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**TRUTHFUL TESTIMONY.**

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"I suffered day and night with Kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever."  
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Color the Buttermilk or Turn Rancid.  
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It is not our old Color, but a new one so prepared in refined oil, that it cannot change.  
BEWARE of cheap imitations, and of all other colors, for they get rancid and spoil the butter.  
Sold by Druggists, and Country Stores.  
25c., 50c. and \$1.00.  
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Branded and certified as absolutely pure  
**CONTAIN AMMONIA.**  
**THE TEST!**  
Place a cake top driven on a hot stove until heated, then remove the cover, and smell. A chemist will not be required to detect the presence of ammonia.



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The strongest, most delicious and natural flavor known, and  
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SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.  
Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE, labour-saving compound, and always bears the above symbol, and name of  
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**HALL'S VEGETABLE SICILIAN**  
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Seldom does a popular remedy win such a strong hold upon the public confidence as has **HALL'S HAIR RENEWER.** The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.  
Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

**BUCKINGHAM'S DYE**  
FOR THE WHISKERS  
Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, **BUCKINGHAM'S DYE** is the remedy.  
PREPARED BY  
**R. P. Hall & Co., Nashua, N. H.**  
Sold by all Druggists.

**ALL WELLS, PEARLINE.**—The children like Dr. Low's Pleasant Worm Syrup and parents rejoice over its virtues.

**Scientific and Useful.**

**TO CLEAN FURNITURE.**—One pint linseed oil, one pint vinegar, half-pint of wine or alcohol.

**NICKEL trimmings** can be kept bright by rubbing with a woollen cloth saturated with spirits of ammonia.

**SOFT wooded plants** should always be placed nearest the light, while hard smooth-leaved ones will not suffer in quite shaded situations.

A **LINIMENT** of equal parts of oil of winter-green and clover oil, or soap liniment, is said to afford almost instant relief from pain in acute rheumatism.

**IT NEVER FAILS.**  
**DR. FOWLER'S Extract of Wild Strawberry** will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

**TO PRESERVE FLOWERS IN WATER.**—Mix a little saltpetre or carbonate of soda with water and it will preserve the flowers for two weeks.

**TO REMOVE MILDEW FROM LINEN.**—Wet the spot, rub on chalk and expose it to the air. Diluted hartshorn will take out mildew from woollen stuffs.

**FLY POISON.**—Boil one-quarter ounce of small chips of quassia in one pint of water, add four ounces molasses. Flies drink this with avidity and are soon destroyed.

**LAUNDRIES** and private families find great advantage in the use of **JAMES PYLE'S PEARLINE.** It enables the washer to cleanse fabrics without the wear and tear of rubbing. It is the best washing compound.

A **GOOD cement** for mending broken crockery ware may be made by mixing together equal quantities of melted glue, white of egg and white lead, and boil them together.

It is a pretty fashion, instead of a letter or monogram, to mark table-napkins with some small design in Kensington embroidery. The table-cloth should be similarly decorated.

**POTATO PUFF.**—Two cups of cold mashed potatoes, three tablespoons of melted butter beaten to a cream; add two well-beaten eggs, one cup of cream or milk. Pour it in a deep dish and bake in a quick oven.

**MURRAY & LANMAN'S Florida Water** is probably the simplest and purest perfume ever made, being absolutely nothing more than the delicious fragrance of flowers, preserved and made permanent. It is doubtless to this purity of composition that its immense popularity is in a great measure to be ascribed.

**TABLE scarfs** are very generally used for tea and luncheon, and some pretty designs for these are the wild blackberry foliage, flower and fruit all on the same stem. A branch of orange-tree with fruit is also pretty and effective.

**MIRRORS** should never be hung where the sun shines directly on them, as they will soon become rough, misty or granulated and no longer give back a correct likeness. The amalgam or union of tin foil and mercury, which is always spread on the glass to make a mirror, will be speedily ruined by direct and continued exposure to the sun.

**FRUIT SNAPS.**—One and a half cupfuls of sugar, one cupful of butter, one half cupful of molasses, three eggs, one teaspoonful of soda, a cupful of raisins, two cupfuls of currants, one tablespoonful of ginger, one tablespoonful of cloves, one tablespoonful of cinnamon and one tablespoonful of allspice; mix soft as can be rolled. These will keep several months.

**FOR DYSPEPSIA.**—Take one teaspoonful of Perry Davis' Pain-Killer in sugar and water immediately after each meal. Let your diet be nourishing, but taken at regular intervals, being careful not to eat too soon after severe exercise.

**STUFFED TOMATOES.**—Select six medium-sized tomatoes. Cut a slice from the stem of each and scoop out the soft pulp. Mince one small onion and fry it slightly, add a gill of hot water, the tomato pulp and two ounces of cold veal or chicken chopped fine, simmer and season with salt and pepper. Stir into the pan cracker dust enough to absorb the moisture; stuff the tomatoes with this mass, sprinkle dry crumbs over the top; add a small piece of butter and bake until slightly browned on top.

**Scott's Emulsion of Pure**  
**COD LIVER OIL, WITH HYPOPHOSPHITES.**  
For Children and Pulmonary Troubles.  
Dr. W. S. Hoy, Point Pleasant, W. Va., says: "I have made a thorough test with Scott's Emulsion in Pulmonary troubles, and general debility, and have been astonished at the good results, and as a remedy for children with Rickets or Marasmus, it is unequalled."

**Listen to Your Wife.**

The Manchester Guardian, June 8th, 1883, says:  
At one of the "Windows,"  
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 paralytic disease of nerve fibre rarely ever 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, The last experiment being Nerve stretching.

Two years ago I was voted into the Honor for Incurables! Near Manchester, in May, 1882.  
I am no "Advocate"; "For anything in the shape of patent" Medicines!  
And made many objections to my dear wife's constant urging to try Hop Bitters, but finally to pacify her—  
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 "Stick!"  
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"  
For nearly thirty years, and was most heartily congratulated on going into the room on Thursday last. Very gratefully yours,  
**JOHN BLACKBURN,**  
MANCHESTER (Eng.) Dec. 24, 1883.  
Two years later am perfectly well.

None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

**BREDIN'S BLACKBERRY BALSAM**

Is one of the best cures now in the market for **CHOLERA, DIARRHOEA, CRAMPS, AND ALL SUMMER COMPLAINTS.**  
It is purely vegetable. For children it is unpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

**HAVE YOU**

- Hot and dry skin?
- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- 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. **Werner's SAFE Care** 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.**

## Notes of the Week.

DR. J. P. NEWMAN, the personal friend and pastor of General Grant, bears testimony to the deceased General's faith in Christianity. He says, "The great warrior and statesman, patriot and friend, died as the Christian dieth. He had said to me: 'I believe in the Holy Scriptures, and whosoever follows them will be benefited thereby.' His faith in immortality was without a doubt, and he wrote on a tablet 'I pray that the prayers of the people, offered in my behalf, may be so far answered that we may all meet in a better world.'" And when I suggested, in the month of April, that he might be restored and accomplish much for his countrymen by his religious example, his response was: "If I am spared I shall throw all my influence in that direction."

THE Commission, consisting of the Archbishop of Canterbury, Cardinal Manning, Messrs. Morley and Reid, appointed to investigate the evidence submitted to them in connection with the *Pall Mall Gazette* disclosures, have completed their disagreeable task. They have issued a brief report in which they state that they excluded enquiries into the charges against men or classes of men and the police, and confined their attention to the system of criminal vice described. Their inquiry has satisfied them that the statements are substantially true. This report dispels all doubt and renders quixotic attempts at defence, on the plea that the statements were exaggerated, henceforth impossible. It is to be hoped that the labours of the Commission will be followed up by active and energetic measures to stamp out this horrible form of vice, and that adequate punishment will be meted out to the offenders irrespective of rank or condition.

LAST October Sir Moses Montefiore received congratulations from every continent on attaining his hundredth year. Now the end of that long and honoured life has come. Last week he passed peacefully away. With the shrewdness and tenacity of purpose peculiar to his race, he amassed a colossal fortune. He had, however, far higher claims to the esteem and respect of his fellow men, for his chief distinction was not that he was a millionaire. The ample means which Providence placed at his disposal were freely spent in ministering to the necessities of the distressed and those ground down by oppression. He threw himself with ardour into the cause of his suffering kinsmen according to the flesh. Wherever they were the victims of tyranny he interfered for their deliverance. The name of the illustrious Hebrew will be held in affectionate remembrance by his nation when another century has come and gone.

THE graceful and powerful pen of Irenæus has dropped from the practised hand. Dr. Irenæus France, for fifty years the leading writer in the *New York Observer*, has died at the good old age of seventy-three. He was a faithful and steadfast champion of Evangelical truth, not that he loved or delighted in controversy, but because he was a lover of truth and righteousness. He was a graduate in arts of Williams College, Massachusetts, and of theology in Princeton. After a pastorate of five years he became connected with the religious press in which sphere of duty he continued till his dying day. With a brief interval his labours were uninterruptedly confined to the *Observer*, and Irenæus' letter was eagerly looked for up to the close of his long career. Up to the last he wrote freshly and tersely, yet without slipshodness. The work he was enabled to do was a good work and thousands of readers will sincerely mourn his loss.

OUR Baptist friends are to be congratulated on their efforts to make their theological seminary as complete and efficient as possible. They have already secured an excellent professorial staff, and to this important additions have just been made. Dr. Rand, of Acadia College, Nova Scotia, has been appointed Professor of Ethics and Mental Science, and the Rev. J.

W A Stewart, of Hamilton, has been selected to fill the chair of Homiletics. In Knox College, probably on account of insufficient means, we have had to be content with a lectureship combining Homiletics and Pastoral Theology. The duties of that lectureship have been most efficiently and successfully discharged by a gentleman who at the same time exercised his ministry in a city congregation. If the lectureship is to be elevated to the dignity of a professoriate every consideration of special fitness, success, honour and gratitude indicates that the present incumbent has the first, if not the exclusive claim to the appointment.

THE recent disclosures of the *Pall Mall Gazette* have aroused general attention to the existence of widespread and most demoralizing forms of vice. All efforts to turn aside the popular indignation aroused have signally failed. There is not the same desire to shield the gross immoralities of public men that was apparent only a short time ago. No person with right feeling can hear of the fall of a prominent Liberal politician without sincere and profound regret. Terrible is the abyss into which Sir Charles Dilke has sunk. At a time when his political influence was being generally recognized a disastrous blight falls upon his good name. His social lapse will cost him dear. To the honour of public life in Great Britain, he it said, the man who is guilty of the gross dishonour with which one of the Radical leaders is charged, can no longer aspire to a seat in the British Cabinet. He recognizes the fact and is overwhelmed with shame. Only a debased conscience can consider that immorality is no bar to advancement in public life.

GENERAL MIDDLETON on every fitting occasion gives his testimony to the excellent qualities displayed by the Canadian volunteers in the North-West. At Regina last week, in replying to an address of welcome, he spoke of the uniform cheerfulness with which they did their duty, encountered difficulties and fronted danger, bearing valuable testimony also to the good behaviour of the young men generally. His unprejudiced evidence on behalf of prohibition is worth serious attention, not so much because it contains anything new, but because he cannot be regarded as a "temperance fanatic," even though he states emphatically what most people are convinced of: "Whatever they were called on to do they did it cheerfully, and what would never have happened in the case of regular troops, there were no court martials. One reason for this is found in that excellent law you have here prohibiting strong drink. This total absence of crime, I believe, was due to the total absence of stimulating liquors. They have proved that it is much better to do without it. There were cases of old soldiers who had been accustomed to drink, and they found they could do better without it."

A CONFERENCE on Christian Life and Work, under the auspices of the Free Church Committee on Religion and Morals, was held recently at Inverness. A large number of people were present. At the conference such subjects as The Church's Mission, Sabbath Observance, Intemperance, Irreverence and Profanity, Family Worship and Bible Classes were discussed. Among those who took part in the various discussions were: Mr. Forbes of Culloden; Rev. Mr. Macaskill, Dingwall; Rev. J. M. Sloan, Glasgow; Rev. J. G. McNeill, Cawdor; Rev. A. D. McKenzie, Kilmorack; Rev. Dr. Black, Inverness; Mr. James Barron, Inverness; Mr. Arras, Fodderty; Rev. Mr. Renny, Wick; Principal Rainy and Professor Lindsay. In the evening a largely-attended public meeting was held in the Music Hall—Rev. Mr. Sloan, Glasgow, presiding. Principal Rainy spoke at considerable length on the Work of the Ministry, urging that conversion should precede entry on the ministry. Rev. Alexander Mackenzie, Edinburgh, delivered a brief address on Home Religion. Professor Lindsay, Glasgow, discoursed on the Church and the Young. He stated that a Scottish Roman Catholic bishop had declared that if the Roman Catholic clergy did not pay more attention to the youth of their flocks than was paid by Presbyterians to the youth of

theirs, there would not be a Roman Catholic in Scotland in forty-five years. Then it was well known how Episcopalians were training children, and even kidnapping them into their churches, with the result that it was quite possible that Episcopacy might soon make more progress in Scotland than they as loyal and zealous Presbyterians would like to see. Professor Lindsay next discussed the various agencies bearing on the welfare of youth that were at work, including Sabbath schools, Bible classes and fellowship meetings. He urged that there should be associations in each congregations in communication with similar associations in the South, with the view of preventing young persons from the Highlands from falling into the lapsed masses when they moved into the cities. In his own evangelistic labours in the one-roomed homes of Glasgow, nothing pained him more than the large number of Highland men and Highland woman to be found there—Highlanders, who might have gone forth from pious homes, now dragged down to destruction, and no one caring for them. Rev. Mr. Nichol, Kelso, delivered an address on Intemperance. Principal Robertson, Calcutta, discoursed on the Duty of Missions to the Heathen, and the Rev. John MacTavish, well known to most of our readers, delivered an excellent address on Home Training and Parental Control. The proceedings which were thoroughly evangelistic in their character, were throughout marked by much earnestness of purpose.

THE *Montreal Witness* has opened its columns to a discussion on the Union of the Churches. The first, a thoughtful paper, breathing a fine spirit, is by Professor Shaw, of the Methodist College, Montreal. Very wisely we think the Professor does not favour an incorporating union. Here are some of his reasons: "If my idea of ecclesiastical unity is correct let us have more of this unity. Down with arrogant assumptions, harsh judgments, unkind words, sectarian strife. Let each one always be as kind to others as if he were a standing delegation to convey to them expressions of most generous and brotherly feeling, saddened by their declension and gladdened by their progress. 'Then shall we all come in the unity of the faith,' not of creed, but of saving faith, 'and of the knowledge of the Son of God unto a perfect man.' We want no Hildebrand to realize a Protestant theocracy in this nineteenth century. We have a better ideal of unity at which to aim. Some people speak and act as if Christians could have charity for each other only by belonging to the same church, and the most uncharitable utterances that have ever fallen from Christian lips have come from men who have done most to hinder the unity of the Church, and who, at the same time, have been the champions of oneness of ecclesiastical organization. In making this plea for the principle of denominationalism I honestly say that I do not believe any one of the great leading Protestant Churches can be spared from its own peculiar work. We cannot afford to lose one member of this fraternity. I know some who are earnest Christians who would probably not be such if Methodism were the only church in the land. I know many Christians who would not be such if Anglicanism were the only church, and so with the others. Presbyterianism and Methodism, with all their similarities, are doing more for the world separated than if united, and all that is needed is to see that their work is not neutralized by antagonism, and that their resources are not squandered by needless emulation. I have been led into this discussion because I have been asked what is my opinion of the proposed union of all Protestant Churches. In brief, I reply I have no sympathy with such a proposal because 1st. It is not required by the Scriptural doctrine of the Church. 2nd. Such a union would be liable to very great abuse and would probably lead to stagnation and mediæval corruption. 3rd. The Churches united would do far less good than they are doing separately. The verdict of history is unequivocally in favour of denominationalism. 4th. Sympathy through oneness of organization and oneness of creed is far from being as high a form of Christian principle as the charity taught in the thirteenth chapter of first Corinthians."



## Our Contributors.

### A LITTLE OIL FOR THE ECCLESIASTICAL MACHINE.

BY KNOXIAN.

Letters in the public journals, and other outward and reliable signs, show that the Presbyterian ecclesiastical machine is not running smoothly. There is a little friction, a little heat, a little straining and a good deal of creaking. The late meeting of Assembly seems to have increased the friction. The grievances, real or imaginary, have existed for many a day, but the late Assembly seems to have been the straw that nearly broke the camel's back. The camel does not take kindly to having his back broken. Hence this discussion.

The things chiefly complained of are these: (1) The business of the Assembly is conducted by a few members, and (2) the same names occur too frequently in special and standing committees, some Presbyteries having a large number of representatives on these committees—others having few or none. This seems to be about the size of the grievance.

To be of any use a discussion of these points must include a description of the writer's personal position. Should he say that there is nothing in these alleged grievances, or that if there is something in them, a reform is impossible, or at least very difficult, then those who complain would probably say: "That writer belongs to the *coterie*, he is in the ring, he belongs to the clique, he helps to pull the wires and manipulate committees and all that sort of thing." In fact, like Dr. Laing, he might have the *magna pars sui* missile thrown at him. Should he agitate for reform, or at least for a change, other parties—those on many committees—would be likely to say: "Ah! that little man is a chronic sorehead, he is a disturber of the peace, a troubler in Israel, he is soured because his name does not appear in the minutes."

This contributor belongs to neither class. He never helped to strike an Assembly committee. He has been put on and put off committees, but he never asked why put on or why put off. It would not elate him were he made an *ex-officio* member of every committee in the Church, nor depress him should he never sit on another committee during the term of his natural life. He has addressed the Assembly but two or three times, and then only when appointed to do so by an inferior court or committee. Such being the case he hopes to be able to approach this question in a judicial frame of mind, and pour with a kindly hand a little oil on the creaking parts of the machinery.

Now let us lay grievance number one on the table, examine it carefully on all sides, dissect it and see what kind of a thing it is. Put in the fewest words it amounts to this: "The business of the Assembly is transacted by a few members." Business here must mean making speeches, and moving and seconding motions, for no one asserts that the voting is done by a few members. Everybody votes. Let it be assumed that the Assembly numbers 400, and the "few" who are charged with monopolizing the business number, we shall say, twenty. Now, how, in the name of common sense, can twenty members control the deliberations of 380 if the 380 are not willing? Assuming for the present that the twenty do what they are charged with doing, and that in so doing they do wrong, whose is the fault? At whose door does the blame lie? An Irish soldier during the Peninsular War brought in a dozen prisoners. The officer asked him how he got so many. "Bedad," said Patrick, "I surrounded them." Do the twenty members of Assembly surround the 380 and compel them to surrender their rights? If so, the twenty must be much better soldiers than the 380. That twenty members, or thirty, or even fifty in a body where all have equal rights can control the 300 against their will, is a numerical impossibility. If the majority are deprived of their share of the business, or in any way unduly interfered with, the fault is their own. If the cry "a few do all the business" is a charge at all, it is a charge against the *majority*. They are the sinners. If they did their whole duty they would not allow a few to unduly control the business of the Church. That is precisely how the matter stands, and no amount of complaining can change the hard facts of the case.

