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THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, MAY 14th, 1884.

No. 20.

NOTES OF THE WEEK.

At a missionary meeting lately held in Exeter Hall, London, a well known Church of England clergyman, in the course of his speech, said that the English people were ashamed that General Gordon was left without support and without defence. So enthusiastically in accord with the sentiment of the speaker were the vast audience, numbering over three thousand, that they sprang to their feet and cheered wildly. To the popular mind, the anomalous inaction of the British Government is incomprehensible.

A RECENT despatch informs us that the Pope has sent Bishop Berwick to Scotland to investigate and report upon the archdiocese of St. Andrews and Edinburgh. Mr. Errington, the unofficial British representative at the Vatican, has persuaded the Pope to create the next Archbishop of Scotland a Cardinal. The *Paris Francoise* says it believes that the Pope is preparing a fresh note to the powers in regard to the decision of the Italian Court of Cassation in favour of converting the property of the Propaganda into rentes. It understands that the Pope will declare in the note that a compromise with Italy is impossible on the basis of existing laws.

UNLESS something startling suddenly occurs, there is not likely to be any definite solution of the Soudan difficulty till the London Conference assembles in the first week in June. The preliminary difficulties as to holding a conference are now overcome. The conditions stipulated for by M. Ferry will no doubt be amicably adjusted, and the various European powers interested will be represented at the London Conference. Whether a satisfactory understanding will be reached by that august body remains to be seen. Meanwhile there will be a lull in the general complaints of the supineness of the Gladstone Ministry as to their management of Egyptian affairs.

DRAMATIC troupes are going to and fro continually. Some of them specially appeal to the lowest and most debased elements in human nature. One of these lately visited the principal Canadian towns. Wherever they went the dead walls were placarded with showy pictures of ballet girls. It seems to us that civic and municipal authorities ought to exercise a certain degree of censorship in the matter of theatrical advertising. Much of it is unquestionably demoralizing. After the company referred to had performed in Montreal, several of the ministers of different denominations spoke very plainly, and warned their people against the corrupt and corrupting influences of the modern stage.

ONCE more in the British House of Commons, the bill legalizing marriage with a deceased wife's sister, has been passed by a large majority, the vote being 238 for and 127 against. Its fate for the present will be decided in the House of Lords. For years it has gone to the Upper House with increasing majorities in its favour, and has, by the lords spiritual and temporal, been rejected by diminishing votes against it. Recent additions to the House of Lords have been made and it is surmised that possibly because of these additions, and the known favour of the Royal Family, the measure may this time become law, and bring British legislation on this subject into harmony with that of Canada and *Aust. alla*.

In reference to the difficulties in prosecuting their work by our missionaries at Indore, the *Glasgow Christian Leader* says "The Canadian missionaries at Indore, to whose trying case we referred some months ago, have not yet found the protection from annoyance which they anticipated. A most determined effort is still being made to break up their work, though it is hoped that the good offices of Lord Ripon may bring about a settlement. The missionaries generally throughout India deprecate agitation, but if the result of Sir Lepel Griffin's mischievous attempt to expel the missionaries should be the complete prohibition of Christianity in a native state, the aid

of the Christian people of Britain will be evoked. Sir Lepel will assuredly discover that he has committed a very serious mistake.

At the General Conference of the Methodist Episcopal Church, held at Philadelphia last week, it was officially stated that there are ninety-nine annual conferences, fourteen missions, 11,349 travelling preachers, 12,026 local preachers, and 1,769,534 members and probationers. The increase in the past four years was 69,232. The number of travelling preachers who died was 654, and of members 58,691. The accessions were 158,737. In 1883 there were 18,741 churches and 9,815 parsonages, valued at \$79,238,000. There are ten theological seminaries, forty-five colleges, sixty-six classical institutions, and eight female colleges. In their addresses, the bishops referred to the laxity of the laws on divorce, and asked for more stringent regulations regarding the solemnization of marriage between divorced persons.

NIHILISM seems to spread in Russia with alarming rapidity. Espionage does little to hinder the dissemination of its peculiar ideas. A rigid censorship of the Russian press does not prevent the intermittent appearance of anarchic literature. Suppressed in one place, it re-appears in another, is largely read, and passed on from hand to hand till, worn out, it falls to pieces. Arrests continue all over the empire, but they do not seem to strike terror in the minds of the plotters. Late despatches state that the imposing ceremonies intended to celebrate at Moscow the Czarewitch's coming of age, will not now be held because of threatened plots having been discovered. Numerous arrests have just been made, including a number of artillery officers, students and public officials. This duel between the two extremes of the Russian nation cannot continue indefinitely.

THE question of disestablishment is coming well to the front both in England and Scotland. Radically opposite opinions are freely expressed. It would have been surprising some years since, outside the ranks of the ritualists, to have found the minister of a State endowed Church expressing any but the most uncompromising opinion in opposition to disestablishment. This state of things no longer continues. The last number of the *Christian Leader* says that the Rev. C. C. Macdonald, St. Clement's, Aberdeen, in his sermon at the opening of the Synod, said that the relationship between the Church and State was incompatible with political justice, and was injurious to other Christian Churches in Scotland. He held that as a Church they should admit that the present state of matters was intolerable, and if they could not discover a remedy they could not reasonably refuse to allow others to try disestablishment. A proposal by Mr. Macdonald that the Assembly be asked to take steps to have the whole subject investigated by a royal commission was adopted by thirty-four votes to eight.

AN exchange says - There is some trouble at present among the churches in British Guiana. The four principal churches in the colony are the Episcopal, or Church of England, the Kirk of Scotland, the Wesleyan Methodist Church and the Church of Rome. The Church of England receives State aid to the amount of \$50,080, the Kirk of Scotland has \$24,500, the Wesleyan Church has \$7,000 and the Romish Church \$12,000. Some of the good people of the colony have got it into their heads that because a part of the public revenue is raised from taxes on the sale of intoxicating liquors there is something radically wrong in the State and in religion. The Church of Christ, they think, should not be dependent in any way, either directly nor indirectly, on the dram shop. The cry, in consequence, is raised for disendowment. This sentiment on the part of the colonists is warmly encouraged by the disestablishment party in the mother country. It is becoming more and more a recognized fact in these later times that the Church is better without State aid. The example of the United States in this matter has had a powerful influence. A free

Church in a free State is incompatible with government grants.

ALTHOUGH it has been announced that the Quebec lottery bill had been defeated on its second reading, there is great unwillingness on the part of its promoters to accept this decision and to defer to the outspoken opinion so strongly expressed against it throughout the Dominion. It is stated in various quarters that by a manoeuvre it is to be again brought up. A member who is known to be in its favour is unable from illness to be in his place, but the first opportunity when he is present is to be taken advantage of, and an attempt made to obtain a vote on it a second time. Ecclesiastics are sometimes persistent men, whether in a good or a bad cause, but the Father whose name is associated with the scheme though phenomenally persistent, has gained a notoriety far from enviable. It is but just to say that several of the Romish Church dignitaries are decidedly opposed to such a scandalous device as the establishment of a provincial lottery. For the fair fame of Canada it is to be hoped this, though it does not deserve such honourable interment, will be consigned to the tomb in which the "massacred innocents" sleep their last sleep.

ANOTHER of the successful convocations of the season has been that of Victoria College, Cobourg. On Sabbath morning, 4th inst., the Rev. Mr. Parker, of London, preached a stirring and thoughtful sermon from Luke vii. 20 22, after which Dr. Nelles addressed the graduates. The Rev. Dr. Sutherland preached the baccalaureate sermon, an able and eloquent discourse suited to the occasion, from John xvii. 3. Another noteworthy effort was the annual lecture delivered before the Theological Union by Professor Shaw of the Wesley College, Montreal. The subject of his lecture, "Future Punishment," was discussed in a calm and temperate spirit. He maintained with firmness and decision the orthodox view that punishment was everlasting. He thought there was not much serious danger of the 35,000 Methodist ministers in the world becoming latitudinarian. On the contrary, he claimed that Methodism was becoming the most conservative champion of orthodoxy. In conclusion, he exhorted the members of the Theological Union to present this doctrine of retribution with great tenderness and affection, and so show, like the great evangelists of all the Churches, that they were more concerned in saving souls than saving a creed.

THE painful suspense occasioned by the first news of the wreck of the steamship, *State of Florida*, is in some measure allayed by the arrival of the steamer *Titania* at Montreal with twenty-four of the shipwrecked passengers and crew of the first-named vessel. To some relatives, it brings only the sad certainty that those on whose behalf they were both anxious and hopeful have perished in the ocean. The collision was dreadful, the sailing vessel going down the instant she cleared the steamer, and the latter keeping afloat for barely fifteen minutes afterward. At present, its occurrence is inexplicable. The night was unusually calm and not very dark. How two vessels with the proper lights burning and an attentive watch kept should not have been aware of each other's presence till the instant when they collided is a mystery that requires clearing up. The officers of the *City of Rome* who saw the signals of the Norwegian barque, and passed on, are receiving severe censure for their want of humanity. Their conduct seems to be another illustration of the tendency to sacrifice the courtesies of life and the claims of humanity to business expediency. Who can make the fastest trip, is the problem the competing lines are trying to solve. The captain of the *City of Rome* is, as his record shows, both courageous and humane, and it would be matter for regret were a good reputation shattered by the desire to make a fast trip. The advances in marine engineering, and the increase of comfort for ocean passengers have, of late years, been great, but it is a question whether ordinary seamanship is not deteriorating.

OUR CONTRIBUTORS.

THE GENERAL ASSEMBLY EVANGELISTIC MEETINGS AND THE SALVATION ARMY.

It would be very difficult to find in any Christian place a man who would be prepared to say that our General Assembly is not a court of God's Church upon earth. Who can say that Jesus Christ the Head of the Church does not acknowledge it as an institution through which He carries on the interests of His kingdom among men? Still all are prepared to acknowledge no doubt, that it has its shortcomings and in some measure fails in executing all its exalted Head would have it perform. It has its perfections and imperfections and no one reflects on, or questions the Scripturalness of its periodical sederunts. Let Christian people throughout the land in the same spirit of approbation and good sense support every institution which God acknowledges for the furtherance of His glory in the salvation of sinners. But why do so many of our ministers, elders, and church members fail to exercise a Christ-like charity towards evangelistic work? Why do they oppose such work by either speaking against it or by an attitude of cold indifference? This means of grace is recognized by Scripture or it is not. If not, these men should speak out boldly against evangelistic efforts and put them down; but on the other hand if God's Word recognizes such a means of grace then objectors should beware lest they be found fighting against God. "Saul! Saul! Why persecutest thou me?" is a Scripture statement, and admits of very wide application.

The operations of the "Salvation Army" are in the opinion of people generally more questionable by far than evangelistic services, and yet the "army" it would appear is beginning to command the respect and securing the approbation of not a few of our ministers and office bearers to its operations. One of our ministers in a letter in relation to evangelistic work writes thus: "We have the Salvation Army here and they have such peculiar ways of carrying on the work that I feel sure we could not induce the young to attend our meetings instead of theirs." Now in my opinion this brother acted wisely in this case on the assumption that he believes the army is doing good and he would argue thus I suppose. To begin more special meetings would be dividing the interest religiously in the place and would appear to be opposition meetings. And I must surely infer that our brother referred to does believe in the work of the "army" for if he believed they were doing the Devil's work and ruining souls in the bounds of his parish he would not we think write and say the young are attracted to their meetings and certain it is we could not induce them to leave their meetings for ours, and yet not try and rescue those flocking to such gatherings. Grand testimony for the army's power whether doing a good or a bad work this brother gives, and many others in all fairness do give. Can ministers and elders say our prayer-meetings, as prayer meetings, are so attractive that our young people can't be induced to leave them? Is not the trouble and sad black cry rather we cannot induce them to come to the means of grace.

Has not the question over and over again been put at Sabbath School conventions and such gatherings "How can we draw to, and retain our young people in the Sabbath schools and Bible classes?" I find in connection with my own work to a very great extent that the young and others who are not reached by the regularly established means of grace flock to evangelistic meetings and are blessed in great numbers. And why then are so many in our Church opposing evangelistic work? Did not Paul admonish Timothy "to do the work of an evangelist?" Has this office ceased? Has it not to all intents and purposes become almost a dead letter as far as our Church is concerned? Why is it too true that there are those who profess to believe in a New Testament Church and yet look upon evangelistic efforts with as much suspicion, no matter by whom conducted, as they would be expected to possess at an attempt to bring a Mormon into one of our orthodox pulpits. Let those men open their Bibles and as well their hearts, and lay aside prejudice and behold the unspeakable tragedy of Calvary, consider the multitudes around them that are exposed to God's wrath because out of Christ; give God's Son a place in their hearts

and enjoy His pardon and salvation themselves and then they will see the Bible to be full of revivals and enquiry meetings from one side to the other. The 29th and 30th chapters of 2nd Chronicles surely give an account of a revival of God's work in and about Jerusalem, and indeed throughout the whole realm of King Hezekiah. Are not these things written for examples for us? Did not Hezekiah begin with the priests and rulers? But very many of our Church rulers are gnashing their teeth when the work of God is going on. Were not special efforts made by Hezekiah, and was "the thing not done suddenly?" Did not the posts go throughout the land with invitations to the people to come and worship God in Jerusalem? Did not some mock and set aside the royal invitations? Was not the revival in progress and enjoyed seven days? Was it not prolonged by unanimous consent for seven days more, and did not the voice of King, priest and people arise to "God's dwelling place, even unto Heaven?" Did the King postpone this means of grace till all whom it concerned in Israel agreed thereto? No. And why do so many of our church officers oppose or put off using special efforts till all in the congregation or till some of those in office agree to give no opposition to the work. In some cases the postponement means postponement for ever. Surely the fear of men, or of becoming unpopular, or stipend diminishing, or any consideration that retards is an unworthy consideration while souls around are perishing. Do such understand the encouraging words "fear L. V?" Do they feel the import of Christ's command "Compel them to come in?" Do they realize the weighty import of the saying in Ezekiel "I am against the shepherds?" Yes the shepherds who looked not after the flock in the "cloudy and dark day." Is not our day of much lukewarmness and unbelief and self-contentment a cloudy and dark day?

Why are so many madly zealous after order as they say, and yet look on and do not rise up and use the means, yes all the means, that God is pleased to lend his favour to and save souls. Moody truly said:—"In the cemetery you find order in plenty but death reigns throughout. The most formidable enemy I meet in my work in evangelistic efforts is not from Satan—No! from sinners—No! For resist the former and he flies from you, and point the sinner faithfully to Jesus and as a rule he is drawn to Him. The greatest foes are to be found in some ministers, elders and lukewarm church members. Some that professedly are appointed to feed and save the flock, irresistibly suggest the folly of a shepherd who would stand at the gate of the sheep-fold to open it and as the sheep come down the mountain side to enter and he is about to let down the bars of the gate for that purpose refrains from doing so, because he fancies and therefore fears, a few goats are among the sheep and because of his aversion to goats, shuts all out, both sheep and goats together, and leaves all to beasts of prey." Such are those I fear who so exalt orthodoxy and order and prejudice, and what they have been brought up to, that they shut up the door of a very important means of grace against those that would come to Christ by such means and be saved. A man in the ministry who opposed to my knowledge a series of evangelistic efforts and after God had made it manifest that souls were being saved expressed his fear that he had opposed a true work of God. Let men beware how they behave in relation to any means of grace, Saul of Tarsus though't he was doing God service while at the same time he was making havoc of the Church. I cannot but state the things I believe and know, and must speak out lest I also be found fighting against God by keeping silent. Surely God has been working when I and those associated with me in evangelistic work, have seen even elders in the enquiry room as seekers after Christ Jesus and found peace in believing. And such exhibitions of grace have been witnessed more than once; church members are found not only to frequent those evangelistic gatherings but also the enquiry room asking "what must I do to be saved;" and perhaps it is needless to say that as for the non-professing part of the community the effort is abundantly blessed to them. On one occasion a man and his wife chose rather to go to the theatre than to the meetings, but on reaching the theatre door it was closed, and they then went to the evangelistic meeting across the street, were led to anxiety about their souls, saw their ruin, and were led to Christ. Surely God is setting the seal of His approval to these means of

grace when we have such results, and in every place. Let God in Christ receive all the praise and the glory. It happens in town and village that the theatre and worldly concert are obliged to postpone their meetings altogether or complain of the sparseness of the attendances owing to the influence of evangelistic effort over the minds and hearts of the worldly.

Why then do many professing Christians frown upon and oppose a means of grace that God is undeniably acknowledging for the salvation of men. As regards continuous evangelistic efforts I have fully over one year's experience now, and by the rich grace of our Lord Jesus, have seen great things and can speak from experience. And adding to my own experience the results of efforts of the godly in many places as well, and especially the testimony of God's Word, I can say, and wish it to go forth, that with all my heart I believe in the preaching of Christ and Him crucified not only on Sabbaths at eleven o'clock in the morning and again at seven in the evening, but every evening of the week where it is practicable; for Satan and his legions are incessantly busy to destroy, and why should not the Church arouse itself and engage continuously in the work of God, and win for Christ the precious souls enslaved by sin in the almost unlimited territories of darkness and death.

Will then the courts of our Church more fully consider the question of evangelistic work in the immediate future. Yes, without any undue delay, from the General Assembly down to all our Kirk sessions, and lend to it the influence of their approval. I prayerfully hope that every possible influence may be opened and this means of grace have a fair and full trial such as has never before been known in the history of our church in this land. Dear fathers, brethren, and fellow-workers with Him, is the time not short? Let our love to God and man prevail. Let us seek more fully to understand our Divine Lord who said "She hath done what she could;" and may you and I be conscious of Him saying to us every day "Well done good and faithful servant," as we hope He will when He shall sit upon the throne of His glory and give to every man according to his works. M.

March, 1884.

