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Whole No. 653.

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FRIED GREEN TOMATOES.—Green tomatoes sliced are preferred by some people to the egg-plant, and it may well take its place; cut the outer slices off, and then cut the inner part in slices about half an inch thick, roll them in flour, and fry in butter; sprinkle pepper and salt on them.

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be affected with any form of disease peculiar to the sex.

GOOSEBERRY CATSUP.—Ten pounds of ripe gooseberries, five pounds of white sugar, a quart of good cider vinegar, three table-spoonfuls of ground cinnamon, two table-spoonfuls of ground cloves, one of allspice, and two of salt.

PHOTOGRAPHY can give us only the images of the flowers, but in Murray & Laman's Florida Water, chemistry has preserved their aromatic essence.

BUTTER prints may be kept a good while in safety in this way: Make a saturated brine of the purest salt, using a pound of saltpetre to about twenty pounds of salt.

C. R. HALL, Grayville, Ill., says "I have sold at retail, 156 bottles of Dr. Thomas' Electric Oil, guaranteeing every bottle. I must say I never sold a medicine in my life that gave such universal satisfaction."

TOMATO PIE.—A receipt for tomato pie is contributed by a Southern lady: Peel and slice enough green tomatoes to fill one pie; to this allow four table-spoonfuls of vinegar, one of butter, and three and a half of sugar.

S. CHADWICK, of Arcadia, Wayne Co., writes: "I have had severe attacks of Asthma for several years. I commenced taking Dr. Thomas' Electric Oil. The first dose relieved me in one hour."

NEW-POTATO PIE.—This is a novelty. Grate a tea-cupful of potato; to this quantity allow one quart of sweet milk; let the milk come to a boil, then stir in the grated potato; when cool add three well-beaten eggs, sugar and flavouring to suit the taste.

THE SOAP SUPPLY.—One of the small economies, which if constantly practiced will result in a large saving in the course of a year, is to purchase soap in large quantities and allow it to dry before using it.

YOU have no right to pick a photographer's pocket even if he has pict-ures. CAN DEAFNESS BE CURED?—Mr. John Clark, of Millbridge, Ont., declares it can, and that Hagar's Yellow Oil is the remedy that cured him.

Vital Questions!!!!

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

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

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WHEN was Mrs. Noah like a county in New Hampshire? When she was rocking Ham.

ALLEN'S Lung Balm is the standard cure for Coughs and Colds in the States. See advt.

"ANOTHER expedition to the pole," said the man as he wended his way to the barber shop.

PLEASANT as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Extirminator.

A KANSAS jury gave the following verdict in a case where a man died in a state of intoxication: "Death by hanging—round a rum shop"

GIVE Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain.

FROM KINGSTON.—N. C. Polson & Co., druggists, write that Dr. Fowler's Wild Strawberry has long been the best remedy for Summer Complaints in the market.

"Why did you put that nickel with a hole in it in the contribution box?" asked one man of another. "Because I couldn't put the hole in without the nickel, and I had to put in something."

WOMAN'S WEAKNESS.—Much of the weary weakness peculiar to females is caused by irregularities that could be promptly remedied with that Excellent Regulating Tonic, Burdock Blood Bitters.

NATIONAL PILLS purify the Blood regulate Stomach, Liver and Bowels.

THE CANADA PRESBYTERIAN.

VOL. I.

TORONTO, WEDNESDAY, AUGUST 6th, 1884.

No. 32.

NOTES OF THE WEEK.

ST. THOMAS, the youngest city of Ontario, is one of the most enterprising. It is pleasantly situated and possesses agreeable surroundings. Its educational institutions have attained well merited distinction. A flourishing Collegiate Institute does excellent work, and is presided over by a gentleman of sound scholarship and practical teaching ability. St. Thomas is also the seat of Alma Ladies' College, over which Principal Austin, B.D., assisted by a large staff of competent instructors, presides. Though only founded a few years ago it has from the first had a successful career. It is growing in popularity. The work done by this institution is efficient. Its facilities for imparting a liberal education, in literature, science, and the fine arts, are of the best. As a Ladies' College it has special educational and local advantages.

THE report of the committee of the Church of Scotland General Assembly appointed to consider the subject of Temperance was adopted as follows: 1. That licensing reform is urgently required as to the number of public houses, as to the hours of sale, as to the manner in which such houses are crowded into and around poor and working class localities. 2. That the ratepayers should have a more direct and effective control over the licenses. 3. That the ratepayers should exercise this control by a direct vote, some being of opinion that the vote should be as to prohibition pure and simple, but the opinion of the great majority of the committee being that the vote should be as to continuing, restricting, or prohibiting the issue or renewal of licenses in any given locality.

It requires something unusual to disturb the apathy that prevails regarding the social plague-spots of our much vaunted modern civilization. Occasionally the curtain is drawn aside and people catch a glimpse of the misery and wretchedness that the violation of moral law always entails. Suspicious death of infants leads to investigations of those awful institutions known by the name of baby farms. A case now being inquired into in Toronto reveals the utter loathsomeness of the circumstances in which helpless infants are slowly but surely done to death. The unhappy mothers of the children usually entrusted to baby farmers are not in a position to keep a close watch over them, and the sudden death of their little ones increases the sorrow they have to bear for the most part silently. It is not to be thought of for a moment that facilities for immorality should be provided; but humanity calls for the extirpation of the baby-farm.

AT the recent local University Examinations the Brantford Young Ladies' College sent up six candidates. All were successful in passing, five taking honours as follows. First-class honours in English. Miss M. Sommerville; 2nd class Miss G. Mahood. First-class honours in History and Geography, Miss M. Sommerville; 2nd class Miss G. Mahood and Miss B. Gordon. French, class I., M. Sommerville, B. Gordon and E. Allan. French, class II., Miss F. Barr. In two subjects Miss Sommerville takes the first place over nearly a hundred competitors, standing third also in English. The good record made by these young ladies must be a source of satisfaction to the Principal and teachers, and should lead to a more general recognition of the merits of the college. Miss Marjorie Sommerville, of Dundas, is the successful candidate for the medal, offered for the highest results at these examinations in the college, by His Excellency the Governor-General, the Marquis of Lansdowne.

TITULAR distinctions are not now regarded with the favour they once were. To many they are the objects of eager desire, but the tendency of the time is to regard them as superfluous and unmeaning. The recent elevation to the peerage of the poet-laureate, brought out the fact that as a recognition of literary eminence Alfred Tennyson was worthy of the distinction; yet it did not and could not enhance the

honour and esteem in which he was held solely for his personal merit and poetic genius. It is now announced that the distinguished Canadian *savant* Principal Dawson, is likely to have the honour of knighthood conferred upon him. No one will be disposed to question the worthiness of this distinguished scientist to wear a decoration. Most people cannot help being pleased that science should be honoured in the person of one who has done so much for its advancement, even though some may be of opinion that the recipient named will confer as much honour on knighthood, as it possibly can on him.

THE proverbial expression that there are epidemics of crime receives countenance from the fact that one of the most detestable forms of criminal assault is more than usually prevalent at present. Scarcely a day passes that United States leading papers do not chronicle several revolting instances of the most brutal attacks being made upon defenceless women and girls. Brutality does not adequately describe these crimes. Without exaggeration they may be characterized as fiendish. It is a dreadful state of things when women cannot pass along a city street without molestation. These attacks have not been confined to any one locality. They have occurred all over the country. Degraded ruffians lie in wait for their victims. In some instances the cowardly wretches have in crowds made attacks on a single defenceless girl. In the city of Hamilton, the other Sabbath evening, as a young man and woman were returning from church, both were attacked by lurking scoundrels, who have thus far escaped detection. This iniquity must be stamped out by the swiftest and most severe measures that the law admits of.

MISS FLORENCE NIGHTINGALE has in reply to a request addressed to her by a New York daily, given several valuable practical hints respecting cholera. From her experience in India, where the disease is never entirely absent, she is able to speak with confidence. She believes firmly that cholera is not transmissible, that is, it is not communicated from one person to another as contagious diseases usually are. Her letter says: "That the isolation of the sick cannot stop the disease, nor quarantine, nor cordons, nor the like. These, indeed, may tend fatally to aggravate the disease, directly and indirectly, by turning away our attention from the only measures which can stop it." Cholera, she is convinced, originates in filth; and her suggestions are: "Vigorously enforce sanitary measures, but with judgment—*e g.*, scavenge, scavenge, scavenge; wash, cleanse and lime-wash; remove all putrid human refuse from privies and cess-pits, and dustbins; look to stables and cowsheds and pigsties; look to common lodging-houses and crowded places, dirty houses and yards. 'Set your house in order' in all ways, sanitary and hygienic, according to the conditions of the place, and 'all will be well.'"

THE Pittsburg Convention of the prohibitionist party in the United States at which Governor St. John was nominated presidential candidate, adopted the following as the second article in its platform:—That the importation, manufacture, supply and sale of alcoholic beverages, created and maintained by the laws of the national and state governments during the entire history of such laws is everywhere shown to be the promoting cause of intemperance with resulting crime and pauperism, making large demands upon public and private charity; imposing large and unjust taxation and public burdens for penal and sheltering institutions upon thrift and industry, manufactures and commerce; endangering the public peace; causing desecration of the Sabbath; corrupting our politics, legislation and administration of the laws; shortening lives, impairing health and diminishing productive industry; causing education to be neglected and despised; nullifying the teachings of the Bible, the Church and the school—the standards and the guides of our fathers and their children in the founding and growth under God of our widely extended country, and while

imperilling the perpetuity of our civil and religious liberties, are baleful fruits by which we know that these laws are alike contrary to God's laws and contravene our happiness; and we call upon our fellow-citizens to aid in the repeal of these laws and in the legal suppression of this baneful liquor traffic.

A CASE has just been decided in the English law courts, which has given rise to rather startling reflections. A Mrs. Weldon, whose path in life has not been remarkably smooth, obtained a decree of separation from her husband. She fought heroically for her rights, and became too troublesome to her interested relatives, who endeavoured to have her restrained as a lunatic. The necessary medical certification was obtained from eminent physicians, one of them being no less a personage than Dr. Forbes Winslow, a recognized authority on mental disease. Against this determination of her friends to place her in an asylum for the insane, Mrs. Weldon fought with her accustomed tenacity. She sued the certifying doctors for libel, assault, and false imprisonment. The case against Dr. Winslow was dismissed some time ago on a legal technicality, but that against Dr. Temple has been decided in her favour, and she has been awarded \$5,000 damages. Judge Hawkins, before whom the case was tried, stated that Mrs. Weldon was entitled to the thanks of the public for the very thorough manner in which she had succeeded in exposing one of the very worst public abuses of the time. The lady has shown the world that the English lunacy laws actually afforded an easy opening for some of the most serious offences against personal liberty that had ever been devised by malignant ingenuity. The ease with which, under the English lunacy laws, perfectly sane and useful members of society could be removed from the path of designing persons and be put actually out of the world, Judge Hawkins said terrified him, and should be made the subject of immediate legislative correction.

THE Bobcaygeon Diogenes is ever on the alert for honest men, and in his progress never misses an opportunity of placing a stigma on ways that are dark. In a recent issue of the *Independent* appears the following: "The common desire to obtain money without earning it, nowhere shows itself in a more vicious manner than on the Corn Exchange. Gambling on the price of the food of the people is a recognized custom of modern civilization. Let us look at the reports of the markets. Here is an item taken from the New York market reports: "Wheat feverish, irregular, unsettled; a fair trade for export; a light city milling business, and large transactions on speculative account. Sales, 2,916,000 bushels future; 194,000 bushels cash, nearly all for export." Observe the item—"sales 2,916,000 bushels future." What does that mean? Why insert the word "future?" The answer is given at once. Not a grain of that 2,916,000 bushels of wheat was really sold, only bets were made on the price of the wheat at some future day. It amounts to this: A bets B that on the third of September wheat will be worth one dollar a bushel, and takes his chances on 100,000 bushels. If at the date agreed upon, the grain is worth one dollar and ten cents, he receives from the other party to the bet ten cents a bushel or the neat little sum of \$10,000. If wheat has gone down to ninety cents a bushel he has a like sum to pay. It is therefore quite clear that such speculation is gambling, and it should be so treated. But it is not. The world refuses to accept it as gambling and persists in recognizing it as speculation. Modern civilization bows down before the successful grain gambler, but sets the police upon those who gamble at cards. To bet on wheat is honourable, to bet on euchre the reverse. What shall be done to raise the morality of the people? We don't know. This journal stands alone in the work, and can't get on as fast as it wishes. If this journal were a bishop it would order its clergy to preach on the subject, and teach the people that no one can honestly possess anything he has not earned."

OUR CONTRIBUTORS.

ROMIS IDOLATRY.

To his Lordship Lynch, Archbishop of Toronto.

I beg your pardon for having so long deferred answering your arguments against what I said before the Presbyterian General Assembly about the Idolatry of the Church of Rome. Your Lordship will understand that delay when I tell you that I have been nailed on a bed of sickness since I wrote to you last, a result of the stoniness I received in Quebec, on the 17th of last month.

TRANSUBSTANTIATION vs. IDOLATRY.

In order that both Protestants and Roman Catholics may understand that we are perfectly correct when we say that the Church of Rome makes a God of a wafer, and is, consequence, an idolatrous church, I copy here the decrees of the Council of Trent:

Council of Trent, Holy Sacrament of the Eucharist, Canon 1. "If any shall deny that in the Sacrament of the most holy Eucharist, there is contained truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall say that He is only in it in sign or figure, or power, 'Let him be accursed.'"

Canon 2. "If any man shall say that in the Sacrament of the most holy Eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most aptly calls Transubstantiation, 'Let him be accursed.'"

Canon 6. "If any man shall say that in the Holy Sacrament of the Eucharist, Christ, the only begotten Son of God, is not to be adored, and that outwardly with the worship of Latria, and therefore that he ought neither to be venerated by any special festive celebration, nor carried solemnly about in processions, according to the universal and laudable rite and custom of the Church, or that he ought not publicly to be exhibited to the people that he may be worshipped, and that the worshippers of Him are idolaters, 'Let him be accursed.'"

Canon 8. "If any one shall say that Christ, as exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally and really, 'Let him be accursed.'"

The Catechism of the Council of Trent speaks still more clearly and says:—The Pastors will explain that in the Holy Eucharist (the consecrated wafer) the true body of Jesus Christ is contained with all that constitutes a body and belongs to it, such as the bones and nerves, and that it is a whole Christ. (Council of Trent Catechist). Both Roman Catholics and Protestants acknowledge that idolatry is one of the greatest sins that man can commit. But what is "Idolatry?" It is giving to a created being the respect, adoration and love which are due to God alone—to make a God with our own hands, or to worship as a God any of the creatures which are on the earth, in the air, in the sea, or even in Heaven is idolatry. On Mount Sinai, in the midst of lightnings and thunders, God Almighty wrote on the stone with his own fingers: "I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have any other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them; for I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me."—Exodus xx.

God has never proffered any words more plain, simple, and clear than these. The young schoolboy, as well as the most profound philosopher understands that by these words God Almighty forever forbade to make a God of a thing which is created, even if that created thing dwells "in heaven above." Now, what does the Right Rev. Archbishop Lynch and all the priests of Rome do every morning? Do they not take a "created thing," a wafer, in their hands, and do they not change that wafer into God? Do they not adore that wafer when turned into God? Do they not com-

mand their people to adore that wafer after they have changed it into the Supreme Creator of the universe, and Saviour of the world? What was the crime of Aaron and the people in the desert, when they made the golden calf? Was it not idolatry? But where is the difference between the crime of Aaron and the iniquity of Archbishop Lynch, of Toronto, and all the priests of Rome? The only difference is that the first made a God of the melted golden bracelets and earrings of the Israelites; while the latter make their gods of a little dough baked between two well-polished heated irons. Aaron said to the people: "Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people broke off the golden earrings which were in their ears and brought them unto Aaron. And he received them at their hands; and he fashioned it with a graving tool, after he had made it a molten calf. And then said: "These be thy gods, O Israel, which brought thee out of the land of Egypt."—Exodus xxxii. Now, the Roman Catholic Archbishop Lynch, of Toronto, with all the priests, every day, say to their servants: "I want to make new gods, and new Christs, I have no more in the tabernacle. Bring some flour of wheat, mix it with a little water, and bake the dough between this heated graving tool." And the servants of the Archbishop and the priests bring some wheat flour, mix it with a little water, and bake the dough between that heated graving tool. And a moment after, the bishop and the priests, holding in their hands those wafers baked in that heated graving tool say: "This is Jesus Christ, the Lamb of God. This is God, Himself, Who being incarnated, has saved you on the cross. Come and adore Him." And the people say in their heart, and they sing with their lips: "This is our incarnated God, who on the cross, died to save us. Let us adore Him." And prostrating their faces to the dust, they adore their God whom their priest has just made before their eyes, with a wafer baked in a heated graving tool! Is not the idolatry of Archbishop Lynch and his priests as gross and criminal as the idolatry of Aaron and his people? Is not the wafer god of the Pope as contemptible, ridiculous, impotent, powerless as the golden calf-god of Aaron? Are not the two forms of idolatry as insulting to the great God, who has said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them nor serve them?" In order that the Roman Catholics and the Protestants may better understand the abominable idolatry of Rome, and how the Pope is absolutely and publicly mocking and daring God Almighty in the confection of the wafer god, I will put the commandment of God and the orders of the Pope face to face.