Now about grievance number two, which may be formulated thus: A number of members from certain

Presbyteries serve on several committees, while some Presbyteries are not represented on any committee. These are literal facts which anybody can verify by looking at the minutes. Now let it be assumed for the sake of argument that this is a real grievance, and probably it is. For years complaints have been made about this matter, and it must be acknowledged sometimes made by men who are anything but grievance-mongers. If wrong is done, either the system of appointing standing committees is defective, or the power that works the system does not do its duty. If the system is defective why does not somebody propose a better and push it through the Assembly? If the system is right why do not members of Assembly see that it is properly worked? To blame the committee that strikes standing committees is to do worse than nothing. The Assembly is about twenty times as large as that committee. Why not amend its report when committees are not properly constituted? Where are the representatives of ignored Presbyteries when their Presbyteries are being ignored? What, in the name of common sense, is the use of attacking the work of a small committee when the Assembly itself accepts the work of the committee and adopts it as its own? Assuming that some names ought to be struck off these committees, and quite likely some of them should, why does not the Assembly strike them off? Assuming that other names should be put on, why does not the Assembly put them on? The report of any committee may be amended or referred back by the full court. The committee itself may be discharged and a new one appointed. There is no sort of sense in talking about "cliques" and "coteries" and other delightful little bodies of that kind which may possibly exist. The Assembly does, or is supposed to do, its own business. If standing committees are manipulated why does the supreme court tolerate the manipulation? If there are "cliques" and "coteries" why does not the Assembly stamp them out? The same transparent senselessness is seen in the attacks on the special committees appointed by the Moderator. If these are not properly constituted why does the Assembly not change them? For that matter why ask the Moderator to strike committees at all? It is no part of his ordinary duty as Moderator to strike committees unless so desired by the Assembly. The plain, unvarnished truth is just this: If there are any grievances, for the existence and continuance of these grievances the General Assembly is itself responsible.

### THE CHURCH AND THE SCOTT ACT.

MR. EDITOR,—I wish to be particularly understood that there is not one word in the following argument against temperance, voluntary self-sacrifice or total abstinence from anything either for one's own good or for the good of others. The General Assembly, in adopting an "emphatic protest" against the recent action of the Senate of Canada in passing amendments to the Canada Temperance Act, departed from the policy of the Church and violated sec. 5, chap. xxxi. of the Westminster Confession of Faith, which reads: "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civic affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." They did not adopt an "humble petition," but an "emphatic protest," and their advice was not asked by the civil magistrate. Principal MacVicar and the overwhelming majority who voted with him were both unworthy of their country and untrue to their ecclesiastical ancestry in condemning the action of the Senate of Canada.

The duty of synods and councils is clearly pointed out in the Confession of Faith: "It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of the Church; to receive complaints in cases of maladministration, and authoritatively to determine the same; which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His Word." The humility of Dr. MacVicar found vent in the threat: "He would venture to say also very

plainly, but very firmly, that it was dangerous for any body of legislators to rush in the face of public opinion." And this assembly of political divines who, if they had done anything, should have simply presented an humble petition, received this threat with loud applause.

Dr. MacVicar also talked very valiantly about becoming a terror to those who differed with him on what he is pleased to call evil, but which I and hundreds of thousands call good. "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth: but I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." I tell this modern Alva that "love worketh no ill to his neighbour," and that if he reads his Bible he has not caught the lofty inspiration that pervades it and that "a man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace." (Con. chap. xix.) "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith or an absolute and blind obedience, is to destroy liberty of conscience and reason also." (Con. chap. xx.)

When Dr. MacVicar spoke of the "ecclesiastical ancestry" of the body he was addressing, he was not stating a strictly historical fact, since that body had not an ecclesiastical ancestry in common, some being descendants of an Established Church and some being the descendants of those who voluntarily surrendered the immunities of a State Church for the enjoyment of spiritual freedom. But the position the General Assembly adopted in interfering as a Church with civil affairs is not only not in accord with the history of the Presbyterian Church of Canada but also of that Church in Scotland and of the Reformed Church from which it sprang.

Previous to the Reformation the State was subject to the Church of Rome. Luther and Melancthon, who were the leaders of the Reformed Church, demanded the independence of the Church and protested against the confusion of religion and politics. The appeal of the Scotch Reformers to the Estates of Parliament in 1560 resulted in the abolition of the Papal supremacy in Scotland and the recognition of the Reformed religion. But Knox and his associates had at once entered on a struggle with the State against the encroachments of the civil power. They contended that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any way contrary to His Word, or beside it in matters of faith and worship." The tolerance which secured to the Church complete freedom from the State, secured the State freedom from the Church. This is the only principle on which such security can rest and this principle was embodied in the Westminster Confession.

The Church continued to grow in spirituality and strength until a century later when the cause of patronage, and not the cause of Christ, was the aim of mercenary and political clerics. With this political trickery came in heresy and scepticism and even the Westminster Confession was threatened. Political demagogues played fast and loose with both the Moderates and the Evangelicals, and the Church became degraded and the people depraved. But the fathers of the Church during the different epochs of its history—Knox, Henderson, Melville, Erskine, Thomson, Chalmers, Candlish and others—were ever found opposed to prelatic and Erastian Church government and in favour of the complete freedom of the Church from the civil power. I do not mean by this that they were not in favour of an Established Church, for of course they were; but they believed in the Church having complete control over its own affairs and the ministers of the Government complete control over affairs of State. In fact, they claimed that the Standards of the Church prohibit the State from meddling with matters spiritual as peremptorily as they prohibit the Church from meddling with matters civil. It was a denial of this position after the decision in the celebrated Auchterarder case that caused the Disruption of the Established Church of Scotland, when four hundred of its clergy left it. But through all these

struggles the Evangelical party were opposed by men of note, whom many Presbyterians in Canada will claim to be among the fathers of the Church—such men as Robertson, Cook, McFarlane, Hill and Blair.

It is, therefore, folly to speak about Presbyterians in Canada having a common ecclesiastical ancestry with regard to matters of opinion. Nevertheless, the action of the General Assembly in Montreal was contrary to the ecclesiastical history of the Church because contrary to the Westminster Confession, which has always been the standard since 1647 when Knox's First Book of Discipline was abandoned. These clerics in Canada who wish the Church to use its influence in affairs of State, and flatter their own vanity that they are making history, are only committing in another form the blunders of the men who opposed Chalmers. But if it be claimed that the Church should interfere in State matters it must be remembered that it can never be done unless the State receives concession from the Church. The question then arises. How far should this interference go? Where should the supervision stop?

Among the churches, Presbyterian, Anglican, Roman Catholic, Congregational, Disciples, Reformed Episcopal, Jews, Lutherans, the Methodist Church of Canada, Quakers, Unitarians, Universalists and other denominations that claim to be the true Church, which shall be selected to enforce its peculiar views of morals as understood by it through divine truth? The Methodist believes in prohibition and coercion while the Roman Catholic does not. The Methodist would make drinking a civil crime, but dare not adopt it as a dogma and enforce it on its members, for it would drive a large body out of its communion. The Roman Catholic Church has no dogma it does not enforce on its adherents. The Methodists ask the State to enforce a dogma they dare not enforce themselves. The Roman Catholic does not. Which of all these churches shall rule, and can order come out of such confusion? It cannot. The duty of the Church is to teach divine truth and of the State to enforce justice. The head of the one is Christ and of the other, the Queen. This new heresy springs from a wrong conception of the headship of the Church. "And He is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things He might have pre-eminence." He is also the head of the State, "for the kingdom is the Lord's and He is the governor among the nations." But a separate and independent jurisdiction belongs to both Church and State with the Scripture, as understood and interpreted by mind and conscience, to guide. And any attempt by either Church or State to enforce dogma is a violation of the rights of conscience and a crime. There is no infallible interpreter of Scripture and the Church adopts an interpretation because she answers for herself. The Church, nevertheless, cannot intrude upon the conscience of a single member. "But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy; for by faith ye stand." It is her duty to teach, not coerce. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always; even unto the end of the world"—as it is the duty of every son of the Church to follow the example of those whom Paul and Silas found in the synagogue at Berea who were "examining the Scriptures daily whether these things were so," and who were declared to be more noble on this account than those in Thessalonica. Paul, therefore, said to the Romans: "Let each man be fully assured in his own mind." Nor should the Church use the interposition of a third party, for "Verily, verily, I say unto you a servant is not greater than his lord, neither one that is sent greater than he that sent him." If Christ is the head of the Church we must appeal to Him and not to the people. The two must be kept separate; "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

If the Church permits the State to direct her, she allows the State to have dominion over her. When the people charged Peter and John not to speak at all nor teach in the name of Jesus they answered and said: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things we saw and heard." If then the Church uses civil power to enforce dogma on the conscience she ignores the headship of Christ and

becomes a tyrant and a party to crime, and if she allows the State to encroach upon the conscience, she ignores the dominion of Christ and becomes servile to the world. But He has said. "If my kingdom were of this world then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen ye out of the world, therefore, the world hateth you." The adherents of Christ on becoming His followers find little encouragement for temporal prosperity.

Toronto, July, 1885. WILLIAM T. TASSIE.  
(To be continued.)

MR. HOUSTON AND THE FRENCH MISSION.

MR. EDITOR, It is to be regretted that Mr. Houston in advocating the cause of a mission to the North West Indians should have gone out of his way to renew his attack on the work of French Evangelization. This method of advocacy is a new thing in our Church, and should be resolutely frowned down. There is no need why one mission should be jealous of another. All experience goes to show that the prosperity of one is the encouragement of all. This is now so well understood that it may be questioned whether the Foreign Mission Board will thank him for his aid on such terms. And they will do so the less that he ungenerously ignores the work that has been done by the Church already among these very Indians, and attributes all the credit for keeping them quiet during the recent troubles to the Methodist and Roman Catholic missionaries, while it is well known that our own missionaries have been no less successful.

But it would seem that Mr. Houston is really more anxious to destroy the French Mission than to build up the Indian one. According to him that Mission is unnecessary, as the French Roman Catholics are better supplied with churches and pastors than we are; and, furthermore, is unpolitic and useless, tending rather to hinder the emancipation of the people from the oppression of the Church. To quote his own very homely proverb, he would let them "fry in their own fat" until they take the remedy into their own hands.

Now, whatever may be thought of the political pleas for French Mission work to which Mr. Houston so strongly objects, forgetting that he uses precisely the same plea for the mission to the Indians, it is safe to say that the Church does not so understand its religious duty to Roman Catholics. The same style of argument would speedily close all foreign missions, as well as that to Roman Catholics, and carry us back to the exploded ideas of a century ago. They have churches, indeed, and plenty of them; but the Gospel is not preached in them. They have a superabundance of clergy; but their work consists very largely in keeping the people generally ignorant of the Bible and of everything else except what they choose to tell them. Our Protestant missionaries are practically the only ones who are making any effort to spread the Bible among them and enlighten them in the truths of Evangelical religion.

That an explosion will sooner or later come from within the Church itself as the result of the many oppressions to which the people are subject no one who has read history to any extent doubts. But it would be folly to delay our Evangelical work until then. Hard as it is to reach a Roman Catholic population it is far harder to reach an infidel one. And if the people are to any extent leavened with Gospel truth there will be the less danger that in throwing off the yoke of an oppressive Church, they will throw off all faith. A wise insight into the future forbids us to be idle now, even if little immediate result in the way of an organized Protestant Church should appear.

But immediate results have not been wanting either, as any one who has taken the trouble to enquire knows. In the course of a few months the semi-centenary of French Protestant mission work in Canada is to be celebrated in Montreal by a conference representing all the various Churches. It may be confidently predicted that this effort to give visibility to the work actually accomplished will astonish both friends and foes of the Mission. JOHN SCRINGER.

Montreal, July 23, 1885.

MIDLAND CANADA.

(FROM OUR OWN CORRESPONDENT.)

The Presbytery of Kingston is making some progress in filling up its waste places. That there are waste places in that Presbytery so far as settled pastorates are concerned is plain when it is stated that there are no less than fourteen missionaries employed, that is student missionaries, for besides there are two ordained missionaries. The writer had the duty of communicating with all the fourteen on a certain business enjoined by Presbytery and so he knows whereof he affirms. A short time ago, as the readers of THE PRESBYTERIAN know, Mr. A. K. McLeod was ordained and inducted into the pastoral charge of Concession and Hillier. These places are in Prince Edward County and lie between Trenton and Picton. Those who were present at the settlement report that the people showed a great deal of interest in the settlement of the young minister who, as a student missionary, has spent several summers among them. Another settlement, it is confidently expected, will soon be effected. The vacancy in St. Andrew's Church, now of more than two years standing, is soon to come to an end. A Mr. Mackie, from Scotland, preached there for several Sabbaths in June and July, and an unanimous call will be sent him very soon. Indeed it has been moderated in already, and the Presbytery is summoned to approve it and have it sent across the water. Mr. Mackie is favourably reported of by brethren well known to St. Andrew's congregation. Of course it is St. Andrew's Church, Kingston, that is here referred to, the old and numerous and respectable congregation that is the mother of the others that are in the Limestone City.

These are the dog days, and with the temperature at the stage it is, much activity is out of the question. Many are away just now, ministers and people alike find it desirable to throw aside the cares that press during the rest of the year. Some are down at the islands and some are farther away. A few are left to hold the fort; whether they will get a turn by way of vacation remains to be seen. Some of your Toronto people are rusticated among the Thousand Islands. One friend who is well known to the readers of THE PRESBYTERIAN, at least his letters are familiar enough, passed through with his family a week ago. Whether he will tell us of the islands and the fishing and boating and other ways of spending time, is among the possibilities; we shall see what we shall see. Time will tell.

In this quarter as well as elsewhere the volunteers who lately returned from the North-West got a magnificent reception, one that they will not forget until the end of their days. Whether the Government has done or is doing its duty to the brave fellows seems to be very doubtful, there is no doubt at all as to the disposition of the people generally towards the defenders of our fatherland. May the day be far distant when the need will again be felt for the gallant young men to don their arms and go out against rebels anywhere within the Dominion. No doubt if the demand be made, there will be no backwardness as to the response. We have reason to be proud of our young men. We would be less than men if we were not. And they will show now that they can as promptly return to the arts of peace, and to the employments which they left for a short time, as they abandoned those employments a few months ago to take the field. The one exchange will do them as much credit as the other. H.

INSTEAD OF HAPPINESS, BLESSEDNESS.

"I don't find the peace my friends told me I should experience, and my religion does not make me happy." So says many a young Christian. Never mind if you don't, dear friend. Peace and happiness are good, but they are only incidentals, after all. Don't worry yourself about them. Forget them. You know what your duty is. Do that. Try to do it hour by hour, patiently, penitently, affectionately for Christ's sake, and depending humbly upon His help, without which you can do nothing. Try thus to do your Christian duty, and our word for it, you will be surprised presently to find how happy you have become while you have not been thinking about it. You will experience then Christ's own peace in your heart. You cannot obtain peace and happiness by labouring for them directly. They are not the objects of a true Christian life. But he who honestly tries to love and obey the Saviour never is allowed long to lack these blessed gifts of His love.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### THE HOME SONGS

BY REV. J. A. R. DICKSON, B.D.

Every true home has music and song in it. It springs up in the marriage festival and grows like a grand oratorio through all the coming years. In the early days of married life it exists in pleasant and sweet thoughts hymned in the loving heart of the young wife, that steal over her lips like the murmur of bees, until, accustomed to the sound, the tone swells into clear, full notes of reverberating song as she plies her thrifty needle, or sets her house in comely order, making it evermore beautiful—a palace for her prince to enter. But soon these songs become exceedingly tender, because they minister to another dear new life. They are changed into lullabies to soothe the little one to sleep; or into playful, laughing carols to please it while it is awake. All through the early days the babe is drinking in the melody as the daisies drink the dew, and it is being affected by the strains, bright and airy, plaintive and sad, bold and impressive, as the pansies are painted by the sunbeams. These first breathings of song upon the open, unprotected spirit of the child weave into it feelings that afterwards appear in forms of sentiment, desire, preference—in a word, character. The simplest aria never wholly dies away or is altogether fruitless. It tells upon the heart. It becomes the basis for some spiritual fabric in the future. And as the child's mind expands the song suffers change again. It sweeps into serious, solemn chanting of the sacred psalms and hymns, endeared by a thousand precious memories of the past; or into kindly trilling of the old love songs or patriotic airs, so laden with tender feeling that they melt the soul unconsciously. Strange strains are these, haunting the memory, flowing into the consciousness, bursting into rapturous song, or martial air or soft subdued praise. They come and go as they will. They revive in the mind, and for a time die out again, yet never utterly pass away. They abide for ever. And these songs that come and go, like summer birds, sink into the soul of the growing child, like living seeds into the soil, to spring up and grow on through all the time to come. How thrilling they are. They pour out of the beating heart into the heart of him who hears, filling it with pleasing emotions. It is told of Sir Walter Scott that sometimes of an evening he took his guests to an arbour on his lawn, and let them hear the distant music of a sacred tune. It came from the cottage of one of his dependants, and fell touchingly on the ear of the great minstrel himself. Ah! if the distant cadence of an old covenanting melody thrilled their hearts, how must it have blessed the joyous, free, receptive hearts of the children in the lowly home? Tunes penetrate to the profound depths of the spiritual being, and are retained there as in a phonograph to enrich the memory of the past, and to rouse and stimulate the nature to a higher, purer, nobler existence. They give wings to the soul on which to rise.

Seldom do we think how much meaning lies in a tone, or how much might it exerts upon the soul. Wherein lies the charm of music? In its changes of tone to express sweetly and feelingly the sentiment uttered in the psalm or hymn or song. The Greeks had a keen appreciation of this, and they made music one of the principal branches of education. Indeed, it was with them a synonym for culture in general. They believed that by constantly playing martial airs the people became infused with the spirit of bravery. And so of all other kinds. Each touched and acted upon different emotions; soothing or exciting or enraging the men according to their nature. Homer makes Ulysses say that the happiest part of man's life is

When at the festal board in order placed  
They listen to the song.

