! BOOKS! AT THE**  
**DOMINION BOOK STORE,** 288 Yonge Street, Toronto. A great variety of Theological, Historical, Poetical, College and School Books at very low prices. "Dore's Gallery," complete (cost \$30), only \$15. "Fletcher's Devotional Family Bible" (cost \$40) for \$15 (good as new). Many other works at proportionably low rates. Catalogue sent free on application to  
**D. SUTHERLAND,** 288 Yonge St., Toronto.

**"HISTORY OF THE CHURCH**  
**OF CHRIST,"** by John Scott, M.A., 3 vols., only \$3. "Cruden's Concordance," large edition, only \$2.50. "Kitto's Cyclopaedia of Biblical Literature," 4 vols., \$4. "Naturalist's Manual," containing descriptions of the nests and eggs of 70 North American birds, also instructions for preserving birds, eggs, insects (new), 75 cents. Birds and animals stuffed and mounted. Send for price list of birds and eggs. **W. P. MELVILLE,** 359 Yonge Street, Toronto.

**"ROLLIN'S ANCIENT HIS-**  
**TORY,"** 6 vols., \$3.50.  
"LANCET," 10 vols., 1844-48.  
Half Calf (good), \$5.  
"MEDICAL TIMES," 10 vols.  
Half Calf (good), \$5.  
**THOMAS BENNETT**  
4 Rossia Block King Street West, Toronto.

## Books and Stationery.

**WORKS ON JOSHUA.**  
"The Fulness of Blessing; or, the Gospel of Christ." Illustrated from the Book of Joshua. By Sarah F. Smiley. . . . \$1 75  
"Joshua and His Successors," an introduction to the Books of Joshua, Judges, Ruth and Samuel I., with Notes Critical and Illustrative. By William H. Groser. . . . \$1 25  
"The Book of Joshua" (One of the "Hard Books for Bible Classes"). By George C. H. Poole, D.D. . . . \$0 50  
"The Gospel in the Book of Joshua" . . . \$0 50  
"Israel's Campaign under Joshua and the Judges." By Dr. Ederheim . . . \$0 85  
"Israel under Samuel, Saul and David." By Dr. Ederheim . . . \$0 85  
"History of Judah and Israel." From Solomon to Ahab. By Dr. Ederheim . . . \$0 85  
"The Biblical Museum." Joshua to Samuel II. (Very Suggestive, no more helpful book published) . . . \$1 50  
Sent postpaid on receipt of price.

**S. R. BRIGGS,**  
Toronto Wholesale Tract Depository,  
TORONTO.

## Legal.

**MOWAT, MACLENNAN & BIGGAR,** Barristers, Solicitors, Notaries, and Attorneys at Law, 24 Church Street, Toronto.  
**MOWAT, MACLENNAN, DOWNEY, & LANGTON,** Barristers, Solicitors, Notaries, and Attorneys at Law, 24 Church Street, Toronto.  
**OLIVER MOWAT, Q.C., JAMES MACLENNAN, Q.C., JOHN DOWNEY, C. R. W. BIGGAR, THOMAS LANGTON.**

**CAMERON & CASWELL,**  
BARRISTERS, SOLICITORS, ETC.,  
64 KING STREET EAST, TORONTO, ONT.

**ROBINSON & KENT,**  
BARRISTERS-AT-LAW, ATTORNEYS,  
SOLICITORS, CONVEYANCERS, ETC.  
OFFICE:—Victoria Chambers, 9 Victoria Street, Toronto.  
**J. G. ROBINSON, M.A. HERBERT A. E. KENT.**

**GEO. MACDONALD,**  
Barrister, Solicitor, etc.,  
Offices: Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

**GORDON & HELLIWELL,**  
ARCHITECTS,  
23 SCOTT STREET, TORONTO.

**HENRY WALTON,**  
Merchant Tailor,  
39 KING STREET WEST, TORONTO, ONT.

**MRS. FORSTER, ARTIST,**  
late of Paris, France, pupil of M. Leconte, Studio, 81 King Street East, Toronto. PORTRAIT PAINTING a specialty.

**FINE PHOTOGRAPHY.**  
Mentions and order attending the General Assembly at London. FINE AND ARTISTIC PORTRAITS, OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

**BRUCE,**  
"THE ART PHOTOGRAPHER,"  
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

## Medical & Dental.

**W. C. ADAMS, L.D.S.,**  
SURGEON DENTIST,  
87 KING STREET EAST, TORONTO.  
E. E. Culbert, L.D.S., Assistant.

**N. PEARSON,**  
DENTIST,  
NO. 2 KING STREET WEST, TORONTO.

**A. W. SPAULDING,**  
DENTIST, 51 King Street East, Toronto.  
Residence and Evening Office, Jameson Avenue, Parkdale.

**J. G. ADAMS, L.D.S., DENTIST,**  
Office, 346 Yonge Street. Entrance 2nd Street. Office hours, 9 a.m. to 9 p.m.

**JOHN B. HALL, M.D., HOMO-**  
EOPATHIST, 326 & 328 Jarvis St. Specialties: Diseases of Children and Nervous System. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday 10 a.m. to 5 to 6.30 p.m.

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

**T. J. FRAME & CO.,** MANUFACTURERS OF MEDICAL BATTERIES, ELECTRIC BELLS, TELEGRAPH INSTRUMENTS AND SUPPLIES, 120 KING STREET EAST.

**A. C. MCKINLAY, L.D.S.,**  
SURGEON DENTIST,  
121 CHURCH STREET, TORONTO.

**Financial & Real Estate.**  
**JAMES JOHNSTON,**  
Estate & Insurance Agent,  
OFFICE—Ground Floor, Equity Chambers, 20 Adelaide Street East, Toronto. OFFICE HOURS—9 a.m. to 4 p.m. RESIDENCE—99 Brock St.  
Properties valuated; rents collected; loans negotiated; estates managed; mortgages bought and sold.

**FOR SALE AND EXCHANGE**  
A LARGE NUMBER OF CHOICE Ontario, Manitoba & Northwest Farms. Also town and city property. Houses to let and for sale.  
**G. A. SCHRAM,**  
4 King St. East, Toronto

**C. J. PALIN, HOUSE, LAND, ESTATE AND BUSINESS AGENT, VALUATOR, ETC.,** 53 & 55 King Street East, Toronto.

**C. W. LINDSAY, REAL ESTATE, MONEY TO LOAN,** 22 KING STREET EAST, TORONTO.

**E. STRACHAN COX. T. F. WORTS.**  
**COX & WORTS,**  
Stock Brokers,  
No. 56 Yonge Street, Toronto.  
Buy and sell on Commission for cash or on margin all securities dealt in on the TORONTO, MONTREAL AND NEW YORK STOCK EXCHANGES. Also execute orders on the Chicago Board of Trade in Grain and Provisions. Hudson's Bay Stock bought for cash or on margin. Daily cable quotations received.

**Wanted Agents** male and female for new book "The Art Photographer" of "The Art Photographer of America." Low in Price, 50c. will secure a month and agency. Address **PORCHER & McMAKIN,** GERRARD ST., ONT.

## Miscellaneous.

**A. & T. J. DARLING & CO.,**  
TORONTO - SPECIALISTS:  
"Darling" Axes, Saws, Cutlery, Black Diamond Files.  
**-H-A-R-D-W-A-R-E-**

**A. A. ALLAN & CO.,**  
Wholesale Manufacturers and Importers of Hats, Furs, Robes, Gloves, etc.,  
32 Wellington Street West, TORONTO.

**GO TO WHITE'S** FOR SHIRTS.  
65 King Street West, Toronto.

**I. J. COOPER,**  
Maker of the "Imperial Shirt."  
FINE HOSIERY, GLOVES, SCARFS, TIES, COLLARS, SUFFS, ETC. LACROSSE AND FOOT-BALL SUITS, ALL COLOURS.  
109 Yonge Street, Toronto.

**KILGOUR BROTHERS,**  
Manufacturers and Printers.  
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.  
21 and 23 Wellington Street West, Toronto.

**Dairy, etc.**

**DALE'S BAKERY,**  
BEST FAMILY BREAD, GRAHAM, HOME-MADE, AND FINE VIENNA BREAD.  
Awarded first prize at Toronto Exhibition, 1882.

**GO TO WILSON'S,**  
487 YONGE ST. (Opp. Grand Hotel)  
FOR GENUINE  
Vienna-Home-Made, & Brown Bread,  
Unequaled for Purity and Sweetness.  
Delivered daily at any part of the city.

**CHURCH GLASS**  
Executed in all Styles.  
Designs and estimates on application.  
**JOS. MCCAUSLAND & SON,**  
76 King Street West, Toronto.

**GRATEFUL-COMFORTING**  
**EPPS'S**  
(BREAKFAST)  
**COCOA.**  
**JAMES EPPS & CO.,**  
HOMOEOPATHIC CHEMISTS,  
LONDON, ENG.

Dr. J. Rolph Malcolm,

(ESTABLISHED 1863.) Physician for Affections of Throat, Lungs and all other Chronic Diseases. 357 KING ST. WEST, TORONTO.

SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation.

ES All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. CONSULTATION FREE.

Books giving full particulars, mailed free, on application.

A NOTED BUT UNTITLED WOMAN. (From the Boston Globe.)



Mrs. E. Pinkham—The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as a sign of her correspondents love to call her. She is devotedly devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all ovarian troubles, inflammation of the Uterus, Floodings, all kinds of dropsy, and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, fatigues, dispels all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others. Philadelphia, Pa. Mrs. A. M. D.

DIAMOND DYES.

Best Dyes Ever Made.

FOR SILK, WOOL, OR COTTON. DRESSES, COATS, SCARFS, HOODS, YARN, STOCKINGS, CARPET BAGS, RIBBONS, FEATHERS, OR any fancy article easily and perfectly colored to any shade. Black, Brown, Green, Blue, Violet, Cardinal Red, Navy Blue, Seal Brown, Olive Green, Terra Cotta and 20 other great colors. Warranted Fast and Durable. Each package will color one to four lbs. of goods. If you have never used Dyes try these once. You will be delighted. Sold by druggists, or send us 10 cents and any color wanted sent post-paid. 24 colored samples and a set of fancy cards sent for a 3c stamp. WELLS, RICHARDSON & CO., Burlington, Vt.

GOLD and SILVER PAINT.

Bronze Paint. Artists' Black. For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10c. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

Advertisement for Ocularia medicine, including text: 'To any suffering with Catarrh or Bronchitis who earnestly desire to be cured, I can furnish a means of Permanent Relief...'

Scientific and Useful.

DANDLION SALAD.—One pint of the plants carefully washed and placed in a bowl with an equal quantity of water creses, three green onions or leeks, sliced, a teaspoonful of salt and plenty of oil or cream dressing.

STEWED liver is appetizing when one is tired of fried meat and roast. Stew it in a saucepan with a little water, in which you have put a lump of butter, an onion cut in slices, and a liberal allowance of pepper and salt.

A FANCY for children's party cake is to make plain or sponge cake, and bake in shallow tins; cut in small oblong pieces a little larger than dominoes, and then, with a brush dipped in melted chocolate, make the marks and dots.

A PRETTY way to brighten a willow chair is to tie two bows to the back of the chair, a blue one at the top and a pink or cream-colored one below it, at about the centre of the back, or have both of them of scarlet ribbon; tie them so that loops and ends are about the same length.

BEST SALAD.—A delicious salad is made by boiling new beets without scraping them. When they are tender, drop them in cold water, remove the skin, slice them, and put in a salad dish in layers, with slices of hard-boiled egg; season with pepper and salt, a little butter, and vinegar.

PEANUT candy is made of two cups of molasses, one cup of brown sugar, one tablespoonful of butter, one of vinegar, while it is boiling remove the shells and the brown skins from the peanuts, lay them in buttered pans and when the candy is done pour it over them. While it is still warm cut it in blocks.

STRAWBERRY CRUSTS.—A box of strawberries and a dozen buns. Split and butter some small round buns; let them get hot in the oven. Bruise the strawberries slightly, so that the juice will run; strew powdered sugar over them, pour over the buns while hot and let them stand in a glass or china dish until cold, before serving.

STRAWBERRY SPONGE CAKE.—Make a custard of one quart of milk, a cup of sugar and the yolks of four eggs. Flavour when cold. Slice one stale sponge cake and cover the bottom of a glass dish with it, moisten the cake with the custard, over this spread a layer of ripe strawberries, then another layer of sponge cake, and again a layer of strawberries; sprinkle the fruit with powdered sugar, beat the whites of the eggs stiff, whip into the eggs some strawberry juice well sweetened, spread the meringue smoothly on top and ornament with bright scarlet berries.

TOMATO SOUP.—A delicious tomato soup is made by frying some bits of beef and ham in a saucepan with a lump of butter and a small onion sliced. Take a quartian of tomatoes, or a dozen fresh ones (medium or small sized), add a coffee cup of stock and then put the meat in with it and boil; season with pepper and salt. This may be strained or not; of course it is in better taste to strain it; if the soup seems too thin after it is strained, put it back on the stove, add a tablespoonful of flour rubbed smooth in cold water, and let the soup simmer gently for half an hour. In making any kind of soup it is much better to let it simmer than to boil violently—nothing is gained, not even time, by the latter process, as anything will cook just as quickly without it. It is the degree of heat to which the soup is subjected which cooks it, and flavour suffers by rapid evaporation.

A GREAT INSTITUTION.

The surgeons of the International Throat and Lung Institute, operating from their different offices, Montreal, Toronto, Detroit, Mich., and Winnipeg, Man., are treating more patients suffering from Consumption, Bronchitis, Laryngitis, Pharyngitis, Asthma, Catarrh, Catarrhal Deafness, than any other institutions in the world. We will treat no case we think incurable. We can cure every case and cure the majority we undertake to treat if patients will strictly follow our directions. By the use of cold inhalations conveyed to the diseased parts by the Spirometer the wonderful invention of Dr. M. Souville, de Paris, ex-aide surgeon of the French army, and other proper local and constitutional treatment, we are curing thousands of cases of the above named diseases every year. Write enclosing stamp for list of questions and copy of International News, published monthly, which will give you full information and reliable references.

Address International Throat and Lung Institute, 173 Church Street, Toronto, 13 Phillip's Square, Montreal, P. Q., 31 LaSalle Ave., Detroit, Mich., or 106 Alexander Street, Winnipeg, Man.

"FAIR GIRL GRADUATES," whose sedentary lives increase those troubles which are to women, should use Dr. Pierce's "Vegetable Compound," which is an unfailing remedy, sold by druggists.

DON'T DIE IN THE HOUSE "Rough on Rats." Clears out mice, roaches, bed-bugs, flies, ants, moles, shrews, munks, gophers. 15c.

Faces as yellow as that of the "Heavenly Child," in consequence of bile in the blood, grow fair and wholesome-looking again when Northrop's "Vegetable Compound" is used to relax constipated bowels and expel the poisons from the circulation. Rheumatic and other impurities are also driven out by it, and the system benefited in every way by its use.

WHAT Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over twenty years, and I have tried many remedies, but have never found an article that has done me so much good as Northrop's 'Vegetable Compound' and Dyspeptic Cure." CLARA E. PORTER.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. Druggists.

Mrs. D. MERRISON, Farmham Centre, Ont., writing about Dr. Thomas Electric Balm: "George Bell used it on his son, and it cured him of Rheumatism with only a few applications. The balance of the bottle was used by an old gentleman with Asthma, with the best results. It acts like a charm."

A WONDERFUL CHANGE.—Rev. W. E. Gifford, pastor of M. E. Church, Bothwell, suffered from chronic dyspepsia so badly as to render his life almost a burden. Three bottles of Burdock Blood Bitters cured him.

"MOTHER SWAN'S WORM SYRUP." Infallible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation. 25c.

GOLD WATCHES!

Our 96-page Catalogue (sent free on application) contains nearly 500 illustrations of Gold and Silver Watches, Gold and Silver Chains, Silverware, etc., all of the latest and most elegant designs, and RETAILED for Cash at WHOLESALE PRICES.

Send your P.O. address for our Catalogue. It is invaluable to intending purchasers.

All Goods are faithfully illustrated and quality guaranteed to be as represented.

You are not asked to pay for Goods till you have seen them.

SILVER WATCHES, Charles Stark, 57 CHURCH ST., NEAR KING, TORONTO.

AGENT FOR THE WINCHESTER REPEATING ARMS CO

University of Rochester (ROCHESTER, N.Y.) M. B. ANDERSON, LL.D., President. Two Courses of Study: Classical and Scientific. Fall term begins September 13th. Entrance examinations the day previous. For a catalogue address LIBRARIAN of the UNIVERSITY.

Wyld, Brock & Darling, IMPORTERS AND DEALERS IN DOMESTIC, BRITISH AND FOREIGN Woollens and General Dry Goods. WAREHOUSE—COR. OF BAY AND WELLINGTON STREETS, TORONTO.

A Great Problem. TAKE ALL THE KIDNEY & LIVER MEDICINES, BLOOD PURIFIERS, RHEUMATIC REMEDIES, DYSPEPSIA AND INDIGESTION CURES, AGUE, FEVER, AND BILIOUS SPECIFICS, BRAIN & NERVE FORCE REVIVERS, GREAT HEALTH RESTORERS.

IN SHORT, TAKE ALL THE BEST qualities of all these, and the best qualities of all the best Medicines of the World and you will find that BUCKINGHAM'S have the best curative qualities and powers of all concentrated in them, and that they will cure when any or all of these, singly or combined, fail. A thorough trial will give positive proof of this.

Highly Satisfactory.—Impure blood and low vitality are the great sources of most diseases for which Burdock Blood Bitters is the specific. S. Pettis, Druggist, of Lindsay, writes that Burdock Blood Bitters gives more general satisfaction than any blood purifier in the market.

Ladies who had scarcely enjoyed the luxury of feeling well for years have been so renovated by using Lydia Pinkham's Vegetable Compound that they have triumphed over the ill-flesh is said to be heir to, and he has been crowned with the added charm of a fresher beauty.

WELLS' ROUGH ON CORNS. Ask for Wells' "Rough on Corns." Quick, complete, permanent cure. Cures warts, bunions.

No family Dyes were ever so popular as the Diamond Dyes. They never fail. The Black is far superior to logwood. Any colour 10 cents.

MENTAL depression, headache, and nervous debility, are speedily remedied by that excellent blood-purifying tonic, Burdock Blood Bitters. The doctor of the Mitchell Recorder states, that he was cured of biliousness, liver derangement, and sick headache, by the use of this medicine.

Worms derange the whole system. Mother's Worm Expurgator deranges worms, and gives rest to the sufferer.

A lady writes: "I was enabled to cure my corns, root and branch, by the use of Wells' Corn Cure."

Mr. J. R. CUTBERTSON, Toronto, writes: "My wife had a very severe attack of Pleurisy, and inflammation of the Lungs about three years ago, and ever since has been subject to severe colds, the slightest exposure; in fact they were so frequent that her system was quite reduced. She tried many remedies, but without any permanent effect, until she was induced to try Northrop's 'Vegetable Compound' and 'Golden Medical Discovery.' I am happy to say it has exceeded our expectations. I have no hesitation in recommending it as a powerful remedy for all affections of the Lungs and Throat, and for all classes of Wasting Diseases, and building up of weak constitutions."

ADVICE TO CONSUMPTIVES. On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilliness, followed by night-sweats and cough—these measures for relief should be taken. Consumption is a curable disease of the lungs, therefore, the great anti-tubercular, or blood-purifier, and the best restorer—Dr. Pierce's "Golden Medical Discovery," Superior to Cod Liver Oil as a nutritive food, and passed as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Sold by druggists all over the world. For Dr. Pierce's pamphlet on Consumption, send two stamps to World's Dispensary Medical Association, Buffalo, N.Y.

# THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JULY 11th, 1883.

No. 28.

## NOTES OF THE WEEK.

A DAY labourer that was on the jury that acquitted Brady and Dorsey has commenced to build himself a house. Other members of the same jury are spending vacations at watering places. Their suddenly acquired wealth is, not without reason, a matter of much speculation. It is estimated that arguments more potent than Ingersoll's eloquent periods were used with some of the twelve peers of the star-routers. Harrigan, one of the number who held out for a time for conviction, says that he has been informed that were he more amenable he might be \$2,000 richer through his connection with the trial.

A SENSATIONAL telegram appeared in the daily papers last week reflecting most injuriously on the behaviour of a number of Canadian excursionists who paid a visit to Buffalo lately. The indiscriminate onslaught on the morality of Canadians has been apologised for, and it is said that their behaviour was as good as is usual when crowds visit the gateway city of western New-York. It is very wrong for Canadian or any other tourists to wade in the filth of the moral swamps of Buffalo; but then why are the people of that city content to leave these undrained?