THE SOVEREIGNTY OF GOD IN RELATION TO REVIVALS.

BY REV. JAMES LITTLE, M.A., BOWMANVILLE.

(Concluded.)

The first great revival of religion in New Testament times was on the day of Pentecost. That was a great and efficacious bestowment of sovereign grace and spiritual life. Day by day, and week after week, hundreds and thousands were turned from sin to God—from spiritual death to newness of life and consecration to God. The infant church speedily increased in numbers, in completeness of organization, and in all Christian graces. Then was fulfilled the predictions of the prophet Joel and other Old Testament prophets; then, also, the promises given by the Lord Jesus before His ascension. The strange movement was vindicated by the apostles Peter and John, as a time of working sovereign grace, and not an outburst of enthusiasm or excited feeling. The results were not attributable to the preaching of the apostles, or the constant prayers of the 120, nor to the expectation of the people. These had an instrumental agency; but the power and efficacy are ascribed in the Scriptures to the Spirit of God. He poured out the Holy Spirit in this copious abundance with this wondrous freeness. Hence the glorious and memorable results.

This greatest was followed soon after by other revivals in Samaria, Ceserea and Antioch, of a marked and truly spiritual character. The fruits were joy, increase of numbers, liberality and devotion to the work and cause of the Lord Jesus. There is nothing more marked, no conviction more deep, than that the hand of the Lord was with His servants, and that He worked with them. The apostles claimed the power and looked for success from, and ascribed all the glory to God.

The history of the Church from the days of the apostles till the time of Constantine was a remarkable succession of exhibitions of Sovereign grace, to which the rapid expansion of Christ's kingdom was largely due; though it is true those gifts of grace were often misunderstood and abused. The awakening which eclipses all others from the day of Pentecost till the

time of its occurrence is the great Reformation in the sixteenth century. It must be regarded as a revival on the largest scale; and not merely a great revolution, as some writers would have it. It was indeed a complete breaking up of a hoary past in which the hand of the Lord was present, not as in ordinary movements among men, but in the power of His grace in His kingdom; so that great spiritual results followed, and do still follow from it. It changed the whole face of Christendom. It had this remarkable characteristic that the minds of men everywhere turned to the Word of God. New light entered into their consciences and hearts, millions of nominal Christians of every land and from all ranks and classes of society, received the truth; and converts, numerous as the drops of dew upon the grass in the morning, were made to the Gospel. No earthly power could stay the spirit of inquiry after the teaching of the Scriptures, or repress the newly awakened love for civil and religious liberty. Now if we ask ourselves by what means was this great awakening produced and carried to its marvellous results, what shall we answer? Was it due to the number and talents of the Reformers? Was it the revival of letters which had preceded it? We must answer No. There was no proportion between these means and the results produced. The Luthers, Calvins, Cranmers and Knoxes and others, great as were their labours, and unquenchable their zeal, would not and did not produce it. The great power of God did. His Word was restored to the people. The Spirit was poured out in copious freeness. Sovereign grace was displayed in a glorious manner. The fruits continued to appear for many days afterwards. Scotland was spiritually quickened and reformed before the first General Assembly in 1560. From that date, however, till near the close of the century she enjoyed a series of revivals, and was blessed with a succession of godly ministers who promoted them. After Knox came Welsh, Cooper, Melville, etc., each doing valiant work for God. The historian, "Kirkton," says that during the last third of the century, "the whole nation was converted, as it were, in a lump."

Those also were days of power in Scotland from 1625-1638. In the old writings which describe them they are spoken of as "days of Sovereign grace." The hand of God was stretched out and the power of His grace was felt. The labours of the apostolic Livingstone, whose name is not only embalmed in the great works of grace in several parts of Scotland; but his memory is fresh and sweet in connection with the planting and reviving of the Presbyterian Church in the north of Ireland, about the same time (i.e., 1625-1638), were many and fruitful. It is related that on one occasion at Shotts (in 1630) as many as 500 souls were brought under conviction by his preaching during the delivery of a single sermon, and were soon after led by the free and efficacious grace of God into the knowledge of His salvation. In 1638, in the memorable days of the "Solemn League and Covenant," he says, "I saw on one occasion more than a thousand persons, all at once lifting up their hands to God, while tears streamed from their eyes, as with one heart they bound themselves to be ever the Lord's." At Stewarton and Irvine for five years (1625-1630), under the ministry of Mr. Dickon, there was a season of continuous reviving, so that from week to week souls were brought, in unusual numbers, to God, and the country far around was permanently advanced in spiritual life.

These were times of deep, soul-stirring consecration to God. They gave character and power to the Church. They are sweet to be remembered. They ought to lead us, the children of the same Church, in planting the cause of the same Master in this new land, to trust in and look for the same gracious outpourings of free sovereign grace which has triumphed so gloriously of old.

My time will not allow me to do more than allude to the great revivals of the 18th and present century. When spiritual life was sunk into apathy and deadness in England, God raised up gifted and devoted men, on whom and on whose work, He bestowed marvellous blessing. George Whitfield and the Wesleys were the honoured leaders of the work. Such success was given to the Word of God's grace that, not only the Church in Great Britain was revived; but God's work in those colonies, now the United States, and elsewhere, received a marvellous impulse which, by God's blessing, is still felt in happy results.

In conclusion, it is obvious from the views just pre-

sented that we do not believe that a genuine revival can ever be "worked up," or "got up," since saving power does not reside in machinery, in practised agents, in music or musical instruments, which may be employed; nor does that power originate in the exercises of the human heart, however devout or earnest they may be. But it comes from above, and is the free gift of sovereign grace.

It is not, however, to be forgotten that usually God bestows His grace on hearts prepared for it by previous discipline, seeking or waiting upon Him. He has ever honoured the ordinances of preaching the Gospel, of devout worship and waiting upon Him, with rich spiritual blessings. He does so still. His arm is not shortened. His love is not spent. His grace is not restrained. He still gives as a sovereign. We feel, in recalling such works of grace as have been alluded to, impelled to exclaim, "Oh for the recognition of sovereign grace now as so often of old. Oh that God, who loves the world, would pour out in copious plenty His sovereign efficacious grace! Oh that He would baptize us who minister to and have oversight of His flock with the Holy Spirit, and through us send times of his right hand to all our dear people!"

THE ARABS OF THE SOUDAN.

Arabia's desert ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see.
With offerings of devotion
Ships from the Isles shall meet
To pour the wealth of ocean
In tribute at His feet.

The 268th hymn of our Church was sung at the evening service at the Charles St. Church on the 27th ult. One of the verses is copied above, and it struck me whilst it was being sung that perhaps the time was about to come when the thoughts in it would be fulfilled by the taking possession of the Soudan by the British—or rather by their forming a protectorate over it. About 1,500 years before the appearance of Christ on earth, whilst wandering over the desert of Arabia, Moses saw the most wonderful sight ever seen by man on earth—a burning bush—that burned and yet was not consumed. A voice of an invisible Being spoke to him from the bush and proclaimed that he was God: "I am that I am" and told him what to do. This great man was told to do certain things for God's glory in carrying out the scheme of the redemption of man by the Lord Jesus in after times. It was one of a link of circumstances in this scheme, as the offer to sacrifice his son by Abraham had been. He formed, under God's guidance, the Jewish polity, received the power to form laws and proclaim the Moral Law to the Israelites—the ten commandments—the most wonderful code of morals man ever received. 1,500 years after, during generations of trials of this people under God's providence in which great and eminent men lived like David, Elijah, Samuel, Isalah and Daniel, Christ the Lord appeared and wandered over the deserts of Palestine preaching His wonderful Gospel, and the wonderful doctrine of the resurrection of man from the dead through God's power in Christ.

The poor Arabians have wandered over Palestine, Arabia and the Soudan ever since the time of Moses. Their habits are very like those of his eminent father-in-law, Jethro, yet they have never really understood the truth as it is in Jesus our Lord. They are faithful in adoring and worshipping the God of Mohamet in their way, which they, no doubt, honestly believe right. They call Abraham their father in the flesh as he is through Esau, but they do not understand the religion of this great patriarch. They do not understand that man must live by faith in a living God and pursue a spiritual life, working for Salvation from the shed blood of a great Paschal Lamb. Their religion, although honest, is not that of a risen Christ. They have not the universal love for all men that He had. They do not understand that they must be saved by God from their sins.

Now, perhaps, the time is soon coming when the Great Light of the Gentiles shall be understood by them, and the words of this verse will be realized by the true messengers of Christ aided by the Holy Spirit revealing within that "Jesus is indeed the very Christ." I have been opposed personally to the invasion of Egypt by Britain, and have thought it wrong in England to meddle with the internal affairs of other nations, but if, through the mercies of God, this wild,

wandering people—the sons of the desert—can be brought to embrace spiritual, not nominal, Christianity, a mighty result of good may flow into their souls, and these ancient races be reclaimed. Christ thus emphatically taught us, amongst other truths, that His kingdom is not of this world, and must not be promoted by the sword of man, but by the "sword of the Spirit." Yet God, as in the late American civil war, may cause good to come out of the evil events of men, and thus bring about light to Abraham's children. Abraham was told that in his seed should all the races of men be blessed. CHARLES DURAND.

Toronto, April 28th, 1884.

THAT SALVATION ARMY.

MR. EDITOR,—In your last issue I read, with pleasure, the report of the committee of the Synod of Toronto and Kingston on Sabbath observance, in which they call attention to Sabbath desecration in the form of "processions with bands of music on the public streets of our towns and cities, and that in the name of religion. Volunteer parades to march in a body with bands of music playing, to one place of worship, thus making a sad, instead of a grand display, attracting crowds of people to the drill shed and to the public streets, to the disturbance of that peace and quietude which should prevail."

In the same paper is a fulsome eulogy of the Salvation army from a Kingston correspondent. If the army in Kingston and in this town be similar in their *modus operandi*, either the Kingston writer or the Sabbath committee is astray. I should be sorry if the Christian churches of Kingston require a noisy band of rude men and women with drums, tambourines and fiddles to "aid them in arousing the careless." He (the writer) says, moreover, "the same stimulating impulse has been also felt in other ways, in gospel meetings conducted by the students of Queen's University." I cannot judge of the wonderful work done by the Kingston "institution," with its captain of the female sex, but I think Christians of common sense will agree that in this town we could spare the "institution" without great loss.

What with pounding of drums, beating tambourines, and other not very "solemn sounds," we have an odd symphony and parade on the Lord's Day which savours not of its sanctity nor its peace. Sober-minded Christians are not a little disgusted, and often disturbed in the public and private exercises of divine worship.

In the gatherings of the army, not only is their wanting the shadow of sound Scripture instruction, but their young converts—boys and girls—are brought up to the platform "to give evidence" and manifest, not their grace, but their brass and ignorance, while they presume to lecture those who might be their fathers and teachers. If all this is so commendable as your correspondent says, we might surely dispense with Queen's College and every other, and all our "college bred ministers," whom they of the army treat to sneers and ridicule, as well as the churches and congregations to whom they preach. They, the captains, sergeants and soldiers of the "Salvation," "Saved," "Gospel" or "Lord's Army" (I cannot number all the fragments into which they are already divided) are, it seems, superior in their illiterate, uninstructed primitive plainness. The students and ordained ministers need their "aid to do their work!" I write, Mr. Editor, not to correct, much less contradict what our Kingston friend affirms. I have not been there, and cannot judge; but I think it right that your readers should know of what is occurring elsewhere. Allow me to state that the above is endorsed by not a few of the most intelligent in this town. But I would by no means oppose or suppress these people in their endeavours to save the lost. Let them have their own way as others of like tastes. Nevertheless, I may be allowed to express grave doubts of the propriety of using the columns of THE PRESBYTERIAN to lead and build them up, and, I think, at the expense of levelling down well organized evangelical churches and our educated and ordained ministry. They set up their "barracks," dispense the Lord's Supper to the converts, and add another to the too numerous religious sects. When they have gathered their followers, most of them perverted simpletons, drawn from neighbouring Churches, and made their disciples like themselves, we shall see what is the "value" and "genuineness of this work."

Ontario, April 28th 1884.

TRUTH.

PASTOR AND PEOPLE.

FOR THE CANADA PRESBYTERIAN.

THE ELDER.

The honoured and respected of various ages hold the office, but the elder, here intended, is an example worthy the imitation of his brethren. It is not difficult to know whom is meant. This elder is in all the churches—whether it be the handsome city edifice or the unpretending country building. We have all seen him, the godly man, venerable with white hair, and cheerful, contented look. In sunshine or storm, heat or cold, so sure as the minister is in the pulpit our elder is in his pew. Younger men, engrossed in world's affairs may find a wet day or slight headache (thought nothing of where business is concerned) a sufficient cause to remain at home on the Sabbath. Not so this humble follower of the King of Kings. Reasons so trivial could never persuade him to be thus recreant to the Master. Only bodily infirmity or the heavy hand of death can make his place vacant in the sanctuary. Verily, we believe, at no time, is this father in Israel so happy as when taking part, a hearty, whole-souled part, in the praises and worship of Him who gave Himself for us.

Then, who so ready with kindly look and warm grasp as he enters or leaves the house of prayer: What dignity he gives to the service of the church. How beautiful to witness this aged disciple carrying the symbols of the broken body, the shed blood to those sitting at the table of their Lord: Active is he in all good works.

No wonder the elder is held in reverence. Such a life is a grand exhibition of the faith which having not seen yet believes, every action proves he is confident of the reward.

A day will come, must come, when some of us will miss the dear, familiar figure, when there is a sad blank, and yet what is then our irreparable loss must be his great gain.

Is life worth living? Ask this saint, ever ready to obey the summons to join the Church Triumphant, to sing the anthem of the redeemed. Set if his answer is not in effect, that the joys and gladness, the sorrows and trials, of the earthly sojourn, have been the welcome preparation for the heavenly calm where the wicked cease from troubling and the weary are at rest." J. B. H.

Ottawa, April, 1884.

ABOUT PREACHING.

The greatest preachers are those who have sought hardest to make the simplest understand. The strong temptation to the man in the pulpit is to attract the attention and win the applause of the learned, or please the proud and wealthy with pious platitudes. Some plain truth relating to man's salvation, told in the simplest, tenderest manner, will take deep hold, be long remembered, and do more good than the sententious, dogmatic discoursing on high subjects of metaphysics which may be controverted and so engender strife and passion.

Says an ancient doctor, who used to preach before princes: "Cursed are preachers that in the church aim at high and hard things, and neglecting the saving health of the poor, unlearned people, seek their own honour and praise, and therewith to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither doctors nor magistrates of whom are here in this church above forty; but I have an eye to the multitude of young people children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The doors stand open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the Church, and produce great disquietness and discord; for they will need teach high things touching matters of state, thereby aiming at praise and honour; they will please the worldly wise, and meantime neglect the simple and common multitude."

It is not me, at that people are never to be taught of the doctrines of the Church, and that each preacher should invariably confine himself to subjects strictly practical. But this should be the rule and in most cases, when doctrines are to be discussed, it ought to be done in the simplest language, and after a direct though considerate style. High-sounding phrases

and lurid disputation and fire-eating declarations are not suited to the pulpit.

The Gospel tells of salvation. Let the preacher so shape his life and utterances as to put the "good spell" around those who see and hear him, and his best rejoicing at length will be because his name is written in Heaven.

TRUST.

I know not if or dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Toil's heavy chain;
Or day and night may meet by tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee:
Or I may dwell alone, and mirth
Be strange to me

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raving of the gale,
I hear my Lord.

He holds me when the billows smite—
I shall not fall:
If sharp, 'tis short; if long, 'tis light—
He tempers all.

Safe to the land, safe to the land—
The end is this;
And then with Him go hand in hand
Far into bliss.

By the Dean of Canterbury.

STUDYING CHRIST.

The ancient philosopher who started on his travels down the centuries the pregnant maxim, "Know thyself," did the world a great and abiding service. Nothing would surprise many people more than to be made acquainted with themselves as they actually are, and to recognize, with the unerring glance of absolute truth, the proportions of the evil within them as compared with the good. Probably there is not a living man or woman who could not be enlightened thus, and who would not be surprised. The duty of honest patient study of one's self is not performed, or even admitted, by many of the very people upon whom it rests most weightily.

This side of the truth should not be overlooked for a moment. Yet there is another side which is even more important. The study of self is necessary in order to learn one's temperament, inclinations, and powers, and also one's weaknesses and faults. But the study of self as a model is ruinous, and there is a degree of self-study which is almost as dangerous when we are comparing ourselves with an external pattern, even the highest and best. Here is where the truth in question applies specially to those who are trying to live Christian lives.

It is better to study Christ than ourselves. It is wiser to fix attention upon what we desire and strive to be, than upon our failures. Absolutely we need to study ourselves, but relatively we should study Christ much more than ourselves. To study Him, in His character and life, with reverent, loving thoroughness, is also to gain light, clear and full, upon our own shortcomings, yet in such a manner as to keep before our minds the hopeful aspects of the case, and to prevent the morbidity which constantly overshadows some believing, yet desponding spirits.

Studying Christ works in both ways. It teaches the careless, who never have taken pains to become familiar with their real natures, to attend to this duty, because it is impossible to consider His perfect holiness without being made sensitive to one's own lack thereof, both generally and in detail. Yet, on the other hand, it encourages the depressed who have dwelt too exclusively upon their own weakness by reminding them of his victory over evil, and of his constant sympathy and helpfulness for his children in striving for the same. It is the wise, safe, right course to pursue in any and every phase of Christian experience. It is our highest wisdom here; probably it will be our most exalted joy hereafter. *Congregationalist.*

DELUSION.