God Almighty to Moses and to all the world

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself, nor serve them."—Exodus xx.

Was it possible for the devil to mock God, and dare Him in a more frightful way than by inspiring the Pope of Rome with these rules and commandments of his councils? Is not the Pope of Rome renewing the awful mystery of iniquity performed just after Adam and Eve had been created?

Almighty God said unto Adam:

"Of every tree of the garden thou mayest eat freely; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. ii. 16-17.

When God Almighty says: "Thou shalt not make unto thee any graven images of anything that is in heaven, thou shalt not bow down thyself to serve them," the Pope boldly says: "You shall make en graven images of something which is in heaven, and ye shall bow down yourselves and serve them." And like the guilty mother Eve, who shuts her ears to the voice of God, and forgets his solemn command not to listen to the voice of Satan, speaking through the serpent,

The Pope of Rome to the bishops, and to the priests, and to the whole world

"Thou shalt make unto you graven images (called wafers), and a likeness of something which is in heaven, (the body of Christ), and you shall bow down yourselves and serve them."—(Council of Trent).

And the serpent said to the woman.

"Yea, hath God said, ye shall not eat of every tree of the garden? Ye shall not surely die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. iii. 1-5.

so the gullty Church of Rome forgets the solemn laws of God, to follow the orders of Satan speaking through the Pope. I know that Archbishop Lynch with his priests will answer me: "Jesus Christ has given us the order and the power to change the wafer into our god, when he said: 'This is my body; this is my blood; do this in remembrance of Me.' But I answer: "Christ has never received the power from his Father, to do a thing that the eternal Father had forever forbidden; that on Mount Sinai, Almighty God had given his commands 'never to make any engraven image of anything; and turn that engraven image into God; bow down before it and adore it.'" Has God ever repealed that law? No! He cannot! For Himself, speaking through Christ, has said: "Heaven and earth shall pass away, but my words shall never pass away." Has not Christ said: "I came to fulfil the commandments of my Father?" How could he have said these words if he had given to the popes and their priests the power to break the most solemn and sacred of them all? No! Christ could not allow his apostles and his church to take a wafer, make an image upon it, turn it into God and adore it. We know he said: "This is my body," (Luke xxii. 19); but this was in a figurative way, to tell them that the bread was to be broken and eaten by them, that they might forever remember "his body nailed to the cross for them." A moment before we hear Christ saying: "This is My body," we hear the Holy Ghost and Jesus Christ, Himself, saying—Luke xx. 6. "Then comes the day of unleavened bread, when the passover must be killed. 7. And he sent Peter and John, saying: 'Prepare ye the passover that we may eat.' 9. And they said unto Him: 'Where wilt thou that we prepare?' 10. And He said unto them: 'Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11. And ye shall say unto the good man of the house, the Master saith unto thee, where is the guest chamber where I shall eat the passover with my disciples? 12. And he shall show you a large upper room furnished, there make ready.' 13. And they went, and found as he said unto them, and they made ready the passover. 14. And when the hour was come, He sat down, and the twelve apostles with Him. 15. "And He said unto them: 'With desire I have desired to eat this passover with you before I suffer. 16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' 17. And he took the cup, and gave thanks and said: 'Take this and divide it among yourselves. 18. "or I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come. 19. And He took bread, and gave thanks and brake it, and gave unto them, saying: 'This is my body which is broken for you; this do in remembrance of me.'" Luke xxii. It is true that here Christ says "This is my body," but the very moment before, looking on the roasted lamb, he said, "This is the passover; I want to eat the passover; prepare the passover; I have desired to eat this passover with you." Could Christ really kill, prepare and eat the passover? No, never. For the "passover" was the passage of the exterminating angel over Egypt, when he killed the firstborn of every family on the doorpost of which the blood of the Lamb was not seen. That "passage" or passover of the angel could neither be killed, roasted nor eaten, for the simple good reason that a passage, or passover, can neither be killed, roasted nor eaten. But as the lamb was killed and eaten to make the Israelites remember the "passage" of the angel over Egypt, that lamb was called the "passage," the "passover." Then Christ, with all the Israelites, instead of saying, "we will kill, cook, and eat the lamb which makes us remember the passover," they said, "we will kill, prepare, and eat the passover." So Christ, having given the bread to be eaten by His disciples, that they might remember His crucified body, ("Do this in remembrance of me," had to call that bread "His body." It was then as it is now, "when a thing is shown to represent another thing, it is called by the name of the thing it represents." For instance, when a man shows the portrait of his wife and children to his friends, he does not generally say, "This is the portrait, the remembrance of my dear wife and my beloved children," he simply says, "this is my wife, these are my children." When one looks at the large photographs of Archbishop Lynch, he says, "This is Archbishop Lynch, look at his fine, jolly face; see his jovial or dignified

men." Nobody, except fools, can be tempted to think and say that it is really the amiable Roman Catholic Archbishop of Toronto, because he has heard "this is Archbishop Lynch." He knows very well that it is only some paper with the shades and colours painted by the artist. Nevertheless, he calls that paper, and those shades and colours Archbishop Lynch, for the simple reason that it is there to make them remember His Lordship. So Christ said, "Kill the passover," though the passover could not be killed. He said "Prepare the passover," though the passover could not be prepared. He said, "I eat this passover," though He could not eat the passover. So He said, "This is my body" though it was not His body. He said, "Eat this, my body," though they could not eat His body.

But, once more, as the bread was the representation of His body, Christ had to call that bread "body." Christ could not eat His own body, but He could eat what was to represent His body. He could not possibly give His body to be eaten and His blood to be drunk, without making His disciples anthropophagi, but He could give what represented His body and His blood to be eaten and drunk without being guilty of that disgusting and criminal cannibalism. It is true that Christ said, "This is my body." But do you not read in Genesis xlix. 9, "In" is a lion's whelp." In the verse 14, "Issachar is a strong ass." Was Judah's father a lion, and Issachar's father an ass? No, but these were figures of speech, just as when Jesus said, "This is My body." St. Paul, speaking of sinners, says, "Their throat is a sepulchre." Does the Archbishop of Toronto really believe that the throat is a sepulchre? No. Then, he has no more reason to believe that the body of Christ had taken the place of the bread, after He had said, "This is My body." In both cases the verb is means, (represents) and brings to the mind a memorial. David says, Psalm cxxi. 105, "Thy word is a lamp unto my feet." Will ever the Pope sufficiently forget all the laws of common sense to tell us that the Word of God is really a lamp? And when Christ says, "I am the door," (John x. 9): "I am the true vine," (John xvi. 1); had He really the intention to make us believe that He was a door or a vine? Does not Paul, speaking of the rock from which Moses drew the water in the desert, say, "That rock was Christ?" Will the Roman Catholic bishops and priests some day try to persuade us that the rock was really Christ, His body, soul and divinity, because the Holy Ghost says, "That rock was Christ?" No: they acknowledge that the rock was not Christ, though Paul says, "The rock was Christ." It was only a figure, a type, a memorial of Christ, and because it was so it was called Christ. So when our Saviour says, "This bread my body," "do this in remembrance of me," He makes us understand that the bread was called His body, because it was presented to us that we might remember His body. Jesus, speaking to the Samaritan woman, said, "The water that I shall give him shall be in him a well of water springing up into everlasting life," (John iv. 14.) Why does not the Church of Rome try to persuade those who believe in Christ that they have such a large well of water within themselves, that it will flow even through all eternity? That well of water, which is in every Christian to quench his thirst, is just like the body of Christ, which is eaten by every one of His disciples, that they may never be hungry. Both are most beautiful and simple figures when taken in the sense they were given, but both turn into a ridiculous and disgusting idea when taken as a material reality.

In a few days, (D.V.) I will show the idolatry of the Church of Rome in her worship of the Virgin Mary.

Truly yours, C. CHINIQUY
Ste Anne, Illinois, July 26th, 1884.

THE PRINCIPLES OF RELIGION APPLIED TO PARTY POLITICS.

BY REV. W. D. ARMSTRONG.

There are not a few in our Church who would like to see a more vigorous and courageous application of the principles of religion to the politics of this country. This cannot be accomplished without some agitation and the careful instruction of the public mind. Much good will be done by the Church giving a clear and distinct tone in the matter, and ministers of the Gospel, who are in the position of leaders in all moral movements, bringing the subject fairly, calmly and

thoroughly before the people. We believe that the foundations of good government can only be laid in accordance with the teachings of God's Word. Milton was no less a patriot than a Christian poet when he put forward the Scriptures—

"As better teaching
The solid rules of civil government
In their majestic unaffected style,
Than all the oratory of Greece and Rome:
In them is plainest taught and easiest learnt,
What makes a nation happy and what keeps it so,
What ruins cities and lays kingdoms flat.

We are not wrong, surely, in holding, as Christians, that the teachings of the Word and the morality of the Word shall be applied to political movements and measures. There is, too, such a thing as a social conscience, and it is our clear duty to see that conscience developed in purity and vigour; but if we quietly acquiesce in political or social evils, that conscience will be weakened and debased. The conscience of the Church should therefore be thoroughly alive to a sense of duty in regard to matters affecting the public weal. This would go far towards maintaining a wholesome righteousness in the life of the body politic.

The overture on evils of party politics recently presented to the General Assembly, had for its object the obtaining from the Assembly such a declaration as would call the attention of the church to these evils, and to the fact that they are injuriously affecting our national life and giving a wrong bias to the development of our national character. The object aimed at has been attained. The resolution passed by the General Assembly cannot fail of itself to have a good effect, but I mistake the temper and attitude of our Church, if this movement stop with an overture, a discussion and a resolution. There was but one opinion as to the existence of the evils complained of, and when the existence of any evil is recognized by good men it ought not to be difficult to predict their line of action.

Since there has been some misunderstanding and some foolish talking in regard to this overture, I may be permitted to call attention to its actual purport. The overture complains that the spirit of intense party politics "interferes with the exercise of fair mindedness in regard to public men and public questions." One need scarcely take time to give illustrations and proofs of this. Perhaps the most notable illustration is to be found in the action of our party newspapers. Attention was called to this very forcibly by one of the speakers during the discussion. "Read in either of the papers you swear by, the estimate of a public man a week after he died, and compare it with what was said of him six days or six weeks or six months before and you will be edified." Not merely, however, in giving an estimate of public men, but even in the ordinary matter of giving a report of a political meeting, whether great or small, who expects to see a fair account in the columns of the paper of the opposite party? A political gathering is held in one of our towns; look at the rival papers next morning: "Miserable Fizzle," says one; "Grand Demonstration," says the other. No political event, great or small, is honestly chronicled.

The debates in Parliament share the same fate. If you wish to know what Sir John A. Macdonald said, you must read the *Mail*. If you would know what Mr. Blake said, you must read the *Globe*. Neither of them give you anything like a *Hansard*. As a result of this pernicious process, people are getting into the habit of reading without believing. They do not expect the whole truth to be told. There is no need to point out the hurtful result upon the mind and character of the reader. The habit of incredulity bred in the political atmosphere is transferred to other spheres—the spirit of distrust spreads, and "loyalty to truth is undermined."

Little need be said with regard to the second evil complained of in the overture, viz., that the spirit of party politics tends to "engender and foster a spirit of strife and bitterness in connection with political issues, it seriously disturbs the exercise of the love and goodwill that ought to prevail in a Christian land." This will be admitted on all sides. Certainly by those who take an active part in election contests. The only difference of opinion can be as to the possibility of a remedy. Should not the Church utter her voice with regard to an admitted and wide-spread evil? Ought not our ministers to urge upon the people the duty of mutual forbearance, of kindly consideration for one another's opinions and judgments in these

matters? Will not the fact that the Assembly has given a deliverance on this point enable ministers to bring it more freely before their congregations, and that not merely on the eve of an election, or in the very heat of the contest; but now, when men's minds are in a calmer and more reasonable mood. The third point brought up in the overture, perhaps, requires a little explanation. It states that the intensity of party politics, "by demanding unswerving obedience to the interests of party prevents the free and honest expression of opinion both at the polls and in the halls of Legislature."

That this is an evil and a great evil no one will dispute. I shall give two illustrations that will, I think, make this point perfectly plain. An important question is brought before our House of Commons. It is debated for several days with great earnestness and ability. Long speeches on one side are answered by long speeches on the other. The vote is then taken. One hundred vote on one side, fifty on the other. Another question, equally important, but radically different, is introduced—a great debate follows—long speeches on the one side followed by long speeches on the other—the vote is taken—the division is the same—the same hundred men are found on one side

the same fifty on the other. The following week another question is introduced, debated, voted on, and the same one hundred are found on the one side, and the same fifty on the other. Has the independent judgment of these men been expressed on all these three questions? It is a simple psychological impossibility. Men do not think in platoons. It is simply party policy and party exigency that produce this result. Surely some way of testing the right of certain men to govern the country could be devised, which would give men liberty in Parliament to vote, when their judgments so dictated, in opposition to the party to which they may nominally belong. It is a painful thing to hear the word "voting machine" applied to the Assembly of our statesmen and to know that in many cases it is not inappropriate. As an illustration of the statement that party politics prevents the honest expression of opinion at the polls, I will take the nomination of candidates by caucuses. A clever, cunning, immoral wirepuller obtains by dint of constant work and intrigue the nomination of his party at one of these caucuses, and forthwith men of that party who despise the candidate and who know that he is unworthy, are called upon to vote for him and unfortunately, in the interests of the party, too often do. The representative of the people, by this process is not in the real sense, their representative—does not represent the moral and political worth of the constituency for which he sits. This institution of the caucus is a sore evil in the political frame-work of our neighbours across the line, and is a growing evil in this country. Christian men have a right to protest against a system which not unfrequently shuts out worthy men, real representative men, from the halls of Legislature and opens the way for the clever upstart and wirepuller.

There are sufficient reasons in the above why the Assembly of our Church should give forth the deliverance it has done in this matter, and why it should urge upon ministers and members the serious duty of seeking, in a way consistent with the Gospel profession, to obviate those evils that are a real hindrance to the advancement of religion and hurtful to the national life of our young country.

IS IT SO—AND WHY?

MR. EDITOR.—Is it so? If so, why is it so, and what does it mean? In the Assembly's report it is said that the increase of members for the whole Church during the past year was 380,—that all the Synods show a decrease except Toronto and Kingston,—that all this is in the face of a staff of 683 ministers, 660 of whom, if not more, being in pastoral charges, the whole work of the Church being carried on with an income, if not an expenditure, of \$1,466,700, and adds "The Assembly expressed itself well pleased with the report."

In the Methodist Conference report it is said, "that in this Province (Ont.) the Church has increased its members by about 8,000 during the past year. Of this number the London Conference contributed 3,400.