AMERICAN whiskey dealers are showing a perseverance worthy of a better cause. There has been over production of that dangerous commodity in which they traffic. To keep the surplus stock longer in American bonded warehouses would subject it to heavy duties. These whiskey merchants have got the consent of the American authorities to export the fluid to Canada, and let it enter again duty free. This method of administering fiscal legislation is left for American casuists to defend. The feelings of these American liquor traders have been deeply wounded by the unwillingness of the Canadian authorities to play into their hands. Our rulers have simply done their duty. They have only to keep on saying "No!" to the persistent importunities of the American liquor men.

MR WILLIAM BROWN, of Montreal from whose pen a communication appears in this issue of THE PRESBYTERIAN, died suddenly last week. He devoted much time to the study of political economy. Several works in which his individual opinions were argued with much earnestness and candour have been published. Mr. Brown was born in Dunse, Berwickshire, and came to Montreal in 1847. Six years afterward, in 1853, he established the large nursery at Cote des Neiges, which is so closely connected with his name. During the thirty-six years he resided in Montreal Mr. Brown was ever ready to devote his thorough good sense and kind heart to the good of the community. He was prominently connected with the House of Refuge, being its first superintendent—an office which he continued to hold till within the last six years. He leaves a widow and three children to mourn his sudden death.

THE Ontario Branch of the Dominion Alliance intend publishing a series of pamphlets bearing on the temperance question. The first has already appeared. It is from the pen of the Rev. Robert Wallace, of the West Presbyterian Church, Toronto. It can hardly be conceived how any reasonable man, whose mind was not yet made up on this subject, could rise from the perusal of Mr. Wallace's pamphlet without being convinced that intemperance was one of the most costly, destructive, and demoralizing vices that disgrace modern civilization. He presents, in most compact form, a startling array of facts and figures really as telling as would be the most fervid appeal. Mr. S. R. Ziggs, of the Willard Tract Depository is the publisher. As this initial number of the series is calculated to help forward the cause of temperance it deserves a wide circulation. The Hon. S. H. Blake is presenting 500 copies to the English Church clergy-men in the Province of Ontario.

THE Woman's Medical College, Toronto, has issued its announcement for the classes of 1883-4. It is gratifying to learn that a practical beginning has been made. The Woman's Medical College has for its object the education of ladies in the science and practice of Medicine, so as to fit them to undergo the examinations of the College of Physicians and Surgeons of Ontario which are required for the Provincial License, and for the degrees in medicine in the several universities. In the Woman's Medical College now established, gentlemen experienced in teaching, of high and well-known attainments in professional learning, and holding the highest character in public estimation, have been selected for each of the several departments. The demonstratorship of anatomy will, however, be held by a lady of undoubted capability, and in every other respect suitable for the discharge of the onerous duties of the dissecting room. It is to be hoped that this pioneer medical college for ladies will prove an undoubted success.

EDITORS make it their business to "shoot at folly as it flies," but foolish Southern and French editors shoot at one another. They seem to have a partiality for the smell of powder. Two Richmond journalists the other week, after a prolonged course of editorial sparring, took it into their capacious intellects that their personal honour could only be vindicated according to the "code" recognized by the highwaymen, bullies and rouses of a bygone age. These incensed newspaper men left their proper work, selected their seconds, packed their toilet-articles together with a flask probably, and travelled a distance of one-hundred and forty miles to the vicinity of New Hope, Virginia, and there with all the formalities of the "field of honour" shot at each other. One was seriously wounded, while the other remained unhurt. On leaving Richmond police officers followed the belligerents, but honour like love seems to give wings to flight, the encounter was over before the preservers of the peace could catch up with the procession. What is Barnum about! why don't he engage Beirne and Elam as the latest circus attraction?

AT the close of the term at McGill Normal School, Montreal, Principal Dawson spoke of the pupils who had just received diplomas and were about to become teachers as the people on whom depended the future educational condition of the country. It was all very well to grumble at Government, at School Commissioners and other parts of the educational organism, but what was wanted was a country intelligently interested in education. In this cause they were going forth as missionaries, and to it they might to some extent be martyrs, but even if so they were to "rejoice and be exceeding glad" for great would be their reward. There was a yet higher position attainable than the academy diploma given to a number present by young men who should take two years at the university and the intermediate examination which follows. Young women might attain a similar standing by passing an equivalent examination and taking the rank of senior associate in arts. Only two ladies had done this hitherto, but he hoped that the facilities for taking such a course would be very greatly improved after his return from his intended trip to the old world.

AN interesting assembly which took place lately in Paris was the meeting of the International Congress for the Protection of Children. Among those who took part in it, were M. d'Essen, representing Prince Orloff, the Russian Ambassador; the Chevalier d'Arango, Minister of Brazil; M. Lentz, delegate from Belgium; M. Velasco, Mexican Minister; the Consul General of Portugal, Chevalier de Faria; M. Melendez, Secretary of the Peruvian Legation; M. Hennings, representing the Kingdom of Denmark; and Captain Verney, R.N., representing Great Britain. Among the addresses delivered were those of Herr Hennings, who thanked the French Government on behalf of the other countries represented as well as his own; Dr. Ladame, who spoke on the health of

children, and Captain Verney, who gave an interesting account of the training ships of England and the course of instruction pursued on them. The General Secretary, M. Maurice Bonjeau, submitted a number of interesting documents which had been received from different countries. One object of the congress was to arrive at something like agreement in the legislation on the subject in the several civilized nations of both hemispheres.

MR JOHN BURNS a prominent British shipowner recently delivered an address in the rooms of the Y. M.C.A., New York. He is also most actively engaged in religious and benevolent work. "One of the truths," he said, "I would try to impress upon you is the duty and advantage of being content with your lot. While honourably striving to do better, be careful not to get ahead of Providence. I have travelled to the four corners of the earth, and never saw a place where wealth accumulates so fast as it does here in New York. While it is natural to strive for success we should be very particular by what means we gain it, and we should use it for the glory of God and the good of mankind. We have in Glasgow what we call the Foundry Boys' Society, which is a misnomer, as it includes some 10,500 children who work at various vocations. Between 2,000 and 3,000 men and women are workers in this society. They have magnificent Bible-classes on Sunday, and they look closely after the children during the week. One of the greatest evils we had to fight was the singing saloons, but we at last succeeded in preventing their getting licenses to sell intoxicating drinks, and that crippled their power. I went into one once and found it full of young children. To supplant these places, we instituted places of popular, harmless amusement. Low theatres are one of the most deleterious influences that young men meet. I never attended a theatre, and I have lived as happily as anyone."

WEEKLY HEALTH BULLETIN.—The weather of the week has been nothing special in its character, except that of an abnormal humidity. The most noticeable feature connected with this question is that thunderstorms have been very prevalent, the electrical manifestations being very abundant, while the barometric pressure has been very uniform. With such conditions keeping the daily temperature from being very high and the night temperature from falling very low, the extremes of daily temperature have not been very great. All these circumstances have combined to make diseases of the respiratory organs decline. Thus Bronchitis is seen to be steadily, though slowly receding, and Tonsillitis and Influenza to be low in degree of prevalence. Neuralgia and Rheumatism maintain much of the same position as during last week. Amongst Fevers, we find a noticeable advance. Thus Intermittent prevails in five districts, while both Typho-Malarial and Enteric (Typhoid) appear each in one district amongst the six most prevalent diseases. The effect of warm, moist weather in developing Malaria could not be better seen than by this week's reports, in which intermittent has advanced *per saltum* from 6.7 last week to 9.2 per cent. of the total number of diseases reported. Amongst the contagious Zymotics, it is pleasing to note that all, with the exception of Whooping Cough, have markedly receded. Measles has notably decreased in prevalence. The fatal ravages of Diphtheria are, however, marked here and there—sad cases of sudden deaths from this cause being reported. Taken as a whole, however, the total number of diseases reported is very small, as compared with the number of reports. But should this not be a sufficient proof of the good health of the Province during the week, a most incontestable proof is seen in the characters of the diseases reported in the large District IV., extending along the north shore of Lake Ontario. Amongst them is no example of a Zymotic disease, and those given are with one or two exceptions of a chronic character, and hence appear always more prominent when the more acute diseases are fewer in number.



## OUR CONTRIBUTORS.

### HOW TO READ TO CHILDREN.

BY REV. JAMES A. B. DICKSON, D.D.

There are many fine arts cultivated with great assiduity to-day, that are well worth the attention bestowed upon them, because they refine the feelings, educate the taste, embellish the life, and stimulate the soul to a higher, nobler, purer existence. But among these there is one sadly overlooked, and one, too, that ought to be cultivated with diligence and conscientious application, because it is a grand preparative both for the appreciation and prosecution of all the others, and that is the fine art of reading to children. This is not usually regarded as a fine art, but it unquestionably is; for does it not open the eyes of the mind to see? and does it not discover beauties in the object to be seen? Is it not in the truest sense an interpreter? Does it not open up a new world to the soul? Certainly! Then it is a fine art, and as such it ought to be studied and employed; and there is this consideration touching it that ought not to be overlooked, namely, both parents and friends, both young and old, all who desire to be useful in this line of things, may without much effort become proficient in it; and exercising themselves in it there is endless encouragement, for none so well repay work on their behalf, nor are so truly grateful as the children. All who know anything of the little ones know that they love to be read to. They have an innate hunger for it. Their cry on every occasion when there is the least likelihood of it being complied with is: Tell us a story! Read us something! And they will sit still eagerly and patiently listening to even a very long reading.

Many may object, and many do object to reading to children because they say they are not able to interest them, they are not good readers; they cannot hold their attention. But what conception have all such of reading to children? In nearly every case, only the dramatic. They think only of making the reading as natural and life-like and vivid as possible, which is right; but is this enough? Not quite. Something is wanted in addition to this. What is it? It is that furnished in the educational course of Bronson Alcott, as described so graphically by Miss E. P. Peabody in her, "Record of Mr. Alcott's School."

In a recent visit to Boston, where we searched the shelves of the booksellers on Cornhill, and we came across the book just named in its "Third Edition, Revised 1874," and knowing from the judicious praise of Mr. Alcott's school by Joseph Cook, as "a school full of subtle thought," that it would well repay perusal, we eagerly seized it, bought it, and read it; and we have not been disappointed. It is worthy of a place alongside Jean Paul Richter's "Sevana," Locke "On Education"; "Home Education," by Isaac Taylor; "Education as a Science," by Alexander Bain L.L.D.; "The Science and Art of Teaching," by George Victor Le Vaux.; Roger Ascham's "The Schoolmaster," and Baroness Maxenholz-Bulow's "Contribution to the Understanding of Frobel's Educational Theories." It reveals in Mr. Alcott a profound knowledge of child-nature, and an ability to deal with it on philosophical principles, and a very encouraging success in the work, we would say a notable success. The book cannot help being to every reader of it a fount of inspiration. Among its many important teachings is found pre-eminent, this one, namely: How to read to children. We would give a few illustrative selections as the best that we can do, with this hope that many of the friends of the children, may learn from them the secret of a grand educative power, and the source of an undying pleasure. "Mr. Alcott thinks," observes Miss Peabody, "that every book read should be an event to a child; and all his plans of teaching kept steadily in view, the object of making books live, breathe and speak; and he considers the glib-reading which we hear in some schools as a preventative rather than an aid to his purposes. He has himself no doubt as to the ultimate result, not only upon the intellectual powers, but upon the very enunciation of the words, which cannot fail to borrow energy and life from the thoughts and feelings they awaken within the soul of the reader." Here is a handful of illustrations, "He read from Thomson's 'Winter' 'The Freezing Shepherd,' and asked, what was that about? One said, about a man freezing to death in a snow-storm. Another said, about winter. What pictures came up in your minds most vividly? A very little boy said, a

cottage of little children crying. And so the rest. Mr. Alcott then began to read the same story again, in a paraphrase, as most of the children seemed not to have taken clear ideas or pictures from the poet's own words. They all expressed afterwards how much better it was in the paraphrase."

The "Faery Queens" was opened, and Mr. Alcott began, "Goodness may be said to be at war with Wickedness, and Spencer has pictured out Goodness as a knight who goes forth into the world to combat with enemies. When I read about St. George, you may understand that he represents Goodness, his enemies are the enemies of goodness. I shall first read about St. George's combatting with Error, one of the first enemies that Goodness meets in the world. He then read or rather paraphrased the description of Una, and told them that she represented Truth. She 'inly mourned' because wickedness and error existed, she was 'in white' because truth is pure, bright and innocent. He read the account of the Wood of Error and the adventure in it, in a very free paraphrase interweaving the explanation of the allegory. They listened with the most intense interest, and could not help exclaiming, as they sympathized in the various turns of the battle. At the end of the battle he stopped and asked them if he should go on; and they all exclaimed, go on! go on! He went on and read of the meeting with Hypocrisy, up to the scene in the House of Sleep. When he had finished, he asks what has this taught you? One boy said, to resist evil. Mr. Alcott then went on to speak of the conflict of good and evil within themselves, and made individual applications which brought the subject home to each one's own experience.

"Mr. Alcott read in 'Frank', and he asked the children what pictures certain words brought up to their minds, and had several interesting answers. One boy said TRY shaped itself as a strong man. And another of five gave quite an elaborate picture of DAY. He said he thought of an angel sitting on the floor of heaven which was our sky, and letting down through an opening a cross in which was the sun. When he lets down the cross it is day, and when he draws it up it is night. He made appropriate gestures as he described this. Where did you get that picture? It came into my mind all of itself. When? Why, now. Did you ever think of that picture before today? No. In regard to some other particulars which were asked in order to ascertain if it was distinct and steady before his mind, he answered without hesitation."

These will show how Mr. Bronson Alcott read to the children in his school in Boston, about forty years ago. And we are sure a better system never obtained anywhere. It calls into play self control, and the active powers of the mind, the memory, the imagination and the judgment. It furnishes the mind with good, it sharpens the judgment, it stores the memory, it awakens and exercises the imagination. What far-reaching culture lies in it! and it has this recommendation, that being pointed out, explained, it lies within the reach of any ordinary intelligence. If thoughtful preparation is demanded to read such authors as Mr. Alcott read, no true lover of the children will grudge it.

### SCRIPTURAL LAND LAWS.

#### LAND TENURE IN BIBLE TIMES.

Mr. William Brown, Montreal, author of the "Land Catechism" has forwarded the following for publication:

MR. EDITOR,—I am glad to see that attention is called to the great importance of the study of the land laws of the Bible as needful to a right understanding of a true system of land tenure, and as preparatory to a satisfactory solution of the great economic question which is now agitating all nations.

The statement is made that Mr. R. Reid, of Kirkintilloch, in an article just published in the "Catholic Presbyterian" has been the first to draw public attention to this phase of the discussion. This is hardly correct. In my work, "The Land Catechism," and which bears the sub-title, "Is Rent Just? What Political Economy Teaches Regarding It," published by subscription in the winter of 1880-81, I have gone thoroughly into the question of the Bible Land Laws, and in the earlier portion of the book have devoted quite a number of pages to this important study. These laws, as exhibiting and demonstrating to the human race, the mind of the Most High with reference

to the land—its division, proprietorship, and tenure—as well as its use, culture and economy, form indeed a noble and interesting subject of investigation. They have engaged my close attention for many years, and I am bound to say that, in all my enquiries, I have found nothing comparable to these admirable laws. Speaking as an economist I am also bound to say that I have invariably found these Scripture injunctions and the great principles of Political Economy in active and perfect harmony, a feature which I have done my utmost to trace and enforce in every page of the work referred to. The wonder is that our Church teachers remain so persistently and doggedly silent on a subject which lies so near their hand, and which is threatening society with no ordinary upheaval.

I have not yet seen the article in the "Catholic Presbyterian," but hope shortly to have that pleasure. So far as I can at present judge, my conclusions as to the ultimate system of land tenure enforced in Scripture are not in accordance with those of Mr. Reid. I have found nothing to determine that tenure as in any way, or at all events as in any important particular, identical with the Mir of Russia, the Mark of Germany, the Allmend of Switzerland, the rig and rundale system of our own ancient Caledonia, or with anything generally understood by an agrarian communal system. On the contrary, I find that the six hundred thousand heads of families, or full grown men, among whom the land of Israel was divided by lot, became each the owner of his farm or allotted portion, and that there was nothing that an Israelite defended with more jealous and watchful care than this "inheritance of his fathers." The lands of Canaan were partially divided by Moses, and the allocation was finally completed by Joshua in conjunction with the priests and the heads of the fathers of the tribes. They were divided by lot to each family, and each portion became the inheritance of each particular family. God set the people's "bounds"—the limits of their farms—"according to the number of the children of Israel." Where the boundaries were too large as in the case of Judah, they were afterwards circumscribed; where they were found to be too limited as in the case of Dan, they were subsequently enlarged.

We have then, in this Scripture history, the principle on which the lands were divided—the casting of the lot as a solemn appeal to God—God actually allocating the land—equitable portions provided for every family, enough for each, enough for all—the principle of limitation of ownership and of settled and determined boundaries—the different bounds all clearly set and determined according to the number of families for whom provision was to be made—the tiller of the soil the real and acknowledged owner of the soil. Could a clearer declaration of the will of God be made as to the division of the lands among the tillers? There was every conceivable guard thrown out against the unhealthy acquisition of more than enough—there was every conceivable security thrown around the permanent occupation and inheritance of what was set apart as sufficient.

Here, also, was a principle wholly just to unborn generations, securing them in the free and unfettered possession of their several portions when they should come upon the stage of life. For the use of the land is for each generation, and for all of each generation who, as life goes on, choose to cultivate the soil.

It is also a thorough protest, from the hand of God Himself, against all monopoly of the soil.

The lands were not divided between landlords and tenants.

They were not divided between tenants and tillers. They were divided amongst the tillers of the soil, and amongst the tillers by families, and the principle fully recognized that the tiller is the owner, and the owner the tiller.

Landlords, if they value their own safety, had better make no appeal to the Scriptural land laws. There is a far older "no rent" proclamation than Ireland, in her desperate misery, has ventured to enunciate. No landlordism, and consequently no land-rent, is the decree of the Almighty Himself. He has given a determinate expression of his will on a subject which embraces the very existence, the happiness, peace, and well-being of our race. If God's own division of His own land amongst His own children be a significant fact, there can be nothing more interesting to the investigator than to find that on the front of every one of these Scriptural laws is written, as with a pencil of light, no landlordism—no rent. Thus God would save the race from serfdom, poverty and ruin,

Can we conceive of a more infamous crime than that which we see perpetrated before our eyes in Ireland at the present day—the inoffensive and useful tillers of the soil driven like cattle from the land which gave them birth, and the lazy good for nothings, who never turned a furrow, or did a useful thing in all their barren and wasteful lives, permitted to drain the country of its resources, and to spend in dissipation and luxury the hard earned toil of their fellow-men! And some of them, I regret to say, are following their unhappy serfs to this continent, and casting over this magnificent territory the shadows of a landlordism pregnant with future misery and strife. And this is the sort of thing Mr. Gladstone has the assurance to tell the world will be maintained “by all the resources of civilization!”

The land question is one of deepest interest to Scotland and Scotchmen. Would that I could only arouse them to think over it. Our native land lies prostrate beneath the feet of landlordism, and is being gradually given up to the dominion of the wild beasts of the earth.

The Duke of Argyll, in a recent contribution to one of the London magazines, “On the Economic Condition of the Highlands of Scotland,” has ventured to tell us all about the depopulation of the highland glens. He stirs up the bones of poor old Malthus, and brings him once more upon the scene. About the mighty gulf rental which drains every county in Scotland the Duke does not utter one word. There is not a whisper to tell the world of the fifteen hundred thousand dollars annually drained from his own county, Argyll. What would be thought, if an engineer were sent to this continent by some European Government to make a report on its system of navigation, and if that report contained not a word about the Mississippi or St. Lawrence? His Grace holds that the entire fault is with the people of the Highlands themselves, and that over population extensively prevails as the fruit of the procreative powers of Scottish Highlanders. I have prepared a reply to the Duke’s manifesto, and have shown that were the present population of Argyll scattered through the county at equal distances each would stand about one hundred and fifty acres from his fellow, or beyond the range of a whole platoon of musketry.

In my “Land Catechism” I have given the Ricardian doctrine of rent a careful and thorough examination. Do readers know what this doctrine really is? Are they aware that it is one of the most terrible doctrines that men have ever been asked to believe—simply utter ruin and extermination for the human race? Do they know that it is this doctrine which is, practically, the basis of the land laws of England, Scotland and Ireland? Do they ever think that it is this infamous and destructive doctrine of Ricardo which, practically, in the hands of the English Government, is bringing upon unhappy Ireland nearly all her sorrows and sufferings?

To ascertain, then, the mind of our beneficent Creator as to the disposition of the lands He has made for our sustenance and comfort is no mean enquiry. It is a noble theme, well worthy of the closest attention of the best thinkers amongst us all. I hope my words may stir up many readers to reflection. It is of supremest importance that the entire world should know what is the mind of God with regard to the tenure and division of land. Wm. BROWN.

Montreal, June, 1883.

ST. LAVAL.