A friend with whom I was conversing in one of our inquiry meetings lately, said to me: "I know that I ought to become a Christian; I fully intend to become one; but oh! how I wish it was over with!" I said to her: "My friend, suppose that you come into a dining-room very hungry, and when invited to sit down to a loaded table would you say: 'I feel half-starved, but I wish I was all through with this business of eating this dinner?' The Lord Jesus has spread for you the amplest provisions of His grace, and said: 'Come, for all things are ready.'"

Another delusion which rocks thousands into a perilous slumber is that they will yet have abundant chances to secure heaven. "I need be in no hurry. Time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. Not only in this world will there be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion is in the air to a degree never known before.

The mighty bell which God rings over our heads sounds out only the single note "Now," is the day of salvation; but against God's imperative "Now" thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can; and these very words came from those who refuse to do anything for Christ, or let Him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by the word feel he means thinking, he is right, for thought is indispensable. But if he means acute distress, he is denying Christ point-blank, for the Saviour never said that feeling is the essential thing. To accept and obey Christ is vital; but these are acts of the conscience and the will, and not matters of emotion. My page is exhausted, but I have not begun to exhaust Satan's delusions. We who preach and teach God's glorious Gospel must constantly unmask them. - T. L. Cuyler, D.D.

TEMPTATION.

"And lead us not into temptation. —Matt. vi. 13.

Let no man say he is above being tempted. There are different forms of temptation adapted to different natures; and those who think it is impossible that they can fall as others have done, are tempted and are overcome already by the sin of spiritual pride! The Lord's Prayer is for us all, the most advanced as well as the most ignorant. We all need to be kept from falling; to be guided in the way we should go; to be preserved from temptation; to be delivered from evil; and to have our sins forgiven us day by day. And unless we can, in all true humanity, enter into this prayer and offer up those petitions as the very yearnings of our hearts, we are not in a right state before "our Father which is in Heaven." It is necessary to guard against any teaching which tends to make us forget that though we are washed from our sins by the precious blood of atonement, and though we have the assurance that God is our Father and Christ our surety before the Father, we are still in a world full of temptation, and with hearts continually liable to be led astray. A humble distrust of ourselves, and earnest prayer to be preserved from such temptation as might be most likely to destroy us, is the lesson our Lord would teach us in this petition. He can preserve us, but we must beware of placing ourselves in a wrong position. He bids us pray, "Lead us not into temptation." How inconsistent, then, would it be if we were ourselves to walk into it! We know, or ought to know, what are the evils which are most likely to be to us real temptations; let us not only pray against them, but carefully avoid all approach of them.—*Selected.*

PRESENT HAPPINESS.

How many take a wrong view of life, and waste their energies and destroy their nervous system in endeavouring to accumulate wealth, without thinking of the present happiness they are throwing away! It is not wealth or high station that makes a man happy—many of the most wretched beings on earth have both—but it is a sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.—*Christian Observer.*

REVERENCE THE CHURCH.

The Church is a divine institution. It is the gift of our gracious heavenly Father. In it and by it He reveals Himself. Through it He delivers to man the revelation of His will. Through the Church flows the perpetual stream of divine grace by the side of which thirsting souls sit and become refreshed. The Church is a kingdom over which God Himself presides. In this kingdom every loyal subject is abundantly rewarded. Great honours are shared by every subject of this kingdom. Great privileges are granted to the faithful. Great rewards are offered to the devoted soul. The Church is therefore the channel of divine grace. This is the Saviour's means of revealing His fulness of blessings. It is the body of which He is the Head.

Since the Church occupies such an important place in the economy of grace, does it not become Christian people to reverence her more? Nothing demands more serious thought than this. In our age the inclination is to underestimate the Church. People come to take a worldly view of her, and treat her with contempt and ridicule. The tendency of the age is to view religion as a thing of the past, and hence so many look at it as of no divine authority. Whatever may be the view of worldly minded people of her, it does not change the position she occupies. It does not lessen her power, neither does it destroy her divine character. To have respect for her is to cherish a love for Christ, the Head of the Church. If we rightly know Christ, we cannot disregard the Church. We are brought under special obligation to the Church because of the relation existing between her and Christ.

Yet in what various ways people are guilty of dishonouring religion and the Church? Our song should ever be.

"I love thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His most precious blood."

Love, reverence, or tender regard for the Church causes men to sacrifice much for her welfare. True reverence for her overcomes every conceivable barrier. Nothing will be allowed to come between man and the Church where true love for her exists. No worldly honour of preferment, no business principles, should detract from the respect man has for the Church. Yet too many professed Christians are easily led into the wrong. They forget the solemn vows. They lose sight of the fact that the Church exists independent of them. They must bear in mind that God's great kingdom will exist when every enemy is dead and gone. Hence for this institution every one should cherish the greatest reverence.—*Christian World.*

TRUE LIFE AND WALK.

Our power in drawing men to Christ springs chiefly from the fulness of our personal joy in Him, and the nearness of our personal communication with Him. The countenance that reflects most of Christ, and shines most with His love and grace, is not fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature love and creature beauty.

A ministry of power must be the fruit of a holy, peaceful, loving intimacy with the Lord. O, how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation! Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call, how strong the motive, to spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth and formality.

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this; his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of His countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquillity around. One who walks with God receives and imparts life whithersoever he goes; as it is written: "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every

side, and making the wilderness to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—*Horatius Bonar, L.D.*

INFIDELITY DOOMED.

Sceptics well known in their generation, who made people's hearts tremble for the ark of God, what has become of them? Their books lie dusty and undisturbed on the top shelf of libraries; whilst there the Bible stands, with all the scribbles wiped off the page, as though they had never been? Opponents fire their small shot against the great Rock of Ages and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there! My brother, let the history of the past, with other deeper thoughts, teach you and me a very calm and triumphant confidence about all that people say nowadays; for all the modern opposition to this Gospel will go as all the past has done, and the newest systems which cut and carve at Christianity will go to the tomb, where all the rest have gone; and dead old infidelities will rise up from their thrones, and say to the brand new ones of this generation, when their day is worked out: "Ah, are ye also become weak as we? art thou also become like one of us?" "Whosoever shall fall on this stone shall be broken:" personally, he will be harmed; and his opinions, and his books, and his talk, and all his argumentation will come to nothing, like the waves that break into impotent foam against the rocky cliffs.
Rev. A. McLarn.

BE OF GOOD CHEER.

A man who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into the slough of despair. And, if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him. How different is it with a man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore, and is ever ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

CLOSE QUESTIONS.

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud when prospered; complaining when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honour or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

THE FOUNTAINHEAD OF GOOD OR EVIL.

It is in the household, more than anywhere else, that personal character receives its early direction and its subsequent shaping. The sublime order of the material universe is the result of law acting upon each particular atom, and holding it in its proper place. Equally in the sphere of human life, the general good is the product of the special obedience rendered to the spirit of truth by the individuals composing a community. Making due account of the general appliances of education, whether secular or religious, nevertheless we must come back at last to the household as the chief source of right training. Fathers and mothers are, and must be, for good or evil, the main educators of their children.—*Dr. J. M. Ferris.*

MISSION NOTES.

MISSIONS IN INDIA.

The following are the latest statistics obtainable respecting Protestant missionaries and communicants in India and are chiefly taken from the annual reports of missionary societies made in 1883:

British.—London, with forty-eight missionaries and 5,630 communicants; Church Missionary Society, 130 missionaries, 22,075 communicants; Established Church of Scotland, sixteen missionaries, 399 communicants; United Presbyterian Church of Scotland, twenty missionaries, 397 communicants; Free Church of Scotland, thirty-eight missionaries, 1,403 communicants; Wesleyan Methodists, 155 missionaries, 4,836 communicants; Baptists, 51 missionaries, 5,136 communicants; S. P. G., 144 missionaries, 19,523 communicants; Colonial, one missionary; Colonial and Continental, five missionaries; General Baptist, sixteen missionaries, 1,175 communicants; Presbyterians of England, one missionary, ten communicants; Welsh Presbyterians, seven missionaries, 457 communicants; Society for Promoting Female Education in the East, seventeen missionaries, The Friends, six missionaries, Irish Presbyterians nine missionaries, 198 communicants; Strict Baptists, one missionary, fifty communicants, Christian Vernacular Education Society, five missionaries, and about forty-seven native colporteurs, Indian Female Normal School and Instruction Society, forty missionaries, forty-nine teachers, forty-four Bible women thirty-one schools, 1,060 pupils.

American.—Methodist Episcopal, ninety-one missionaries, 3,397 communicants; Presbyterian, North, eighty-eight missionaries, 1,022 communicants; A. B. C. F. M., sixty-two missionaries, 5,369 communicants; Baptist Missionary Union, 151 missionaries, 48,299 communicants; Free Baptists, twenty missionaries, 551 communicants; United Presbyterians, twenty missionaries, 608 communicants; Reformed Church in America, fourteen missionaries, 1,656 communicants; Woman's Union Missionary Society, five missionaries; Evangelical Lutheran General Synod, eleven missionaries, 2,466 communicants; Lutheran General Council, seven missionaries, 270 communicants; General Christian Missionary Society, eight missionaries; German Evangelical Missionary Association, five missionaries, 175 communicants; Presbyterian Church of Canada, nine missionaries, 136 communicants; Baptist Church of Canada, eight missionaries.

Continental.—Leipzig, forty-five missionaries, 13,261 communicants; Hermannsburg, eleven ordained missionaries, 737 communicants; Basel, seventy-five missionaries, 3,727 communicants; Danish Lutheran, three missionaries, fifty communicants; Swedish Evangelical, six missionaries, five communicants; Gossner's twenty-one missionaries, 11,091 communicants; Ermelo, five missionaries, forty communicants.

The Indian Home Mission to the Santhals is supported partly from Denmark and Sweden and partly from Great Britain. There are two missionaries, one Santhal pastor, two European teachers, forty-six travelling elders, three training schoolmasters, 100 village schools, 3,216 communicants.

The Decennial Missionary Conference that met at Calcutta in December, 1882, reported there were 1,278 male and female foreign Protestant missionaries and 145,097 Protestant native communicants in India.—*The Gospel in all Lands.*

MOST of the pundits who teach in Christian schools in India are like Noah's carpenters, who helped to build the ark and yet perished in the flood.

"THOUGH not Christians ourselves," says the *Indian Mirror*, an organ of the Brahma Somaj, "we thoroughly believe in the Catholic doctrine of the immaculate conception of the Virgin Mary; for a similar doctrine was held by the ancient Hindus as regards the birth of some Rishis."

A SAD story is told by a woman in Africa. She had offended her husband, who compelled her to drink poison. This not having the desired effect, she was sold to a slave dealer in the East away from her little child three years old. As the slave caravan moved on she anxiously watched for an opportunity to escape. When the night watchman was asleep she managed to loosen her hands, walked day and night through the bush, sprang into the house, seized her child and escaped to Livingstonia. Such facts as these must show the women of free America that there is a great work to be done in Africa.

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TORONTO, WEDNESDAY, MAY 14, 1884.

THERE is a raging war just now on the other side of the lines between the advocates of Prohibition and the friends of High License. Quite a number of western cities in which Prohibition is in the meantime an impossibility have fixed saloon licenses at \$1,000, and it is claimed that the high tax has materially lessened the number of drinking places. It does seem strange that any man who has the temperance cause at heart should oppose this attempt to curtail a traffic that it is impossible just now to prohibit, but such is the fact. A most furious assault has been made against High License, one of the assailants being as distinguished a man as Dr. Herrick Johnson, of Chicago. The most ingenious arguments are used to show that the granting of a license to regulate the traffic endorses the traffic and makes the commonwealth a partner in the business. As prohibition is an utter impossibility in New York, Chicago, St. Louis, Milwaukee and other places, the actual alternative is High License or free trade. It does seem as if those who oppose High Licenses are so wedded to their theory that they would say—Free Trade.

THE *Globe* has sent a special commissioner to New Brunswick to find an answer to the question: "Does Prohibition prohibit?" We predict that the answer in a condensed form will be: "In some places it does and in some places it doesn't." That was substantially the answer that the *Globe's* commissioners sent from Maine a few years ago. The number of places in Maine, however, in which liquor could be obtained by a stranger was comparatively small, and even where liquor was sold the business was driven into holes and obscure corners. That itself is a great deal. We are quite prepared to hear that the *Globe* man can "moisten his clay" in towns and cities, but expect also to hear that there is very little liquor sold in villages and none in rural districts where the law has been passed. The question, does prohibition absolutely prohibit, does not, however, materially affect the merits of the case. There has been a law against murder since the days of Noah, but there are two or three men under sentence of death in Canada at the present moment. The law, however, is a good one. The decalogue says: "Thou shalt not steal"—men steal every day. The occasional violation of a law is no evidence that the law is not good. It may be the very strongest proof that the law is needed.

IN those testing times when everything connected with religion is being put into the crucible the training of ministers does not escape criticism. Many thoughtful minds in the American churches have of late been directed to the subject. The *Christian at Work*, an able, impartial, and thoroughly orthodox journal, declares that the system has some "glaring defects." Among others our contemporary specifies the following:—"Culture of the head at the expense of the heart," "training that is not practical," "false criteria of success," and a "false idea of preaching." On this last defect our contemporary declares that too often "the sermon seems to be the end and not a means, the great object being to make sermons and not to break hearts." Too much emphasis cannot be laid on this point. Of what earthly use is the making of a sermon to anybody if it does no good when made. The making may have been a good intellectual exercise for the maker, but the main object of preaching is not the benefit of the preacher. The good sermon is the sermon that *does* good. It may be textual or topical, or hortatory: it may be doctrinal or practical; it may be written or not written, divided or not divided; delivered without notes or read, if it moves men's

hearts, wins souls for Christ or comforts and strengthens believers it is a good sermon. If there is any kind of training in any college that makes the impression on students that the sermon is the end and not a means, that college should be abolished.

ONE of the most important matters to be laid before the General Assembly is the overture of the Synod of Hamilton and London asking that hereafter theological professors be nominated by Presbyteries. We understand it is contended by Mr. McMullen and others supporting the overture that the General Assembly exceeds its constitutional powers if it appoints a theological professor without any reference to Presbyteries. The Assembly is a delegated body with defined powers. The definition of powers excludes the possession or exercise of powers not defined. Be that as it may we believe that it is in the highest degree unwise for the Assembly to ignore Presbyteries in the appointment of theological professors or any business vitally concerning the whole Church. The Presbytery is the fundamental court of the Church. It is nearest the people and is therefore more likely to reflect the voice of the Church as a whole. The farther away from the body of the Church that any procedure is taken the more likely is the procedure to fall in securing the sympathy and support of the people. A General Assembly does not necessarily represent the mind of the Church on any question. It may not even represent the mind of its immediate constituents—the other members of the Presbyteries. It does not by any means follow that one-fourth of the members of the Presbyteries always represent the mind of the three-fourths who sent them to the Assembly. Much less does it follow that the one-fourth always represents the mind of the whole Church. Even the one-fourth is not always there. The most important business is often put through during the last two days, when the Assembly is not much larger, it is as large, as the Toronto Presbytery. To say that this skeleton of the Assembly sitting around the clerk's table necessarily represents the whole Church is pure fiction—legal fiction it may be, but fiction all the same. These are just the circumstances under which a man would try to put through things that he knew were *not* in accordance with the mind of the Church. That good appointments have been made by the Assembly is neither here nor there. A good thing may sometimes be done in a wrong way.

UNCERTAIN RICHES.

AMONG the practical desires that govern men's present lives the love of material gain must be reckoned the chief. With what eagerness they struggle for money; but there are those who do not make its acquisition the primary object of their life. The elder Agazzi, whose devotion to science was life long, when urged to take the lecture platform declined. As an inducement to change his decision it was suggested that he would make money by lecturing. "I have not time to make money," was his reply. This indifference to money-making is exceptional. Preachers and moralists may declaim against it as much as they may, it will, as human nature is constituted, continue to be the ruling passion.

The acquisition of wealth even by legitimate means and laudable industry has its dangers. The moral and spiritual nature is sometimes injured and the sensitiveness of conscience is impaired. What risks are run by many in all walks of life in the problematic endeavour to build up a colossal fortune. Principle, honour and integrity are parted with rather than miss any chance to become rich. Mammon is still worshipped with intense devotion and unquestioned sincerity.

Philosophers and others may continue to adduce strong reasons to show that there is no inseparable connection between the possession of great wealth and happiness. People will refuse to believe them and stake all to secure as much money as they can. There are skeletons in the closets of the Vanderbilts, and the Astors live in glass-houses. These millionaires do not relax their grasp; they work harder than the day labourer, and he knowing on his constant care to keep the wolf from the door can have no idea of the complex load of anxiety and worry these money kings have to bear. W. H. Vanderbilt it is said is worth \$200,000,000. He has his palatial residences, his costly art treasures, his gorgeously equipped stables. Does he free from all these things combined realize \$200,000,000

worth of happiness? His possessions seem beyond the reach of accident. He may reasonably calculate on their continuance during his life-time. After all, is that brief tenure even certain? Recent reverses among American millionaires might well cause uneasiness to the typical Cæsus of this continent. Villard, who a short time ago could compete with Vanderbilt to obtain control of certain railway interests in the west, has seen his supposed wealth swept away, and Keene who made enormous profits by "cornering" commodities on the Stock Exchange has at last had to submit to the unpleasant operation of being himself squeezed. These, however, are only representative cases. Such ruens are so conspicuous that their monetary misfortunes are the more noticeable. The same thing is occurring all the time, but the unfortunates being less known, their collapse does not attract the same general attention.

Last week has added to the number and discredit of these commercial tragedies. The failure of the Marine Bank of New York, and the going under of Grant & Ward, bring into prominence the financial troubles of the victorious general of the American war. The methods by which the ex-President's relative and his partners were in the habit of doing business, if a little of what is said be true, were scarcely such as sane, not to speak of honest men would have cared to employ. If young business men will live recklessly, the result is sure to follow. The financial and moral loss to such men is great, and it does not end with themselves. They entail misery and misfortune on those whom their unscrupulous speculations involve.

