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# THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 14.—No. 29.  
Whole No. 701.

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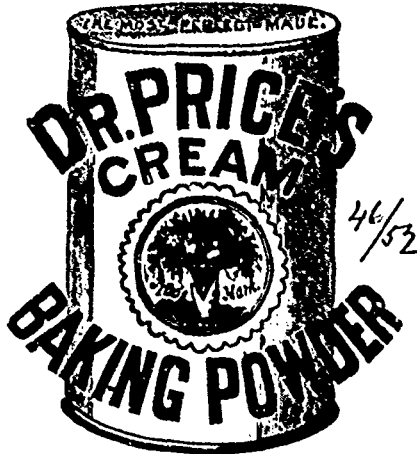
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**Scientific and Useful.**

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**CRACKER PUDDING.**—Soak four crackers in one quart of milk, add the yolks of three eggs, three tablespoonfuls of sugar, and a pinch of salt. Flavour and bake the same as custard; when cooked spread with canned fruit or jelly, put on a meringue made from the beaten whites of the three eggs. Set away to cool.

**INDIAN PUDDING.**—One quart of milk, half a teacup of chopped suet, and five teaspoonfuls of Indian meal. Scald half the milk and stir in the meal. To the remainder of the milk add one egg, one tablespoonful of flour, one small teacup of molasses, one small teaspoonful of ginger, and one cup of raisins; mix together; bake slowly two hours; serve hot.

**A STRANGE DISEASE.**—There is scarcely a symptom belonging to chronic complaints but that is common to the liver dyspeptic, and he often feels as if he had every disease in the catalogue. Burdock Blood Bitters cures the worst form of Chronic Dyspepsia.

**AMBER PUDDING.**—One half pound of butter in a saucepan; add to it six ounces of loaf sugar finely powdered; mix well; then add the yolks of three eggs well beaten, and as much chopped and powdered candied orange peel as will give colour and flavour to the mixture. Line a pie-dish with paste, and when filled with the above, put on a cover of paste and bake in a slow oven. It can be eaten hot or cold.

**SCALLOPED FRESH FISH.**—This is an excellent way to use the fragments of a boiled fish. Take a pint of milk; put in it a piece of butter the size of an egg, and two tablespoonfuls of flour; let it boil a minute, and then add three eggs, previously well beaten. Put layers of fish, shredded and sprinkled with pepper, salt and nutmeg, alternately with layers of the sauce already made, until the dish is full; cover the top with bread crumbs, and bake twenty minutes. Serve hot.

**IVY POISONING.**—For dogwood or ivy poisoning the following is said to be an infallible remedy. Boil wood ashes enough to make a strong lye; wash the poisoned parts in this; let it remain a few minutes, and wash off in lukewarm water; when dry, anoint with grease. Repeat this process as the poison develops itself, and one or two applications will cure the most obstinate cases. It acts like magic.

**THE CHOLERA.**—Possibly the Cholera may not reach our locality this season. Nevertheless, we should take every precaution against it. Dr. Fowler's Extract of Wild Strawberry is a sure cure for Cholera Morbus, Colic, Cramp, Diarrhoea and Dysentery.

**FARMER'S FRUIT CAKE.**—Soak three cups of dried apples over night in warm water; chop slightly in the morning, and then simmer two hours or more in two cups of molasses until the apples resemble citron. Make a cake of two eggs, one cup sugar, one cup sweet milk, three fourths cup butter, 1 1/2 teaspoonfuls soda, flour to make a rather thick batter, spice in plenty; put in the apples and bake in a quick oven. This is very nice.

**SURPRISE EGGS.**—One dozen eggs, hard boiled; one teaspoonful of vinegar, three small pickles, chopped; one teaspoonful of made mustard, ham, lobster, or chicken, chopped; season with salt, pepper, and melted butter; a little chopped celery; cool the eggs in cold water and remove the shells; cut lengthwise, not quite through; take six of the yolks, chopped meat, celery, vinegar and seasoning, and mix well together; fill the boiled whites with the mixture, carefully closing again. Garnish with celery leaves or parsley.

**A WASTED SALAD HERB.**—One of the best salad herbs goes to waste as a weed and pest of the garden. Children know enough to eat sour grass with its tender acid leaf. French cooks number it among the most excellent field salads, and doctors say it is soothing for the blood, preventing rheumatic and gouty disorders. It ought to be brought to market by the bushel, for every field has patches of it and it is better than spinach or sorrel for purged and *bonne femme* soups, or it may be stewed with sugar in porcelain as a delicate order of pie-plant.

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Looking on the woodland ways! With clumps of rhododendrons and great masses of May blossoms!!! "There was an interesting group."  
It included one who had been a "Cotton spinner," but was now so  
Paralyzed!!!  
That he could only bear to lie in a reclining position.  
This refers to my case.  
I was Attacked twelve years ago with "Locomotor Ataxy."  
(A paralysis disease of nerve fibre rarely over cured) and was for several years barely able to get about,  
And for the last five years not able to attend to my business, although  
Many things have been done for me,  
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ing  
Two years ago I was voted into the Home for Incurables! Near Manchester, in May, 1882.

I am no "Advocate"; "For anything in the shape of patent" Medicines!  
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Consented!!  
I had not quite finished the first bottle when I felt a change come over me. This was Saturday, November 3rd. On Sunday morning I felt so strong I said to my room companions, "I was sure I could walk!"

So started across the floor and back. I hardly know how to contain myself. I was all over the house. I am gaining strength each day, and can walk quite safe without any  
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Or support.

I am now at my own house, and hope soon to be able to earn my own living again. I have been a member of the Manchester "Royal Exchange"

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- Acid stomach? Aching loins?
- Cramps, growing nervousness?
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- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

**YOU HAVE**

**BRIGHT'S DISEASE OF THE KIDNEYS.**  
The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.  
It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

**BRIGHT'S DISEASE.**

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WELLS, RICHARDSON & CO., Burlington, Vt.

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USED BY THOUSANDS of the finest Creameries and Dairies BECAUSE it is the strongest, the purest, the brightest and the best.  
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Beware of cheap imitations, and of all other oil colors, for they get randa and spoil the butter.  
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MOST PERFECT MADE  
Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc. Flavor as delicately and naturally as the fruit.  
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# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JULY 15th, 1885.

No. 29.

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

## THE CANADA PRESBYTERIAN,

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## Notes of the Week.

THE death of the Rev. George Moberly, D.C.L., Bishop of Salisbury, is announced. He was born in 1803, graduated at Oxford in 1825, and became successively Fellow and Tutor in Balliol College, public examiner and select preacher before the University. In 1835 he was appointed head master of Winchester School. In 1868 he was the Hampton Lecturer, and in 1869 was made Bishop of Salisbury. He was the author of several volumes of sermons, including a work entitled: "Sayings of the Great Forty Days," with an Examination of Mr. Newman's Theory of Development.

THE calendar of McGill College, Montreal, announces the opening of the fifty-third session of this, one of the best educational institutions in the Dominion of Canada. It is ably presided over by Principal Sir William Dawson, whose renown as a scientist is world-wide. McGill is most thoroughly equipped in every department, and its authorities are resolved on keeping it fully up to the requirements of the age. Through the munificent liberality of Mr. Donald A. Smith, an endowment, equal to the estimated value of the gift of the founder of the institution, has been made specially for the higher education of women, to be utilized in maintaining a separate special course or college for women, where they will be trained up to the standard now required for the B.A. examinations.

It was taken for granted that hostilities between France and China had ceased, and that the treaty of peace had been concluded, and yet an unexpected outbreak has occurred at Hué. The Annamese rose suddenly and attacked the French, inflicting considerable injury, and destroying much valuable property. This, however, may be regarded as only the expiring flicker of the Franco-Chinese conflagration, not seriously endangering the peace so recently concluded. In Madagascar French arms have met with a very decided reverse. The Hovas are a brave people and have striven hard to defend their island from French aggression. For the present they have inflicted a severe defeat on the invaders, and are determined to make a resolute defence. An additional vote of credit, amounting to nearly two and a half million dollars, and reinforcements numbering 4,000 men, have been asked for in the French Chamber of Deputies.

CHOLERA has for weeks been making awful havoc in Spain. The southern part of the Peninsula has been swept by its destructive force. The death rate has been appalling, about 10,000 lives have already been lost by this dread scourge. The epidemic has at length made its appearance in the capital, and it is to be feared that during the heated term the death roll will be large. The desolation of the southern provinces is terrible to contemplate. Business is paralyzed, and all who can escape from the infected districts flee to places where the contagion has not reached. It is stated that where cholera has done the greatest injury the sanitary conditions were just such as to invite the approach of disease. Cleanliness,

personal, domestic and municipal, is certainly being enforced with tremendous emphasis. The United States authorities have made arrangements for the strictest enforcement of adequate quarantine regulations to exclude cholera and yellow-fever if possible.

THE London *Christian World* says that Dr. Dyke's recent telling address at the Exeter Hall re-union may lead to some practical step being taken to reach the artisans in the large centres of population. There are several buildings connected with the Church in London admirably adapted for efforts of this kind, if strong congregations can be induced to take them in hand. There is a probability of a permanent superintendent evangelist being set apart for the oversight of such a work, as suggested by Dr. Gibson. And the Home Mission work of the English Presbyterian Church will rest on a new basis for the future. While the Central Committee continues to meet regularly in London, it is formed into three divisions, the members of each of which can associate other persons with them, and so constitute a District Board, the three headquarters being London, Liverpool, Newcastle, and these have the power of distributing the whole of the money raised within their districts on Home Mission work.

A MAJORITY of the Dominion Senate have shown a marvellous degree of persistency in their endeavours to destroy the Scott Act. It cannot be shown that the Canadian people have changed their opinions respecting its value as a means of greatly restricting the vice and crime of drunkenness. The alacrity with which large majorities in so many counties have adopted the Act has roused an unlooked-for opposition. The liquor interest has used every effort to defeat the law. It has had its agents at Ottawa using every endeavour to prevent the Act getting fair play. A majority of the House of Commons voted against the Senate's amendment, permitting the sale of wines and beer in counties where the Act was in force. With marvellous persistency the latter body of Canadian legislators have replaced the amendment. Final action for the session is awaited with interest. That this temporary check to progressive legislation will end the agitation no one believes. The earnest Temperance reformers of Canada by whose efforts the movement has attained its present proportion, will only cease when complete success crowns their work.

FATHER ANDRE, Superior of the Roman Catholic Mission in the Carleton District, N.-W. I., writes a long letter to the *Winnipeg Free Press*, in which he says some very severe things concerning Louis Kiel, and repudiates on behalf of his Church all complicity with the rebellion. The trial of the rebel leader and his associates, and full inquiry into the causes of the recent rising of Half-Breeds and Indians will enable the public to judge where the responsibility rests. Meantime passionate accusations and no less passionate disavowals will neither help matters nor bring out the truth. In one of his lines of defence, Father Andre has egregiously blundered. The candid ecclesiastic does not say in so many words that the ministers of other denominations fled from their charges to escape danger. To insinuate that they did is about as cowardly as to run away from one's post of duty when danger threatens. In Father Andre's own town of Prince Albert our missionary, the Rev. W. McWilliam, remained all through the disturbances; so did the brethren at Battleford and Edmonton. Father Andre does not need to strike below the belt in his own defence.

THE crime of suicide is obviously on the increase. What are the causes, physical and moral, of this increase? The sound mind in a sound body is not given to suicidal inclination. This state of things clearly indicates the growth of moral disorder, the absence of self-restraint, and parental training when so many young people are found yielding to so desperate an impulse. The *Chicago Tribune* declares that since January 1st the number of suicides reported

by telegraph is 378, or 100 more than ever before; four-fifths of these are males. Among these are several boys from eleven to seventeen years, who suicided because of a reprimand from a father or mother; one boy of eleven suicided because he had to take medicine; another because he failed of admission to a college; another from reading about a suicide; several of both sexes, quite young, because their parents would not allow them to marry. The suicide of a young girl by drowning at Rockfield, Illinois, developed several cases of suicidal mania among young girls—one of them, Nellie Canfield, grand-niece of Abraham Lincoln, who shot herself in a New Jersey boarding-school.

THE following strongly worded resolution, none too much so for the occasion, signed by Rev. Dr. McGregor, Moderator *pro tem.*, appears in several of our Maritime Province exchanges: At a joint meeting of the session and managers of Park Street congregation, the subjoined resolutions were unanimously carried. The session and managers embrace the earliest opportunity to record heartfelt sympathy with Mr. Simpson, their pastor, wounded in feeling, though in their opinion not in reputation, by a dastardly assault made on his character, and on that of Rev. T. A. Nelson, his substitute, while attending the General Assembly, by the publication of a telegram sent by some unknown person from Halifax, recklessly, if not maliciously, and falsely charging them with gross plagiarism. The session and managers unite in the opinion that the ministers so charged owe it to themselves and the cause of public morality to use all reasonable means to discover the author, and to rebuke this unmanly and wicked use of the Press. They hereby tender to their pastor the assurance of their support in vindicating himself and associate from the alumnies which have been so widely circulated. They trust that newspapers which have circulated the charge in Dominion and American cities, it may be inadvertently, will by the publication of the above aid in some small measure in repairing the injury done.

IN a comprehensive article, written in an admirable spirit, the *Belfast Witness* has the following among other references to the Canadian Church: But besides these Home Missions, so large and overwhelming in their dimensions, the Canadian Presbyterian Church sustains over twenty missionaries—male and female—besides native helpers, in five distinct foreign fields—in the New Hebrides, in Polynesia, among the coolies of Trinidad, among the Indians of the North-West Territory, in Formosa and Central India. Nor are the young overlooked as fellow-helpers in the great harvest field, for the children of the Canadian Church, besides assisting in various other ways, support four or five Zenana schools, and provide for forty orphans. And such is the missionary spirit living in the Church that in last March 143 students volunteered for evangelistic work in the summer months, while the givings of the people for all church purposes amount to the large sum of £2 15s. per member annually. Now for a Church about the size of our Presbyterian Church in Ireland, or a very little larger, to maintain in strength her settled congregations, support six colleges and 640 mission stations, follow after and supply with ordinances the crowds of emigrants coming to occupy her virgin soil, take her full share in permeating with Christian influences five millions of people covering a territory as large as Europe, besides stretching out her hands of help and hope—east to China and Central India, west to Trinidad, north to the Northern Indians on the shores of the Arctic, and south to the Polynesians in the Antarctic—surely shows a Church alike earnest and zealous, and therefore pre-eminently worthy of our sympathy and aid. If our Presbyterian Church in Ireland were called upon to sustain mission stations in France and Germany, around Rome and Jerusalem, and had the task of sending missionaries to an ever-increasing population over such an area, it would be nothing more than the burden willingly borne by the Canadian Church.

## Our Contributors.

### SLEEPING IN CHURCH.

BY KNOXIAN.

The season for sleeping in church has come. With some people this season lasts all the year round. Their time is all the time. Many, however, snore in the sanctuary during the summer months who would not think of sleeping at any other season. June, July and August are the months during which they shut their eyes to make their sense of hearing more acute.

Some years before his death, Dr. Guthrie worshipped in a church in the North of Scotland. Six hundred persons were present and the Doctor declared that the whole 600 were asleep at once. The session of the slumbering 600 took him to task for making such a statement, and the Doctor defended himself by saying that, if they were not asleep, "they struck a very suspicious attitude." In some congregations nearly everybody sleeps at some time or other during the service. This contributor worshipped in a church some years ago in Ontario, in which every grown man and woman he could see from where he sat slept during the service. No doubt those he didn't see slept as soundly as their neighbours. They did not all sleep at once. Most of them slept during the sermon, but some preferred the reading of the chapter, while one had a decided preference for sleep during the singing. One or two slept two or three times. There are men who can take several sleeps during an ordinary service. There is much more sleeping in church than good people like to admit. Very few ministers like to stop in the middle of a sermon on a hot day and say: "My friends, if those of you who are asleep in the body of the church don't stop snoring so loudly, you will disturb those who are asleep in the gallery!" That little *impromptu* was actually delivered by an Ontario minister, and he was not a very humorous man either. In some parts of Scotland it seems to be taken for granted that sleeping is one of the privileges of the sanctuary. That must have been the idea of the woman whose husband's insomnia baffled the family doctor. The doctor told her he had tried all the remedies known to the profession, but could not put her husband to sleep. "Now, doctor," said she, "give me could tak' him tae the kirk!" It is not hard to tell at least one of the purposes for which her church was used.