Aristotle discusses wisely on the moral effects of music on the soul. He says: "Anger and mildness, courage and modesty, and their contraries, as well as all other dispositions of the mind, are most naturally imitated by music and poetry. This is plain from experience, for when we hear these our very soul is altered." "Different harmonies differ from each other so much by nature, that those who hear them are differently affected, and are not in the same disposition of mind when one is performed as when another is, the one for instance, occasions grief, and contracts the soul as the mixed Lydian; others soften the mind and as it were dissolve the heart; others fix it in a firm and settled state. Such is the power of the Doric music only; while the Phrygian fills the soul with enthusiasm." "From what has been said it is evident what an influence music has over the disposition of the mind, and how variously it can fascinate it; and if it can do this, most certainly it is what youth ought to be instructed in." There is a whole volume of philosophy on this subject in these words. Every age confirms them and illustrates them. We have often seen it exemplified in the children. The tune and sentiment of the hymn or song they sing, being

well mated, enter into them and breathe through them. They march about singing: "Onward, Christian soldiers, marching as to war!" Their eyes sparkle with delight, as a glimmer of the meaning comes home to them as they sing: "Jesus loves me, this I know, for the Bible tells me so." They become sober and meditative as they sing: "Just as I am, without one plea," or "Rock of ages, cleft for me." How cheerily they chant the charming hymn: "There is another world they say; Oh so bright! Oh so bright!" And they seem to become rapturous as they see the gates flung wide open because "Jesus died, Jesus died." The child's mind and nature are like the harp which is responsive to the touch of the harper, expressing the feeling in the heart of him who touches it. And how much of this is done unconsciously. The mother sings and the children learn her songs by instinct. These songs are a principal part of the treasure with which the youth enters upon life. They abide with him and bless him. The song is like the amber that preserves the fern or moss. It keeps beautifully fresh words, incidents, scenes, aye, whole reaches of existence, so that when the song is sung all associated with it rises into the consciousness and lives again, and the instruction that lies in them once more comes home to the heart and conscience. It comes with the silence and boldness and power of a vision.

How they teach him to love his native land, and to see in Christ a Saviour, and to fill the flying moments with much needed duty. The national songs become to a child part of his religion, as they awaken a love for his countrymen and kindred, and also for the soil he treads. All are dear to him, and all the records of the past touching them precious. He goes forth with a right manly gladness to look at the mountains and lakes and rivers and plains of his country, and say: "This is my own, my native land." The plant must love its soil and feel kindly toward it, to flourish in it. So it is with man, love to his native land is a first grace. Others spring out of that. His country's psalms and hymns are a school of religious life for him. They teach him more than he is ever able to reckon up. Dr. Norman Macleod says: "My aunt Mary was a woman of strong sense and judgment, very accomplished and cheerful, and while most exacting as to obedience and good conduct, was exceedingly loving to me while I was with her. She gave me all my instruction, religious and secular; and used in the evening to take her guitar and hum over to me old Scotch songs and ballads, till I not only picked up a great number, but acquired a taste for them I have never lost."

It was Watts' hymns for children which gave the Rev. Rowland Hill his earliest religious impressions. Thomas Scott, the commentator, had the same experience under the same instrumentality. He says: "A hymn of Dr. Watts' (in his admirable book for children) entitled 'The All-Seeing God,' at this time fell in my way. I was much affected with it, and having committed it to memory, was frequently repeating it; and was thus continually led to reflect on my guilt and danger." I have read a story of a little girl singing a song which carried to a weary heart direction to the Source of all Blessing. The little girl lived in an alley with her mother. She was ragged, unkempt, thin and pale, but her tangled hair showed a glint of gold in it when the sunlight fell upon it. She sang snatches of popular airs which she had caught from the hand-organs, bits of operatic music she had heard whistled over, and at last Sabbath school hymns she had learned in the Mission School. She sang as the birds sing from the force of nature. One of the hymns she sang was:

What a friend we have in Jesus,

She sang not to herself alone. At a window which opened into the alley sat a woman, whose thin face bore traces of want and sorrow, and her eyes were red with weeping. She stitched away wearily, pausing every now and then to wipe away the hot tears which welled to her eyes and dimmed her vision. The work must be completed soon and she had no time to indulge her grief. Half unconsciously she listened to the childish voice, and the notes floated through the open window to the woman whose poverty and friendlessness had grown to be a burden too heavy to be borne. Why should she struggle on any longer under the load of sorrow and loneliness? She had no friend, no one to help her with love and sympathy. Then the song swept in upon her to meet her soul's need. "What a friend we have in Jesus."

Are you weak and heavy laden?  
Cumbered with a load of care?  
Precious Saviour, still our refuge,  
Take it to the Lord in prayer.

Do thy friends despise, forsake thee?  
Take it to the Lord in prayer;  
In His arms He'll take and shield thee,  
Thou wilt find a solace there.

Clear and sweet every word came to the woman who sat with bowed head and clasped hands. Ah! she had a friend, although her cloud of sorrow had been so dark that He had been obscured from her vision for a time. The mists cleared away, and she saw Him again and heard the precious promise: "Come unto Me, all ye that labour and are heavy laden,

and I will give you rest." She would go to this Friend and lay her burden of grief at His feet, and as she went it fell from her heart as did Christian's burden at the Cross. "Here, you Sallie, come in here!" called a harsh voice, and the sweet notes of the little singer died away in affrighted silence, and she sprang to obey. But her work was done. She had been unconsciously one of God's messengers to carry peace and comfort to a weary, heavy laden soul.

What encouragement is here to fill the home with the sound of sacred song, songs full of the truth of the Gospel, songs that may bless the singer and the listener. How grandly the songs of Luther and Charles Wesley, and Margaret Queen of Navarre helped on the Evangelical work in their times! What they did on a large scale, the little ones may do on a small scale.

Songs serve other purposes. Richard I. was discovered in his foreign prison by a song. Once a tribe of Indians made a raid upon a village of white settlers in the United States, and many parents were killed, and among the booty carried away was a little girl. Her mother still lived, but her heart was broken over the loss of her child. For a long time, through years, she sought her child with this question on her lips: "Where can I find her? where?" At last, after many years had passed away, a report reached her that there was a white maiden among the red people nearly 1,000 miles away. She set out at once over prairie and marsh. There was no rail, no road, only moor and river and mountain. After long, toilsome travel she reached the camp. There was the girl, grown and so altered! She was Indianized, but she still bore marks of being of white descent. When her mother tried to get near her she repulsed her, and she knew not what to do. But love is full of invention. The thought came to her that she might remember her early songs. So the mother sat down and began to sing a sweet lullaby that she had always sung her little one to sleep with. At first she listened listlessly, but in a little while the maiden began to listen. It was carrying her back to her early home, and she stood as if all her soul had got into her ears. The song unlocked the cells of memory and in a little while the girl was in her mother's embrace. The home songs gladden the heart, instruct the mind, refine the nature, lay up a treasure of sweet and precious memories that bless the life beyond all computation. How then, should we seek to multiply the songs, and see that they are the most choice and the best, so that life may be enwreathed with garlands that never die?

### OUR DUTY TO THE INDIANS.

Special sermons were preached in the Winnipeg churches relating to the close of the rebellion and the return of the volunteers to their homes and peaceful pursuits. In Knox Church the Rev. D. M. Gordon, B.D., gave two able and thoughtful discourses suggested by recent events in the North-West. From his evening sermon, as it appears in the *Manitoba Free Press*, the following extract is taken:

The Indian requires a firmer kind of treatment. The first lesson he has to learn is that there is a power in the country so much greater than his own that he need not dream of resisting it; but that it is a power that will protect the honest, the peaceful, the industrious, while it is prompt to punish the wrong-doer, and therefore there must be a force in the country that will prevent all chance of an outbreak, though the results of the late disturbance in which rebellion was so completely crushed may convince the Indian how helpless he is against the whites. Yet while he must be convinced of the folly of rebellion, much must yet be done if he is to become a self-supporting citizen. It will be necessary to introduce a variety of occupations, and not confine him entirely to farming, for farming is far removed from his old occupation of hunting, and even among ourselves not all men are fit to be farmers. It may be necessary also to abolish the system of chiefship, so that the Indians, like their white neighbours, shall hold their land as families and not in severalty; and it may also be necessary that the Indians be more rigidly restricted to the reserves set apart for them. We have no sympathy with any policy of extermination; it is neither right in point of Christian morals nor expedient in point of policy. These are steps that may be taken by the Government; yet, after everything is done by the Government that Government can do, much remains for the Christian churches of the country to perform. Our recent campaign has opened the eyes of many to the claims of the Indians upon our Christian character. We have come among them with a higher civilization, but we have almost failed to make them in any sense partakers of it. The Indian, with few exceptions, has yet to learn what is meant by a Christian home; and while we must bring the influences of the Gospel to bear upon them as far as may be in our power, I do not mean that we should confine ourselves to the mere proclamation of the Gospel message, but that we should aim to make our Indians partakers of all the blessings of our Christian civilization. Had the one-hundredth part of the cost of the late rebellion been expended in missions during the past five years, I



doubt if any one would have been found willing to join in the rising against our people. Let none for one moment doubt the power of the Gospel to uplift the Indians, as it has uplifted other savages, to lives of purity and of prosperity. That power which purified and ennobled the fore fathers of the Anglo-Saxon race; that power which has cleansed the life of those that dwell in the islands of the Southern Seas; that power which is to-day regenerating savage tribes in Asia and Africa; that power which has enriched us with all the blessings of our Christian civilization may be relied upon to work a similar change among our Indians, if only it be brought to bear upon them so that the settler shall feel himself as safe beside the Cree or the Blackfoot as he can by the side of the Anglo-Saxon;

That all the tribes and races  
That dwell in this fair land,  
Adorned with Christian graces,  
Witnin God's courts shall stand.

"A time of war and a time of peace." We have had our time of war. God grant that it may usher in for us a time of firmly established peace. Surely it is not too much to hope that the lessons learned through this late campaign will be remembered by us as a people. Our fellow-countrymen were ready in all the Provinces to spring to the defence of their country. They came from the sea-board; they came from the banks of the St. Lawrence; they came from the borders of the great lakes; they came from the prairie and from the mountains, all thrilled with a new pulse of national enthusiasm, and for once both sides in Parliament were united as they rivalled each other in praise of what young Canada had wrought. Surely this may teach us something of what, as a people, we can do if we are only united among ourselves. The claims of those who were on the prairies before us have been seen by many in a new light. May that light lead us to deal with them in righteousness and in mercy. The rifle has uttered its message, but it must now be silent while other voices claim to be heard. The time of war is past and peace now calls us to nobler victories, for the best work that man can do is to open the way for man to unite with fellowman in that which may secure the common good of all, and in advancing the Kingdom of the Prince of Peace. The vision may tarry, but we should wait for it and work for it, believing that the final issue of all commotion among the nations, the "one supreme event, to which the whole creation moves," is the reign of Christ among men with all the blessings that He only can bestow.

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease!  
And like a bell, with solemn slow vibrations,  
I hear once more the voice of Christ say "Peace!"

Peace! And no longer from its brazen portals  
The blast of War's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of love arise.

A LONELY HEART.

Nothing is so sweet, so desirable, as companionship. How sad is a lonely heart, with no one in whom to confide, none to sympathize in joy or sorrow! Would that all such, the wide world over, might hear the good word of the Gospel, that *Jesus is a personal reality to the believer*. A friend? Yes. Can I speak to him? Yes. Can I tell Him all I think, or wish, or need? Yes. Will He understand me? None so well. May I hear His voice in reply? O yes; for He says: "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." He is not alone the great God, far off in the heavens, good, loving, careful of His creatures, a Spirit, of whom I can have no apprehension; all this He truly is, but He is also vastly more. For it is said of Him: "Wherefore it behoved Him in all things to be like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God." Many true Christians fall short of the exceeding comfort of this truth: "Lo, I am with you alway." Tested in all points as we are, He is therefore, able to succour us who are tempted.

TRUST CHRIST WITH EVERYTHING.

Do not trouble yourselves unduly, for if you do so you cannot remove sickness thereby; but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but, as it is useless, I find it is best to let it alone. They tell me that if a man were to fall into the sea he would float if he would remain quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ can you not trust Him with everything else? Can you not trust Him with your sick child or your sick husband, with your wealth, with your business, with your life? "Oh," says one, "I hardly like to do that. It

is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith.

I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was, therefore, glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said: "Why do you not put your pack down?" "Why, sir," said the traveller, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well." "Why," said his friend, "do you not see that whether your pack is on your back or off your back, I have to carry it?" It is so with your trouble; whether you care or do not care, it is the Lord who must care for you.

First trust your Lord with your souls and then trust Him with everything else. First surrender yourself to His love, to be saved by His infinite compassion, and then bring all your burdens and cares and troubles and lay them down at His dear feet, and go and live a happy, joyful life, saying, as I will say and close:

All that remains for me  
Is but to love and sing,  
And wait until the angels come  
To bear me to my King.

- C. H. Spurgeon.

FOR THE CANADA PRESBYTERIAN.

RIZPAH.

2 SAMUEL XXI. 8-11.

BY MINNIE G. FRASER.

The evening droops across the eastern sky,  
And over vale and mountain turret high  
A stillness falls;  
The hills around are touched with gleams of light,  
And the calm splendour of the orient night  
The earth enthral.

On Gibeah's mount alone deep shadows rest;  
The light drew back, nor kissed her sombre crest,  
It turned aside.  
For up her reeking sides the jackals creep,  
And birds of night around the summit sweep  
In circles wide.

They dare not nearer come, for love is there;  
Not love alone, but woe and wild despair  
Their vigils keep;  
And where dim shrouded in the darkness rise  
Those ghastly forms betwixt the earth and skies,  
Doth nature weep.

Oh! woe of woes, that e'er the earth should know  
The awful shame the bitter wringing throes  
Of mother's love—  
That rends the heart of Rizpah watching there;  
While round her in the haunted midnight air  
Weird horrors move.

Awake, ye winds that o'er the mountains moan,  
Cease your low dirge, and wing ye to the throne  
Where splendours dwell,  
And bid the minstrel monarch sweep the chords  
Of the sad harp, and set in tune the words  
That anguish tell.

And while his trembling fingers press the strings,  
Blent with the notes unnumbered things  
Shall pierce the skies;  
And He who reigns in heaven above shall hear  
And gracious to the broken heart draw near  
To sympathize.

The seven sons of Saul—oh! Zion weep;  
How can ye rest? Arise and vigil keep,  
Nor leave alone  
On yonder solitude the riven heart  
That from her heroes cannot, will not part,  
Till life is gone.

Enough—the sighing winds a requiem keep,  
Sobbing by hill-side drear and cavern deep—  
Of death they sing;  
And darker still funeral night will fall  
On Gibeah's lonely mount, the wild beasts' call  
More awful ring.

But she who fears not death will watch beside  
The mangled slain: no evil can betide  
Her matchless love;  
About the sack-clothed rock a wall unseen  
Stands firm and tried, while pity drops serene  
From heaven above.

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—Spurgeon.

REFLECTION is as an angel who every day reports to heaven of our doings here, and when the books are opened we must answer for the records kept.—Hazlitt.

THE churches are certainly the bodies appointed to evangelize the world, and in my judgment, cease to be Christian churches in proportion as they decline to do mission work.—Spurgeon.

Mission Notes.

THE Laurvig Norway revival still continues. Sixty one united with the Church last quarter, this number being only a small part of the fruit of the long continued services.

THE report by the Church of Scotland Ladies' Association for Foreign Missions records that the past year has been one of steady progress, and that promising fields of future usefulness present themselves in all lands. Satisfactory reports are submitted in detail from all the stations.

REFERRING to the remarkable work of grace at a recent native festival, when 248 persons were baptized, the majority of them Brahmans, the *Indian Witness* says We cannot believe that this extraordinary movement will end with the dispersion of the people who attended the fair. A hundred thousand busy tongues will tell the story over and over again, and by this time it is known to ten millions of people in North India that Brahmans and other high caste people are accepting Christianity freely. The effect of this will be to break the spell which has so long held the masses of the people. They will see, and quickly realize, that a power greater than Brahminism is at work in their midst, and however reluctant they may be to accept the Christian religion, they will begin to regard it with a respect, a reverence, which they have never before known.

THE great majority of the Afghans are now Moham-medans and are very much under the influence of their mullahs. Most of them at the city of Herat are Persians and are of the Shiah creed, while nearly all the rest are of the Sunni or orthodox creed, and have a great aversion to Persians and the Shiahs, and will often favour a Buddhist or Christian before they will those that they consider of the heterodox order. The Church Missionary Society occupy the north-west frontier of India and have stations at Peshawar, Dera, Ismail Khan, Hyderabad, Kurrachee and some other places. This Peshawar valley is inhabited by Afghans and Afghanistan extends to the river Indus. Among the converts are several remarkable men, and there is already quite an Afghan church. There is an excellent translation of the New Testament by the late Mr. Lowenthal, of the American Board of Missions, and quite a portion of the Old Testament is also translated.

THE report of the Foreign Mission Committee of the Free Church of Scotland was given in by the Convener, Colonel Young. The whole income for the year was £27,759, 6s. 3d. The number of adult converts added in 1884 was 489, besides 475 children. The income of the Ladies Society had risen to £1,700 during the past year, and they had been able to send out four new teachers. The adoption of the report was moved by Professor Salmond, Aberdeen, seconded by Dr. James Burgess, Edinburgh, and agreed to; remarks being also made by Colonel Tough and Dr. Murray Mitchell, in favour of the Christian Vernacular Society for India, and Mr. J. G. Cunningham, Edinburgh, in reference to the Lebanon Schools, in which the young people in so many places have manifested so warm an interest, and some of which, Mr. Cunningham said, had actually required to be closed from want of funds.

IN the Foreign Mission Report of the Church of Scotland, presented to the General Assembly, it is stated that the ordinary income from collections and contributions, exclusive of £1,366 specially contributed for the proposed Universities Mission to the Aborigines) amounted in 1884 to £10,154 1s. 6d. In 1883 it was £11,290 4s. 3d.—there being thus a decrease of £1,136 2s. 9d. The number of non-contributing churches, which had been steadily decreasing from 1880 to 1883, when there were ninety-nine, has in 1884 risen to 134. The legacies for 1883 amounted to £2,733 11s. 10d.; while the sum derived from this source in 1884 was only £817 13s. 6d., being a decrease of £1,915 18s. 4d. The income abroad was £912 less than for 1883. This arises chiefly from a decrease of £1,370 in fees at Calcutta, from which has to be deducted the increase of income at all the other Indian stations. Notwithstanding the difficulties which have so greatly hindered your committee in recent years, they thankfully acknowledge that there never was a time when they had so many encouragements to go forward hopefully and with good courage.



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



TORONTO, WEDNESDAY, AUGUST 5, 1885.