Men will continue with as much intensity as ever in the pursuit of wealth. In the race for riches however it is well to remember that there are better things than gold within all men's reach. The Bible contains many apt sayings on this subject. They were said of old time, but never were words more applicable to the age in which we live. "He that hasteth to be rich shall not be innocent," is one, and among many others one more may be recalled: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

THE LONG PRAYER.

A CORRESPONDENT in one of the Toronto morning dailies, has been expressing his opinion on what he calls the "long prayer" in public worship in Presbyterian and other churches. He finds that to him from its structure and other causes it has ceased to be an aid to devotion. He is not alone in his experience. On comparing notes with a dozen others he only found one who had followed intelligently and profitably the petitions in the long prayer. The correspondent's testimony, there is every reason to believe, is trustworthy. There is no room to question his facts. Granting these it must be admitted that such a state of things is not only to be deplored but remedied.

The fact referred to by "Church-goer" suggests several reflections. By his showing one worshipper was edified. In what respect then did this one differ from the others who were not? There are such things as prayerful and prayerless moods. The flame of devotion cannot be kept alive without effort. The services of the sanctuary cannot be enjoyed without preparation. The tranquillizing and elevating influences of the House of Prayer will be unfeeling if we rush there in the feverish restlessness with which business pressure drives us during the week. The fret and worry of the world are too apt to counteract the calm stillness of the Sabbath morn. Successful emancipation from sordid and petty worldly cares cannot be secured without watchfulness and effort. If we enter the sanctuary with clouded spiritual vision we are by no means in a fit frame of mind to join in its devotions. If this important part of religious service is to be fruitful or blessing we must cultivate the spirit of prayer.

Another point is that we are very apt to remain far too passive. Is there not a tendency to trust too much to outward influences as alone sufficient to produce the appropriate line of thought and emotion. We depend perhaps, too exclusively on the one who leads the public devotion. Prayer by proxy is profitless. The train of devotional thought is suggested by the minister. It is desirable that we should follow that thought, and inly at least, if not audibly, be able to say Amen. In the Christian Church, as we understand it, there is no sacred order of human priesthood.

Of all true Christian worshippers it is said: "He hath made us kings and priests unto God." We have immediate access through the mediation and intercession of our great High Priest. When the minister begins the long prayer his customary formula is not "let me pray," but "let us pray." There is no doubt that if there was a more general cultivation of the prayerful spirit, the "long prayer" would be less irksome to many than is now the case.

Then it may fairly be asked: Is the ordinary morning prayer in our average churches really too long? Probably in most instances it does not exceed ten minutes in length. To those to whom it is tedious it may seem much longer. Now in those churches in which the devotional part of the service is liturgical the prayers are very much longer, but Episcopalians are never heard criticising the length of their prayers. The liturgy is that part of the service of which they speak admiringly. May not one reason why the Episcopal Church service is free from the reproach of tediousness be that there is considerable variety and that the prayers are not gone through consecutively? Might we not without departing from the time-honoured simplicity of the Presbyterian devotional service have a little more variety in the order in which it is still in many places conducted? Many and varied themes that ought to have a place in our public prayers would be excluded altogether were the present long prayers very much shortened. This is far from desirable. A congregation's supplications and thanksgivings ought to be more not less comprehensive than they are now. The long prayer may very advantageously be divided into two with praise or apposite Scripture reading intervening. Our public devotion ought to increase, not diminish in fervour and comprehensiveness.

The correspondent whose communication has occasioned these reflections expresses in a rather striking way a thought that has been met with before in the same connection. Few ordinary hearers but have had their devotional feelings rudely disturbed by the undue familiarity and minuteness with which individual and family circumstances are sometimes alluded to in the long prayer. These aberrations would require considerable ingenuity for their justification. They violate good taste; they descend from the solemn and border upon, if they do not fall into, the ridiculous. Devotion is not the proper element for the humorous, whether intentional or accidental. These personal allusions in the long prayer tickle the feeling of curiosity. The hearer who is unacquainted with the circumstances or individual so pointedly alluded to is mentally more intent on finding out what or who is meant than in maintaining an unbroken line of devotional feeling. Let public prayer be sufficiently comprehensive and varied and special cases will be embraced without the clumsy necessity of resorting to minute specifications.

Thoughtful preachers are careful in the preparation of their sermons, they are no less careful in their devotional preparation. This is so important a part of our public worship that forethought is necessary. If prayer is incoherent, and as is sometimes the case, didactic, it is not fitted to unite in a common act of worship those that assemble in the sanctuary. By cherishing the right spirit of realizing the purpose of our assembling in the House of God, and the blessed truth, the communion of saints, by entering His courts with thanksgiving, and His gates with praise, through the mediation of our divine Intercessor, we will be able to render acceptable worship to the Hearer and Answerer of prayer, and our souls will be refreshed by His grace.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held on the 29th and 30th days of April. In deference to the wishes of the commissioners from Storrington, etc., Mr. Chambers' resignation was allowed to lie on the table until his return from Britain. He was granted four months leave of absence. Mr. Young of Napanee was appointed interim clerk. A committee, of which Mr. Houston is convener, was instructed to confer with the people of this charge with the view of having the amount of labour lessened. The following students of Queen's College were examined and thereafter licensed—namely—Messrs. D. McTavish, M.A., J. Murray, B.A., J. F. Somerville, B.A., W. H. W. Boyle, J. Moore, B.A., P. M. Pollock, B.A., A. R. Linton, B.A., and J. Bennett, B.A.—**THOMAS S. CHAMBERS, Pres. Clerk.**

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

May 15. LIBERAL GIVING. 1 Cor. 13:1-13.

GOLDEN TEXT. "God Loveth a Cheerful Giver."

TIME.—The Summer of A.D. 57, not long after the uproar of Ephesus; the subject of our last lesson.

PLACE. Some think that this epistle was written from Philippi, others think from Thessalonica. It was from one of the cities of Macedonia.

INTRODUCTION. After the uproar of the last lesson we find that Paul sailed to Troas, there he expected to meet Titus who had been to Corinth, and to hear from him tidings of the Church, especially as to the effect of Paul's first letter. Titus did not meet him there, however, so the apostle proceeded to Macedonia, where Titus joined him. The intelligence from Corinth was, on the whole, satisfactory, the Church had purged itself of the grosser evils which had called for the first epistle: there was still, however, the existence of a bad feeling toward himself, showing itself in yet more direct attacks on his authority as an apostle. Hence, this second epistle. In it Paul strongly asserts and defends his claims as an apostle of Christ. Other matters, of course, are discussed, prominent among them is the case of the poor saints in Judea, for whom he urges liberal aid.

A word may not be out of place with reference to the poverty of the Church at Jerusalem, notwithstanding what some have said, as to the habit of Jews abroad contributing to their brethren in Palestine as a sort of acknowledgments of brotherhood and that this practice was kept up by the Christians, putting aside for the moment, the fact that the contributions were largely from Gentiles, not from Jews, we yet cannot doubt that the Jerusalem Church was, from some cause, exceptionally poor. May not one cause have been that grand but mistaken outbreak of Christian communism narrated in Acts 4:34-37? All property was sold and means of support put off; in the natural order of things poverty would follow. Be the cause or causes what they may, there are too many allusions to doubt the fact, see Acts 11:28; Gal 2:10; 1 Cor 16:1 to "remember the poor." Paul "was forward to do," and there is no doubt that not at Corinth alone, but throughout all the Gentile churches he sought contributions for the distress at Jerusalem.

Notes and Comments. Ver. 1. To write, for the reason of next ver., and also because Titus and others were going for the purpose of carrying on the work.

Ver. 2. "The forwardness," readiness. "Macedonia" Paul was writing from one of its cities "a year ago;" through his former exhortation. 1 Cor. 16:1-8. "Provoked:" stimulated to like generosity. Heb. 10:24.

Ver. 3, 4. Was there a latent misgiving in Paul's mind as to the Corinthians? "The brethren:" see chap. 8:10-24. Titus certain, Luke, Erastus, most likely. "Lest our boasting in vain:" lest their first enthusiasm should have died out and his boasting thereon be worse than fruitless. "If Macedonia come with me:" as they might do, bearing the collection of the Churches to Jerusalem. "We—ashamed." How delicately, yet how powerfully does the apostle put the matter. He speaks of his own shame that he may indicate their greater shame, if, when the Macedonians come, the Corinthians of whose forwardness he had boasted, and with it stimulated others, should be found to have done nothing.

Ver. 5. "Necessary:" if by any possibility they were backward. "Exhort," or intreat, those who were his messengers, that they should hurry forward the contributions before he himself arrived. "Bounty:" as the Hebrew word is used for both word and deed, so the Greek. Josh. 15:19; Sept. "Covetousness:" Rev. "Extortion:" the idea is, let your giving flow freely forth as a rich blessing, and not be wrung from you unwillingly and grudgingly.

Ver. 6. "Soweth:" an illustration of which the apostle is fond (1 Cor. 9:11; 15:36, 37; Gal. 6:7-8), a certain, unchangeable, natural law applied to spiritual things, scant sowing, scant reaping, bountiful sowing, bountiful reaping.

Ver. 7. "As he purposeth in his heart:" not because others do and he must, not because an impassioned appeal has been made, nor because his sympathies have been aroused, but because of a free, chosen purpose. "Not grudgingly" lit., sorrowfully, at being compelled to give "of necessity," because he cannot well refuse. "God loveth," one like Himself: Jas. 1:5 by analogy he does not love the grudging giver.

Ver. 8. The apostle now states one of the fruits of this cheerful giving. "Able to make all grace abound" earthly and heavenly blessings, therefore fear not liberal giving; grace is to abound, not only sufficient, but superabundant. Notice the word "all," all grace, all sufficiency, all things, every (same word in original) thing.

Ver. 9. "Written:" Psa. 112:9. "Disperse:" Rev., "Scattered:" as one who casts abroad his seed with a liberal hand, not careful as to where every grain shall fall. "His righteousness:" the manifestation of it in his acts. "Remaineth:" unexhausted, unfading, continual.

Ver. 10. "Now He that ministereth:" rather, "But He that supplieth seed:" the meaning is very plain, He that in the natural world giveth seed to sow will multiply the seed, the gifts you sow, and the fruits, the results, shall be increased; blessing to others, and reward to yourselves.

Ver. 11. The apostle now tells them why riches were bestowed, it was, "to all bountifulness." Rev., "liberally:" that they might bless and be a blessing. "Cometh through us:" he and his companions were the occa-

sion of this liberality. "Thanksgiving:" that from the poor at Jerusalem, to whom this blessing would go, thanksgiving, would arise to God, so their large-heartedness would swell the volume of praise going up to heaven.

Ver. 12. The general truth of which the particular application had been made in the preceding verse is given here. The peculiar word rendered "Service" always refers in N. T. to the services of religion, so that we get the idea, that liberality to the saints is an act of worship.

Ver. 13, 14. Rev. reads "Seeing that through the proving of you by this ministration, etc., this makes the meaning clearer. It proves that your Christian profession is genuine, and not only do thanksgivings arise to God for the help you afford, but He is glorified for the word in your hearts. Yet further, their prayers go up for you, and they will long to see you, the Gentiles in whose hearts God had wrought such love and brotherhood towards them, the exceeding grace of God in you, the grace that has so filled your heart with liberal things.

Ver. 15. Thanks—unspeakable gift, to what is Paul alluding? Doubtless as we think to God's gift of His Son, no gift short of that could demand such a phrase, and the train of thought may have been from the gifts of which he had been speaking to that greatest and best gift of all, or, Paul may have thought that this gift was the originator and precursor of every other gift, because man had this God's gift, his heart was opened to give to others.

HINTS TO TEACHERS.

Prefatory—Don't think because this relates to giving and is addressed to mature Christians that you cannot teach it with benefit to the youngest scholars, it is of the highest importance to get into their minds the principles of Christian large-heartedness, your lesson may be the seed of a noble, helpful life.

Topical Analysis—(1) Christian liberality, The Duty. (2) Christian liberality, what should characterize it. (3) Christian liberality, the blessings which attend it.

On the first topic, the duty arises from our relation to the Lord Jesus Christ and all who are His. Christians are not their own; they, and all that they possess belong to the Master; they are bought with a price; they are the servants of Him who bought them, and to Him themselves and all they have belong. God in Christ has given the highest Example of beneficence. He spared not His only Son, but freely gave Him up for us all, how mighty the call, therefore, to imitate Him, to be perfect as our Father which is in Heaven is perfect. It is the Spirit of the Gospel of Jesus, that Spirit of Love which we considered in lesson 6 of this quarter, it is insisted upon in many other parts of the New Testament, James and John teaching, even as Paul, that there can be no real Christianity in the life where the manifestation of love is wanting. It is a safeguard against selfishness, covetousness and suchlike unworthy, unchristian failings, he whose heart and hand are open, who is ready to minister, so far as he is able, to the sufferings and need of all, the brethren. The Spirit of the world is essentially a spirit of selfish gain; this can only be met by the spirit of Christian liberality.

On the second topic, the apostle here shows us that it should be prompt. Whenever the need is, then is the time for its existence. "He gives twice who gives without delay." The very kernel of the blessing of liberality is often its promptness. It should be hearty, "not grudgingly," all the beauty of some gifts is lost by the grudging manner in which they are given, not with a free will, but "of necessity," because the giver cannot help himself; let not such a giver think that he shall receive a blessing from God. He should be liberal, as God prospers; what would be a large and truly liberal sum for one man would be but a small gift from another. Every one should learn to give, as to do everything else, as in the sight of God. He knows our ability and measures our gifts by that. It should be free from vain show. It is to be feared that some giving is tainted with this evil: giving, large giving is done to emulate others, or because pride will not allow the giver to appear less liberal than others, all such giving is as waste as the pole from Christian liberality and is an offence to Him who knows the heart.

On the third topic we may say that many blessings follow this Christian duty, blessings which are wider in their reach sometimes than we have any conception of. It blesses the giver coming back to him in a flood of love; his love of God for whom he has done the act; the love of those whom He has helped; turn to the beautiful picture of Dorcas when Peter first saw her, dead it is true, but surrounded by those for whom she had laboured, showing amid their weeping the evidences of the liberality of their friend: it is twice blessed, for it blesses the receiver also. How many hearts have been cheered, how many tears wiped away, how many a life saved by the timely aid of a large hearted soul; hope has been revived, faith has been strengthened, and the cloud that has hid the Divine Father has been found to have a silver lining. The story of such blessings can only be told in Heaven.

Supplementary—There is one especial blessing for which we should urge the liberality of our scholars, that we may send the gospel to those in darkness; this is the highest gift of God, we should strive to make it known. Rom. 10:13-17.

INCIDENTAL TRUTHS AND TEACHINGS.

We need not want opportunity of doing good. Everything we have is from God, let us give of His to His people.

Give that you may be like Him and accounted worthy to receive His commendation at the last, Matt. 25:34-45.

The Main Lesson is "Christian liberality" as treated above.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

III.—THE SAILOR'S DISCOVERY.—Continued.

Captain Marsh did not allow smoking. Simons did not know it when he shipped with him. He bitterly repented it, when he found he must abandon it when the Captain was about. So far, the Captain had been about most of the time until just before the sailors brought Winn up. The officer had retired to his cabin, Simons had just begun to smoke, choosing a spot where the wind would carry the fumes away from the Captain's nostrils, when he was interrupted by the sailors and Winn. The Captain appeared, and he was obliged to hide his pipe behind a mast. So he was in no mood to assent to Johnson's remark.

"They all have a good story," he grumbled, "this ere has his'n; next 'll have tother. Mebbe Cap'n hasn't nothing else to do but hearken. I've got an eye to the weather; it looks thick; comin' on to blow; an' us loaded to the water's age with brick!"

He shook his head forbodingly, and made a show of being absorbed in cloud-gazing, but his hand fumbled behind the mast, as if to assure himself that his treasure was there.

"Oh, you're alluz a croakin', ef ye had yer way ye'd never quit harbour!" retorted Johnson.

"Mebbe I don't know!" returned the old grumbler, sarcastically. "Mebbe there ain't token o' storm above 'n' below; mebbe them as put out wi' us ben't turnin' back,—oh, yes, mebbe the old man don't know!"

His voice died away until the last words were inaudible, certainly lost upon his comrades, who were eager to learn what would be done with the stowaway. Simon's eye came swiftly back from reading the sky; he glanced slyly about; no one was looking; he adroitly concealed the pipe in the hollow of his hand, and the stem under his coat-sleeve, and slipped away to the bow of the *Water Queen*. Here were huge serpentine coils of rope, and the heavy sea-rusted anchor with capstan and bars. Over and upon this Simons stepped lightly to the jib-boom that stretched far forward over the figure-head of the schooner. Here he perched like some black bird of ill omen, ready to break forth into croaking—and deliberately lit his pipe, muttering:—

"No matter what; I'll smoke this out!"

The old sailor did not care that as the *Water Queen* dipped the salt spray often mingled with his indulgence; for here he was completely hidden from the group who still clustered about the boy.

"I'll touch 'em up a little," said Simon, vindictively. "They think the old man don't know! Well, mebbe, he don't!"

Winn was telling his story, drawn out by the Captain's questions,—the simple touching story that had convinced and won Joe's heart. Would the Captain believe him?

"Tain't onlikely sich happenin'!" he heard Johnson tell the others, and then glance enquiringly at the Captain, upon whose verdict the fate of the boy depended. It was impossible for them to tell from his face whether he believed the boy or not. He made no comment, but listened in dignified silence, his eyes often leaving the boy to search the clouds. Perhaps, like the grumbler, he detected signs of storm in the horizon. Then he would turn to Winnifred with a keen searching question that would have laid bare any discrepancy in his story. Indeed, as Johnson said, in one of his many asides to the others: "There's no gettin' round him!"