The causes that produce sleep in church are various. With many it is a habit that has grown upon the sleepers unconsciously, and has grown to such strength that they cannot shake it off. They know that it is an abominable, irreverent and sinful habit, but habits long indulged in are powerful and often bind even good men against their will. Bad ventilation produces much sleep in church. Many churches seem to have been constructed for the purpose of slumber. They are badly lighted, are kept perfectly closed during the week, and on Sabbath pure air is kept out more carefully than Satan. Some of the people have a superstitious dread of draughts, and will not allow the windows to be opened. They do not know that foul air produces more colds than moderate draughts, and they breathe the foul air cheerfully. Men who have been in the pure, open air all week sit down in that foul, stuffy atmosphere, and they are asleep before they know. Bad health makes some people sleep. There are conditions of the digestive organs that make the most devout hearer sleepy. A man in that condition is more to be pitied than blamed. In Canadian towns and cities overwork on Saturday evening causes a large proportion of Sabbath slumber. Stores are kept open until eleven o'clock or, perhaps, even longer. The employes go home at midnight so tired that they can scarcely walk. They are not half rested on Sabbath morning, and when they sit down in church nature goes in search of "tired nature's sweet restorer, balmy sleep." Who is responsible for the sleep in church caused in this way? Not the worn-out workers who sleep. Not the merchants whose business places have been kept open until near Sabbath morning. The people who do their shopping late on Saturday night are responsible. They are the sinners. In many Ontario towns and cities Saturday night is the principal night for business. The streets are crowded. The stores are full. People who rarely go "down town" during the week always take a tramp on Saturday evening. They would not think that the week had been properly rounded off

if they did not take a promenade and a run through the stores late on Saturday night. This habit not only makes employes in stores sleep in church—it keeps hundreds out of church altogether. And yet many of the people who thus conduct themselves on Saturday evening are church-going people themselves. Many of them are members of churches. It is right that Christian people should combine to stop Sabbath excursions and stamp out Sabbath newspapers. This business of turning out on Saturday evening and keeping stores open until midnight does a thousand times more harm than a Sabbath newspaper during war time; but nobody seems to take any notice of it. Sabbath newspapers are or were published in Toronto alone; but this form of Sabbath desecration exists over all the country. It opposes the work of Christ directly in every town and city in the Dominion. And what is worse—much of it is carried on by professing Christian people.

We think we hear about 10,000 readers of THE PRESBYTERIAN shout: "Preachers are responsible for much of the sleeping in church." That is just what we are coming to. Some preachers are undoubtedly to blame for much of the sleeping in their churches. Pulpit humdrum has marvellous power as a soporific. Monotony in matter and delivery makes men sleep as soundly as Adam slept when Eve was taken out of his side. It would almost seem as if some sermons were constructed and delivered for the purpose of putting people asleep. At all events, they produce that effect with painful regularity. But let it be remembered that some hearers would sleep under any preacher. At least one young man went to sleep under the preaching of Paul. Paul must have been a rousing preacher and the matter of his sermons was good, but he could not keep all his Troas congregation awake. Eutychus fell asleep, although he sat on a window sill on the third storey. If all the people in Ontario who sleep in church should fall as far as Eutychus did, there would be an alarming decrease in our population.

But before we condemn too severely any minister for putting people asleep, let us consider some of the difficulties he has to contend against. He preaches in the *humdrum style*, does he? A good many of his congregation think that is the right style for preaching. If he preached in a lively style they would say he was not pious. They believe that piety and humdrum are as closely related as twins. He is *heavy*, is he? But if he preached in a fresh, crisp, pointed and interesting style, some of the people would be sure to say he was not deep. The good man has to say a number of incomprehensible things every Sabbath to keep his hold on that portion of his congregation who like to hear about the subjective and objective, the absolute and infinite. They would lose all confidence in their minister if they understood him. He is *monotonous*, is he? But if he spoke in any other way some of his good people would say he was theatrical and that would kill him. He is *dull*, is he? Quite likely, but don't you know that if he was anything else a number of his people would say he was not dignified. It is rather too bad to force a man to preach in such a way as to put people asleep, and then blame him because they are asleep. Some of the people who sleep the most are the very men who demand the style that puts them asleep. That may be one reason why they like it.

### A REMARKABLE CAREER.

A STORY OF REAL LIFE.

[The following narrative was given before the Presbytery of Montreal, July 7, 1885, by the Rev. Principal MacVicar, D.D., LL.D., Presbyterian College, and is published at the unanimous request of the brethren, in the belief that it will serve to elicit increased interest and prayer in behalf of those throughout our Dominion who are struggling after intellectual and spiritual light and freedom.]

I first met T. Zotique Lefebvre in the year 1865, in the course of my pastoral visitations as minister of the Free Church, Cote Street, Montreal. He was then a boy of ten or eleven years old and in the service of Mr. James Fletcher, milkman. Having read and prayed with the family, as I was leaving, Mr. Fletcher's sister Agnes, said to me: "You must speak to the French boy, Zotique." She accompanied me to the barn door where I found him busy upon a load of hay. He was the picture of health, vigour and intel-

ligence. The ruddy glow upon his cheeks and sparkling animation of his quick, dark eyes might have enabled him to pass for a lad just fresh over from the most highly-favoured parts of Scotland or Ireland. I called him down from the load of hay, and asked if he could read. He said he could read a little French. I gave him a French Testament which chanced to be in my pocket, and heard him read a few verses in the Gospel by St. John. He had been taught to read English by Agnes Fletcher, who had, herself, been brought to the knowledge of the Saviour in the great revival in the North of Ireland, and has ever since continued devotedly to serve the Master. I invited Zotique to attend my Sabbath school. It was my custom, and one to which I now look back with satisfaction, to advise young people of all sorts to join my Sabbath school and Bible class. He, of course, did not know what a Sabbath school meant. Roman Catholics follow no such methods as ours of Biblical instruction. He agreed, however, to attend and did so regularly and with deepest interest.

But here I must go aside to say that he was the son of a widow of limited means, residing near New Glasgow, about thirty miles from Montreal. He had come into the city to make his own way as best he could, and was, as his family and ancestors had always been, a devout Roman Catholic, counting beads, wearing a scapulary to scare away the devil, praying to saints and angels and especially to the Virgin Mary who, sad to say, is more honoured in this Province than Jesus Christ.

The pious influence of the humble home of the Fletchers told upon his youthful mind, and their painstaking diligence in teaching him to read and in pointing him to "the Lamb of God who taketh away the sin of the world" furnishes an example that might well be universally followed by Christian masters and mistresses in dealing with their servants. It was not many months until his Sunday school teacher called to tell me that Zotique was a real convert, a believer in the gospel. Glad of this good news I advised him to continue his instruction and seek especially to establish him in the faith. I took occasion to come into personal contact with the lad—to examine and teach him—and was fully satisfied that the teacher's opinion was correct.

As time passed thoughts of home often rose in his mind, and he expressed a strong desire to visit his mother and family. He felt that he had something to tell them, and was impatient at the thought of putting his light under a bushel. He was eager to enrich those he loved with the treasures of the kingdom. We could not but think with anxiety and some measure of fear of his return into thoroughly Romish surroundings. We have seen enough to know what this means. But he had no fear. Armed with the little French Testament he had received he believed himself fit, with the promised help of his Saviour, to meet and withstand the entreaties of relatives and the skill of the priest—and he was right.

Early in the fall of 1867 he made the proposed visit, and frankly told his religious experience, and the new light he had received. They were filled with consternation as he read from the Gospel and claimed to understand and believe it. To persons from whom the Word of God is carefully withheld, and who are taught that it is wicked for them to suppose that any but priests and bishops can comprehend its meaning, it seemed blasphemy to hear a mere lad read and explain it. His mother earnestly besought him to give up the book and hasten to make confession and submission to the priests. A bachelor uncle offered to give him his farm if he would do so. The priest reasoned with him, told him of his rashness, ignorance and mortal sin in the course he was pursuing, plied him with learned arguments and terrible threats, but all to no purpose. He was firm and immovable, and found something in his Testament to meet everything they could advance. They were equally unyielding, and after several weeks spent in this way he begged again and again to be allowed to return to Montreal. Finally his mother reluctantly consented. It was a sad parting on both sides—the mother grieved beyond utterance at the errors of her child, and the lad constrained to follow the truth in spite of his warm filial affection. But he must go. He had even then learned that fidelity to the Saviour is supreme and imperative. He set out on foot to make the thirty miles journey. He had not walked more than seven or eight miles until he was

overcome for a moment by thoughts of his mother and his home. He stopped. "I turned back about half-an-acre," as he afterwards expressed it to me. "I stopped again and uncovered my head and made this prayer: 'Lord, direct me this one day.' Then I felt in my heart that I must come into Montreal." It was the turning point in his life. He came in weary and foot-sore, and was heartily welcomed by his old friends who were anxiously wondering what had become of him. He was soon followed by his mother and brother and sister, who applied to Mayor Villeneuve, of the village of Ste Jean Baptiste who at once had him arrested and lodged in gaol. This was on Tuesday, October 15, 1867. Mr. Fletcher brought me the news of his imprisonment as I was on the platform of the Bonaventure Hall at a meeting in the interests of French Evangelization. Without a moment's delay, accompanied by the late Mr. Des Islet, for some time Principal of the Pointe-aux-Trembles Schools, we set out to try to effect his release. We had not gone far when it occurred to me that our journey would be in vain, and I suggested that the best thing for us to do was to follow the example of the Apostolic Church when Peter, the so-called first Pope, was in gaol, and go home and pray for our prisoner. We did, and heard nothing of him for two days when he appeared in my house and told his own story. He was in gaol only one night. Mayor Villeneuve brought him out and examined him in the morning. "Is it true," said he, "that you are going to become a Protestant?" "No," said Zotique, "I have become one." "You ought to be ashamed of yourself," said his worship, "do you not know that Jesus Christ came into the world to set up the Holy Catholic Church?" "I am not ashamed of myself," the lad answered, "because I read in my Gospel"—taking the Testament from his pocket—"that Jesus said that if any one is ashamed of Him He will be ashamed of that one before His Father and the holy angels." The Mayor snatched the book from his hand with undisguised displeasure; and that was the last of my little gift to Lefebvre. I never heard what this zealous municipal officer did with it. Probably it met the fate of a good many Testaments and believers in Christ when Rome was dominant in Britain—was burned. He locked up his young prisoner once more and told him that he would see the judge who might send him to the penitentiary. After several hours he returned and said the judge was willing to release him if he would go with his mother. He at once agreed to do so, and was soon off with his mother and brother and sister, the whole family group rattling over the road in their primitive French cart.

As they rested at a wayside inn, Zotique continued the journey on foot and was overtaken by a stranger who took him up in his cart. They came to a piece of forest in which he took refuge and remained concealed until he saw his mother pass. Again a sore mental and spiritual struggle ensued. What was his duty in the premises? Assert his freedom and right of conscience to follow the Saviour, or go home to be watched and worried by the priest and possibly to suffer imprisonment in the end? It was night, and his decision had to be quickly made. He bethought himself where to go. He remembered having had the little house of an old colporteur, at Mascouche, named Richard, pointed out to him as the dwelling of one of the mischief-making Swiss who persisted in selling and distributing Bibles. Emerging from the woods he made for this. He knocked at the door and told his story, ending by saying: "If you are afraid to be disturbed, don't take me in, because they may come after me to-night." "Come in, my boy," said the old colporteur. "If they come after you just run out into my barn; and when they ask if you are here, I will say no, for you will be in the barn." The old man talked much, and as a Frenchman only knows how to talk. He read and prayed, and put Zotique to bed promising to have him up at three in the morning and drive in the colporteur's cart to Terrebonne, to take steamer for Montreal. This programme was successfully carried out; and the next night he went to Lachine, and the day following to Grenville on the Ottawa River, where he remained a year as a pupil in the Mission School taught by Mr. Mattheu. The following year he went to the United States, to be out of the reach of possible persecution, and to earn money to continue his education. He next attended three sessions at the Pointe-aux-Trembles Schools, and thereafter entered the McGill Normal School, taking successively its elementary, model school and academy diplomas. On leaving the Normal School he

was appointed assistant teacher in one of the public schools of Montreal, and soon became Head Master. He was then promoted to be teacher of French and other branches in the High School, and continued in the service of the Board of School Commissioners for ten years. During this time he prosecuted his literary studies, and also attended a full course of lectures in the Faculty of Law of McGill University, passed all the law examinations and carried off the gold medal when he graduated as B.C.L. in 1882. He subsequently took a full theological course in the Presbyterian College, Montreal, and received its diploma in April, 1885. In May of the same year he passed very satisfactory preliminary examinations before the Presbytery of Glengarry; and to-day this Presbytery has sustained with approval his final public trial discourses and examinations, and has licensed him to preach the Gospel. May the Lord guide his steps in future and render him eminently useful to his fellow countrymen. After his imprisonment in 1867, I alluded, to him from the pulpit of Cote Street Church, and some unknown friend sent me \$17 "for the boy who was not ashamed or afraid to confess the Saviour although he was imprisoned for it." The same winter I told some of the incidents of his career as a story to a little girl in Toronto. Her guardian repeated them to the late Rev. Dr. Thornton, of Oshawa, Ontario, who shortly after sent me \$40 for the education of the lad. These sums were devoted to the support of the Mission Schools at Pointe-aux-Trembles which, as already stated, he attended for three sessions. Like all other French and English students in our colleges, Mr. Lefebvre earned every cent required for his education; and his career, so far, illustrates not only the difficulties which beset the path of converts from Romanism, but also what divine grace and earnest perseverance can accomplish.

I only add that Mr. Lefebvre's now aged mother came from New Glasgow to Montreal in the fall of 1876 to hear Father Chiniquy preach; and last winter his brother and sister and cousin came in for the same purpose. Mr. Lefebvre accompanied them to Mr. Chiniquy's rooms where they conversed with the veteran missionary, and listened to his presentation of the Gospel and exposure of errors for several hours greatly to their profit. The New Testament, which a few years ago was to them an unknown and dreaded book, is now read in their homes as God's revelation of saving love and mercy to man.

A DEFENCE OF PRESBYTERIANISM.

BY REV. D. PATERSON, M.A., ST. ANDREWS, QUEBEC.

THE THIRD CHALLENGE.

Mr. Booth's third challenge is "to point to a single ordination by presbyters in communion with the Church, say in the first 1,500 years."

Without insisting on the ordination of elders by Timothy and Titus (which Mr. Booth would probably not admit as examples in point, although we believe this could be made good), we shall allow Bishop Lightfoot to furnish the answer. That distinguished writer, in the Dissertation on the Christian Ministry appended to his Commentary on the Epistle to the Philippians, says that "As late as the close of the second century, at Alexandria the bishop was nominated and apparently ordained by the twelve presbyters out of their own number." As evidence of this he quotes Eutychius as saying "That 'the evangelist Mark appointed that when the patriarchate was vacant the twelve presbyters should choose one of their number, on whose head the remaining eleven, laying their hands, should bless him and create him patriarch.' The vacant place was then to be filled up, so that the number twelve might be constant." So here we have presbyters not only ordaining a presbyter to fill up their own number, but ordaining and consecrating a bishop of the highest degree. And this custom continued, he says, till A.D. 313.

We have evidence also (to quote from the same work) that the practice of ordination by presbyters prevailed elsewhere in "A decree of the Council of Ancyra (A.D. 314), which ordains that 'it be not allowed to country bishops (χωρηπισκόποις) to ordain presbyters or deacons, nor even to city-presbyters, except permission be given in each parish by the bishop in writing.' Thus, while restraining the existing license, the framers of the decree still allow very considerable latitude. And it is especially important to observe

that they lay more stress on episcopal sanction than on episcopal ordination."

As this comes from a successor of the apostles, and one so high in rank and reputation as the Bishop of Durham, Mr. Booth will probably accept it as sufficient. If not, we are ready to corroborate it by other testimony. Having thus, I think, fairly met the friendly challenge, and I hope in a friendly and brotherly spirit, perhaps your kindness, Mr. Editor, will grant space for a few words regarding those who followed the apostles in the work of the Church.

THE SUCCESSORS OF THE APOSTLES.

While the apostles had no successors in the apostleship, there were, of course, after they were gone, other men who preached the Gospel, administered the sacraments, and governed the Church; men who were appointed by the apostles, or under their direction; and by these again others, and so on, in succession downwards. All these, so far, may be said to have succeeded the apostles. They are their successors in this particular sense; and that, whether they be presbyters such as the apostles themselves ordained, or prelates who, in some branches of the Church, rule over presbyters, yet the former seem to have more of the succession than the latter, as doing more of the work which the apostles were expressly appointed to do. For, while they, (viz., the Presbyterian ministers) rule, yet they are mostly employed in preaching, whereas modern bishops, although they may preach often, are chiefly occupied in ruling, as their distinctive appellation indeed implies. And we are mistaken if it is not practically the case that the higher a man rises in the "apostolical succession," up to him who claims to be universal bishop, the less he does of that which was the great work of the apostles—"Go ye into all the world and preach the Gospel to every creature." Their truest successors in our day we apprehend to be the missionaries of the Gospel. These go forth to witness for Christ throughout the world, they preach amongst the heathen His unsearchable riches, and in His name they establish churches and ordain elders to feed and to rule the flock.

THE EARLY BISHOPS.

The early bishops were much more apostolic than their modern successors in the name. It has been admitted that bishops are to be found very early in the history of the Church; that even in the second century they appear to have been very general throughout it. But what were those bishops? They were not diocesans. They did not preside over a diocese, but over a parish. A bishop was simply the pastor of a congregation. There were many hundreds of them. They were to be found in every city and in every village where there was a church; and the picture given by early writers of the bishop sitting on his throne surrounded by the presbyters, what is it but the picture of a minister with his ordained elders around him, such as may be seen at this day in the session of any Presbyterian Church? Only he does not call his seat a throne, but by the humbler designation of a chair.

Thus Mosheim says that "One inspector or bishop presided over each Christian assembly, to which office he was elected by the voice of the whole people. To assist him he formed a council of presbyters, etc." Dean Milman suggests the same thing, in order to account for the great number of the bishops; and it is admitted also by Bishop Lightfoot, who says that originally a diocese was just a parish.

This view is strengthened by the fact that the early bishops were set apart especially to preach the word of God; and "In the African Churches it would seem that the duty of preaching was reserved wholly to the bishop" (Smith's *Dictionary of Christian Antiqu.*, p. 1,685), as the regular and ordinary pastor of the church.