MR. EDITOR,—A great honour seems to be in store for the city of Quebec. Her first Romish bishop, Mgr. Laval, is in a fair way of having a saintship bestowed on him. Were I a betting man, I would not hesitate to stake a portion of my worldly goods in favour of his chance. If he be not canonized, it will not be the fault of his admirers in the Province of Quebec. They certainly have, to imitate a common expression of Uncle Samuel, “done their Laval best” for him. A commission under the presidency of Archbishop Taschereau, his present successor, to show the Pope his worthiness of the honour referred to, was appointed fully three years ago. It held ninety-three meetings, rather more than one for every fortnight. The record of its proceedings which is to be—perhaps has already been—sent to Rome covers nearly a thousand pages of foolscap (“fool’s cap,” ahem!). The arguments used in support of Mgr. Laval’s claims to a place in the Romish calendar, are the miracles

which have been wrought through his intercession. Certain persons appeared before the commission, and testified that they had been cured in that way. He must have helped them unasked, for he has not yet received license from the Pope to practise as a saint. and, consequently, no one has any warrant to apply to him for help. For my part, I am a “dour” heretic. The proceedings of the commission referred to, are not, in my opinion, like Cæsar’s wife “above suspicion.” The whole affair is in the family. Every one of the cured is “a good Catholic.” So is every one of the witnesses. Ten of them are priests, two nuns, and three laymen. The last mentioned are the Hon. G. Oulmet, Hon. P. J. O. Chauvrau, and Judge Routhier. Every one of the commission is “a good Catholic.” All then, have the most friendly feelings towards the one nominated for the saintship. Of course then, should any of the evidence of miracles having been wrought through his intercession appear weak, the best construction for him will be put on it, and heretics will not be let into the secret. Possibly, some of the witnesses, or judges, or both, had no great faith in the evidence referred to, but they thought that it would not be healthy for them to say so, and, therefore, they smiled only on the inside of their countenance.

It is not at all likely that the opponents of Mgr. Laval’s canonization at Rome will be “invincible.” No doubt, they will be like the Roman Catholic protestants who sometimes discuss with Roman Catholics, and who, of course, are easily silenced by the latter.

We have great reason to be thankful that the evidence in favour of the miracles of Christ and His apostles is so much stronger than that in favour of Mgr. Laval’s.

I challenge any one to prove that Mgr. Laval is out of purgatory yet, admitting that there is such a place. When a ship leaves port it is mentioned in the papers published there, but we have no means of knowing when a soul leaves purgatory.

According to history, Mgr. Laval gave little evidence of saintship. The same is true of several of the Romish saints. Some of them deserved rather to be “canonized” as several of the Sepoys in the last Indian Mutiny were.

If the Lord hear the prayers of Mgr. Laval on behalf of certain persons in trouble, then surely he has no need of a diploma from the Pope to authorize him to practise as a saint. It is unjust to prevent people from being warranted to have recourse to him, till he be duly licensed. At present, he is an unlicensed practitioner. T. F.

Matis, Que.

DELEGATES TO THE COUNCIL IN BELFAST.

MR. EDITOR,—I regret the appearance of the article in last number of the PRESBYTERIAN, which says that not a single representative Irish minister from Canada has been appointed to go to Ireland next year. I know not who discovered this, nor what the discoverer would consider a representative Irish minister: this I do know, that care was taken by some of us, to see that several of the brethren who came from that green island had their names on the list; but it seems that when the ballot came they were not all among the first eight. Perhaps the votes for these representative men were more scattered, so that they were left behind. But the Assembly made no mistake. It could not have done anything other than was done unless after the result of the ballot was known, the Assembly had *ex proprio motu*, set aside two of those elected, and appointed two “representative” men in their stead.

But, Mr. Editor, will you kindly say why Dr. Matthews and Mr. Burrows are not regarded as representative men? I have been led to believe they are Irishmen, much respected. If I am correct in the above statement it turns out that not one of the delegates of Scotch extraction was ordained by a Scotch Church, for Drs. Reid, King, Caven, MacVicar were ordained in Canada; Dr. Cochran in the United States; Dr. McLaren was born in Canada, and ordained by the Canada Church. I do not know whether Dr. Matthews was ordained in Ireland or Scotland, nor do I know where Mr. Burrows was ordained. In face of these facts, where is the grievance? One fourth of the delegates are respected and honoured Irishmen, even if they are not “representatives,” whatever that means; one was an American minister, the

rest were anything but Canadian ministers, though some of them had the misfortune of being born in Scotland, for which reason it seems they should step aside to make way for Irishmen. It was, in my opinion, a grave blunder to invoke a discussion on this subject; for Dr. Gregg was right, when on one occasion he stated that he would not accept of any position of honour or trust to which he might be appointed because he was an Irishman. JOHN LAING. Dundas, July, 1883.

MISSIONARIES WANTED IN MANITOBA.

MR. EDITOR,—By the beginning of October next there will be twenty-six mission fields having one hundred and ten mission stations and over thirteen hundred families without any missionary. Students and others occupy these fields now, but when they shall have returned to college the people in these districts will be as sheep without a shepherd. It is plain that, if the Church does not provide for the spiritual wants of those people, they will be largely lost to her and to true religion. In two or three years the most of these fields will be self-sustaining congregations, if looked after now. It would pay the Church to send some of the missionaries and ministers labouring in less important fields in the east to occupy these fields permanently; but this will not likely be done. Will not some of our young men volunteer to go west this autumn? Ministers enough could be spared for six months from the crowded east to supply the necessitous west. Who will go? Pulpits could be supplied from colleges and by ministers without charge till the return of spring. There is an urgent need and we look for help to meet it. Let not each leave this work to his brother. Excuses can be found in abundance, but we would rather have one missionary than all the excuses that could be manufactured in a month. The difficulties seem inseparable, but only at a distance; the greatest difficulty is in resolving to go. Let ministers write to Dr. Cochran, the convener of the Home Mission Committee, and arrange to come and help us. JAMES ROBERTSON.

Winnipeg, July 7th, 1883.

WOMAN’S FOREIGN MISSIONARY SOCIETY.

Through the kindness of Mrs. Harvis the following interesting communication, translated by Dr. McKay, has been forwarded for the benefit of the readers of THE PRESBYTERIAN:

MY DEAR MRS. MACLAREN,—Accept my warmest thanks for the very nice New Year’s card you sent me, and for your kind letter also. I am so glad that we can look down the future and see a neat little school full of little girls of my own native Formosa. How I will clap my hands when I see it. I believe we will have it. When in dear Canada how many sweet little faces I saw, and how many zealous women I heard speak of Formosa. O, I do know that many women in Canada will never forget the poor idolators here. I would like to break every idol’s head. I feel so angry when I think of my dear countrymen and women. When Mr. Mackay returns from the country with idols and tablets given up by idolators I feel like shouting and clapping my hands for joy. The true God is pushing our work onwards. He does not let it stand still. You could hardly think what a pretty building Oxford college is. And so light in every room. I go every day and teach the students; I have so many things to tell them, and they believe whatever I say. My head is so full of things I saw that sometimes I have to stop, because I get things mixed up. I don’t get Canada upside down in my head. I remember all the way up from Quebec. I remember too when I first saw the land of Canada. I thought well, now, I’ll have a cool time of it, for I am Chinese, and I am not ashamed of that. But O, what a warm, sweet time I had in that far off land in the west. I will never, never forget. Old friends ask me why I love Canada so much, I tell them because love gets love. How strange, my husband would rather die in what he calls his beloved Formosa. Pray for us all. Believe me, my dear Mrs. MacLaren, yours sincerely,

MINNIE MACKAY.

Tamsui, March 6th, 1883.

THE Rev. Charles Chiniquy has been lecturing to crowded audiences in Edinburgh, Glasgow, Dundee, and other Scotch cities and towns.

## PASTOR AND PEOPLE.

### TELL THE PEOPLE THEIR SINS.

Plain preaching is demanded. Wise observers are saying that the crying sin of the times is covetousness. Alas! who has not seen professors of the religion of Jesus sitting complacently under the Gospel, and rejoicing in the free grace of the Lord Jesus, while their hands were stained with ill gotten gain? "Covetousness, which is idolatry," says the Scripture. And of all sins idolatry is the most odious to God, and is the most certain to be overtaken with His swift judgments. It debases the Christian, and makes him as hard and unfeeling as the gold he worships. Those who heap up treasures for themselves, even when honestly acquired, are condemned by Scripture. How much severer judgment is theirs who defraud the widow and the fatherless for the sake of gain. The following is an example of the plain dealing which ought to be exercised on this point. Who shall say that it is one whit too plain?

Dr. William Anderson, for more than fifty years pastor of a church in Glasgow, had a somewhat pointed way of "putting things," as the following incident, related in the "Weekly Review," will show:

"He was once expounding the fifteenth Psalm, and had come to the word usury—"He that putteth not out his money to usury." "Does that mean," he asked, "taking ten per cent. or more? Not entirely. It means also the spirit in which the ten per cent. is taken. There was once in this church a poor widow, and she wanted twenty pounds to begin a small shop. Having no friends she came to me, her minister. And I happened to know a man—not of this church—who could advance the money to the poor widow. So we went to this man—the widow and I—and the man said he would be happy to help the widow. And he drew out a bill for £20, and the widow signed it, and I signed it, too. Then he put the signed paper in his desk, and took out the money and gave it to the widow. But the widow, counting it, said: 'Sir, there are only £15 here.' 'It is all right,' said the man; 'that is the interest I charge.' And as we had no redress, we came away. But the widow prospered; and she brought the twenty pounds to me, and I took it myself to the office of the man who had lent it, and I said to him: 'Sir, there are the £20 from the widow.' And he said: 'Here is the paper you signed, and if you know any other poor widow, I will be happy to help her in the same way.' I said to him: 'You help the widow! Sir, you have robbed this widow, and you will be damned!' And, my friends, I kept my eye upon that man; and before six months were over God smote him and he died. That's your usury. God's curse upon it!" We can still recall after many years the creep of soul with which we listened to the closing sentences, and the vivid glimpse we got of a divine retribution falling suddenly on a bad man.

Hear the solemn warning of James speaking by the Holy Ghost: "Go to now, you rich men, weep and howl for your miseries shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—*United Presbyterian, (Pittsburgh.)*

### OBSCURE PREACHING.

There is nothing against which a young minister should guard himself, especially in the first years of his ministry, more constantly and carefully than the habit of dressing up his thoughts in high-sounding words. Our best thoughts may sometimes fail to impress an audience by being arrayed in an excess of tawdry finery. Profound thoughts are apt to seek the simplest forms of expression. Originality cannot afford to be bombastic. "Who is this," said the Lord to Job, "that darkeneth counsel by words without knowledge?" Words are intended to make knowledge plain, not to obscure it. Mr. Baxter had a saying to this effect: "It takes all our learning to make things plain." The grandest book in many important respects, that had been written in five hundred years, the "Pilgrim's Progress," has perhaps more monosyllable words in it than any other book extant, and yet a great critic has said that no man ever excelled Bunyan in expressing just exactly what he aimed to say, no more and no less. We suppose we have all heard occasional

sermons, the purport of which would have puzzled any living man to comprehend. In such cases we doubt if the preacher himself knew what he was aiming at, unless it was to occupy the hour.

It "Suddard's British Pulpit," published nearly half a century ago, the following story appears: A worthy gentleman on coming out of his church one day, accosted his friend P., a distinguished and pious lawyer, as to how he liked the sermon of Dr. B. "I think sir," said he, "that it comes under the third head." "How so?" said the inquirer. "A certain French preacher," he replied, "after a long and pompous introduction, said, 'I shall now proceed, my hearers, to divided my subjects in to three parts. 1st. I shall tell you about that which I know, and you do not know. 2nd. I shall tell you about that which you know and I do not know. 3rd. And lastly, I shall tell you about that which neither you nor I know.'" It is too sad a truth, that a good deal of preaching "comes under the third head." How often does Paul supply the text, and Plato or Shakspeare the teaching. How long will it take some of our preachers to find out that the choicest extracts, drawn from our most gifted poets and philosophers, fall infinitely below, both in power and grandeur, the words of the Lord as they came from the pens of inspired men. What we need is earnest, plain preaching to the conscience, not an ostentatious display of learning to regale the fancy.—*Christian Inaex.*

### SUNDAY NIGHT.

Rest him, O Father! Thou didst send him forth  
With great and gracious messages of love;  
But Thy ambassador is weary now,  
Worn with the weight of his high embassy.  
Now care for him as Thou hast cared for us  
In sending him; and cause him to lie down  
In Thy fresh pastures, by Thy streams of peace.  
Let Thy left hand be now beneath his head,  
And Thine upholding right encircle him;  
And underneath, the Everlasting Arms,  
Be felt in full support. So let him rest,  
Hushed, like a little child, without one care;  
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us  
The wine of joy, and we have been refreshed.  
Of life and love with Thine own hand; now fill  
His chalice, give him sweet, new draughts; be Thou  
His ministrant to-night; draw very near  
In all Thy tenderness and all Thy power.  
Oh, speak to him! Thou knowest how to speak  
A word in season to Thy weary ones,  
And he is weary now. Thou lovest him,  
Let Thy disciple lean upon Thy breast;  
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit. Let Thy calm  
Fall on his soul to-night. Oh, holy Dove,  
Spread Thy bright wing above him; let him rest  
Beneath its shadow; let him know afresh  
The infinite truth and might of Thy dear Name,  
"Our Comforter!" As gentlest touch will stay  
The strong vibrations of a jarring chord,  
So lay Thy hand upon his heart, and still  
Each overstraining throb, each pulsing pain;  
Then, in the stillness, breathe upon the strings,  
And let Thy holy music overflow,  
With soothing power, his listening resting soul.

—*Frances Ridley Havergal.*

### HOPELESS.

*Thy kingdom come.*—Matt. vi. 10.

There are many reasons for this prayer. The good of the Church requires it. The state of the heathen demands it. It is a hopeless state. Not that there is no hope of their conversion if the Gospel is sent them, but while ignorant of the Gospel there is no hope of their salvation. If they do not come into the kingdom of Christ in this world, there is no hope of their happiness in the world to come. If they die ignorant of Christ they must perish, for there is no other name under heaven among men whereby any man can be saved.

That the state of the heathen without the Gospel is hopeless is plain from the command of Christ to teach all nations and to preach the Gospel to every creature. He knew the present state and future prospects of the heathen world. Yet he thought it necessary that the Gospel should be preached to them—to every creature. If any can be saved without the knowledge of Christ, then to preach the Gospel to them is unnecessary.

The example of the apostles and primitive Christians shows that they understood the command of Christ as requiring the Gospel to be preached to the heathen, and hence that they were in a hopeless and perishing state while ignorant of it. They went everywhere preaching the Word. Cornelius was directed to

send for Peter, who should speak words to him whereby he and his house should be saved, implying that he could not be saved without the knowledge of the Gospel which Peter preached.

The declarations of Scripture are conclusive. Paul says of the heathen, "They are without excuse, and are worthy of death"—dead in trespasses and sins—children of wrath—without Christ, aliens from the commonwealth of Israel, strangers from the covenant of promise, having no hope and without God in the world—no hope—hopeless, can such be saved? From the very nature of the case the condition of the heathen must be hopeless while ignorant of the Gospel. There is but one Mediator between God and men—the man Christ Jesus. There is but one way of reconciliation with God, one way to heaven. That way is Jesus Christ—through His atoning blood. No man cometh, or can come to the Father but by Him. He is the door. If any man enters by Him he shall be saved. To try to enter in any other way is to perish. How much need, then, have we to pray, "Thy kingdom come!" And with what zeal and earnestness we strive to send the Gospel to the perishing nations! This is the one thing which the whole Church should hasten to do without delay.—*Philadelphia Presbyterian.*

### DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn judge Martha, and call her pious superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life; but let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in his spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word, "Well done."—*Primitive Christian.*

### A DEFINITION OF FAITH.

Faith may be defined in three simple words, viz.: Belief without sight. We believe there once lived a man named George Washington and yet we never saw him. We believe there is such a city as Peking, China, and yet many of us have never seen it. The sweet English poet Tennyson says:

"We have but faith; we cannot know;  
For knowledge is of things we see.  
And yet we trust it comes from Thee,  
A beam in darkness. Let it grow."

A blind man being led along the street has faith, that is belief without sight, in his leader. He believes that he is walking on the proper road and in the right direction. When we receive a despatch from another town or city we believe that it came from the person whose name is signed to it, though we cannot see that person and cannot recognize the handwriting.



And should the despatch say to us, "Come at once, your mother is dying," we would take the announcement on faith and make every arrangement to take the first train, boat or conveyance for that mother's bedside.

Instances could be multiplied from every walk and station in life to show that nearly every thing we do is done through and by faith. The merchant deposits his cash in the bank because he has faith that the capital of that bank is exactly what it is represented to be. He believes the report of the President and Directors though he does not see the actual money or its full value equivalent.

If, then, we can and do have faith in our fellow-man, why cannot we have faith in God and His Holy Word?—*Philadelphia Presbyterian.*

**MAKING DRUNKENNESS INFAMOUS.**

The venerable Rev. Dr. Andrew P. Feabody, late preacher of Harvard University, in a recent lecture on the sale and use of intoxicating liquors, says, "I believe that the only remedy for intemperance is to make drunkenness the prime offence, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing and intense moral disapprobation with which the attempt is made to brand the sale of spirituous liquors. Stigmatize the sale and the seller as you please, I care not with how deep a brand, if you will only make one deeper gulf for those whose vice makes the sale infamous. What the law makes ignominious, society will hold in like disesteem. If a young man of respectable family is liable to be locked up in a House of Correction for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a large degree entirely preventing, the use of strong drink of any kind in families, and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstainers."

**GIVING IS WORSHIP.**

Dr. Howard Crosby says: "Giving is worship. Every one should give, whether rich or poor. The cent of the straitened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving because of his poverty, than an illiterate man should omit praying because of grammar. No Christian has a right to except this from his worship."

**ABOUT THE WORK.**

If a pastor were to quit his pulpit for a Sunday without arranging in some way for its supply, there would probably be a stir in his congregation. But there are Sunday-school teachers who quit their class-pulpits for a Sunday without so much as "by your leave" to the superintendent, or to anybody else. Where is the difference in the right and wrong of these two transactions? It surely isn't because the teacher doesn't receive a salary? If it were the superintendent might ask him squarely how much a week he would charge to be reasonably faithful in doing his simple duty. Can it be that it is because the teacher doesn't really think his presence or absence makes much difference to his class? That might account for the teacher's leaving the school—providing he didn't intend to come back again. After all, the better way is not to raise any such question—as will be raised if a teacher does absent himself from Sunday school—leaving his class unprovided for.—*S. S. Times.*

**A WORD ABOUT CREEDS.**

Said Prof. Boardman: "Inspiration is the most important and imperative topic of the hour. What is the ultimate? What is it that binds the conscience? 'Did God say so?' If so, then we must believe it; and we must do it."

Dr. Burton. "To a new born soul a creed is necessary. Jesus Himself put the truth into propositions. He built His Church on a creed. The devil hates creeds. Strong belief make strong churches. The Church of God knows something."

We clip these weighty paragraphs from what the "Congregationalist" has to say of the Illinois Gen-

eral Association of its own brethren. There is a dogmatic theology resting on an inspired basis; and in proportion as the denominations lose their hold on this truth, they will prove to be both shorn and blind Samsons—weak as against evil and error, yet strong to pull down not the temple of Dagon but the house of the Lord.—*Christian Index.*

**PRACTICAL CHRISTIANITY.**

A good lady employed a deacon of one of our Baptist churches to do some carpenter's work which amounted to quite a large sum of money; and she said, when speaking of the job, "I would just as soon hear Deacon—pray now as I would have done before he did that work for me." That's it! We want deacons and all other members of our churches to do in all business relations just that which is right. We believe in practical religion.

Spurgeon asked a young girl, who served as a domestic in one of his families, when she presented herself for membership in his church, what evidence she could give of having become a Christian, and she meekly answered, "I now sweep under the mats." And the renowned preacher said it was good evidence, and we agree with him. Real religion leads one to do work thoroughly.

**A WORD FOR PARENTS.**

The hurry of the day, the shortening of the morning hours for the lengthening of the evening, both for legitimate and illegitimate pursuits, the morning paper, and hurry for school; the evening concert, lecture, or worse, and the hurry to dress and be off; even the Sundays crowded with many meetings or much sleep, leave the children fortunate if they get their daily quota of tender affection. In many homes it is to be feared that even the good night kiss is sacrificed for the club or something better. Now this is ruinous; worse than business failure; worse than the loss of new carpets, curtains, furniture, books, presents, and the things that are not neglected. Robust piety in the home helps solid integrity on the play-ground, at school and in the shop. The Sunday school is good, but the home teaching is better. The prayer of the visiting pastor is precious, but the pleading of the father in the midst of his household is more acceptable still.

**SELF-EXAMINATION.**

If we turn our thoughts to the study of our own lives taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine, everything which makes up what may be termed our inner life—and then look at our words, our actions, our examples and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, and right minded, honourable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting, in her family and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all and does His Spirit run through all?