WOULD some of these good people who think it would be a cure for alleged grievances to have more business done by the Assembly and less by Committees rise and explain the precise effect of the Assembly's deliverance on the College of Moderators? Is the College abolished? Are Presbyteries still at liberty to make nominations? How does the question stand anyway? The deliverance simply says that the Assembly shall appoint its Moderator at the usual time, by open vote like any other body. But is there anything to hinder the college from making nominations? Whatever the deliverance was intended to be the Assembly evidently thought it settled the question until they took second thoughts. Now when did any of the much abused committees come to a finding more disappointing than this finding of the full court?

RIEL'S counsel have staked their whole case on the plea of insanity. They have put their eggs all in one basket with what result remains to be seen. Of course the medical specialists will have their say and no doubt they will, as usual, differ. If any of them hold a matter of theory that all men are more or less insane, they, of course, will swear that Riel is insane. We are not aware that any of our present asylum superintendents hold this theory, or at all events state it so broadly as Dr. Workman was wont to state it. And after all the theory is no doubt correct. There is no such thing as absolutely perfect bodily health and why should we expect absolutely perfect mental health. Supposing it be admitted that a man is partially insane that may not affect his responsibility. There are just two points to be settled when the insanity plea is raised: Did the prisoner know what he was doing and did he know it was wrong? Did Riel know what he was doing when he raised this insurrection and did he know it was wrong? If these questions can be answered in the affirmative the fact that he was in a Quebec asylum does not affect the case. This much at least is clear, if Riel is insane he had enough method in his madness to have left the country for a few thousand dollars.

THE inquiry that is being made into the management and discipline of the Central Prison is likely to bring up for discussion the whole question of the treatment of prisoners. If it does not it should. So far as the merits of the case are concerned we make no comments; but it is very clear from evidence already put in that these Central Prison gentry expect rather high class board. Besides almost any building in course of erection, on the line of any new railway, you may see at the dinner hour honest toilers sitting beside their work and taking a meal that the Central gentlemen would turn up their noses at with scorn. If these honest labourers would but commit a crime they might rise to the dignity of convicts in the Central Prison and enjoy the privilege of having a commissioner enquire into the quality of their board. It is notorious that the inmates of the Central Prison and penitentiary fare very much better than many honest labouring men. If these ruffians are to be treated as a select class, a kind of convict aristocracy, the people should know it.

The day may yet come when a convict will have somebody to fan him in hot weather as he drinks lemonade at the expense of the country. As matters now stand he is better housed, better clad and better fed than many honest labouring men. Very few men of any class in this country can have investigations by Government when their dinners do not please them.

It should be borne in mind that Archdeacon Farrar, Neal Dow, the Hon. Alex. Vidal, and total abstainers of lesser note are not the only persons who have condemned the liquor traffic in the strongest terms. In fact the severest and most sweeping condemnation has often come from men who are not themselves total abstainers. Gladstone is not a total abstainer, but he declares that the liquor traffic has inflicted more injury on man "than the three great historic scourges, war, pestilence and famine, combined." Lord Chief Justice Coleridge, certainly no total abstainer or prohibitionist, said lately: "If we could make England sober we would shut up nine tenths of her prisons." Chief Justice Davis, of the United States, declares that the traffic is responsible for eighty per cent. of the crime of that country. The New York *Tribune*, no prohibitionist organ, says: "This traffic lies at the centre of all political and social mischief, it paralyzes energies in every direction, it neutralizes educational agencies, it silences the voice of religion, it baffles penal reform, it obstructs political reform." The London *Times* describes it as an evil of such vast and growing magnitude that "it may crush and ruin us all." Let anybody read the above expressions of opinion and say whether opposition to the traffic is confined to professional lecturers, clergymen and women. The opinions of such men as Gladstone, Chief Justice Coleridge, Chief Justice Davis, and such journals as the *Tribune* and *Thunderer* ought to be worth almost as much as the opinion of our Senate.

#### THE RELATION OF THE CHURCH TO WORKING PEOPLE.

WHAT the right mutual relations of the Church are to those who earn their living by ill-remunerated toil can easily be learned from the entire tenor of the New Testament. The Saviour belonged to no class. He was the Son of Man. It is the great object of the religion He taught to promote the brotherhood of humanity. His Apostles after Him taught the same truth. The religion they proclaimed breathed an all-embracing charity. The prevalence of the spirit of worldliness was always most clearly defined when the distinctions of rank were fawningly recognized by ambitious ecclesiastics. Men who best exemplified the spirit of Christ had the fullest sympathy and tenderness for the poor, the destitute and the down-trodden. The best forms of Christian philanthropy owe their origin to the Christ-like love of humanity which the professors of the Christian faith have conspicuously exemplified. Howard and Wilberforce, Chalmers and Blakeie, Shaftesbury and Gordon, were men who delighted in lightening the burdens of the lowliest, and counted it a high honour to be helpful to the humblest of their brethren, and to bring them under the benign sway of the Gospel of peace.

Nor need it be assumed that these are exceptional instances. Many Christian ministers and lay workers are animated by the same spirit. There are thousands with no morbid craving for notoriety who are ungrudgingly devoting their energies in obscure fields of Christian usefulness, seeking to succour the distressed and to bring to them the blessings of the Gospel. Notwithstanding Christian effort, the breach between the Church and working men is perceptibly widening. In large centres of population this is more apparent than is the case in smaller towns and villages and in country districts in Canada. Still, observant people cannot help seeing that among ourselves the evils complained of are not diminishing, and some are giving serious attention to the problem, an eminently practical one: How are better relations between the Church and working men to be promoted?

Dr. Washington Gladden has for some time been giving himself to the consideration of the question, and for this important work he possesses several valuable qualifications. He approaches the subject in the right spirit. There are good men who have no tolerance for others unless they walk in precisely the same footprints with themselves. Their first impulse is not calmly and honestly to look divergence of opinion straight in the face and try to ascertain why it exists.

The word of denunciation or astonishment readily rises for utterance, and the estrangement is more complete. Dr. Gladden does not follow this method; but with a clear recognition of the fact, in the spirit of a Christian philosopher, he seeks to ascertain the causes of alienation, and if possible to devise means for its removal. He possesses another eminent qualification for the work he has undertaken. There is an evident sincerity in his endeavour. No effort, more or less covert, to set class against class, nothing of the spirit and method of the demagogue to make capital out of social inequalities, is discernible in Dr. Gladden's irenic undertakings.

In order to ascertain directly the feelings and attitude of the toilers to the Church he has entered into extensive correspondence with workmen themselves, and in the latest number of the *Independent* he gives the tenor of the many letters he has received. He says:

Sixty letters from representative working-men in this country presented strong testimony to the increase of church neglect on the part of the people of their class. This was the well-nigh unanimous opinion of my correspondents, and it was strongly supported by the figures which some of them furnished.

Many of the reasons given for absence from church are, he says, neither cogent nor profound. They are excuses rather than reasons, and rather flimsy excuses at that. They are protests behind which the real causes are concealed. He is of opinion that, such as they are, they ought to be heard and considered. Their very flimsiness, he remarks, is phenomenal. Among excuses offered is this, it costs too much to support the churches. One correspondent objects to go to church because ministers sometimes preach politics. A number give as a reason that they need rest and refreshment. In summer they prefer to visit the beer gardens and go on excursions; while in winter they like best to stay at home and read. A more general excuse is found in the fact that many working people find difficulty in making ends meet, and, if the family is at all large, they cannot afford to dress as they desire, and the contrast between them and their more prosperous fellow-worshippers grates upon their feelings. One man says that the feeling of being snubbed by well-to-do church-goers has much to do in repelling people from public worship.

Dr. Gladden is inclined to trace to its origin the real cause of this alienation from church attendance on the part of working men. He assigns it to the present conflict between capital and labour and the strained relations between employer and employed. As an instance he quotes the saying of a "tired-looking shop-girl" who, when asked why she did not go to church, answered: "My employer goes. He is one of the pillars of the church. That's reason enough why I shouldn't go. I know how he treats his help. To this he adds: This shop-girl's answer condenses into four short stinging sentences the substance of many of my letters.

In all this it is evident that this large and growing class of absentees from the sanctuary fail to see that the fault lies partially with themselves. There is no use in mincing matters. The unhappy state of things prevailing in many churches does not justify withdrawing from attendance on public worship. Working people, like others, are not free from the obligation to attend. It may be also that they are too sensitive in the matter of social distinctions, and lacking in the spirit of self-reliance which in other respects and on other occasions they are careful to maintain. When all is said, however, it ought to be taken into serious consideration whether those who go to church are manifesting the proper spirit towards their less favoured brethren. Is it absolutely necessary to dress in the most expensive and showy habiliments, and by that means accentuate the inequalities of social life? As the artisan and his family properly wish to appear in their most becoming and neat attire, so those whose means are more ample might dress with greater plainness and less display than is too commonly the case at present.

But the cultivation and exemplification of the spirit of brotherly kindness in the Church and in all the relations of life would go far to remove one of the formidable barriers that keep thousands of toilers outside the Christian Church.

HE who comes up to his own idea of greatness must always have had a very low standard of it in his own mind.—*Rushin*.

**FIFTY YEARS IN THE CHURCH OF ROME.\***

Father Chiniquy's long promised book, "Fifty Years in the Church of Rome" has now made its appearance. It is a somewhat extensive work, containing over 800 pages; but so interesting is the narrative that the reader will not willingly lay it aside until he has completed its perusal. It is the merest truism to say that Charles Chiniquy is no ordinary man, and it is hardly fair to judge him by our ordinary standards. He has all the characteristics of his race. His is not the calm, placid nature of the average Saxon. He possesses the vivacity and emotion of the nation from which he derives his origin. He is not given to that self-denying reticence to which we are so accustomed. He gives voice to his emotions with a frankness and a fulness from which the stolid Englishman, the imperturbable Scotchman or the self-possessed Canadian would shrink. In estimating the spoken or written utterances of this remarkable man, we have to take into account that he belongs to a race with which we in Ontario are only imperfectly acquainted.

In forming a just estimate of Father Chiniquy we have also to take into account his peculiar training and life-history. Educated from infancy in the traditions of Roman Catholicism, his earliest associations being connected with its teachings and usages, and several of his mature years having been spent in the mysterious ways of Jesuitism, his thoughts and feelings must necessarily be very different from those generally entertained by life-long Protestants. It is more than doubtful if in all cases due allowance has been made for the position and circumstances of this singularly earnest man.

The position occupied by Father Chiniquy is peculiar. It must not be forgotten that what Rome in her charity calls his apostasy, exposes him to relentless hatred. He is no coward as has been repeatedly demonstrated. His life has been frequently threatened, yet he has never flinched. He has faced dangers that bold men would have gladly avoided. He carries marks by which he can be identified till his dying day. He has frequently had to encounter attacks by infuriated mobs, and yet he has lived to a hale old age to bear his unflinching testimony against the spiritual tyranny, oppression, idolatry and corruption of the Romish system.

To a large extent, the work he has now given to the world is in the form of an autobiography, with the advantages and drawbacks incident to that form of composition. It has all the fascinating interest usually attached to personal narrative, with no less interesting and acute disquisitions on the dogmas of the church with which the author was so long connected. He speaks with a candour that is oftentimes surprising, laying bare with unsparing hand many of the abominations that those unacquainted with the inner workings of Romanism can have no idea of. He has been long behind the scenes and is familiar with all the intricacies of the system. In his own graphic and incisive way he narrates incidents and describes scenes that will astound and sometimes shock average readers.

There are glimpses into vistas that will be peculiarly interesting to those who desire to obtain a comprehensive view of Canadian history. Many of the public men in the Province of Quebec receive incidental mention, and much light is thrown on under currents of opinion that the priestly power is unable to repress.

Of his early days Father Chiniquy gives a vivid account. Usually the events and incidents of childhood make a deep and lasting impression on the memory. In his case there was no exception. His school days were full of incidents and he succeeds in recalling them with rare circumstantiality and minuteness. He tells how a devout mother instilled into his mind the unforgettable lessons of early piety, and how at her knee he loved to read the narratives of Scripture, thus, in spite of the system with which he was so long connected, bearing unequivocal testimony to the value of early training in religious truth. The account of his first confession is as significant as it is graphic.

The record of the great work he was enabled to accomplish in connection with the cause of Temperance, and which spread his fame will be read with keen interest. The same has to be said of his gradual approach to the full light of Gospel truth, and

\* FIFTY YEARS IN THE CHURCH OF ROME. By Father Chiniquy. With portrait. (Chicago: Craig and Barlow.)

the almost insuperable obstacles that were thrown in his way; how he triumphed over them and eventually stood outside the pale of Rome-free man. No less interesting is that portion of the book in which he speaks of his relations to Abraham Lincoln and the causes he assigns for the assassination of one of the greatest of the American Presidents.

Whatever estimate may be formed of this, his greatest book, one thing is certain, it will compel every reader to think. The result of its perusal will not be the same in every case. The devout and unprejudiced Roman Catholic cannot continue to have the same unshaken confidence in the sanctity of his Church, and Protestants will be induced to pray more earnestly that the many now in spiritual bondage may acquire the full freedom with which Christ makes His people free.

**Books and Magazines.**

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—This indispensable weekly continues to supply its readers with the best and freshest contributions to current literature.

**THE** admirable Report on the State of Religion, presented to the Synod of Hamilton and London by the Convener, Rev. John Thompson, of Sarma, has been published in neat pamphlet form. Its wide circulation will be productive of great good. Copies can be had from Mr. J. R. Gemmell, Sarma.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—From week to week this first-class magazine for the young is filled with instructive and entertaining reading, comprising descriptive and dialectic papers, elevating and refining stories, poetry of variety, and numerous engravings finely executed.

**OUR LITTLE ONES AND THE NURSERY.** (Boston: The Russell Publishing Co.)—This regular visitor to thousands of homes is finely suited to the class of readers for whom it is specially prepared. It contains reading grave and gay, just such as the young ones delight in. It is handsome in appearance and finely illustrated.

**ST. NICHOLAS.** (New York: The Century Co.)—The midsummer number of this magnificent monthly for young readers is a charming one. The papers are varied and interesting, all of them well fitted to instruct and amuse the class for whom they have been specially prepared. The illustrations appearing in the pages of *St. Nicholas* are very numerous and very fine.

**CANADIAN METHODIST MAGAZINE.** Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The editor continues his interesting narrative of his "Walks About Rome," the paper being embellished with a number of illustrations. One characteristic of this issue is the brevity of the papers. A variety of interesting topics are discussed in a pleasant and readable style. Dr. Badgley contributes a most interesting paper on "Pantheism."

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—A subject that has occasioned much keen discussion in and out of the British Parliament is the condition of the Crofters. This forms the subject of the opening article of the current numbers of the *English Illustrated Magazine*. It is from the pen of James Sime, and is adorned with a number of excellent engravings. The other illustrated and descriptive paper is a continuation of "The Pilgrimage of the Thames." This number is particularly strong in fiction. In addition to "A Family Affair," a new serial, "Beneath the Dark Shadow," is begun, and a capital short story by Mary E. Hulrah affords pleasant reading. Poetry is also well represented in this admirable number.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—This standard magazine for August is unusually attractive, being a special midsummer number. The contents and illustrations are for the most part peculiarly appropriate to the season. The frontispiece is a charming picture illustrative of a poem by Austin Dobson. A paper which Canadian readers will readily turn to is entitled: "A Trip on the Otawa," by Mrs. Sandham, and is finely illustrated by sketches from her husband's pencil. "Social Democrats in the Reichstag" throws light on German Socialism. The fiction and poetry of the number rank high in merit, while the usual features, such as the

Easy Chair and Drawer, are more than ordinarily attractive.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—If no special effort has been made to produce a midsummer number of this favourite monthly, the August issue is one of remarkable excellence. Its readers look for and receive a good number every month, but the present surpasses anything that has appeared for a long time. Oliver Wendell Holmes continues his delightful "New Portfolio," Charles Dudley Warner gives a second instalment of "On Horseback," and "Higher Education" is thoughtfully discussed by E. R. Sill. The splendid serials now appearing in the *Atlantic* make interesting progress. A Chinese contributor, Wong Chin Foo, gives the "Story of San Tson." Criticism and poetry are both good and abundant in this number.

**THE CROSS AND THE DRAGON.** By Rev. B. C. Henry. (New York: Anson D. F. Randolph & Co.)—The author of this most interesting and valuable work on China was for ten years a Presbyterian missionary in Canton. He is evidently a man gifted with keen powers of observation. He has written a work that conveys much fresh information respecting China and the Chinese, with whom we on this Western Continent are to a limited extent being brought into contact. If any one desires to have a comprehensive and intelligent conception of this vast Eastern nation he will find it clearly expressed in this book of Mr. Henry's. The extent, character, and results of Christian agencies are given in moderate compass, and will prove most useful to all friends of missions. There is a brief introduction by Joseph Cook prefixed. The book will be highly prized by all into whose hands it may come.

**THE CENTURY.** (New York: The Century Co.)—The midsummer holiday number of the *Century* opens with a lively, anecdotal account, by Henry Eckford, of life at "Camp Grindstone," the summer meeting-place, for games and races, of the American Canoe Association, in the Thousand Islands. It is profusely illustrated by W. A. Rogers. W. D. Howells, in his picturesque series on Italian cities, writes of his walks through Siena, illustrated from Pennell's etchings and pen-and-ink sketches, some of them of full-page size. There is an admirable paper, with portraits, recounting the anti-slavery agitation of other days. Kenyon Cox writes interestingly on "Dogs." The fiction of the number embraces "A Story with a Hero," by James T. McKay, the concluding part of "Silas Lapham," by W. D. Howells, and the seventh part of "The Bostonians," by Henry James. The August contributions to the *Century* War Series, besides Mrs. Burton Harrison's recollections of "A Virginia Girl in the First Year of the War," which has a story interest also in the picture of Southern ways, and its amusing anecdote of civilian life in camp, contains papers by General Fitz John Porter on Malvern Hill—"The Last of the Seven Days' Battles," and another chapter from the "Recollections of a Private," both being illustrated. Topics of the Time, Open Letters and Bric-a-Brac complete a delightful number of this favourite monthly.

The following is an extract from the award of the adjudicators appointed to decide on the essays sent in in answer to the offer of prizes by the Sabbath Alliance of Scotland for the four best essays on the Sabbath: Having undertaken to act as adjudicators of the four prizes offered by J. T. Morton, Esq., of London, for the four best essays on the Sabbath, we have read and examined with due care the 240 essays which have been submitted for our inspection, and we have been able to arrive, after anxious consideration, at an unanimous judgment in favour of the following essayists, who have thus gained the prizes of £100, £50, £30, and £20, respectively, viz: 1st. Rev. Thomas Hamilton, A.M., York Street Presbyterian Church, Belfast; 2nd. William Converse Wood, Secretary, Massachusetts Sabbath Committee, Boston, America; 3rd. Rev. James Or B.D., East Bank United Presbyterian Church, Howick; 4th. J. T. Smith, LL.B., 30 Northumberland Street, Edinburgh. We would further add that several of the other essays were of distinguished merit, amongst which we desire to specify those bearing the following mottoes, viz. *Apolcypetai Sabbatismos*, He Knoweth our Frame, *Das alte Wahre fass es an*.—(Signed) J. C. Burns, D.D.; J. Marshall Lang, D.D.; Alexander F. Mitchell, D.D.; Robert Rainy, D.D.; Andrew Thomson, D.D.