When Winn had concluded, the Captain ceased exhorting the boy to speak the truth, and seemed to believe him, for he vented his wrath upon Joe. He was evidently still angry that such a trick had been played upon him, and also suspected that some of his men were pledged to further Joe's plan.

"And when you got to Boston how were you to find this lady?" he asked abruptly.

"I've got her name on a piece of paper," replied Winn. "He said somebody would show me the way."

"Hum," said the Captain, surveying the sailors as well as the boy, with his penetrating glance, "I sha'n't take you to Boston, boy; Joe won't get his ends this time."

"And where shall I go, sir?"

The Captain made an impatient movement.

"Oh, we shall have to drop you somewhere," he said, "or else," a grim light suddenly lit his eyes, "I'll keep you aboard and bring you back to Joe. That would give you a fine chance to bid your friends good-by!"

The boy did not wince at his sarcasm; he had no feeling of guilt, so it did not hurt. He looked at the Captain with honest unflinching eyes, despite their troubled, sad expression.

"Mister Joe'll feel very sorry, sir," he said simply. "He'd got it all fixed, you see, and he thought he was doing the right thing to get me away where I'd have a chance with other boys in good homes."

The Captain shrugged his shoulders and walked away, then abruptly faced the lingering men, and ordered them to turn in. "There's time enough been wasted on this affair. The *Water Queen* is no place for a caucus!"

Johnson hesitated, then laid a brawny hand protectingly on the boy's shoulder.

"Will we take him along, sir?"

"No, sir!" roared the Captain, "leave him here! I'll attend to his case."

"I really gin our Cap'n credit fur more feelin'!" was Johnson's final comment when he was below. "After sich a story as the fellar told 'n' sech innercent takin' ways! Anybody that wa'n't made o' marble would a helped him on, 'a' said nothin' to no poorhouse or nobody!"

IV.—THE MYSTERIOUS LIGHT.

Captain Marsh retired immediately to the officers' cabin.

Winnifred still leaned against the "house," undecided which way to turn. He fully realized that he had no right on the ship. He longed to leave. If he had been on shore how quickly he would have fled—anywhere, to be away from the angry Captain, and escape being sent back to the almshouse. It seemed to him that he could not bear the disgrace of such a return. And poor, blundering, kind-hearted Joe—how would he stand the painful exposure? The boy's face was grave and sad as he thought over his situation.

At length the mate spoke to him.

"Better take a seat, lad, there's consid'able motion to the *Water Queen* to-day. Come over here on the deacon's seat."

He indicated a sort of raised platform built across the stern of the ship. That was the "deacon's seat;" perhaps it has other names on other schooners, but it was what they called it aboard the *Water Queen*. Winnifred thought it a queer name, but thankfully accepted the offer. The seat was directly beneath the "main-boom." The latter swung out over the water, with a magnificent spread of sail.

Winn had not been there long before the Captain's head appeared in the stairway that led down to his cabin. He did not come way up, but sat on the upper step which brought him close to the mate, who was stationed before the wheel. They talked together in low tones. At length the Captain said:

"Well, I'll go down again and try to sleep. There'll be work enough for all hands by and by, if I'm not mistaken."

He glanced at Winn as he descended, and the boy saw that the angry spark had died out of his black eyes. Something wistful and pathetic flashed into Winn's speaking face; he longed to explore him not to send him back to the almshouse to disgrace Joe and himself, but while he struggled for courage to speak the Captain went.

For the second time Winn was ready to cry. He forced back the tears. Bitter thoughts came that helped to dry them. What had he done that he should be always thrown upon strangers? He was ambitious to be self-supporting, why should he be doomed to burden others?

A gentle voice within rebuked the child; was it the echo of his mother's Christian teachings in the past? or the whispering of God's spirit? Winnifred would not listen to these. He hardened himself against the good influences, as even a child can if he will. He said to himself that he was forsaken; God had taken away his mother, leaving him a defenceless orphan. For an instant he dared, in the depths of his heart, to reproach Him for his hard lot!

"Mother said if I prayed He'd help me!" he murmured.

"But have you?"

Winn could not answer this last question at first. Then he told himself that he said his prayers every night. But here the gentle voice interposed, making it plain to the boy that while he had indeed "said" his prayers, he had not really prayed from his heart.

"Whom have I in heaven but Thee?" suddenly came into the lonely boy's mind, as if somebody has spoken it for his encouragement. It was a fragment from the Scriptures that his young mother had often repeated; he caught at it now as if she had just uttered it with the trusting look that he could never forget.

It suddenly stilled the tempest in the boy's heart. As of old, the Master entered the storm-tossed ship with "Peace, be still!" so now the sacred word invoked a calm. And that rare faith and courage that had ever attended the child a legacy from his mother—again uplifted him. He did indeed pray then; there was no outward sign, but the boy really called upon his mother's God to help him in his extremity. He felt that he needed more than human aid. Joe had done his best for him only to involve them both; his uncertain future must be in wiser keeping.

Just then the mate turned and spoke:

"The Cap'n's changed his mind, boy; he isn't goin' to take you back to the poorhouse now."

The warm, bright colour flashed into Winn's face.

"Oh, I'm so glad!"

"We're going to put you ashore at Moor's Island instead."

Winn hardly knew whether to be glad or sorry at this change in the programme. He asked where Moor's Island was.

"It's further on, betwixt here 'n' Bos'on. If 't was dark you could see the light way over there"—the mate pointed toward the right. "There's a lighthouse on it, kept by an old couple, very nice people. They'll be glad to have you stay and help a bit until we come back."

Then as Winn said nothing, he added:

"How do you like the idea?"

He regarded Winn with an amused look as the boy deliberated a moment, like an older person, before replying.

"It must be better than going back to Mister Joe. I can't bear to do that after all that's happened! If I could get something to do there would the captain let me stay?"

"I don't believe he'd begrudge you the chance," was the mate's reply.

Winn grew radiant with hope. Perhaps this was an opening for him. He really welcomed the new plan. Going to the lighthouse must be far nicer than Boston; he was doubtful if he would like Mrs. Sheaves, the lady who preached at Joe, or if he did he greatly feared she would not like him!

He did not tell the mate all this, however; he only smiled brightly, and resolved to do his best at the lighthouse. There was always something radiant about Winn's smile; it expressed happiness and perfect confidence that everybody sympathized in his joy. It won the mate. He looked at the boy very kindly.

"I shouldn't wonder but they took quite a liking to you,—the old folks being all alone. If you're spry at lending a hand they might give you a steady job, if you're not afraid of work."

Winn said he would like to earn a lot of money, adding his intention of giving the paupers extensive Christmas presents.

"Going to stand a general treat, all around? I see!" the mate nodded. "Well, I don't blame you for wanting to remember old friends. I'm glad you like our idea about Moor's Island, for I may as well own to putting in a good word for you. I didn't believe you meant to deceive us!"

"Indeed I didn't!" cried Winn.

"And I just waded into the old man strong for you," said the mate warmly; "he said that was the best he could do for you, and he couldn't do that if the wind was fair. 'It's an ill wind that blows nobody good,' the old saying is,—perhaps our foul wind 'll be a fair one for you!"

They were obliged to make another track just then, and the mate gave orders while he steered.

Winn was so deeply interested in watching the operation that he almost got hit by the main boom as it swung about. He "ducked" quickly, and so escaped with a slight graze.

"Hit you?" asked the mate, as he observed the boy rubbing his head, and eying the seat as if doubtful whether he had better try it again. "You must look sharp next time. There's one comfort—the old boom has hit older heads than yours. One of the owners, a gentleman as owns three-quarters o' the *Water Queen*, he was with us one trip, going on a genteel little sail to Portland; he sat there, right where you be, reading the news, when the boom swung about. He see it a coming, and dodged, just in time to save his head, but not his tall silk hat, that went clear overboard into the water! You'd laughed to see him a pawing after it, a clawing the air, and the newspaper a following that hat!"

The mate turned the wheel while he roared aloud at the recollection. Then he relapsed into silence.

After a time Johnson and the others came up, and took the place of those on duty. Then the mate called upon Johnson to take the wheel while he retired to the cabin. He paused at the stairway for a survey of the weather, then went slowly down. Soon his head appeared again, then his arm outstretched with an old coat. He called to Winn:

"Wrap yourself in that, lad; you're as blue as a whetstone!"

Winn sprang forward and caught the garment with a quick "thank you."

"Keep dark about Moor's Island," he said, in a low tone.

"Cap'n don't tell the common hands his plans."

The moment he retired, Johnson demanded,

"What did he say to ye?"

Winn was silent.

"See here, lad," Johnson spoke warmly, "don't ye take none o' his sarce; I'll bear ye out in 't!"

Winn did not know what to say to this sudden patronage, so he wrapped himself in the old sea-coat until only his eyes and nose were visible, and sat upon the "deacon's seat" in silence until dinner time. Then he went "aft" with the sailors, descending the ladder into the black hole, where one of "the hands" cooked for the rest. Each took turns at this, and as none of them had been trained for the service, the result was not extraordinary. But the men ate with keen relish. The cook-room was so low that even Winn had to stoop. A wide shelf behind the stove served for table; the fare was black tea in dippers, sweet potatoes, pork, bread and butter; and for dessert, "sweet cake," a kind of sweetened bread, heavy as lead, but considered a triumph by the cooks.

Simons grumbled because they had no onions.

"Hear him! Alluz suthin out o' kilter!" commented one, "Now I call this pooty fair livin'!"

Simons was slicing and conveying a potato to his mouth with a knife that bore abundant traces of tobacco.

"It's putty fair," he mumbled, as his toothless jaws rapidly crushed the food, "ef't only lasts!"

"It won't at the rate you are eating," observed one for the sake of a joke.

Simons paused and looked steadily at his messmates.

"Laugh while you can, boys; I'm glad ye feel so easy."

He glanced towards the hatchway, as if to see if any one on deck was within hearing, his comrades watching him with some surprise. Then, in low distinct tones, he added:

"Mebbe I could crack a joke, too, ef I didn't know what sort o' cargo the *Water Queen* carries this trip!"

No more disposition for joking in the faces about him after that! They settled into grave lines; for once the old man had the respectful attention of the others. Something about the roving uncertain life of these sons of the sea, the days and nights spent over fathomless mysterious depths make them peculiarly sensitive to hints of unknown danger. They drew nearer the old man, glancing apprehensively into the dim recesses of the hold, as if they fancied the cargo was bewitched.

"Do ye know what sort she carries, boys?" pursued the grumbler.

"It's a mighty big one," responded a sailor, musing, with bent stern brows, "I'd not strain her so much if she was mine for a few thousand more bricks, but she's carried as many afore."

"She's good for 't and more," added another. "What's wrong with her, old man?"

Before replying he extended his dipper for more tea. The cook filled it from the pail in which it had been boiling furiously upon the stove. Simons kept them waiting until this was well sweetened with brown sugar, and drank to the dregs he even waited to pluck from his tongue a few stray tea leaves; evidently he wished to prolong their waiting. Then he broke the silence.

"Mebbe the *Water Queen* is well made—I won't deny

that. Tain't her, or the number o' brick, it's the kind o' brick she's loaded with clean up to the deck rail!"

Then seeing they were slightly incredulous, he added: "Them brick is nasty cargo, boys, ef they gets wet. 'Cause why? Every one o' them is capable o' soakin' a good pint o' water? They're summat o' the natur' o' a sponge."

"It's easy tested, boys—what the old man says," observed one slowly, "any on us can put a brick a soakin'."

"Oh, never heed him, he's alluz croakin'?" said another. His eye fell upon Winn, and his untasted food. "Here's another chap don't like your victuals, cook—they haint quite up to the poorhouse style!"

Winn politely affirmed that the dinner was very good, but he was not hungry.

"I feel dirty and queer down here. I'm not used to being rocked so much," with a faint smile.

"You'll feel a heap queerer by 'n' by," was the comforting reply.

"I'll go on deck," said Winn, obeying an intense and sudden longing for the strong salt breeze. He felt better directly, as if braced against some horrible qualmsness within. He put on the great coat, and alternately strove to walk the deck with a firm tread like the others, or retreated to the "deacon's seat." It seemed to him that they were "tacking" oftener than at first; he was continually obliged to "duck" to avoid the "main boom." And the sea rose in short angry swells; it was "choppy," the mate said. Both officers were on deck, often consulting in undertones.

Winn watched their faces with deep anxiety. Simons' communication made him uneasy, although he did not understand it. What was there strange about the bricks? Winn often looked at them as they lay packed one upon another, a solid mass from the depths of the hold to the deck rail. Whenever the schooner dipped the water washed across the upper layers. What if each did soak a pint of water? What was there so dreadful in that?

So all hands were on deck, and kept pretty busy at the ropes. The old man held forth at every lull.

"We aint made over three mile to-day. What's the use o' straining men like this? Nobody can haul on ropes all the time. Moor's Island aint a grain nigher than it was afore dinner."

Winn looked eagerly for the lighthouse. It seemed very far away. He felt disheartened with this discovery and the gloomy countenances of the men. Half ill with the strange motion as the ship battled with the wind and waves, the boy felt like one in a dream struggling for some point and held back by invisible powers.

"Them brick is soakin' nice, aint they, boys?" the old man would say, as a wave washed the deck and lingered among the bricks. "Do ye think she's settled deeper in the water yit?"

Winn wondered the Captain did not hear him. Possibly he did, but his face was impenetrable; he issued orders and often lent a hand himself on an obstinate sail. Winn admired the ease with which he trod the deck of the heaving ship, alert for any change in the weather.

Once as he passed he suddenly paused, as if his quick eye had detected something, stooped, drew out an old clay pipe—the grumbler's! The next instant it was tossed into the ocean.

"There goes your pipe, old man," whispered his neighbor.

"All right, the rest on us 'll follow ef the bricks keep on a soakin'!" said Simon, "or if the *Water Queen* strikes a rock—nothin' 'd save her with such a load!"

All this was not calculated to make the little stowaway feel easy, especially as everything was so new and strange. But still Winn remembered that the "ill wind" was bearing him toward Moor's Island, and would not indulge in gloomy thoughts. The wind increased, and the water grew quite rough. Clinging to the side of the ship, Winn looked over. Between the swells there were deep, deep troughs, which seemed certain to swallow them up. Either the captain or the mate were at the wheel all the time, and the orders came so fast that Winn thought the men could scarcely know which to obey first. When there was a slight lull the grumbler approached the captain.

"The boys is dreadful dispirited, cap'n, some on 'em says they wib't they was safe in harbour. Do ye calculate to try beatin' longer agin the wind, cap'n?"

"I'll let you and the rest know when I get ready," was the snarly rejoinder. "Run up the stay-sail, boys; we can make a long run on this beat!"

The old man slunk away.

By four o'clock it was almost dark that day on the sea. Little Wira, wrapped in the water-stained coat, was huddled close to the ship's side, clinging to the rail to keep his balance as she lurched, when suddenly something caught his eye far beyond.

"Oh, didn't I see it,—the light on the Island?" he asked eagerly of the mate.

"I shouldn't be a mite surprised," was the cheerful reply. "Look sharp, again!"

"I see nothing," said Winn; "I was mistaken."

Winn spoke wearily, and sank back again upon the seat.

"Wait a bit, my boy. Now!"

As the mate spoke, something resembling a ball of fire appeared, shining across the water, then as quickly disappeared.

"It's got to swing 'round the circle—It's a revolving light," explained the mate; "it'll soon show its face again."

Even as he spoke, it was again suspended before the breathless boy, as if by invisible hands, making a vivid pathway for an instant, to be again lost to sight as before.

(To be continued.)

FRANCIS RAINES says one great part of the minister's functions is to propel through his congregation whatever Christian insight, Christian experience, and Christian attainments there may be among the individual members.

MAY.

Light of foot and winning fair,
 Show'ry gems amid her hair,
 Through a wavering light and shade,
 By the fitful sunbeams made,
 Or through shimmering veil of rain,
 Dances down the fragrant lane,
 This bright maid, who draws each lover
 By a charm none may discover,
 Varying still from grave to gay,
 Thousand fancies in a day,
 Singing medleys with such trill
 As the restless air must thrill,
 Wild with wanton, elfish glee,
 Sad with freakish misery,
 Now to tender tears beguiling
 Then to mirth with witchery wiling,
 First she pouts and says you grieve her,
 Next entreats you not to leave her;
 Then she lures you on to follow
 Her slight figure through the hollow
 Up the hill-slope, o'er the stream
 Rippling soft with silvery gleam

—Manhattan.

DOCTOR SCHLIEMANN.

The example of Dr. Schliemann ought to lead the way to similar enterprises. Already the *Dilettanti Society* have added to the glories of England by their costly and conscientious publications of Greek antiquities; already the German government have shown what can be done with a very moderate outlay, intelligently directed, at Olympia, and still later at Pergamus. Let us hope that among the many men who have inherited fortunes far beyond the requirements even of luxury, some will apply their wealth to this very noble end.

For a noble end it is to inquire into the rudest remains of long-departed races, and to inquire not by theory and conjecture, but by an examination of actual facts. The pure savage attends only to the wants and pleasures of the day, and when the sun sets, has no desire but to sleep. The higher men rise out of this condition, the wider their sympathy with remote and by-gone members of their race, the more do they prying into the night the interests and pursuits of the day. This it is which has enabled civilized men; this it is which has given dignity to the poorest and narrowest conditions of life.