We see then that the Presbyterian system, according to which each congregation has a minister, who preaches the word, and governs the congregation, with the assistance of a bench of elders or presbyters over whom he presides, but without claiming any higher rank or "order" than that of presbyter, seems a very exact counterpart of the system of the early Church.

Ignatius himself, the great champion of Episcopacy, gives a very similar representation of the churches of his day. He said that every church had a bishop of its own. He spoke constantly of the bishop, the presbyters and the deacons, as we speak of the ministers, the elders, and the deacons or the managers.

And, although he frequently uses exalted phrases about the bishop, which did much, seemingly, to prepare the way for the hierarchical bishop of aftertimes, yet he occasionally represents him as on something like the same level with the presbyters, as the servant of the Church, liable to be sent on errands and commissions equally with them.

Again, later fathers still speak of the bishop as of the same order with the presbyters. Thus Clement of Alexandria, although he sometimes mentions the bishop separately from the presbyters, yet he speaks also as if there were two orders in the Church. "In all bodies" he says (to use Richard Baxter's rendering of the passage, *Stron.* 7), "there are two ranks; those that better by governing, and those that serve. So in the Church that par. which bettereth it belongeth to the presbyters, and that which serveth to the deacons." Here evidently, if there was a bishop, he is included among the presbyters or elders as of the same order.

Later on, when episcopal authority had grown to a greater height, and a wider chasm separated bishops from presbyters, they were still reminded, by the most eminent fathers, of their original and essential equality. Both Augustine and Jerome represent the bishop as above the presbyter, not by divine right, but only by the usage of the Church; and more in title than in office, according to the former (*Ep. 82, p. 23*): "Secundum honorum vocabula qua jam ecclesie usus obtinuit." Jerome is very emphatic. "As the presbyters know they are subject to their bishop, by the custom of the Church, so let the bishop know that they are superior to the presbyters, more by custom than by the reality of the divine arrangement" (ita episcopi noverint se magis consuetudinem quam dispositionis Dominice veritate.) (*Hieron., in Tit., 1, 5*.)

It is quite evident, then, and it is admitted, as we see, by some of the most learned and eminent Episcopalians, that Presbyterianism is more ancient than Diocesan Episcopacy, and comes nearer to the form of government instituted by the apostles. The claim, therefore, of Episcopal Churches wherever such is made, to exclusive apostolical succession, or to a monopoly in ministerial grace, is a preposterous claim. It is out of place in the nineteenth century, and it is altogether inconsistent in bodies that do not claim infallibility, nor the right to "teach for doctrines the commandments of men."

Happily such views are held by a section only of the Churches referred to; and that section does not appear to be increasing. On the contrary, the spirit of charity is spreading, and the different portions of Christ's Church are coming nearer to one another. The interchange of courtesies lately between the Diocesan Synods of Huron, Toronto and Montreal and the General Assembly at London, and a demonstration of a similar nature in England, are pleasing illustrations of this improved sentiment and propitious omens for the future. And every true Presbyterian will join cordially in Mr. Booth's longing for unity and in his prayer for the hastening of it.

#### PRINCE ALBERT, N.-W.T.

BY REV. WILLIAM McWILLIAM, LL.D.

Prince Albert has of late been occupying a place of no small dignity and importance. The manse, which your correspondent now occupies, by the generosity of the Foreign Mission Committee and the Assembly to his congregation, has for months been guarded with all the "pride, pomp and circumstance" which hedge around kings and royal palaces. From a lofty flagstaff in the centre of the garden floats the grand old flag, which reminds those that live under its protecting shadow that they belong to a country "unaccustomed to defeat, to submission or to shame"; and which served to point the eloquent illustrations of sermons preached in the stockade. Night and day sentries paced before the gate. From dark to daylight every passer-by had to respond to the sharp challenge, "Halt! who goes there?" and at every quarter of the hour throughout the night the inmates of the manse could hear, if they chanced to be awake, the assurance reverberating from every square of the fortification that "all was well." Two lines of pickets kept watch and ward at remoter distance, and beyond these again a line of mounted patrols kept up communication along the hills encircling the town. The minister fondly imagined that he was regarded by the clergy of other denominations with a feeling of envy

carefully concealed. It is little wonder if the situation developed in him too much vanity and self-importance. Perhaps he even dared to dream that he might form some day a member of that elevated body of which we hear so much just now, the College of ex-Moderators; or that one of our numerous degree-conferring institutions might make of him a Doctor of Divinity!

Yet, Mr. Editor, the inmates of the manse would very gladly have bartered all their special dignity and security for a little more quiet and less discomfort. When you are told that on the night of the "scare" it was estimated that there were crowded into the manse about 300 women and children—that every room was filled and every step on the stairs occupied (in one bedroom, for instance, less than 14 x 10 feet, there were two mothers with babes only a few days old, and no less than twenty other persons all the night)—that the crowd, though it gradually thinned off, swarmed through the house for days—that for nearly a week every bed was occupied by the sick and helpless—that for six weeks a number came to sleep (some of them on the floors) by night—that carpets were covered with mud and windows broken to give ventilation, and chairs thrown out of doors and smashed, and doors torn off the hinges to give more room—that the only place where for several days one could get a meal was in a small, dark cellar; when you are told that the police and volunteers and public took possession of the place, thronging constantly before the windows and around the doors, appropriating at first whatever their hearts desired—walking off even with the wood which the minister himself had painfully sawed and split, if he left it for a few minutes exposed, and chucking secretly over his vexation (and now I have reached the climax of the agony I may conclude a long sentence); when you hear of such experiences associated with the pomp and parade before mentioned, you will not wonder that one even of lofty, patriotic spirit, should fall in with the sentiment. "A fig for glory, give me a quiet life."

Our church itself was occupied at first as a guard-room, but we were able to obtain the use of it for one service on the Sabbath afternoon. Afterwards it was converted into a gaol, divided off by close bars into cells and could no longer be used for public worship. We then held service in the Mission School while the Bishop of Saskatchewan preached in the stockade in the open air. On Wednesday last, however, we had a general gaol delivery. Forty prisoners, some of them filthy Indians, were taken off to Regina, and have left in the church, I have no doubt, lively memorials of their sojourn which it will be difficult to extirpate.

So much for the manse and church, who shall describe the desolation of the glebe and garden and the grief of its owner?

*Præcipe lugubres cantus Melpomene!*

Imagine the havoc wrought among garden walks and flower beds and fruit trees and bushes by the occupation of a large armed force, and the traffic of countless waggons.

Not a blade of grass is seen  
Where the trace of Alarie's foot has been.

The barrack of the Mounted Police was erected in the garden, and the supply stores and offices, from which almost the whole population was fed, are by its side. Fruit and ornamental bushes, brought up from Ontario a year ago by mail and carefully tended over the first season in this new country where they are so rare and precious, are now ground into dust and powder beneath the waggon track. It was the ambition of the present occupant of the manse during the term of service for which he engaged, to improve the physical as well as the moral aspect of his surroundings. Those who remember the gardens around the manses of Bethesda and Streetville will believe that he was trying to embellish also the one at Prince Albert and make it more attractive for his successor, and will sympathize in the disappointment of his fond desire. But, Mr. Editor, this is not at all the sort of letter I meant to write when I began. It is indeed difficult to select what would be of most interest to your readers. They must have had details of the rebellion and the various engagements until they must be weary almost of the subject. Let me at least assure you and them with all sincerity and earnestness, that many of us do feel most profoundly grateful to Almighty God for the great deliverance from imminent danger which He has been pleased to grant us in this place. "If it had not been the Lord who was on our side when men rose up against us, then they had

swallowed us up quick when their wrath was kindled against us. Blessed be the Lord who hath not given us as a prey to their teeth." Yes, we recognize, I hope, His gracious hand, and will not be forgetful of His loving care. On several occasions our danger was very great, especially when we had sent off all our volunteers to aid the police at Carleton, we were left "naked to our enemies." But the Lord of Hosts was with us and the God of Jacob was our refuge. We gratefully remember, too, and recognize, the devotion and sacrifices of our friends in the East who came to our rescue, and those also who remembered us in prayer. For ourselves, I think we can say that, during these long weeks of isolation and suspense, even while we thought the troops tardy in appearing, we trusted in God and never despaired of our country. We bated not a jot of heart or hope, but looked forward with confident assurance that no rebellious movement could ever prosper long in our Dominion, and we rejoice that our trust in Providence and in our friends and fellow-countrymen has not been in vain.

It is with no little indignation and scorn that some of us have seen a report from the *Globe* correspondent to the effect that he had been informed by Colonel Irvine and Hayter Reed that the force of police and volunteers was hindered from co-operating with General Middleton's troops by the state of feeling in our town. It is reported that when the Mounted Police offered to march out. "The women and children went wild with fright, and that many of the inhabitants secretly sympathized with Riel and would have joined him had he been successful." I have no hesitation in saying that these statements, if they were ever made, are quite inaccurate. What one or two persons may have said in private to Colonel Irvine, I cannot tell; but the inhabitants generally were never consulted as to his movements, and never hampered them in any way. On one occasion when he moved out with his force for a short distance, no person offered to hold him back or ask him to remain. I do not believe that any of the citizens sympathized with Riel. Certainly none have any reason to be suspected of wishing to join with him when he rose against the Government and shed the blood of their friends. The charge against many of our citizens, as it appears in the *Globe*, is a false and slanderous calumny. It was pointed out even to officers of the police that their force would suffer in reputation if they took no part with the troops from the East in the attack upon Batoche; and that while a portion of the police and volunteers might be required to garrison Prince Albert, the entire force of 400 well-equipped men was by no means necessary for the effectual defence of the town. Some say that General Middleton was to blame in failing to send orders for Irvine to come to his assistance. Colonel Irvine will need to explain to the public satisfaction why, between the date of Fish Creek and the capture of Batoche, even if he had no orders, he did not offer and press upon General Middleton the services of his superfluous men, and so get a share in the labour, the sufferings and the glory of subduing the rebel stronghold.

When the troops marched in from Batoche weary and worn, with their faces and faded uniforms actually black with dust, and saw the large body of Mounted Police paraded before them on sleek horses with bright scarlet jackets, and spotless white gloves and polished boots, it is no wonder if irritation was felt and expressed. When the Colonel with questionable taste expressed a regret that his men were not looking quite so well as he would like, it is little wonder that the General is credited with a stinging though somewhat strong reply. If some one has blundered, the people of Prince Albert do not think that they should be made to bear the blame. They claim to be credited with the same loyalty and public spirit which have characterized other parts of the Dominion. Immediately after the first rising they sent off on two occasions, eighty men—the flower of their manhood and strength—with all the arms in the town to aid the police at Carleton, fifty miles away and left their own town unprotected against the foe. Out of twenty-five volunteers who went to that unfortunate engagement at Duck Lake, nine were left dead on the field, and five or six were very seriously wounded; while out of sixty police the number of killed and wounded respectively was only three and four. When so many of our friends laid down their lives at the call of their country on the field of honour, we

do not think it just that a slanderous and false accusation should be cast upon those who mourn their loss.

I may add that our own congregation has had its share of loss along with the general community. Some of those with whose faces we were familiar in our church services were among the slain at Duck Lake. Five of the nine killed were wont frequently to worship with us, though one of these did not belong to our Church. Eagerly do we seek to cherish the hope that like Christians, as well as soldiers, they were not unprepared to die;—that when they went out at the call of duty to "lay down their lives for their friends," they had learned their lesson of self-sacrifice from the Saviour's cross. When their bodies were brought in it was found of course that their pockets had been rifled of everything that was of value to the rebels. It was affecting to find, however, on the person of one, the son of Presbyterian parents, a paper, all stained with his blood, on which he had written out a few weeks before the rising, a solemn vow to give up evil and for the sake of his Saviour and his parents to lead a better life. I found also that he had been endeavouring to induce the young men in the town to attend our weekly prayer-meeting. Another, the son of members of our congregation, was a most quiet, exemplary man. His mother has told me that he took a deep interest in his younger brothers, and would not allow them to retire to sleep until they had offered their nightly prayers. Dear Napier and Elliot (the latter an Episcopalian though he often worshipped with us) sat with me at the same table for a year, before my family arrived. It causes a deep pang to think that we are never more to see their forms and faces, or meet their kindly smile on our streets and in our homes. Two more amiable and honourable gentlemen it has seldom been my privilege to meet. Mr. Napier, a tall and stalwart Scotchman, yet gentle and simple as a child, was a son of that gallant family of which his nation is so proud, and had arranged to leave Prince Albert the very week of the outbreak, but said he could not go till it was put down. He was "the big man" by whose hands the rebels said two of their number fell. When shot, he said as he fell: "Tell my father and mother I died like a man." Mr. Elliot was the agent for our Foreign Missionary property here, the most promising lawyer in the town. A bright career was cut off short, and many hopes of usefulness and honour were buried along with the deep sorrow of many friends in his untimely grave. Many here, to whom they were neither kith nor kin, have adopted, as it were, these, our dead heroes, into our own families, and cherish their memory with sorrowful and affectionate pride.

I had intended to write to you of other subjects, especially of Riel himself, and the causes that led to the outbreak, but I feel I have already exceeded far the limits which your paper can afford. The journal kept by Riel during the rebellion fell into my hands. It does not contain a narrative of events; but is mainly a record of his fancied visions and his prayers. It is a strange mixture of delusion, fanaticism and earnest devotion. Though one cannot help suspecting that there was a touch of insanity about him, he manifested in his management of the Half-breeds an amount of intelligence, astuteness and ability that prove incontestably that he must be held responsible for his enormous crime.

About the Half-breeds I will only say that, when not misled by agitators and irritated by oppression, they are a most-peaceable and inoffensive people. Those of them who urged the others into rebellion deserve, undoubtedly, severe punishment; but about the greater number—simple, ignorant, easily-beguiled, you can only say with David: "These sheep, what have they done?" Had they got the lands to which they were justly entitled, and for which they have been vainly petitioning for years—had even the commission now sitting been appointed six short months ago to investigate and settle their claims—no such rebellion would ever have occurred, and we would not now be mourning the loss of so much treasure and so many precious lives. This is the opinion of every intelligent person with whom I have conversed on the subject in this neighbourhood.

Of other matters I cannot ask space to write. Mr. Sinclair and myself have resumed work in the High School, which was interrupted by the occupation of the town. Each of us teaches one-half of the day for five days in the week. We have nine pupils and expect more after the holidays. Classes have been opened in

Latin, French, Mathematics and the ordinary English branches. Having beside the school work two Sabbath services and a week-night address to the same congregation, I have not much leisure time at my disposal. I find, too, the people in the North-West quite as critical and cultured, as fond of getting the best their minister can give to them and as able to appreciate it, perhaps like the Irish Presbyterian, as anxious to have "some preaching and to get it chape" as any of their friends in the East.

*A WOMAN'S FIRST IMPRESSIONS OF THE GENERAL ASSEMBLY.*

So my desire has been gratified at last. I have attended a meeting of the General Assembly as a spectator, of course, as "women must keep silence in the Church." Perhaps it would not do that venerable body any harm to know what impressions are made on the mind of an unsophisticated woman, who looks in on them for the first time.

I observed that the Moderator seemed to discharge the duties of his office with much comfort to himself and to the satisfaction of all concerned. I had expected to see him rise to his feet when a motion was to be put to the house, but he showed his good sense in rising but seldom as most of the motions and amendments made were too trivial to make it worth while wasting much reverential dignity upon them. I did think, however, that it was worth even a Moderator's while to rise to receive a delegate from another Church, or to welcome to the platform a missionary just designated to a foreign field. But what does a woman know about the etiquette of church courts?

I observed that no quality in a speaker in the Assembly told better than a stentorian voice. The acoustic properties of Crescent Street Church, Montreal, are not the best. More than half the members who rose to their feet could not be heard by more than one half of those present, and to a great extent the "dear brethren" wasted their wisdom as well as their sweetness on the desert air. When one rose to speak who could make himself easily heard, he was eagerly listened to if his utterances were even moderately sensible and to the point. Good lungs were at a premium in the Assembly, though sometimes I thought it was "hearing indeed a voice and seeing no man."

Some members were fond of "rising to points of order" whatever that means. I observed that such persons seldom or ever rose to anything broader than a "point." No doubt points have their place, though larger souls prefer expending their energies on principles.

Judging from some recent newspaper correspondence one would imagine that the average elder was a very harmless creature in the Assembly, and as docile and innocuous as an elephant in a menagerie. I cannot say that I was so impressed, however. Three or four of them did venture to make their voices heard. But in striking committees, perpetually hearing such names as McLennan, McDonald, Morris; or Charlton, Morris, McDonald; or McLennan, Morris, Fraser, grew rather monotonous after the first day or two. The same monotony was noticeable regarding the names of ministers on committees, though to a less degree. On reading the list of even standing committees certain names appear on as many as four different committees, while the names of other ministers who are no doubt equally efficient and deserving of notice, do not appear on one. But if the many scores of elders and ministers who were there chose to submit meekly and humbly to all this why should a spectator complain?

The most spirited and breezy evening was that devoted to Temperance. Excitement was at fever heat when Dr. MacVicar turned his Gatling gun on those who stood in the way of progress. If it will be any consolation to the wounded spirits of those who had to endure the galling fire of the telling implement on that memorable night, I can assure them that their names are mentioned with affectionate fondness by the supporters of the liquor traffic and that their utterances are likely to be quoted by the opponents for Temperance Reform with profound respect for many a day.