## Choice Literature.

## LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

## CHAPTER VIII.—MR. GEAR.

"Jennie," said I, "Harry and I are going out for our walk."

It was Sunday afternoon. I had enjoyed my usual Sunday afternoon nap, and now I was going out for my usual Sunday afternoon walk. Only this afternoon I had a purpose beside that of an hour's exercise in the fresh air.

"I wish I could go with you, John," said Jennie, "but it's Fanny's afternoon out, and I can't leave the baby. Where are you going?"

"Up to the mill village, to see Mr. Gear," said I. "I am going to ask him to join the Bible class."

"Why, John, he's an infidel, I thought."

"So they say," I replied. "But it can't do an infidel any harm to study the Bible. I may not succeed; I probably sha'n't; but I certainly sha'n't if I don't try."

"I wish I could do something to help you, John. And I think I can. I can pray for you. Perhaps that will help you?"

Help me. With the assurance of those prayers I walked along the road with a new confidence of hope. Before I had dreaded my errand, now I was in haste for the interview. I believe in the intercession of the saints; and Jennie is a — but I forget. The public are rarely interested in a man's opinion about his own wife.

The mill village, as we call it, is a little collection of cottages with one or two houses of a somewhat more pretentious character, which gather round the wheel-barrow factory down the river, a good mile's walk from the church. It was a bright afternoon in October. The woods were in the glory of their radiant death, the air was crisp and keen. Harry, who now ran before, now loitered behind, and now walked sedately by my side, was full of spirits, and there was everything to make the soul feel hope and courage. And yet I had my misgivings. When I had told Deacon Goodsole that I was going to call on Mr. Gear he exclaimed at my proposition.

"Why he's a regular out and outer. He does not believe in anything—Church, Bible, Sunday, Christ, God, or even his own immortality."

"What do you know of him?" I asked.

"He was born in New England," replied the Deacon, "brought up in an orthodox family ought to say the Westminster Assembly's Catechism (he can say it better than I can to-day), and listened twice every Sunday till he was eighteen to good sound orthodox preaching. Then he left home and the Church together; and he has never been to either, to remain, since."

"Does he ever go to church?" I asked.

The Deacon shrugged his shoulders. "I asked him that question myself the other day," said he. "You never go to church, Mr. Gear, I believe?" said I.

"Oh! yes, I do," he replied. "I go home every Christmas to spend a week. And at home I always go to church for the sake of the old folks. At Wheathedge I always stay away for my own sake."

"And what do you know of his theology?" said I.

"Theology," said the Deacon; "he hasn't any. His creed is the shortest and simplest one I know of. I tried to have a religious conversation with him once but I had to give it up. I could make nothing out of him. He said he believed in the existence of a God. But he scouted the idea that we could know anything about Him. He was rather inclined to think there was a future life; but nobody knew anything about it. All that we could know was that if we are virtuous in this life we shall be happy in the next—if there is a next."

"He does not believe that the gates are wide open there," said I.

"No," said the Deacon; "nor ajar, either."

"And what does he say of Christ and Christianity?" said I.

"Of Jesus Christ," said the Deacon, "that—well probably such a man lived, and was a very pure and holy man, and a very remarkable teacher, certainly for his age a very remarkable teacher. But he ridicules the idea of the miracles; says he does not believe them any more than he believes in the mythical legends of Greek and Roman literature. And as to Christianity he believes it's a very good sort of thing, better for America than any other religion; but he rather thinks Buddhism is very likely better for India."

"But I wish you would go and see him," continued the Deacon. "Perhaps you can make something out of him. I can't. I have tried again and again, and I always get the worst of it. He'll well read, I assure you, and keen as—as," the Deacon tailed in his search for a simile and closed his sentence with. "A great deal keener than I am. He's a real good fellow, but he doesn't believe in anything. There is no use in quoting Scripture, because he thinks it's nothing but a collection of old legends. I once tried to argue the question of inspiration with him. 'Deacon,' said he to me, 'suppose a father should start off one fine morning to carry his son up to the top of Hurricane Hill and put him to death there, and should pretend he had a revelation from God to do it, what would you do to him?' 'Put him in the insane asylum,' said I. 'Exactly,' said he. 'My boys came home from your Sabbath school the other Sunday full of the sacrifice of Isaac, and Will, who takes after his father, asked me if I didn't think it was cruel for God to tell a father to kill his own son. What could I say? I don't often interfere, because it troubles my wife so. But I couldn't stand that, and I told him very frankly that I didn't believe the story, and if it was true, I thought that Abraham was crazy. He had me there, you know," continued the Deacon, good-naturedly; "but then I never was good for anything in discussion. I wish you would go to see him, may be you would bring him to terms."

And so I was going now, not without misgivings, and with no great faith in any capacity on my part to "bring him to terms," as the Deacon phrased it, but buoyed up a good deal, notwithstanding, by the remembrance of those promised prayers.

And yet though Mr. Gear is an infidel he is not a bad man. Even Dr. Argue, and he is fearfully sound on the doctrine of total depravity, admits that there are some good traits about him, "natural virtues," he is careful to explain, not "saving graces."

Of his thorough, incorruptible honesty, no man ever intimated a doubt. In every business transaction he is the soul of honour. His word is a great deal better than Jim Wheaton's bond.

In every good work he is a leader. When the new school house was to be built, Mr. Gear was put, by an almost unanimous consent, upon the board, and made its treasurer. When, last fall, rumours were rife of the mismanagement of the Poor-house, Mr. Gear was the one to demand an investigation, and, being put upon the committee, to push through against a good deal of opposition, till he secured the reform that was needed. In his shop there is not a man whose personal history he does not know, not one who does not count him a personal friend. That there has not been a strike for ten years is due to the workmen's personal faith in him. When Robert Dale was caught in the shafting and killed last winter, it was Mr. Gear who paid the widow's rent out of his own pocket, got the eldest son a place on a farm, and carried around personally a subscription to provide for the family, after starting it handsomely himself. He is appointed to arbitrate in half the incipient quarrels of the neighbourhood, and settles more controversies, I am confident, than his neighbour, Squire Hodgson, though the latter is a justice of the peace. There is always a difficulty in collecting our pew-rents. Half the church members are from one week to one quarter behind-hand. Mr. Gear has a pew for his family, and his pew-rent is always paid before it becomes due. The Deacon tells me confidentially that Mr. Work does not think it prudent to preach against intemperance because Jim Wheaton always has wine on his table New Year's Day. Mr. Gear is the head of the Good Templars, and has done more to circulate the pledge among the workmen of the town than all the rest of us put together. He is naturally an intensely passionate man, and I am told rips out an oath now and then. But that he is vigorously labouring with himself to control his temper is very evident, and it is equally evident, so at least the Deacon says, that he is gaining a victory in this life-campaign.

"It is very clear," said I to myself, as I walked along, "that there are some good points in Mr. Gear's character. He must have a side where Christian truth could get in, if one could only find it; where indeed it does get in, though he thinks, and every one else thinks, it does not. Be it my task to find the place."

## CHAPTER IX.—I GET MY FIRST BIBLE SCHOOL.

A pretty little cottage—white, with green blinds; the nearest of neat fences; a little platform in front of the sidewalk with three steps leading up to it—a convenient method of access to our high country carriages; two posts before the gate neatly turned, a trellis over the front door with a climbing rose which has mounted half way to the top and stopped to rest for the season; another trellis, fan-shaped, behind which a path disappears that leads round to the kitchen-door; the tastiest of little bird-houses, now tenantless and desolate—this is the picture that meets my eye and assures me that Mr. Gear is a man both of taste and thrift, as indeed he is.

Mrs. Gear, who comes to the door in answer to my knock, and who is a cheerful little body, with yet a tinge of sadness in her countenance, as one who knows some secret sorrow which her blithe heart cannot wholly sing away, is very glad to see me. She calls me by my name and introduces herself with a grace that is as much more graceful as it is more natural than the polished and stately manners which Mrs. Wheaton has brought with her from fashionable society to Wheathedge. Mr. Gear is out, he has gone down to the shop—will I walk in? he will be back directly. I am very happy to walk in, and Mrs. Gear, introducing me to a cozy little sitting-room with a library table in the centre, and a book-case on one side, well filled too, takes Harry by the hand, and leads him out to introduce him to the great Newfoundland dog whom we saw basking in the sunshine on the steps of the side door, as we came up the road.

I am accustomed to judge of men by their companions, and books are companions. So whenever I am in a parlour alone I always examine the book-case, or the centre table if there is one. In Mrs. Wheaton's parlour I find no book-case, but a large centre table on which there are several annuals with a great deal of gilt binding and very little reading, and a volume or two of plates, sometimes handsome, more often showy. In the library, which opens out of the parlour, I find sets of the classic authors in library bindings, but when I take one down it betrays the fact that no other hand has touched it to open it before. And I know that Jim Wheaton buys books to furnish his house, just as he buys wall paper and carpets. At Mr. Hardeap's I find a big family Bible, and half-a-dozen of those made up volumes, fat with thick paper and large type, and showy with poor pictures, which constitute the common literature of two-thirds of our country homes. And I know that poor Mr. Hardeap is the unfortunate victim of book agents. At Deacon Goodsole's I always see some school books lying in admirable confusion on the sitting-room table. And I know that Deacon Goodsole has children, and that they bring their books home at night to do some real studying, and that they do it in the family sitting-room and get help now and then from father and from mother. And so while I am waiting for Mr. Gear I take a jurtive glance at his well filled shelves. I am rather surprised to find in his little library so large a religious element, though nearly all of it heterodox. There is a complete edition of Theodore Parker's works, Channing's works, a volume or two of Robertson, one of Furness, the English translation of Strauss's Life of Christ, Renan's Jesus, and half-a-dozen more similar books, intermingled with volumes

of history, biography, science, travels, and the New American Cyclopaedia. The *Radical* and the *Atlantic Monthly* are on the table. The only orthodox book is Beecher's Sermons—and I believe Dr. Argue says they are not orthodox; the only approach to fiction is one of Oliver Wendell Holmes's books, I do not remember which one. "Well," said I to myself, "whatever this man is, he is not irreligious."

I had just arrived at this conclusion when Mr. Gear entered. A tall, thin, nervous man, with a high forehead, piercing black eyes, and a restless uneasiness that forbids him from ever being for a moment still. Now he runs his hand through his hair, pushing it still further back from his dome of a head, now he drums the table with his uneasy fingers, now he crosses and uncrosses his long legs, and once, as our conversation grows animated, he rises from his seat in the vehemence of his earnestness, and leans against the mantel-piece. A clear-eyed, frank-faced, fine looking man, who would compel your heed if you met him anywhere, unknown, by chance, on the public street. "An infidel you may be," I say to myself, "but not a bad man; on the contrary a man with much that is true and noble, or I am no physiognomist or phrenologist either." And I rather prize myself on being both.

We lawyers learn to study the faces of our witnesses, to form quick judgments, and to act upon them. If I did not mistake my man the directest method was the best, and I employed it.

"Mr. Gear," said I, "I have come to ask you to join my Bible class."

"Me!" said Mr. Gear, unmistakably surprised. "I don't believe in the Bible."

"So I have heard," I said quietly. "And that's the reason I came to you first. In fact I do not want you to join my Bible class. I have not got any Bible class as yet, I want you to join me in getting one up."

Mr. Gear smiled incredulously. "You had better get Deacon Goodsole," said he—"or," and the smile changed from a goodnatured to a sarcastic one, "or Mr. Hardeap."

"I have no doubt they would either of them join me," said I. "But they believe substantially as I have been taught to believe about the Bible. They have learned to look at it through creeds, and catechisms, and orthodox preaching. I want to get a fresh look at it. I want to come to it as I would come to any other book, and to find out what it means, not what it seems to mean to a man who has been bred to believe that it is only the flesh and blood of which the dry bones are the Westminster Assembly's Catechism."

"Mr. Laicus," said Mr. Gear, "I thank you for the honour you do me. But I don't believe in the Bible. I don't believe it's the Word of God any more than Homer or Tacitus. I don't believe those old Hebrews knew any more than we do—or half so much. It says the world was made in six days. I think it more likely it was six millions of years in making."

"So do I," said I.

"It says God rested on the Sabbath Day. I believe He always works, day and night, summer and winter, in every blazing fire, in every gathering storm, in every rushing river, in every growing flower, in every falling leaf."

He rose as he spoke and stood, now leaning against the mantel-piece, now standing erect, his dark eyes flashing, his great forehead seeming to expand with great thoughts, his soul all enkindled with his own eloquence: for eloquent he really was, and all unconscious of it.

"Your Bible," said he, "shuts God up in a Temple, and in an ark in that, and hides Him behind curtains where the High Priest can find Him but once a year. My God is everywhere. There is no church that can hold Him. The heavens are His home; the earth is His footstool. All this bright and beautiful world is His temple. He is in every mountain, in every cloud, in every winter wind and every summer breeze."

He looked so handsome in his earnest eloquence that I had no heart to interrupt him. And yet I waited and watched for any opening he might give me, and thought of Jennie, and her prayers at home, and declared to myself by God's help I would not let this man go till I had caught him and brought him to know the love that now he knew not.

"Your Bible, Mr. Laicus," said he, "sets apart one day for the Lord and gives all the rest to the world, the flesh, and the devil. I believe all days are divine, all days are the Lord's, all hours are sacred hours and all ground is holy ground."

(To be continued.)

## THE BLACK STONE IN THE KAABA

In the Kaaba, the most ancient and remarkable building of the great Mosque at Mecca, is preserved a miraculous stone, with the print of Abraham's feet impressed upon it. It is said, by Mohammedan tradition, to be the identical stone which served the patriarch as a scaffold when he held Ishmael to rebuild the Kaaba, which had been originally constructed by Seth, and was afterwards destroyed by the deluge. While Abraham stood upon this stone it rose and sank with him as he built the walls of the sacred edifice. The relic is said to be a fragment of the same gray Mecca stone of which the whole building is constructed, in this respect differing from the famous black stone brought to Abraham and Ishmael by the angel Gabriel, and built into the north-east corner of the exterior wall of the Kaaba, which is generally supposed to be either a meteorite or fragment of volcanic basalt. It is supposed to have been originally a jacinth of dazzling whiteness, but to have been made black as ink by the touch of sinful man, and that it can only recover its original purity and brilliancy at the day of judgment. The millions of kisses and touches impressed by the faithful have worn the surface considerably, but, in addition to this, traces of cup shaped hollows have been observed on it. There can be no doubt that both the relics associated with Abraham are of high antiquity, and may possibly have belonged to the prehistoric worship which marked Mecca as a sacred site long before the followers of the prophet had set up their shrine there.—*Blackwood's Magazine*.



THE COLLEGE OF CARDINALS.

The college of cardinals is ostensibly recruited from persons who pretend to the honour of its membership on the strength of extraordinary virtues, piety, learning, or spiritual achievement; and the Council of Trent, in addition to demanding from candidates for the cardinalate the same religious distinctions and ecclesiastical qualities which were desiderated in the occupants of the episcopate, made it an instruction to the Pope that they should be chosen, as far as possible, from among the most capable persons in all parts of Roman Catholic Christendom. Gifts of birth and of rank presently came, however, to count for eligibility as if they were gifts of the Spirit; and even kings sought for the relatives of kings a distinction which only by the attraction of mundane accidents of pomp and splendour could be considered as at all belonging to this world. For every cardinal was a potential Pope; and every Pope was a potential partisan or arbitrator in cases where sovereigns disputed with each other. In former times, indeed, kings had a right of presentation, and cardinals who had been created in accordance with such royal nominations were known as Crown Cardinals. The family pride and social pretensions of the Popes themselves tended to aggravate this abuse of selection; and the result was nepotism and other favouritism. Paul V., for instance, is described as having had a particular aim throughout the whole course of his Popedom, 1605-21, to ennoble the *Corte Romana*, to impart a new and singular majesty into the sacred college, and to select such persons as were proper by their own grandeur to defend the honour of the church. Accordingly, in these promotions, he advanced five princes "of very good quality" to the cardinalate—Maurizio, son of the Duke of Savoy, who renounced it afterward in favour of a marriage which better suited his ideas of the eternal fitness of things; Ferdinando and Vincenzo Gonsaga, both sons of the Duke of Modena; Carlo di Medici, son of the Duke of Tuscany, and Ferdinando, Infante di Spagna, who, as historians report, immortalized the honour of the cardinalate by fighting for the faith of Christ. Still, the grander the *entourage* the less the relative glory of the Supreme Pontiff; and other popes made it a matter of principle and practice to keep princes and nobles aloof from a dignity to which, judging by the debased standard of expediency, they seemed entitled for at least the secular case, influence, and prosperity of the church. That that the native and hereditary nobility or royalty of the members of the sacred college was an element of ecclesiastical power and security was recognized even by reforming writers within the Roman communion, who were keen to espy the abuses of the Papal system. And this recognition has taken place to such an extent that the exclusion of noble and princely candidates from the cardinalate has been brought forward as a kind of petty treason against the church, over which they had been called to rule, on the part of pontiffs who grumbled that the shadow of their throne should be relieved or irradiated by the glory of too near a rival.—*London Society.*

THE WELSHMAN AS A MUSICIAN.

The two distinguishing traits of his character, like that of all his compatriots, are his musical and his religious tastes. To hear Welsh choral singing is at once a revelation and a treat for strangers. Such beautiful melody, intonation, and expression as are often to be met with in rural districts in Wales could never be met with in England except among the most highly trained choirs. The grand victory of the Welsh Choir of 500 in the International Musical Competition for the Thousand-guinea Cup at the Crystal Palace some years ago is proudly referred to by rich and poor alike. The majority of that choir were common workmen, and its conductor a working blacksmith. Instances are not wanting to show that the same excellent material is still to be found in the agricultural districts. Fresh in my recollection is an incident which occurred at the Swansea National Eisteddfod three years ago. A prize of two guineas was offered for the best rendering of a tenor solo. A score of young men came forward to compete, nearly all workmen. They sang, remember, to an audience of several thousands. After one of the singers, a peasant youth who had had no special training of any kind, had sung with admirable taste and expression, my nearest neighbour, a great musical authority and himself formerly a peasant, turned to me, saying, "There, Sir! that from a labouring peasant! Show me any other nation under the sun which could produce such results from her untrained peasants!" At the late Cardiff National Eisteddfod where the musical adjudicators were Sir George Macfarren, Mr. Joseph Bennett, and Mr. Joseph Barnby, the latter, in giving the award of the judges on the tenor solo competition, said, "Never in the whole course of my experience have I heard so many fine tenor singers brought into so small a compass or come from so small a district. The tenors I have heard to-day are, considering their number, the finest I have ever listened to in my life." None of the thirty singers to whom Mr. Barnby referred had had any special training, and all were common labouring youths. The young folks in many country districts delight to congregate in the open air after Sunday evening service to rehearse some of the psalm tunes and anthems they love so well, and the melody floating on the balmy summer air amid scenery so romantic, has an indescribable charm.—*Longman's Magazine.*

UPSETTING MOSES.

