

been far too common and far too disgusting any longer to reconcile the most respectable portion of the community to open taverns on holidays as even useful, far less indispensable. At the same time it is very evident that this Synodical resolution points unmistakably to prohibition pure and simple as its natural, necessary, and ultimate conclusion, for if open taverns for the sale of intoxicating liquors are not only not needed on the Sabbath, on holidays, and, after a certain hour, on the Saturday evenings, but are, as they have been declared to be, nuisances of the first magnitude at such times, it would be difficult to shew that they can be necessary or even convenient and be so on other days and at any hour whatever. We have no doubt the members of the Toronto Synod are quite prepared to acquiesce in this, and quite resolved to work for its being made an "accomplished fact" at the earliest possible date.

The objection taken to grocers being any longer allowed to deal in intoxicating liquors is also exceedingly reasonable and significant. It is notorious that women frequently get such liquors in these stores and have them entered in their pass-books as "groceries," and that too generally grocers make it a practice to allow their customers to have "free drinks" in their back shops or cellars and are thus the means of leading many into intemperate habits who would never, at first at any rate, have gone to taverns for such indulgences. In many respects in short the groceries in which intoxicating liquors are sold are more dangerous places than even taverns, and if they could be universally stopped the beneficial result would be both general and most encouraging. We are glad to notice that an ever increasing number of the most respectable grocers throughout the country are shaking themselves free of this dangerous and growingly disreputable business. Many more, we have reason to believe, would only be too glad to do so were they not afraid of losing the patronage of those who still reckon intoxicating liquors among their household necessities, and who it is therefore feared would only buy their sugar and tea at establishments where they can also be supplied with wine and whiskey. It is surely only right and proper on the other hand for those who believe that the traffic in these liquors is dangerous both to buyers and sellers, to deal exclusively with those who, it may be, to their present pecuniary loss, have separated themselves entirely from the liquor business, and have thus voluntarily anticipated the official action which the members of the Synod of Toronto and Kingston so cordially and unitedly recommend. We have much greater confidence in the steadily growing and strengthening influence of public opinion against the manufacture, sale, and use of intoxicating liquors than in any mere catch vote of the Legislature either in the way of limitation or suppression. It is in any case simply as the former gathers strength that the latter can be successfully or safely called into operation, and therefore such resolutions as those to which we refer are at once signs of the times and encouragements to further effort in the same direction.

THE English Baptist Missionary Society has published its eighty-eighth annual report. It is chiefly devoted to the most important missions of the society—those in India. It marks the rapid growth of European infidelity and rank atheism among the educated natives, and also the fact that the Mohammedans are carrying on a remarkable crusading work. It says: "One other striking feature is the aggressive action of the Mohammedans. The religion of the false prophet has been a vast power in India, political and religious, for more than eight hundred years past, and millions of the peoples of India have embraced its tenets. To-day its political power has almost gone, but its powerful religious influence remains scarcely diminished. Its aggressive and proselytizing spirit has been marvellously aroused, and its followers are now, in many parts, engaged in a remarkable crusade on its behalf."

TURKISH RELIEF. Previously acknowledged, \$103; Elora P.O., \$1; Whitby, collected by Thomas Dow and Alex. Ogston, as follows: Thomas Dow, \$5; Wm. McCabe, Toronto, \$5; Alex. Ogston, \$4.10; S. B. Smith, \$1; C. F. Stewart, \$1; Mrs. Jas. Hamilton, \$1; Mrs. McMartin, \$1; Rev. John Abraham, \$1; D. Ormiston, \$1; Ross Johnston, \$1; R. W. Harrower, \$1; Ross Bros., \$1; R. H. Jameson, \$1; J. S. Robertson, \$1; Mrs. J. S. Robertson, \$1; Farewell & Rutledge, \$1; G. H. Robinson, \$1; Mrs. Wm.