**CHURCH MOORINGS.**

An old sea captain was riding in the railway carriage, and a young man sat down by his side. He said—"Young man, where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh yes," replied the young man; "I did not suppose you desired to look at that." "Yes," said the sea captain, "I want to see that. As soon as you reach the city, present that to some Christian church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

THERE is no refuge from God except in God—*Persian Proverb.*

**THE MISSION FIELD.**

ONLY the missionary enterprise seems to be beneath the dignity of being thought about in any profound philosophic way. And yet even in external respects, it can be seen to be the vastest, the most pervasive, and in its probable results the most enduring of all the new departures of this century.—*Rev. John Smith, M.A., Berwick on Tweed.*

THERE was a little shepherd boy in a village east of Sidon who learned the Gospel in his village. When he went out with his flock to the mountains he preached to the shepherds and goatherds, and begged them to obey the Gospel, to give up lying and swearing, and to love the Saviour. One day he came down to his teacher in the village and said, "Ye Sidi, these shepherds won't hear the Gospel. But one of them will. I fastened to him and would not give him up, and now he likes to hear."—*Syrian Home Life.*

A LITTLE girl twelve years old was attending the mission school in Beirut, Syria. Her name was Freedy. She was a boarder and the best behaved girl in the school. One day during vacation her mother came and said, "What have you done to my little daughter Freedy? She came home last Saturday with her sister, and at once took the whole care of the little children, so that I had no trouble with them. And when night came she put her little sisters to bed, and prayed with them all, and then in the morning she prayed with them again. I never saw such a child. She is like a little angel."—*Women of the Arabs.*

SOME of the people of Africa pay homage to certain lakes, rivers, and mountains, which they regard as sacred, believing them to be the special dwelling places of their gods. They also adore various animals and reptiles which they believe to be animated by the spirits of their departed ancestors. In some places large serpents are kept and fed in houses set apart for the purpose by their priests. To these ugly creatures sacrifices are presented and divine homage paid by the people at stated periods—a liberal present being always brought for the officiating priest on such occasions. One missionary tells of seeing a large crocodile which was kept in a pond, and received divine honours for many years.

THE lever that is to move the world will move it. He, whose right it is to reign, "must reign till He hath put all enemies under His feet." The undeveloped latent power in the churches of the nineteenth century is incalculable. Such a combination of favouring circumstances never has been—open doors, mechanical appliances, scientific discovery, philosophical attainments, languages mastered—in one word such opportunity. There is but one more element wanting—the divine *afflatus*. Other considerations are important, but this is indispensable. Before the battle of Bannockburn it is said that the whole of the Scottish army knelt down and prayed for a few moments with the solemnity of men who felt it might be their last act of devotion. They rose from their knees to assured victory. Let the whole Church of God give themselves to united, earnest, unceasing and expectant prayer for the overthrow of heathenism, and, as Umfraville said to the English King, struck with amazement at the spectacle of the prostrate army—"Trust me, you men will win the day."—*The Missionary Problem, by James Croik.*

THE Chinese were the first inventors of printing, the first inventors of gunpowder and the magnetic needle. They were the first to hatch eggs of fowls by steam, and to hatch fish-eggs artificially, the first to have chain pumps and artesian wells, their great wall and Grand Canal were made in the remote ages of the past, their penal code is two thousand years old, and their civil service examinations, which we are just learning to imitate, they have had for the last thousand years. China is ahead on bridges, the largest in the world being her structure at Lagang, over an arm of the China sea. It is five miles long, built entirely of stone, has 37 arches seventy feet high, and a roadway seventy feet wide. The parapet is a balustrade, and each of the pillars, which are seventy-five feet apart, supports a pedestal on which is placed a lion, twenty-one feet long, made of one block of marble. When our barbarian forefathers were wandering about the Northern coasts of Europe, ignorant of letters or any of the fine arts, the literary Chinaman, dressed in silks and satins, was lounging on his sofa and drinking tea from painted porcelain cups.—*Western Recorder.*



**THE CANADA PRESBYTERIAN.**  
\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.  
OFFICE—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

**WESTERN GENERAL AGENT.**

MR. JOHN MACAULEY is our 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. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, JULY 11, 1883.

THE N. Y. "Independent" lately referred to the death of a wealthy citizen. The only evidence the "Independent" had of his decease was that he had given a million dollars for the education of the coloured people of the South. The good man is alive and well, but the "Independent" concluded that any man who gives a million dollars for a philanthropic purpose must necessarily be dying when he does so. This is rather a hard commentary on the lives of American rich men. Some rich men, however, won't do anything generous even when dying.

A FRIEND informs us that one of the clerical delegates of the Pan Presbyterian Council in Belfast is an Irishman. As the gentleman in question resides in Nova Scotia and has not laboured very long in this Church, we may be excused if we were not acquainted with his nationality. The fact remains, however, that not a single Irish minister west of Truro, N.S. has been sent to the council to be held in the very heart of Irish Presbyterianism. The more one thinks of the blunder the more he wonders how a body like the General Assembly could have made it.

A GOOD many people labour under the delusion that the itinerant system makes much more frequent changes in the pastorates of Methodist churches than take place in any other communion. This is not so. The average pastorate of the Baptist Church of the United States is about three years; in the Congregational Church three years; and in the Presbyterian about three years. If these figures are correct—and we have them on the best authority—then there must be many pastorates in these three Churches a long way under three years, for we know many go up to ten, twenty, thirty, and even to forty years. It should be remembered, however, that the Methodist pastorates can never average three years. If the maximum length is three years the average must be a good deal less. It may be a bad feature of our religious life on this continent, but it is clear that we have struck a period of short pastorates. Probably short pastorates are more in keeping with the peculiarities of our new life than long ones. Things are always more or less unsettled in a new country. In the old land things run in ruts. We think it would be found on examination that, other things being equal, pastorates are long in Canada and the United States in proportion as the old country element predominates in congregations.

I HAVE been attending that church for a year and no one has recognized me. Indeed! That is a serious matter for you. The very fact that you have not been recognized is of itself presumptive evidence that you have been living a useless life for the past year. If you had brought two or three children from the street to the Sabbath school the superintendent and most of the teachers would have recognized you at once. If you had induced a few careless, Godless men to attend church the minister and some of the elders would soon have recognized you. If you had gone regularly to prayer meeting most of the praying members would have found you out. If you had even rented part of a pew and paid for it regularly some of the managers would know you quite well by this time. An earnest worker in any department commands speedy recognition. Good workers are not so numerous that they escape notice very long. Come now,

what did you do to deserve anything special in the way of recognition? Is the Sabbath school so overcrowded in your church that they never see a stranger? Is the prayer meeting so well attended that a man may attend fifty times a year without any one seeing him? Honestly now, did you do anything more during the year, than attend service irregularly? If you had acted more like an earnest Christian don't you think you would have felt more at home in the church?

THE Presbyterians of Canada may claim credit for having shewn other, and older, and larger Presbyterian bodies the way to deal with the organ question. Twelve years ago the General Assembly of the Canada Presbyterian Church permitted congregations to use an instrument in all cases where there is reasonable unanimity on the question. After a long and bitter controversy, the United Presbyterian Church of the United States came to substantially the same decision, a short time ago. The last General Assembly of the Free Church of Scotland solved the difficulty, by the same deliverance. The General Assembly of the Irish Church has followed suit. The Free Church Assembly declared by a majority that the use of instruments is not contrary to the Word of God and the Irish Assembly found that congregations using an instrument, are not amenable to discipline. For all practical purposes both decisions are the same as that given in Canada twelve years ago. Whether our example was good or the reverse it is something to know that these old influential churches have followed it. If we are on the wrong side the company is getting large and rather distinguished. We don't know that any of the distinguished debaters in the Free and Irish Assemblies quoted our action as a precedent, but they took our decision all the same. The decision will not injure these churches any more than it did ours.

THE Rev. Mr. Parsons alluded to a matter in the Toronto Presbytery the other day to which we ask the very special attention of our readers. It appears that one of the elders of Knox Church is an employé in the Toronto Post-office. Sabbath labour is required of him, and he determined to resign rather than desecrate the Lord's day. Mr. Parsons very properly advised him not to resign, but to throw upon the Government the responsibility of discharging him for not working upon the Sabbath. We earnestly hope the elder will take this advice. If the Government of this professedly Christian country dare dismiss a public servant because he refuses to labour on Sabbath, it is high time the people knew it. Are the people of Canada to understand that one of the necessary qualifications for the civil service of this country is to be a Sabbath breaker? If so let the Government proceed to carry out their theory. The people have very little control over the railways of the country, though they built some of them with their own money; but fortunately we are yet a self-governed people. Though we sympathize with this elder and every other man who has to suffer in a Christian country for conscience' sake, we are not sorry that the case has occurred. His dismissal will force on a crisis on the Sabbath question, and the sooner it comes the better. Meantime let every public servant whose position is threatened because he will not labour on Sabbath throw on the Government the responsibility of dismissing him.

**SABBATH DESECRATION.**

THE action on Sabbath observance taken by the Presbytery of Toronto at its meeting last week was both fitting and timely. Those interested in the proper observance of the Sabbath do not fail to perceive that there is a growing disregard of the requirements of the sacred day. The opponents of the Sabbath may ridicule the claims put forth in its behalf. They may impute any but the right motives on which they are urged. All the more reason why Christian people and those who desire the public welfare should stand firm in defence of one of the greatest blessings we owe to Christianity. There is no desire to interfere with the liberty of others; there should be just as little desire to allow the rights of the people to be trampled upon as they are now, and will be much more largely if the present tendency extends much further in the same direction. The number of people employed in Sunday labour in Canada is now far from being inconsiderable. That number is increasing every year. Cases of necessity and mercy do not justify half the

amount of the Sunday labour now performed on that day.

Railway Companies have this season increased the number of passenger trains running on Sabbath. Steamboat companies have made it their business to run excursions at cheap rates on that day for the special purpose of inducing great numbers to travel by them. Extra Sunday labour is being exacted by post-office authorities. This is inflicting an unjustifiable wrong on employes, and it is simply demoralizing in its effects. The dimensions of this evil may as yet be measureable; but, if the public conscience is not aroused to action, they will very rapidly expand. Many who cater for the public amusement and recreation will not be content to close their business on the Sabbath if they see railway and steamboat companies and the post-office authorities disregard the sacredness of the day, and wound the feelings of the Christian and order-loving portion of the community.

In seeking to direct public attention to this important question, the Toronto Presbytery were discharging a duty incumbent upon them. Mr. Wilson, Dr. Caven, Mr. Parsons, Mr. Milligan and others gave no uncertain sound on this question that must soon press itself on public attention. They have assumed the proper attitude in dealing with a subject with which the true well-being of the people is most intimately associated. They are not the men to let the matter drop till a satisfactory conclusion has been reached. The views expressed by them commend themselves to the judgment and conscience of the Christian community. The people ought to give them the necessary moral support to render effective their efforts to conserve the blessings of the day of rest.

The Ministerial Association of Toronto also deserve credit for the opportune action taken by them before their regular meetings were discontinued for the season. The attention of the various evangelical bodies in their annual Assemblies, Conferences, and Synods, was called to the importance of dealing immediately with Sabbath desecration. The result so far as has been ascertained is decidedly satisfactory. Judging from published reports, the subject received due consideration from the bodies under whose notice it was brought, and committees were appointed to consider the nature and extent of the evil, and to devise means for its removal.

In all sections of the Church evangelical concerted action is wanted. All are agreed as to the sacredness of the Lord's day. Its importance as a benevolent institution is universally recognized. There are no real differences of opinion wide enough to prevent united action on a subject of deep interest to all professing Christians. The design contemplated is twofold: to enlighten the public conscience on the sin of Sabbath desecration, and if need be to approach the legislature to urge that existing laws be cleared of all ambiguity, and that they be impartially enforced.

Christian people need to exercise vigilance in regard to this question. If they are themselves indifferent, their rights will be encroached upon. If they do not guard the sacredness of the day they will soon have cause for astonishment at the rapidity with which anti-Sabbatarian views will be propagated. It is while men sleep that the enemy sows tares. There is reason for alarm. There is an urgent call for consistent individual and united action to preserve the Sabbath from the encroachments with which it is at present menaced by self and pleasure.

**DIRT, DISEASE AND DEATH.**

AT Damietta, on the Delta of the Nile the scourge of cholera has appeared. During the short time it has been at work its ravages have been deadly. People are dying there at the rate of about 115 a day. As usual when a virulent epidemic breaks out the inhabitants become panic-stricken. All who can fly from the plague-infected place, betake themselves as far as possible from the danger. The medical men are overworked and several of them have succumbed to the fell disease they were unable to combat.

This outbreak of cholera has been sudden. No premonitory warnings preceded the cable announcement of the first fatal cases reported. Since the beginning of the dreadful mortality at Damietta there has been no diminution of its fatal results. Day after day the information comes that the deaths of the preceding twenty-four hours have been over a hundred. Despite the most rigid precautions the disease has been extending. Deaths have occurred at Man-

## BOOKS AND MAGAZINES.

ST. NICHOLAS. (New York: The Century Publishing Co.)—"St. Nicholas" this month is as attractive as ever. It is filled with good things in the way of story, pictures, sketches, and general papers such as the young delight to read. It is a safe guide. It seeks to lead in the right direction.

OUR LITTLE ONES and The Nursery. (Boston: The Russell Publishing Co.)—This monthly magazine is just suited for the Little Ones. It cannot help being a most welcome favourite in the nursery. Its contents, literary and pictorial are such that parents will delight to place it in the hands of young readers. The Magazine is both instructive and amusing.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.)—The present issue of this high-class educational serial is for May and June. The topics are as usual well selected and appropriate. The first part of Chancellor Fleming's Address at Queen's College Convocation opens the present number. It is followed by that of President Nelles at the Convocation in Victoria College. Frederic Harrison's defence of the Eighteenth Century is concluded. "A Boy's Books, Then and Now."—No. XII., by Dr. Scadding, appears in this number. The varied contents will be found instructive and interesting to all members of the teaching profession.

THE ROYAL READERS. (Toronto: Thomas Nelson and Sons; and James Campbell and Son.)—These are Prefaces, Contents and Specimen Pages of the Series of Readers issued by the famous publishing house of Thomas Nelson and Sons. The attractive school books now in use and still more those competing for the honour of being used in our Canadian Public schools make those who are scholars in the stern school of practical life sigh for the impossible—the return of school-boy days. No more striking indication of educational progress could well be had than a comparison of the Readers of to-day with those of twenty and thirty years ago. These Royal Readers have many attractions. They are models of artistic excellence. The engravings are exquisitely beautiful and the typography is about perfect. A glance at the contents of the Fourth and Fifth Readers especially shows admirable and tasteful selections from the wide range of English, American and Canadian literature.

NATURE STUDIES. By Richard A. Proctor. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a volume of the "Standard Library," series published by Messrs. Funk & Wagnalls, of New York, for whose publications Mr. William Briggs is general Agent for the Dominion. Richard Proctor is a man of varied scientific attainment. He excels in astronomy; but he seems quite at home in other fields of scientific research. He is an admirable scientific interpreter. He possesses the happy faculty of making the discoveries recently made in science intelligible and therefore interesting to the average general reader. This is a merit of great excellence. The book before us has been edited by Mr. Proctor. A number of the chapters are also written by him, while Grant Allen, Andrew Wilson, Thomas Foster, and Edward Clodd are the writers of the other very interesting and varied chapters comprising the volume. The general reader who might be repelled by the rigid severity of a strictly scientific treatise will be delighted with "Nature Studies."

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. F. Randolph & Co.)—The present number completes the ninth volume of this excellent Presbyterian monthly magazine. Several of the best writers in the ranks of Presbyterianism are included amongst its contributors. The readers of the "Catholic Presbyterian" are supplied with all that is interesting in the religious and theological thought of the day. The Symposium theme running through the volume just completed has been "Progress in Theology." Those who took part in this debate are men well known wherever Presbyterianism is understood. Both continents have contributed to the discussion. The closing paper is by Principal Cairns who sums up the debate with marvellous clearness and precision, in a broad and comprehensive spirit, with a charity and modesty peculiarly his own, which comports so beautifully with his wide and accurate intellectual grasp and his extensive and varied erudition. His analysis of the debate is subtle, yet comprehensive and just. Dr.

Cairns is both a great and safe theological thinker. Following Dr. Cairns' paper is a finely appreciative sketch of Mrs. Elizabeth Prentiss, author of "Stepping Heavenward" and the beautiful hymn "More Love, O Christ, to Thee." Richard Reid of Kirkintilloch continues his inquiries on "Land Tenure in Bible Times. II.—The Egyptian." Dr. Blaikie, the editor, writes *suo more* on "Our Lord as a Teacher." The sketch of the saintly and scholarly "John James Van Oosterzee, by Rev. Maurice Evans is concluded. The Rev. Mr. McPherson, Findhorn, discusses "The Deaconship since the Reformation." After these papers come "Portfolio Leaves;" "Notes of the Day;" "American Notes, by the corresponding editor G.D. Mathews, D.D., Quebec, General Survey and Open Council. From this brief outline our readers will see for themselves that this is an excellent number of the "Catholic Presbyterian."

EXTEMPORE SPEECH: How to Acquire and Practice It. By Rev. William Pittenger. (Philadelphia: National School of Elocution and Oratory; Toronto: William Briggs.)—The subject of effective public speaking has received much attention during recent years. It has been discussed from various points of view. The quiet student has elaborated his ideas on rhetoric, and the most eloquent of public men have taken people into their confidence and told by what means their "thoughts that breathe and words that burn" have found utterance. Such books have served an important purpose. No speaker that values his reputation would venture to address an audience in loose and incoherent sentences; no audience would listen patiently to the disjointed thoughts and the incomplete and confused verbiage that passed muster a generation ago. The young preacher, barrister or aspirant for public life in other capacities must devote attention to the manner in which he is to present his discourse to an audience. The more study devoted to this practical question the better. Helps are now plentiful, though it must be remembered that skill in oratory will always be an impossible attainment without close thoughtful and diligent study. Only after effort and failure can success be achieved. The work by Mr. Pittenger will be found very useful. It treats the subject of public speaking in a very plain, direct and practical manner. As might be expected from the title of the work, success in extempore speaking is the great object to be attained. Care is taken to impress the reader with the fact that by extempore speech as the author understands it, random unconnected talk is not admissible under the category. It must, to be effective, be the result of much patient preparation and thought. He agrees with all the best writers on the subject that the speaker must be thoroughly conversant with his theme if others are to be interested in and benefited by his discourse. He presents a new argument in favour of the extempore method. He shows that it is the most healthful mode of public address. He claims that the extempore speaker has a longer lease of life than those need expect who practice a more cumbersome and artificial method of addressing public audiences. The book contains many valuable hints on the preparation of addresses. It discusses in a lucid manner the general principles of rhetoric, and gives many valuable suggestions derived from the experience of some of those who have attained to the highest oratorical eminence. A letter from William Ewart Gladstone to the author has an interest peculiarly its own. Every one who aspires to speak to his fellow-men with persuasiveness and effect will find Mr. Pittenger's book on "Extempore Speech" both interesting and useful.

RECEIVED.—"The Short Hand Writer." Plainfield, New Jersey.

MR. TEMPLEMAN of the Almonte "Gazette" states that a work by Mrs. McDougall ("Norah"), late correspondent in Ireland for the Montreal "Witness," entitled "The Days of a Life,"—a story descriptive of the days of a life of an Irish landlord, is in the press. Although a work of fiction, it deals exclusively with facts that came under the writer's personal observation, and every character in the tale is taken from life. It is a scrupulously authentic and convincing argument in behalf of a reformation of the present condition of many of the Irish tenants. The author is an Irish Protestant lady, who has been for many years before the public as a writer of more than ordinary power.

sourah, Samanoud, a small town fifty miles south-west of Damietta, on the banks of the Nile, and at Port Said. This fell disease has hitherto baffled the skill of medical scientists. Many have devoted strenuous efforts to discover its nature and to apply the most effective methods of treatment. As yet no theory as to its origin, nor means of cure propounded, has secured the consensus of the medical profession. If the patient at once received the immediate attention of the experienced physician he has a chance of recovery, but if that attention is delayed till the disease has grasped its victim, death comes speedily.

If the nature and treatment of cholera are but imperfectly understood, happily the conditions that favour its spread are universally known. When a fire gains the mastery of a building, the firemen leave the burning ruin to its fate and direct their energies to the preservation of those adjoining, and thus in the worst of cases they succeed in staying the progress of the calamity. This is in effect what is done when a dreadful epidemic like cholera makes its appearance. With this difference, however, that medical men and nurses do what they can to alleviate the sufferings of the victim while life lasts. Precautions have been promptly taken to prevent the spread of cholera. It is an imperative duty to do everything to prevent its approach. There is little doubt that the means employed will greatly tend to restrict the disease to certain localities, yet there is reason to fear that this plague will break out in unexpected places. In former visitations quarantine has been strictly enforced at all principal seaports against vessels arriving from infected districts. Notwithstanding these wise precautions it has spread with fatal effect. In 1832 it showed itself in Asia, it swept over Europe, crossed the Atlantic, and found a congenial soil in many cities on this continent. At that time its ravages were particularly severe in Montreal. Several times since it has found many victims in Canadian cities. Wherever sanitary conditions are neglected cholera, like a bird that preys on carrion, swoops down. The intense heat of summer is favourable to its extension. The heated term has just begun and its continuance may be expected for some time to come.