You quoted very opportunely, and you might have profitably done so more extensively, from Dr. Whyte in a recent issue. Allow me to add thereto, "No supervision is at present exercised over a minister after he has settled in a charge. He might be an

die man; he might scatter a congregation which had ever been united and prosperous, yet he remained in the enjoyment of his manse and income and they had no means of arresting or becoming acquainted with his disgraceful career unless he was guilty of some scandalous conduct." The rights of ministers were often pleaded, but in the best days of the Church, ministers were more taken up with the people's rights than their own. Ministers were for the people and not the people for ministers. There should be some such oversight that the fact of having to render a periodical account of his stewardship even to his fellow men would have the effect of putting a minister on his mettle and stimulating him in the discharge of his duty. If such is such elsewhere, especially in what is reputed to be the most active Presbyterian Church in Scotland, it is well for us if there is no such in our own Church. True, there has been a good deal of effort put forth during the past year in this and the adjoining Provinces, but for what? Simply for the raising of money and telling people their duty in this respect and that, too, at the expense of special agencies, amounting to \$3,550. It is no less noteworthy that apart from money matters, how very little of the time relatively, is taken up by our Synods and Assembly in devising and determining ways and means for the greater efficiency of ministerial work and the spiritual progress of our Church in our own land in our settled pastorates. If a single Moody by the blessing of God can gather in his ten thousands, is it not well for the Church to look on and learn? If the Presbyterian polity is so near perfect, it is not well to distrust it, but systems like trees are known by their fruits. Now, however, that the people by ministerial pressure have very generously and by a special effort unmuzzled the ox that it may the better tread out the corn, the least that they can look for is that ministers will in turn take their counsels for duty to themselves, and by special effort go and do likewise. Mark you, it was only the ox that treadeth out the corn that God commanded to be unmuzzled, and I leave you and your readers to infer what was to be done with the ox that did not tread out the corn. OBSERVER.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR.—In reply to "W R," allow me to say, that if he had been present at the General Assembly and heard the proposal of the Hon. Edward Blake anent the matter to which he refers, and the *modus operandi*, he would have seen that it was as far from the Hon. gentleman's mind as it is from his own to have the study of the Bible enforced by "civil pains and penalties" in our public schools, at least on those not willing to submit to such instruction.

The Hon. Mr. Blake's contention is, that the law as it now stands permitting religious instruction to be given at the close of the school hours, viz., after four o'clock, is to all practical purposes a dead letter. He also showed cause why the law failed; that the pupils, and to some extent the parents or guardians had a dislike to what seemed like detention. This keeping in of the pupils after hours is now so much associated with "pains and penalties" as to render this part of the school law inoperative.

But in his proposal the Hon. Mr. Blake is desirous to work on the old lines and simply to have the car which contains select portions of the Bible shunted ahead a little, say to three o'clock. The conscience clause being here inserted, "that parents or guardians objecting to their children or wards being thus instructed in Scripture, from any grounds whatever, such pupils to have the privilege to fetter as though school was closed." I need not stay to argue the advantages of such a plan. These select portions of Scripture will form a text-book; this text-book will be placed on the time table of the school. Pupils will receive, prepare and recite lessons from this book as from any other; pupils will receive credit for perfect recitations in this book as in any other. The teacher will act the part of a judicious parent in the supervision of the pupil's study in relation to this text-book as to that of any other text-book.

The conscience clause being inserted in the school law, I have no fear of the "pains and penalties" attached to this text-book being any more out of place than any other text-book. The teacher to whom is committed the

"Delightful task to rear the tender thought,
And teach the young idea how to shoot,"

will be responsible for the pupil's progress in this study

as in any other, and such responsibility implies a kind and beneficial authority, without which, the subject of study, though good in itself, would be a bore instead of a blessing to all who engage in it. I may advert to the felt need of some such course being adopted in a future article, in the meantime, I, as a lover of my native land, shall ever feel indebted to the Hon. Edward Blake that he has "lent the authority of his great name for the securing of such an object."

STUART ACHESON.

Clover Hill, July 14th, 1884.

REGINA AND NEIGHBOURHOOD.

On the 10th of July, I moderated in a call at Regina, which came out in favour of Mr. A. Urquhart, of Knox College, who laboured there last year. The call was hearty and unanimous. It was sustained by Presbytery and accepted, and arrangements are made for Mr. Urquhart's induction. Regina is situated about 400 miles west of Winnipeg, on the line of the C. P. R. It is the capital of the new Province of Assiniboia, the seat of government of the North-West and the head-quarters of the mounted police. The Governor being Chief Indian Commissioner, the business of that department is transacted here. The town is not large, but it is growing, and as soon as the surrounding country is brought under cultivation, Regina must become an important centre. Our congregation there is in a healthy state. They worship at present in Mr. Nicoll's hall, but steps have been taken for the erection of a church. The Church and Manse Building Board have been asked to give assistance. Suitable lots have been secured from the North-West Land Company free of cost.

The next day Mr. Urquhart drove me north-west of Regina, about twenty-four miles, to Caresdale. The road lay along the Wascana Creek (Pile of Bones.) At Regina the banks are low, but as the Qu'Appelle is approached the banks become high and sharp. The Valley of the Creek is wide, and the stream flows in serpentine folds through a growth of maple and elm. Along the banks the trees were loaded with June berries. Settlers were gathering them in all directions, and at the rate of twenty-five to thirty quarts in a forenoon.

I was agreeably disappointed with the country. The land is rolling prairie of great fertility and easily cultivated. The soil is a brown argillaceous mould. The land is all taken up and a good deal of it is broken. This year the rainfall was not sufficient for a good yield, and yet the appearance of the crops was very fair. Let the land be brought under cultivation, farm buildings be erected and groves planted, and I know of no district to surpass that between Regina and the Qu'Appelle.

At Caresdale there is a good settlement, and the people are largely Presbyterians. The congregation that assembled at the little "Shack" used for a place of worship, astonished me. At the close of the service organization was effected—fourteen communicants having been enrolled. These people, last summer and autumn had been meeting themselves, since no minister could be sent to them. The Rev. W. Martin, of Exeter (four of whose brothers are settled here), visited the settlements and preached last summer. Mr. Urquhart, who has proved himself a true missionary, has been driving out here every alternate Sabbath to give them supply this summer. He occasionally preaches also at Long Lake, some distance north-east of Caresdale, and another point between Long Lake and Regina.

But no one man can undertake the work to be done. North of the railway to the Qu'Appelle, the land is taken up. Between Regina and Moose Jaw in a distance of forty-five miles, we have no missionary. Were a young vigorous man settled at Peuse (midway between Regina and Moose Jaw), and operating north and north-east, there would soon spring up a large congregation. There must be at least fifteen townships, more or less, sparsely settled without a minister. There is a splendid field for some energetic man who wants to lay his own foundation and rear his own building. He will be sustained by seeing growth, and the reflection of having helped to plant the standard on virgin soil. Will some of our young men volunteer to take a position between Mr. Urquhart and Mr. S. J. Taylor, our efficient missionaries at Moose Jaw? Winnipeg, July 17th, 1884. JAMES ROBERTSON.

OBITUARY.

The death of the Rev. Mr. Fraser, which took place recently at the residence of his son-in-law, Mr. John Caldwell, Montreal, removes one who will be much missed by a very large circle of friends, to whom his unselfishness, geniality and tender heartedness warmly endeared him. Mr. Fraser may be said to have been the father of the Presbyterian Church in Canada. He was ordained in 1819 in connection with the Relief Church of Scotland, and was for some time minister in Dalkeith. In 1827 he came to Canada, and became pastor of the Presbyterian congregation in connection with the Church of Scotland, in the town of Niagara, then relatively a much more important place than it is now. He remained there a short time, and then connected himself with the Dutch Reformed Church in the United States, returning to Canada, and becoming pastor of the Scotch Church in Lanark in 1844. In 1861 he retired on his commutation allowance from the active duties of the ministry, and took up his residence in Montreal. His intellect remained unclouded to the last, and he took a deep interest in ecclesiastical matters. In 1867 he published a volume of sermons affectionately commended to "humble minded Christians in plain congregations," which proved very acceptable to a considerable section of the public. He was a member of St. Paul's Presbyterian Church, Montreal, but took a keen interest in the spread of evangelical truth in and around the city. It may not be amiss to remark that at the time Mr. Fraser settled as minister at Niagara there was no Synod or General Assembly in connection with the Presbyterian body in Canada, the first Synod having been constituted in St. Andrew's Church, Kingston, in 1831, at which eleven ministers and two elders attended.

He passed quietly away, being mercifully spared any suffering. He was an humble, consistent follower of the Saviour, and his family has that fact to console them for their loss. He leaves several sons and one daughter, Mrs. John Caldwell, with whom he resided previous to his death. One of his sons, Mr. Joshua R. Fraser, is known to some extent as the author of "Forest and River Life in Canada," "Three Months among the Moose," and other sketches. Another son is in the ministry in the Western States. He was buried in Mount Royal Cemetery.

THE Rev. P. Milne, a Canada Presbyterian missionary in the New Hebrides, gives a wonderful summary of progress in ten years in those islands. Ten years ago, Anietyum was the only Christian island in the group, and there were printed in the language of that island the New Testament and several small portions of the Old Testament; now the whole Bible is printed, and the natives have contributed \$8 500 toward it in arrowroot. Ten years ago, Aniwa and Futuna were all but heathen islands, with nothing printed in the language; now Aniwa is a Christian island, the whole population attend church and school, and a good many of them are church members. On Futuna, about half of the population there regard themselves as worshipping people, and they have the substance of the four Gospels in their own language. Ten years ago it was not safe for missionaries in Tanna. Now the Gospel is preached freely to thousands, and the New Testament has been translated into the language of the people. Ten years ago there was little of Christianity in Erromanga. There were not above eight or ten church-members. Two years ago there were fifty church-members, twenty five of whom were teachers. A good many more have been baptized since then. The majority of the people are now favourable to Christianity. The New Testament is nearly all translated. Ten years ago there were but two Christian villages on Efate. There are now five or six others partially Christian. Genesis, Mark, Luke, and the Acts are printed. Ten years ago Nguna, a small heathen island, about five miles north from Efate, was occupied by a missionary for the first time. Last year, thirty-four adults and seven children were baptized, and there are now forty church-members in full communion, and eight baptized children. Two of the baptized are chiefs, one of whom is the highest chief on the island. He had ten wives, but before his baptism he put them all away except one. Only about a third of the group has been reached thus far; but all the heathen islands are asking for missionaries. A hundred thousand people still remain in heathenism.

PASTOR AND PEOPLE.

THE NECESSITY OF OUR REACHING THE MASSES.

Among the baccalaureate sermons, so numerous at this college season, that of President Seelye, of Amherst, is notable, because of the ability which marks all the work of the author, and especially because of the topic he has now treated. The social question, as the question of the future in America, was made the burden of the sermon. To enforce the arguments, attention was called to the fact, that there are a hundred thousand men in the United States to-day "whose animosity against all existing social institutions is hardly less than boundless. They are forming themselves into societies—sometimes secret, sometimes open, and they openly advocate on the platform or through the press, the destruction by fire, by the bullet, and by dynamite of the property, and the life of those whose way of living they condemn." The President then quotes from one of their journals called *Truth*, published in San Francisco, this amiable bit of dogmatics in dynamite. "When the labouring men understand that the heaven they are promised hereafter is but a mirage, they will knock at the door of the wealthy robber with a musket in hand and demand their share of the goods of this life now." And as leading up to this period of pike, gun and partition of property, we are told that a Sunday paper, *Die Tackle*, published in Chicago, has each letter of its title printed in flames on a background of smoke.

This, with much more like it, furnishes food for both graduates and post-graduates to reflect upon. That the rumbling under European thrones has, as a wave of earthquake which rolls under the sea, crossed to our continent, and sent trembling through our body politic none but an idiot or a demagogue will deny. But whether the sentence from *Truth*, quoted above, has not in it a grain of reason which needs to be planted in the thought of patriots and philanthropists, is not yet a matter of such common consent. Perhaps it may come to be. Possibly it will occur in some of those trying times, to which not only President Seelye, but all far seeing statesmen point ahead, that the nation will see how this firebrand editor of the Pacific Coast was right in his teaching. If heaven is but a mirage, if hell is but a ghost, or if men who reject the rule of Almighty God in this life will have plenty of time between death and the judgment to make things right, then why shall not the hardworking poor either have a share of the hoarded wealth of the rich, or throw away their lives in the effort to get it? Never has our country more needed than it does now a vertebrate theology. Never has our country had as it has now, a jellyfish construction of faith. Never was God smaller in the sermons preached, in the theologies taught, and in the consciences of men. And while He decreases, dynamite may surely be expected to increase.—*Christian-at-Work.*

UNCROWNED HEROES.

It is rather a strange thing that most of the heroes of history are made famous by deeds of bravery in war, in which they have sacrificed many lives, and in some instances their own, in support of principles and parties. They fought tangible foes for results that were almost sure to have direct effect upon temporary affairs.

There is another class of heroes which also includes many brave ones of the gentler sex, who do not flinch to go where duty calls them, no matter what the danger may be. They face invisible foes, and their victories are renowned for lives saved instead of lost. It requires a brave heart to enter into a conflict in which hundreds will fall, to oppose armed force with force; but how much more courage and constancy are needed to go into the house where deadly pestilence prevails and fight it day after day, week after week, to comfort the dying with the consolations of religion, give hope to the sick in body and at heart, to be patient and watchful through all, and yet have the fact every moment brought to mind that the nurse is just as vulnerable to the attacks of the mysterious foe as were its victims who are now writhing in its clutches.

There is said to be something inspiring in battle, something that makes the naturally brave man lose sight entirely of self and heed only the conflict. The roar of guns, the clash of arms and the sight of multi-

tudes rushing to the charge draw the soldier onward, as the sound of bugle and the tramp of many hoofs influence the cavalry horse, that has lost the rider, but nevertheless keeps his place in the ranks. No battle cry cheers these other heroes. All is quiet except when broken by the rumble of a hearse or doctor's buggy over the stones, and the sobs and sighs of the bereaved and suffering the well-lavaged, the sick and their faithful attendants alone remain.

To the fact that many such noble characters have existed in all ages, the world itself owes its life. Without them disease would soon run rife, cities perish and the gardens of the earth become either wildernesses or deserts. During fearful cholera visitations, and whenever and wherever the yellow fever, small-pox or plague have broken out with terrible effect, human nature has not loved wanting in pity. Heroes and heroines have sprang up on all sides, ready for the labour of love, whose only earthly rewards may be quiet graves, or in extreme cases in a quick lined trench beside some of those whom they have been trying to save. The true nobility of character that takes such risks for others can never be described, but their example should be kept in mind and with it the thought that there is something traver than imperilling one's life in sanguinary conflict, and that is putting it at stake that those of others may be saved.—*Presbyterian Banner.*

THE FAMILY BIBLE.

This book is all that's left me now;
Cears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hand this Bible clasped,
She dying, gave it me.

Ah! well do I remember those
Whose names these records bear—
Who round the hearthstone used to close
After the evening prayer,
And speak of what these pages said—
In tones my heart would thrill;
Though they are with the silent dead,
Here are they living still.

My father read this Holy Book
To brothers, sisters dear:
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I tried;
Where all were false I've found thee true,
My counsellor and guide!
The mines of earth no treasure give
That could this volume buy:
In teaching me the way to live
It taught me how to die.

PUTTING OFF UNPLEASANT DUTIES.

Most people are good at putting off unpleasant duties. To people who have consciences, duties like debts, are troubles until they are discharged. A duty can no more be performed by putting it off than a debt can be paid by the same process. There is another analogy between a duty and a debt; postponement does not lessen the obligation, but rather increases it. An unfulfilled duty hangs heavy on the heart of a right-minded person. It is like a nightmare disturbing the sweetest repose, and haunting us even amid our keenest enjoyments. The pleasures of a whole month are often marred by the constant recollection that we have been unfaithful to duty. Wherever we go, or whatever we do, there is a painful sense that something is wrong, something has been forgotten or lost. This is God's way of putting us in mind of our best interests. We are so made that we cannot be happy while our account with God and man is unpaid. It is a pity to drag out life under the lash of a faithful conscience. Its poignant sting might so easily be made a thrill of the keenest pleasure.