Jim Manly began to talk: "I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know how it will turn out, but it looks a little as though they were going to upset Moses." The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask, "Counting up your saw-logs, deacon, aren't you?" "No," said the deacon, "I'll tell you. Your remark set me think-

ing. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers named Jannes and Jambres undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan and Abiram—went at the job. They failed in the upsetting part, but they secured a bit of ranche for themselves, which they and their children have held in quiet possession until this day. Later on a king named Neluchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass, like a beast, and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster, and in a similar attempt. Since that time there has been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry and Julian the apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them were women, all the rest men. And what do you suppose they were engaged in? The old entity, of upsetting Moses. And yet Moses has to-day in the synagogues of Boston more people that preach him than ever before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man whom nobody has ever heard of has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed. There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.—*National Baptist.*

TO HIS OWN MASTER HE STANDS.

Can I know my brother's duty  
When his heart is sorely tried,  
And with my impromptu vision  
Be his true and faithful guide?  
If God's loving hand has led him  
To a place where he must choose  
How he best can render service,  
Shall my heart his choice refuse?  
Or shall I presume to judge him  
In the path he may pursue  
When his soul has asked for guidance  
In whatever he may do?

Nay, I can not, dare not chide him  
When he truly longs to know;  
He must follow his convictions,  
Where they lead him he must go.  
I must honour his conclusions  
Though they may not be my own,  
Not to me must he make answer,  
But before the great white throne.  
There I'll meet him, and the sweetest  
Of the joys with him I'll share  
Will not be the recollection  
That I counselled him with care,  
But in all perplexing questions  
That I did his spirit cheer,  
And gave him loving sympathy  
As we walked together here.  
—*St. Louis Presbyterian.*

CAFFRE KRAALS.

The Caffre hut—a low, dark, rounded structure, built of boughs plaited with straw and daubed with mud—bears outwardly a singular resemblance to a beehive. The only outlet is a hole at the side, close down to the ground, which serves as door, chimney, and window combined! The interior is generally an undivided chamber; the floor, simply dried cow dung with a hollowed space like a basin in the centre to form the fireplace. Round this the occupiers of the hut, regardless of overcrowding or sanitary laws, sit, talk, smoke, eat and sleep; their dogs and chickens using such accommodation as the hut offers, with the same freedom from restraint as the owners themselves. There is but small variety among the huts. That of the chief gives but little outward indication of superior rank and riches. The inequalities of wealth among the Caffres—for they exist there quite as much as wit's us at home—are chiefly shown by the possession of more or less cattle. These latter form their main article of exchange, and the number of beasts to be given in lieu of anything forms its estimated value. This even extends to the purchase of wives. As a rule the huts are grouped together, forming villages, or "kraals," and each kraal is under the authority of a headman, or sub-chief. He is usually chosen from his social position in the kraal, either as the head of the family nearest the chief of the tribe, or else from his superior wealth to the other members of the kraal community. His power is absolute, and, with the assistance and advice of the witch doctor—a Caffre fanatic who lays claim to mystic and supernatural powers—it is often accompanied by the most cruel abuse. These villages, dotted all over the hills and perched in most unexpected places, look at first sight like anything in the world but what they really are, viz., human habitations. In fact, as I said before, the description nearest to the reality of the impression they produce is that of countless beehives swarming with their busy occupants.—*National Review.*

CANON WILBERFORCE is very unwell. It was hoped his removal to the country would have effected greater results than are yet apparent.

British and Foreign.

ACCRINGTON, with a population of 35,000, is said to have 12,000 teetotallers.

THE widow of Paxton Hood contemplates writing a brief biography of her husband.

LORD HOUGHTON pronounces Wordsworth's Ode on Immortality the greatest of English poems.

A STATUE of Burns is about to be erected in Ballarat by the Australian admirers of the Scottish bard.

UPWARDS of ninety applications have been lodged for the charge of Dornock, Dumfriesshire, vacant by the death of Dr. John Anderson.

THE United English Free Churches, which held their Assembly this year at Nottingham, have now 76,385 members, an increase of 544 during the past year.

THE Duke of Westminster is about to build a new church, vicarage and schools for St. Mary's parish, Chester; the church and rectory alone cost \$100,000.

ACCORDING to Professor W. D. Blake, the present Moderator of the Free Church Assembly, Dr. David Brown, is the oldest man that has ever filled the chair.

THE Rev. Dr. McKay, of Hull, brother of Rev. A. B. McKay, of Crescent Street Church, Montreal, will conduct the services in the church at Oban during August.

MR. WILLIAM SIME, who is coming to the front as a novelist, is a younger brother of a former minister, also an accomplished literary man, of St. James's Church, Hamilton.

CHURCH defence associations, the main purpose of which is to secure the return of anti-disestablishment candidates at the next general election, are being formed in many Scottish parishes.

MRS. MA KINLAY, a member of Trinity Church, Irvine, who died recently, had a fortnight before handed the Session Clerk a cheque for \$1,000 to be given to the church after her demise.

REV. MR. M'DOUGALL, of Florence, attended a meeting of Liberals at Bridge-of-Allan and seconded a motion approving the steps taken by the late Government to prevent a war with Russia.

DELEGATES from Belfast Presbytery have held conferences with the sessions and committees of fourteen congregations, and the other churches are about to be visited in the same way. The results, so far, have been excellent.

CANON LIDDON, who has left for the Continent to recruit his health, will have the first offer of the Bishopric of Salisbury, it is said; next to him stand Dr. Alexander, Bishop of Derry, and Dean Purey-Cust, of York.

THE first bridge ever built across the Jordan has been opened to the public. From remotest times it has only been crossed by means of a ford. This bridge is near the mouth of the river, where it flows into the Dead Sea.

THE oldest American missionary in Europe, Dr. Elias Briggs, settled in Turkey in 1832. Though now seventy-five he is still hard at work, as also is his son who for fifteen years has likewise been a missionary in Turkey.

A CHRISTIAN colonial union has been formed at Emden, in Germany, for the purpose of founding a community of Christian settlers, emigrants from the Fatherland, in some of the colonies recently acquired by Germany in Africa.

MR. PAGE HOPKINS says that while he is as far as anybody from being a High Churchman, he believes that in one thing the High Church people are profoundly and eternally right—they stand pre-eminent in Christendom as great workers.

A TEMPERANCE hotel has been opened on the summit of Ben Nevis. It consists of three rooms tastefully furnished, one of them for ladies, and the principal apartment is fitted with seats which can be converted into beds. The structure was reared in ten days.

THE Prefect of Zurich has fined a Prussian named Schaaf, a captain of the Salvation Army, 100 francs for hawking books and holding meetings in opposition to the police regulations. At Hottingen a salvationist gathering was dispersed by a force of sixteen police.

A JEWISH magazine reviewing the revised Old Testament says the marginal readings evince deeper knowledge of Hebrew than the text. It adds that the work of the American revisers appears in several instances to have surpassed that of their British colleagues in exactness.

DR. ANDREW THOMSON thinks nothing could be more absurd than that there should be a secretary for Scotland with education kept out of his commission. In Edinburgh U. P. Presbytery he moved that a petition be sent to Parliament on the subject, which was unanimously agreed to.

A MASSIVE granite monument has been erected in Dumbarton Cemetery over the grave of the late Mr. James White, of Overton. It is in the form of a sarcophagus, and underneath Mr. White's name is the text: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

DR. NORMAN MACLEOD, of Edinburgh, believes that in the churches of Scotland are to be united it will be by practical Christian work rather than by ecclesiastical arrangement. They had better spend their time, he thinks, in relieving the destitute than in fighting out useless controversies.

BISHOP CHEETHAM, late of Sierra Leone, has been vigorously denouncing the traffic in strong drink with the West Coast of Africa. At Lagos 1,040,000 gallons of spirits were imported in one year, and ships arrived every week with fresh cargoes. The remedy, he says, is as simple as the law of gravitation.

MR. CARR, of Colston Street Church, on his turn arriving to become Moderator of Edinburgh U. P. Presbytery for the next six months, asked to be excused on account of nervousness. As there seemed a disinclination to accept the excuse, Dr. Mair protested against the Moderatorship being forced upon any member, so making it a mere mechanical matter; but in deference to the wish of the Presbytery Mr. Carr ultimately took the chair.



## Ministers and Churches.

REV. JOHN McROBIE has resigned the pastorate of the Petrolea Presbyterian Church.

THE Rev. J. Crombie, of Smith's Falls, is spending his vacation at Old Orchard Beach.

THE River Street Presbyterian Church, Paris, has extended a unanimous call to Rev. Mr. Wyllie, of New York.

THE Rev. Mr. Mason, of New London, P.E.I., had his leg broken by being thrown out of his carriage at Kensington.

ABOUT 600 persons went on an excursion from Clinton recently, under the auspices of the Presbyterian Church, Clinton.

THE Rev. Duncan Morrison, M.A., of Owen Sound, is at present supplying Dr. Ure's pulpit in Knox Church, Goderich.

LAST week the Union Church at Severn Bridge was destroyed by fire caused, it is alleged, by a spark from a neighbouring saw-mill.

THE Rev. W. T. Herridge, B.D., pastor of St. Andrew's Church, Ottawa, has been preaching with great acceptance to congregations in the West.

THE Rev. J. R. Gilchrist, Cheltenham, sustained severe injuries by a fall lately received by his horse running away. It is hoped his injuries will not prove serious.

A FEW weeks ago Communion service in connection with the Presbyterian Church, Wilton, was held by Rev. Finlay McCuaig, of Kingston. The attendance was large.

It is stated that the Rev. R. Torrance, D.D., Secretary of Guelph Board of Education, has received the appointment of teacher of modern languages in the Guelph high school.

AT a congregational meeting held in Knox Church, Pictou, lately, it was decided with great heartiness and unanimity to call Mr. George S. Carson to be their minister.

THE sacrament of the Lord's Supper was observed in Knox Church, Woodstock, last week. The Rev. Thos. Atkinson, of Knox Church, Ingersoll, conducted the preparatory service on Friday.

THE Rev. Robert Laing conducted thanksgiving service in St. Matthew's Church, Halifax, for the suppression of the rebellion in the North-West and the safe return of our volunteers.

THE Sacrament of the Lord's Supper was administered in the Central Presbyterian Church, Galt, lately. Rev. John Porteous preached in the morning, and Rev. J. A. R. Dickson in the evening.

THE Rev. Mr. Smith, son of the Rev. J. K. Smith, of Galt, preached in St. Andrew's Church, Berlin, on a recent Sabbath, two eloquent and practical sermons that were listened to with marked attention.

REV. J. THOMPSON, of Sarnia, has gone to Portland, Me., and will be absent about six weeks. Rev. Mr. Tibb, of Burns Church, with his brother, will fill both appointments during Mr. Thompson's absence.

THE Rev. George Burnfield, B.D., of Brockville, occupied the pulpit of Erskine Church the other week both morning and evening, with great acceptance to the double congregation of Erskine and St. Paul's, these having united for the month of July.

THE Rev. E. F. Torrance, pastor of St. Paul's Church, Peterborough, has gone for a month's holiday trip. In the absence of the Rev. Mr. Torrance, the Rev. Walter Roger, of London, Ont., will occupy the pulpit of St. Paul's, Peterborough.

MRS. CAMERON, of Thamesford, gave a lawn party at the manse on a recent evening, which was numerically and financially a success. The drawings amounted to \$31, which went to the Ladies' Foreign Missionary Association in connection with St. Andrew's Church.

A LAWN social under the auspices of St. Andrew's Church, Guelph, held at Mr. George Cole's residence, Waterloo Road, last week, proved quite a success, notwithstanding the light rain which fell. The evening was spent very enjoyably, and at a seasonable hour the gathering broke up.

A STANLEY correspondent to the *Huron Expositor* says: Last Sabbath communion service was observed in the Presbyterian Church on the Bayfield Road; more joined the Church on this occasion than has been the case for some time, there being nine members. This speaks well of Mr. Danby's labours.

GOSPEL meetings at Chatham, N.B., are being well attended. Messrs. Meikle and Gerrior are earnest in their labours in connection with these meetings. The former preached with much acceptance in St. Andrew's Presbyterian Church, at the invitation of the pastor, Rev. Wallace Waits, on Sunday evening. The church was crowded.

THE Sacrament of the Lord's Supper was dispensed in Cooke's Church, Toronto, on Sabbath, 26th July. Rev. Dr. Gregg presided and the following gentlemen acted as elders: Rev. Thos. McGuire, late of Emerson, Manitoba, who is at present supplying the pulpit, and Messrs. Burns, Merryfield and Fyfe, from Knox Church, Toronto.

We have received from a minister of the United States Presbyterian Church, formerly labouring in Canada, a note warning ministers and members not to subscribe to a Manse Building Fund, for which Rev. A. McLeod, of Detroit, is now appealing to Canadians. An extract from the minutes of Saginaw Presbytery accompanies the communication.

THE Rev. Professor Mowat, D.D., of Queen's College, Kingston, conducted the services in St. Andrew's Church, Gananoque. The audiences, both morning and evening, were large, and, says our correspondent, we have seldom listened to more earnest or masterly expositions of divine truth. The

Hon. Oliver Mowat was present. The Rev. Mr. Gracey, pastor of the congregation, was preaching in Picton.

THE *Dufferin Advertiser* says the Rev. R. D. Fraser, of Claude, is about to remove to Bowmanville, to take charge of the Presbyterian Church there at a salary of \$1,200 per annum and a manse. He will preach his farewell sermon on Sabbath next. He will be inducted next week. We regret losing from our neighbourhood so excellent a pastor.

A CHURCH strawberry festival was held lately under the auspices of the Ladies' Aid Society of the Presbyterian Church, Gladstone, Man., in Mr. Galloway's grove, on the bank of White Mud River. A large number attended, and an enjoyable time was spent, swinging and croquet being the principal enjoyment. This grove is one of the most beautiful in Manitoba.

THE Presbyterian Church, Princeton, of which the Rev. J. Little is pastor, has been subjected to a process of renovation. Last Sabbath was the eighth anniversary of the pastor's settlement, when service was conducted by Rev. James Middlemiss, of Elora, and on Monday evening Rev. Dr. Cochrane delivered his popular lecture, "Across the Rockies," which was listened to with the keenest interest.

THE sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Uptergrove, on Sabbath, 12th inst. The pastor, Rev. H. Sinclair, was assisted on the occasion by Rev. A. Ross, M.A., Woodville, on Friday, who preached in English and Gaelic, and Rev. D. McDonald, of Glenarm, on Saturday, Sabbath and Monday, who preached in both languages. The services throughout were highly appreciated.

THE Rev. John M. Allan, says the *Halifax Presbyterian Witness*, who rendered admirable service to one of our churches at Chatham a few years ago, is with us again. For four years he was Free Church minister at Madeira. He resigned his charge and is now available for work in our church. He preached in Park Street Church, Halifax, in the morning, and in the evening in Fort Massey Church, on Sabbath week.

THE *Peterborough Examiner* says that on Friday evening Rev. Alex. Bell, pastor of St. Andrew's Presbyterian Church, was visited with a sudden and sharp attack of illness, which prevented him from conducting service in the church on Sunday. Those who assembled at the church relieved their disappointment by distributing themselves among the other churches. We are pleased to know that Rev. Mr. Bell is rapidly recovering.

A CONCERT was given in Carmel Church, Westville, in aid of the Sabbath school library. Mr. James Roy, under whose able management the choir was trained, was leader. Rev. Thomas Cumming presided. Short speeches were made by the chairman, Rev. Mr. Brown, from Scotland, Messrs. Angel and D. C. Fraser. Mr. Cumming is to be congratulated on the state of efficiency to which he has brought his charge.

THE Rev. Mr. Musgrave preached a special sermon to the Foresters, of the Ancient Order, of Seaforth, in the Presbyterian Church on a recent Sabbath evening. There were about 150 members of the order present, and the church was crowded throughout by a deeply-interested congregation. The reverend gentleman took as his text Galatians vi. 2: "Bear ye one another's burdens," and preached therefrom a most able, logical and eloquent discourse.

LINDSAY Post: At the close of the service in the Methodist Church on Sunday night, Rev. Mr. McKay exhibited a map of Canada, showing the counties where the Scott Act has been passed, coloured crimson. He referred to Peterborough County and said he hoped to have the satisfaction of putting in that county in colours shortly. In other words the reverend gentleman may be said to have an ambition to "paint the town red"—from a Scott Act point of view.

AT a special meeting of the Paris Presbytery held on the 28th July, at Brantford, calls were presented from Mount Pleasant and Burford, in favour of Rev. W. G. Hanna, B.A., and from River Street, Paris, in favour of Rev. Wm. Wylie. A letter from Mr. Hanna was read declining the call; and that to Mr. Wylie being hearty and unanimous, offering \$1,000 and a manse as stipend, was sustained, and ordered to be forwarded to the Presbytery of which he is a member.

THE Rev. S. Lyle, of the Central Presbyterian Church, Hamilton, has left for his holidays. It is the intention of the rev. gentleman to spend a few weeks with his family at Port Elgin. Before leaving he reviewed the changes in the congregation since his last vacation, deaths, etc., and briefly noticed the changes since he began his pastorate, some eight years ago. Rev. Mr. Service, Rev. Dr. Ormiston and Rev. Mr. Rose, of Elora, conduct the services during his absence.

A SHORT time ago the King Street Presbyterian Church, London, Sabbath school enjoyed their annual trip to the lake shore. Two cars full left London East at half-past nine, containing about 200 scholars, with parents and friends. Rev. Mr. Roger and Mr. William Brown superintended the management, assisted by Rev. J. Robbins, of Glencoe, and Rev. J. Ballantyne, of London South. Rev. Mr. McCornachie, of Port Stanley, and family welcomed the visitors at the terminus. A delightful day was spent among the swings, wading on the shore, and excursions on the lake. All returned safe in the evening.