Energetic and intelligent effort has of late been directed to secure in all our Canadian cities conditions as favourable to public health as possible. Those who are most convinced of the need of a thorough sanitary reform complain not unjustly of the indifference with which their efforts are regarded. There is so much inertia to be overcome. Penuriousness in some cases has also to be reckoned among the obstacles that block the way. Municipalities even begrudge the cost an efficient system of sewerage would entail, and as a consequence the work is left undone or done in such a manner that it fails to accomplish what its promoters intended. Property owners are sometimes reluctant to expend money on the proper construction of cellars and drains, while ventilation is too often overlooked.

Again another prolific cause of contagious disease and a source of strength to such an epidemic as cholera is the want of personal cleanliness. Back yards are neglected; they become the receptacle of discarded rubbish, animal, vegetable, and miscellaneous which lies rotting in the sun, emitting their miasmatic exhalations. Then there is the inevitable cesspool into which tainted streams continue to percolate. In many cases, too, the well sunk in the back yard is the only water supply the family has within reach. These may appear matters of rather trivial import, but they have their effect, and that too often a deadly one, in the origin and spread of epidemics. An indispensable requisite wherever a family is housed however, humbly is a bath room with a plentiful though not wasteful supply of water. Personal cleanliness is an essential condition of good health; its neglect is an invitation to disease.

In the history of cholera visitations it has been noticed that it first breaks out where filth abounds. These are the spots on which it fastens, though its ravages are by no means confined to unclean localities. Nor must it be forgotten that moral cleanliness is just as essential to health as physical purity. The victims of dissipation are favourite subjects for epidemics. Old saws are often at best only half-truths, but the maxim "Cleanliness is next to Godliness" holds good all round. If it is the duty of public functionaries to take precautions against the introduction of cholera, it is also the duty of the people to obey the laws of health, physical and moral, as being the most favourable condition to meet this scourge if Providence permits it to reach our shores.

## CHOICE LITERATURE.

## THE LEGEND OF PADRE JOSE.

In the beautiful city of Monterey, close beside the old Franciscan convent, there stands a single stately palm, larger and more perfect in its growth than any other palm that you will find in all the country for miles around. It grows upon an odd corner of waste land—that very likely was the convent garden a couple of hundred years ago—and behind it, across the broad sweep of the tree-clad valley, the blue Sierra raises its jagged crest against the blue sky.

Instinctively you know, as you look at this beautiful palm—with its waving, feathery branches reared high toward heaven, and its deep-set roots drawing strength from the ground that the good fathers long ago made holy by their prayers—that it has a story of some sort to tell; that a meaning attaches to its presence beside the convent wall; that it came there, back in the misty past, by no mere idle chance. But among the gentle folk of Monterey, you will ask in vain for this solitary palm's story. Culture and refinement somehow are at war with the sweet traditions which modestly, along quiet ways, come down to us from times of old. And so, if you would know the story you must seek it among the humble dwellers in the town. The *cargadores*, who carry heavy loads of other people's goods upon their shoulders; the *serenos*, who watch over the safety of the city in the still, dark hours of the night; the *leitadores*, who bring in wood, loaded upon yet more patient *burros*, from the mountains near at hand, or other of the children of toil. For all of these, knowing not of books, and busying themselves not with the serious thoughts and concerns which vex the souls of their betters, are learned in legendary lore. In these simple, trustful minds, illuminating them with a light that brightens the dark places of weary lives, the old stories live on through the centuries; passing from lip to heart, from heart to lip, and so to heart again, yet gaining always a more mellow beauty with the passing years. Therefore, it must be among the lowly folk of Monterey that you search for the story of the stately palm; and if your search be well sped, you will here told, in the gracious Spanish of Mexico—which is richer and softer, even than is the rich, soft Spanish of Spain—this legend of the Padre Jose.

Padre Jose was not bred to the Church from his youth. He was the son of the gallant soldier Don Diego de Vargas, and his profession was that of his father, the sword. When Don Diego was ordered up into the rebellious northern country—back in the year 1692 this was, before the father of the oldest man now living was born—Don Jose went also. And this although the day was named for the wedding, and the Dona Ana de Oñate, most beautiful of all the maidens in the realm of New Spain, was waiting to be his bride. As all the world knows, there was hard fighting during that campaign. For a dozen years the revolted Pueblos had stood out against their Spanish masters, and even Don Diego, with all his gallantry, and with all his soldierly skill, could not in a moment conquer them. There were battles at Santa Cruz de la Canada, at San Yldefonso, at Taos; even under the very walls of Santa Fe. But the campaign ended, and Don Diego drew his forces southward again for rest while the winter lasted, and yet the Spaniards were not conquerors. It was about the blessed Christmas season—the *noche buena*—that the sad news came to the Dona Ana, in the city of Mexico, that in one of these battles her lover had been slain. And so, no joyfulness being left in life, she entered the stern order of the Capuchinas. Passing into and so beyond the grave—as was that order's wont—she to the world was dead.

Through that new year, and through a great part of the next, Don Diego bailed with the Pueblos, and finally, having subdued them, he came gallantly home; and, a strange thing with him came Don Jose, alive and well! Being taken prisoner in the fight on the *mesa* before San Yldefonso, he had been carried off into the mountains of the Sangre de Cristo and there held for near two whole years. His was a dreary home-coming, for his promised bride was wedded to the holy Church, and so was lost to him utterly. There was no light of hope left for him in the world at all. Terrible was Don Jose a raging agony. At last, in his fierce despair, he cursed the holy Church for severing him from his love. But God was merciful to this sinner, and, instead of consuming him in a moment in wrathful flame, sent to him a messenger of peace. That night the blessed Saint Francis appeared to him in a vision and told him that his dread sin would be pardoned and even, in the end, rest from his fierce sorrow would be given him, if he would devote his life to God's service in saving heathen souls. Therefore Don Jose entered the order of the Franciscans. Nor did he, as is the wont of those who enter the religious life, change his name. As Jose, he said, he had sinned, and as Jose would work out, in deeds meet for repentance, his full forgiveness. And as Jose is a name most holy in the Church there was none to cavil.

Because there were few heathen whereabouts, but more because he felt that he could be stronger in his faith and work if widely separated from his dead yet living love, Padre Jose asked to be sent out from the city of Mexico into some far corner in the land. And so it fell out that Padre Jose was sent to make his home in the old Franciscan convent here in the city of Monterey. Even in the first year of his service many were the wandering souls that his love and gentleness and great compassion brought safe to shelter in the good care of God.

Yet for a long while there was only sorrow in the heart of Padre Jose. His good works gladdened others, but himself they made not glad, for always rose up between him and happiness the memory of his *amada*. This was a gentle, clinging nature—albeit a most gallant one, as his brave deeds of arms time and again had shown—and the need for a personal love was strong within him. There was a holy comfort in his love of the good God, and in his love of working for His dear sake, but this touched only the spiritual side of his nature, and left his human longing for something

real, that he might tend and cherish, and, if need be, spend his life for, all unsatisfied. While this blank in his being remained unfilled there was nothing to check the return of his love to the dear one who had passed from him into the bosom of the Church, of whom, even to think, as the poor padre but too well knew, was deadly sin. So his soul was wrenched and torn within him by this ever-recurring conflict between his holy duty and his human love.

Therefore it came to pass that the kind God, seeing how loyally the Padre Jose strove to do his duty, and how bitter hard that duty was to do, one day took pity upon him and lightened his heavy load.

Beneath the hot sun that beats down so fiercely here in the long summer time, making the air one quivering cloud of scorching heat, Padre Jose came slowly across the valley toward the town. He came from the little chapel of Our Lady of Guadalupe, over on the first of the four hills, and his heart was heavy, for few, and careless of its meaning, were the Indians who had come to his celebration of the mass. The distance from the chapel to the convent is but a mile—a tussling walk on one of the cool, crisp, October-like days which serve for winter here in Monterey. But beneath that summer sun even a strong man would have grown faint and weary—if he had not fallen outright by the way. The strength of Padre Jose was given so largely to the service of God that but little remained for his own needs; and so, midway in his weary walk, coming to a place where a tangle of mesquites cast a warm shadow—that yet, in contrast with the very sunshine, was refreshingly cool—he thankfully cast himself down upon the ground for rest.

Close beside where he sat was a field just cleared for planting, and along the newly made *arroyo* the brown water was moving slowly, and was giving great solace to the thirsty land. It is thought by some that the large field set about with *palmas*, on the slope below the chapel of Guadalupe, is the very field beside which Padre Jose rested that day. Whether this be the truth—as it well may be—or only a fancy, we may not know; but it surely is true that while the Padre sat there resting he saw lying in the dust of the wayside, where it had been carelessly tossed when plucked up from the ground a little palm tree scarce a span long—a thin, green shoot, rudely wrested from the place where it had begun its innocent, joyous life, and thus cast forth to die. At first the Padre, worn by the heat and by the sorrow of his heart, thought not at all of the poor little palm on which his eyes rested idly. And when, presently, he perceived its presence, and understood its evil plight, there came for it no compassion into his heart. He even, for a little space, felt a cruel pleasure in watching it die shivering there in the scorching sunshine, while he sat resting in the shade—so hard and bitter was his mood.

But such wicked feelings as these could not long find harbour in the Padre's breast. Soon a sense of great shame, and of horror at his own sinfulness, came over him, and he rose up, praying that he might be forgiven, and that he might, with God's good help, save the little palm's life. Through the blistering sunshine—forgetful that his hood had fallen back from off his tanned head—he carried the sorrowful little tree to the *arroyo* and plunged it into the refreshment of the slow-moving brown water; and held it there, tenderly, until the pitiful limpness vanished from the tiny leaves and there was something of the firmness in the pale green stem. And he felt that this mourning thing, now made joyful, was offering its thanks to him. Then, in some soft moss that he found beneath the grove of mesquites, well wet, so that a grateful dampness might be had for the rest of the hot walk, he enwrapped it lovingly—and so set off for the town. Not until he sat resting in his still cool cell, the little palm meanwhile having been planted in rich moist earth in the convent garden, and carefully shaded from the sun until its strength should come again, did Padre Jose realize that in lightening the troubles of this poor forsaken tree he had for a brief space wholly ceased to feel the weight of his own. And as he prayed there, in the shady stillness of his cell, the thought came into his heart that God, in His infinite goodness and mercy, had sent him this little palm that he might have something to love. Being yet upon his knees, he prayed from out of the depths of his simple, trustful soul that this good gift might be his, and that the little palm might live.

And the palm did live. From day to day, from week to week, as Padre Jose tended it lovingly and faithfully, praying the while for its well-being with the same trusting faith that he was wont to pray for the saving of heathen souls, it grew and flourished, and it rejoiced in the strength of its regained life with a visible gladness that was reflected into and that gladdened his own sorrowing heart. When the weariness of his labour rested heavily upon him; when a dark despondency seized him and the thought weighed upon his soul that his work among the heathen was in vain, and that should he die no one would have been the better for his life or would be the worse for his death—then stealing in upon this darkness of sorrow would come the sweet consciousness that the palm lived—and loved him and depended upon him. And the other, the human love, that so wretched and tormented him, and that could not, in its very nature, be cast out of his being, was tempered and chastened by this pure love. When, in the early morning, and again in the evening's dusk, he came to his palm and ministered to its wants—giving it draughts of sweet water, hearing rich earth about its roots, pruning away its too luxuriant leaves so that its life might be concentrated and strengthened for a more vigorous growth—the memory of his early, passionate love would come back to him—but comfortingly, being purified. And as he went about his holy work by day, the thought of the little tree that loved him and that waited for his return at night, upheld and strengthened him.

The palm, for its part, repaid the care that Padre Jose gave it by growing as never palm grew before. Its slim stem became thick and sturdy; its gracious leaves spread out in a feathery crest, and everywhere upon it were the signs of a rich, abundant life.

So the months slipped silently away, and were lost in the depths of the passing years, and the palm shot up and became a beautiful tree; and because of its existence there came to be, if not happiness, at least a refreshing love that

bred peace in the heart of Padre Jose. And so was fulfilled the promise that God made to him, speaking by the blessed St. Francis in the vision.

Thus more than a score of years passed on. Through all this time the Padre Jose gave of his strength freely to his holy work, and many heathen souls were saved which, but for his zealous labour, surely would have been lost. His palm had long since outgrown his care for it, and now, in its turn cared for him—even as his sturdy son, being come to man's estate, might have cared for him had it pleased heaven to satisfy his human love. It was a noble tree now; and against its foot he had made a seat, where he would come in the early morning, and again as the sun went down, for rest and comforting. And the palm, swaying a little in the evening breeze, would press its trunk against him lovingly, and soft whisperings of its thankfulness for the life that he had given it would come down to him from its rustling, feathery leaves. When he was sad, thinking of the weariness of life and of all the sorrow that there was therein, the palm leaves rustled to him mournfully in echo of the mourning that was in his heart. Yet, imperceptibly, the tone of their murmurings would change, bringing into his heart more and more of brightness.

At other times, when the memory of his lost love on earth would come back to him and fill him with a dreary sadness, the palm would whisper of its own love and faithfulness. It would tell of its bitter sorrow as it lay in the scorching sunshine by the wayside where he found it cast out to die, and of its joy when his hands gave it water to drink, and shielded it in the cool, damp moss, and gave it, too, there in the convent garden, a safe refuge where it might rejoice in its new-found life.

But it came to pass, at the end of many years, that a pestilence fell upon the city—a deadly fever that rose up from the earth and that caused many to die, such a fever as never before was known, and, mercifully, never since has been known here in Monterey. In every house was the shadow of death. The fathers of the convent were instant in good works among the sick; and even, that they might have more time to save the living, they forbore for a season to say masses for the dead. Only each morning and each night the townsfolk in whom was left strength to walk, came to the church of St. Francis, and there, together with the good fathers, sent up their prayers that the pestilence might be stayed.

And when the deaths grew many, and there was sore need for yet more nurses for the sick, the convent of the Capuchinas opened its doors, and the holy nuns came forth and gave their aid. (The Holy Father gave them grace and fullest absolution when, in the after years, their prayer for pardon went to Rome.) The blessed presence and sweet gentleness of these saintly nuns brought comfort into many a sickened house in that most dreary time. But—such was the division of their work among the sick—the Franciscans and the Capuchinas rarely met.

Faithful was Padre Jose in caring for the sick, and in counselling in the name of the blessed saints those whose sickness was even unto death. Almost his only rest was the little space, morning and evening, when he sat beneath his palm. And being, after his many years of zealous labour, but a frail man, and going thus constantly into those places where the pestilence was at its worst, the time came when he himself felt that the fever had him in its hold; and his heart was gladdened, for he knew that now his rest would come.

Close upon the evening of the third day, feeling then that his release was near, he asked that they would carry him out beyond the convent walls into the garden, and place him in the seat beneath his palm, and leave him there.

Beautiful is the evening in Monterey. When the sun has sunk beyond the crest of the noble Sierra, a great burst of red and golden glory leaps up in the sky and for a long time hangs quivering there above the mountains. Clouds of gorgeous colouring float beyond the Sierra and outline its somber, jagged ridge against their rich splendour, and through the clefts between the peaks, broad rays of light shoot out across the valley, and bathe the farther mountains in a liquid flame. And even more beautiful, or, perhaps, only differently beautiful, is the time, a little after this, when the glorious magnificence has vanished from the sky, and in its place have come subdued, delicious colouring—echoes of the splendour that has passed away.

And Padre Jose, sitting beneath his palm, with the fever quite gone from him—for it had done its work—thanked God in his heart that this most perfect earthly beauty should be his last sight of earth. It was a fit prelude, as he whispered to the palm his head resting, as for years he had been wont as he sat there to rest it, against the palms long trunk—for the sight yet more beautiful, being heavenly, that would be his so soon. Dreamily he whispered his thankfulness for all that the palm had been to him; for all its constant tenderness and love through these long years. Then the cool evening wind which sweeps down from the mountains at the end of the hot days, and brings with it a most delectable refreshment, passed softly through the palm leaves, and made again the old, sweet story of the palm-tree's gratitude and love. And, possessing none of the selfishness that goes with it, indeed, it be the very essence of all human love, the palm-tree murmured its own joyfulness that the time had come when the one whom it loved so truly would cease to be acquainted with sorrow, and would know only the perfect happiness of an endless, holy peace.

Then the Padre whispered again, or it may be that this only in his heart, his longing to see the Dona Ana yet once more before his eyes forever closed to things of the earth. And, lo! as thus longing rested upon his soul, there came to open the gate of the convent garden—being led thither, surely, by God's grace—a holy nun; and looking on her face the Padre Jose knew that for the little time of life yet left to him the love that he had lost was found!

So she sat beside him, beneath the palm, stroking his cold hand lovingly, yet with a love chastened by long suffering of love's lack and now sanctioned because it welled on, anew toward one upon whom rested visibly the hand of death. Together they talked the long years which, in their



severed lives, would have been dead years but for the life that had come to each from a living love of God; and as they talked, Padre José came to know that in all this dreary time she had not been afar from him, but near at hand—watching over him as an angel might have watched, and rejoicing in the fair perfection of his holy work. For she had prayed that she might be sent to where he was; and her prayer had been granted through a firm confidence in her loyal faith to the higher loved which she had professed in taking upon her holy vows.

Slowly the splendour of the sky and mountains faded into the mellow half-tints and subtle blendings of delicate colourings through which the gracious sunlight passes before it is lost in the dull dusk of night. As she cherished it between her own warm hands the hand of Padre José grew yet more cold; and she knew how little was left to him of life.

Presently, as the light grew fainter and fainter, and as the spirit of Padre José grew less and less a thing of earth, so near to heaven had it come, there sounded through the stillness of the evening air the ringing of the angelus—a low, tremulous ringing, for the ringer in the tower was worn with much toil and watching, and scarce had strength left in him to sound the call to prayer. There was a wailing melancholy, yet a deep tenderness in the faint ringing of this sweet bell, as though it mourned—yet with a great compassion, in which was hope.

And as its dying tones vibrated softly through the dusky air, there went a shivering rustle through the branches of the deserted palm, there came a thrill of mortal agony into a lonely woman's heart—for the spirit of Padre José leaving poor, earthly love behind it, and leaving behind it harsh earthly toil and care, had passed into the perfect love of heaven, into the perfect and eternal rest.

Herein is seen a mystery of the natures of man and woman. The man, to banish his love, had sought to place the woman afar from him; but the woman, not less resolutely determined that her love should be crushed, knew that she best could crush it when near the man.—*Thomas A. Janvier, in July Century.*

RELIGION IN RUSSIA.

The Berlin correspondent of "The London Telegraph" writes: Most persons think of the Russian people as a body of some seventy millions of peasants devoted to the Czar and patiently submitting to the scourge of corrupt bureaucracy and a million of conspirators, secretly sympathized with by every man and woman of a certain education and aspiring towards a higher culture. To close observers it is no secret that the religious sentiments of large classes of the population no longer find satisfaction in the ceremonies of the orthodox Church—that the breach between the ambitious worldly, grasping monks who monopolize all the good benefices of the Church, and the parish priests, steeped in poverty and ignorance, is greater than ever, and that the lay element is beginning to hate the bigotry of the upper hierarchy as much as it despises the ignorance and squalor of the parochial clergy. Pamphlets and articles on the subject have, however, lately appeared in Russia and Germany, among which Baron von der Bruggen's account in the Deutsche Rundschau is most likely to interest English readers, as it deals with three movements, which bear much resemblance to the means by which Protestantism has lately been propagated in Italy and Spain, and possesses many features of Methodist revivals. Of these movements one owes its origin, as far as can be made out, to an Englishman, Lord Radstock, and another to German Lutherans, while the genesis of the third can not with certainty be traced.

To begin with the last of the three, an evangelical spirit of inquiry is said to be manifesting itself in the northern districts of the Ural mountains. The peasantry is no longer disposed to content itself with the outward performances prescribed to the orthodox. It anxiously buys New Testaments, if it can read, or listen to the texts read by others, and expounded by every one according to his own lights. It leaves off attending church services and seeks edification at home.