On the whole it is enjoyable to attend a meeting of the General Assembly for the first time. While one sees and hears many things to amuse and some to be deplored, there are also not a few things to evoke admiration and gratitude. No other body of men assembling in our Dominion can compare in intellectual and moral force with the General Assembly of the Presbyterian Church in Canada. MARY.

*THE TRULY VINE.*

The vine typifies the march of Christ as a mighty conqueror, stained with the blood of His enemies. Thus we read: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? That speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with Me; for I will tread them in Mine anger, and trample them in My fury, and their blood shall be sprinkled upon My garments, and I will stain all My raiment." The punishment of the wicked is thus described: "The angel thrust in his sickle into the earth, and cast it into the great wine press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles."

The vine is suggestive of shadow and repose. What a grateful abour, with its canopy of green tendrils and spreading leaves, is to a tired traveller, that is Christ to a fainting soul. In Him we find more lasting comfort than Jonah had under his booth, and higher prosperity than Judah and Israel enjoyed in the days of Solomon, when they "dwelt safely every man under his vine and under his fig-tree." Their security was physical, ours is spiritual, their rest was that of the body; ours is that of the soul. In the Song of Solomon the Church is represented as saying of Christ: "I sat down under His shadow with great delight."

The vine speaks to us of rich fruitage. We think of the Eshcol cluster. It tells us of the character of that country. The testimony was: "It is a land that floweth with milk and honey; and this is the fruit of it." So favourably affected was Caleb, that he said: "Let us go up and possess it." The cluster that was a burden for two is a token of the excellency, richness and fulness of Christ, in Himself, and of the blessedness of the inheritance that He bestows upon His people.

The vine suggests the humility of Christ. He does not call Himself the oak or cedar, to which the great of earth are likened. He says: "I am the vine." It is not now that which is stately and sturdily that shall best describe Him, it is the clinging, dependent, tender vine. *From the Similitudes of Christ, by Lewis H. Reid.*

*THE CONSCIENCE.*

It is a curious circumstance that the conscience is not spoken of by Plato, or Aristotle, or any of the Greek philosophers of their age. It seems to have come into use between their time and that of the apostle, and served a very important purpose in setting forth one of the most remarkable powers of our nature.

The best account of it we have anywhere, in ancient or modern writings, is in Romans ii. 15. "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts, the meanwhile, accusing or else excusing one another."

The office of the conscience is there said to be witnessing, giving joint testimony for good and against evil. It is not what it has often been regarded, the law, it points to a law which is above it, and to which it should be subordinate as the sun in heaven should rule the clock on earth. That law is written on the heart, the conscience testifying to it. But there are thoughts, or reasonings, swaying it, and making it accuse or excuse, it may be erroneously.

This conscience abideth even when misled by the "thoughts," and was working on Paul even when he "thought" that he "ought to do many things contrary to Jesus" (Acts xx. 9), and was persecuting the Christians. He speaks of men having their "conscience seared as with a hot iron" (1 Tim. iv. 2). Only the keenest analysis of the mind could have given us such an account of conscience. *Dr McCosh.*

*THE CLOSE OF SERVICE.*

Said Dr. Hall recently: I could sometimes wish that you would not leave your pews so abruptly and promptly as you do the moment the last syllable of the benediction has been pronounced. There is no need that you should have your hat in your hand, no need that you should have the great coat upon your shoulder, nor yet the moment the last syllable is pronounced, doors should be thrown open, as though you were eager and impatient until the thing had come to a close. It would be well—it would be better, more in harmony with those outward expressions of reverence—if there were a moment's silence, a silent pause, indicating that when service is closed, you have not been eager for its close, and then it is yours to go away in the hopeful confidence that God, who has been reverently waited upon by you, and whose benediction has been pronounced over you in His name and by His authority, would go with you and help you to make the rest of your life, not secular as distinguished from religious, but spiritual and godly through and through.



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COMMENTING on our recent references to remarks made in the House of Commons by some members when petitions against the Franchise Bill, signed by ministers and others were received with derisive shouts, which we have seen subsequently assuaged were uttered in a jocular mood, our wide-awake contemporary, the Glasgow *Christian Leader*, takes occasion to say: "We are glad to see the chief Canadian organ of the Presbyterian Church speaking out on the subject as becomes a representative of the communion of John Knox."

"KNOXIAN" is a writer of rare accuracy. Both his opinions and statements of fact may be unhesitatingly accepted, but the best of men and the most expert writers may make an occasional slip. Our distinguished contributor has deviated slightly from his habitual painstaking correctness in treating the College Question. The paragraph relating to Manitoba College needs revision. It was not established two years ago at London. It was in existence long before, having been founded some years previous to the Union of 1875. The London Assembly's action was the appointment of one of the men most competent in the Church to fill the office of Principal and Professor of Theology. The appointment was made, as "Knoxian" remarks, with most delightful unanimity. As time rolls past, there is not likely to be any lessening of the appreciation of the Assembly's wisdom, or of the fitness of the appointment then made.

THE *Globe* has published Riel's diary for about a month prior to the taking of Batoche. It is largely made up of ejaculatory prayers, alleged revelations from the Spirit, expressions of trust in God, and pious phrases of various kinds. His capacity for using devotional language is simply marvellous. There was always something mysterious about Riel; but the publication of this diary makes him a greater puzzle than ever. Undoubtedly he is a fanatic, but he is a fanatic and something—what more it is difficult to say. Some would, no doubt, say a saint, some a lunatic, and many a hypocrite. Saint, lunatic or hypocrite, he is a man of considerable culture and literary ability. His object in writing this diary, could it be known, would throw considerable light on his character. If he wrote it simply for the purpose of making capital among his countrymen to help him in his trial he is a shrewd hypocrite. If the entries are genuine expressions of his feelings as the crisis was coming near, he is certainly a unique character. Fanatic is hardly a strong enough term to describe him, if his diary is honest, and lunatic is too strong. A lunatic would not be likely to write with such grace and point as he writes every day for over a month. On the whole Louis Riel is a queer compound.

DURING its last session the Manitoba Legislature passed an Exemption Bill which makes it practically impossible to collect money in that Province. The Bill has retroactive clauses which in effect wipe out the debts of Manitoba people. Of course the Bill created a sensation in financial circles, more especially among Ontario bankers and manufacturers who have been doing business in the Prairie Province. Meetings have been held and a deputation waited upon the Ottawa Government the other day and asked that the Bill be disallowed. Sir John Macdonald is reported to have said that the Bill is a vicious piece of legislation. The Minister of Justice is of the same opinion. In fact every business man outside of Manitoba condemns the Bill. And mark, the thing condemned in the Bill is its retroactive clause. Everybody says the Legislature had no right to make a law cancelling existing contracts and breaking faith with creditors. Now why do not the same men reason as fairly about the Scott Act? The wine and beer clauses inserted by the Senate are just as gross a breach of faith with the counties that passed the Scott Act as are the retroactive clauses of the Manitoba Exemption Bill with the bankers and manufacturers who have debtors in Manitoba. Why condemn retroactive legislation in Manitoba and enact retroactive laws in the Senate at Ottawa?

AN amusing and instructive incident occurred the other day at an *alumni* dinner at Harvard University. James Russell Lowell, the popular ex-minister to England, and Vice President Hendricks were the chief speakers. Mr. Lowell was in his best vein, and told what he and his audience considered a first-class joke at the expense of the Chief Justice of England. He said that he happened once to sit beside the Chief Justice at a public dinner and that his Lordship, who is a fine speaker, gave him some instructions on public speaking. Among other things Lord Coleridge told him that a "speaker should always prepare his anecdote." The audience laughed convulsively at the idea of an orator like Lowell receiving such instructions. A moment afterwards Lowell related a political anecdote that made the Republicans present cheer vociferously and the Democrats grow black as a thunder cloud. He made the very mistake that he and his friends thought it specially absurd that any one should tell him ought not to be made. Lord Coleridge was right. There is no part of a speech an orator should be more careful about than "his anecdote." In a mixed audience it is almost certain to hit somebody. Not long ago a member of the Legislature of Ontario lost his seat through an after dinner anecdote. Quite likely he is not the only one that suffered in the same way. Anecdotes are about the only part of a speech that many people remember, and if they hurt they are sure to leave a scar if not a wound.

THE *Pull Mall Gazette* is publishing a series of papers on the immorality of the upper classes in England that have shocked the English-speaking world. The revelations are sickening—horrible in the extreme. Localities are mentioned in detail, and though names are not mentioned facts are given which leave little or no doubt as to the persons meant. Efforts are being made to stop the publication of the papers, but the *Gazette* hurls defiance at its assailants and dares them to go into court. There is no reason to doubt that the horrible revelations are in the main true. Of course, the usual question comes up—should such horrible revelations be published even if true? It is affirmed that one or more of the Archbishops, Mr. Spurgeon, Earl Shaftesbury, Mr. Samuel Morley, M.P., and other representative men favour publication. Spurgeon undoubtedly does, and is doing something in the same line himself. Two classes are strongly opposed to the action of the *Gazette*—good men who think that the end does not justify the means, and immoral men who love the deeds of darkness on which such an awful glare of light has been thrown. It seems to us there is but one question to solve: Is the good that is undoubtedly being accomplished by exposure greater than the evil caused by exposure? If so, then exposure is a duty, a terrible duty it may be, but still a duty. The charge that the *Pull Mall Gazette* is merely getting up a sensation to increase its sale is not worth considering. That may be and very likely is true; but it does not affect the horrible facts revealed. Altogether the exposure is very saddening.

A VERY considerable amount of interest has been excited by what is called the "Kansas prayer case." A jury in one of the courts in that State retired to consider their verdict. One of them was a praying man, and asked his fellow-jurors to unite with him in praying for help to enable them to come to a proper verdict. They did so, and the party that lost the case has moved to have the verdict set aside on account of the prayer. He alleges that though there can be no objection to private prayer for light, undue influence might be exercised by public prayer. One long accustomed to pray, it is alleged, can play upon the feelings and judgment of his fellow-jurors in this way. It seems to us that everything depends on the kind of prayer offered. If the prayer contained arguments in a direct form or by implication for either side, it certainly would be out of place and improper; but if it were simply an earnest request for light and strength to discharge a most solemn duty, nothing could be more seemly and proper. Indeed, one can imagine few places where prayer is more fitting than in a jury room. Here are twelve men met to deliberate on a matter that concerns the property, reputation, liberty, or even life of a fellow-man. Their verdict may send a fellow-creature to the penitentiary or gallows. They have the terrible power in certain cases of sending a human being into the presence of his Maker. We can scarcely imagine how a man could begin to consider a case that might send his fellow-man to the gallows without asking help from above. If jurymen prayed more their verdicts might not be so iniquitous and absurd as they too often are.

#### THE SUMMER VACATION.

SOME people are industrious while others are constitutionally indolent. Good, earnest diligent work has positive attractions for many, and they need no sharp incentive to keep them to their task, while everywhere are to be found those who would gladly resign labour if only their necessities would permit. A fair share of work is every man's privilege, and if labour is sometimes regarded as a curse, idleness is a curse much greater. Those on whom rests the pressure of more work than they can well undertake may occasionally grumble at the hardness of their lot, but patient toil comes to be recognized as an undisguised blessing. In all spheres of activity honest work, be it of hand or brain, is one of the elements of happiness.

Constant relentless toil from year's end to year's end, however, is something to which no mortal can become reconciled. Just as in crowded towns and cities there must be grateful breathing spaces such as public parks, so in the dull monotony of toil there must for the worker's benefit be brief periods of rest and recreation. The occasional holidays come as a benison to the weary toiler. So the sacred rest of the Sabbath, not to speak of its precious spiritual privileges, is an inestimable boon to toiling humanity. He is no sincere friend to his kind, who from covetousness or for his own selfish gratification would seek to deprive the humblest artisan of his inalienable right, the unbroken rest of the first day of the week.

In the summer time when the thermometer reaches the nineties, the most indomitable worker begins to feel languid, and draws mental pictures of the quiet and peaceful country district, where the leaves rustle in the refreshing lake breeze, or of ocean beach with its ever changing light and shade, and the varying music of the sea as the sparkling wavelets beat upon the shore. It is then that the migratory instinct becomes strong.

The minister of the Gospel, as well as others, feels strongly the necessity of a brief respite from his arduous and responsible duties. The ablest and most robust mind needs change and recreation. This is now generally recognized, and the churlish growl of former days if not altogether silent has become so subdued that it is almost inaudible. Most congregations now cheerfully grant their pastor an annual holiday, and several generously make such arrangements that his trip shall not be such a drain on his limited exchequer that worrying care spoil his enjoyment. It is admitted that the minister like other men requires a vacation; but it is doubtful if it is as generally understood that a brief respite is essential to his ministerial success. As he moves about among his people, he seems the happiest of men; he is earnest and sedate as he appears in the pulpit, at the prayer meeting; he is sad, sorrowful and sympathetic when he visits the

house of mourning; he may appear almost jovial at the happy and successful tea-meeting, or picnic, and radiant in the marriage company; but behind all that he has to sustain an invisible load of care and anxiety. There is a constant drain on his nervous energy that impairs his health and diminishes his vital force. The unbroken strain renders it impossible for him to continue his work, especially his pulpit work, with undiminished freshness and vigour. The leading pulpit orators find it impossible to maintain their position without frequent breaks in the continuity of their work. The Transatlantic voyage and an Eastern trip are within their reach, and they are not slow to avail themselves of their opportunities. But the great men do not always perform the hardest work. Putting adventitious distinctions aside, the comparatively obscure labourer in the remote country charge or mission field stands as much in need of the summer vacation as the pastor of the most refined city congregation. Presbyterian parity and common sense alike should accord the privilege of a summer vacation to all, although the prudent brother will decide that his trip and his means will be proportionate.

The minister when he leaves his sphere of labour behind does not lay aside the sacred character that pertains to his office. He may properly enough desire to avoid preaching, though if there is a good reason for it he will not refuse to speak a word in season as opportunity offers. There is not one law for the minister and another for church members when taking their holiday. It is just as much a part of Christian duty for them to be faithful in their attendance on public worship at the village church as it is when they are at home. Many a little out of the way church is benefited by their presence and is helped by their contributions and it fosters a kindlier interest in the minister and people of these important outposts of the Church. Another thing will be borne in mind by Christian visitors to summer resorts, and that is that the fourth Commandment is as binding on them there as it is when they are at home.

**SOCIAL CRIME IN ENGLAND.**

It is surprising that when some urgent moral reform is proposed it is met by strenuous opposition. Resistance is always the more determined when definite and effective measures are brought forward for the suppression of an acknowledged iniquity. The Scott Act was in a fair way to become the recognized law for putting an end to the growing and destructive evils of intemperance. No sooner was it perceived that the people were in earnest in desiring its adoption and enforcement than a majority of the Dominion Senate were determined that the law, by their ill-judged interference, should be rendered inoperative. Another illustration of this tendency is observable in the efforts made by the same august legislative body in the treatment they meted out to the Bill designed to make seduction, what it ought to be, a punishable offence.

Why should such persistency be shown in obstructing all advances in moral and social legislation? Political partisanship alone does not adequately explain such obduracy. It was found that certain forms of immorality were extending their debasing and brutalising influence in England, and an increasing traffic is being carried on that puts the defunct form of negro slavery to the blush. Parties cognizant of this monstrous evil very properly asked for such legislation as would stamp out the vile abomination. The proposal was sneered at and obstructed as such efforts in their initiatory stages usually are. The philanthropists were foiled and the iniquity was permitted to continue unmolested.

A few weeks ago Mr. Spurgeon sounded a note of alarm which, by its boldness, startled conventional propriety; and good people thought, accustomed as he is to speak in plain Saxon, that he had gone too far. Stately and decorous England had scarcely time to compose itself after the pastor of the Metropolitan Tabernacle had ruffled its serenity, when all England is swept by a cyclone of horror and astonishment. For months past the staff of the *Pull Mall Gazette* have been pursuing investigations with diligent pertinacity, and during last week that journal has been publishing a horrible mass of sickening details concerning the abounding profligacy prevalent in the higher circles of English life. As might be expected the disgusting revelations have created the most profound sensation that has agitated the people for many a day.

Every expedient is being resorted to in order to break the force of the appalling disclosures. The bold stroke of the conductor of the journal named is by some attributed to that reckless expedient which goes by the euphonious name of journalistic enterprise, and has to be discounted accordingly. Others argue that it is inexpedient to drag such abominations into the open light of day and thereby increase the evils that are being exposed. Others more determined are clamouring for the condign punishment of the offending journal and all connected with it. Officials, imperial and civic, have interfered to suppress the sale of the daring sheet; but the sale was limited only by the impossibility of supplying the popular demand. As high as \$1 for a single copy was offered by parties eager to scan the horrible record. Worst of all, cynical apologists have urged that as the existence of the horrible evils were generally known, that as these things had existed in ancient civilization, what was the use of minding them? let the dark, poisonous river roll to the wide ocean of destruction.

Sensational journalism is certainly not one of the moral bulwarks of a nation's prosperity; and it has much to answer for in fostering and catering to a debased, morbid taste. The daily relash of disgusting details of vicious and criminal deeds is chargeable with sapping the foundations of many a life that might have been virtuous otherwise; but this terrible disclosure comes under another category. Whether the stroke was an adroit effort to help the waning fortunes of a decadent journal or not, the consequences will be far more extensive.