THE annual congregational meeting in connection with the Presbyterian Church, Parry Sound, was held recently. After devotional exercises were over, conducted by the pastor, Rev. A. Hudson, the ordinary business of the meeting was proceeded with. Reports were read from the session, Sabbath school and managers. Everything considered, these were very satisfactory, particularly that from the Sabbath school. The election of managers and a trustee was then proceeded with. A very cordial vote of thanks was tendered to Mrs. McKay for her kindness in presiding at the organ, after which the meeting was brought to a close by the singing of the doxology and pronouncing of the benediction by the pastor.

THE Hopeful Gleaners, in connection with Blyth congregation held an entertainment recently which was a complete success, financially and otherwise. The programme consisted of a speech by the honorary president, Rev. A. McLean, who briefly explained the object of the association. Then followed a duet by the Misses Phillips and McGowan, then an essay on the New Hebrides Mission by Mr. Taylor. Next on the programme were quartettes by the Misses Courtis, McGowan, Taylor and Horde. A short speech by William Henderson and a reading by Mr. Sloan terminated this, the first public entertainment of the Gleaners, and they have much reason to feel proud of such good success.

THE Harrington correspondent of the *Stratford Beacon* says: The Rev. Daniel Gordon has taken a short respite from his labours and left on Wednesday for a well-earned holiday. The rev. gentleman was compelled to relinquish work for a time owing to an accident which befel him while returning from the last meeting of Presbytery in Stratford. When nearing the Corners, south of Stratford, his horse, a spirited animal, took fright at a passing train and capsized the buggy in the ditch. Mr. Gordon sustained severe injuries from which happily he is recovering, and his conveyance was converted into splinters. Accidents *will* happen, even to clergymen, and Mr. Gordon's many admirers will rejoice that his mishap was not more serious.

THE Rev. T. J. McLellan was inducted recently by the Presbytery of Toronto to the pastoral charge of Shelburne and Primrose. There was a large attendance of the congregation in the Presbyterian Church, Shelburne, and the services were interesting. Rev. R. D. Fraser, of Claude, presided, and put the usual questions to the minister. Rev. Mr. Hunter preached, Mr. McFaul addressed the pastor and Mr. McDonald, the people. After service the people retired to the Park where the band was playing and where also the tables were loaded with provisions provided by the good ladies of the congregation. We congratulate the people on securing the services of so popular a pastor and trust the services will continue to be appreciated and to be effective as well.

ON Sunday evening week a special service in connection with the passage of the Scott Act in Victoria County was held in the Methodist Church, Lindsay. The large church was well filled, in fact a good deal of extemporized seating room had to be provided. Rev. Messrs. McKay, of Woodstock, and Pearson and Anderson, of Lindsay, conducted the service. Rev. Mr. McKay preached an eloquent and impressive sermon, during the course of which he referred to the campaign just closed and the energy and efficiency of the local organization, which had materially helped to carry the Act. He also pointed out that the passage of the Act showed that the people by a large majority were in favour of the Act and its principles, but that passing it and enforcing it were different things. They must keep up the organization and be prepared to make sacrifices and to see that the Act was enforced when it came into force. He urged all to set an example of sobriety and influence others to do the same. The united choirs of the Baptist, St. Andrew's and Methodist Churches sang a number of sacred selections in addition to the hymns, and greatly added to the interesting character of the service.

ON returning from their wedding trip the Rev. D. Tait and his wife received a hearty welcome from the people of his charge. The ladies of St. Andrew's Church, Berlin, had made ample and appropriate preparations for the reception. Mr. John King, barrister, was called to the chair, and, in a short address, tendered the hearty congratulations of the congregation to Mr. and Mrs. Tait on the happy event which had brought them all together. The reception, he said, was informal but spontaneous in the kindly feelings which animated the people of St. Andrew's towards both of them, the sincere good wishes which all felt for their future happiness, welfare and usefulness in their domestic and public relations, and in the warm welcome with which they were greeted. Before closing his remarks the chairman, on behalf of the congregation, presented Mr. Tait with a book-case as a memento of his happy home coming to those among whom he had so faithfully and successfully ministered. The book-case is a handsome addition to the recipient's study. Mr. Tait replied in feeling and very grateful terms. He thanked the congregation for this renewed expression of their great kindness to him—one of many proofs already given—and for the evidently heartfelt reception extended to him and especially to his wife. He felt that it bound him closer than ever to his charge. Both Mrs. Tait and himself appreciated it most deeply, and it would strongly encourage them in their several spheres of public and private duty, and be a great incentive in its faithful performance amongst the congregation.

A SPECIAL meeting of the Presbytery of London was held at Glencoe, Wednesday, July 29, for the purpose of inducting Rev. John Robbins into the pastorate of the Glencoe Church. There was a fair attendance of clerical members and a large congregation, Rev. N. McKinnon acting as Moderator in the absence of Rev. Mr. Ballantyne, of Westminster. The edict was returned as having been served, and no objections offered. Rev. James Ballantyne, of Knox Church, London South, conducted public worship and preached. Rev. N. McKinnon narrated the steps which the congregation had taken to fill the vacancy, which resulted in the call to Rev. J. Robbins. The Moderator then put the usual questions from the formula to Mr. Robbins, which being answered satisfactorily, the reverend gentleman was inducted in the usual manner. He was then addressed in fitting terms as to the duties of his new charge by Rev. J. A. Murray. The congregation were suitably addressed as to their responsibilities by Rev. K. McDonald, of Belmont, after which the new pastor received a most cordial welcome from the large congregation. In the evening an interesting and largely attended public meeting was held in Burns Church. Addresses were delivered by the new pastor and other ministers, and singing by the choir was also one of the attractions. A pleasant part of the meeting was an address and presentation to Rev. N. McKinnon by the con-

gregation, in recognition of his kindly and efficient services as Moderator during the vacancy. The presentation consisted of two handsome easy chairs for Mr. and Mrs. McKinnon, and elicited a grateful response from that surprised gentleman.

THE ice cream social and sale of fancy goods in Victoria Hall, Winnipeg, under the auspices of the Ladies' Aid Society of Knox Church, was largely patronized, and in all respects a great success. The hall presented a brilliant appearance, being adorned with flags, mottoes and evergreens. A splendid collection of articles of beauty and utility was displayed for sale on tables presided over by ladies who did a profitable business in the interests of the good cause. The sewing table was presided over by Mrs. Conklin, Mrs. McMillan and Miss Buettner; the toy table by Miss Holmes and Miss Dunn; the flower table by Mrs. Strang, Mrs. McKilligan and Mr. McKilligan, and the refreshment table by Mrs. Coykenhall, Mrs. Lawson, the Misses McGregor, Mrs. Benson, Mrs. Skead, Mrs. Young and Miss Porter. In charge of the ice cream tables throughout the room were Miss Taylor, Mrs. McGregor, Miss Peddie, Miss Yuill, Miss McDougall, the Misses Thompson, Miss Dunn, Miss Morgan, Miss Barr and Miss Osborne. An Italian string band was present furnishing music at intervals throughout the entertainment. A pleasing incident was the announcement by the pastor, Rev. D. M. Gordon, of an invitation extended to members of the youth Battalion and the Winnipeg Field Battery, to partake of a seven storied "welcome" cake prepared expressly for them by Miss Wilfong. The cake was most tastefully ornamented and had the word "welcome" inscribed on every story. The announcement of this recognition of the returned volunteers was received with general appreciation. The enjoyments were protracted until a late hour, many guests continuing to arrive until the evening was far advanced. The best of social feeling prevailed.

In a communication to the *Sentinel-Review*, the Rev. W. A. McKay says: From a private letter I have just received from Dr. Mackay, of Formosa, I make the following extracts which, I feel sure, will be of interest to some of your readers: "I have now gone the round of all the churches in Northern Formosa and I am able to report that the converts have remained faithful and true. An English captain said to me during the blockade: 'Mackay, I sympathize with you, for every one knows how you worked in Formosa without any real help from others, and now I don't believe you will have a dozen converts when you return. I don't believe half will stand; if they do I will say they are genuine.' Now, dear brother, what are the facts? Not one man deserted the ranks, and not one is grumbling about suffering. Five hundred more came forward this time wishing Christian instruction. Mark well, this is, by the grace of God, the result of work in the past. It is no sudden outburst, etc. These are aborigines on the east coast. Do you know that last year when several hundreds having no surname begged to be allowed to be called 'Mackay'—Kai in Chinese—they so persisted that at baptism their names were enrolled as such. Think of hundreds of 'Mackay's' in North Formosa, with the finest church on the East Coast, near the savages, called 'Mackay Church' in memory of my dear father, all built with money from the converts themselves; all of stone, and costing double the amount of any of the other five chapels. Give God the glory. I nearly fell at the hands of the French. For the publication of the above extracts, I alone am responsible. For the wonderful steadfastness of those heathen converts, and for the general prosperity of this work in spite of all obstacles, many will feel devoutly thankful.

PRESBYTERY OF LONDON. This Presbytery met on the 14th ult. in the First Presbyterian Church, London. The attendance of members was good. In the absence of Mr. F. Ballantyne, Moderator, Mr. J. Johnston acted in that capacity. After the reading of minutes of former meetings the docket of business prepared by the Clerk was read and the arrangement of business settled. Extracts from the minutes of Assembly in connection with the Presbytery's application for the reception of Mr. J. Robbins as a minister of this Church, were read, granting leave to receive him. The Presbytery after putting to Mr. Robbins the questions prescribed by the Church in such circumstances, and receiving satisfactory answers, received him in the usual way. Extracts were also read in connection with the retirement of the Rev. W. R. Sutherland from the active duties of the ministry, and likewise in regard to the application for the reception of Mr. R. H. Craig. The Assembly granted the request of the Presbytery in the case of Mr. Sutherland, but refused the application in the case of Mr. Craig. The Presbytery noted these facts and instructed the Clerk to notify those brethren in accordance therewith. The Presbytery then took up a motion of Mr. Murray's of which notice was previously given, for the appointment of a committee for arranging certain portions of the field within the bounds. After some discussion the motion was carried in the following form: That a committee be appointed to consider the re-arrangement of certain congregations and stations within the southern part of the Presbytery, and any other congregations and stations where such arrangements may be desirable with a view to the more efficient working of the same; said committee to report, if prepared, at next meeting of Presbytery. The following form the committee in connection with the above resolution: Dr. Proudfoot, Messrs. J. Rennie, W. S. Ball, N. McKinnon, George Sutherland, J. Johnston, and D. K. McKenzie, elder. There was laid on the table a call from Glencoe in favour of Rev. J. Robbins, signed by 139 members and 150 adherents, promising \$1,000 stipend and manse. There was also laid on the table and read a petition from seventy-four members and seventy-two adherents of the congregation requesting delay and a further opportunity of hearing again some of the candidates with a view to greater unanimity. The Presbytery, after hearing commissioners in support of the call, and also commissioners in favour of the petition, sustained the call and put it in Mr. Robbins' hands, who signified his acceptance. The induction was appointed to take place on

the 29th July, at eleven o'clock a.m., Mr. James Ballantyne to preach, Mr. Murray to address the minister, and Mr. McDonald the people, and Mr. McKinnon to preside. A call was also read from Wardsville and Newbury in favour of Mr. R. McNair, promising \$450 and manse, and requesting a grant of \$300 from the Augmentation Fund. The call was thoroughly unanimous. The Presbytery sustained the call, and ordered its transmission to Mr. McNair, and requested an answer, if possible, by the 29th ult. The Presbytery agreed to change the hour of meeting from eleven o'clock, a.m., to half-past two p.m. Messrs. Childerhose and McEwen, students within the bounds, read discourses which were favourably received. The Clerk was ordered to certify them to the Senate of Queen's College. Committees for the year were appointed in connection with the various Schemes of the Church. Mr. Rennie gave in a report of the meeting of the Presbytery's deputation with that of Sarnia Presbytery at Williams. The joint deputations recommended that leave be given to Williams to moderate in a call, and that \$250 be asked from the Augmentation Fund on its behalf, and that meanwhile no re-arrangement of territory be entered on. Mr. McConechy was appointed to dispense the Communion at Springfield, and Mr. McConnell at Tempo (provisional sessions to be formed at both places from the sessions of neighbouring congregations). The Presbytery adjourned to meet at Glencoe on the 27th of July at eleven o'clock a.m., and was closed with the benediction. — GEORGE SUTHERLAND, Pres. Clerk.

MONTREAL NOTES.

THEIR NEW PASTOR.

A meeting of the Presbyterians of St. Joseph Street Presbyterian Church was held recently in the session room of the church, Professor Scrimger acting as Moderator, and the Rev. James Patterson as Clerk. There were also present the Rev. Messrs. E. Patterson, James Bennett, A. Lee, Leach, and James Fleck; also the Rev. Mr. Wood, of the Reformed Episcopal Church, of Oshawa, and Messrs. Walton, Paul, and Wm. Drysdale, elders. The sermon was preached by the Rev. William Leach, who took for his text Galatians vi. 14: "God forbid that I should glory save in the cross of our Lord Jesus Christ." At the conclusion of the services, Professor Scrimger explained the object of the meeting, which was the induction of the Rev. Dr. Smyth as pastor, and narrated the steps which led up to it. Dr. Smyth had been unanimously called at a meeting on June 24. Professor Scrimger then put the usual questions to the incoming pastor, which were satisfactorily answered. Dr. Smyth was then formally inducted with prayer into the pastoral charge of the congregation. The charge to the new pastor was delivered by the Rev. Mr. Patterson, of St. Andrews, and that to the congregation by the Rev. Mr. Lee. At the conclusion of the services the congregation cordially welcomed the new pastor. Dr. Smyth, who has been the principal of Demill Ladies' College, Oshawa, began his duties on Sabbath week, when he conducted both services. The congregation has continued in prosperity for a number of years back, and is to be congratulated on the acquisition of a pastor who has rendered such good service to the Church in times past, and who has also distinguished himself in the field of science, having written a number of valuable papers for various scientific magazines. In addition to his degrees in Arts and that of Bachelor of Science, Dr. Smyth has also taken the degree of Doctor of Philosophy from Bloomington University, Ill. In Arts he is a graduate of Queen's University, Kingston, and in Theology a graduate of Knox College, Toronto. The former pastors of St. Joseph Street Church were the Rev. Professor Scrimger, M.A., now in the Presbyterian College of this city, and the Rev. Thos. Cumming, now of Truro, N.S.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 16. 1885. THE PROPHET OF THE LORD. { 1 Kings 18: 30-46. } GOLDEN TEXT.—"The Lord, He is the God! the Lord, He is the God!"—1 Kings xviii. 39.

INTRODUCTION. The Prophets of Baal are not yet defeated. They receive no answer to their prayers and are disappointed, that is, such of them as expected an answer. No doubt many of them had no faith in their own performances. They were priests of Baal because it was the popular religion. They would have been just as ready to serve any other if the queen would reward them as liberally. Their only hope now is that Elijah may also fail; and, if so, they can yet hold up their heads. The whole tone and bearing of Elijah, however, must have taken away the last hope. He acted with the confidence of assured success.

EXPLANATORY.

I. Elijah's Turn.—There is no telling how long these priests would have continued their frantic appeals to Baal if allowed. But Elijah was master of ceremonies, and when he saw fit stepped forward to take his turn, and none dared resist him. (1) Time.—He chose the time of the evening sacrifice. Even in such exceptional service as this, to Elijah there was a propriety in the time of the Lord's appointment. It is more hallowed and always more blessed to serve the Lord according to His own prescribed way. This was three o'clock in the afternoon. (2) Place.—He prepared an altar that was in former use by the Lord's people, probably amongst those thrown down by Jezebel. He took twelve stones and with them rebuilt the altar. These stones represented the twelve tribes of the sons of Jacob, unto whom the name Israel was given by the Lord Himself. (Ver. 31.) This is a very significant statement. It shows that Elijah

does not recognize the division of the kingdom, or the right of one part to call themselves by the name Israel. The name means "Prince that prevails with God." A great name if they only had, as well, the character. But they had not. We may be called by a good name—Christian, disciple, etc.—but no good without the reality—only adds to our condemnation.

"In the name of the Lord."—That is, in dependence upon and for His glory. The true spirit of service, and the secret of Elijah's success.

(3) Precaution.—He invited the people to draw near, to gather around him, that they might see everything he did and be convinced that there was no fraud; but especially that they might join him in an act of worship. To get them back to Jehovah is the chief end in view.

In order to prevent the possibility of an imputation of deceit by the secret introduction of fire, he caused twelve barrels (jars) of water to be poured on the sacrifice and wood, so that it filled the trench that he dug around the altar.

The trench was "as to contain two seals of seed." A seal was equal to about three gallons. Some think it was a trench about as deep as two measures of that size.

(4) Prayer.—The prayer is short and breathes the one ruling thought of Elijah's heart, viz., that this people may know that the Lord is God, and that their hearts may be brought back to Him. He prays that he himself may not be an obstacle in the way, that they may know that he is only a servant doing what the Lord commands and enables him to do; and that his prayer may be answered he pleads the covenant promises. God had declared Himself the God of Abraham, Isaac and Israel, and for that reason there was hope.

Here are the elements of true successful prayer. A desire for the salvation of souls, a desire for the glory of God, a desire that self be lost sight of, and faith in the promises of God. With such a state of mind there cannot be failure.

(5) Answer.—There is not a long interval, as is often the case, between prayer and answer. At once the fire descends and consumes all. There must have been something about the supernatural appearance very startling. Its effect upon the people shows that.

I. is always so when the Lord answers by fire, as at Jerusalem on Pentecost.

II. Result.—This is what the Prophet was particularly looking for. The answer by fire is only a means to an end.

(1) Confession.—The people fell on their faces and confessed the Lord. That so far is good. They understood the trial and now drew the right conclusion.

(2) Obedience.—The divine command was that if any man should tell of idolatry, he should be slain. (Deut. xiii. 1-18.) Elijah tells them to give proof of their sincerity by slaying all the Prophets of Baal. They obeyed; Elijah went with them. All the 450 Prophets of Baal are taken to the brook Kishon which flowed near by and are put to death. The 400 Prophets of Ashera were not there or they would have suffered the same fate.

This terrible execution gives an awful lesson of what sin deserves, and is typical of what all will suffer some day who persist in opposing God. It will be everlasting destruction.

In our dispensation this method of overthrowing idolatry is forbidden.

III. Abundance of Rain.—Elijah had a premonition that rain was at hand. His spirit was sensitive to such indications of the divine will as other natures could not perceive. Christ reproved the Jews for not being able to read the signs of the times as they could read the signs of the weather. If they were as interested in spiritual things as in temporal, they would be able to anticipate much of things to come.

When we see or feel a spirit of enquiry and prayer and expectation in the churches, we should at once recognize that it is a sound of rain, and should begin to prepare.

(1) How Ahab did.—He had been tasting all day, as all the rest had. And if after all that occurred he were unable to do anything but lie upon the ground in self-abasement, it would not be surprising. His heart is so hard as to be unaffected by all that transpired. He went up from the slaughter to eat and drink.