Something more is known of a propaganda in the south, which appears to have originated with the German colonists in the Government Cherson, who were in the habit of meeting together to pray, to expound the Bible, and to sing hymns and psalms. These prayer meetings, or "Betstunden," soon attracted the Russian peasants. They imitated their German neighbours, and so widely did this practice spread that "Stundisten" has become a denomination, and the number of "Stundisten" in the district of Kieff is alone calculated by thousands. The cause of the rapidity with which the new faith and observance have supplanted the old is not difficult to discover. It lies in the Gospel, which was a perfect novelty to the Russian peasant. Had not the larger minded Emperors Alexander I. and II. tolerated the publication and sale of Russian New Testaments, many more years might have elapsed before the lower classes in Russia could have discovered the knowledge which the Church had carefully hidden from them. The Sermon on the Mount, the whole life and image of the Saviour came upon them in the shape of a revelation, quite as much so as it ever did to Hottentots, Esquimaux or South Sea Islanders. Von Der Bruggen relates a remarkable circumstance which he gathered from the lips of a landed proprietor. One day the latter heard from one of his men, who had ridden as fast as he could to bring the news, that a great brawl was going on in a neighbouring village. Carts full of "Stundisten" had arrived and were being attacked with cudgels and stones. The country gentleman rode up to the spot and found that these Muscovite Methodists had slowly driven up to the village and through the streets, singing psalms. These were the people whom the priests had always held up as enemies of God and the Church, and frequenters of taverns and pot-houses. Hence, the newcomers were received with scoffs and jeers, and ordered to depart. As they did not obey, the crowd proceeded to hussle them about and to throw stones at them. The converts did not defend themselves or give blow for blow. They avoided angry words and calmly continued to chant. The narrator arrived in time to prevent worse from hap-

pening and to establish order. He witnessed how more than one of the orthodox peasants was so forcibly struck by the behaviour of the Salvationists, if we may so call them, as to fall on his knees and look after them as if they had been the real saints of his own Church. Two days later the whole village had gone over to the sect of Stundists.

A similar movement has been begun in the aristocratic circles of St. Petersburg by Wassill Alexandrovich Pashkoff, a colonel in the guards and a man of birth and wealth, who was led to study the Gospel by Lord Radstock. He has left the army, and now opens his palace regularly to the rich, who hold prayer meetings in French, and to poor to whom the New Testament is read and expounded in their native tongue, in which the colonel also prays with them. The hymns sung are translated from the German, and adapted to the melodies in use among German Protestants. In one of the latest Russian publications on the subject, either by Jassoff or Prugavin, the total number of "heretics" in Russia is estimated at 12,000,000. An official account distinguishes 3,000,000 of sectarians who have priests of their own, 8,000,000 who have no priests, rather less than 1,000,000 of "spiritual Christians," and 65,000 "enthusiasts," among whom we may, I presume, reckon the Flagellants (Chlists), the Mutillars (Skopzi), the Wanderers (Straunitz), the Jumpers (Bequini), and the Living-Dead. The latter bear their strange name because they are in the habit of sleeping in coffins—a fact that reminds one of the Chinese colonist whose first day's work in the new country is invariably the construction of his own coffin. The dissimilarity among all these sects is immense. Adherents of the ancient faith are seriously at variance with the official church only in respect to the highly important question whether two fingers have to be lifted up in swearing an oath or three. Many a martyr might have avoided persecution, prison, torture, and death had he been less economical in the use of his fingers, and raised three instead of contenting himself with two. Secularism in Russia has until lately been as superstitious and ignorant as orthodox. A kind of partly evangelical, partly rationalist spiritualism seems to have entered it as a ferment, which may some day bring either destruction or reform to the Russian Church.

CURLY-HEAD.

What are yer askin', stranger, about that lock o' har  
That's kep' so nice and keeful in the family Bible thar?  
Wal, then, I don't mind tellin', seein' as yer wants ter  
know,  
It's from the head of our baby. Yes, that's him. Stand  
up, Joe!

Joe is our only baby, nigh on ter six foot tall;  
And he'll be one-and-twenty comin' this next fall,  
But he can't yet beat his daddy in the hay-field or the  
swales,  
A pitchin' on the waggon or splittin' up the rails.  
For I was a famous chopper, jest eighteen years ago,  
When this strange thing happened, that came to me and  
Joe.  
Curly-head we called him then, sir, his hair is curly yet,  
But them long silky ringlets, I never shall forget.

Them was tough times, stranger, when all around was new,  
And all the kentry forests, with only "blazes" through.  
We lived in the old log house then, Sally and me and Joe.  
It the Jid Black River country, whar we made our clearn'  
show.

Wal, one day, I was choppin' nigh to our cabin door—  
A day that I'll remember till kingdom come and more—  
And Curly-head was playin' around among the chips—  
A beauty, if I do say it, with rosy cheeks and lips.

I don't know how it happened; but quicker'n I can tell  
Our Curly head had stumbled and lay thar whar he fell  
On the log that I was choppin', with his yellow curls out-  
spread;  
And the heavy axe was fallin' right on his precious head.

The next thing I knew nothin' and all was dark around.  
When I came too, I was lyin' stretched out thar on the  
ground;  
And Curly-head was callin': "O, daddy don't do so!"  
I caught him too my bosom, my own dear little Joe.

All safe, sir Not a siver had touched his little head;  
But one of his curls was lyin' thar on the log outspread.  
It lay whar the ax was stickin', cut close by its sharpened  
edge;  
And whar then was my feelin's, per'aps sir, you can judge.

I took the little ringlet and pressed it to my lips;  
Then I kneeled down and prayed sir, right thar, on the  
chips.  
We put it in the Bible, whar I often read to Joe  
"The hairs of your head are numbered," and, sir, I believe  
it's so.

E. S. Brooks, in the Independent.

SPURGEON GOLDEN WEDDINGS.

Mr Spurgeon's parents recently celebrated their fiftieth wedding day. The Metropolitan Tabernacle pastor was their first child, and a golden wedding commemoration was arranged for at his residence on Monday, including a gathering of children, grandchildren, and great-grandchildren, to the number of nearly forty. Mr Spurgeon's father, the Rev. John Spurgeon, although retired from the pastorate, frequently conducts services as a Congregational minister, and has six brothers living. The family has for generations past been remarkable for the longevity of its members. Mrs. Spurgeon, senior, remembers the celebration of her grandparents' golden wedding.

DR. PETER BAYNE is engaged upon a life of Luther.

BRITISH AND FOREIGN NEWS.

THE British National Lifeboat Institution saved about 900 lives last year.

CALIFORNIA is going into cotton-raising, and will build its first cotton factory at Oakland.

THE contributions to the Lutheran Foreign Mission Board have increased 65 percent. in the last two years.

BOSTON is making preparations for a great exposition of foreign works of art and manufactures, to be opened September 3.

LORD VICTOR SEYMOUR, youngest son of the Marquis of Hertford, has been ordained deacon and licensed to a curacy at Coventry.

JULY 24th will be the centennial anniversary of the birth of Simon Bolivar, the liberator of South America from the Spanish yoke.

THE hundredth anniversary of the opening of Surrey chapel, London, has been celebrated, at which Lord Shaftesbury presided.

An authentic portrait of Flora Macdonald, presented by a descendant, Mrs. Flora Wyld, has been placed in the Town Hall of Glasgow.

PRESIDENT M'COOK, of Princeton has prepared what is said to be "a strong article" on the influence of Carlyle upon our language.

DR. KENNEDY of Dingwall has submitted a protest in his Presbytery against the finding of the Assembly in regard to instrumental music.

NEW HAMPSHIRE farmers in the Connecticut valley, who have of late years been raising tobacco, have wisely returned to raising oats and corn.

PRINCIPAL LAWSON of M'Gill College, Montreal, has been elected vice-president for the meeting of the British Association at Southampton.

DR. J. A. MACFADYEN, of Manchester, has organized a new church at Withington, for which a chapel has been erected at a cost of £4,400.

GEN. TOULEMIEN, who has been staying at Kissingen, is suffering from glaucoma, and will go to Wurzburg, where his eyes will be operated upon.

MAITSON UNIVERSITY, N.Y., is to have a library building to cost \$120,000, through the munificence of its generous friend, J. B. Colgate, Esq.

MR. GEORGE BALL, a banker formerly of Albany, N.Y., has given \$50,000 to the city of Galveston, Texas, his present residence, for the erection of a high school.

CITIZENS of Bermuda have petitioned the Legislature to rid the Bermuda Islands of English sparrows. The sparrows have nearly destroyed the beautiful native red and blue birds.

RIBEIRO, a Brazilian merchant, has taken to London and is exhibiting to great crowds five aborigines, so that Europeans may see what a gentle, amiable, governable people are the wild races of Brazil.

THE German Emperor has written a commendatory letter to Prince Alexander of Sayn Wittgenstein, and conferred an hereditary peerage upon him, because of his honorable marriage with a governess.

DR. PULSFORD of Glasgow was the preacher of the school sermons at Belgrave Church, Darwen, Lancashire; the collections amounted to £234, of which £90 was contributed by the scholars at the afternoon service.

THE weapons used in a duel by Wagner and Burkhart, Missourians, were clubs, which by agreement were to be perfectly smooth and weigh four pounds apiece. Burkhart was hit on the temple, and instantly killed.

SIR ROBERT CARDEN, ex-Lord Mayor of London, was run over the other day and he paid the fine of the offending cabman. Though eighty-seven years old, he was uninjured, being as hale and hearty as most men half his age.

THE dying Mrs. Swift of Rochester, Mich., desired to see her daughter married, but the bridegroom could not be brought in time. Therefore, as coming nearest to her wish that was possible, the wedding was held in her dead presence.

A CLERK named Wm. Turnbull has been sentenced to fourteen days' imprisonment for stealing a florin from the collection plate in the Free Assembly Hall. As money had been missed from the plate a watch was set with the result that Turnbull was detected.

THE church in Camden Road, London, of which Mr. Dinwiddie was formerly pastor, has given a very cordial call to Mr. Thornton, of Wellpark, Glasgow, son-in-law of the late Dr. Buchanan, and son of the late Dr. Thornton Oshawa. The stipend offered is £600.

JENNY GRILES has appeared at Liverpool. At the close of the service in St. Jude's, notorious for its ritualistic practices, a woman rushed to the altar crying "It is all popery"; but she was seized before she could carry out her purpose of dashing down the cross and vases.

PROF. SALMOND of the Free Church College, Aberdeen, gave the valedictory address to the students at Airedale College, Bradford, of which Dr. A. M. Fairbairn is Principal; and Mr. Pulsford, of Edinburgh, gave the closing address at Springhill College, Birmingham.

MR. PAXTON HOOD advocates, in the "Christian World," an enlarged and thoroughly organized scheme of Christian colonization, and pronounces British Columbia the pearl and paradise of Canada and the finest, most fertile, and most hopeful of all the colonies. Even so?

MICHAEL MURFACSY, the Hungarian painter is ill with a nervous disorder, and compelled to stop work on his picture, "Christ before Pilate." He built a new spacious and fine studio for the undertaking, and its walls are covered by the studies for separate portions of the proposed great canvas.

## MINISTERS AND CHURCHES.

AN enjoyable strawberry festival was held last Friday evening in the basement of Cooke's Church, under the superintendence of the Young Men's Association of the church. Songs, readings, etc., were rendered at intervals during the evening. A presentation was made to Mr. McMichael, leader of the choir, in the shape of a handsome mantel time-piece, with an appropriate address.

THE Rev. E. Mullan was inducted into the pastoral charge of Kilsyth, north Derby, and Cruickshanks in Owea Sound Presbytery on the 6th of June. The Congregation decided to draw no supplement from the Home Mission Fund. It had been receiving yearly decreasing aid from that source from the time it was erected as a separate pastoral charge. We predict a prosperous future for the congregation.

THE Sabbath school in connection with St. Andrew's Church, Guelph, enjoyed a most successful picnic recently. The occasion was deemed favourable for making a presentation to the pastor of St. Andrew's, the Rev. J. C. Smith. It consisted of an address expressive of attachment and esteem for him and his family, and accompanying the address was a cheque for \$250. Mr. Smith, in acknowledgment, made a neat and appropriate reply.

THE Rev. E. N. B. Millard, M.A., was inducted into the pastoral charge of Warton and Hepworth on the 25th June. Up to the present time that congregation appeared on the list of Mission Fields of the Presbytery of Owen Sound. Of the Indian Peninsula Mission Fields, two out of the three have become settled charges within a year, and the Presbytery has a reasonable hope that these two will become soon self-sustaining congregations. The Middle Field still remains, the settlers of which are like the conies, a feeble folk trying to make their homes among the rocks.

INTERESTING services were held on last Sabbath morning in the Carlton Street Presbyterian Church, when four elders were inducted into office, namely, Messrs. George Oal, John Bradshaw, James Bain and James Johnson. All these were elders of long experience in other congregations. It is seldom that a new organization, like that of Carlton Street, have so many elders among them to call to this important office. The pastor, Rev. A. Wilson, preached a very able and interesting discourse on the nature and functions of the office of elder. There was a good attendance and both pastor and people have reason to be much encouraged.

THE foundation stone of the new Presbyterian church, Moorefield, was laid on Dominion day, in the presence of a large assemblage. The Rev. Dr. Cochrane, of Brantford, laid the stone, and afterwards gave a thrilling address, which was listened to with deepest interest. An adjournment was then made to the grove where dinner and tea were served by the ladies of the congregation, after which addresses were delivered by the Rev. S. C. Fraser, Rev. Messrs. Campbell, of Harriston, and Palmerston, and Dr. Cochrane. The whole proceedings of the day passed off most satisfactorily in every point of view, and the event will long be remembered by the people of Moorefield and the surrounding country.

A VERY pleasant evening was spent in connection with the anniversary social, and entertainment of St. James Presbyterian Church, Stonyville, on the 26th of June. Notwithstanding the very unpropitious state of the weather the church was comfortably filled. After a very sumptuous banquet in the church, provided by the ladies, and a friendly conversation among the brethren, the literary part of the programme began. Mr. T. Nixon, present pastor, occupied the chair. Addresses were delivered by the following gentlemen:—Rev. F. Smith, Markham; G. B. Greig, Claremont; W. Patterson, Sunderland; Rev. Mr. Tapscott (Baptist); Rev. J. Unsworth (Congregationalist); Rev. Mr. Rodwell (Primitive Methodist); Rev. J. C. Wilmott (C. Methodist); Rev. Mr. Perry (Christian); all of Stonyville. Mr. J. A. McDonald recited a humorous selection, entitled, "The Bachelor's Dream." The pleasure of the evening was greatly promoted by the choir of the church which rendered several selections in a very charming manner.

A MEETING was held in Bank Street Presbyterian Church, Ottawa, on the evening of June 28, for the purpose of hearing an address by Mr. A. H.

Robertson, missionary of the Presbyterian Church to Eromanga. The meeting was announced in all the Presbyterian churches on the previous Sabbath, and in the city newspapers during the week. There was a good attendance, in which all the Presbyterian congregations in the city were represented. The highest expectations of all present must have been more than realized by the excellent address, which contained a concise description of the New Hebrides islands, and a very interesting account of the natives, with a condensed history of the mission. There was no attempt at eloquence, but the simple, unadorned statement of the modest, unassuming missionary (who is really a very good speaker) in which he was evidently striving to conceal rather than to parade the dangers which he and his family had to brave, and the hardships which they had to endure, could not fail to reach the hearts of all present. The address, which lasted about an hour, was heard with almost breathless stillness, except a few interruptions of "go on" when the missionary spoke of closing his remarks. We would be glad to see the address circulated in pamphlet form amongst our congregations. It is very desirable that arrangements could be made to enable Mr. Robertson to visit as many of our congregations as possible before his return, as the fine manly appearance of the warm-hearted missionary, together with the interesting story of his noble work could not fail to be a blessing to all who would be privileged to receive a visit from him. We have much pleasure in commending this heroic brother, who has hazarded his life for the name of the Lord Jesus, to the Christian sympathy of all who may be fortunate enough to receive a visit from him.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the second and third days of July. Rev. D. Mitchell was appointed moderator for the ensuing six months. A resolution was adopted protesting in vigorous terms against the desecration of the Sabbath by the Grand Trunk Railway and post-office authorities in the matter of running trains for mail purposes on the Lord's day. The Assembly having granted leave to Dr. Neill to retire from the active duties of the ministry, a committee was appointed to confer with his congregation in regard to a retiring allowance. Mr. Maclean, convener, presented the report of the Home Mission Committee, and submitted a plan for the dispensation of the sacrament of the Lord's Supper in all the vacancies and mission fields. Dr. Gregg addressed the court in the interest of the endowment of Knox College, and a resolution was passed commending the matter to the liberality of the people. There was tabled and sustained a call from the congregation of St. Andrew's Church, Trenton, in favour of the Rev. W. T. Wilkins. Salary promised, \$700. Messrs. W. S. Smith, L. W. Thom and John Robertson were, after due examination, licensed to preach the Gospel. Arrangements were made for the ordination of Mr. Smith, and his settlement as ordained missionary in Camden and Tamworth on the 24th inst. Committees for Home Mission and Examination purposes were appointed. Mr. Maclean to be convener in the former case, and Mr. McCuaig in the latter. The congregation of West Huntingdon was united with that of Surling, offering to contribute as their share to Mr. Gray's support, \$300. From the treasurer's report it appeared that the Presbytery fund was in a very satisfactory condition. Mr. Gallagher was appointed *interim* moderator of the session of Brock Street Church, *vice* Mr. Chambers, resigned. The moderators of the two vacant congregations in Kingston, were empowered to moderate in calls when the people are ready. Mr. McCuaig was appointed convener of the Church Building Fund. A conference on the state of religion is to be held on the evening of the second day of the next meeting. The report of the committee appointed to frame a minute in relation to the resignation by Dr. Smith of his position as convener of the Home Mission Committee, was submitted and adopted. It expressed a high appreciation of his services in that capacity, and tendered him the sum of \$50 as a slight remuneration for his long and gratuitous labours. An adjourned meeting is to be held in the 8th Concession Church, Camden, on Tuesday, 24th inst., at three o'clock p.m.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met for ordinary business on the 3rd inst., Rev. R. P. Mackay, moderator. On application made, authority was

given to Rev. A. McFaul to moderate in a call from the congregation of Orangeville, and like authority was given to Rev. Dr. Gregg for the congregation of Charles Street Church, Toronto. A motion was submitted and adopted congratulating Rev. Dr. King on his appointment to the offices of Professor and Principal of Manitoba College, and agreeing to offer earnest prayer that he may be guided to a right decision thereon. A letter was read from the convener of the Home Mission Committee, setting forth that Rev. W. McWilliams, of Streetsville, had been appointed by said committee to Prince Albert, N.W.T., and Mr. McWilliams had signified his acceptance of the same, subject to the action of the Presbytery. Rev. E. D. McLaren was appointed to preach to the congregation of Streetsville on the 22nd inst., to lay before them the aforesaid facts, and to cite them to appear for their interest at the next ordinary meeting. Considerable time was spent in considering a report of a committee (of which the moderator is convener) on a scheme for presbyterial visitation. The report recommended the dividing the Presbytery into seven sections for the purpose of visitation, said sections to be overtaken by committees of ministers and elders within every three or four years, and set forth a variety of questions to be put to ministers, sessions, deacons, or managers, and congregations. Several amendments to the scheme were arrived at, and some other questions to be put to congregations were added. The report was remitted to the committee, with instructions to arrange all details as to mode of procedure, and to report at next meeting. Rev. W. H. Hunt was, with leave of the General Assembly, received as a probationer of the Church. On motion made by Rev. A. Wilson, seconded by Principal Caven, a long resolution was adopted, expressing high regard for the Lord's day, protesting against profanation of the same by steamboat and railway excursions, deploring the recent announcement of an additional Sunday train between Toronto and Montreal, and calling on Church members and others to abstain from evil in the way referred to. Copies of the motion aforesaid were ordered to be sent by the clerk to the Post Master General, the authorities of the Grand Trunk Railroad, and the owners of the steamboat "City of Toronto." Mr. W. B. McMurrich, convener, Revs. G. M. Milligan, J. M. Cameron, and E. D. McLaren were appointed the Presbytery's committee on Sabbath schools. Mr. R. B. Smith, B.A., Mr. J. S. Henderson, and Mr. G. B. Greig, underwent their public trials for license, by examination in theology, Church history and government, a Greek and a Hebrew critical, a sermon and a lecture from each of them; and in due form they received license to preach the Gospel. Revs. J. Smith, J. M. Cameron and the clerk were appointed a committee to assign to students within the bounds subjects for essays or discourses, these to be given in at the re-opening of the colleges. Next meeting of the Presbytery was appointed to be held in the usual place on Thursday, the 26th inst., at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery met in Sarnia on Tuesday, June 26th, Rev. Mr. Goldie in the chair. A call was laid on the table from Parkhill and McGillivray congregations to Rev. Mr. Patterson, Glengarry Presbytery. The call was unanimous and hearty, promising \$900 with \$100 for expenses of moving. Reasons of translation were also read. It was agreed to approve of the moderator's conduct, sustain the call as a regular Gospel call, and instruct the clerk to forward the same with relative documents, to the clerk of Glengarry Presbytery. Dr. McNeill was appointed to represent the Presbytery in the matter. Rev. Mr. McAlmont tabled the resignation of his charge of Burns' Church and Moore Line congregation. It was agreed to let the resignation lie on the table, and in the meantime cite the parties to appear for their interests at the next ordinary meeting. A petition was laid on the table from parties in Petrolia, who have been receiving supply from the Presbytery, asking to be organized into a congregation. On motion of Mr. McAlmont, duly seconded, the prayer of the petitioners was granted, and Mr. McDonald and session, of Brngden, were instructed to discharge that duty and report at the next meeting. Standing Committees for the year were appointed as follows: Home Missions: Rev. H. Currie, convener, and elder. Temperance: Rev. P. C. Goldie, convener; with J. R. Johnston and James McNaughton, elders. Finance: Rev. John Thompson, convener, with W. Bryce and F. Blaikie, elders. Statistics: Rev. J. Wells, con-

vener; with Rev. Jas. Carswell and Duncan McEwan, elder. State of Religion: Rev. John McRobie, convener; with Rev. J. McLintock and D. S. Robertson, elder. Sabbath Schools: Rev. R. Leitch, convener, with Hon. A. Vidal and Mr. Nesbit, elders. Colleges: Rev. John Thompson. Examination of Students: Rev. J. B. Duncan, convener; with Revs. J. Wells and T. McAdam. Arrangement of Business: Rev. H. Currie, convener; with the clerk and Mr. McDonald. Schemes of the Church: Rev. John Thompson, convener; with Mr. William Bryce and Mr. F. Blaikie, Elders. Deputations to visit supplemented congregations: Rev. Messrs Cuthbertson, Maundaumin; McLintock, Corunna and Mooretown; McDonald and McKutcheon, Sombra; Goldie and Johnston, Oil City and Oil Springs; J. B. Duncan Point Edward; McAdam and Gordon, Adelaide and Arkona; and report at next meeting. The next meeting was appointed to be held in Strathroy, on the third Tuesday of September, at two o'clock p.m., and Messrs. McAdam, Goldie, and Cuthbertson, ministers, and Thomas Gordon, elder, were appointed to make arrangements for the discussion of some interesting subject at the evening sederunt of that day. Mr. Ballantyne, a student labouring at Oil City and Oil Springs, gave a statement of the field there. On consideration it was agreed that the claims of Oil City having been presented by our missionary, Mr. Ballantyne, the Presbytery acknowledge and commend his zeal and diligence in the work there. The Presbytery also further recognize the necessity of a place of worship being provided for Oil City and give its moral support thereto by commending Mr. Ballantyne to the liberality of its congregations, with the view of assisting Oil City in erecting a suitable place of worship.—G. CUTHBERTSON, Pres. Clerk.