No more striking illustration could be found of these truths than the remarkable autobiography which Dr. Schliemann has prefixed to his *Notes*. We there see him beginning his life in poverty and obscurity, and yet from the beginning showing an enthusiasm which raised him far beyond the trifles and troubles of every-day life. At the age of eight he begins to take an interest in the story of Troy, and to wonder how its walls could have totally disappeared. Even then he dreams of exploring it. When apprenticed to a grocer's shop at Furstenberg (Mecklenburg), at something like a salary of £9 per annum, and selling herrings, butter, potato-whiskey, oil, etc., from five in the morning to eleven at night, he still hopes against hope to obtain an education, and spends "his two mites, that make a farthing," to reward with three glasses of whiskey a drunken miller, who could recite to him Homer in the Greek, which was then but a rhythmic sound to his ear. After perils by sea and by land, when he reaches £32 per annum, pays eight francs a month for his lodging, and never more than 2d. for his dinner, he is learning with assiduity English, and practising his memory, which he considers weak. And all the while he is dreaming some day of learning Greek and excavating Troy. By dint of work his weak memory becomes so prodigious that he can acquire in a few weeks the vocabulary of a language, and so he masters successively all the literary languages of Europe. Doubtless his knowledge of Russian directly paved the way to his fortune, for an intelligent agent who spoke it was rare, and the house in Amsterdam who employed him found him invaluable for missions to St. Petersburg. But how did he acquire his Russian? He found a grammar, a lexicon, and a bad translation of *Telemachus*. No one could be procured to speak to him one word. He had to compose for himself and recite his own compositions. "It occurred to me that I should make more progress if I had some one to whom I could relate the adventures of *Telemachus*, so I hired a poor Jew at four francs a week, who had to come every morning for two hours to listen to my Russian recitations, of which he did not understand a syllable. As the ceilings," he adds, "of the rooms of the common houses in Holland consist of single boards, people on the ground-floor can hear what is said in the third story. My recitations, therefore, delivered in a loud voice, annoyed the other tenants, who complained to the landlord, and twice while studying the Russian language I was forced to change my lodgings." Could anything conquer this indelible man?

We can not follow out further the details of his extraordinary career—his realizing at the age of forty £10,000 a year; his vast travels through the barbaric globe; his settled determination to make discoveries in archaeology; few men have lived to see a more complete realization of their dreams. Instead of herrings and butter, he has handled the gold and the jewels of forgotten kings, instead of treating with whiskey the drunken miller in the parlour of a German village, he inhabits a palace at Athens, where the *élite* of society and of letters congregate about his hospitable table. He adds an alphabet of honours to his name, and has added to the wealth of nations by his public gifts.—*J. P. Makoff, in Harper's Magazine for May.*

DRS. UNGAR and Bodlander of Bonn have recently been engaged in examination of meats preserved in tin cans, and report that "a not inconsiderable quantity of tin passes over into the conserve." Experiments on dogs and rabbits showed that the tin was absorbed by the intestinal mucous membrane, into several of the vital organs of these animals.

BRITISH AND FOREIGN NEWS.

THE Baptists are being cruelly persecuted by the Lutheran State Church in Hungary.

REV. T. CRAVEN proposes to establish an illustrated paper for zenana women in India.

THE only Congregational church in Paris, where Mr. Baron Hart is pastor, is about to be closed.

A BAZAAR in aid of the building fund of a Sabbath school for the Leith congregation was held last week.

THE Swedish parliament has passed a bill for closing public houses on Sunday throughout the country.

MR. J. DICU PEDDIE, M.P., has secured the second place on 13th of May for his motion on disestablishment.

EMANUEL GEIBEL, the greatest lyric poet of Germany since Goethe, has died at Lubeck, where he was born, in his sixty-eighth year.

LIGHT of the students who graduated last session from the Scottish U. P. Theological Hall have offered their services for Foreign mission work.

THE church at Stratford, England, of which Mr. Knaggs is pastor, has received 289 candidates for membership, as the outcome of the Moody and Sankey meetings.

AT the Nonconformist conference on the condition of the poor Dr. Oswald Dykes, though amidst murmurs of dissent, spoke in high praise of the work of the salvation army.

A STONE tablet has been placed by the admirers of Sterne over the door of what used to be Shandy's hall, now a cottage, where the incumbent of Coxwold wrote his two novels.

THE *Saturday Review*, in an article on the ethics of plagiarists, mentions that Thackeray borrowed his story, "The Bedford Row Conspiracy," as he afterward frankly acknowledged, from the French.

PROF. LINDSAY, Glasgow, advocates the bringing of all evangelistic work inside the church, for there is, he says a serious defect in all kinds of such work unless it leads to regular church membership.

MR. ROY, of Bowling, Scotland, has overruled the United Presbyterian Synod to consider whether sellers of intoxicating liquors to be used as a beverage ought to be continued in the membership of the Church.

GEORGE ELIOT, after meeting Lord, then Sir Garnet, Wolsley, describes him in one of her letters "as one of those men who have the power to command by means of gentleness of character, calmness of bearing, and inflexibility of resolution."

PARADISE REGAINED.—Eday, one of the Orkney islands, with a population of 800, has not had a public house for thirty years. There are three churches and two schools, but neither a doctor nor policeman. The people are industrious, contented and happy.

THE effective strength of the British army on the 1st of January last amounted to 158,029 men, and the total establishment to 165,386. The number wanting to complete was 7,353. The infantry numbered 100,818 effectives and an establishment of 106,630, wanting 5,812 to complete.

DR. JAMES MACGREGOR of Edinburgh, says he rejoices in any opportunity of telling his hard-working and hungry countrymen of the land of promise lying waiting for them in Canada. Wherever there is a congested population emigration is not an exile or a punishment, but a privilege a honour, and a duty.

DR. HARRIS, a well-known missionary in China, after a careful examination, has reached the conclusion that the number of Buddhists has been vastly over-estimated; and that instead of embracing one-third of the human race, or 470,000,000 professors, the Buddhist faith can actually muster only about 70,000,000 adherents.

DR. KENNEDY, of Dingwall, preached in Gaelic on the evening of Monday week at the Y.M.C.A. rooms in Aldersgate street. His London friends who had not seen him for a few years were saddened by his obvious decline in health. In estimating the service Dr. Oswald Dykes spoke of Dr. Kennedy as "that eminent man of God."

AT a conference of the representatives of the Glasgow Free, Established, and U. P. Presbyteries, Dr. Adam presiding, it was agreed that fast-days had ceased to be for consideration, and therefore the observance of the Lord's supper should be dissociated from them. Mr. Evan Gordon and Mr. Gault were the only dissenters.

MR. DAVID DICKSON, Edinburgh, at the Melrose conference pointed out among other duties of the eldership, that they should see that family worship is conducted in every household, cordially welcome strangers to the church, lend good and useful books to the families of the congregation, and circulate religious periodicals among them.

ANOTHER of the laborers and sufferers for Italian independence and unity, Giovanni Battista Varsa has died at Rome. He was once Vice President of a Republican Assembly, and had to fly from his country. Thirty years later he was a Cabinet Minister of a constitutional monarch, and in him King Humbert laments the loss of a faithful and trusted servant.

THE north of Scotland recently came in for the tag end of a shower from Hecla or the other Icelandic crater. Between the Orkneys and the Shetlands ash has fallen so thick that it had to be shoveled off the deck of passing vessels. When Skapa broke out violently some years since the fine dust fell in such quantities over Caithness that it entirely killed the crops.

IT is now more than three centuries and a-half since any but an Italian has sat on the Papal throne, Adrian VI., a Hollander, who died in 1523, being the last, but the large infusion of the foreign element which is now taking place may materially influence future elections. During the last pontificate a favourite cry among liberal Roman Catholics was "We want a Teutonic Pope."

BOOKS AND MAGAZINES.

ST. NICHOLAS (New York: The Century Co.)—*St. Nicholas* is as interesting and attractive as ever. Its reading matter is varied amusing and instructive and its pictorial excellence is fully maintained.

HARPERS' YOUNG PEOPLE. (New York: Harper & Brothers.)—This attractive periodical makes its weekly visits to many thousands of homes which are the happier for its coming. It abounds in instructive reading. Its tales and stories are healthful in tone and its engravings are generally of the highest artistic excellence.

TEACHING OF THE TWELVE APOSTLES. (New York: John B. Alden.)—From this enterprising publisher we have received two editions of this most interesting discovery made a short time since in a Constantinopolitan library. In the handsome little volume the Greek text and an excellent translation by J. Fitzgerald, M.A., is issued very cheaply. Still more cheaply the same is published in a number of *Choice Literature*, an excellent serial from the same publishing house. As a translation of the "Teaching of the Twelve Apostles" appeared in last week's PRESBYTERIAN, our readers will have been able to form their own estimate of its value.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Co.)—The number of the *Review* for the second quarter of this year is in every respect an admirable one. Our crowded space, we regret to say, prevents anything like an adequate notice of this, one of the best reviews published on this continent. The articles are: "The Second Advent not Premillennial," by Professor W. Patterson, D.D.; "The Holy Sabbath," by Rev. J. H. McIlvaine, D.D. "Doctrinal Significance of the Revision," by Professor Llewellyn J. Evans, D.D. "Presbyterianism in its Relation to Congregationalism," by Rev. Joseph K. Wright. "Revised Book of Discipline," by Rev. Edward P. Humphrey, D.D., L.L.D. "The Dogmatic Aspect of Pentateuchal Criticism," by Francis L. Patton, D.D., L.L.D. In addition to the notes and notices of topics of current interest, we have the usual rich survey of Recent Theological Literature which comprehends all noteworthy books published in America and Europe.

COLLEGE SCHOLARSHIPS.

MR EDITOR,—I have not had the pleasure of reading the article in the *Knox College Monthly*, to which you refer in your issue of this week, but I heartily endorse its contentions as you summarize them. I have seen a great deal of the working of the scholarship system in colleges and I am firmly persuaded that they do much more harm than good. The only plea which will at all justify them is that of aid to needy students, and it is unfortunately true that the most needy seldom get any benefit from them. Usually the competition for them is confined to a very few members of the nominally competing class, and it is no uncommon thing to find one student allowed to walk the course.

I cannot agree with you that it does no injury to the student to have constantly before his mind the lower motive suggested by scholarships. I am persuaded that such competitions as we have in all our colleges work incalculable moral mischief in this way, to say nothing of the tendency to "cram" which is the inevitable result. It is notorious that brilliant scholars, that is winners of scholarships, very often fall early behind more plodding men in all the professions.

What shall we do, then, with the donations offered by liberally minded men to encourage learning? While I am not prepared to say that they should be refused if the condition of the grant is the establishment of a scholarship, I think an effort should be made to induce the donors to devote the money to some more useful purpose, as *e. g.*, making additions to the Library, paying for single extra courses of lectures, etc., etc. A bursary of \$80 a year represents a capital sum of \$1,200 or \$1,300. In Knox College, able as the professors are, such a sum expended on lectures outside of their course would be of very great advantage—such as, for instance, the Yale lectures on preaching. Spent judiciously in the purchase of books it would provide an important addition to the library and thus confer a real benefit on all the students instead of a questionable one on a very few.

Toronto, May 1st, 1884

EX-STUDENT.

MINISTERS AND CHURCHES.

THE University of Glasgow has conferred the degree of D.D. on Professor Mowat, Queen's University, Kingston.

ALL communications intended for the Kingston Presbytery, are to be addressed for four months after the middle of May, to Rev. Alexander Young, of Napanee, interim clerk.

THE amount of subscriptions for Knox College Endowment, reported at the close of college, was \$150,000. Since that time Principal Caven, and Rev. W. Burns, the agent, have added about \$4,000, making \$154,000.

THE ballots for and against the introduction of an organ to Chalmers Church, Guelph, were counted on Tuesday of last week. The vote stood:—For, 49; against, 171; majority against the organ, 122. There are some 350 members in the church. It will thus be seen that 130 or upwards did not vote at all.

FROM the Halifax *Presbyterian Witness* we learn that the Rev. Dr. Burns leaves for Europe on the 2nd June. He attends the Presbyterian Council at Belfast where he is to read a paper. He will also attend the Conference of the Y.M.C.A. and the Evangelical alliance on the continent. Among the ministers who are to supply the pulpit of Fort Massey Church during Dr. Burns' absence will be Dr. Gregg, of Toronto, one of the best men in our Church.

DR. COCHRANE has received the following sums for the widow and family of the late Rev. J. Y. Thirde which have been forwarded her: James H. Duncan \$2; George Dempster, \$1; Rev. Dr. James, \$10; A Friend, \$1; David McGee, \$2; Rev. Wm. Inglis, \$5; Rev. Mr. McAlister, \$5; Miss Irvine, \$1; Rev. R. C. Moffatt, \$2; A Friend, Leith, \$1; per Rev. Dr. Matthews, \$20; member of Knox Church, Woodstock, \$5. Rev. Dr. Matthews, Quebec, additional, \$10; A Friend, Fergus, \$2; per Mr. Sinclair, Toronto, \$87. Total to date \$154.

THE Rev. W. D. Armstrong, of Ottawa, introduced an overture on the evils resulting from the intense party politics of the country. He pointed out some of these evils as affecting mutual good-will, public confidence and loyalty to truth in the community. The overture asked the General Assembly to take this matter into consideration and adopt such measures as may be deemed most effectual to abate the evil and develop a more calm and judicial spirit in the community with regard to all public questions. The Presbytery agreed to transmit the overture to the General Assembly.

THE congregation of Shelburne and Primrose have been prospering during the past year, notwithstanding the severe and protracted illness of their pastor, who we are glad to say is able for his numerous duties again. In the village a good brick manse is built, and occupied by the pastor, Mr. Straith. The additions made to the communion roll within a year are, in Shelburne fifty-nine, and in Primrose thirteen; total seventy-two. The contributions to the missions of the Church, notwithstanding a very disastrous harvest on account of frozen wheat, were nearly fifty per cent. more than ever. These congregations are evidently living and liberal Christian people.

ON Sabbath, May 4th, the congregation of Knox Church, Paisley, enjoyed their first Communion season since their new pastor, the Rev. G. B. Greig was settled among them. Preparatory services were held on the previous Thursday evening and Saturday afternoon. On Saturday the Rev. J. McDonald (Baptist) preached an able and earnest discourse to the large congregation present. The pastor occupied the pulpit on Sabbath both morning and evening. Thanksgiving services on Monday, ably conducted by the Rev. J. Edge (Methodist), fitly closed this pleasant and profitable season. The attendance at all the services was unusually large and the congregation has enjoyed "a feast of fat things." Altogether twenty-three new members were received, which is certainly very encouraging to both pastor and people and cause for devout gratitude to God.

THE united congregations, composed of members and adherents of the late Knox and Erskine Churches, Ingersoll, decided to worship under the name of St. Andrew's congregation, and in the beautiful church on Thames street. The above church was re-opened on Sabbath, the 27th April, where the Rev. H. M.

Parsons, the popular minister of Knox Church, Toronto, assisted by the pastor, the Rev. P. R. Ross, officiated and preached able, eloquent and impressive sermons, both morning and evening, besides teaching a Bible class composed of several hundred in the afternoon. The rev. gentleman took for his text in the morning, Eph. ii. 20-21, and spoke at great length of God's spiritual temple, comparing the spiritual with the material temple, he spoke of the foundation, which he alleged to be Jesus Christ—the material framework architect, the completeness of the whole building, and concluded an able discourse by gleanings of the following lessons:—1. Man's responsibility to be on and in Christ; to be living stones; to be built in with others, and to be indwelt by the Holy Ghost. 2. Man's reward. He shall be like Christ, shall be glorified with him, and shall be eternally the habitation of God; and even as in Solomon's temple the materials were wrought and fashioned far away from the building but gathered in to be completed and compacted, until at the dedication it stood forth, the joy of all Israel; so in the spiritual fabric, the materials have been fashioned for the last eighteen centuries, and throughout every part of the world, are being now prepared by the Spirit of God, through every form of discipline, culture and gracious adornment for that grand coronation day in which the completed temple shall stand forth, the exposure of an assembled universe. In the evening he took for his theme "The Inspiration of God's Word," holding tenaciously to the old theory, and proving clearly that the record (not the men) is inspired; that the men were only the pens used by God, and behind the Word stands not the writer, but the personality of God. The church was crowded on both occasions. The collections were exceedingly liberal. We are pleased to be able to say that the expense of repairing the church has been more than met by the contributions of the congregation. On Monday evening following the Rev. W. Cochrane, D.D., of Brantford, delivered his popular lecture, "Across the Rockies," etc., to a large and intensely interested audience. St. Andrew's congregation under its new name and in its renovated church starts under its pastor with bright prospects.

PRESBYTERY OF BRITISH COLUMBIA.—This Presbytery met in St. Andrew's Church, Victoria, on the 10th inst. The members present were the Rev. Messrs. Stephen, Dunn and Anderson, and Messrs. Munro and Earl, elders. Rev. Mr. Dunn was appointed moderator for the next twelve months. The clerk read an extract minute of the appointment of the Rev. A. H. Anderson by the Colonial Committee and his ordination by the Presbytery of Glasgow to St. Andrew's Church, Nanaimo. His name was then placed on the roll, and he received the right hand of fellowship from the members present. The clerk also read an intimation from Rev. Dr. Gray of the appointment of Rev. Mr. Christie to Comox. It was agreed that Mr. Christie, on his arrival, should be asked to take charge of St. Andrew's Church for a few weeks in order that Mr. Stephen might be able to visit Nicola valley and neighbourhood, and learn the mind of the people as to their having a Presbyterian minister settled among them. In regard to one or two other districts on the mainland, the clerk was instructed to write to the Colonial Committee and urge their claims as strongly as possible. Rev. Mr. Anderson was appointed moderator of the Comox kirk session. The Presbytery then adjourned, to meet in the same place in October.