Now that the curtain has been drawn aside and the dread revelations made, the question of expediency no longer remains. In showing the awful growth and prevalence of immorality, the *Pull Mall Gazette* has rendered a most ungrateful, yet at the same time, a most valuable service to the cause of morality. To let this moral leprosy spread its contamination would blight any nation with an irrevocable curse. The nations of antiquity fell because vice had gained a terrible ascendancy. The Roman Caesars blasted imperial Rome with their infamies. Sodom and Gomorrah and the Cities of the Plains were obliterated by the fiery deluge because of their enormous wickedness. God's pure and righteous laws cannot in any age or nation be violated with impunity. The day of vengeance inevitably comes. The hideous disclosures of this moral pestilence are the first steps leading to an effective cure. Virtuous England will not remain inactive under the stigma of this terrible reproach.

**Books and Magazines.**

**THE SANITARIAN.** (New York: 113 Fulton Street.)—This monthly, devoted to an important specialty, continues to discuss a variety of subjects bearing on sanitary matters. It numbers among its contributors many distinguished experts.

**THE SIDEREAL MESSENGER.** Conducted by William W. Payne. (Northfield, Minn.: Carleton College Observatory.)—This monthly, full of interest to students of astronomical science, appears in new type, and presents an attractive appearance.

**THE COMMUNICANTS' MANUAL.** By the Rev. D. M. Gordon, Winnipeg. (Toronto: S. R. Briggs; Montreal: W. Drysdale & Co.) This is a careful and judicious adaptation of the late Dr. Norman McLeod's Manual for the use of Communicants. It is just such a publication as should have a wide circulation among the young.

**A WORD IN SEASON.** By Rev. James A. R. Dickson, B.D. Second edition. (Toronto: Presbyterian Printing and Publishing Co., 5 Jordan Street.)—We are pleased to see that this most useful tractate has reached a second edition. For its great practical helpfulness to young converts, its brief, pointed and Scriptural counsels are specially adapted. It is well fitted to impart spiritual guidance and benefit to the young. It merits a wide circulation.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls.)—No fewer than three symposia appear in the July number of the *Homiletic*. One is on Ministerial Education, another deals with the question: "Is the Pulpit Declining in Power?" and the third is on the Epistle to the Romans, and a series of studies in the Psalms is begun. The sermonic section is most inviting, and the other departments are copiously filled with just such subjects as the live minister wants to see.

**THE LAND OF ROBERT BURNS.** By J. Campbell, M.D. (Seaforth, Sun Office.) Most Scotchmen are enthusiastic in their admiration of their country's representative poet. The author of this little volume is no exception. His well written descriptions of the land of Burns will be most interesting to those who have never witnessed the scenery that inspired his muse, while those who have wandered by Bonnie Doon and gazed with interest on Alloway's auld haunted kirk will read with pleasure Dr. Campbell's accurate and appreciative sketches.

**THE PRESBYTERIAN REVIEW.** (New York: Presbyterian Review Association.) The new number of this superior theological quarterly has made its appearance this month. The opening article, "Classification of the Sciences," by Professor Flint, is worthy of the vast research and critical acumen of its distinguished author. Dr. Pritzer writes on the "Return of Jesus the Christ," presenting the usual chiliastic arguments for the views he holds. Another article of marked ability is on the "Renascence of Education." Among the writers to the present number we are pleased to see the name of Principal MacVicar, who contributes a clear and masterly paper on "Science and Prayer," and Professor Charles A. Briggs writes a most interesting and able paper on "The Revised English Version of the Old Testament." The critical and editorial notes are worthy of the *Review*, while the survey of Recent Theological Literature, written by some of the most prominent theologians of the time, gives a good idea of all that is most noteworthy and significant in new books, in theology, philosophy, and the higher forms of general literature.

**THE LATE REV. JAMES DICK.**

The following minute in reference to the death of Rev. James Dick, of Richmond Hill, was cordially adopted by the Presbytery of Toronto at its last meeting:

In view of the recent death of Mr. James Dick, senior minister of Richmond Hill and Thornhill, and one of the oldest members of this Court, the Presbytery would reverently bow to the will of God, and would reckon it some alleviation of their loss that their brother's life was spared so long, during many years of which he laboured diligently in the service of the Gospel, and laboured with much acceptance and success. Those who were best acquainted with him can bear witness and many others will endorse their testimony that his character was singularly pure and good, that in all the relations sustained by him he conducted himself with wisdom and honour, and that both in the circle of his own denomination and in that of others he held a high and unsullied reputation. Considered also as a preacher and pastor, he did his work faithfully and well, setting forth in suitable terms the various lessons of Holy Writ, giving to all who were under his charge such counsel, or encouragement, or warning, or comfort, as their several cases might seem to require, and looking after the instruction of the young with becoming fatherly affection and care. Nor is it unsuitable to state here that he aided materially the Schemes of the Church, and other similar organizations, partly by contributing to them himself, and partly by inducing his people to do the same. In relation also to the Courts of the Church he rendered much valuable service; of one of these he was for several years a careful and painstaking clerk. At Presbytery, Synod and Assembly meetings he attended with very marked regularity, even when old age had crept upon him; in the principal matters which came before them he was sure to take a lively interest, and on many of them to express his mind; and whensoever he addressed his brethren he was heard by them with attention and respect.

In full harmony with his previous character (and as was to be expected) his last days were calm and happy. Down to the close of his life on earth, he clung to the merits of the blessed Saviour, in hope of attaining to the better world. And now that his spirit has gone thither, as the Presbytery believe, they would think of the good record he has left behind him, and seek to be influenced thereby, that, like him, they may severally be approved by the Master, and hear it said to them at the last: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

To the widow and family and congregation of the deceased, the Presbytery would tender their respectful sympathy; and copies of the foregoing are also ordered to be transmitted to them.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER III.—WE JOIN THE CHURCH.

"I have bought the house, Jennie," said I. "Thank you," said Jennie. She said it softly, but her eyes said it more plainly than her voice. I had hesitated a little before I finally closed the purchase. But Jennie's look and her soft "Thank you" made me sure I had been right. Since the baby has come we have converted the chamber over the library into an upstairs sitting-room. I found her there before the open fire, on my return from New York. The baby was sleeping in her arms; and she was gently rocking him, pressed close to her bosom.

"I wish you would have a nurse for the baby, Jennie," said I. "I don't like to see you tied to her so." "You wouldn't take baby from me, would you, John?" said she appealingly, nestling the precious bundle closer to her heart than before, as if in apprehension. No I wouldn't. I was obliged to confess that to myself, if not to her.

"John," said Jennie, "Mrs. Goodsole has been here this afternoon. She wants to know if we won't take our letters to this church the next communion. It is the first of September."

"Well?" said I, for Jennie had stopped. "She says that if we are going to make Wheathedge our home she hopes we can find a pleasant home in the church here. I told her I could not tell, we had only hired the house for the summer and might leave in the fall. But if you have bought it, John, and I am, oh! so glad you have and thank you so much—one hand left the baby gently, and was laid on my arm with the softest possible pressure by way of emphasizing the thanks again—"perhaps we ought to consider it."

"I have no notion of joining this church," said I. "It's in debt, and always behind hand. I am told they owe a hundred dollars to their minister now."

"That's too bad," said Jennie. "And we can't do much if we do join it. I have no time for church affairs, and you—you have all you can do to attend to your infant class at home, Jennie."

"That's true," said Jennie. "Besides it is a Presbyterian church and we are Congregationalists."

Jennie made no reply. "And I can't bear the idea of leaving the Broadway Tabernacle Church. I was brought up in it. I have been in its Sunday school ever since I can recollect. It was dear to me in its old homely attire as a Congregationalist meeting house. It is dear to me in its new aristocratic attire as a Congregationalist cathedral. And Harry was baptized there. And there are all our dearest and best friends. It would be like pulling a tooth to uproot from it."

"It is dear to me, too, John," said Jennie softly, "for your sake, if not for my own."

"And all our friends are there, Jennie," continued I. "Except the Lines and Deacon Goodsole we hardly know anybody here."

"Though I suppose time will cure that," said Jennie. "I do not know that I care to cure it," said I. Jennie made no response.

Was it not at Bunker Hill that the soldiers were directed to reserve their fire till the attacking party had exhausted theirs? That is the way Jennie conducts an argument—when she argues at all, which is very seldom. She accepted every consideration I had offered against joining with the Wheathedge church, and yet I knew her opinion was not changed; and somehow my own began to waver. I wonder how that method of arguing would work in the court room. I mean to try it some time.

I had exhausted my fire and Jennie was still silent. Silence they say means consent. But I knew that it did not in her case. It depends so much on the kind of silence.

"What do you say, Jennie?" said I. "Well, John," said she, slowly and thoughtfully, "perhaps there are two sides to the question. I don't like to leave the Broadway Tabernacle. But it seems to me that we have left it. We cannot attend its prayer meetings, or go to its Sabbath school, or worship with its members on the Sabbath, or even mingle much with its members in social life. We have left it, and we ought to have thought of that before we left—not after. Perhaps I am to blame, John, that I did not think of it more. I did not think of what you were giving up for me when you took this beautiful home for my sake."

I had not taken it for her sake—that is, not wholly for her sake. And as to the giving up, why, bless you, that little sitting room, with the wife and baby it contained, was worth a thousand Tabernacles to me; and I managed to tell Jennie so, and emphasize the declaration with a well, no matter. But she did not need the information, she knew it very well before, I am sure.

"The real question seems to me, John, to be whether we mean to be church members at all?" said Jennie.

"Church members at all?" I echoed.

"Yes," said she. "We are not members of the Broadway Tabernacle any more except in name. What is a foot or an arm fifty miles away from the body? Can they keep loving watch and care over us; or we over them? It is not a question between one church-home and another, John; it is a question between this church-home and none at all."

"But, Jennie," said I, "the finances here are in a fearful state. They are always coming down on the church for contributions, and holding fairs in summer, and tableaux and what not, in winter, and generally waiting for something to turn up. If I had the naming of this church I would call it St. Micawber's church."

Jennie laughed. "Well, John," said she, "I think you are ready enough with your money." (I am not so sure of that. I am inclined to think that is Jennie's way of making

me so.) "And I have nothing to say about the finances." "Besides, Jennie," said I—for I really had no faith in the financial argument—"this is a Presbyterian church and we are Congregationalists."

"It is a church of Christ, John," said Jennie, soberly, "and we, I hope, are Christians more than Congregationalists."

That was the last that was said. But the next morning I carried down with me to New York a letter addressed to the clerk of the Broadway Tabernacle, asking for letters of dismission and recommendation to the Calvary Presbyterian church at Wheathedge. And so commenced our parish life.

CHAPTER IV. THE REAL PRESENCE.

"Jennie," said I, "I don't believe in Mr. Work's sermon this morning, do you?" "I don't think I do, John; but to be candid I did not hear a great deal of it."

It was Sunday evening. Harry was asleep in his room. The baby, snug to her sweet slumbers pressed against her mother's heart, had been laid down at last in her little cradle. Jennie, her evening work finished, had come down into the library and was sitting on the lounge beside me.

"I was not so fortunate," said I. "Blessed are those who having ears hear not—sometimes. I listened, and took the other side. My church was converted into a court-room, I into an advocate. If I believed Mr. Work's doctrine was sound Protestantism I should turn Roman Catholic. Its teaching is the warmer, cheerier, more helpful of the two."

Then I took up the open book that lay on my library table and read from Father Hyacinthe's discourse the following paragraph—from an address delivered on the first communion of a converted Protestant to the Roman Catholic Church:

"Where (in Protestantism) is that Real Presence which flows from the sacrament as from a hidden spring, like a river of peace, upon the true Catholic, all the day long, gladdening and fertilizing all his life? This Immanuel—God with us—awaited you in our Church, and in that sacrament which so powerfully attracted you, even when you but half believed it. In your own worship, as in the ancient synagogue, you found naught but types and shadows; they spoke to you of reality, but did not contain it; they awakened your thirst, but did not quench it; weak and empty rudiments which have no longer the right to rest, since the veil of the temple has been rent asunder and eternal realities been revealed."

"Yes, Jennie," said I. "If I thought Father Hyacinthe were right, I should turn Roman Catholic. And Mr. Work this morning confirmed him. He took away the substance. He left us only a type, a shadow."

The sermon was on the words: "Do this in remembrance of Me." It was a doctrinal sermon. I am not sure that it might not have been a useful one—in the sixteenth century. It was a sermon against Romanism and Lutheranism and High Church Episcopacy. The minister told us what were the various doctrines of the communion. He analyzed them and dismissed them one after another. He showed very conclusively, to us Protestants, that the Romanists are wrong, to us Presbyterians that the Episcopalians are wrong, to us who are open Communionists that the close Communionists are wrong. As there does not happen to be either Romanist, Episcopalian, or close Communionist in our congregation, I cannot say how efficacious his arguments would have been if addressed to any one who was in previous doubt as to his conclusions. Then he proceeded to expound what he termed the rational and Scriptural doctrine of communion. It is, he told us, simply a memorial service. "As," said he, "every year, the nation gathers to strew flowers upon the graves of its patriot soldiers, so this day the Christian Church gathers to strew with flowers of love and praise the grave of the Captain of our salvation. As in the one act all difference are forgotten, and the nation is one in the sacred presence of death, so in the other, creeds and doctrines vanish, and the Church of Christ appears at the foot of Calvary as one in Christ Jesus."

Mr. Wheaton asked me, as we came out of church, if the sermon was not a magnificent one. I evaded the question. I was obliged to confess to myself that it was unsatisfactory. If I were obliged to choose between the Protestantism of Mr. Work and the Romanism of Father Hyacinthe, I am afraid I should choose the latter.

"But," said Jennie, "Mr. Work's sermon was not true Protestant doctrine, John. There is a Real Presence in the communion. Only it is in the heart, not in the head, in us, not in the symbols that we eat. Did you not feel the Real Presence when Father Hyatt in the afternoon broke and blessed the bread? Did you not see the living Christ in his radiant face and hear the living Christ in his touching words, and his more touching silence?"

Yes! I did. Father Hyatt had disproved the morning's sermon, though he said never a word about it.

Father Hyatt is an old, old man. He has long since retired from active service, having worn out his best days here left at Wheathedge, in years now long gone by. A little money him by a parishioner, and a few annual gifts from old friends among his former people, are his means of support. His hair is white as snow. His hands are thin, his body bent, his voice weak, his eyesight dim, his ears but half fulfil their office; his mind even shows signs of the weakness and wanderings of old age; but his heart is young, and I verily believe he looks forward to the hour of his release with hopes as high and expectations as ardent as those with which, in college, he anticipated the hour of his graduation. This was the man, patriarch of the church, who has lived to see the children he baptized grow up, go forth into the world, many die and be buried; who has baptized the second and even the third generation, and has seen Wheathedge grow from a cross-road to a flourishing village; who this afternoon, perhaps for the last time—I could not help thinking so as I sat in church—interpreted to us the love of Christ as it is uttered to our hearts in this most sacred and hallowed of all services. Very simply, very gently, quite unconsciously, he refuted the cheerless doctrine of the morning ser-

mon, and pointed us to the Protestant doctrine of the Real Presence. Do you ask me what he said? Nothing. It was by his silence that he spoke.

A few tender, loving, reverential words as he broke the bread. Three minutes of silver speech, the rest of his part of the service a golden silence. But those few words were radiant with the presence and the love of a risen, a living Saviour. It was not of the Christ that died, but of the Christ that now lives, and intercedes, and guides, and preserves, and saves, he spoke, with voice feeble with old age, but strong with love. And as he spoke, it seemed to me, I think it seemed to all of us, that the Christ he loved so much and served so faithfully was close at hand, near and ready to bless us all, not with a sacred memory only, but with a Real Presence, the more real because unseen.

"Yes, Jennie," said I, after we had sat or a few minutes in silence recalling that sacred hour, "Yes, Jennie, there was a Real Presence in Father Hyatt's breaking and blessing of the bread. But what do you say of the disquisition of Mr. Work on transubstantiation which followed it?"

"I didn't hear it, John. Was it really about transubstantiation? Perhaps I ought to have listened—but I could not, I did not want to. A higher, holier voice was speaking to me. I was absorbed in that. I was thinking how of old time Christ appeared in the breaking of bread to the disciples whose eyes were holden. And to-night, John, as I have been rocking baby to sleep I have been reading Tenison's Holy Grail, and thinking how often, in our modern life, Galahad and Percivale kneel at the same shrine, and how often what is but a memorial service to the one affords a beatific vision of a living and life-giving Lord to the other."

And Jennie repeated in a low soft voice a verse from that strange poem, whose meaning, I sometimes think, is but half understood even by its admirers:

"And at the sacing of the Mass, I saw The holy elements alone: but he— 'Saw ye no more?' 'I, Galahad, saw the Grail, The Holy Grail, descend upon the shrine; I saw the fiery face as of a child That smote itself into the bread, and went, And hither am I come; and never yet Hath what thy sister taught me first to see, This holy thing, failed from my side?"

"Ah! yes, John, Father Hyacinthe is mistaken, and Mr. Work is mistaken too. There is more in our communion than can be explained. The reason is a great deal, a great deal, but it is not everything. And there are experiences which it can neither understand nor interpret. Baby is not only upstairs, John; he is in my heart of hearts. And you are never away from home, husband mine, though often in the city, but are always with me. And my Saviour—He is not far away. He is not in the heaven that we must long Him down, nor in the past that we must summon Him from centuries long gone by. He is in our hearts, John. Do I believe in the Real Presence? Do I not know that there is a Real Presence? And neither priest nor pastor can take it from me."