ALMA COLLEGE, ST. THOMAS.

The closing exercises of the term at Alma Ladies' College, St. Thomas, were of an interesting nature. The Convocation was held on the 27th ult. The college chapel was crowded by students and friends. On the platform were seated the President of the Council Rev. B. F. Austin; the Registrar, Rev. R. J. Warner, Rev. J. T. Davis, Springfield; Rev. F. Athol, Watford; Rev. R. C. Parsons, Ridgetown, Mr. Colin Macdougall, Dr. Wilson, M.P., Judge Hughes, Sheriff Munro, and Mr. John Millar, of the Collegiate Institute.

Principal Austin in the course of his address stated that during the last year the college had contained 165 students, and the faculty felt satisfied at the results of their work, and that they were much better equipped for the future than they were a year ago. He had to congratulate the students on the results of the examinations so far. There were only two ladies graduating, but they had done the work of six years in two, and it was only in consideration of their having previously studied under competent masters that diplomas were granted them. The college was not going to send forth graduates of two-year or even three-year terms.

The Principal's address was followed by essays and renditions of high-class music, which were warmly appreciated by the large audience. The Registrar then read the results of the examinations, after which brief and appropriate address by Dr. Wilson, M.P., whose zeal on behalf of higher education is well known, Mr. John Millar, Principal of the Collegiate Institute, Judge Hughes, Sheriff Munro and Mr. Colin Macdougall, Q.C.

In the evening a successful entertainment was held, the chief features being literary and musical contributions by the members of the Athmanian Society.

The promoters of Alma College are to be congratulated on the success attendant on their efforts to establish in St. Thomas a first-class institution for the higher education of women. The success is deserved. The Principal and his associates have established their reputation as most competent and well qualified educationists.

The "Religious Intelligencer" says: "Quarrelling Church members are Satan's delight. While they contend with each other they have neither time nor disposition to do good. Besides, he uses the fact of their strife to persuade others that Christians are no better than other people; and so many are kept from becoming Christians. You cannot afford to quarrel, brethren. For your own sake, for the sake of the unconverted about you, for Jesus' sake stop contention, and live in love and peace."

A RETURN has been issued to the members of the British Parliament, which is of interest to the temperance party here as well as in Britain. It seems that during 1882 there were 38,377,820 gallons of proof spirits distilled in the United Kingdom, of which 19,206,892 were distilled in Scotland, 10,124,467 in England, and 8,046,461 in Ireland. The number of gallons of proof British spirits consumed was, however, 16,811,494 in England, 6,502,955 in Scotland, and 5,239,815 in Ireland. Scotland and Ireland may fairly plead that they are not so bad as they are painted, and that of the spirits which they distilled Englishmen drink the larger share.

To the many disasters that have occurred during the present year, the sinking of the "Daphne" on the Clyde must be added. The accident is a singular one. No adequate explanation of its cause has yet been given. All that has been suggested is that the vessel went down the ways too rapidly into the river; it is stated that the current was strong and the steamer, being unballasted was top heavy, rolling over and carrying with her the great crowd of workmen and others who were on board at the time of the launch. Had the men not been helplessly imprisoned in the ill fated vessel, many more might have been saved. Could they only have escaped from the ship, a larger number would have been picked up by those who had gone to save life. The present report is that about 150 perished in what had been looked forward to as a happy event, but which by many will be remembered as one of the saddest of their life's experience.

The Royal Baking Powder Co. have issued "The Royal Baker and Pastry Cook"—A Royal addition to the kitchen library. It contains over seven hundred receipts pertaining to every branch of the culinary department, including baking, roasting, preserving, soups, cakes, jellies, pastry, and all kinds of sweetmeats, including receipts for the most delicious candies, cordials, beverages, and all other necessary knowledge for the *chef de cuisine* of the most exacting epicure, as well as for the more modest housewife, who desires to prepare for her lord and master a repast that shall be both wholesome and economical. With each receipt is given full and explicit directions for putting together manipulating, shaping, baking, and kind of utensils to be used, so that a novice can go through the operation with success; while a special and important feature is made of the mode of preparing all kinds of food and delicacies for the sick. The book has been prepared under the direction of Prof. Rudmann, late *chef* of the New York Cooking School, and is the most valuable of the recent editions upon the subject of cookery that has come to our notice.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 22, 1883. ISRAEL DEFEATED AT AI. { Joshua 7: 10-26.

GOLDEN TEXT.—"Be sure your sin will find you out."—Numb. 32: 23.

CENTRAL TRUTH.—Sin brings Trouble.

CONNECTION.—Joshua repeated to the people what the Lord commanded him. The city was compassed for six days, and seven times on the seventh day; and, the walls falling down, when the people shouted, the city was taken and destroyed. Rahab and her father's household only being saved. The people had been strictly charged to take none of the spoil for themselves, but Achan did so. An expedition was sent against Ai (apparently without consulting God), and was defeated. Joshua and the elders, with dust upon their heads, fell to the earth before the Lord.

NOTES.—Judah, one of the twelve sons of Jacob. The one which bore his name was the largest that went out of Egypt. (Num. 1: 27.) From it Christ came. Babylonish garment; literally "a goodly maple of Shinar." Just as many ladies to-day get dresses from Paris, so people in Jericho used to get fine garments from Babylon on the Euphrates. The Babylonians were famous for the beauty and richness of their embroidered goods. (Ezek. 27: 24.) This garment was a large cloak. Shokol: in the early days of Hebrew history all money went by weight or so many shekels. Thus Abraham weighed out 400 shekels to the sons of Heth for the cave of Machpelah. (Gen. 23: 16.) A silver shekel was equal to seventy-five cents. Stoning with stones: the Jews usually punished criminals in this way. We hang them; the Romans crucified them. Stephen, the first Christian martyr, was stoned to death. (Acts 7: 58.)

I. THE CAUSE OF FAILURE.—Ver. 10.—Wherefore hast thou? God did not answer till eventide; and when he did answer, it was in reproof. Joshua had been lamenting the defeat, instead of trying to discover the cause. A lesson to us.

Ver. 11.—Israel hath sinned: see the solemn charge by Joshua, (Ch. 6: 18.) The covenant was broken, and Israel had been defeated. Stole and dissembled. one sin leads to another: here, disobedience, theft, deceit.

Ver. 12.—Therefore: the cause is now made known. They were accursed. A curse was upon them for their sin, and the curse could not be removed till the sin was put away: and God threatens to desert them if they do not put away the sin from among them.

Ver. 13.—Sanctify yourselves against to-morrow. it was now eventide, and the proclamation was to be made at once. By ceremonial washings, and by putting themselves into a devout frame of mind, they were to prepare for the inquest of the morrow. Why had not Achan, long before this, confessed his sin? Perhaps God's delay in answering, and this further delay till the morrow, was in order that he might repent. But he did not. Canst not stand before thine enemies: Israel could not prevail, while there was sin in the camp. No more can we, if sin is hidden in the heart.

Ver. 14.—Tribes, families, households, man by man: these were, in succession, to be indicted, by lot or ballot; but we know not the manner. The Greeks and Romans often used pebbles, shells, or black and white beans. Solomon says "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16: 33.) The lot was a solemn appeal to God's decision.

Ver. 15.—Burnt with fire: first stoned and then the body burned. (Ver. 25.) Everything he had was to be burned with him. Sin must be entirely purged away, folly wickedness.

II THE CAUSE REMOVED.—Ver. 16.—Early in the morning: not only because in the East's affairs are transacted early, before the day becomes oppressively hot, but also as showing his alacrity to have this sin removed. Prught Israel by their tribes: in whatever way the ballot was drawn, Judah was taken as the tribe where the sin was.

Ver. 17.—Of the families of Judah, that of Zarah was taken. and of the family of Zarah, the household of Labdi was taken. The circle is narrowing upon Achan! Still no confession.

Ver. 18.—Man by man. Each man—probably a large number—was balloted or drawn: and Achan was taken. Son of Zerah, or Zarah: Zabdi was three or four generations from Zerah, yet called his "son," meaning descendant. Achan (Ver. 24) is also called "son" of Zerah.

Ver. 19.—My Son: Joshua was acting judiciously; had no personal anger. Make confession unto Him: glorify God, by telling thy guilt, and thus justifying the lot, and make confession of thy sin! It was also a mode of putting him on his oath.

Ver. 20, 21.—I have sinned. he confesses, when too late to avoid punishment. And how often yet, is it hopeless remorse, instead of timely penitence! Babylonish garment: a long robe, or stole "from Shinar," in the far West. Probably of great value, two hundred shekels of silver. In ingots or pieces, not probably in coins, and worth at least \$100. Gold of fifty shekels: a wedge of gold of less weight, worth \$400 or \$500 (?), equal in purchasing power to ten times as much gold and silver now. The temptation to a covetous man was great: but the victory of overcoming it would be equally great! Hid in the Earth: he shows his guilt by hiding his booty. It was stolen from the Lord; for all the gold, silver, brass and iron were consecrated to his treasury. (Ch. 6: 19.)

Ver. 22, 23.—Behold, it was in his tent: the proof was conclusive: the stolen property was brought by the messengers whom Joshua sent.

Ver. 24.—Joshua and all Israel: the nation was involved in the sin; and the nation joined in punishing the criminal. All that he had: his ill-gotten gain all came to an end. Theft and covetousness never long "succeed!" Valley of Achor: valley of Trouble. Achan means "troubler." Hosea prophesies that God will give "the valley of Achor for a door of hope:" the very valley of "trouble" shall be a path for the joyful return homeward from Babylon.

Ver. 25.—All Israel stoned him with stones, and burned them with fire: whether his sons and daughters perished with him is obscure. Some suppose they did, as being parties to the hiding and retaining, if not to the stealing of the treasure. Others, that they were brought as spectators, and as a warning to them: and that the words "burned them" mean Achan and his flocks and property. *Kitt's* suggests that "they were included in the doom by one of those sudden impulses of indiscriminate popular vengeance," which Joshua could not control.

Ver. 26.—A great heap of stones: called in Scotland "caims." It was a memorial, for the ages to come, of the bitter end of sin. The Lord turned. the sin being now cleared away from the nation, God took them again into his favour. Those who rashly speak about God's "severity," fail to comprehend, as they should, the exceeding "sinfulness" of sin!

PRACTICAL TEACHINGS.

1. Lamenting of sin is proper, but when active uprooting of sin is added, it is better.
2. There must be no tardiness, when sin is to be put away. (Ver. 13.)
3. Though the criminal was hidden among 600,000 other fighting men, the finger of God traced him out, through tribe, and family, and household! "Be sure your sin will find you out!"
4. Gold, used for God, is a blessing: gold without God, is but an accursed thing. So time, influence, talent, life itself!
5. Seeing, coveting, taking, hiding! (Ver. 21.) Achan thought that was all; but the process still went on—detection, exposure, condemnation, execution, infamy!

BEWARE OF COVETING!



## OUR YOUNG FOLKS.

### EVIL SPEAKING.

In speaking of a person's faults,  
Pray don't forget your own;  
Remember those with houses of glass  
Should never throw a stone.  
If we have nothing else to do  
But talk of those who sin,  
'Tis better we should look at home,  
And from that point begin.

We have no right to judge a man  
Until he's fairly tried;  
Should we not like his company,  
We know the world is wide;  
Some may have faults—and who has not?  
The old as well as young,  
Perhaps for aught we know,  
Have fifty to thy one.

I'll tell you of a better plan,  
I find it works full well,  
To try my own defects to cure,  
Before of others tell.  
And though I sometimes hope to be  
No worse than some I know,  
My own shortcomings bid me let  
The faults of others go.

Then let us all, when we commence  
To slander friend or foe,  
Think of the harm one word may do  
To those we little know;  
Remember that curses sometimes,  
Like our chickens, "roost at home;"  
Don't speak of another's faults until  
We have none of our own.

### IF I WERE A BOY AGAIN.

If I were a boy again I would practice perseverance oftener, and never give a thing up because it was hard or inconvenient to do it. If we want light, we must conquer darkness. When I think of mathematics, I blush at the recollection of how often I "caved in" years ago. There is no trait more valuable than a determination to persevere when the right thing is to be accomplished. We are all inclined to give up too easily in trying or unpleasant situations, and the point I would establish with myself, if the choice were again within my grasp, would be, never to relinquish my hold on a possible success, if mortal strength or brains in my case were adequate to the occasion.

That was a capital lesson which Professor Faraday taught one of his students in the lecture-room, after some chemical experiments. The lights had been put out in the hall, and by accident some small article dropped on the floor from the professor's hand. The professor lingered behind, endeavouring to pick it up.

"Never mind," said the student. "It is of no consequence to-night, sir, whether we find it or not."

"That is true," replied the professor; "but it is of great consequence to me, as a principle, that I am not foiled in my determination to find it."

Perseverance can sometimes equal genius in its results. "There are only two creatures," says an eastern proverb, "who can surmount the pyramids—the eagle and the snail."

If I were a boy again, I would school myself into a habit of attention, oftener. I would remember that an expert on the ice never tries to skate in two directions at once. One of our great mistakes, while we are young, is

that we do not attend strictly to what we are about just then, at that particular moment. We do not bend our energies close enough to what we are doing or learning. We wander into a half-interest only, and so never acquire fully what is needful for us to become master of. The practice of being habitually attentive is one easily attained, if we begin early enough. I often hear grown-up people say: "I couldn't fix my attention on the sermon, or book, although I wished to do so." And the reason is, a habit of attention was never formed in youth.

If I were to live my life over again I would pay more attention to the cultivation of memory. I would strengthen that faculty by every possible means and on every possible occasion. It takes a little hard work at first to remember things accurately, but memory soon helps itself and gives very little trouble. It only needs early cultivation to become a power. Everybody can acquire it.—*James T. Fields.*

### THE FEAST OF CHERRIES.

Talking of cherries reminds me of a great day that the children of Hamburg celebrate, called the "Feast of Cherries." All the girls and boys parade the streets, dressed in their best clothes, and carry green boughs decorated with cherries. This festival is to commemorate a great victory that was obtained by the children of Hamburg in 1432, and which saved the city. The Hussites threatened to destroy it, and the poor people were in great terror. Then it was proposed by one of the citizens, named Wolf, that all the children in the city, from seven to fourteen years of age, should be dressed in mourning and sent as supplicants to Procopius Nasus, who was at the head of the Hussites, to plead for the doomed city.

Procopius certainly was not a very hard-hearted man, for his heart was so touched by this mournful procession that he not only received the children kindly, but treated them with cherries, and promised to spare their beloved city. The children returned with great joy, crowned with leaves, carrying bunches of cherries in their hands, and shouting "Victory!"

No wonder the little Hamburgers still keep up "The Feast of Cherries," in remembrance of the great victory obtained by the children in "cherry time" more than four hundred years ago.

### INITIALS ON FRUIT.

Did you ever see a name printed on a growing apple, pear or peach? No? Well, if you wish to have that pleasure, this is the way to obtain it. While the fruit yet hangs green upon the tree, make up your mind which is the biggest and most promising specimen of all. Next, cut out from thin, tough paper, the initials of the name of your little brother or sister or chief crony, with round specks for dots after the letters, and the letters themselves plain and thick. Then paste these letters and dots on the side of the apple which is now turned to the sun, taking care not to loosen the fruit's hold upon its stem. As

soon as the apple is ripe, take off the paper cuttings, which have shut out the reddening rays of the sun, having kept the fruit green just beneath them, so that the name or initials now show plainly. After that bring the owner of the initials, to play near the tree, and say presently, "Why what are those queer marks on that apple up there?" You will find this quite a pleasant way to surprise the little ones; and, of course, you can print a short pet name as easily as initials.—*St. Nicholas.*

### INSECT SPINNERS AND WEAVERS.

Did you know that all the silk in the world is made by very little worms? These creatures have a machine for spinning it. They wind the silk, too, as well as spin it. The curious cocoons the worms make are wound with the silk. Men take them to factories, where they are unwound and made into the beautiful silks you and your mother wear.

The spider is also a spinner. His thread is much finer than the silk-worm's. It is made up of a great many threads, just like a rope of many strands. This is the spider's rope that he walks on. He often swings on it, too, to see how strong it is. Did you ever see a spider drop from some high place? How his spinning-machine must work!

The wasp makes his paper nest out of fibres of wood. He picks them off with his strange little teeth, given him for the purpose, and gathers them into a neat bundle. When he has enough, he makes them into a soft pulp in some strange way. This pulp is very much like that used by men in making our paper. Very likely the wasps taught them how, because they are the oldest paper-makers in the world. This pulp he weaves into the paper that forms his nest. You must look for one, and see how much it is like the common brown paper we use to wrap bundles in. The wasps work together, so that it takes but a very little time to build a nest.—*Our Little Ones.*

### USE YOUR GUEST VOICE AT HOME.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels—often, even in mirth, and it sticks to him through life. Such people get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest voice at home." Watch it day by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth at home. Train it to sweet tones now, and it will keep in tune through life.—*Child's Guide.*

We all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn, the melody of which will be recognized by all who come into contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres,

**KIDNEY-WORT**  
**HAS BEEN PROVED**  
 The **SUREST CURE** for  
**KIDNEY DISEASES.**  
 Does a lame back or a discoloured urine  
 indicate that you are a victim of  
**NOT HESITATE; use KIDNEY-WORT**  
 once (druggists recommend it) it will  
 speedily overcome the disease and restore  
 healthy action to all the organs.  
**Ladies** For complaints peculiar  
 to your sex, such as pain  
 and weakness, KIDNEY-WORT is  
 passed, as it will act promptly and safely.  
 Either sex. Incontinence, retention of  
 urine, brick dust or rosy deposits, and dull  
 dragging pains, all speedily yield to its cur-  
 ative power.  
**SOLD BY ALL DRUGGISTS. Price \$1.**

"My friend, E. C. ... used to be  
 drawn unable from his office. Kidney-  
 Wort cured him." - J. H. ...  
 Albany City, Pa. Aug. 22-82.

**KIDNEY-WORT**  
**IS A SURE CURE**  
 for all diseases of the Kidneys and  
**LIVER**  
 It has specific action on this most im-  
 portant organ, enabling it to throw off  
 its waste, stimulating the hepatic  
 of the bile, and by keeping the biliary  
 condition, emboding its regular  
**Malaria.** malaria, hay fever,  
 are bilious, dyspepsia, or constipation.  
 Kidney-Wort will surely relieve & quickly cure.  
 In this season to cleanse the system, every  
 one should take a thorough course of it. (51)  
**SOLD BY DRUGGISTS. Price \$1.**

"I've gained 20 lbs. in two months, writes Mr. J. C.  
 Power of Trenton, Ill. (Dec. 2-82), "and am a well  
 man. I'd suffered with liver disorders since 1862.  
 Kidney-Wort cured me."