There can be no real uplift in life while we walk under our duties as if they were heavy burdens. The man who has a duty to perform, and who walks square up to it and does it, is not only a brave man, but a happy man. His life is not continually harassed and vexed by the thought that some known duty has been deferred till a more convenient season. It is so easy to leave an unpleasant task for some other time. We always imagine that it will be easier to speak to a

friend about a disagreeable matter at some time other than now, but it seldom is. This pernicious style of reasoning blocks up life's pathway with hideous obstacles. They are always in our way when we want our best strength. The truth is, no man is ever at his best when his conscience is not at rest. Whoever wants to work with all his powers at white heat, must have a good conscience, void of offence toward God and man. A grain of sand in the eye is a little thing but it has great results. The mind that is not free from perplexing cares and little torments is like an eagle with lead on its wings, or like a ship with tattered sails. It is like running with gravel in one's shoes. The man who lives happiest and sereneest is not the one who shuns or defers duties, but the one who heroically takes up each task as it comes, pleasant or otherwise, and puts it behind him well performed. Success in life does not depend half so much upon ability as fidelity. There is not so much difference in the working powers of men as in their willing powers. We talk about genius as if it were some ethereal dweller of the skies, whereas it is only a day-labourer in the shop, or on the farm, or in the studio. Success is not a hap-hazard thing. It is the reward of fidelity to duty—not great duties only, but to all duties.—*Cumberland Presbyterian.*

NO REASON FOR DISCOURAGEMENT.

On a recent occasion, Rev. Charles F. Deems, D.D., of the Church of the Strangers, New York, said: There was nothing to dampen the ardor of the friends of Christian truth, but much to encourage them. The tone of anti-Christian writers was losing its superciliousness, as they came to find how much brains, science and power were on the Christian side. A prolific literature has been produced showing (1) that much had been assumed as fatal to Christianity had no rational basis; (2) that much other has been shown to be mere conjecture, not knowledge; (3) that in what has been demonstrated nothing appears contrary to the Jewish and Christian religions, and (4) that science is increasing its contribution to the illustration of the Scripture. Beyond that literature more Bibles, prayer-books, etc., are published than ever before, and there is no diminution of Christian effort; more members are added to the Christian Church; more churches built, more thousands of dollars contributed to propagate Christianity than ever before. Christianity has greater hold on the young men of culture, as shown by college statistics. Christianity also is spreading beyond the churches. Outside of Christianity the signs are not discouraging. The rejectors of Christian truth are growing despondent. Words of M. Renan and the late Professor Clifford were cited to show this, the enemy are attacking one another; the Positivists and Agnostics are becoming hostile to each other as either to Christianity. Many men who were active missionaries of unfaith have been converted.

The Bishop of Liverpool, Dr. Ryle, is helping to solve the question, "How to reach the masses." He preaches in the open air; in the great ship-building yards at the noon intermission, and among the 14,000 carters, with their wives, children and babies, and to the men employed at large freight stations, oftentimes from 2,000 to 3,000 in one assembly.

Of all the smaller English missions, the Livingstone-Congo stands conspicuous for its overflowing of zeal, and life, and promise, and of all its agents young McCall was the brightest, but he was struck down in mid-work. His last words were recorded by a stranger who visited him. Let each one of us lay them to our hearts. "Lord, I gave myself, mind and soul to Thee. I consecrated my whole life and being to Thy service, and now, if it please Thee to take myself, instead of the work which I would do for Thee, what is that to me; Thy will be done."

Rev. R. W. McCall writes from France to the American McCall Association: Notwithstanding all that your Christian liberality has enabled us to effect and all that the similar aid sent to us from England and Scotland, and afforded in France itself, has rendered possible, we are yet receiving constant appeals for the opening of new stations in towns and districts yet wholly destitute of evangelization. Hence we have need, dear friends, of your combined and persevering efforts to enable us to go forward, and thus to hasten the glad day when in every city and village and household of fair France the good news of heaven's mercy to a lost world shall be made known.

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TORONTO, WEDNESDAY, AUGUST 6, 1884.

THE *Independent* alleges that in a recent paragraph we stated that the authority of our Church courts depends "on the degree in which they reflect the mind of the people." We never took any such position. We took then, and still take the ground that it is better to consult Presbyteries on such questions as the establishment of new theological colleges and the appointment of professors because the people have to supply the funds. There was no question of ecclesiastical authority before us at the time—no such question was being discussed. Our contemporary says he has read Whately, Stuart Mill, Archbishop Thompson, Sir William Hamilton and other logical teachers. The perusal of these great authors has not done the writer much good if he cannot distinguish between a judicial matter and the establishment of a college or the appointment of a professor. It must be very satisfactory to the readers of the *Independent* to be informed that there is so much learning in the sanctum of their organ. It is well they were informed of the fact. Some of the primitive painters used to write under their productions. "This is a horse." The *Independent* can perhaps draw the inference without referring to Whately or the other authorities mentioned.

To the attention of flippant critics who think that the work of the preacher is quite easy we recall attention to the extract which appeared in the last issue of the *Week*, the highest literary journal in the Dominion:

To a literary man the wonder is that sermons are so good as they are; he knows that he would himself soon be exhausted if he were set to write two discourses a week upon a limited range of topics. But a congregation, blissfully ignorant of the limitations of brain secretion, and the difficulties of composition, expects the pulpit to be an overflowing fountain of fresh thought and striking language, and this for a very moderate salary. The less people care for doctrine the more they crave for oratory; the less value they set on the matter of the message the more exacting they are as to the manner of its delivery; and as scepticism, avowed or unavowed, eats its way, people care less for the doctrine and set less value on the message. They demand in fact that the glow of faith and piety, which is extinct in their own breasts, shall be rekindled every Sunday from the single breast of the pastor.

The fact that "the less people care for doctrine, the more they care for oratory," may explain why some of our congregations are so long vacant. The fact that they demand of their pastor to rekindle an extinct "glow of faith and piety" every Sabbath, may explain why many pastorates are short. If the people cared more for solid doctrinal food and did not allow the glow of piety to become extinct during the week, they could get ministers much easier, and keep them much longer. It is refreshing to find one literary journal that can write sensibly on the pastoral relation.

THE *Independent* asserted that the Congregational Church grew more rapidly last year in the Dominion than the Presbyterian. We are glad to hear it. We rejoice in the growth of every Christian church. Our joy, however, is sadly marred by reading the address of the chairman of the Congregational Union, published in the same issue of the *Independent* that contained the assertion alluded to. That gentleman's address is mainly a discussion of the hindrances which prevent Congregationalism from growing. In one of his opening sentences he says "Now it is well known that our failures have not been few—that our successes have not seemed great—that many of our churches have died, and some are weak and feeble and ready to die." Farther on he says: "The country is scattered with the wrecks of Congregational churches." In answer to the question, "What is our future?" he says: "We cannot comparatively grow much larger as a denomination." Now let the *Independent* settle this matter with the chairman of the Congregational

Union. It is not our funeral. Our contemporary chuckles over the delusion that the authority of Presbyterian Church Courts is gone or going. The chairman of the Union gives as one of the principal hindrances to Congregationalism "individual liberty carried to absurd lengths." Perhaps a little more order and authority judiciously administered would have saved some of the wrecks of Congregational churches that the chairman says are scattered over the country.

RELIGION AND BUSINESS

AMID the keen competition of business and commercial activities, there is a strong tendency to separate them from the high influences of religion. It may be followed consciously or unconsciously. Men recognizing the principles of Christianity and professing that life should be guided by its spirit, who deliberately and of set purpose relegate it to church going and special occasions, who affect to believe that it has no place in the ordinary business pursuits in which they engage, have entered on the down grade. Their moral nature is certain to suffer loss. Mammon has them surely in its grasp. The same unenviable condition is too often reached unconsciously. There may be much compunction, many a severe struggle before the better and more generous human impulses and lofty teachings of the Gospel are ignored. The demands of fashion, the worship of success, the current maxim that "business is business," exercise a constant pressure, and religion is decorously bowed out of the business office altogether. May not much of the existing indifference to religion, not to speak of the direct hostility to its claims, be owing to the fact that it addresses its monitions against the worldliness with which business is too often pursued?

When a man who makes an ostentatious profession of regard for religion is found out in some discreditable transaction; when a defaulting bank president, a person in whom great trust has been reposed, or a merchant has fared sumptuously at the expense of his too confiding creditors while affecting an odour of sanctity, have their dishonesty laid bare, what exultation, what fierce denunciation does their hypocrisy occasion! It may be unreasoning, but in the main it is just. It is not their religion that is to blame, it is to their want of it that their disasters are attributable. Had they followed the teachings of the religion of which they made a cloak, it would never have led them into disgrace. It is altogether a mistake to suppose that such professors of religion are religious at all, yet it is a mistake that is too often made.

The insensical rivalries, the passion for inordinate display so characteristic of the age has much to answer for. The business men of an earlier generation were no doubt much slower and less enterprising than their successors of to-day, but they certainly possessed more moderation than is now to be generally met with. Mr. A. has been successful in business. He has been honest, industrious and self-sacrificing. His ventures have prospered, and he can afford his handsome villa and its pleasant surroundings, but even he has a weakness for display. Mr. B., a young, dashing business man, with admirable qualities, must make a great appearance also, but he cannot with prudence or honesty afford it. It is the same with Messrs. C. and D. The premature grasping at the fruits of success before they are ripe, explains many of the disastrous shipwrecks on the ocean of commercial enterprise.

It is in the short cuts to wealth that so many find early business and moral graves. They are strewn with the bones of the dead. The feverish excitement of stock and produce gambling lure many to destruction who otherwise would have prospered in some honest calling had they not been in such haste to become rich. After all how many so engaged miss the mark at which they aimed.

Then there are those who exchange the excitement of hazardous enterprise for the excitement of the gaming table, and the pursuit of ruinous and forbidden pleasures. The money they have no right to spend in this way is soon exhausted. It is replaced by appropriations from the funds entrusted to them. This cannot go on for long. The discovery is made, and bankrupt in purse, dishonoured in name, the miserable cheat has to make his escape, end his dishonourable career with suicidal hand, or submit to tenant a felon's cell.

These are extreme and exceptional cases. By no means so extreme as could be desired. They are occurring with ominous frequency. The safest guide in life,

to whatever sphere devoted, is Christian principle. Were business life imbued with the spirit of Christianity it would be more safe every way. We would have fewer disasters, less inhumanity, less fox-like cunning, lying in wait to prey upon the unfortunate. A higher spirit of honour would prevail, and a greater amount of happiness be diffused. Religion has power to bless commercial enterprise and to ennoble all who engage in it. The Christian merchant does not belong to a past age. His place is here, and now. They are to be found in every business centre, and they will be much more numerous in the days to come.

TEMPERANCE IN POLITICS.

IN all countries enjoying constitutional freedom, government is carried on by party. Generally there are two opposing parties whatever designation they bear that hold substantially corresponding opinions in most countries. We have them in Canada. Parties may change their front as important national issues arise. It is admitted that there are evils incident to government by party, but no satisfactory or practical scheme by which it can with advantage be superseded has yet been devised, nor to all appearance is likely to be. Philosophic thinkers may declaim against partyism, and unphilosophic schemers profess, for commercial reasons, great superiority to their fellow citizens who are more or less devoted to the interests of their respective organizations. Good men and true should honestly and conscientiously act with the party that comes nearest to their views. There are no doubt unprincipled politicians as there are unprincipled men to be met with in other spheres, but every citizen, whatever his political proclivities, should, as a lover of his country, desire to see that only men of ability, integrity and of reputable life are elected parliamentary representatives.

In the United States there is a third party coming to the front. Many earnest temperance workers have come to the conclusion that they ought to form themselves into a distinct political party. In the last five presidential campaigns they have held their conventions, selected their candidate, and gone to the polls. Such candidate hitherto has never come within sight of the White House. Except as a demonstration in favour of temperance principles, and as helping to keep up and advance the agitation having prohibition in view, and thus arousing public attention, it is difficult to see what practical end can be served by a third party on this or any other issue. The increasing strength of public opinion in favour of a prohibitory legislature is now almost universally recognized. Whenever a great movement secures popular approval it enters what is termed the region of practical politics, and both parties embrace within their ranks many who are markedly favourable to the temperance cause.

It has to be conceded that an exclusively temperance party has one decided advantage over its great rivals. It seeks with undivided purpose the promotion of the one object for which it exists, while each of the others profess friendship and make general promises that it will strive to advance temperance legislation, while furtively casting encouraging glances to the liquor trade, because it has power to control votes. If an exclusively prohibition party gains by its directness of aim, on the other hand it loses by its narrowness. Intelligent voters in large numbers take wider and more comprehensive views of national affairs, and looking to the good of the country as a whole, refuse to vote for a candidate who specially represents one idea.

As a practical measure it looks very much like a waste of time to hold nominating conventions and going through the excitement of a campaign with the foregone certainty that the candidate will fail of election. Concentration of effort within historical party ranks will educate the public conscience on the temperance question more speedily, and more effectively, than wasting energy and resources by purposeless conventions, and playing out the play of a losing campaign.

The time and energy spent in organizing an ineffective party struggle, if brought to bear on the candidates actually in the field, would more surely and sooner bring about the object so earnestly desired. The cause is steadily gaining ground. There is an advance all along the line. The powerful conviction that legislative suppression of the liquor trade is a state necessity, should be pressed home on those who aspire to the highest offices in the gift of the people, and there would be a quick response. This is begin-

ning to be understood in diverse quarters. Temperance people believe it, politicians are shrewd enough to see it; and liquor traders know it. The organs of the latter interest in the United States admit that the question of prohibition has already entered the domain of practical politics, that it will soon become a question demanding definite settlement. They understand that it is gathering up its forces for the decisive conflict, and they are calling with the energy of despair on their allies to resist the advances made by this most hopeful movement.

The temperance convention to select a prohibitionist candidate met the other week at Pittsburg. There was a large delegation. Almost every State in the Union, and several of the territories were represented. A platform embodying their principles was adopted, and Mr. St. John, ex-governor of Kansas, was unanimously selected as their candidate for the presidency. Though he will not be President Arthur's successor, the cause he represents will become at no distant date a prominent plank in the platform of the party that expects to elect its nominee to the presidency of the United States.

Will a general and effective law prohibiting the manufacture, importation and sale of intoxicating liquor, be enacted first in the Dominion of Canada or in the United States Republic? In both countries it is certainly coming.

BOOKS AND MAGAZINES.

HARPER'S YOUNG FOLKS. (New York: Harper & Brothers.)—The general favourite, *Harper's Young Folks*, comes weekly to delight and instruct its admiring readers. It is in every way worthy of the admiration it receives.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This useful monthly keeps up its well-earned reputation. Its stories are good, its fun innocent and delightful. It brightens the homes into which it enters.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* for this month is solid, entertaining, and instructive. It contains a large and varied class of pictorial illustrations and several thoroughly good stories. Several of the best known writers of the day contribute to its pages.

THE SANITARIAN. (New York: 113 Fulton Street.)—This magazine devoted to a most important work in promoting the welfare of the people, continues to discuss fully the various topics germane to the object for which it was started, and gives valuable advice for preventing the spread of disease and the preservation of the public health.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The August number of the *Atlantic* is very attractive. It contains a number of descriptive papers besides several articles worthy of special note, among which may be mentioned "The Twilight of Greek and Roman Sculpture," by William Shields Liscomb; "Nathaniel Parker Willis," by Edward F. Hayward; "The Edda among the Algonquin Indians," by Charles G. Leland; "An Old England Divine," by Kate Garnett Wells; and another excellent Shakespearian paper by Richard Grant White. These, together with the continuation of the serial, "In War Time," other short stories, the Contributors' Club, and Books of the Month, make up a specially good number of this standard magazine.

THE CENTURY. (New York: The Century Co.)—The enterprising conductors of the *Century* have done their best to make the midsummer number specially seasonable and attractive. The contents both literary and artistic breathe the air of summer. The frontispiece is a fine suggestive picture, "Just Before the Swallows Come." Subjects of more permanent interest have by no means been neglected. There is an excellent paper on "Chinese Gordon," by W. T. Stead, and Helen Zimmern writes on that interesting eastern literary star, "Carmen Sylvia, Queen of Roumania." Washington Gladden writes characteristically on "Three Dangers"; Henry James begins a new novel entitled, "A New England Writer." The standard features of the *Century* are fully up to the mark in this number. The profusion and excellence of its illustrations are simply marvelous.

HARPER'S MAGAZINE (New York: Harper & Brothers.)—*Harper's* for August presents more than

its usual wealth of artistic attraction. "The Prelude," from a painting by T. W. Dewing, forms an appropriate frontispiece. There are no fewer than nine papers on interesting subjects, with numerous and finely executed illustrative engravings. A series of papers, by the Rev. Treadwell Walden, entitled, "The Great Hall of William Rufus," and giving a panoramic view of English history as associated with Westminster Hall, is begun in this issue, with a number of excellent illustrations from authentic sources. This method of presenting history is both novel and effective. The new novels by William Black and E. P. Roe progress in interest. Poetry is contributed by Lucy Larcom, Annie Fields, and Laura M. Marquand. The editorial departments are vigorously sustained.