"I wish you could have administered the communion this afternoon, Jennie," said I, "instead of Mr. Work."

"I wish some good friend of Mr. Work would advise him not to talk at the communion," said Jennie. "Write him a note," said I.

Jennie shook her head. "No," said she. "It would only do harm. But I wish ministers knew and felt that at the communion table there is a Real Presence that makes many words unfitting. When we are on the Mount of Transfiguration, we do not care much for Peter, James or John. And so, dear, I recommend you to do as I do—if the minister must give us a doctrinal disquisition, or a learned argument, or an elaborate arabesque of fancy work, or an impassioned appeal, let him go his way and do not heed him. I want silence that I may commune with the Real Presence. If the minister does not give it me, I take it."

Jennie is right, I am sure. What we laymen want at the communion service from our pastors, is chiefly silence. Only a few and simple words; the fewer and simpler the better. Oh! you who are privileged to distribute to us the emblems of Christ's love, believe me that the communion never reaches its highest end, save when you interpret it to us, not merely as a flower strewn grave of a dead past, but as a Mount of Transfiguration whereon we talk with a living, an ascended Saviour. Believe me too, we want at that table no other message than that which a voice from on high whispers in our hearts. "This is My beloved Son, hear ye Him!"

WORKING ON THE REVISED OLD TESTAMENT.

It was on the 30th of June, 1870, that the company first entered upon their task, and in the interval, before they held their last meeting, upon June 20, 1884, ten of their number had passed away. And the rest cannot but feel that a solid portion of their lives has been spent upon this great work. They have grown old while endeavouring to give to the English-speaking race the Word of God in a translation representing, as exactly as possible, the meaning of the original. And whatever may be the nature of the reception accorded to their labours, at all events they know that they have worked honestly for the glory of God, and not for human praise or reward.

Their usual method of working was to meet upon the morning of a Tuesday in each alternate month, and to continue their session for ten days, until the Friday in the following week. On each morning they met at eleven, and continued their labour until five p.m., except upon the last Friday, when, for the convenience of trains, they broke up at a rather earlier hour. Of these sessions there have been no less than eighty-five, and the whole number of days devoted to the work has been 792. Their method of working was to begin with prayer, and then the Hebrew of the Book on which they were engaged was read verse by verse; the discussion was then opened by the reading of the suggestions of absent members; and finally, after deliberation, the company proceeded to vote. In this manner the whole of the Old

Testament has been gone through twice, and while on the first occasion the vote of a majority was sufficient, at the second revision nothing was retained which did not command the approval of two-thirds of those present. Many changes, therefore, which half the company would have wished to make, and which are at least probable, have been rejected. At this revision the company had also the benefit of the notes of the American company, which were often very judicious. Finally, a third opportunity was permitted for considering dubious renderings and the correction of contradictory decisions; and there was thus ample room for repentance in case any change had been too thoughtlessly made. As the result, the version errs rather in the way of conservatism than of rashness or unnecessary alteration; but this is the smaller fault of the two. The revisers could work only with the materials already provided. Their business was not original research, but the judging and sifting of what had been furnished by others. And, remarkably enough, just as they are finishing their labours, un hoped-for treasures are being brought to light. Besides Dr. Ginsburg's Massorah, a manuscript of the Old Testament, said to be at least four centuries older than any in our libraries, has been discovered in the synagogue at Aleppo. Portions, too, of very ancient codices have been acquired both by the British Museum and by the Imperial Library at St. Petersburg. But until they have been studied, we know not what will be their bearing upon the present text. Measures were at once taken for sending out Dr. Ginsburg to collate the manuscript at Aleppo, but the breaking out of the Russo-Turkish War rendered his mission impossible. But our hopes still turn to him as the scholar best able to make these treasures really available for our use.

And thus then the labours of the Old Testament company have been restricted to the revision of the translation of exactly the same text as that which lay before the revisers in the days of King James.—*The Dean of Canterbury, in the Quiver for July.*

HERO NAMES FOR CHILDREN.

During the Russian war Raglan and Arnaud became numbered among English Christian names; so did Garibaldi at the time of that hero's prominence. When the struggle was going on at Plevna, Osman was often given to our children; and Suleiman appeared as a British prænomen about the same time. Later still the appellations Garnet and sometimes Garnet Wolseley have commemorated in the registers the prowess of the living British General. But neither is the heroism of the past entirely forgotten in naming, for the writer has met with the registered appellations Alcibiades, Julius Cæsar, Boadicea, William the Conqueror, Richard Cœur de Lion, Peter the Great, &c. The desired qualities may have been exhibited in the lives of religious characters, and here, perhaps, the past is more resorted to than the present. The following may all be found in English registers of recent years:—Simon Peter, Joseph Arimathea, Talutha, Cyprian, Martin Luther, Melancthon, John Bunyan, Selwyn, and Morley Punsion. Luther has been a good deal used in England since the recent four-hundredth anniversary of the Reformer's birth. Politics also supply plenty of heroes, whose names are freely given to English children; but here the present once more asserts itself loudly over the past. Ledru Mazzini Kossuth forms a registered name combination, but it appeared many years ago. The Gladstones, the William Ewarts, the Beaconsfields figure of course among the rising generation. So also do the numerous Wilfrids (who often appear as Wilfreds), and the Wilfrid Lawsons of more explicit denominational association with temperance politics.—*Good Words.*

A LAND FLOWING WITH WINE, AND THE PEOPLE ALL DRUNKARDS.

Among the new missionary stations established by the American Board is that of Inhambane, on the East Coast of Africa, situated in about latitude 24° S., and about 200 miles north-east of Delagoa Bay. The missionary at the station, the Rev. Dr. Richards, lately made an inland tour of 150 miles from the coast, to see what he could see, and in a recent number of the *Missionary Herald* is given a very interesting account of this journey, from which we abstract the following:

On the third day out the explorers came upon the Amakwaka tribe, of whom Mr. Richards says: "They have no gardens at all. They are so frequently robbed by Umzila's impi (soldiers) that they have become quite discouraged. Another reason is that the native fruit is capable of sustaining life, and is abundant; and, again, the palm wine flows freely all over the country. This palm tree is usually four or five feet high, seldom ten feet. It manifests little life, save at the top, where a few leaves appear, looking like a flower-pot on a stump. These leaves are all cut off, and from the cut each tree yields daily about a pint of delicious juice, but highly intoxicating when allowed to stand for a few hours. There seems to be no limit to these trees, and we were surrounded on every hand by drunken men and women. Even little children were staggering about as inebriatedly as their parents. It was difficult to avoid trouble with these people, yet our guns were respected, and a ball fired carelessly at a near tree would produce quiet for half an hour. They were coarse, rough, drunken fellows, often plundering, often plundered, and accustomed to quarrels and fights not altogether bloodless. One could scarce expect to find pleasure in passing among them."

YOUR BOYS' COMPANIONS.

See that your boys have good associates. A mother is quick to observe; she can judge the kind of companions her boys have by their behaviour in the house when the boys bring their home, and if she knows they are not all she would wish will advise and admonish they are not good. Better let them have a few good companions, than many who are "hail fellows well met." A father has more opportunities for observ-

ing the outside life of the boys than the mother, and should spare a few minutes of his surplus time to inquire into the outside life of his boys just entering into life. A well-regulated household depends as much upon the conduct of the father as of the mother. Command your children's respect from their infancy and you will always have it through life.

THE DEATH-BED OF LOUIS XI.

Son of Valois! tell to the world what power avails thee now! Death's icy touch is on thy heart, his dews are on thy brow.

Whence comes the hue of mortal dread that pales thy withered cheek?

Has sleeping conscience waked at last? Speak, sceptred monster, speak!

When fell thy victims' parting groans coldly impassive thou? The scene has chang'd; what sayest then, O dying tyrant, now?

Death, .. rough long years thy vassal slave, is lord o'er thee at last, And 'midst his train of horrors troop the shadows of the Past.

La Balue comes from living death, from Loche's circled fate, Terror has stayed where Mercy failed—long years of venom'd hate;

Guienne, fair offspring of thy royal mother's womb, Points his dead hand at thee, O king, from his unhallowed tomb.

Unshriven he died. Men thought him sped by fell disease undone; What of the secret chalice and the Abbot of St. John?

At yonder feast was the mad jester's tale denied, Heir of the Sainted Capet's throne, illustrious fratricide?

Ha! I see'st yon spectral form that gibbers from the outer gloom, Tirt with St. Denis ceremonies—the odours of the tomb?

Fling back the arras wider still. Rememb'rest thou that glance, When he was the Most Christian King, and thou a Child of France?

Aye! leprous soul! 'tis he—thy sire; his pilgrimage below Shortened by thee, his son—his son, yet most relentless foe.

When pealed the tocsin's hateful call to foul seditious strife, Who raised the standard of Revolt against a father's life?

Who, pardoned by a father's love, revived the Praguerie? What skills to ask thee who: thy dastard heart impeacheth thee.

Beneath yon grey embattled walls there sleeps till doom beguiled Armagnac's ill-starred consort and he, butchered unborn-child.

Lectour! no darker tale than thine on history's tarnished page; A ravished truce, a poisoned cup, and a king's insatiate rage.

And one with blood-stained mitre lends this hour a crimson hue, Whose solemn accents brand thee with the hireling Flemish crew.

Bourlon! Prince-Bishop of Liège, loved prelate of "The Bold," Lays his dark murder at the door of France's secret gold.

Hark! Blending with the voice of prayer, the chapel organ's tones, There comes from 'neath these very walls the wail of captive groans.

There hopeless ones in gloom still pass their nigh forgotten lives (Peace! suffering hearts! a despot's death shall rend your rusting gyves).

Throne of thy sire, well served in love, thine by mean slavish fear, His service won by kingly smiles, thine by the orphan's tear.

Towards dark Plessis' terrace plies no more the homeward wing, For tears and blood hold daily tryst in the garden of the king.

Foul carrion throng the royal chase where voice of song is mute (Rare haunt for carrion where each bough bears hideous human fruit).

Mumble thy prayers to her of Clery now; call loud to her: E'en she, thy patroness, is deaf to-night, O whitened sepulchre!

Craven! there is no peace. Unheeded now each frenzied call; A greater tyrant e'en than thou holds thy black heart in thrall.

Fainter and fainter fall thy shrieks beneath the avenging rod; Son of Valois, France leaves thee here to conscience and thy God.

—H. K. Cockin, in *The Week.*

British and Foreign.

ONLY seven officers who fought at Waterloo are now alive. THE number of liquor licenses in the United Kingdom in 1884 was 165,981, this year there are 164,958, a reduction of 1,023.

THE Annan people are proposing to set up in some public place a portrait bust of their illustrious townsman, Edward Irving.

LORD ABERDEEN presided at the annual festival of Mr. Spurgeon's orphanage, which he praised for its brightness and buoyant cheerfulness.

DR. GEORGE MACDONALD's dramatic representations of the Pilgrim's Progress and his literary lectures are attracting delighted audiences in Edinburgh.

MR. HERBERT GLADSTONE, M.P., says the next Parliament must discharge a long-delayed duty to the Temperance party in the complete adoption and application of Local Option.

THE Rev. Robert Harley, F.R.S., the distinguished mathematician, is about to resign his position as Principal of Huddersfield College and return to the regular work of the ministry.

A FUNERAL service in memory of Dr. Hugh Martin in Morning-side Church, Edinburgh, was conducted by Rev. George Philp, M.A., who paid a fine tribute to the deceased scholar and divine.

NEXT session several changes will be made in the distribution of work in Aberdeen Free Church College. New Testament exegesis will have a distinct place in the second session as well as the first.

FOR the vacant charge of Fintry, in which parish the value of the living is \$1,900, there are said to be upwards of a hundred candidates. Forty candidates are already in the field for the vacant charge of Daviot.

THE Report of the Royal Commission on the Housing of the Poor is full of evidence as to the intimate connection between drinking and overcrowding. The practical outcome of the commission will be watched with deep interest.

BAKERS are said to have always experienced great difficulty in observing the progress of baking. This has been surmounted recently in London by lighting ovens with electricity and providing them with plate-glass doors.

THE Rev. J. P. Millar, M.A., of Camberwell, formerly pastor at Carnoustie, has been presented by friends with a purse of a hundred guineas in testimony of their appreciation of the services he has rendered to the church.

THE General Baptists held their 116th annual conference at Ealing. Mr. W. Willis, Q.C., M.P., presided at the College meeting, and at the Home Mission meeting the chair was occupied by Mr. A. Pease, M.P., while Sir George Campbell, M.P., presided at the foreign missionary gathering.

"THE Last Glimpse of the *Mayflower*" is the title of Paxton Hood's last magazine article, which appears in the *Sunday at Home*. Mr. Hood gives a graphic sketch of the pilgrimage he made the other year to Plymouth Rock, a fragment of which was presented to him as a special token of regard by the local authorities.

DR. HATCH, in a generous welcome to the proposal to establish an Independent college at Oxford, frankly expresses his conviction that religion in England has been kept from the fate which has overtaken religion in many parts of Continental Europe chiefly by the fact that Nonconformity has existed on a considerable scale.

COUNSEL's opinion, just obtained on the question, is to the effect that an English Church clergyman may legally occupy a Nonconformist pulpit in his own parish but not out of it. Mr. Brooke Lambert, vicar of Greenwich, might therefore be prosecuted for having dared to preach in Mr. Clifford's Baptist chapel in Westbourne Park.

DR. HUGH MARTIN, late minister of Free Greyfriars, Edinburgh and formerly of Panbride, died at Dundee, in his sixty-third year. He had lived in retirement for several years on account of his health. He was distinguished for his attainments as a mathematical scholar and also as a theologian.

THE demolition of the Ghetto in Rome will bring to light many ancient monuments. The theatre of Manella, the Portico d'Ottavia and that of Filippo, and the crypta of Balbo will be completely exposed, as well as the temple of Jupiter. This quarter contains the most important monuments of Republican Rome.

LORD REAY does not turn his back upon Presbyterianism in Bombay. The other day the Anglican chaplain at Mahabeshwar happened to be laid aside by an accident, whereupon the Governor invited a Presbyterian minister to preach a sermon in Frere Hall. Although a civilian was reading prayers in the Anglican Church, nearly everybody went to hear the sermon.

A PUBLIC meeting of male residents over twenty-one, at Kilmaurs, after hearing read the printed evidence in the case of the local clerical scandal as submitted to the Assembly, adopted resolutions expressing satisfaction with the conduct of the Presbytery and surprise and indignation at the decision of the Synod and Assembly, which appeared to be a miscarriage of justice.

THE quaint old house in Paton's Close, Anstruther, in which Dr. Chalmers was born, has been sold to a local apothecary for \$400. Some years ago a movement was afoot to transform it into a Christian institute in honour of Dr. Chalmers, and his kinsman, the late Rev. Walter Wood, of Fife, was ready to volunteer the gift, but the scheme was abandoned in deference to the wishes of the family.

A PORTION of the High Street façade of the old college of Glasgow has just been taken down in consequence of operations connected with the construction of the underground railway. When the remainder is demolished, the principal entrance, with the sculptured blocks surmounting it, will be removed to the new college at Gilmorehill and re-erected there at the expense of Mr. William Pearce, shipbuilder.

## Ministers and Churches.

THE congregation of St. Andrew's Church, Beaverton have purchased a handsome organ.

THE congregation of Zion Church, Brantford, had an enjoyable excursion to Grimsby last week.

MACNAH Street Presbyterian Church, Hamilton, held an enjoyable picnic at Landsdowne Park, last week.

THE Presbyterians of Cambrai held an enjoyable strawberry festival lately on the grounds of Mr. Wilkinson.

AN exchange says: We regret to note that Mrs. Tolmie, wife of Rev. A. Tolmie, Southampton, is very ill from the effects of a paralytic stroke received last Friday.

AN enjoyable picnic in the Humber under the auspices of the College Street Presbyterian Church, Toronto, Young People's Association, was held last week.

A PLEASANT garden social was held in the grounds of Mr. J. S. Rogerson, Guelph, last week, the proceeds being in aid of the organ fund of St. Andrew's Church.

*Meaford Mirror.*—Rev. J. T. Paterson returned to town on Saturday and occupied the pulpit in Erskine Church on Sunday. He looks the better of his short vacation.

THE Rev. A. K. McLeod, a graduate of Queen's, has been ordained and inducted into the pastoral charge of the Consecration Presbyterian Church. Rev. T. S. Chambers, Wolfe Island, preached the induction sermon.

THE Rev. E. A. McCurdy acknowledges the receipt of \$30 from Mr. Andrew Thompson, Sunny Brae, to be appropriated as follows: Rev. C. Chumquy, \$10; British and Foreign Bible Society, \$10; Foreign Missions, \$10.

THE Sacrament of the Lord's Supper was dispensed in Knox Church, Listowel, on Sabbath, the 28th of June. Seventeen new members were added to the roll—making an increase of 109 members since the Rev. J. Campbell took charge of the congregation, eighteen months ago.

MRS. SMITH, wife of Rev. John Smith, of Erskine Church, Toronto, being in poor health, the congregation have generously given their pastor a well filled purse, leave of absence for two months, and have agreed to provide pulpit supply during his absence. Mr. and Mrs. Smith have gone to Prince Edward Island.

At the regular meeting of the Montreal Presbytery on the 7th inst., the call from St. Joseph Street Church in favour of Rev. W. J. Smyth, M.A., Ph.D., was sustained. The clerk read a letter from Dr. Smyth, accepting the call. The Presbytery appointed a meeting at St. Joseph Street Church on the 24th, for the purpose of proceeding with the induction.