Strong words from a New York clergyman "I  
 unhesitatingly recommend Kidney-Wort. It greatly  
 benefited me," says Rev. C. E. Kemble, of Mohawk,  
 N.Y.

**KIDNEY-WORT**  
**FOR THE PERMANENT CURE OF**  
**CONSTIPATION.**  
 No other disease is so prevalent in this  
 country as Constipation, and no remedy  
 has ever equalled the celebrated KIDNEY-  
 WORT as a cure. Whatever the cause,  
 however obstinate the case, this remedy  
 will overcome it.  
**PILES.** THIS distressing com-  
 plaint is very apt to be  
 complicated with constipation. Kidney-  
 Wort strengthens the weakened parts and  
 quickly cures all kinds of Piles even when  
 physicians and medicines have before fail-  
 ed. If you have either of these troubles  
**PRICE \$1. USE Druggists Sell**

For 12 years," writes Lyman T. Abell, of Geor-  
 gia, Va. "I found no relief from piles, until I tried  
 Kidney-Wort. It has cured me."

**KIDNEY-WORT**  
**THE GREAT CURE**  
**FOR**  
**RHEUMATISM**  
 As it is the most painful disease of the  
**KIDNEYS, LIVER AND BOWELS.**  
 It cleanses the system of the acid poison  
 that causes the dreadful suffering which  
 only the victims of rheumatism can realize.  
**THOUSANDS OF CASES**  
 of the worst forms of this terrible disease  
 have been quickly relieved, and in short  
 time  
**PERFECTLY CURED.**  
 (51) Druggists sell it by all  
**BELLS, RICHARDSON & CO., Burlington, Vt.**

"I had habitual costiveness, pain in the back, and  
 rheumatism," writes S. J. Scott, Burlington, Vt.,  
 "Kidney-Wort has cured them all."

**STANDARD**  
**LIFE ASSURANCE CO.,**  
**OF EDINBURGH**  
 ESTABLISHED 1803.  
 Head Office for Canada, Montreal.  
 Subsidy Assurances ..... \$75,000,000  
 Invested Funds ..... \$1,500,000  
 Annual Revenue over ..... 4,000,000  
 or, over \$10,000 per day.  
 Claims paid in Ontario for Canadian Policy  
 Holders ..... 167,000  
 Other Canadian Investments ..... 1,000,000  
 New Proposals received in 1882 ..... 2,256  
 Amount of said Proposals ..... \$2,500,000  
 THE STANDARD maintains a high record for its  
 worthiness of Policy holders, and for its prompt  
 settlement of claims; whilst its rates are as low as  
 those of America and other companies.  
 W. M. RAMSAY, THOMAS KERR,  
 Managers, Inspectors.



**FOR THE**  
**KIDNEYS, LIVER & URINARY ORGANS**  
**THE BEST BLOOD PURIFIER.**

There is only one way by which any disease  
 can be cured, and that is by removing the  
 cause—whatever it may be. The great medical  
 authorities of the day declare that nearly every  
 disease is caused by deranged kidneys or liver.  
 To restore these thorough is the only way by  
 which health can be secured. There is a  
**WARNER'S SAFE CURE** has achieved its  
 great reputation. It acts directly upon the  
 kidneys and liver, and by placing them in a  
 healthy condition drives disease and pain from  
 the system. For all Kidney, Liver and Urinary  
 troubles; for the distressing disorders of wo-  
 men; for Malaria, and physical troubles gener-  
 ally, this great remedy has no equal. Beware  
 of impostors, imitations and concoctions said to  
 be just as good.

For Diabetes ask for **WARNER'S SAFE**  
**DIABETES CURE.**  
 For sale by all dealers.

**H. H. WARNER & CO.,**  
 Toronto, Ont., Rochester, N.Y., London, Eng.

**ESTERBROOK STEEL**  
**PENS**  
 Leading Numbers: 14, 048, 130, 333, 161.  
 For Sale by all Stationers.  
**ESTERBROOK STEEL PEN CO.,**  
 Works, Paterson, N. J. 26 John Street, New York.

**JAMES PARK & SON,**  
 WHOLESALE AND RETAIL  
**Provision Merchants**  
 AND  
**CURERS OF BEEF HAMS.**  
 Cheese, Pork, Bacon, Hams, Lard, Family  
 Packed Butter, etc., constantly on hand.  
 Also importers of **PINNAN HADDIES, BLOAT-  
 ERS,** and other **SMOKED FISH.**  
 Importers of **DAIRY SUPPLIES** and **SAUSAGE**  
**CASES** for the trade.  
 OFFICE AND STALLS—41 to 47 St. Lawrence Mar-  
 ket. BEANCH—161 King Street West. PACKING  
 HOUSE—95 Front Street East.  
 Telephone communications to all parts of the city.

**PILES IMMEDIATELY**  
**RELIEVED**  
 AND THE WORST CASES EVENTUALLY CURED  
 BY THE USE OF  
**THE MEDICAL**  
**PILE REMEDY.**

Sent by Post, with complete instructions, on re-  
 ceipt of \$1.  
**HUGH MILLER & CO.,**  
 167 King Street East, Toronto.

**THE PEOPLE'S FAVORITE**  
**THE OLD-ESTABLISHED**  
**Cook's Friend Baking Powder**  
**PURE, HEALTHY, RELIABLE**  
 Manufactured only by  
**W. D. MCLAREN**  
 Retailed Everywhere. 55 & 57 College St

**MARRIAGE CERTIFICATES,**  
 Suitable for any Province, and may be used by  
 the clergymen of any denomination, beautifully  
 printed on fine heavy paper in ornate, blue  
 and gold, constantly on hand, 50 cts. per dozen.  
 Twenty-five copies mailed to any address, free  
 of postage, for ONE DOLLAR.  
**G. BLACKETT ROBERTSON,**  
 Drawer 2, Toronto  
 57 Queen—5 Jordan Street.

**Jewellery & Fancy Goods.**  
**KENT BROS.,**  
 Indian Clock, 36/50  
 168 YONGE ST., TORONTO.  
 The Leading Jewellery Estab-  
 lishment of Canada.  
 Come and see our immense stock of Watches  
 Diamonds Clocks, Jewellery, Silver  
 ware, etc., etc.  
 The Cheapest House in the Dominion.  
**WHOLESALE AND RETAIL.**  
 SEND FOR PRICE LIST.

**W. WHARIN & CO.,** 10  
 Established 1852  
**Watches,**  
**Clocks**  
**JEWELRY**  
**And Silverware.**  
 Every description of English, Swiss, and Ameri-  
 can Watches and Clocks cleaned, repaired and re-  
 gulated.  
 Jewelry and Silverware manufactured, and repairs  
 neatly executed.  
 47 King Street West, Toronto.

**Boots and Shoes.**  
**MOFFATT & MARRIT.** (Late of N. D. Mack  
 & Son.) Fine ordered boots and shoes of a  
 good fit guaranteed. Prices moderate. Strictly  
 first class. 193 1/2 Yonge Street, third door North of Albert  
 Hall, Toronto.

**J. D. KING & CO.,** 79 King St. East.  
**R. MERRYFIELD,** 17  
**PRACTICAL BOOT & SHOE MAKER,**  
 THE OLD STAND  
 374 YONGE STREET.  
 Order Work a Specialty.  
**Hardware, &c.**

**WESTMAN & BAKER,**  
 119 Bay Street, Toronto.  
**MACHINISTS &c.**  
 Manufacturers of the latest  
**IMPROVED GORDON PRESSES.**  
 Printing Presses repaired and adjusted with ac-  
 curacy.

**A. DDIS' GENUINE**  
**CARVING TOOLS**  
 Machinists' Tools and Supplies,  
**BUILDERS' HARDWARE**  
 American Rubber & Leather Goods,  
**IRON, STEEL, FILES, NAILS,**  
 Canvas, Oakum, Tents, Life Buoys, etc.

**AIKENHEAD & CROMBIE,**  
**PIG IRON.** - The under-  
 signed agents for the famous  
 old Scotch  
 brand "GARRON," invite correspondents from  
 buyers, are also Agents for ordinary English  
 and Hematite.  
**A. C. LESLIE & CO.,**  
 MONTREAL.

**W. H. FERGUSON,** 20  
**CARPENTER**  
 87 Bay Street, corner McMillan, Toronto.  
 All kinds promptly attended to. Printers and Engravers  
 on hand.  
**AGENTS WANTED** for our new Re-  
 cept Book, the greatest of the  
 year. Send for illustrated circular if you want to  
 MAKE MONEY. **FORSHEE & McMAKIN,** Cin-  
 cinnati, Ohio.

ESTABLISHED 1856. ESTABLISHED 1856.  
**P. BURNS.**  
**Coal and Wood.**  
**GREAT REDUCTION IN PRICES.**  
 Best Hardwood, Beech and Maple, for any  
 part of the city (per cord) \$5 50  
 and Quality, Beech and Maple, delivered  
 any part of city (per cord) ..... 4 00  
 Beech and Maple, by car-load, in T. ... 3 50  
 10 Yards (per cord) ..... 3 50  
**All Descriptions of Hard & Soft Coal**  
**BEST QUALITIES, LOWEST RATES.**  
 Orders left at office, cor. Bathurst and Front Sts.,  
 111 King Street East, Yonge Street Wharf, and 539  
 Queen Street West, will receive prompt attention.

**STURGEON POINT**  
**SUMMER RESORT.**  
 The Best Place to Spend Your  
 Summer Holidays.  
**HEALTH, RECREATION, COMFORT.**  
 Beautifully situated on Sturgeon Lake, twelve  
 miles north of Lindsay, over 450 feet above Lake  
 Ontario. Air delightfully cool and pure. Fine fish-  
 ing, safe boating, bathing, etc. Special rates to  
 ministers and families, and families for the season.  
 Daily mail and telegraph office in connection with the  
 Hotel. Route via Midland Railway to Lindsay,  
 thence by steamer "Eva" to Sturgeon Point, making  
 good connections with all trains. Through tickets on  
 sale at all principal points. Write for full particulars  
 to  
**FRANKLIN CRANDELL,**  
 Sturgeon Point P. O., Ont.

**CONSUMPTION,**  
 Throat 33  
 Diseases 2  
 Catarrh,  
 Bronchitis,  
 and Asthma,

together with Diseases of the Eye, Ear and Throat,  
 successfully treated at the **ONTARIO PULMON-  
 ARY INSTITUTE,** 125 Church St., Toronto, Ont.  
 M. Hilton Williams, M.D., M.C.P.S.O., Proprietor.  
 Permanently established for the cure of Catarrh,  
 Throat Diseases, Bronchitis, Asthma and Consump-  
 tion, also Catarrhal Deafness, Catarrh, Ophthalmia  
 (sore eye) and Diseases of the Heart. The only in-  
 stitute of the kind in the Dominion of Canada. Over  
 40,000 persons treated during the past 18 years for  
 some form of head, throat or lung trouble, from  
 nearly every part of the civilized world. All diseases  
 of the respiratory organs treated by medicated inhal-  
 ations, combined when required with constitutional  
 remedies for the stomach, liver, blood and nervous  
 system. Consultation free, and prices of the insti-  
 tute within the reach of all. Those who desire to in-  
 vestigate for themselves had better call personally at  
 the office, but if impossible to do so, may write for  
 "List of Questions" and "Medical Treatise." Ad-  
 dress **ONTARIO PULMONARY INSTITUTE,** 125 Church  
 Street, Toronto, Ont. Mention **PRESBYTERIAN.**  
 N.B.—We employ no travelling doctors.

**J. CHARTERS,** 15  
 General Grocer and Provision Dealer.  
 CANNED GOODS, FOTTED MEATS, ETC., IN LARGE  
 VARIETY; TEA, BUTTER, AND FINE PASTRY  
 FLOUR A SPECIALTY; FRUIT AND VEGET-  
 ABLES IN SEASON.  
 (495 Yonge St. Cor. Alexander St.), TORONTO

**Bells.**  
**McSHANE**  
**BELL FOUNDRY**  
 Manufacture those cele-  
 brated CHIMES and BELLS for  
 Churches, &c. Priced list and  
 circular sent free. Address  
 Henry McShane & Co.,  
 BALTIMORE, Md., U.S.A.  
**MENEELY BELL FOUNDRY**  
 Favorably known to the public for  
 their Bells, Church Bells, School Bells, and  
 other bells; also Chimes and  
**MENEELY & CO., WEST TROY, N. Y.**

**THE TROY MENEELY**  
**BELL FOUNDRY** CLINTON H. MENEELY  
 BELL COMPANY, TROY, N.Y.  
 Manufacture a superior quality of Bells. Oldest  
 workmen. Greatest experience. Largest trade.  
 Special attention given to **CHURCH BELLS.**  
 Illustrated Catalogue mailed free.  
**BUCKEYE BELL FOUNDRY**  
 Is in P. O. Box 100, and Tin for Bells,  
 Schools, Fire Alarms, Farm, etc.  
 A WARRANTED Catalogue sent free.  
**VANQUZEN & TIFT, Cincinnati, O.**  
**BLUMBERG & CO.**  
 100 King Street West, Toronto.  
 Sole Agents for the Province of Ontario,  
 for the sale of the celebrated  
**DR. DUTY ON CHURCH BELLS.**

PUBLISHER'S DEPARTMENT.

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

O. BORN, Manchester, Ontario Co., N.Y. writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for many years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

"Golden Medical Discovery" is warranted to cleanse the blood from all impurities, from whatever cause arising. For Scrofula, Sores of all kinds, Skin and Blood Diseases, its effects are marvellous. Thousands of testimonials from all parts. Send stamp for pamphlet on Skin Diseases. Address: THE DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

MEETINGS OF PRESBYTERY.

- BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.
HAMILTON.—In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.
GUELPH.—At Guelph, in Chalmers Church, on third Tuesday of July.
BARRIE.—At Barrie, on last Tuesday of July, at eleven a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, the 17th July, at ten o'clock forenoon.
LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.
WHITBY.—At Port Perry, third Tuesday in July, at eleven o'clock a.m.
SARNIA.—At Stratroy, on the third Tuesday of September, at two o'clock p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.

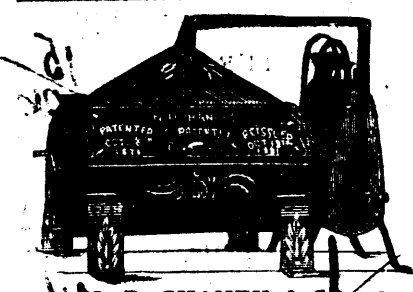
7 PER CENT. NET.

Security three to six times the loan with interest. Nothing ever been lost. 28th year of success and growth of the business. We advance interest and collect in case of foreclosure without expense to the lender. Best of references. Send for particulars if you have money to loan.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, St. Paul, Minn. (MENTION THIS PAPER.)

W. H. STONE, FUNERAL DIRECTOR, YONGE-187-STREET (nine doors north of Queen Street). Open every day and hour in the year. Telephone.

T. W. KAY & CO. The leading undertakers of the city, 349 Queen Street West and Partridge. Funerals furnished and conducted at moderate prices. Open Day and Night.



N. P. CHANEY & CO., Feather & Mattress Renovators, 230 KING STREET EAST. New Feather Beds, Pillows, and Mattresses for Sale. Cash paid for all kinds of Feathers.

MORVYN HOUSE, 348 JARVIS STREET, Toronto. Boarding and Day School for Young Ladies. Miss Haight, Principal. This school has completed its eighth year under its present management, and enjoys a well-earned reputation for thoroughness in all the branches of a good English Education. The Modern Languages, Latin, Drawing, and Music are taught by the best masters and teachers. Resident pupils are under the personal care of the Principal, and have the advantages of a refined Christian Home. Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session begins Tuesday, Sept. 11th. N.B.—Prospectuses may be obtained at Morvyn House. Till September 1st, the Principal may be addressed, 1,730 St. Catharine St., Montreal.

CORNELL UNIVERSITY 1883. Entrance examinations begin at 9 a.m., July 1st and Sept. 1st. For the University Register, with full statement of the regulations, and a list of the courses of instruction, send for prospectus to the President of Cornell University, Ithaca, N.Y.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

R. J. HUNTER, Merchant Tailor, COR. KING AND CHURCH STS., TORONTO. Noted for always having the best styles and most reliable goods of the season, in plain and fancy wools; also the best class of BLACK OXFORD & CAMBRIDGE Cloths for Clergymen's Wear.

The Furnishing Department is now replete with all that is required for the season. Perfect-fitting Shirts made to order at \$9, \$10.50, and \$12 per half-dozen. R. J. HUNTER.

RHEUMATINE An Internal Remedy and a SURE CURE for all kinds of Rheumatic Complaints.



If you are suffering from KIDNEY COMPLAINTS Give RHEUMATINE a fair trial. You will never regret having done so.

From MR. H. MAXWELL, who has lived in Ottawa for the past forty years, and is a well-known Insurance Agent in that town. Ottawa, Ontario, Feb. 6th, 1883. MR. J. N. SUTHERLAND, St. Catharines: Dear Sir, I have taken four bottles of your Rheumatine, and it affords me much pleasure to testify that I have received great benefit from its use. I have been afflicted with Rheumatism for about twelve years—for the past two years the pain has been so great as to be almost unbearable. I have used many external remedies, but obtained no relief until I purchased your Rheumatine from Messrs. Higginbotham & Son, Druggists, here. Rheumatism has been the cause of my present comfort and ease. Yours truly, H. MAXWELL. See our Change of Testimonials every week in Daily Papers. —SOLD BY ALL DRUGGISTS—

A HOME DRUGGIST TESTIFIES. Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cases it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS." River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. His ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

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

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

Ayer's Pills. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

HILL'S MANUAL! THE WORLD'S GREAT BOOK OF SOCIAL and BUSINESS FORMS, has already reached the enormous sale of 310,000 COPIES in the U. S. THE 37th EDITION—just out of press; contains in addition to the vast amount of information, useful to everybody in every country, the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. AGENTS Wanted EVERYWHERE. Send stamp for information and terms, and mention this paper. Address: BAIRD & DILLON, Publishers Lakeside Building, Chicago, Ill., U. S. A. Ask any Book Agent for HILL'S MANUAL.

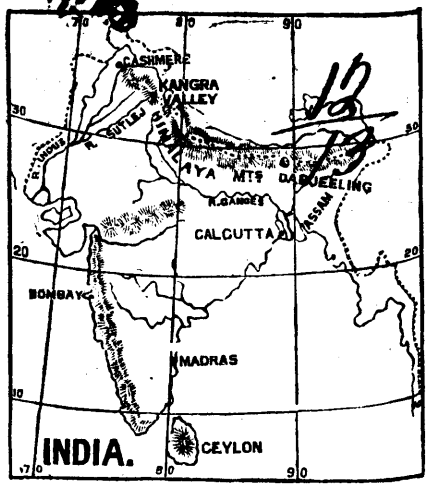
THE cause of death. It is known almost to a certainty that in all diseases the individual dies either by the brain, heart or lungs. How wise then is the effort to maintain a perfect state of health. Dr. Carson's Stomach and Constipation Bitters are a veritable "Health Giver." They free the system from all impurities; cure Biliousness, Dyspepsia, and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.

PARSONS' PURGATIVE PILLS. Each will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWELVE WEEKS, may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practices. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

THE KEY-TO HEALTH. BURDOCK BLOOD BITTERS. Unlock all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURN & CO., Proprietors, Toronto.

HIMALAYAN TEA.



A high class Black Tea of rare quality and flavour, received direct from India, ex Steamers "Hesperia" and "Bolivia," in March, 1883. Price from 60 cts. per lb, according to size of package. Railway freight free to any part of Canada and the United States, within 400 miles of Toronto or New-York. Apply to MAJ. GEN. KEER, 58 CHURCH STREET, TORONTO, ONT.

DOWN'S ELIXIR N. H. DOWN'S VEGETABLE BALSAMIC ELIXIR Has stood the test for FIFTY YEARS, and has proved itself the best remedy known for the cure of Consumption, Coughs, Colds, Whooping Cough and all Lung Diseases in young or old. SOLD EVERYWHERE. Price 25c. and \$1.00 per Bottle. DOWN'S ELIXIR

\$66 a week in your own town. Terms and conditions free. Address H. Hallett & Co., Portland.

NAVAL BATTLES OF THE WORLD By EDWARD SHIPPEN, Medical Director of the U.S. Navy. A Thrilling Pictorial History of the World's Naval Fights, with specimens of Naval Architecture of all ages. A record of wonderful Exploits more interesting than fiction. Price only \$2. It sells everywhere. Agents make \$100.00 per month. J. C. McVay & Co., Philadelphia.

\$5 to \$20 per day at home. Samples sent free. Address BRINSON & Co., Portland.

OPIUM Morphine Habit Cured in 25 Days. No Pain. J. L. Strzemeck, M. D., Newark.

\$72 A WEEK, \$12 a day at home easily made. Outfit free. Address TRUFF & Co., Augusta.