PSALTER AND HYMNAL. (Toronto: J. Campbell & Son.)—If psalmody is not greatly advanced in the Presbyterian Church of Canada it cannot now be owing to the want of appropriate material. The committee entrusted by the General Assembly with the important duty of providing a psalter and hymnal with appropriate tunes have completed their labours. The result is in every way most gratifying. The principal aim has obviously been to compile a hymnal in full harmony with Scriptural teaching, breathing a truly devotional spirit, preserving the hymns endeared by association to many, and suiting the diversified tastes of worshippers generally. The task assigned them was no light one. Great care, labour and thought have been bestowed on the collection, and the excellent selection, with its admirable classification and useful indices make the book serviceable and complete. The same care and good taste in the selection of tunes is equally apparent, the harmonies being revised by Dr. Hopkins, the organist of the Inner and Middle Temples, London. The committee is entitled to the gratitude of the Church for the valuable aid they have rendered to the cause of sacred song in divine worship. The publishers of the *Psalter and Hymnal* have done their part equally well. Editions suitable to the means and requirements of all are now published, the most complete being the one whose title heads this notice. The tonic-sol-fa edition of the hymnal was noticed last week. The same work containing the metrical version of the psalms and paraphrases, with accompanying tunes for use in the Presbyterian Church in Canada, in the ordinary notation has now appeared. It is cut-leaved. The work is beautifully printed, the music being unsurpassed in clearness and accuracy.

LETTER FROM DR. MACKAY.

The following letter addressed to the Rev. Dr. MacLaren, has been forwarded for publication: On the 21st ult., I left here with a band of students for the country. We remained in *Barig-kah* in our splendid new chapel for several days, and had glorious meetings every evening. Then we proceeded to *Sek-khanto* to repair our chapel there. Both ground and building belong to the mission. Night and day the rain poured in torrents. Masons were at work inside, so that mud, lime, etc., occupied nearly every place. I slept in a corner on straw. Before we left, the chapel appeared like a new one. Now there is a fire-place and a good room with board floor for the missionary who may chance to be there. When our bones are rotting in the ground, may the future occupiers be not altogether ungrateful. Thence we made our way to another chapel—*Lien-a-teng*, which we also repaired. One day about noon, I left my room and sat under a cluster of bamboo trees, when, with a crash, down came the whole roof above my room. One mason at the time was on a ladder and fell with a loud yell. We all ran and pulled him from under bricks, tiles, etc. Had I not left the room just at the time I did, I would never write this letter. I called all the students together and we sang Psalm cxxl. We had grand meetings, a *Tanist* priest and two *Buddhist* priests bearing witness to the truth. *God is with us.* Let floods and hills resound his praise! *The Church of God here is prospering.* Let devils tremble. Mr. and Mrs. Jamison are *earnest, faithful and humble*, every day doing their *duty*, i.e., studying the language at present. Oxford College and girl's school prospering.

Almighty God Thy grace proclaim,
In every land declare Thy name.
Let adverse powers before Thee fall,
And crown Thee Saviour—Lord of all.

Yours, dear Brother,

Tamsui, June 21st, 1884.

G. L. MACKAY.

OBITUARY.

MR. JAMES NICHOL.

The subject of the following brief sketch was born near Fyvie, Aberdeenshire, Scotland, July, 1807. He came to Canada in the year 1844, and settled on the sixth concession of the township of Beverly, on the farm on which he died on June 4th, 1884. From the first he took an active and deeply interested part in church matters. His earnest spirit and many excellent qualities soon brought him into a front position in the congregation of Strabane, where he was elected elder in 1847, in which office he continued ever faithful and true to his sacred trust, till called to give an account of his stewardship on high. He was a liberal and cheerful supporter of all the schemes of the Church. He leaves a widow, six sons (one of whom is an elder in the same congregation), and two daughters to mourn the loss of an affectionate husband, a kind father, a consistent member of society, and a faithful office-bearer of the Church of Christ. May the Lord raise up many others of a like devotion to the cause of Jesus Christ!

MR. WILLIAM KILGOUR.

On the evening of Tuesday, July 2nd, at his residence, Beauharnois, Que., after a few hours' illness, produced by paralysis, Mr. William Kilgour died at the advanced age of eighty years. He was born in Edinburgh, Scotland. When a young man he left his native land and came to Canada. For over fifty years he was a resident of Beauharnois. During all that time he held a prominent position among his brethren, and was honoured and respected by all who had the pleasure of his acquaintance. From his arrival in the land of his adoption, to the day of his death he proved himself an active and worthy member of the Presbyterian Church. For nearly thirty years he discharged faithfully and with much acceptance to the congregation, the office of ruling elder. In him the minister of the Gospel always found a true friend and a faithful counsellor. He was ever ready to give him aid and encouragement in seasons of trial and difficulty, as all elders should. He lived emphatically the life of a Christian. The genuineness of his religion was shown less by words than by noble deeds. Faithfully and conscientiously he endeavoured to serve the Lord Jesus Christ and maintain a conscience void of offence. He was amiable in his disposition, frank and kind in his manners. In him the poor had a generous friend, whose hand was ever open for charitable and benevolent distributions. In his death his family and friends have sustained a severe loss—the community is deprived of a valuable member, and the Church of our Lord Jesus Christ of a true friend.

Blest are the peaceful dead, who to the Lord
Have lived, and in the Lord have died. They from
Their labours rest, and reap the rich reward
Of all their toil

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: A. R., Vittoria, for Foreign Missions, \$2; Preceptor sends, for Home Missions, \$2—for Aged and Infirm Ministers' Fund, additional \$2; for Foreign Missions, Trinidad, \$1; legacy of the late Miss Florence Clarke, of Chinguacousey, for Foreign Missions, \$1.

IN India there is a population of 250,000,000 who are not Christians, and scattered thinly through them are the fruits of all these years, 700,000 who are; in China, 70,000 Christians, and the rest 300,000,000; in Africa, 320,000 Christians, and besides 200,000,000; and while there are territories that have become entirely Christian, they are in regions like the islands of the south seas, where the primitive type was barbarous, and where environment reduces influence to a cipher.

A PLAN for the federation of the Australian colonies, discussed for years, is at length taking definite shape. The movement for a protectorate of New Guinea, at first coldly received by some of the British authorities, is likely to prove successful. It has, besides, tended to hasten the work of consolidating the Australian provinces. Victoria, Queensland and Tasmania have voted for confederation. National unity will come. There will be a vigorous and progressive Dominion in the South Pacific, characterized by free institutions and great commercial enterprise, owing its origin to the fostering care of Great Britain and maintaining the friendliest relations with the parent Empire.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

XVIII.—Continued.

Monday was lovely and cloudless; Winn rose early, and finished the chores before breakfast. When the first note of the bell rang across the bay, he entered his boat, with a basket of lunch, a few books, and a slate. Mrs. Luscombe walked down the hill with him, and bade him good-by from the landing, as affectionately as his own mother might have done. Winn could see her dress flutter in the sea breeze, as she watched his progress.

With a beating heart he crossed the bay, drew his boat into a sheltered place, fastened it securely, and started for school.

It was really his first encounter with such an assemblage of youths. He wondered how he should like the boys and girls who entered the building and thronged the steps.

There was silence everywhere when he appeared; each noisy, chattering group was hushed, and bright eyes scanned the new boy with cool, pitiless curiosity. Winn kept his courage up by telling himself that this was what every new scholar had to meet, but it was certainly unpleasant.

He reported himself to Master Graham. His kindness was like a gleam of sunshine. If Winn had known him, he would have seen that he was unusually kind; if he had known the scholars, he would have found that they were unusually distant; but he did not know, and "ignorance was bliss!"

He could not understand why there was so much fuss about his seat; finally he was put with the minister's son. Jack turned red, and appeared very uncomfortable. There seemed to be a cloud over the whole school. At recess nobody played with or spoke to him. Kitty Graham stole into the school-room to whisper.

"Papa, nobody will speak to the new boy. Is it not too bad?"

"Nobody?" lifting her chin, and smiling into the sweet face. "Cannot you remedy that?"

Kitty sighed. "I knew I'd have to, because I'm the master's daughter; isn't it horrid, papa? Jack Willoughby said he had to sit with him because he was the minister's son—we always have the hard jobs, papa!"

Master Graham did not smile, as usual, at her pretty petulance—he gravely sharpened a pencil, and began to mark a composition. Kitty lingered, pouted, then went out and scanned the new boy again. He certainly did not look so dreadful, with his ruddy cheeks and fair hair as he sat alone on the step.

"Do you like school?" she asked.

"I don't think I do yet," said Winn, slowly. "I thought I should, at first, but I'm not sure, now."

Kitty liked his frank, gentlemanly manner.

"This is only the first day," she said; "bye and bye, when you get acquainted, you'll find the scholars real nice."

Winn made no reply.

Kitty, feeling that she had done her duty, joined the others, and was soon the centre of a merry game.

It was just the same at noon. Those who brought lunches, ate in groups in some favourite spot. Winn dined by himself. The boy had never felt so lonely. He fairly suffered as the long day wore away, and it became evident that he was shunned by the entire school.

At the afternoon recess, Master Graham appeared among the boys. After watching the sports for a moment, he called out:

"Here's Winfred Campbell, he looks as if he liked games, too!"

There was a sudden silence. Then Calvin Watkins said: "This 'ere game's full!"

Master Graham frowned, and returned to the school-room, and his desk.

Jack Willoughby, the minister's son, who was earnestly regarding the new-comer, now spoke:

"You know this game is not full, Cal. Why not ask the new boy?"

"We ain't a goin' to put up with no poor-house trash, what works out for a livin'," observed Cal, loudly.

Winfred could not help hearing. There was a subdued "Oh!" and twenty pair of eyes were turned upon him. No wonder his face turned hot and red. He bent over his slate, with a pretence of cyphering, but his hand shook.

Winn knew now for the first time why they shunned him! Despite Joe's precaution "the poorhouse sign was a stickin'" to him after all!

It would be impossible to describe the emotions that filled the heart of the orphan as he sat on the steps of the old school-house, in the flickering sunlight, with the careless, happy children about him, and felt himself an outcast. He was suddenly smitten with a sense of shame, like one convicted of crime. The school and the scholars grew instantly hateful to him. He wished he had not attempted to come, he would go home that night and never return. Soon he rose and went slowly into the school-room.

"He's going to tell on me!" muttered Calvin Watkins. "He's jest one o' them still, deep, fellars that tells tales out o' school."

Jack Willoughby reconnoitred through the door-crack, and reported a little triumphantly—for he had never liked Calvin—

"He's gone to his desk. He had no idea of telling Master Graham, I know."

There were many glances directed towards Winn that afternoon. But they could not make much out of the grave, boyish face that bent so industriously over his books.

School closed with the singing of a hymn. Winn seized books and hat, and hastened away with a sense of relief. The children were talking and laughing now, as they walked gayly homeward in groups, or in confidential pairs. They

had apparently forgotten the incident at recess. But the new scholar still brooded over it, as he passed through the village and along the dusty road towards the beach, unmoored his boat, and rowed swiftly for Moor's Island.

Mrs. Luscomb was on the landing. Winn poured out his troubles at once, saying, passionately:

"I'll never go near them again. I couldn't stand another such day. You can't think how lonesome I was this afternoon."

Mrs. Luscomb did not remonstrate. She said she was sorry, and she looked as if she was, which comforted Winn greatly. He felt some better for telling her. Burdens are always harder, borne alone; his had grown much lighter, as he went about his chores.

After supper they had a talk, Mrs. Luscomb and he, in the kitchen, while she folded the clothes for the morrow's ironing, and Aaron smoked and pondered on the rocks.

"I am going to preach you a little sermon, my boy," said the good lady. "My text is self-reliance. To learn to be manly and independent is of great importance. You have your own way to make in the world, Winn; there is little that I can shield you from," she sighed—"you must learn to stand alone, if need be. If you can go through such a trial as this, and not be overcome, you will be the gainer."

"Do you want me to go to school, and have nobody to speak to?" asked Winn, in a grieved tone.

"I would have you be self-reliant enough to go, even if they did not speak to you," was the prompt response, and there was a fire in Mrs. Luscomb's eyes that awoke Winn's spirit. "But I am sure if you go right along, pleasantly, as if nothing had happened, this matter will soon be forgotten by your school-mates. In other words, you 'will live it down.'"

The clothes were folded, and put into the basket, and a bit of cloth laid across it—this ended the "sermon," for Mrs. Luscomb had something to do in another part of the house.

Winn thought over what she had said for a long time.

"Haint ye sorter down at th' mouth?" queried Aaron, coming in later. "Like yer school? Haint nothin' happened there agin yer grain, eh?"

Winn replied evasively, and concluded it was time to retire.

"What ails the boy, mother?" asked Aaron, as Mrs. Luscomb appeared. She told him.

"I knowed it!" he said. "That air poorhouse story's broke out, 'n' it'll hev to hev its run through th' school like th' measles, or some sich catchin' disorder. But our boy's got th' rare grit, he'll live it down, 'n' be a credit to us yet, mother!"

XIX.—THE FERRYMAN'S DAUGHTER IN SCHOOL.

"It's got to come sometime, I knew it!" said John Moor, as he paced back and forth before his retreat in the forest, "one cannot expect to keep such a lively child here. But I hoped she would not go until she was older."

It was Elsie that disturbed him of late, she had wearied of the woodland solitude and being the sole pupil of such a grave master, she longed to go to school, for the society of "other girls," and the stir of the town. The brown-eyed maid neglected her family in the hollow tree, entirely giving up her mimic housekeeping.

John Moor found it up-hill work to teach his discontented pupil, and at length decided to let her go to the town school.

She was to start this morning. He was waiting for her, as he paced the woodland path; the dog waited for her, running back and forth between the landing and the house; the boat waited for her at the pier.

"Elsie! Elsie!" he called impatiently.

There was a noise inside the hut as of some one hastening after forgotten articles. Then the door flew open and Elsie appeared, her saccque half buttoned and her hat hanging from her arm.

"I'm here, father," she apologized, "it takes a body a long time to dress to go when they always stay at home!"

The little maid was greatly excited, her fine brown eyes sparkled and the lovely colour came and went in her cheeks.

John Moor regarded her gloomily. Elsie did not notice this; she ran down the path, chatting merrily while she fastened her saccque, and sprang so carelessly into the boat that it dipped almost into the water.

"I've a great mind to keep you at home," said her father, "you are too heedless to go to school."

But nevertheless he took her. There was quite a sensation when John Moor strode up the steps, before the bell rang, followed by his daughter. Elsie smiled at the scholars in her half shy, half roguish way, that was quite irresistible. "Isn't she just lovely?" said Kitty Graham.

"Now you are going to like her better than me!" said Minnie Willoughby, who was Kitty's intimate friend.

"Now, Minnie dear, don't be jealous"—Kitty put her arm about her waist—"of course I shall have to get acquainted because father's the teacher."

Within, John Moor was laying down the law to the master. He had brought his daughter because she was so uneasy at home that he could make nothing of her. He wanted her taught thoroughly, nothing fancy, only what would make a sensible woman of her.

"Father," whispered Elsie, pulling at his sleeve, "there's the boy that came with Captain Marsh."

Yes, there was Winn, in his seat, arranging his books for the day. He looked very grave for a boy; but had brightened suddenly as he answered Elsie's friendly smile.

"Will she have to sit with some one?" asked the father, eyeing the double seats as if he would have one alone for Elsie.

"Oh, yes," interposed the child, who longed for a companion, "I'll sit with that pretty girl in the door; or—that nice boy over there!"

How the scholars would have laughed! Master Graham bent an amused look upon her.

"The girls and boys do not sit together," said he, gently, "that girl in the door is my daughter. Come here, Kitty!"

In a few moments the two had wandered to the farther part of the room, and were talking rapidly. John Moor

watched them with a moody face. Apparently he did not care to have Elsie appropriated by any one. But Elsie, who had been kept so secluded, was like a bird let out of a cage. Her cheeks were flushed and her eyes shone like stars. Soon Kitty drew her out of the school-room, and among the children, who had often heard of the ferryman's pretty daughter. As she vanished, the father sighed.

"It is just as I thought—the child will be just crazy to get with the rest of them," he muttered.