PRESBYTERY OF TORONTO.—This Presbytery held an ordinary meeting on the 6th inst. The name of the late Rev. D. Coutts was ordered to be taken from the Presbytery roll; and Revs. J. Dick and J. Pringle were appointed a committee to draft a minute in regard to him. Sympathy with Rev. F. Smith was also recorded anent the recent death of Mrs. Smith. In room of Mr. Kilgour, who will not be able to fulfil his appointment, Mr. G. Wallace was appointed a commissioner to the General Assembly. The name of Rev. D. B. McDonald was, with feelings of esteem ordered to be taken from the Presbytery roll, as by action of the Synod he is now connected with the Presbytery of Lindsay, and minister both of Mount Albert and St. Andrew's Church, Scott and Uxbridge. A gratifying report was received from a committee anent the best mode of working Stouffville and Ballantrae. In the hope of obtaining aid from the Augmentation Fund, the congregation of Stouffville, be-

sides having morning and evening service continued to them, are encouraged to pursue their purpose of giving an early call to a minister, and Rev. R. P. Mackay is to moderate in a call. Ballantrae is also to be regularly supplied, but along with Vivian and Pine Orchard. An application was read from Rev. R. Jamieson, minister of St. Andrew's Church, New Westminster, B. C., asking to be received as a member of this Presbytery, agreeably to a deliverance of last General Assembly. Another letter was also read from Mr. Jamieson asking leave, because of ill-health, to resign his pastoral charge and retire from the active duties of the ministry, as also to be made a beneficiary of the Aged and Infirm Ministers' Fund. Resolutions were also read from Mr. Jamieson's congregation, agreeing to ask the Presbytery to receive them as a congregation under its care, agreeing also with reluctance to consent to their minister's proposal of resignation, and agreeing further to grant him an annuity, \$350, together with the use of the manse, and the lot on which it stands. On motion made by Dr. McLaren, seconded by Dr. Gregg, the Presbytery resolved to place Mr. Jamieson's name on the Presbytery roll, and to recognize his congregation as one of the congregations under its care, to accept also of Mr. Jamieson's resignation, to ask the General Assembly to place his name on the list of retired ministers, and to recommend his case to the favourable consideration of the committee on the Aged and Infirm Ministers' Fund. Pursuant to an application read from his congregation, it was also agreed to recommend the Assembly's Home Mission committee to grant them pecuniary aid, and as liberally as possible, so as to enable them to offer a suitable salary to another minister. Application was made by the congregation of Deer Park for the appointment of one to moderate in a call. Eight hundred dollars were promised by the congregation; and they asked the Presbytery to recommend a grant of at least \$200. The moderation was granted, Dr. Caven to preside; and it was also agreed to ask a grant from the Home Mission committee to the extent named. Application was made by the congregation of Parkdale for the appointment of one to moderate in a call at whatever time they may be ready for the same. A promise was made of \$900 as stipend. The application was granted and Rev. D. J. Macdonnell was appointed to moderate. The following students underwent probationary trials before the Presbytery:—viz. Messrs. J. S. McKay, M.A.; G. E. Freeman, John Campbell, Thomas Nixon, and W. S. McTavish; said students were examined on the prescribed subjects, and read also the prescribed exercises, all of which were approved of, and the Presbytery accordingly licensed the young men to preach the Gospel. Rev. H. M. Parsons introduced the case of Mr. A. McIntyre, a member of his congregation, who wishes to make preparation for the work of the ministry. A committee was appointed to deal with him, and eventually, on recommendation of said committee, the Presbytery agreed to take Mr. McIntyre under its superintendance, and to order his attestation to the Board of Examiners in Knox College. A certificate was read from the stated clerk of the Presbytery of Pine River, American Presbyterian Church, anent the licensure of Mr. A. Caswell on the 12th of May, 1882. On his behalf it was stated by Dr. Caven that for some time past Mr. Caswell has been labouring as a minister in the territory of Dakota, but that now he wishes to return to Canada, and to labour in connection with our own Church. On motion made the Presbytery agreed to apply in Mr. Caswell's favour to the General Assembly, with a view to his name being received as a minister provided he shall forward necessary papers in due time. The next meeting of Presbytery was appointed to be held in the usual place on the 4th of June, at 11 a.m.—R. MONTEATH, *Pres. Clerk.*

OBITUARY NOTICES.

THE REV. DAVID COUTTS.

After a lingering illness, Rev. David Coutts died of apoplexy, at Brampton, on Sabbath, the 6th of April, 1884, in the eighty third years of his age. Mr. Coutts was a native of Fife, Scotland. After attending the Arts course of four sessions at the University of Edinburgh, and five sessions at the Divinity Hall of the United Secession Church, he was licensed to preach the Gospel in connection with that body. After some years' service as a probationer, he attended the medical classes at Glasgow College, and obtained a

diploma as surgeon. In the year 1835 he left Great Britain for the United States, where he intended to practice medicine, but the old proverb, "That man proposes, but God disposes," was verified in his case. It was not the will of God that he should abandon the ministry of the Gospel, for which he had been educated, and substitute the healing of men's bodies for the healing of their souls. So God, having important work for him to do in connection with His Church and cause, in His providence led him by a way that he knew not, to the township of Esquesing, in Canada, where there was a Presbyterian congregation, in connection with one of the American churches, without a minister. This congregation invited him to be their pastor, which invitation he accepted, and continued to minister to their spiritual wants for about seven years. During these years he made frequent preaching visits to the township of Chinguacousy, among the results of which was the gathering together of a congregation of Presbyterians at Mayfield, and afterwards the congregation at Claude. In the year 1842, or early in 1843, he resigned the pastorate of the Esquesing congregation, and consequently his connection with the American Church, and became the minister of Chinguacousy in connection with the United Secession Church, to which he formerly belonged. For some time after he came to Chinguacousy he had the charge of four congregations, Mayfield and Claude in Chinguacousy, and Vaughan and Albion, until the Presbytery advised him to confine his ministrations to the two congregations in Chinguacousy, which, in the opinion of the Presbytery, were sufficiently able to support him. The advice of the Presbytery was acted upon both by himself and the congregations, and he continued to minister to the congregations of Mayfield and Claude until 1867, when he was constrained by ill-health to retire from the active duties of the ministry. In the end of that year he removed to Brampton, where he resided until his death. Mr. Coutts was one of the pioneers of the Presbyterian Church in Canada, and for many years did good service to the cause of Christ in connection with Presbyterianism in this district of the country. His labours, and the labours of his co-adjutors, in those early times, were most abundant and self-sacrificing; and now the Church is reaping the fruits of their labours, and they themselves are receiving the reward in the Church above, a happy entrance having been ministered to them into God's heavenly kingdom, where "they rest from their labours, and their works do follow them."

THE REV. ALEXANDER F. KEMP, LL.D.

The Rev. Dr. Kemp died at Hamilton at the residence of his son-in-law, Mr. C. H. Sutherland, on the 3rd inst. The reverend gentleman had a somewhat distinguished career. He was a grandson of the late Sir Alexander Ferrie, clerk of Sessions, Edinburgh. He was born in Greenock, Scotland, in 1822, and received his academic and theological education at the University of Edinburgh and the Presbyterian College, London, England. He was also a graduate of McGill University, Montreal, and from Queen's University, Kingston, he received the degree of Doctor of Laws. Ordained to the ministry in November, 1850, he was appointed by the colonial committee of the Free Church of Scotland as chaplain to the Twenty-sixth Cameronians, at Bermuda. Was called and inducted as pastor of St. Gabriel Street Church, Montreal, September, 1855, where he ministered with marked ability and energy until his translation to Windsor, Ont., in 1867. From Windsor, Dr. Kemp, whose ability and scholarship commanded the attention of all with whom he came in contact, accepted the professorship of mental philosophy, logic and moral philosophy in Olivet College, Michigan, and subsequently in Knox College, Galesburg. In 1874 he returned to Canada to accept the principalship of the Brantford Young Ladies' College, which position he held until his acceptance of the principalship of the Ottawa Ladies' College in 1878. On retiring from this position in 1883, though broken in health and admonished to rest content with the life-long service he had been privileged to render, the veteran soldier preferred to die upon the field, and placing his services at the disposal of the Church he filled pulpits appointed from week to week until completely prostrated by the progress of the disease that had for months been stealing away his strength. Deceased leaves a widow and three children—S. A. Kemp, M.D., of Calicoon, N. Y., Mrs. C. H. Sutherland, of Hamilton, and Miss Kemp, of Ottawa—who have the sympathy of the vast circle of friends both in Canada and the United States, to

whom Dr. Kemp was so well known. Besides the important services Dr. Kemp rendered the Church both as a pastor and a teacher, his literary labours were abundant. He was for two years joint editor with Rev. Donald Fraser, late of Montreal, and now of London, England, of the *Canadian Presbyterian*. He edited the digest of the Minutes of the Synod of the Presbyterian Church in Canada; and was associated with Rev. F. W. Farries and Mr. J. B. Haisket in editing the *Handbook of the Presbyterian Church in Canada*. On connecting himself with the Presbytery of Hamilton and making his home in this city, Dr. Kemp became a member of the congregation of St. Paul's Church, whose pastor found in him a devoted friend, whose rich Christian experience, mellowed with age, made him at once a most interesting companion and a wise counsellor. Dr. Kemp was widely known as a gentleman of extensive acquirements and culture. He occupied a distinguished place among Canadian naturalists and contributed a number of papers on various scientific subjects. In the courts of the Church he took a very active interest and was distinguished by the remarkable clearness of expression and logical acumen of his debating power. He possessed rare versatile gifts. It is a mistake to suppose that keen dialecticians are necessarily acrimonious and morose. Dr. Kemp was one of the most genial and loveable of men. The memory of his virtues will be cherished by all who knew him. The funeral was largely attended, many ministerial brethren and others from a distance being present. Special and appropriate services were conducted by Revs. R. J. Laidlaw, S. Lyle, D. H. Fletcher, J. K. Smith, Galt; and J. Thomson, Sarnia. The Rev. R. J. Laidlaw, with whose congregation Dr. Kemp was connected, writes:—"I may mention that Dr. Kemp's last effort to preach was at Niagara some five or six weeks ago. His last public act was the pronouncing of the benediction at a general missionary meeting held in McNabb Street Church on Tuesday evening, April 8th, in connection with the annual meeting of the Woman's Foreign Missionary Society. Dr. Kemp walked home with difficulty that evening, and was never able to be out again. I visited him almost daily, and sometimes twice a day and can bear testimony to the Master's faithfulness to His promise; 'Lo, I am with you always.' It was a sacred pleasure and a great privilege to be with Dr. Kemp as the end drew near. Though perfectly aware that he was drawing near to the great change, he did not fear, but spoke with calm confidence of Jesus and His love, and of the prospect of soon being with Him; and with the same earnest faith he commended the loved ones he was to leave behind to the care of the covenant-keeping God. On Friday morning last, on my return from Kingston, I spoke to him of a matter I had mentioned to him before leaving, and which I wished to have arranged with a view to his comfort should he be spared. I told him it would be all satisfactorily attended to. 'Thank you, dear brother,' said he, 'it is all right, but it will not be needed; I am going to depart to be with Christ, which is far better.' The following day, Saturday, at noon, I read a few verses of Scripture to him, one of which was Ps. xxxl. 5, 'Into thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth.' The Word seemed very precious to him. By a motion of his hand he emphasized almost every thought as it was presented. After engaging in prayer and rising to take my leave of him for a few hours, as I thought it would be, the dying soldier extended his hand and bade me a most affectionate farewell, speaking tenderly of the kindness of brethren, and of what a privilege it was to be a minister of the Gospel, and invoking a blessing on the services of the morrow. A few hours afterwards a messenger came to tell me that he had passed peacefully away about five o'clock in the afternoon."

MRS. JOHN LOWRY.

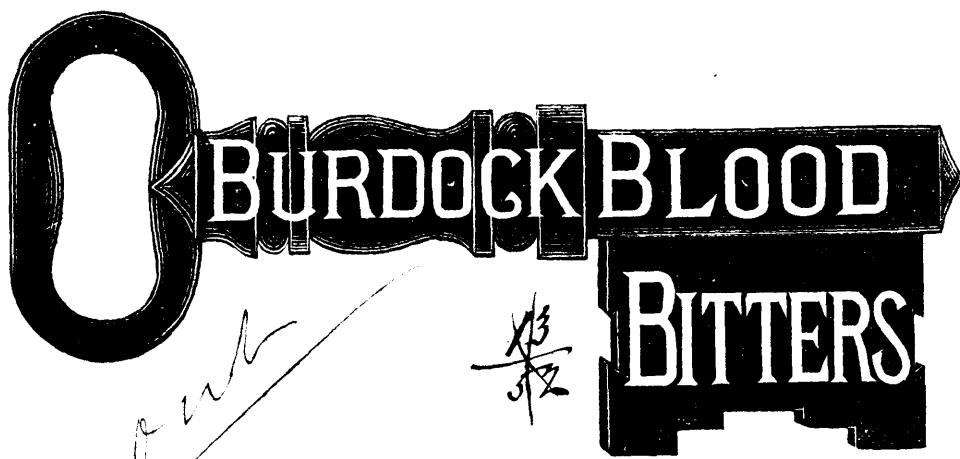
There died at Rodney, West Elgin county, on the 17th January, 1884, Mrs. John Lowry, whose maiden name was Jane Christy, the widow of the late John Lowry, who for many years was a colporteur of the Upper Canada Bible Society, and an exemplary member of the Presbyterian Church. Mrs. Lowry lived a quiet and unobtrusive Christian life. She was possessed of a very retentive memory and previous to her last illness was able to repeat the entire metrical version of the Psalms, as well as a large part of the Sacred Scriptures. She died in humble yet confident trust in the Saviour's merits. "The memory of the just is blessed."

A COMMON SENSE THEORY.

Regarding the treatment of Chronic Disease.

The Brain is the great Electro-Motor power of the body, sending out its multitude of wires in the shape of Nerves to operate on all the organs of vitality to keep the organs in action and to stimulate the pulse to beat, the heart to throb and the vital current to flow. The heart is the grand organ of circulation, a double force pump to supply a perfect distribution of the blood. The Liver secretes bile, nature's true cathartic, and likewise filters the blood of its impurities. The Stomach is the grand central receptacle of nature's fuel, food. The Lungs are the bellows of nature to fan the vital spark to a brighter, purer flame; they oxydize and purify the blood, giving it vital vigor from the air we breathe. The Bowels, the Skin, and the Kidneys are the sluiceways or escape safety valves of nature to carry off morbid and effete matter from the system. This constitutes the great mechanism of life. If the Liver fails in its office, the blood becomes clogged with impurities, the Bowels cease their proper action, other organs become overtaxed perverted or debilitated, and serious illness ensues. By errors in diet, or mode of living, the various functions become impaired, and often require correcting or gently stimulating to aid and right them in their work. The blood is veritably the life; without it in its purity there can be no health. Cleanse the fountain and the tributary streams will flow freely and purely. Keep the Lungs filled with pure air. Support the stomach with simple, plain, easily digested and nourishing food. Keep the Brain actively and cheerfully engaged in pleasing thought, cultivating a healthy moral tone of mind. Keep the Bowels regular, by a proper action of the Liver. Keep the Skin clean and the Kidneys free to carry off impurities that accumulate. Keep the circulation equalized by bathing, exercise, and gentle but natural stimulation, and sickness will be a stranger to your home. **BURDOCK BLOOD BITTERS**, Nature's grand Restorative, Renovator, Blood Purifier, Liver, and Kidney Regulator and Matchless Tonic, will act directly in harmony with nature's laws. It is a safe and purely vegetable compound that acts at once and at the same time on the great outlets of disease, the Bowels, the Kidneys and the Skin, by regulating and stimulating the secretions to a healthy action, while hand in hand with the purifying process comes the Invigorating Tonic influence. It purifies the blood from all humors, from a common pimple to a scrofulous sore of years' duration. It regulates the Liver, acts powerfully on the Kidneys, stimulates the absorbents, and the organs of secretion, and is the great health restoring Tonic for Female Weakness, and all forms of Nervous and General Debility, and all those Chronic Maladies that tend towards a Consumptive or Scrofulous condition. Thus it is no highly vaunted Cure All—but simply acts in harmony with Nature by unerring common-sense principles. For abundant proof of our claim, we refer to our numerous voluntary testimonials that its constantly increasing popularity are bringing forth, which we cheerfully supply on application. Among other remarkable cures may be mentioned—Scrofula, Liver Complaint, Dyspepsia, Dropsy, Rheumatism, Kidney Complaints, Biliousness, Chronic Headaches, Chronic Sores and Blood Humors, and Nervous and General Debility. When others who despaired were cured, why may it not cure you?

THE KEY TO HEALTH.



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

BURDOCK BLOOD BITTERS.

BURDOCK BLOOD BITTERS

CURES

DYSPEPSIA.

Read the following:

T. MILBURN & Co., Toronto:

DEAR SIRS,—I had suffered for fifteen years with Dyspepsia, and tried with almost every known remedy to effect a cure, but without success. Last summer I grew so bad that I had giving up all hopes of living, when a friend persuaded me to send to J. E. Kennedy's drug store, in Cobourg, and procure a bottle of Burdock Blood Bitters. I did so, and the third day after I commenced using it, I began to feel better, and before I had finished the first bottle I was able to be up and around at work, and after taking three bottles I was completely cured, and am now in better health than I had been for twenty-years.

Before using your Bitters I would not have given ten cents for my chance of living, and now I am in the best of health, and you have my permission to publish this that others, suffering as I was, may read and be benefited.

A. BURNS, Blacksmith,
Kingston Road, 3 1/2 miles east of Cobourg, January 11, 1883.

The above is but one of many voluntary testimonials constantly being received regarding the cure of dyspepsia.

Each Bottle Contains
100 DOSES.

Burdock Blood Bitters

CURES

CONSTIPATION.