Gordon, \$1; Mrs. R. S. Campbell, \$1; Wm. Masson, \$1; James Mitchell, \$1; Miss Borrowman, soc.; Stephen Grose, \$1; Simon Fraser, soc.; Mrs. D. Mathieson, soc.; Miss McKay, soc.; Mrs. Hay, soc.; George Yule, soc.; R. S. Cormack, soc.; Alex. Robb, soc.; C. Nourse, soc.; Alex. Jeffrey, soc.; Mrs. W. Jeffrey, soc.; Mrs. Lambie, 75c.; W. H. Billings, soc.; Mrs. Cron, soc.; Miss Donaldson, soc.; Michael Murray, soc.; Miss Borrowman, \$1; other friends, \$2.50; total Whitby, \$44.75. in all, \$148.75.

THE Rev. C. H. Spurgeon, speaking at the annual meeting of the Baptist Missionary Society, held at the Holborn Town Hall, London, asked the question, "What is to become of our country if we do not seek the conversion of the heathen?" He could not think of any justification for conquest but the spread of the Gospel; and he failed to see what right we had in India, a country which we had acquired by gunpowder, unless we used our power for the spread of Christianity. He did not know why we should have been allowed to acquire that great empire unless it was for that purpose, and a gigantic responsibility would rest upon us if we did not carry it out. Referring to the opium traffic, the reverend gentleman said he considered it a crime. Some pleaded a necessity of revenue; but, he considered, if the question was judged on moral grounds, without any reference to profits, it would be considered a most "infernal" traffic. Perhaps now, however, something would be done to put an end to it.

WITH respect to Dr. Schliemann's discoveries at Mycenae, the Russian *savant*, M. Stephani, has expressed opinions which have attracted considerable attention in Germany. The learned academician by no means disputes the great antiquity of many of the individual objects unearthed by Dr. Schliemann, but he holds that the remains include objects belonging to very different eras of history. He contends that the date of the tombs must be determined by the latest products of art or industry which have been discovered in them. The seal ring is especially important in this respect, as, according to his view, it is executed entirely in the style of the new Persian art. He is of opinion that the tombs originated with the barbarians who invaded Greece in the third century B.C., and made the citadel of Agamemnon one of the chief centres of their dominion. Here he believes they buried their chiefs, and decorated the tombs partly with such ancient relics of an earlier date as had fallen into their hands and partly with ornamental objects produced in their own times.

SYNOD OF MONTREAL AND OTTAWA.

This Synod met at Quebec and in St. Andrew's Church there, on Tuesday, the eleventh day of May, 1880, at half-past seven o'clock in the evening. The retiring Moderator, the Rev. John Crombie, A.M., preached an appropriate sermon on Psalm lxii. 16, 17, expatiating on the kingdom of Christ, its beginning, its progress, its extent, and its duration. The Rev. William B. Clark, of Quebec, was chosen as next Moderator. Although not very numerous, yet the representation of members present was very good. There were six sederunts, and a considerable amount of business was done. The records of the six Presbyteries within the bounds were reviewed and attested. Three protests and appeals from Presbyteries were disposed of, action was taken on two petitions, and leave was granted to the Presbytery of Montreal to take ten students upon public probationary trials for license, viz.: Messrs. J. A. Anderson, B.A., M. D. M. Blakely, B.A., J. K. Baillie, T. A. Bouchard, A. H. McFarlane, T. F. McLaren, C. McLean, T. A. Nelson, P. R. Ross, and William Shearer. Two overtures from the Presbytery of Ottawa to the General Assembly, touching the preparation of students for theology, and the examination of students in theology, were transmitted with approval.

At the evening sederunt on Wednesday the State of Religion and Sabbath school work within the bounds of the Synod were considered. The reports of the standing committees on these important subjects were given in and found to be encouraging. In the conferences which followed these reports respectively, a goodly number of members spoke. The feeling awakened was earnest, healthful and robust.

About six o'clock on Thursday evening, the Moderator declared the Synod adjourned to meet at Ottawa and in Knox Church there, on the second Tuesday of May, 1881, at half-past seven p.m., and closed the present very useful and pleasant meeting by pronouncing the benediction.—JAMES WATSON, Clerk.