"I presume you dislike to have your little girl form new acquaintances," observed Master Graham. He knew of his visitor's hermit-like habits.

"It is against my wishes," said John Moor. "I do not know why I yielded to her entreaties and brought her." He then added morosely, "Doubtless it was to sow bitter seed for myself and her!"

"Do not think so," said the school-master, kindly. "My pupils are above the average youth of these days. I know some of them are striving to be useful men and women. I will look sharply after your little Elsie, and see that she associates with only good children."

The bell rang and the children came in noiselessly and folded their hands. Elsie was assigned a seat. The bell struck a single note, and each head dropped upon a desk, while the master offered a short petition, after which the Lord's Prayer was recited in unison. There was something touching in the devotions of the old-fashioned school.

The stern ferryman sat beside the master. Perhaps those youthful, bowed heads, the murmur of devotions, and the hymn afterward, calmed his fears, for his brow cleared a little. He soon left. Then the "roll" was called; each scholar answering when his or her name was read—"present." These preliminaries over, Master Graham called Elsie to him and had a little talk. He knew that the child had never been to school before, and he wished to prepare her for the discipline. Master Graham arranged to have a short time in the morning, for such extra matters as this, and he felt well repaid. One of his favourite sayings was the old one about the "ounce of prevention." By having a plain, kindly talk with each, explaining regulations and getting personally acquainted, he established a bond of sympathy that made the school discipline comparatively easy. He had not talked long with Elsie before it was plain that there would be no trouble with her; she showed herself a frank, generous, affectionate little girl.

Elsie was far beyond the others in many studies, thanks to her father's careful teaching.

Winn thought she was very smart; it was plain that she was to be a general favourite in the school, by the friendly glances she got. He could not help contrasting her reception with his, especially at recess. Everybody wanted Elsie in some game, and she romped and ran and jumped rope as if she was bound to make up for lost time.

"Who is that boy?" she finally asked in the afternoon.

"What boy? O him? Why, that's the fellow what old Luscomb took out of the poor-house!" Calvin Watkins hastened to reply.

"What's his name? Captain Marsh told father, but he forgot."

"Winfred Campbell," said Kitty, adding, "It's quite a pretty name, I think."

"Don't he ever play?" inquired Elsie. "I should think he'd want to come down here and have some fun."

"He'd like to, no doubt," said Jack Willoughby, "he waits for an invitation, I expect."

Elsie looked puzzled.

"We haint asked him," said Calvin, eyeing the quiet figure on the school-house steps, "we don't sociate with no paupers here!"

"Oh," said Elsie, and looked very closely at Winn. When she went home that night she got upon her father's knee, and told him the story of the day. Suddenly she said:

"They don't play with that nice boy at all, father, 'cause he's poorhouse trash, and a pauper!"

"Don't repeat such expressions," said John Moor, frowning as he saw how soon she had caught somebody's term. "Who said that?"

"Calvin Watkins."

"Ah, Calvin Watkins!" repeated her father in a sarcastic tone; "the Watkins's are growing particular, it seems. When I went to school, we thought them trash; I do not wish you to talk with Calvin, or anybody else, if you can possibly help it; you are there to study, not to form acquaintances. I want my one little bird all to myself!"

He clasped her closely, and she saw that his eyes were very sad. Elsie knew that he was thinking of her mother, and those brothers and sisters who perished with her, and although it happened when she was an infant, a feeling of sadness entered the tender heart of the child also. She nestled closer to her father, saying softly:

"Don't be sorry, father, you've got Elsie left and she'll always be good to you!"

XX.—MOORSTOWN MORE FRIENDLY.

Meanwhile the "poorhouse boy" Winfred Campbell, was manfully withstanding the tide of school opinion. To be despised because one does wrong, is bitter, but to be despised because one is unfortunate as is the additional sting of injustice. As Winn often said to Mrs. Luscomb:

"If I had done anything mean, or treated any of them rudely, it should be different. I should expect to be called names! I shouldn't blame the boys for not wanting to play with me. But when a fellow's trying to do right, I say it's a shame to be bringing up 'poorhouse,'—as Cal Watkins does."

"Is Calvin Watkins the only one?" inquired Mrs. Luscomb.

"No, but he's at the bottom of it. Sometimes I think they would like me first-rate if he did n't keep it going."

Mrs. Luscomb could have told him why. She was shrewd enough to guess the reason. But she was too wise to let Winn know that it was simply jealousy that made Calvin torment him. She often recalled the day when Calvin applied for the place that Winn now held, to help

Mr. Luscomb about the Lighthouse, and the expression of the boy's dark, sullen face when they would not take him. She only said quietly:

"I think it will come out right, Winfred. I feel sure you will yet find it pleasant in school. Keep steadily on, like a man, and you will yet find friends, and better ones because you have had to win them!"

It was with such brave and hopeful remarks that she encouraged the orphan. He would catch something of her dauntless spirit, and go to school with new courage to meet coldness and loneliness that every isolated one feels keenly, most of all the child-stranger among a crowd of thoughtless juveniles.

"The boy is learning a grand lesson," Master Graham often said, as he noted his quiet dignity; "he'll beat them all, yet!"

It did not seem much like it as the days wore on, and Calvin kept his grudge alive with a persistency that would have honoured a good cause.

His bold, daring spirit and a decided talent for making play intense made Calvin Watkins a leader among the boys. He went into a game with such earnestness that it gave a rare flavor that the others appreciated. And then he branched out in so many entertaining ways, embellishing and adding to old-time sports, until the boys were fascinated. "Seems as if our Cal just added them all!" Mr. Watkins often growled, as he found some of them always about. "All that 'ere boy's fit fur is to lead off on some wild Ingin caper that don't bring in no bread 'n' butter."

(To be continued.)

A GERMAN TRAVELLER'S TRIBUTE TO AMERICAN MISSIONARIES.

Prof. Edward Sachau, of the University of Berlin, in his recently published "Reise in Syrien und Mesopotamien," pays a warm tribute to the American missionaries in Mesopotamia.

The civilizing activity of the Americans extends over almost the entire Tor, and even beyond its limits—e.g., to Sô'ôd, across the Tigris. It centres at Mardin, Midyad, Diarbekr and Harput (a footnote adds, "they have schools at Van and Bitlis also.") If circumstances permit them to work on with the same success as hitherto, they will at no very distant day penetrate from Mosul Uramia, Erzeroum, Harput, Sô'ôd and Djezire, into the interior of Kurdistan and Southern Armenia, send their messengers and physicians through all the valleys of that inaccessible Alpin country, everywhere bring help to suffering humanity, spread Christianity, regard for law and morality, and especially contribute to the elevation, spiritual and material, of the deeply degraded Nestorian and Jacobite Christians. It is a grand and admirable work; and worthy of admiration is the self-sacrifice with which men, women, and girls leave their happy home and spend their whole life in these joyless mountain wildernesses, full of privations as these are, themselves overburdened with exacting work, and not seldom threatened with the greatest danger, and all for the sake of this idea. Verily, in our time, any movement in behalf of an idea has a claim to the recognition of the rest of the world, it is the work of the American missionaries for the new spiritual birth of Christianity in the East.

I must not omit to mention the fact that the Turkish Government and its subordinates are quite hostile to the Protestant missions, and put all possible hindrances in their way. This example is faithfully copied by the Kurds. The immediate protectors of the Americans in cases of flagrant injustice on the part of the Turks and Kurds, are the English consuls. I think the most effective part of their activity is the medical which is particularly adapted to open the first path to civilization, and show the Oriental the superiority of the foreigner in a way salutary to the former. In the second place I should put the instructions given in numerous schools for boys and girls. They maintain, besides these, normal schools and a medical school at Aintab to educate physicians from the native population. Numerous works are issued from their printing presses in Beirut and at Uramia for the spread of useful knowledge (pp. 22, 423).

These words of tribute gain force and value from the fact that the author is no zealot.

PLEASANT PEOPLE.

We are sometimes surprised to find how many pleasant people there are sojourning upon this planet, and how ready they are to do and say pleasant things, and fill the world with "sweetness and light" for others. Sometimes when we least expect it, when it has seemed to us as if almost everybody was made up on the bias, so to speak, we suddenly happen upon one of these pleasant people, and the cobwebs are all swept out of our heaven and the whole complexion of things is changed. They make a dull day cheerful, they have something of the same effect in a room as an open fire or bouquet of flowers; or they are like the trill of a brook hidden in a still wood, or the unexpected whistle of a bird in early spring.

WHAT MAKES A HOME?

It is an excellent thing to have a well-kept house, finely appointed table; but after all, the best cheer of every home must come from the heart and manner of the home mother. If that be cold, and thus ungracious, all the wealth of India cannot make the home pleasant and inviting. Intelligence, too, must lend its charm if we would have home an Eden. The severe style of house-order neatness seldom leave much margin for intellectual culture; a simpler style of living and house-furnishing would set many a bonded slave at liberty, and add vastly to the comforts of all the household. There are cabin homes that have been and are remembered with pleasure, because of the beautiful, loving presence there; and stately homes without it are but dull and cheerless habitations.

LEFT ALONE.

What did you say, dear? Breakfast?
Somehow I've slept too late.
You are very kind, dear Effie,
Go tell them not to wait.
I'll dress as quick as ever I can,
My old hands tremble sore,
And Polly, who used to help, dear heart!
Lies t'other side of the door.

Put up the old pipe, my dear,
I couldn't smoke to-day.
I'm sort of dazed and frightened,
And don't know what to say.
It's lonesome in the house, here,
And lonesome out of door.
I never knew what lonesome meant
In all my life before.

The bees go humming the whole day long,
And the first Juno rose has blown,
And I am eighty, I am to-day
Too old to be left alone.
O, heart of love, so still and cold!
O, precious lips so white!
For the first sad hours in sixty years
You were out of my reach last night!

I can't rest, now—I cannot rest—
Let the old man have his will,
And wander from porch to garden-post;
The house is so deathly still—
Wander and long for a sight of the gate
She had left ajar for me.
We had got so used to each other, dear—
So used to each other, you see.

Sixty years, and so wise and good!
She made me a better man
From the moment I kissed her fair, young face,
And our lover's life began.
And I held her hand—was it yesterday
That we stood up to be wed?
And—no, I remember; I'm eighty to-day,
And my dear wife Polly is dead!

COMPENSATION.

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.

For every cloud, a silvery light;
God wills it so.
For every vale a shining neight;
A glorious morn for every night;
And birth for labour's throe.
For snow's white wing, a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

A SAILOR'S DESCRIPTION OF HIS BRIDE.

A member of the Seaman's Association, lately married, is reported to have given to his comrades the following description of his new craft: "My wife is just as handsome a craft as ever left a milliner's dry dock; is clipper built, and with a figurehead not often seen on a small craft. Her length of keel is five feet six inches, displacement, twenty-seven cubic feet; of light draught, which adds to her speed in the ball-room; full in the waist, spare, trim. At the time we spliced she was newly rigged, fore and aft, with standing rigging of lace and flowers; main-sail part silk, forestaysail of Valenciennes, and stun'sails trimmed with orange-blossoms. Her frame was of the best steel, covered with silk, with whalebone stanchions. The rigging is intended for fair weather cruising. She has also a set of storm-sails for rough weather. I have been told that in running down street before the wind she answers the helm beautifully, and can turn around in her own length if a handsome craft passes."

KARL RICHARD LEPSIUS.

The death of this famous German Egyptologist at the age of eighty-four years is announced. He was a native of Naumburg, on the Saale. After a thorough study of the languages at the University of Leipzig, at the age of twenty-six he devoted himself to the study of Egyptian antiquities, and first attracted attention by the publication of a work on the hieroglyphic alphabet. In 1838, while in England on a mission from the Archaeological Institute of Rome, in company with Bunsen, he projected a great work on Egypt. Frederick William IV. of Prussia sent an exhibition with Lepsius at its head, the results of which were very gratifying and important. In 1855 he visited Egypt again to examine the delta of the Nile, when he made important discoveries. He was appointed by the king a professor in Berlin, and in 1872 was placed at the head of the Prussian State Library at Berlin. He wrote many valuable works; the results of his researches, which have high authority.

The seventh and last volume of Spurgeon's "Treasury of David," so long delayed by the state of his health, will be ready for publication before the close of the present year.

BRITISH AND FOREIGN ITEMS.

SOME of the medical professors of Vienna are delivering lectures in the English language.

"CHRISTIANITY in its Cradle" is the title of a new work about to be published by Francis W. Newman.

THE agricultural statistics of Ireland continue to show a steady decrease in the number of separate holdings.

A PEAL of bells for St. Nicholas' Church, Aberdeen, is to be supplied by a firm in Belgium, at a cost of \$13,000.

ACCORDING to the London Truth, by far the best cabs plying for hire in London are those belonging to Lord Shrewsbury.

"ORANGE Blossoms: a Marriage Chronicle and Social Review," is the title of a weekly journal, the first number of which was published the other day in London.

IN Geneva it has been distinctly proved that of a hundred cases of family destitution relieved by the local authorities eighty are traceable to the drunkenness of the father.

A lady of Hartford has a young humming-bird which was taken from its nest four weeks ago. The bird has been fed on sugar and water. At her call it will alight on her shoulder.

A San Francisco woman is suing a man for \$10,000 damages, because on the 21st of last month, he promised to marry her within "a reasonable time," and has not yet fulfilled the agreement.

GAMBLING is now the absorbing pastime among a large proportion of the students of the Quarter Latin, Paris, which, since a great boulevard was pushed through it, has lost most of its distinctive features.

MR. FROUDE's further portion of Carlyle's life will deal with the period from 1834 to 1881, the year of Carlyle's death. The volume will be rich in facts relating to living men and current events.

A STEAMER specially constructed for the rough seas on the South American coast has been built for the South American Missionary Society and is to be stationed at Falkland Islands and Terra del Fuego.

IT is announced that a cheap edition of the late Dr. John Young's well-known work "The Christ of History," will soon be published. This will be the seventh edition besides American editions and translations.

DR. SELTZER, in the Boston Medical and Surgical Journal, recommends beef tea made very hot with red pepper, for delirium tremens. A London surgeon is stated to have treated 150 cases successfully with this remedy alone.

THE daughter of a Banffshire baronet, is this year at the head of the list in the entrance examination for Gurton, and accordingly goes to that ladies' college with a scholarship of \$225 per annum for three years. There were twenty-eight candidates.

THE town of Hove, in England, is wonderfully healthy. The last quarterly return shows that the death rate had been at the low figure of 13.5 per 1,000. There was an entire absence of scarlet fever, diphtheria, fever and diarrhoea in the mortality returns.

THE electric railway at Brighton, in England, is a success. It runs along the shore every ten minutes, picking up passengers as it goes, and can be stopped, when hailed, as easily as an omnibus. Its motion is sliding and pleasant. Its capacity is apparently unlimited.

THE supporters of Mr. Macaskill of Greenock, in Newington church, the late Dr. Begg's, Edinburgh, have made a house-to-house canvass of the congregation in order to bring forward as many as possible to vote for him when the Presbytery moderate in "a call at large."

THE Lancet can see no rational basis for the popular belief that natural mineral waters are better than the artificial. One of its writers mentions the curious fact that "an enormous trade in aerated water has arisen since Byron in 'Don Juan' commended the virtues of soda water."

THE advanced tendencies of the age are shown in the establishment of the Clergy Club in London. On the committee are the canons of Chichester, Westminster, York, Lincoln, and Bristol, with four other clergymen, and only two laymen. The initiation fee is to be five guineas.

THE old-fashioned barber and surgeon is yet to be found in some parts of Germany, but his days are numbered, and under a new law, he must take in his sign within a specified time. Only the old plays will remind us that he could cup, leech, bleed, and pull teeth as well as cut the hair.

IN 1820 two hills of an area of about 800 acres, of almost no agricultural value, on the property of Lord Cawdor, in Scotland, were planted with fir and other trees, and, after successive thinnings, the sale of which realized large sums, the remainder of the wood was sold off for the sum of \$80,000.

THE Presbyterian Synod of Eastern Australia have forcibly expelled three ministers, Revs. P. MacPherson, J. S. MacPherson, and H. Livingstone, but we are not told what their offence is. A fourth minister, Mr. Buntine, said he would go with them. The court consisted of eight ministers and five elders.