A TREE that bore forbidden fruit, so the story goes, brought pain and death into the world and all of mortal woes. There stood a tree of life and death within a garden fair, and pain and sorrow never came till Satan entered there, and tempted Eve and Adam to eat off forbidden fruit, and from the seed more evil trees have grown and taken root. The sins of our first parents upon us their children fall, there's Scrofula and Blood impure we cannot name them all. The poison Uvas tree, Consumption, is deep-rooted far and wide, and from many dire diseases have the sons of Adam died. Is there no balm in Gilead? no antidote at hand to heal a poisoned nation? Yes—we have one at command. The trees of life are living still for the invalid's salvation. We are told "the leaves shall be for the healing of the nation." Around us near on every hand Some humble herb is found.

On trees—barks, roots and berries, of rare healing worth abound. The little plant which we despise, called Burdock, is a cure for Scrofula and Humors foul, and blood that is impure, and when in Burdock Blood Bitters, with many a root and bark, it makes a shot against disease that always hits the mark. **BURDOCK BLOOD BITTERS, A PURELY VEGETABLE EXTRACT, CURES ALL DISEASES OF THE**

BLOOD, LIVER AND KIDNEYS.

T. Milburn & Co.,
PROPRIETORS,
TORONTO.

BURDOCK BLOOD BITTERS

CURES

SCROFULA.

Fact Stranger than Fiction.

FRANKVILLE, April 21, 1882.

MESSRS. T. MILBURN & Co:

GENTLEMEN,—In November last, I was taken down and had to quit my business and go to bed. My trouble seemed to be in my liver and kidneys. This condition came upon me gradually, and I ran so low that my life was despaired of. I lay at one time 10 days without an operation of the bowels, and at another time 13 days. My urine was thick, and clouded, and sedimentary. At this time I commenced taking your Burdock Blood Bitters, and when I had taken one bottle I was able to move about the house and go for a drive occasionally. I have now, after taking four bottles, almost completely recovered, and feel that I am a better man than I have been for twenty years past. I attribute this condition of things to your medicine, and it gives me pleasure to say so. !

Yours truly,
W. A. EDGERS.

Abundant proofs of the merit of this medicine from parties who have been cured sent to any applicant.

Each Bottle Contains
100 DOSES.

A SINGULARLY PREVALENT DISEASE COMMON IN THIS COUNTRY

Stealthily, like a midnight robber, it approaches us unobserved, until ready to plunder our treasury. Those attacked have often wandering pains about the chest and sides, aching back, weary limbs. The mouth has a bad taste in the morning, a sticky, thick slime gathering about the teeth. They feel dull and sleepy during the day. The appetite is poor. There is a feeling like a heavy load on the stomach, though sometimes a faint, sinking "all gone" feeling at the pit of the stomach, which food does not relieve. The hands and feet are cold and clammy, and the eyes hollow and sunken, with dark circles under them. Often a dimness of sight or blurr, as if specks were floating before the eye; or they may become red, weak and watery. After a time a cough sets in, dry at first, but in a few weeks or months it is attended with a greenish-coloured expectoration. Sleep does not refresh, and the patient feels tired all the while; soon becoming nervous, irritable, and gloomy, fearing imaginary evils. There is a dizziness or a whirling sensation in the head when rising suddenly. The bowels become costive, the skin dry, and at times hot, the blood circulates badly, becomes thick and stagnant, frequently a spitting up of food, sometimes with sour taste, sometimes bitter and sometimes sweet. This is often attended by palpitation or fluttering of the heart, and general prostration and weariness. Many or all of these diseases are in turn present.

It is believed that nearly one-third of the people of this country are afflicted with this disease, and have some of the above signs of its presence in some of its varied forms. Learned and skilled medical men have mistaken the nature of this disease. Some have treated it for liver complaint, some for dyspepsia, others for kidney disease, and some for consumption, but under whatever name treated, none of the various modes of treatment have been at all times successful.

It has been found, demonstrated and proved, however, that the Great System Renovating, Blood Purifying Tonic, known as Burdock Blood Bitters, will, if taken in time, effect a perfect cure. It opens the culverts and sluiceways of the system to carry off all impurities, and opens the channels of health to supply pure and nourishing blood, regulating every organ to healthy action, while it gives strength and vigor to the enfeebled frame.

T. MILBURN & Co.

GENTLEMEN,—Your Burdock Blood Bitters out sells all other Blood Bitters or Blood Purifiers that I keep for sale, and I keep nearly all the blood medicines made in Canada and the United States. I also hear my customers say that it has effected a cure when other medicines have failed. Yours respectfully, J. F. Belfry, chemist and druggist, Shelburne.

"Burdock Blood Bitters sell well and seem to give more general satisfaction than any Blood Purifier we keep." Thus writes S. Perrin, druggist, Lindsay.

I have great pleasure in stating that I have never sold a remedy that has given such entire satisfaction as your "Burdock Blood Bitters." I sell more of it than any other dollar preparation, and have as yet not heard of a single instance where the result has not been entirely satisfactory.

I remain, yours truly,
J. McGARVIN, Acton, Ont.

N.B.—The above are brief samples of hundreds of testimonials from druggists and dealers all over the land. They speak with united opinion regarding Burdock Blood Bitters.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, Ayer's Sarsaparilla will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, CATARRH AYE'S SARSAPARILLA is the surest remedy. It has cured numberless cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

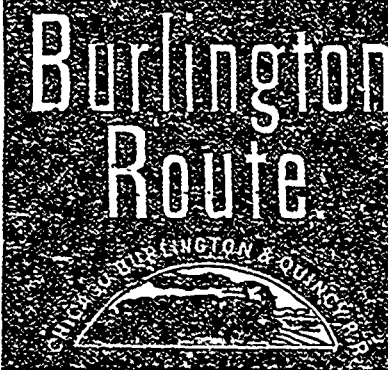
"Hutto, Tex., Sept. 28, 1882.
ULCEROUS SORES At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending **AYER'S SARSAPARILLA**. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results.
Yours truly, B. F. JOHNSON.

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists, \$1, six bottles for \$5.

SHADE TREES,
NORWAY SPRUCE,
SCOTCH FIR,
GRAPE VINES, all kinds of fruit trees.
Extra fine stock. (Call and see them.)
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607 VON EST TORONTO

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Over \$100,000 paid in benefits. Premiums lower than any other Company. Undoubted security. The only company in Canada that has ever paid a claim.
Address, **W. B. WEBBER, Sec.,**
Mutual Marriage Aid Ass., Hamilton, Ont.

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ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM **CHICAGO, PEORIA & ST. LOUIS.**
Through the Heart of the Continent by the Pacific Junction or Omaha to **DENVER,** or via Kansas City and Atchison to Denver, and connecting in Union Depot at Kansas City, Atchison, Omaha and Denver with through trains for **SAN FRANCISCO,** and all points in the Far West. Shortest Line to **KANSAS CITY,** and all points in the South-West.
TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of **COLORADO,** the Valley of the Yosemite, the **CITY OF MEXICO,** and all points in the Mexican Republic.
HOME-SEEKERS should also remember that this line leads direct to the heart of the Government and Railroad lands in Nebraska, Kansas, Texas, Colorado and Washington Territory.
It is known as the **GREAT THROUGH CAR LINE** of America, and is universally admitted to be the **Finest Equipped Railroad in the World** for all classes of Travel.
Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada.
T. J. POTTER, Vice-Pres. and Gen. Manager.
PERCEVAL LOWELL, Gen. Pass. Ag't Chicago.
JNO. Q. A. BEAN, Gen. Eastern Ag't, 27 Broadway, New York, and 33 Washington St., Boston.

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FAMOUS and DECISIVE BATTLES OF THE WORLD.
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BURDOCK'S BLOOD BITTERS
Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

IMPORTANT REDUCTION IN THE PRICE OF VASELINE
(PETROLEUM JELLY.)
One Ounce bottles reduced from 15 cents to 10 cents.
Two Ounce bottles reduced from 25 cents to 15 cents.
Five Ounce bottles reduced from 45 cents to 25 cents.
The public must not accept any but original goods bottled by us, as the imitations are worthless.
Chesebrough Manufacturing Co., New York.

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Manufacturers of the latest **IMPROVED GORDON PRESSES.**
Printing Presses repaired and adjusted with dispatch.

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PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TERN CARDS, DIES, TWINES, ETC.
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BRISTOL'S SARSAPARILLA
AND
SUGAR-COATED PILLS.
The Great Purifiers of the BLOOD AND LIVER.
Good Pay for Agents. \$100 to \$200 per mo., made selling our Books and Bibles. Write J. C. McCurdy & Co., Philadelphia.
Prof. Low's Magic Sulphur Soap is highly recommended for all skin diseases and skin diseases.

WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba 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 uricæ, the germ poison of syphilis, mercury, toxæmia, 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, and deafness, hurrowing in the vocal cords, causing hoarseness, causing the proper structure of the vocal 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 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.

HORACE F. ALLKINS,
Portrait Painter,
40 CHURCH STREET, TORONTO.
Work in Oil, Water or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.

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of Steamships for Liverpool.
DATES OF SAILING FROM QUEBEC:
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Fares from Toronto, Canada, to San Francisco, according to steamer and berth, and all outside rooms, Intermediate, \$44.75. Steerage at very low rates. *These steamers have saloon, music rooms, smoking room, state rooms, and bath rooms amidships, where but little motion is felt, are handsomely fitted up, and they carry neither cattle nor sheep. A rebate of ten per cent. is allowed clergymen and their wives.
Apply to **ALEX. STUART,** 50 Yonge Street, or to **GEO. W. TORRANCE,** Manager Toronto Agency, 45 Front Street East.

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PRACTICAL BOOT & SHOE MAKER,
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Order Work a Specialty.

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THE OLD-ESTABLISHED
Cook's Friend Baking Powder
PURE, HEALTHY, RELIABLE
Manufactured only by
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CRAZY-PATCHWORK.
Send to the Standard Silk Works, 57 Park Row, New York for a dollar package of beautiful Silks for Patchwork, EMBROIDERY SILK, assorted colours, 20c. pkg.

DAKOTA
The CHICAGO & NORTHWESTERN RAILWAY now has for sale nearly 1,000,000 Acres of the CHOICEST LANDS in the famous Garden Spot of Southern Minnesota and Dakota, at from \$1.00 per acre. Secure a new farm in the best grain region in the world. The land is well watered, and the climate is the best in the East. Don't wait until it is too late to buy. Government lands, and also new lands to be sold, are for sale. For more particulars, and also for full advance copy of the map, guide, and also for full information, apply to **CHAS. E. WILSON,** Land Com. C. & N. W. Ry. Co., Chicago, Ill.

Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worms, of which was removed by one box of Dr. Row's Worm Syrup.

TENDERS FOR COAL FOR PUBLIC INSTITUTIONS OF ONTARIO FOR 1884.

The Secretary of the Province of Ontario will receive Tenders to be addressed to him at the Parliament Buildings, Toronto, and marked "Tenders for Coal" up to noon of **FRIDAY, 16th May, 1884,** for the delivery of the following quantity of Coal in the sheds of the institutions below named, on or before the 15th July, 1884.
ASYLUM FOR THE INSANE, TORONTO:
Hard coal, 1,000 tons large egg size, 375 tons stove size. Soft coal, 400 tons.
CENTRAL PRISON, TORONTO—Hard coal, 60 tons stove size. Soft coal, 300 tons.
REFORMATORY FOR FEMALES, TORONTO—Hard coal, 100 tons egg size, 25 tons stove size. Soft coal, 475 tons.
ASYLUM FOR THE INSANE, LONDON—Hard coal, 150 tons large egg size, 50 tons chestnut size. Soft coal, 1,200 tons for steam purposes, and 150 tons for grates.
ASYLUM FOR THE INSANE, WESTON—Hard coal, 2,300 tons egg size, and 1,000 tons making up to 3,300 tons Lehigh, large egg size.
ASYLUM FOR THE INSANE, HAMILTON—Hard coal, 165 tons stove size, 13 tons large size chestnut, 1,200 tons soft coal. Soft coal, 1,200 tons for steam purposes, and 25 tons for grates. N.B.—200 tons of the soft coal and the 3 tons of chestnut coal to be delivered at the pumping-house in the city.
ASYLUM FOR IDIOTS, ORILLIA—Hard coal 85 tons stove size.
INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE—Hard coal, 65 tons large egg size, 25 tons stove size. Soft coal, 650 tons.
INSTITUTION FOR THE BLIND, BRANTFORD—Hard coal, 450 tons egg size, 150 tons stove size. Soft coal for grates, 15 tons.
The hard coal to be Pittston, Scranton, or Lehigh. Tenders are to name the mine or mines from which it is proposed to take the soft coal, and to designate the quality of the same, and, if required, to produce satisfactory evidence that the coal delivered is true to name. Delivery to be effected in a manner satisfactory to the authorities of the respective institutions.
Tenders will be received for the whole supply specified, or for the quantities required in each institution.
An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender, as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract.
Specifications and forms and conditions of tender to be obtained from the Secretaries of the above named institutions.
The lowest or any tender not necessarily accepted.

ARTHUR S. HARDY,
Secretary of the Province of Ontario
Parliament Buildings, Toronto, 25th April, 1884.

PUBLISHER'S DEPARTMENT.

MR. HENRY MARSHALL, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia."

For sufferers from Chronic diseases, 36 pp., symptoms, remedies, &c. Send stamp—Dr. J. H. Hunter, 290 Broad St., Cincinnati, O. (old office.)

WHAT'S IN A NAME?—Scrofula is so called from the Latin scrofa, a pig, from the supposition that the disease came from eating swine's flesh.

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 awakes as "bright as a button."

CORNS cause intolerable pain. Hollows corn cure removes the trouble.

THE EFFECTS OF WHISKEY.—The effects of whiskey are always evil, and those who feed upon alcoholic stimulants, mainly endeavouring to cure coughs and consumption, but nurse a viper.

MEETINGS OF PRESBYTERY.

- LINDSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May, at eleven a.m.
HAMILTON.—Next stated meeting will be held in Welland on Monday, the 19th day of May, for visitation of Welland and Crowland, and on Tuesday, the 20th for ordinary business.

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. Manufacture a superior quality of Bells, oldest workmen, Greatest experience, Largest trade Special attention given to CHURCH BELLS.

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BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Parades, &c. FULLY WARRANTED Catalogue and VANDUZEI & TIFT, Cincinnati.

BLMYER MFG CO BELLS. Church Bells, Fire Alarms, Fine-toned low priced, warranted.

AGENTS WANTED for "The Story of the Bible," by Chas. Foster, notice of which will be found in the reading of copies of THE PRESBYTERIAN in the course of a week.

Freeman's Worm Powder are agreeable to take, and expel all kinds of worms from children or adults.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

R. J. HUNTER begs to intimate that his stock of cloths, which has been selected personally with the greatest care, is now complete, and will be found replete with all that is desirable for the Season.

Gentlemen will please bear in mind that no trashy goods are kept in stock—that everything is warranted as represented, and that we stand in the first rank for style and work.

R. J. HUNTER, The City Tailor, KING STREET EAST, Cor. King & Church Sts., Toronto.



JOHN BEVERLEY ROBINSON.

L.S. CANADA, PROVINCE OF ONTARIO:

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c., &c.

To all to whom these presents shall come, or whom the same may concern, greeting:—

PROCLAMATION.

O. MOWAT, Attorney-General. Whereas upon the thirteenth day of April, now last past, two dynamite, or duelin cartridges were found in a recess of a wall of the Parliament Buildings of Ontario, and another in a recess of a wall of the Department of Crown Lands of Ontario, under such circumstances as indicated that such cartridges were so placed with felonious intent.

And, whereas, our Lieutenant Governor in Council has deemed it expedient to offer a reward for such information as will lead to the discovery and apprehension of the party or parties who placed the said cartridges in the recesses aforesaid.

Now, know ye that the sum of one thousand dollars will be paid by the said Province of Ontario to such person or persons as shall give such information as will lead to the discovery and apprehension of the party or parties who placed the said cartridges in the recesses aforesaid.

In testimony whereof we have caused these our letters to be made patent and the great seal of our said Province of Ontario to be hereunto affixed.

Witness the Honourable John Beverley Robinson, Lieutenant-Governor of our Province of Ontario, at our Government House, in our city of Toronto, in our said Province, this third day of May, in the year of our Lord one thousand eight hundred and eighty-four, and in the forty-seventh year of our reign.

By command, A. S. HARDY, Secretary.

John Wanless 172 YONGE ST., TORONTO, Invites inspection to his large and varied stock of WATCHES (American & other makers), CLOCKS, JEWELLERY, CHAINS, RINGS, JET GOODS, LOCKETS, BRACELETS, &c.

NEW STYLES AND DESIGNS JUST ARRIVED.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the discovery of FITS, EPILEPSY or FALLING SICKNESS a lifelong study.

EGLESTON'S ELASTIC TRUSS Has a Pad different from all others, is of a shape which self-adjusts itself to any position of the body while the ball in the cup presses back the liver—does with the finger with light pressure the liver certain. It is easy, durable and cheap. Sent by mail. Circulars free.

AGENTS: Send for E. B. TREAT'S of new books, including MOTHER HOME, and HEAVEN, prose and poetry: by 400 best authors. 146,000 sold. Elegantly ill., \$2.75. Sent for outfit. Also 5000 Curiousities of the Bible, \$1.75. By mail, E. B. TREAT, 757 Broadway, N. Y.

NATIONAL WORMS are a mild purgative, acting on the stomach, liver and bowels, removing obstructions.

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.

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.

\$3 FOR 50 CENTS. Our new portrait of Lord Lansdowne (size 22x28) is good value at \$1.00. Also that of Sir John A. Macdonald—a remarkable likeness. Our new book, "Guide to Dressmaking and Fancy Work," is a cheap book of 32 cents.

Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise. 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.

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

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Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

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ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

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AGENTS wanted for The History of Christianity, by Abbott. A grand chance. The popular price of \$1.75.

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MONARCH HORSE HOE AND CULTIVATOR COMBINED. For Hoisting & Milling Potatoes, Corn, Onions, Beets, Cabbages, Turnips, &c. An immense saving of labor and money.