THE *Lindsay Post* dips into the future in this fashion—Rev. Dr. McTavish, pastor of St. Andrew's Church, has gone to the Eastern Provinces for a five or six weeks' holiday. It is understood that he will not return alone, but that the Church will have the great pleasure of welcoming a worthy lady as the esteemed pastor's wife. Many friends will join with us in wishing Dr. and Mrs. McTavish much happiness.

THE Presbytery of Glengarry inducted the Rev. A. Matheson into the pastoral charge of Lunenburg and Avonmore on the 23rd June last. Mr. MacArthur, of Finch, presided, Mr. McKenzie preached, Dr. MacNish addressed the minister, and Mr. McArthur the people. Mr. Matheson received a hearty welcome from the congregation assembled; and now for the third time enters upon the pastoral charge of Lunenburg.

THE Rev. Mr. Mackie preached two able sermons in St. Andrew's Church, Kingston, on Sunday week. He has, says the *Wig*, become very popular, and his call will be very cordial and unanimous. If he accepts it he cannot enter upon the regular work of the pastorate before September or October, having to return to Scotland and resign his present charge after leaving here and visiting some points in Canada according to his original programme.

LAST Sabbath the Sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Orangeville. The pastor, Rev. W. A. Hunter, announced that twenty-nine new members had been added to the roll, most of them on profession of faith. This makes 135 admitted to the membership since the present pastor was settled over the congregation a little over a year ago. Such evidence of success must be gratifying to Mr. Hunter, as it certainly is to his congregation.

AT Little Current, Manitoulin Island, the people were endeavouring to erect a Presbyterian church, but were not equal to the undertaking alone. The following two churches came to their aid: Mrs. G. C. Robb made a canvass of Erskine Church, Toronto, and raised \$120; Knox Church, Kincardine, also generously contributed through Mr. D. Robertson, the sum of \$50. This \$170 was sent to the field through Mr. J. J. Elliott, who has gone to labour at Little Current during the summer.

THE Rev. R. J. Beattie, pastor of Knox Church, Guelph, has recently introduced a new feature at the morning service which has proved very profitable so far. This is a short service specially for children which takes place after the congregation has assembled and immediately before the usual Presbyterian service is entered upon. Hymns are sung, prayers offered, and the pastor delivers a brief address to the young folks. The beneficial result of this innovation is seen in the large increase in the attendance of children which has taken place since it was made.

A SHORT time since the Rev. John Thompson, of Sarnia, delivered his popular lecture, *Life and its Lessons*, to a fairly large and appreciative audience in Guthrie Church, second concession of Moore. The lecture was learned, simple and practical, and was listened to with marked attention throughout. The evening was enlivened by vocal and instrumental music by the members of Bridgen choir and by Mr. K. Tibb, of Knox College, whose rendering of "The

Four Marys," was loudly applauded; also short addresses by Rev. Messrs. J. A. McDonald, chairman; Jas. McCutcheon and J. C. Tibb, and Messrs. Hunter and Ogilvie, B. A.

THE congregation recently formed at West Toronto Junction is making gratifying progress under the care of Mr. J. A. Grant, student of Queen's College. An increased attendance may fitly be regarded as a proof of growing interest and appreciation. The new building in course of erection is expected to be finished by the 1st of October. A successful garden party was held on the grounds of Mr. Brimer on the 11th inst. The proceeds were in aid of the building fund. At present the congregation at West Toronto Junction is associated with that of Dixie, and the prospects are so encouraging that it is expected they will be in a position to have a settled pastor within a year from now.

It is stated that as a mark of esteem to the late Rev. Dr. Kemp a beautiful monument has been erected to his memory in Burlington Cemetery by the pupils of the Brantford and Ottawa Ladies' Colleges, in which colleges the deceased for a number of years was the honoured Principal. The following is the inscription:—In memory of the Rev. Alex. F. Kemp, LL.D., born in Greenock, Scotland, June 22, 1822; died in Hamilton, Ont., May 4, 1884, aged sixty two years. Erected in loving remembrance by a number of the pupils of the Brantford and Ottawa Ladies' Colleges, of which colleges Dr. Kemp was Principal for many years. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

A LARGE and appreciative audience assembled at the Presbyterian Church, Oshawa, on the evening of July 10, to do honour to Rev. Dr. Smyth, before his departure for his new field of labour in Montreal. The chair was occupied by the pastor, Rev. S. H. Eastman, B. A., who, in the name of the congregation, expressed the deep regret felt at having to part with Dr. Smyth, whose genial manner and valuable co-operation in every good work had endeared him to the community and congregation. After partaking of the good things provided by the ladies, several prominent ministers and laymen of other churches addressed the meeting, expressing their best wishes for the Doctor in his new and important field of labour. Dr. Smyth, in replying, expressed his thanks for the kindness shown him and family during his stay in Oshawa, and especially for this parting token of esteem on the part of the congregation and community.

ON Monday afternoon, June 16, the corner-stone of the new St. Andrew's Church, Peterborough, was laid, the ceremony being performed by Mrs. Charlotte J. Nicholls. The Rev. Alexander Bell, pastor; the Rev. J. Carmichael, Norwood; the Rev. J. Cameron, Millbrook; the Rev. Mr. Hay, Campbellford; the Rev. W. C. Windell, Cartwright; the Rev. D. J. Macdonnell, Toronto; and the Rev. Messrs. A. H. Munro, F. H. Wallace, E. F. Torrance and W. Bennett, were present at the ceremony. Mrs. Nicholls sat in a chair near at hand, and Mr. John Carnegie, as Chairman of the Building Committee, took charge of the proceedings. After the ceremony, dinner was served in the Sabbath school room, Mr. Carnegie, M.P.P., presiding, when addresses were delivered during the evening by the Rev. Messrs. Macdonnell, Windell, Cameron, Carmichael, Wallace, Munro and Hay. The proceeds from the social and the offerings to the corner-stone amount to about \$75.

THE Alberton congregation under the care of Rev. T. T. Johnston have evinced a spirit of liberality since the special services were held there that is worthy of notice. Numbering about fifty three members they have had all they could do in the past to pay their proportion for the support of Gospel ordinances, but a month ago, at the close of the meetings, they gave Mr. R. McIntyre, student, a purse of forty-five dollars for his services, and also the caretaker a good collection for his extra labour. Last Friday evening, July 3, they held a very successful strawberry social at the residence of Mr. Baker, and took advantage of the occasion to present the preceptor, Mr. Young, with a handsome arm chair, and the organist, Miss May Sager, with a beautiful cake basket and Bible. Last Sabbath eleven converts sat down at the Lord's Table for the first time, and many others were there whose spiritual life had been greatly quickened by these special services. These things speak for themselves.

THE annual Dominion Day picnic in connection with Guthrie's Church, Wendigo, was held in Clarke's Grove and proved a decided success. The attendance was large and the entertainment varied, consisting of speeches by the Rev. Mr. Johnson, of Alvinston, Rev. Thomas MacAdam, of Strathroy, Rev. Messrs. McAllister and Henderson, Wendigo. Instrumental music by the Chippewa Band and vocal music by the church choir, swings, croquet, lawn tennis, quots, etc. In addition to a bountiful spread table, furnished by the ladies of the neighbourhood, there were to be had ice cream, strawberries and cream, etc. In attendance, entertainment and financial results the picnic was an all-round success and amply justifies the congregation in having inaugurated a pleasant and profitable way of spending Dominion Day, and will stimulate them to make each succeeding celebration, if possible, better than the previous ones. After paying all expenses the net results were about \$115.

THE corner stone of the new Presbyterian Church in the village of Dunganon, Ont., was laid on Dominion Day, by Mr. M. Campbell, of Lucknow. Notwithstanding the fact that there was a circus and several picnics in the neighbourhood on the same day; fully five hundred persons assembled at the foundation. The pastor, Rev. D. G. Cameron, presided, and after devotional exercises read an historical sketch of the congregation which was, with other documents, papers, etc., deposited in the stone. Addresses were delivered by Revs. R. Ure, D.D., R. Y. Hartley, J. Pritchard, J. Carry, and Messrs. C. Girvin, W. Young, and D. E. Cameron. A free supper was then served by the ladies of the congregation, after which an entertainment was given in the drill shed, consisting of music and speeches. The admission fee at the entertainment, together with the voluntary contributions of friends, amounted to \$355. The church is to be known as Erskine Church, Dunganon, and will be

built of white brick on a stone basement, with a seating capacity for 200.

THE Rev. T. Nixon, pastor of St. James' Presbyterian Church, Stouffville, was surprised on returning with his bride on the evening of the 29th to find the manse taken possession of by his congregation, and his beautiful lawn covered by tables laden with provisions which had been brought in abundance by the ladies. After hearty congratulations, tea was partaken of and an hour spent in friendly and social conversation, after which the happy pastor was the recipient of a handsome easy chair and sofa, accompanied by an address expressive of the esteem in which the rev. gentleman is held by his congregation, their hearty good wishes for the future happiness of himself and Mrs. Nixon, and assurances of their cordial support in his future labours among them. Mr. Nixon replied in a suitable manner, thanking the friends for their kind reception, the token of their appreciation of his services, their hearty co-operation in the work of the church, and now their good wishes for himself and Mrs. Nixon, all of which would be an encouragement to still more faithful labour for their spiritual good. A pleasant evening was concluded by devotional exercises.

A CORRESPONDENT writing from Parry Sound, sends the following:—Having come to this town a short time ago, with your permission I beg leave to say something through the columns of THE CANADA PRESBYTERIAN in regard to our work here. The church here was, only a few years ago, a mission, under the supervision of students from our colleges. Dr. Cochrane, I believe, opened and dedicated to God's service a small church. The desire of the few members constituting the same was to keep out of debt, and in consequence thereof, the building erected was very small. A short time ago it was decided to give a call to a minister. Rev. A. H. Hudson received and accepted the call, and was inducted as first pastor of this church. Under his faithful labours the building is hardly half large enough to accommodate the increased members willing to attend. This being a lumbering district, the membership fluctuates, heads of families removing, with their households, to more remunerative fields of labour, others taking their places. Taking this and other drawbacks into consideration, the membership is well sustained. Parry Sound has a population of 1,500. The Sunday School has on its roll a membership of 100, with an average attendance of 93, with a good staff of earnest teachers. The numbers might easily be increased. A manse was a short time ago erected by the congregation, and, had they the means, would no doubt erect a larger and more commodious place of worship. This is very urgently needed if the good work already begun and carried on is to be increased. The congregation have a fear of getting too heavy a debt on their shoulders; but, had they some assistance, no doubt a move would be made in the matter. It must be very discouraging to Mr. Hudson seeing how his labours have been owned and blessed of God, thus brought almost to a standstill for the reason mentioned. This congregation is certainly worthy the assistance of the Church and Manse Building Fund, or any person of means who feels called of God to aid and advance His cause and Kingdom.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville, on July 6 and 7. Mr. Wilkins was appointed Moderator for the ensuing six months. Mr. Woods, Principal of the Ottawa Ladies College, presented the claims of that institution on the confidence and support of Presbyterian families. A motion was passed commendatory of the college. Standing Committees for the year were appointed. The Conveners of these are as follows: Mr. Maclean for Home Missions; Mr. Houston for Examination of Students; Mr. Wilkins for State of Religion; Mr. Young for Sabbath Schools; Mr. Cumberland for Temperance, and Mr. McCuaig for Sabbath Observance. A proposal to buy the church building at Fredericksburg was favourably considered. Satisfactory arrangements have been made respecting the church property at Bath. The agents for the several Schemes of the Church were re-appointed. The propriety of holding a Sabbath School Conference at Napanee was considered. The matter was left with the Sabbath School Committee for disposal. At an adjourned meeting, held at Consecration on the afternoon of the 7th, Mr. A. K. McLeod was ordained, and inducted into the pastoral charge of Consecration and Hillier. Mr. Wilkins presided, Mr. Chambers preached, Mr. Robertson addressed the minister, and Mr. Cumberland the people. The attendance was large, and the interest manifested very encouraging. In the evening there was a social reception. In addition to the foregoing ministers there were present Mr. Craig, of Deseronto, and Mr. Pickett, Methodist minister at Consecration. Mr. McLeod enters on his work under most favourable circumstances. The influence exerted during his term of service among them as missionary for a number of summers led to this happy union.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF TORONTO.—The monthly meeting of this Presbytery was held on the 7th inst., Rev. R. D. Fraser, Moderator. The fact being stated that since last meeting Rev. W. E. McKay, a member of Presbytery, had been removed by death, his name was ordered to be taken from the Presbytery roll. A committee was also appointed, consisting of Rev. Messrs. W. A. Hunter, J. Carmichael and A. McFaul, to draft a minute in aid of the deceased, and submit the same at next meeting. On behalf of a committee previously appointed, the clerk submitted and read a minute in aid of the late Rev. James Dick; said minute was adopted by the Presbytery, and a copy of it is transmitted herewith. The call to the Moderator, from St. Paul's Church, Bowmanville, partly dealt with at last meeting, was dealt with again. Whilst this matter was being discussed, the chair was occupied by Rev. R. Wallace. A letter was read from Rev. A. A. Drummond, commissioner of the Presbytery of Whitley, expressing regret for necessary absence; but offering various arguments in favour of translating Mr. Fraser. After the reading of other relative documents, Messrs. Fairbairn and Blakeley were heard for the congregation of Bowmanville, and Messrs. Macdonald, McGregor and Nelson

son for the congregations of Chinguacousy. Mr. Fraser was also heard, when *inter alia* he expressed his willingness to go to Bowmanville, mainly on account of the compactness of the field. On motion made by Rev. W. Meikle, seconded by Rev. J. Pringle, the Presbytery agreed to grant the translation, said decision to take effect after the 26th inst. Rev. J. R. Gilchrist was appointed to preach in Chinguacousy on the 2nd of August, and declare the charge there vacant, as also to act as interim Moderator of Session; and a committee was appointed to draft a minute anent the Presbytery's estimate of Mr. Fraser. After the chair had been resumed by him, an extract minute of the General Assembly was read, granting leave to the Presbytery to receive as a minister of our Church Rev. T. J. McClelland, who was accordingly received in the ordinary way. A call addressed to him, though only reported at a previous meeting as moderated in, was now sustained and put into Mr. McClelland's hands. The call was accepted by him, and his induction was appointed to take place at Shelburne on the 21st inst., the Moderator to preside, Rev. W. A. Hunter to preach, Rev. A. McFaul, to address the minister and Rev. J. A. McDonald to address the people. Reports were received from commissioners to the General Assembly as to their attendance at said court, and also on behalf of other commissioners who were not present at this meeting of Presbytery. Rev. A. Wilson made application for a presbyterial certificate; and the clerk was instructed to give him one. A committee was appointed to assign to students within the bounds subjects for summer exercises, said exercise to be given in before the time of re-opening the colleges. Various other matters were brought up and disposed of, which may not be specified in these columns. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of August, at ten o'clock a.m. The Moderator, in view of his ceasing to be a member of the court before that date, thanked the Presbytery for placing him in the chair, as also for giving him support in performing the duties thereof, and the meeting was closed with the benediction.—R. MONTEATH, *Pres. Clerk*.

**PRESBYTERY OF SARNIA.**—The Presbytery of Sarnia held its regular quarterly meeting in St. Andrew's Church here on Tuesday 30th ult. There was a large representation of ministers and elders. A communication was read from the London Presbytery intimating that they had appointed a deputation to confer with a deputation from this Presbytery in the matter of East Williams congregation. The Presbytery agreed to appoint Messrs. Thompson, McAdam, and Currie, ministers; and Mr. Leitch, elder, to meet with said deputation, as requested. Mr. Tibb was appointed moderator of the Second Congregation, Petrolia. Mr. Thompson, on behalf of the committee appointed for the purpose presented a draft minute in reference to the death of Mrs. Leitch, of Point Edward, which was received and ordered to be entered on the minutes. Reports from delegates to the General Assembly were received. The Presbytery tendered them thanks and commended them for their diligence; and at the same time expressed regret that no elder appointed by this Presbytery put in an appearance at the General Assembly, nor took any steps to have alternatives appointed. Standing committees for the year were appointed, and are as follows, the first named being Conveners:—Home Missions: Messrs. Hector Currie and J. Anderson, ministers; and Mr. Eb. Roy, elder. Temperance: Messrs. J. C. Tibb and J. A. McDonald, ministers; and Mr. T. Houston, elder. Finance: Mr. George Cuthbertson, minister; and Messrs. F. Blaikie and D. Mackenzie, elders. Statistics: Messrs. J. McKelvie and J. R. Johnston, ministers; and Mr. P. Barclay, elder. State of Religion: Messrs. J. Thompson, R. W. Leitch and G. McLennan, ministers; and Mr. T. Houston elder. Sabbath Schools: Messrs. Thos. McAdam and Hugh Cameron, ministers; and Mr. D. L. Leitch, elder. Colleges: Messrs. H. Cameron and R. Hume, ministers; and Mr. J. H. Laird, elder. Arrangement of Business: The Clerk and Mr. J. McLintock, ministers; and Mr. Robert Anderson, elder. Schemes of the Church: Messrs. Loughhead and Lees, ministers; and Mr. H. McDougall, elder. Mr. Leitch intimated his appreciation of the kindness of the Presbytery in his affliction, and expressed his deep obligation for their kind words and helpful deeds during his tribulation. Intimation was given that Mr. Scrimgeour, of Forest, is at present unable to discharge his public duties on account of continued ill-health. It was privately arranged to give supply for some Sabbaths, to enable Mr. Scrimgeour to take needed rest. Messrs. Currie and Tibb were appointed to confer with students within the bounds, and prescribe subjects for exercises to be given in at next ordinary meeting. There was laid on the table a petition from the Second Congregation of Petrolia, asking for leave to moderate in a call. There was an accompanying subscription list amounting to \$608 annual stipend. Messrs. Draper and Harley were heard. After questions had been put and the matter discussed, the Presbytery agreed as follows: That in view of all the circumstances of the case, the Presbytery visit Petrolia and inquire into the relations of the two congregations, with a view of securing harmony, and that the Clerk be instructed to cite all parties interested to be present, said meeting of Presbytery to be held on Tuesday, 14th of July, at 10 a.m., and within the Presbyterian Church there. A petition from Oil Springs and Oil City, asking to moderate in a call, was laid on the table and read. There was an accompanying promise of \$450—\$350 from Oil Springs and \$100 from Oil City. The Presbytery agreed to grant the prayer of the petition; expressed much satisfaction at the progress of the cause in that section, and instructed Mr. McDonald to discharge the duty prayed for when requested by the congregation. Mr. Tibb was appointed interim moderator of Black Creek, Wauluno and Wilkesport. The next regular meeting to be held in Strathroy on the second Tuesday of September next, at 2 p.m., when session records will be called for.—C.E. CUTHERSON, *Pres. Clerk*.

The quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall, on Tuesday, 7th July. There were present twenty-three ministers and seven elders, with four corresponding members. A large number of elders' commissions were read and sustained. Of these, Messrs.

William Robb, Eskine Church, Montreal; James Middleton, St. Andrew's; William Creaser, Russelltown; Thomas Coughtry, Cote des Neigis; William Drysdale, Stanley Street Church, Montreal; Walter Paul, Knox Church, Montreal; and George Clennaghan, English River and Howick, being present, took their seats as members of court. Session records were called for and the clerk was instructed to notify the kirk sessions so as to have one-fourth part of the records examined at each quarterly meeting. Professor Scrimger reported that he had moderated in a call in St. Joseph Street Church, Montreal, on Wednesday, June 24—that the call was unanimously in favour of Rev. W. J. Smyth, Ph.D., with a guarantee of \$1,500 stipend. Messrs. Cleland and McDonald appeared as commissioners in support of the call. The call was sustained. Dr. Smyth's letter of acceptance was read and the Presbytery resolved to meet in St. Joseph Street Church, on Friday, July 24, at eight p.m. to induct him, Professor Scrimger to preside, Mr. Leitch to preach, Mr. Paterson (St. Andrews) to address the minister, and Mr. Lee, the people. Mr. Boyd, of Beauharnois and Chateauguay, obtained leave of absence for two months. In the absence of the Convener of the Home Mission Committee, the clerk reported that provision had been made for the regular supply of mission stations and vacant congregations. Mr. Campbell reported on behalf of the Presbytery's City Mission Committee. Mr. Patterson made a verbal statement. The financial report was also read. The Presbytery, greatly recognizing the very valuable services of the city missionary, instructed the Committee to correspond with the congregations already contributing and with others that have not as yet contributed, in order to secure the amount needed for the work. The importance of prosecuting the canvass of the city now that the directory is published was also dwelt upon. The following are the Conveners of Standing Committees for the year: Examining Committee, Mr. James Watson, Huntingdon; Home Mission Committee, Mr. R. H. Warden; City Mission Committee, Mr. R. Campbell; State of Religion, Mr. L. H. Jordan, Montreal; Temperance, Mr. Archibald Lee, Russelltown; Sabbath Schools, Mr. James Fleck, Montreal; Statistics, Mr. James Patterson; Protestant Education, Mr. W. J. Dey; French Work, Mr. G. Colbourn Heine, Montreal. Mr. Heine, on behalf of the Committee on French Work, read a report for the past quarter, giving interesting details from various French fields and well earned the thanks of the Presbytery which were tendered him. A letter was read from Mr. Chas. Glackmeyer, city clerk, showing the Presbytery's resolution sent to the city council on the subject of Sabbath desecration, had been duly submitted and referred to the Police Committee and that the Chief of Police had been instructed to enforce the city bye laws on Sabbath Observance, especially those relating to saloons and hotels. Mr. James Fleck was appointed Moderator of Taylor Church Session during the vacancy caused by the death of Mr. Casey. Mr. Heine was appointed to declare the pulpit vacant on Sabbath first. Principal MacVicar, G. C. Heine, and C. A. Doudiet, were appointed to prepare a suitable minute relating to the late Mr. Casey, which was adopted and ordered to be engrossed and a copy sent to Mrs. Casey. The complaint of Mr. Neil McArthur of Avoca, was considered. The proposed action of the Session was approved by the Presbytery and alter conference was acquiesced in by Mr. McArthur. The application of Mrs. Cauthoe for assistance from the Ministers' Widows' and Orphans' Fund was remitted to a committee consisting of Messrs. Doudiet, Duclos and Campbell to consider and report at next meeting. A letter from Dr. Reid, relating to the distribution of the Assembly Minutes and giving a list of the congregations in arrears to the Assembly Fund was read. The Presbytery resolved to return to the old method of conducting the annual missionary meetings and the Home Mission Committee, with Mr. Campbell as interim Convener, was instructed to arrange for deputations to visit the several groups of congregations within the bounds. Mr. T. Z. Lefebvre having undergone his trials for license to the satisfaction of the Presbytery, was licensed by the Moderator to preach the Gospel and suitably addressed him as to his important duties. The Presbytery then adjourned to meet in this place on Tuesday, October 6, at ten o'clock a.m.—JAMES PATTERSON, *Pres. Clerk*.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

July 26, 1885.

ELIJAH THE TISHBITE.

{ 1 Kings 17: 1-16.

GOLDEN TEXT.—"So he went and did according to the Word of the Lord." 1 Kings xvii. 5.

#### INTRODUCTION.

The rest of the Book of Kings is devoted to the reign of Ahab. He raised the iniquity of Israel to its greatest height by erecting the temple to Baal at Samaria and by the support of a numerous priesthood to minister in and maintain the new worship. To resist this terrible invasion of idolatry, the Lord raised up the greatest of the prophets. None was so mighty in divine power as he. His life recalls at different points the life of Moses. They both fled into the desert for a time. Both saw extraordinary appearances upon Horeb, and in the close of life there is some similarity. They were both terrible exponents of the severity and majesty of law and the destruction of the transgressor, and they together appeared on the Mount of Transfiguration. The fact that so little is said about the reign of other kings and so much about that of Ahab, shows us the design of the history. It is not simply to record the history of men, but to show us the development of the Kingdom of God by the different means employed for that purpose. In this stage the prophetic is the most prominent element. In the Kingdom of Israel the temple being rejected, it was the only element. Hence the prominence the prophets had in that kingdom.

#### EXPLANATORY.

I. **Elijah's Announcement.**—He burst upon the scene like an apparition with a most astounding announcement. If it were

the first known of him he might have been rejected by Ahab as a madman. But he was no doubt well known in the kingdom already. The short notice we have of him as well as some references make it probable that his life was for years an active one, and if so must have been much spoken of as the daring opponent of Jezebel. If not, however, he appears like John the Baptist, a flaming meteor, denouncing without fear or favour all who were guilty. His appearance and message would make Ahab's guilty conscience tremble.

(1) **Origin.** This is uncertain. There was a town called *Tzibbe* in Galilee. None is known in Gilead. So that he may have been born in Galilee and lived in Gilead away from his own people.

(2) **Name.** His name is a compound of two names of the Deity, *Jehovah my God*.

(3) **Message.** "Neither dew nor rain these years but according to my word." What an extraordinary statement! That any man should claim power over nature, if an assumption, would be proof of insanity; but when spoken of by a man who knew whereof he spoke it is evidence of wonderful sanctity of life, and intimacy with God.

The judgment itself was a most serious one. In a hot country what greater physical judgment than the withholding of rain? The dews are so heavy in these parts that the loss of them would be also most serious. How much greater the punishment when the spiritual showers are withheld which is frequently done on account of man's sin. Not so readily felt perhaps, but the consequences are eternal.

(4) **His authority.**—He would be a daring man who would thus speak upon his own authority. Elijah was simply the messenger. The living God had said it, and unlike Baal to whom Ahab had sold himself, He can carry out His threats or promises.

**God of Israel.**—To whom they were covenanted although now unfaithful.

**Stand.** Note that word. Who would be afraid of Ahab or refuse to speak the truth, if he felt that he was standing in His presence? Our weakness is that we do not feel it.

II. **Elijah's First Retreat.**—He disappeared about as quickly as he came. He was commanded by God to hide at the brook.

**Cherith.** This brook flowed into the Jordan—whether from the west or east is not known. There was no doubt a deep gorge in which he was to hide himself in order to escape the importunity of the people, who would know that he was the instrument by which God had sent such a blight upon the land. Even if he were able to resist that importunity, the result would be indignation against himself rather than a turning to God in repentance which he desired. We can easily imagine how Elijah's time would be employed acquiring strength for future work.

**Raven.**—The Lord's resources are inexhaustible. He can use any part of His creation from an angel to a raven to carry out His will. Why should the Lord's people distrust such a God? The question as to where the ravens got the supply is vain. He who could dispose the ravens, who by nature would devour it, to carry food to the prophet, could provide the supply. "The young lions may lack and suffer hunger, but they that fear the Lord shall not want any good thing."

**Water.**—He was to drink from the brook and did so until it became dry. Thus the prophet felt the inconvenience of the punishment sent on account of the sins of Israel. So always the righteous suffer the consequences of the sins of others, but the Lord sustains and sanctifies it, so as to become a wholesome discipline.

III. **Elijah's Second Retreat** (ver. 8, 16).—When the stream dried up the word of the Lord came again commanding Elijah to depart into the coast of Sidon, for arrangements were made to sustain him there.

**Sarepta.**—On the road between Tyre and Sidon. In the very country whence Jezebel came.

**A widow woman.**—So poor that there was only one meal between her and her son and death. The prophet instead of offering help asks assistance from her. She at once complies. He then increased his demand to try her faith yet more. As well as water "bring a morsel of bread," he adds. That draws forth the story of her distress. She has only a handful of meal and a little oil left, and she was just going to prepare it as a last meal for herself and child and then expected to die. This she confirmed by an oath by which she showed that she was a worshipper of the true God. "As the Lord thy God liveth."

She is rewarded by a promise that her supply of meal and oil would continue, and her faith again tested as to her acceptance of the promise by the request that she would give what she had away to him. She believed the promise and got the reward, the widow's meal and oil neither wasted nor failed until rain again fell on the earth.

She not only got this material blessing, but a very much greater spiritual blessing. The company of Elijah in her house was no ordinary fortune. She was afterwards honoured by a favourable reference by our Lord (Luke iv. 25, 26). She has won for herself immortal fame, and has been an unspeakable blessing to mankind by this simple act of faith.

Elijah's faith was strengthened in turn. If the Lord could raise up true worshippers in the land of Sidon, in the reign of Ethbaal, why fear the issue of the conflict in Israel? We may not forget that Elijah was a man of like passions and reached his eminence through prayer. He was liable to such discouragements as we are ourselves, and could by the same means be stimulated and strengthened. For many days they dwelt together, miraculously fed.

#### PRACTICAL SUGGESTIONS.

1. God raises up men suited to the occasion. Great men for great burdens.
2. The man who sees the invisible feels that he is standing in the presence of God, is not afraid of the face of man.
3. God can make little things the instrument for accomplishing great good.
4. The revival of a thing is as great a wonder as the growth of the meal and oil.
5. The way to an enduring name is by the cross.

"CROSSEST MAN IN ALABAMA."

"De crossest man in Alabama lives dar," said the driver as we approached a way-side home, near Selma, Ala., to ask accommodations for the night.

But, next morning, he appeared half-faded at our offering pay for his hospitality! My companion, however, made him accept as a present a sample from his case of goods.

Six weeks later, I drew up at the same house. The planter stepped lightly from the porch, and greeted me cordially.

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Sparkles.

THE young man that runs often after a sherry cobbler will never get his shoes mended.

A GREAT many builders throw sand into the eyes of the public instead of putting it into the mortar.

"Were you a bull or a bear?" asked an acquaintance of a speculator.

A CONTEMPORARY praises the Indian hair restorer. He is a fraud.

Be sure you get the genuine Murray & Lanman's Florida Water. There are counterfeits, but if you will hold a hat of the pamphlet, which is around each bottle, up to the light, you will see in the letters, water-marked in the paper, the words, "Lanman & Kemp, New York," and where you cannot find this, you may be sure the article is not genuine.

"An' you flatter me," hisped a dude to a pretty girl with whom he was conversing.

"CAN you tell the difference between an egg and a cabbage?" asked young Mr. Badger.

AN Irish counsel, being questioned by a judge to know "for whom he was concerned," replied, "I am concerned, my lord, for the plaintiff, but I am employed by the defendant."

"Do you think that Brown would fill the place acceptably?" "Splendidly."

FATHER (getting ready to go down town): "Yes, Robert, my son, bear in mind what your mother has told you, and always say 'please'."

FOR DYSENTERY Take a teaspoonful of Perry's Davis' Pain-Killer well mixed in a gill of hot milk and syrup.

PROFESSOR JIMM ECUTE, of the University of Texas, is so completely absorbed in his profession that he is becoming more and more absent-minded every day.

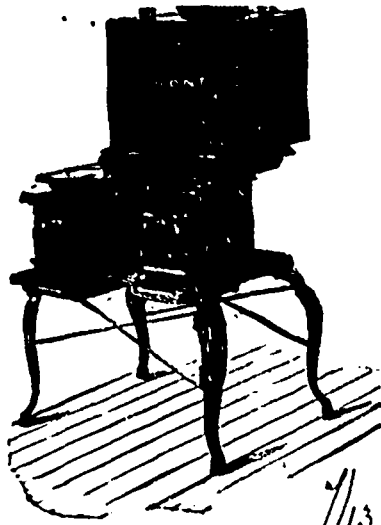
KEEP YOUR HOUSE GUARDED.—Keep your house guarded against sudden attacks of Colic, Cramps, Diarrhœa, Dysentery and Cholera Infantum.

AN old Scotch lady being in London, observed above a currier's shop door a cow's tail fixed to the wall by way of a sign.

ONE day, last summer, as two English students were on their way for a day's fishing on the Earn, they passed through a field where a young rustic beauty, "whose ruddy cheeks made blush the rose," was thinning turnips.

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 AND  
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**EXPERIENCE.**

"Calvert, Texas,  
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 "While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try Ayer's Cherry Pectoral.  
 "I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.  
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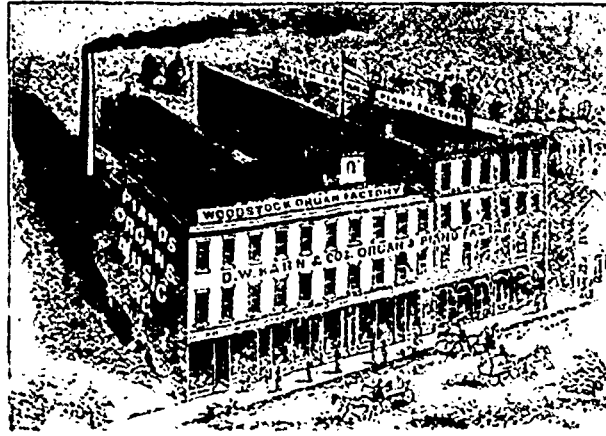
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**MEETINGS OF PRESBYTERY.**

**GUELPH.**—In St. Andrew's Church, Guelph, on the third Tuesday of July.  
**HAMILTON.**—In Central Church, Hamilton, on Tuesday, 21st July, at ten a.m.  
**LINDSAY.**—At Woodville, on the last Tuesday of August, at eleven a.m.  
**WHITBY.**—At Newcastle, Tuesday, July 21st, at half-past ten a.m.  
**KINGSTON.**—In Cooke's Church, Kingston on Monday, September 21st, at three p.m.  
**BRANDON.**—In the First Presbyterian Church, Brandon, on Tuesday, 21st inst., at half-past seven o'clock p.m.

**BIRTHS, MARRIAGES, AND DEATHS.**

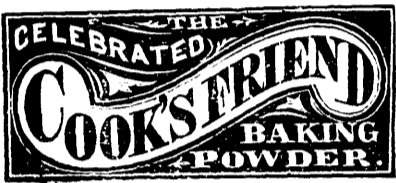
NOT EXCEEDING FOUR LINES, 25 CENTS.

**BIRTH.**

On the 19th of June, the wife of Rev. T. T. Johnston, Ancaster, of a daughter.

**DIED.**

On the 5th inst., Annie, beloved wife of Rev. W. D. Rees, Blackheath, in the thirty-eighth year of her age.



PURE, HEALTHY, RELIABLE.  
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Those desirous of engaging Boys should apply early to Mr. EDWARD DUFF, Superintendent, Hazel Brae, Peterborough, Ont.

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Advertisement for Carter's Little Liver Pills, featuring an image of a hand pointing to a box and the text 'CARTER'S LITTLE LIVER PILLS.'

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

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

**ACHE**

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

**ACHE**

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

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

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**ESTERBROOK STEEL PENS**

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