THE late Rev. John Selby Watson, M. A., died in Parkhurst convict-prison recently. He was sentenced to be hanged in 1872 for the murder of his wife, but his punishment was commuted to penal servitude for life. He fell from his hammock, and received injuries on the head from the effects of which he died.

THE Chalmers' memorial window in the new West Port Church, Edinburgh, was unveiled lately. There is a bust of Dr. Chalmers in the centre compartment, with a representation of the burning bush above and of the Free college below, in the right division is Kilmany church, and in the left a view of Austruther.

MINISTERS AND CHURCHES.

THE Rev. G. M. Milligan has gone to rusticate at Rustico, P.E.I.

THE congregation of Dundalk has extended a call to the Rev. J. Slewright.

THE Rev. Dr. Smyth has tendered his resignation as principal of Demill Ladies' College, Oshawa.

THE Rev. Mr. McKinley, innerkip, has gone to Manitoba to spend a short vacation with friends in that country.

THE pulpit of Erskine Church, Montreal, was occupied on Sabbath week by the Rev. George Cuthbertson, Wyoming.

THE Rev. J. K. Smith, of Galt, has declined the call from the congregation of Charles Street Presbyterian Church, Toronto.

THE Rev. Dr. Cochrane, of Canada, during his visit to his native town of Paisley, preached in the Free Middle Church as well as in the Abbey.

THE Rev. J. R. Cameron, B.A., recently appointed to the charge of the Presbyterian congregation, Battleford, arrived on the 4th, with his wife and two children.

THE Rev. Mr. McKay was inducted into the Ballyduff and Cartwright congregations on Tuesday, 15th inst. After the induction the Cartwright friends furnished an excellent tea.

THE Rev. John Chisholm, B.A., of Grey county, Ontario, has been preaching in Tince, Scotland, where he delighted the people by giving them good accounts of their friends in Canada. He has sixty three families in his own congregation.

THE Sacrament of the Lord's Supper was dispensed in Kirkfield, on Sabbath, July 6th, by the Rev. Mr. McDonald, of Glenairn. An addition of twenty-nine was made to the membership of the Church. A quiet revival has been going on there during the last three months, under Mr. J. M. Gardiner, a student of Knox College, and this large increase is the result of his faithful labours.

CLAN-WILLIAM is situated about ten miles north of Minnedosa. The district suffered much last year through early frost, and owing to its distance from market the people laboured hitherto under decided disadvantages. The completion of the railway to Minnedosa will, however, afford excellent facilities for shipment now. The district is admirably adapted for agriculture. This season a large area is under crop, and the prospects are excellent. Fewer districts are better adapted for stock-raising, and if the people had a little more capital to devote to this branch of farming no doubt the wealth of the settlement would rapidly increase. Mr. J. MacAulay, of Tiverton, laboured in this fold last winter, and, this summer, he has done a good work there. He went energetically to work to get the people to build a church. During the winter logs were procured, and in spring the people met and erected a substantial and comfortable building, capable of seating about 100 persons. The Church was opened on the 27th of July, by the Superintendent of Missions, when the building was filled to overflowing. The Church is free from debt, except about \$50, and steps are taken to wipe that out at once. The Church and Manss Building Board made a grant of \$100, which encouraged and stimulated the people to the utmost for themselves. It seems as if this fund was the life of church building in the North-West.

FROM the *Harriston Tribune* we glean the following brief biographical sketch of the Rev. D. Fraser, M.A., who has been recently appointed by the General Assembly's Home Mission Committee, to the pastorate of Pandora Street Church, city of Victoria, B. C. He is the son of Mr. Andrew Fraser, who was for many years elder in St. Columbia Church, in the township of Lochiel, and was born in 1844. He was led to the Saviour in early life; and mainly among the means used by the Lord to accomplish this result were the counsels of a godly uncle, the late Angus Macrae, of Glensandfield. After enjoying the advantages of a good public school, he entered the Williamstown High School in the spring of 1859. When he finished his course there he taught a public school for a year, and afterwards entered Queen's College, taking the regular course, and obtaining the degree of B. A. in 1864. His frank, honest, genial, manly and upright character made him a favourite with all. He was throughout his course a very successful student. At the

graduating examination he stood at the head of the class, being bracketed with another Glengarry boy, a dear friend of his, the late Rev. Wm. Macleannan, L'Original, one of the noblest and most heavenly-minded of men. After his theological course was completed he was licensed to preach the Gospel by the Presbytery of Glengarry, on the 23rd June, 1867, and was ordained and inducted as pastor of St. Andrew's Church, Priceville, Ont., on the 14th of August, of the same year by the Presbytery of Guelph in connection with the Church of Scotland. There he remained until January, 1875, when he accepted a call to Saugeen, where he laboured till he was transferred to his present charge in the town of Mount Forest, on the 27th June, 1877. There he has since laboured with great faithfulness and success, being very popular not only with his own congregation, but with all classes of the community. He has always been a strong advocate of temperance, and the present favourable position of that great question before the General Assembly of the Church is in a great measure due to his indefatigable efforts. All who know him are convinced that it would be difficult for the Home Mission Committee to make a better selection for the congregation to which he is appointed, and think that the city of Victoria is to be congratulated on having such a man as Mr. Fraser added to her clerical staff—a man of scholarly attainments, pulpit ability and marked success.

PRESBYTERY OF WINNIPEG.—In accordance with appointment of General Assembly, the new Presbytery of Winnipeg met in Knox Church, on July 16th. Rev. A. Matheson, Moderator; Rev. D. B. Whimster was appointed Pres. Clerk. The call from Rat Portage, in favour of Rev. Mr. Tibb, was sustained and ordered to be forwarded to him. Springfield, Sunnyside, and Cook's Creek, were, in compliance with the united petition thereon, formed into one pastoral charge and leave granted for a moderation in a call. Mr. Pringle was appointed to moderate, when said congregations are ready. In accordance with instructions from the Synod, the Presbytery nominated Messrs. Gordon, Whimster, and Pringle as its representatives on the Synod's Home Mission Committee. Standing Committees were appointed on Home Missions, Foreign Missions, State of Religion, Sabbath Schools, Sabbath observance, Finance and Statistics, and Temperance. Messrs. Pitblado and Pringle were appointed a deputation to visit Clearsprings and associated stations and instructed to report to next meeting as to the re-arrangement of that group and also as to the supply of North Plympton. The Superintendent and Mr. MacFarlane were appointed to visit the district between Shear Lake and Lake Manitoba to enquire into the religious condition of the settlers, and report to next meeting. Mr. Herald reported that at Fort William and two other outside stations connected with his charge there are sufficient people to require the services of a minister. The Superintendent was instructed to visit that field at his earliest convenience and report. In accordance with a petition therefor, leave was granted to the Managers of Port Arthur congregation to sell a part of their glebe, 66x99 feet. The Clerk was instructed to notify the several congregations to take up the annual collection for the Presbytery Fund. Mr. Pitblado was appointed Treasurer of Presbytery. The Presbytery adjourned to meet in Selkirk Hall, Winnipeg, on the second Wednesday in September (the 10th), at ten a.m.—D. B. WHIMSTER, *Pres. Clerk*.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the 8th ult., at 11 a.m. There was a large attendance of members, especially of ministers. There was not much business of general importance before the court. Considerable time was spent in discussing a report given in by a committee appointed by the Presbytery for re-arranging the field in Ekfrid and the vicinity of Glencoe. The object of the Presbytery in this movement is the securing of more regular services in needy parts of that field, and by means of union reducing the unnecessary number in the village of Glencoe. After discussing the report very fully, and hearing commissioners in support of a petition opposing union on the basis already drawn up, the Presbytery appointed another committee, embracing the members of the former committee, whose main object is to formulate a new basis of union, if possible satisfactory to all the parties concerned. This committee is to report at the December meeting of Presbytery. Standing committees on the various schemes of the Church

were appointed for the year. The following are the conveners of the committees on the respective subjects: Home Missions, John Rennie; Sabbath Schools, Alexander Henderson; State of Religion, W. S. Ball; Temperance, Kenneth McDonald; Examination of Students, Dr. Proudfoot; Auditors' Report, J. A. Murray; Presbytery Business, George Sutherland; Colleges, John Johnstone; French Evangelization, Hugh Cameron; Missionary meetings, John Milloy. On motion of Rev. J. A. Murray, Mr. Rennie was instructed to ascertain by correspondence with the congregations which promised to raise their ministers' stipends to the minimum of \$750 and manse, if these promises have been implemented. The clerk read the Return of the Assembly in the application of Mr. R. H. Craig. The Presbytery, on motion duly made and seconded, agreed to receive Mr. Craig as catechist. Leave was granted to the congregation of Port Stanley to moderate in a call before next meeting of Presbytery. Leave of absence for two months was granted to Mr. McDonald. The Presbytery adjourned to meet again on the second Tuesday of September, at 11 a.m., and was closed with the benediction.—GEORGE SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF SAUGEEN.—The Presbytery of Saugeen met in Knox Church, Durham, on the 8th July. Mr. Mullan, of Fergus, and Mr. Burns, of Toronto, being present, were asked to sit and deliberate. The practicability of uniting Ayton and East Normanby with Balaklava in the Presbytery of Bruce, was brought before the Presbytery by request of the Central Home Mission Committee. Mr. Campbell was instructed to confer with Ayton and East Normanby, and also with the representative of the Presbytery of Bruce, and report. Mr. Burns asked permission to make arrangements to canvass the congregations within the bounds for the endowment of Knox College. The request was granted, and all due assistance promised. The union of the two congregations in Mount Forest was next considered. The committee appointed to meet with the pastors and congregations gave in their report, with the recommendation that both pastors be respectfully enjoined to tender their resignations. Commissioners from the congregations were heard; the pastors were also heard. After due deliberation it was unanimously agreed to adopt the report with its recommendation. Both pastors then tendered their resignation. It was further agreed to hold an adjourned meeting in St. Paul's Church, Mount Forest, on the 22nd, and call the congregations to appear at said meeting to give reasons, if they had any, why the resignations should not be accepted and the union consummated. The call from Knox Church, Elora, to Mr. Fraser was next taken up. Papers were read, and parties heard. Mr. Fraser then intimated that owing to the peculiar circumstances in which he was placed, owing to the union of the two congregations in Mount Forest not being decided, he would like further time to consider. Mr. Fraser was allowed to the 15th inst., and then to intimate his decision to the Guelph Presbytery. The Presbytery agreed to acquiesce in his decision, and in the event of his accepting said call, to grant his translation. Mr. Morrison was appointed to moderate in a call in Dundalk and Fraser settlements as soon as they are prepared. An extract minute of Assembly was read, intimating that the General Assembly had granted leave to Rev. John Irvine, within the bounds of the Presbytery, to retire from the active duties of the ministry. The Presbytery again met in St. Andrew's Church, Mount Forest, on the 22nd inst. Mr. Fraser reported that he had intimated to the Presbytery of Guelph his declination of the call to Knox Church, Elora. The clerk was instructed to transmit notice thereof to the Presbytery of Guelph. The union of the two congregations in Mount Forest was next considered. A paper from Knox Church congregation was read, intimating that said congregation had agreed to pay to Mr. McMillan \$1,000 as a gratuity or retiring allowance. After all parties were heard, it was unanimously agreed to accept of both resignations. Mr. Thorn was appointed to preach and declare the pastoral charges vacant on the first Sabbath of September, and Mr. Campbell was appointed to meet with the two congregations on the following Sabbath, in Knox Church, afterwards to be called the Presbyterian Church of Mount Forest, and declare the union consummated. Mr. Campbell, along with Mr. S. C. Fraser, James Paul and James Dodds were appointed an interim session, with instructions to elect elders in terms of the basis of

union. Standing committees for the current year were appointed. The clerk was instructed to correspond with congregations who had not come up to the amount expected of them in regard to salary. The next meeting of Presbytery was appointed to be held in the Presbyterian Church, Mount Forest, on the 22nd day of September next, at eleven a. m.—S. YOUNG, *Fres. Clerk.*

PRESBYTERY OF MANITOBA.—The Presbytery of Manitoba met on the 8th inst. in Knox Church. C. P. Pitblado, Moderator. Rev. D. B. Whimster was appointed to act as clerk. Elders' commissions were received. Mr. Robertson, the superintendent, reported that he had moderated in a call at Rat Portage, and that the same had been unanimous of Mr. J. Campbell Tibb. The matter was referred to the Synod. He also reported that he had moderated in a call at Regina, which had been unanimous and in favour of Mr. Alex. Urquhart. The conduct of the superintendent sustained, and the report referred to the Synod. The superintendent further reported that the committee appointed had visited Cadurcis and associated stations as instructed. The report was received and transmitted to the Synod. The superintendent reported that Prof. Hart and he had considered the case of Mr. Dugald McGregor, and granted him his Presbyterial papers. The report of the committee was sustained, and the name of Mr. McGregor was accordingly ordered to be removed from the roll. Rev. Mr. Robertson presented a report of the Home Mission Committee. It was agreed that the same should be transmitted to the Synod. On motion of Mr. McKeller, Rev. Mr. Williams, of the Presbytery of Pembina, being present, was invited to act as corresponding member. Rev. Mr. Robertson stated that he had received a telegram from Mr. McWilliams signifying his acceptance of the call to Prince Albert. Rev. Mr. Robertson reported that he had in company with Mr. Urquhart, visited a district north of Regina, where there was an important settlement, and that a congregation had been organized, though there was yet no session. Rev. Mr. Douglas reported having presided at the induction and installation of Mr. McKenzie into the charge of the congregation at Carberry and Petrel. Rev. D. McRae reported the induction of Mr. Todd at Burnside as having taken place according to the appointment of the Presbytery. Rev. Dr. Bryce brought up the matter of the application of the congregation of Port Arthur, to be transferred from the Presbytery of Bruce, and connected with the Presbytery of Winnipeg. It was agreed that the Rev. Mr. Herald's name should be added to the roll of the Presbytery. Rev. Messrs. Matheson, Gordon, Davidson, Dr. Bryce, Mr. Robertson and the Moderator gave verbal reports of their visit as commissioners to the General Assembly. On motion the reports were received, and the commissioners thanked for their diligence. The election of elders was reported by Mr. McRae, at Neepawa, Mr. Hodnett at Birtle, Mr. Campbell at Stonewall and Grassmere, and Mr. Wellwood at Minnedosa. The reports were received, except that of Mr. Campbell, which was referred to the Synod. Rev. Dr. Bryce brought up a petition from Campbellville, asking to be allowed to have services fortnightly by a student in Sharon. Referred to the Synod. A request for moderation in a call to Sunnyside was received and ordered to be transmitted to the Synod. Rev. Mr. McKellar, reported on behalf of a deputation appointed in connection with the case of Rev. Mr. Mullins. A request from Mr. John Ferris for a Presbyterian certificate was read by Rev. Mr. Robertson and transmitted to the Synod. Rev. D. G. Cameron brought up the matter of an indebtedness of the congregation of Nelson to the Presbytery. It was transmitted to the Synod. A request from Mr. Angus Sillar for the return of his Presbyterial certificate was presented, and it was agreed that the same should be handed him. A report of a committee appointed to visit Pilot Mound, and Mr. Bothwick's case, was transmitted to the Synod. On motion of Rev. Mr. Stalker, seconded by Rev. Mr. McKellar, the Presbytery adjourned until next morning for the formal closing with devotional exercises, and fraternal expressions and historical reminiscences appropriate to the occasion.

MOURNING after an absent God is an evidence of love as strong as is rejoicing in a present one. *F. W. Robertson.*

ONE great cause of our insensibility to the goodness of our Creator is the very extensiveness of His bounty. —*Paley.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

ABSALOM'S DOOM.

Aug. 17, 1884

1 Sam 18 24-33

GOLDEN TEXT.—"Whoso curseth father or mother let him die the death."—Mark 7:10.

TIME.—Shortly after the last lesson.

PLACE.—Mahanaim (two hosts), so called by Jacob when he had divided his people into two hosts on his return from Syria.

INTRODUCTION.—Read carefully the incidents between the flight of David as narrated at the close of the last lesson, and the tidings of the battle in the woods of Ephraim as we have in this lesson, note the spirit of David in the matter of the cursing of Shimei, the encouragements he received in the warm attachment of so many to his cause, Joab and his brother Abishai, Hushai, Zadok, the priest, and his son Ahimaaz, and not least, Ittai the Gittite who though an alien could show a noble devotion to the fallen King; and again he had encouragement in the sympathy and assistance of so many who were able to give it, as detailed in Chap. 17: 27-29; these things must have strengthened David's faith, and been to him an assurance that although the Lord was chastening, He would not cast him off for ever. Then follows the story of the battle, with the death of Absalom, slain by Joab against the express command of David. As our lesson opens David is waiting news of the battle.