(2) How Elijah did.—He went up to pray. In humility he cast himself upon the ground, and besought the Lord to send rain according to His word. Such should be the effect of every token of blessing. We should continue in prayer that the Lord would fulfil His promises and should not be discouraged by delay. He sent his servant to look toward the sea. The seventh time he saw a little cloud, which the prophet knew would soon grow into a great tempest.

(3) Message to Ahab.—He now sent his servant to Ahab telling him to hasten home lest the swelling river should stop him. In the meantime the heavens were overcast and there was great wind and great rain. When Ahab started with his chariot, Elijah, under the influence of the Spirit, ran before him all the way to Jerzeel, a distance of about seventeen miles.

He taught Ahab by this act that he had goodwill towards him—willing to be his footman. But especially it expressed the ardour of Elijah's hopes that the fatal blow had been given to the worship of Baal. He wished to see the results, and to strengthen by his presence the Lord's cause, deepen the impression and increase the result. We shall, in subsequent lessons, see his disappointment. But how natural an expression of the earnest desire of the heart for fruit is the sending of the servant to watch for rain and the race to Jerzeel.

PRACTICAL SUGGESTIONS.

- 1. In religious gatherings we should *et ve near* and show an interest in the service.
2. We do not need to get outside of the ordinary channels in order to get blessing.
3. The fire from heaven can consume all the water the devil can pour upon the world.
4. True prayer exalts God and humbles self.
5. The heart of man may become so hard and obstinate as to remain encased in selfishness and indifference in the presence of the greatest miracles.
6. The Spirit of all grace can strengthen the body as well as the soul.

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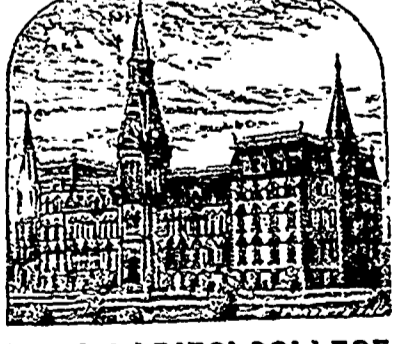
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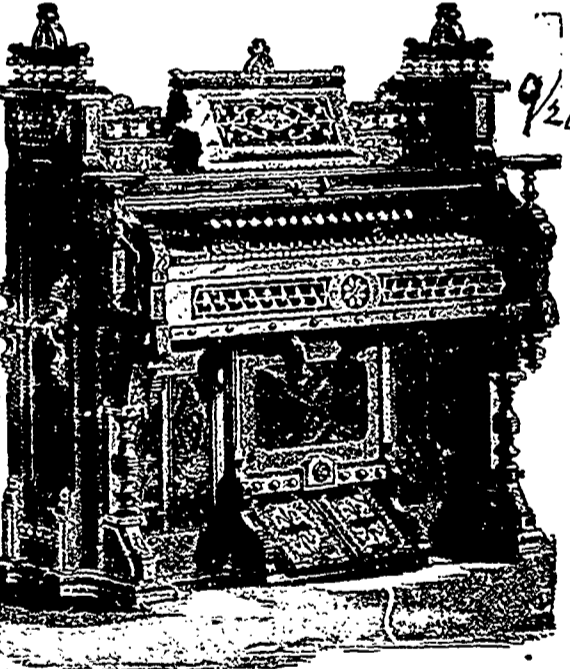


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 TERMS—15 per cent. off our regular prices for three months' credit on approved notes, and 5 per cent. additional for cash.  
 THIS SALE WILL COMMENCE ON AND AFTER THE 26th JUNE.



**BELL ORGANS.** *9/26 E.O.W*  
 This Cut shows our  
**CHAPEL ORGAN.**  
 It is undoubtedly the finest Reed Organ in Canada for this purpose.  
 Send for our complete catalogue.  
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**NEW BANJO METHOD**  
 FOR  
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 Contains *30/52*  
 Complete Instructions in the Rudiments of Music, Fingering, Tremolo Movement, Tone, in Music Simplified, Scale of Banjo Harmonics, How to Arrange Music for the Banjo, Principal Chords with Diagrams  
 And a large collection of new Polkas, Marches, Waltzes, Jigs, Hornpipes, Songs, Ballads, etc., arranged especially for the Banjo.  
 THIS IS BY FAR THE  
**Best and Most Practical Banjo Method**  
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 Price, bound in Boards, \$1.00.  
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*14/26*  
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**SARSAPARILLA**  
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**SUGAR-COATED PILLS,**  
 The Great Purifier  
 OF THE  
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 HOT AIR *32/52*  
**FURNACES.**  
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Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.  
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 STOVES, RANGES, ENAMELLED WARES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

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If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the  
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**APRIZE** Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away. Nothing else is this world. All of either sex, succeed from first box. The broad road to fortune opens before the worker, absolutely sure. At once address, Trux & Co., Augusta, Maine.



A DAILY DEFAECATION

The Hon John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily strained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and mental worry. No man in good health frets at his work. By-and-by when the bank of vigour suspends, these men will wonder how it all happened, and they will keep wondering until their dying day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labours daily put upon them.

Mr. Kelly has nervous dyspepsia, we learn, indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result.—The Sunday Herald.

An Old Soldier's EXPERIENCE.

Calvert, Texas, May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy. 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. J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

NEWCOMBE PIANOFORTES.

Awarded First Silver Medal and Jurors Report of Commendation

WORLD'S EXPOSITION, New Orleans, 1885.

In competition with Foreign and American pianos. The greatest success ever achieved by a Canadian pianoforte.

OCTAVIUS NEWCOMBE & CO., Cor. Church & Richmond Sts., Toronto.

Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation diet, etc. European Mail, Oct. 21th, 1883. Its effect is not merely to reduce the amount of fat, but to affect the source of obesity to induce a radical cure. The disease. Mr. R. makes no charge whatever for persons rich or poor, can obtain his work gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

SITUATIONS To subscribers. Circulars free. Home 100, 7-60 Professors. Corr. University, 88 La Salle St., Chicago, Ill.

Sparkles.

SPEAK it is certainly silver at the telegraph office. Ten words for a quarter.

The pretensions of the new English minister must be taken cum grano Salis-bury.

It's stepping up the step that isn't there that shakes a man's faith in the integrity of the human organism.

VISITOR at a country house—"By-the-by, you didn't know who I was this morning, Marguerite!" "Small daughter of the house—"No, who were you?"

AN old bachelor says. "It is all nonsense to pretend that love is blind. I never knew a man in love that did not see ten times as much in his sweetheart as I could."

WHEN Dr. Holmes' brother John was advised to take a wife and live in a better house he said he presumed if he should get a better half he would be sure of better quarters.

JUST THE THING.

W. J. GRIPPY, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

A rough pine board attached to the outermost walls of a Michigan Avenue, Detroit, place of business contains the following unique announcement: "Langwidges taught. Fortunes told. Seed pertaters."

Some people use Scripture quotations as recklessly as the boy did who on being asked to repeat a verse from the Bible as he dropped his Sunday school contribution into the box, gave the following: "The fool and his money is both parted."

PARSON Whangdoodle Baxter distinguished himself once more at the funeral of an aged coloured man: "Our deceased brudder was married foah times during his life," said Whangdoodle, "but only one ob de widows am so fortunate as to be able to survive him long enough to be present on dis heah solemn occasion."

ONE moonlight evening an intoxicated individual who had been for some time swaying to and fro in earnest contemplation of a telescope in Union Square, New York, finally mastered his powers of locomotion and approaching the proprietor said in a persuasive tone: "See 'ere you, a'—say—when you goin' to touch her off? Mor'n a dozen people's slighted the thing. Now why don't you touch her off?"

A QUADRUPLE FORCE.

THE reason why disease is so soon expelled from the system by Burdock Blood Bitters is because that excellent remedy acts in a four-fold manner—that is to say, upon the Bowels, the Liver, the Blood and the Kidneys, driving out all bad humours, and regulating every organic function.

It was at a party and the subject under discussion was vanity. A lady maintained that men were also given somewhat to vanity. "The men are ten times more vain than the ladies," she remarked. "That's impossible," said several gentlemen. The subject changed and a few minutes later the lady remarked: "The handsomest man in the room has a spot on his white vest," whereupon every gentleman within hearing glanced down with a scared expression of countenance at his vest.

"I say you!" exclaimed the snubnosed boy, "you're a real English lord, bean't yer?" "Yes, my lad," replied his lordship, not altogether displeased at the boy's manner; "and what do you think of a real English lord?" "I think," said the youth, "as how there isn't no danger of England's running out o' stuff to make lords out o' if she ain't particularer than she seems to be."

"My, but these art works do run into money," remarked a passenger whose breath smelled of liquor. "It beats all, what fools some folks are over pictures. When I was in Chicago I saw a little painting, about a foot square, that was held at \$500. 'Spect some simpleton will come along and buy it. If I had a million of money you'd never catch me paying \$500 for a little painting like that." "That's the way you talk," epuke up a bashful drummer, "but you've paid four times as much money for a painting not a tenth part as big." "What I me?" "Yes, you." "What kind of painting?" "The one on the end of your nose."

Delicate Women, Pale-Faced Sickly Children, the aged and infirm alike, are benefited by the Strengthening and Blood-making Power of "Hanington's Quinine Wine and Iron." It stimulates the circulation, improves the Appetite, and removes all impurities from the Blood. It is the best medicine you can take to give you lasting strength. See that you get "Hanington's" the original and genuine.

THE General Manager in Canada of the Mutual Reserve Fund Life Association, in a recent attack on several of the regular companies, took occasion to say that the new commercial plan of the North American Life was similar to that of his society.

While it is not our intention to take any part in the controversy, it is but simple justice to our readers to state that the managing director of the last named company pointed out quite a number of vital differences between the two plans. The Manager of the Mutual Reserve in his reply, finds it convenient to overlook these differences, which, no doubt, are very difficult to reconcile, and thus allow public opinion against his company to go by default. Instead of discussing the real points at issue, he indulges in a mass of verbiage on irrelevant matters, with a view apparently to blindfold inspectors to the fatal weakness of his society, which does not increase its mortality calls as the age of the insured increases. Any company overlooking this essential principle, must fail in its mission. It does not require an actuary to see that the cost of insurance must increase with the age of the insured and this necessary element is fully recognized in the commercial plan of the North American Life. It is, however, entirely ignored by the Mutual Reserve.—Monetary Times, July 17th, 1885.

RELIABLE WATCHES.

WHERE TO GET THEM.

Ladies and Gents' Gold and Silver Watches of every grade in all styles at rock bottom prices

AT

The Indian Clock.

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Send for lowest net quotations

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WHOLESALE & RETAIL JEWELLERS,

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BOYS FOR CANADA.

DR. BARNARDO, of London, England, is sending out about the last week in July, a party of one hundred boys for

Farm and other Employment.

Those desirous of engaging boys should apply early to Mr. EDWARD DUFF, Superintendent, Hazel Brae, Peterborough, Ont.

WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomera, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; upsetting the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

USE GOLD SEAL BAKING POWDER. ABSOLUTELY PURE.

Ladies who are particular about their baking must use it in preference to any other powder.

ASK YOUR GROCER FOR IT.

Dr. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHŒA AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.

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ESPLANADE EAST, near Berkeley St.; ESPLANADE, foot of Princess St.; NIAGARA, cor. DOWR.

TEACHERS WANTED.—TEN PRINCIPALS, twelve Assistants, and a number for Music, Art, and Science. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill. Mention this journal.



THE IMPROVED Model Washer and Bleacher

ONLY WEIGHS 6 LBS. Can be carried in a small valise.

Pat. Aug. 2, 1884. C. W. DENNIS, Toronto.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.



**Publisher's Department.**

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

**Nervous Debilitated Men**

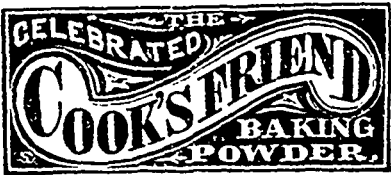
You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, Loss of Vitality and Manhood, and all kindred ailments. Also, for many other diseases. Complete rest is given to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

**MEETINGS OF PRESBYTERY.**

**LINDSAY**—At Woodville, on the last Tuesday of August, at eleven a.m.  
**KEESWATER**—In Cooke's Church, Kingston, on Monday, September 21st, at three p.m.  
**TORONTO**—On the first Tuesday of August, at ten a.m.  
**PARIS**—At St. George, on Sept. 8th, at ten a.m.  
**PETERBOROUGH**—In Mill Street Church, Port Hope, on the fourth Tuesday in September, at ten a.m.  
**WINNIPEG**—In Knox Church, Winnipeg, on Tuesday, Sept. 8th, at half-past seven p.m.  
**LONDON**—In the First Presbyterian Church, London, on the second Tuesday of September, at half-past two p.m. Elders' commissions given in and Session Records examined.  
**SARNIA**—In Strathroy, on the second Tuesday of September, at two p.m. Session Records will be called for.  
**GUELPH**—In Chalmers Church, Guelph, on the third Tuesday of September, at ten a.m.  
**HYRON**—In Brucefield, on the 8th September, at half-past ten a.m.  
**BRUCE**—In St. Andrew's Church, Paisley, on the second Tuesday of September, at two p.m.  
**WHITBY**—In St. Paul's Church, Bowmanville, on Tuesday, 18th August, at eleven a.m.

**BIRTHS, MARRIAGES, AND DEATHS.**  
NOT EXCEEDING FOUR LINES, 25 CENTS.

**BIRTHS.**  
At Lindsay, on Sabbath, 26th July, 1885, the wife of J. K. McNeillie, of a son.  
In Durham, on the 26th July, the wife of Mr. John Cameron, merchant, of a daughter.



**J. YOUNG,**  
The Leading Undertaker,  
347 Yonge Street.  
TELEPHONE 679.

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Classes for First, Second and Third Class Certificate. A full Junior Matriculation with honors in all departments, Law and Medicine. Staff of seven masters and drawing teacher. Large laboratory with all necessary equipments. Literary society and foot ball club. Drill. Athletics taught. For further information, apply to the Principal.

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GREAT REDUCTION IN RATES.

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**BROOKLYN,** 21st Aug  
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**TO ONTO,** 22nd  
Calcutta, Quebec to Liverpool, \$50 and \$60, return \$90, \$100, \$110, and \$120. Intermediate and Steerage at lowest rates.  
A rebate of ten per cent. is allowed clergymen and their wives.  
Apply to **GEO W TORRANCE,** Manager, Toronto Agency, Stuart & Murdoch, 50 Yonge Street, or to **S. OSBORNE & CO.,** 40 Yonge Street.

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**WM McCABE,**  
Managing Director.

**40 YEARS**

**ALLAN TURNER & CO.,** Druggists, Brockville, Ont., write: We have sold **WISTAR'S BALSAM OF WILD CHERRY** for forty years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and do not hesitate to recommend it.  
**T. R. McVILLIE** Druggist, Prescott, Ont., says: I can confidently recommend the preparation as thoroughly reliable.  
**F. B. CARMAN,** Morrisburg, Ont., says he thinks **WISTAR'S BALSAM OF WILD CHERRY** one of the best preparations in the market for the purposes intended, and takes pleasure in selling it.

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**R. J. HUNTER** is now showing some magnificent Suitings, Trouserings, Black and Fancy Coatings, etc., in new Spring Goods.  
The attention of Ministers and Students is particularly called to our standard makes of Black Goods, the most reliable that can be procured.

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Manufacture those celebrated CHIMES and BELLS for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free.  
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**CARPETS!**

**JOHN KAY,**  
TO CLEAR OUT HIS  
**REMnants**

OF  
Brussels, Wilton, and  
Axminster Carpets,  
HAS HAD THEM  
MADE INTO SQUARES, WITH BORDERS,  
ALL SIZES,  
Which he is selling at about half price.

An early call will be necessary.  
**JOHN KAY,**  
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**THE MILD POWER CURES.**

**HUMPHREYS'**  
In use 30 years.—Special Prescriptions of an eminent Physician. Simple, Safe and Sure.  
LIST OF PRINCIPAL NO. CURES. PRICE.  
1 Fevers, Congestion, Inflammations... 25  
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12 Whites, too Profuse Periods... 25  
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16 Fever and Ague, Chills, Malaria... 50  
17 Piles, Blind or Bleeding... 50  
18 Catarrh, acute or chronic, Inflammations... 50  
19 Whooping Cough, Violent Coughs... 50  
20 General Debility, Physical Weakness... 50  
21 Kidney Disease... 50  
22 Nervous Debility... 1.00  
23 Urinary Weakness, Wetting Bed... 50  
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**SPECIFICS.**  
Sold by Druggists, or sent postpaid on receipt of price.—Send for Dr. Humphreys' Book on Disease, Sec. 644 pages; also Catalogue, free. **HUMPHREYS' Medicine Co.,** 109 Fulton St., New York.

**Humphreys' Homeopathic Specific No. 28**  
In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. 25 per cent. or 5 trials and large trial powder for \$3. Sold by Druggists or sent postpaid on receipt of price. Address, **Humphreys' Homeopathic Medicine Co.,** 109 Fulton St., New York.

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CURE FOR RUPTURE  
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CURED

We answer it can be using the EGAN'S IMPERIAL TRUSS, having a Spiral Spring Pad, with a Graduated Pressure, Movable Face, yielding to every motion, retaining the Hernia always, with no pressure on the spine causing Pain, dysuria, Spinal and Kidney Troubles, as other Trusses will. And being a perfect support for the back and bowels it does away with wearing a double Truss in many cases, and varying in size from 1 to 10, enabling us to meet most every case. Wear day and night with ease and comfort. Send for circular containing price list, your neighbours' testimony, and questions to answer. Call or address, "EGAN IMPERIAL TRUSS CO.," 23 Adelaide Street East, Toronto, Ont.  
Please mention this paper.

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

**NORTH AMERICAN LIFE ASSURANCE COMPANY.**

HARRIS, June 6th, 1885.  
**WM McCABE, ESQ.,**  
Managing Director,  
North American Life Assurance Co.,  
Toronto.

Dear Sir,—I beg to acknowledge the receipt of the Company's cheque for payment in full of Policy No. 1,721 in your Company, on the life of my late husband.  
It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.  
Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.

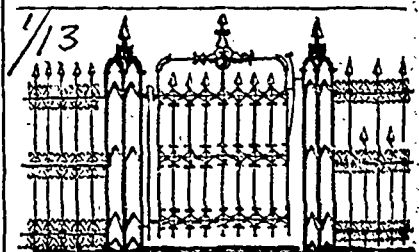
I remain, yours sincerely,  
**GEORGINA ROGERS**

**CANADA'S GREAT INDUSTRIAL FAIR**  
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Agricultural Exposition,  
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