BOOKS AND MAGAZINES.

THE NATIONAL SUNDAY SCHOOL TEACHER. (Chicago: Adams, Blackmer & Lyon Publishing Co.)—Sabbath school workers find this magazine a useful help. The June number is a fair sample.

SCRIBNER'S MONTHLY. (New York: Scribner & Co.)—Prominent among the many attractions of "Scribner" for June, is Principal Grant's third paper on "The Dominion of Canada," dealing with its political and social history.

HISTORY OF THE CITY OF NEW YORK. (New York and Chicago: A. S. Barnes & Co.)—In part vii. of the second volume, the narrative has fairly entered upon the Republican period, and the election of Washington as President is described.

INGERSOLL AND MOSES. By Professor S. J. Curtiss, D.D. (Chicago: Jansen, McLurg & Co.)—The popularity of this book, which we have already noticed, has led to the issue of this cheap dollar edition. The writer is Dr. Curtiss, not Carter as, by a typographical error, we formerly made it.

FOSSIL MEN AND THEIR MODERN REPRESENTATIVES. By J. W. Dawson, LL.D., Principal of McGill College. (Montreal, 1880: Dawson Brothers.)—This book the author describes as "an attempt to illustrate the characters and condition of pre-historic men in Europe by those of the American races." With the unearthed remains of the primitive Indian village of Hochelaga, and the account given by Cartier of its inhabitants, as connecting links, the parallel presented is most striking, and the effect is to bring the so-called stone age much nearer to our own time than it has generally been placed by European archaeologists.

THE CATHOLIC PRESBYTERIAN (London: J. Nisbet & Co.; Toronto: J. Bain & Son) in "Notes of the Day" refers to the plan adopted by the Presbytery of New York for the pastoral visitation of its congregations, and remarks—"In large and conspicuous Presbyteries this and other methods of quiet work in detail are very liable to be neglected. Presbyteries in large towns, having a reporters' table as part of their furniture, are liable to become great nuisances. It is otherwise, doubtless, in New York; but we know of some Presbyteries, where, instead of doing what Presbyteries are intended to do—looking after the welfare of congregations, and building up in detail the kingdom of God, they become public meetings and debating societies where ambitious men make speeches to air their crotchets, narrow men find fault with their more active brethren, men that have failed in their congregations try to make themselves conspicuous by public appearances, and a spirit is generated and expressed that tends to vulgarize Presbyterianism and lower Christianity itself. It would be a great improvement if the attention of large Presbyteries were more turned in detail to the state of their congregations. Many a minister and many a congregation might be found greatly in need of friendly counsel and fatherly encouragement. The visit might prove a new point of departure for both ministers and people, who had lost heart and were ready to sink. In other cases real laziness would have to be rebuked. If only men could be persuaded to believe it, the case of many a thin, feeble congregation and languid ministry is preventable. But in our system, as it is commonly administered, there is a want of due supervision. We sometimes see ministers emptying churches, and we seem unable to do anything but look on and lament. There is a want of elasticity in our system, as it usually goes on, in repairing mistakes. Unsuitable appointments are made, they are deemed beyond remedy, and the congregation or parish has to sustain a grievous incubus for a whole generation. We do not say that Presbyterianial visitation can remedy all this, but it is certainly a step in the right direction, and we cordially wish that it were universally practised." Among the papers this month are—"Early English Presbyterian History," "Albert Barnes," "The Early British Church," "The Limitations of Reason in dealing with Revelation," "Early Struggles in the Bohemian Church," "Heroes of Reformation, II.," "The Vicar of Dollar," and "The General Presbyterian Council in relation to Foreign Missions," and among the writers the late Dr. Lorimer, Dr. E. D. Morris, Rev. D. MacColl, Dr. W. T. Beatty, Pastor V. Dusek, and Rev. B. Helm.