Notes and Comments.—Ver 24. "Sat between the gates:" the outer and inner gate of the fortified city wall, between which there was a small court. His overpowering anxiety fastens him to the spot where his troops left him in the morning; all day long he has been waiting and watching and it is safe to say that his thoughts have been all of concern for Absalom. "To the roof:" the top of one of the towers of the outer gate; it was a suitable place for a watchman. "A man running alone:" swift runners was the ancient method of obtaining news, two messengers had left the scene of battle, but one, Ahimaaz, had outrun the other, Cushai.

Vers. 25, 26. "If he be alone—tidings:" that is, of victory. David as a warrior knew well enough that a defeat would have brought on a large number of fugitives. "The porter:" whose business it was to attend to the opening and shutting of the gate, and who being below could inform David. "Another:" and only one, so the King would be confirmed in his previous opinion as to the result of the battle.

Ver. 27. At first a mere speck on the horizon, only visible, perhaps, to the practised eye of the watchman, the form of the runner and his gait as he drew near were familiar. It was "Ahimaaz the son of Zadok:" David knowing his loyalty and attachment at once said, "He is a good man and bringeth good tidings." He had borne good tidings before at the rejection of the counsel of Ahithophel. (Chap. 17: 14-17) There are some people who appear to delight in bearing evil tidings; Ahimaaz was not one of these.

Vers. 28, 29, 30. Full of his message he scarcely waits to reach the King but calls out, "All is well;" lit., "Shalom," peace, or "Hail." "Blessed be the Lord:" Ahimaaz did not forget, as some too often are apt to do, from whom our mercies come. "Delivered:" lit., "Shut up." (See 1 Sam. 17: 46 margin.) The idea is of confining our enemy and not giving him the liberty to work evil. There is one thing, however, about which the King is more anxious than victory. "Is—Absalom safe?" Oh, the power of a loving heart! The son who had deceived him, rebelled against him, and would have taken his life, yet his first thoughts are for that son's safety. Ahimaaz seeing the heart of the King in his question, and remembering the charge of the morning, gives an evasive answer, and would have him think that he had been sent before Absalom's fate was known. He was willing to be the bearer of good news, but afraid to announce the bad. "Turned aside and stood still:" tired as he would be after his long run of several miles, he could not sit down in the presence of the King.

Vers. 31, 32. "Cushi:" we are not sure if this was the proper name of an Israelite, or whether he was a descendant of Cush, a son of Ham. (Gen. 10: 6, 7, 8.) If so, he was a Canaanitish slave of Joab. Cushai brings the same news of victory as Ahimaaz, "The Lord hath avenged thee," and he is met by the same question, "Is the young man—safe?" Note how David dwells upon the thought of the youth of Absalom, as if that were an excuse for his crimes, although he was really over forty years old. Delicately, yet unmistakably, does Cushai give the reply, "the enemies—be as that young man is." It carries the dreaded news to the heart of David.

Ver. 33. "The King was much moved:" hope that had lingered with him had fled, the dreadful calamity was there—Absalom was dead. With kingly pride he will not show his grief, but goes up into the chamber over the gate weeping, mourning, and lamenting for his slain son. "Would God:" so Moses would have died if the people could have been saved (Ex. 32: 32); and so Paul "could wish that myself were accursed from Christ for my brethren" (Rom. 9: 3), and how are we reminded of Him who, when He beheld the city, wept over it, knowing so well the sore trouble that was coming upon it. (Luke 19: 41.)

HINTS TO TEACHERS.

PRELIMINARY.—This lesson is the fitting completion of the last. David was troubled once at the prosperity of the wicked and their success in life; it appeared to him as if God let things take very much their own course, that the plotting, the devices and schemes of the wicked were not interfered with and that in the full harvest of his works the door of evil could look around him and despise the power and providence of God. The Psalmist learned in "the sanctuary" that he had made a mistake, and that the course of the wicked was held as by a bridle in the

hands of Jehovah. "He sets them in slippery places, casts them down to destruction, brought them into desolation in a moment and utterly consumed them with terrors." No more striking illustration of this truth is to be found in the whole range of Bible narrative than the story of Absalom! Everything up to the commencement of our lesson gave promise of the ultimate and complete success of his scheme. His plans were well and carefully laid, he had won the hearts of a large number of the people, had secured the services of brave, wise and faithful men. The circumstances of the country and of the court favoured his cause. It is more than likely that David's sin, of which we have had the story, had alienated a large number of the people; it is certain that the King had withdrawn from his active duties of attending, either personally or by deputy, to the interests of his subjects, he had shut himself up and forgotten what he owed to the nation, and if as *Psalm* supposes, the numbering of the people, and the plague by which it was punished, came before this, we have an additional element of disaffection. The country, if not actually ripe for revolt, was not, at any rate, unwilling to try the experiment of a new and younger King, seeing that the old one was apparently worse than useless. Absalom had, too, that rare virtue in a conspirator, *he could wait*; he would not risk anything by precipitating his actions, but plotted patiently on for years. The time came and the opportunity and without striking a blow he leaped into the royal position; there it appeared as if he was King beyond peradventure, as if nothing could supplant him, and he was safe for life; but "The Lord reigneth" a fact Absalom had forgotten, and although He permitted chastisement for sin to fall upon David, He did not intend that the penitent should be destroyed, nor that wickedness should triumph. Let us then teach this great lesson, that although to-day, as then, wickedness may appear to succeed, and the wicked to triumph, yet all are in the hands of God, and only so far as it serves the wise purposes of His counsel will He permit the success of evil, and even if we do not see here the reward of the wicked we may be sure that it will come in that after life which is but the development and completion of this.

HINTS TO TEACHERS.

Topical Analysis.—(1) Waiting for the tidings 24-27; (2) the tidings received 28-33.

On the first topic, picture the intense anxiety of the king as he sat waiting there to hear the result of the battle that was to decide his fate and the fate of the kingdom. It would appear that he had little doubt as to the issue; as a soldier he knew his men and had confidence in them; perhaps he had the assurance from God that so far his afflictions would go, but no farther. Sure of victory, there was another care upon his heart; that was Absalom. He feared, too truly as it proved, that his son would perish in the battle, and this foreboding hung heavy upon his heart. Recall another waiting for tidings, which we studied in the fourth quarter of last year, poor old Eli, sitting trembling by the wayside, not so much for the result of the battle, or even for the fate of his two sons, but for the Ark of God. Refer also to that picture, if you have seen it, so expressive, so touching, "Waiting for the Verdict," the old father and mother sitting just outside the court while their son is being tried within. Oh, the deep and bitter sorrow and anxiety of their hearts as the life, or life-long liberty, of their dear boy trembles in the balance! These show that this is one, and a perfectly natural result of disobedience to parents, disregard of parental authority, and that in Absalom's case, as in many others, the end thereof was death.

On the second topic, in noticing the sorrows of David we may speak of one or two things that made it deep and intense. *Absalom was David's favourite son.* This is evident right through the history; handsome, graceful, winning in his manners, he held foremost place in the king's heart, and there was truth in Joab's rough words: "I perceive that if Absalom had lived and all we had died this day it had pleased thee well." Chap. 19: 5-6. The grief of David, not wrong in itself, was wrong in its excess, and in the discouragement it gave those who had risked their lives for his sake. Might not one element of his sorrow be, that *his own sin was the beginning of the evil.* How had he appeared to that son; what example had he set? Could he wonder that this son should sin ever as he had done, and was it not a part of the chastisement of his sin? Who can tell how much the consciousness of neglect of parental duty and of the evil effects of a bad example help to make that cup of sorrow so bitter. Perhaps "bitterest of all" was the *hopelessness of Absalom's death.* He could not say now, "I shall go to him," as he had done once before, that hope was lost forever; the sun of Absalom had gone down at noon in eternal darkness. Some one has said that every such instance of tender love should stand in our hearts as a type of His love who left His Father's throne for us. Let the human affection interpret the Divine.

Supplementary.—Picture in a few words that solitary grave heaped over with stones, in the wood of Ephraim, a grave upon which the passing Jew for generations after cast a stone with an execration of the sin of Absalom, and show that in some way or other sin will bring punishment, sure and terrible, for, "the wages of sin is death."

INCIDENTAL TRUTHS AND TEACHINGS.

While there is life there is hope, but hope ends with death. We sometimes fail to see the blessing that comes as a sorrow and weep as though it were a curse.

We cannot redeem another nor offer a ransom for him. Christ alone could do this. *Psa. 49: 7.*

There are graves over which no ray of light from the eternal world falls. Pray that no scholar of yours may fill such a grave.

He that will love another may never have with bitterness to desire to die for him.

Sometimes the objects of our pride are the instruments of our destruction.

Main Lesson.—Death. Temporal, Spiritual, Eternal, the result of sin—*Psa. 9: 17, Prov. 2: 22, 11: 5, 21; Isa. 57: 20; Ez. 18: 4, 23; Rom. 5: 12, 21, 6: 23, Jas. 1: 15.*

OUR YOUNG FOLKS.

THE FIVE LOAVES

What if the little Jewish lad,
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said,
"For food the thronging people call.
I only have five loaves of bread,
And what are they among them all?"

And back the mother's words might come,
Her coaxing hand upon his hair
"Yet go, for they might comfort some
Among the hungry children there."

Lo, to the lakeside forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent,
Through all the crowds, beheld the lad.

And saw the loaves and blessed them.
Then beneath his hand the marvel grow;
He brake, and blessed, and brake again;
The loaves were neither small nor few;

For, as we know, how it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say
That miracle beside the lake?

OPENING THE GATE.

The following article contains a hint which many boys may profit by. There are too many youths who sit down and wait for others to "open the gate" for them when they meet with any difficulty, instead of using their own hands and strength in removing the obstacle:

"I wish you would send a boy to open the gate for me," said a well-grown boy of ten to his mother, as he passed with his satchel upon his back, and surveyed its clasped fastenings.

"Why, John, can't you open the gate for yourself," said Mrs. Easy. "A boy of your age and strength ought certainly to be able to do that."

"I could do it, I suppose," said the child, "but it's heavy, and I don't like the trouble. The servant can open it for me, just as well. Pray, what is the use of having servants, if they are not to wait upon us?"

The servant was sent to open the gate. The boy passed out, and went whistling on his way to school. When he reached his seat in the Academy he drew from his satchel his arithmetic, and began to inspect his sums.

"I cannot do these," he whispered to his seat-mate, "they are two hard."

"But you can try," replied his companion.

"I know I can try," said John, "but it's too much trouble. Pray, what are teachers for, if not to help us out of difficulties? I shall carry my slate to Professor Helpwell."

Alas, poor John. He had come to another closed gate—a gate leading into a beautiful science, "the laws of which are the mode in which God acts, in sustaining all the works of His hands"—the science of mathematics. He could have opened the gate and entered in alone, and explored the riches of the realm, but his mother had injudiciously let him rest with the idea that it is as well to have the

gates opened for us as to exert our strength. The result was, her son, like the young hopeful sent to Mr. Wiseman, soon concluded that he had no "genius" for mathematics, and threw up the study.

The same was true of Latin. He could have learned the declensions of the nouns, and the conjugations of the verbs, as well as other boys of his age; but his seat-mate very kindly volunteered to "tell him in class," and what was the use in opening the gate into the Latin language when another would do it for him? Oh, no! John Easy had no idea of taxing his memory or physical strength when he could avoid it, and the consequence was that numerous gates remained closed to him all of life to come—gates to honour—gates to riches—gates to happiness. Children ought to be early taught that it is always best to help themselves.

"YE HAVE DONE IT UNTO ME."

"Ye have done it unto Me, ye have done it unto Me," sang Jenny one Monday morning. "Here! I'll remember it this time, sure. But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them."

"Let me see, now," and she pressed her chubby hands to her forehead; "teacher said: If we gave a cup of cold water to one of His little ones, for the Saviour's sake, he would say, 'Ye have done it unto me.' I don't s'pose I know any of his little ones, but I'll try if I can find 'em."

She ran into the kitchen, where, on the dresser, she spied a large bowl, which was used to mix cake in.

"Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water. He'll like a bowlful better still. Bridget, may I take this bowl a while?"

Bridget, who was busy with her washing, did not turn her head, but said:

"Oh, yes; take what you like."

Jenny lifted the big bowl down very carefully; but how to fill it was the question. She did not want to trouble Bridget; besides she had an idea that she ought to do it all herself.

A bright thought struck her; taking the cup that always hung on the pump, she filled it several times and poured it into the bowl.

"It's cupfuls, after all," she thought.

It was almost more than she could carry without spilling; but she walked slowly to the front gate. There was no one in sight, and Jenny set her burden on the grass and swung on the gate while she waited. Presently, along came two little girls on their way to school.

"Want a drink?" called Jenny.

"Yes, indeed; it's so hot, and I'm dreadful thirsty. I most always am. But how are we to get at it?"—laughing as she saw the great bowl.

"Oh, I'll soon fix that!" and Jenny ran for the tin cup, with which they dipped out the water.

"It tastes real good," they said, and kissed her, as they ran off to school.

The next that appeared was a short, red-faced Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted at his side.

"He don't look like 'one of the little ones,'" thought Jenny doubtfully, but she timidly held out her tin cup. He eagerly drained it, filling it again and drinking.

"And it must be a blessed angel ye are, for it's looking for a tavern I was, and now I won't nade to go nigh one at all. And shure, afther all, water's better nor whiskey. Might I give some to the poor baste?"—pointing to his dog.

Jenny hesitated; She did not like the idea of having the dog drink from her cup or bowl. But the man settled it by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up.

After they were gone, Jenny filled her bowl again. But I can't tell you now of all to whom she gave cups of cold water that hot day. But when she laid her tired head on her pillow that night, she thought:

"I wonder whether, after all, any of 'em were His 'little ones.'"

And the dear Saviour, looking down and seeing that the little girl had done all she could for His sake, wrote after her day's work, "Ye have done it unto Me."

WORDS THAT STAIN.

A small brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic," as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the colour, until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright boy heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth.

Do not allow yourself to think of vile, "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books, it is our duty to take care what we listen to and what we read. A bad story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kisses" of the crocodiles seen in DeQuincéy's opium dream. If, by chance, you have heard any obscene words or vile stories, drive them from your thoughts, as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things He has said, and study the pure and beautiful things He has made.

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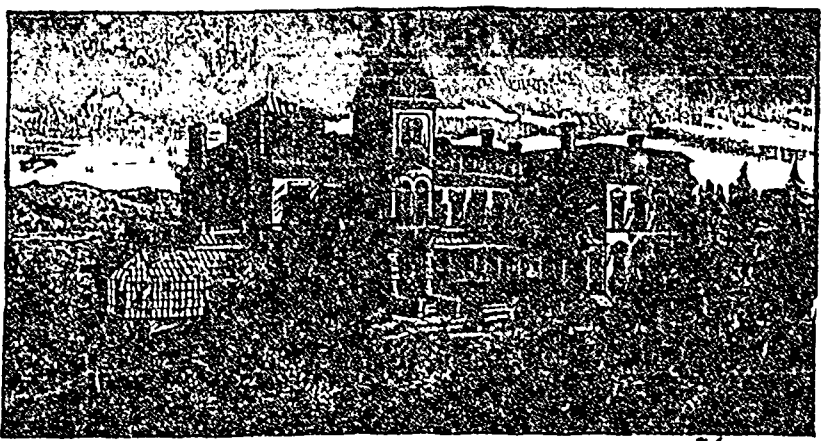
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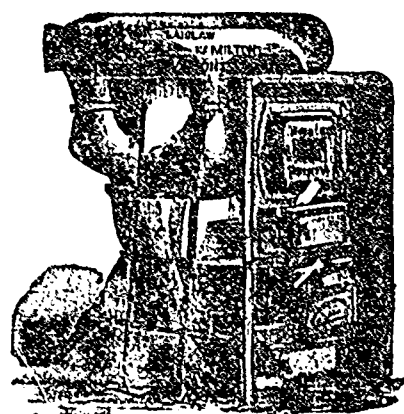
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