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Vol. 14.—No. 24.
Whole No. 696.

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It Cleanses the Liver,
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KIDNEY DISEASES.
"I suffered day and night with Kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever."
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IMPROVED BUTTER COLOR
USED BY THOUSANDS of the finest Creameries and Distillers BECAUSE it is the strongest, the Purest, the Brightest and the Best.
IT WILL NOT
Color the Buttermilk or Turn Rancid. It contains no Acid or Alkali. It is not curd Color, but a new one so prepared in refined oil that it cannot change.
Beware of imitations, and of all other oil colors, for they get rancid and spoil the butter.
Sold by Druggists and Country Stores, 25c., 50c. and \$1.00.
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DR. PRICE'S SPECIAL FLAVORING EXTRACTS
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TEST YOUR BAKING POWDER TO-DAY!

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CONTAIN AMMONIA.

THE TEST:
Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.
ITS HEALTHINESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,
MAKERS OF
Dr. Price's Special Flavoring Extracts,
The strongest, most delicious and natural flavor known, and
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for light, healthy bread, The Best Dry Hop Yeast in the World
FOR SALE BY GROCERS.
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HALL'S VEGETABLE SICILIAN Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has **HALL'S HAIR RENEWER.** The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy luster, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

BUCKINGHAM'S DYE FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, **BUCKINGHAM'S DYE** is the remedy.

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THE BEST THING KNOWN
FOR
Washing and Bleaching
In Hard or Soft, Hot or Cold Water.

SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.
Sold by all Grocers. Beware of imitations well designed to mislead. **PEARLINE** is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of **JAMES PYLE, NEW YORK.**

Sparkles.

A COUNTRY seat that always rents—the barbed wire fence.

THE difference between a playbill and a landlord is, one is often stuck on a bill board and the other on a board bill.

"WHAT is an epistle?" asked a Sabbath school teacher of her class. "The wife of an apostle," replied the young hopeful.

THERE are few influences more detrimental to health than a Constipated State of the Bowels. Burdock Blood Bitters speedily cure Constipation.

MR. ISAAC BROWN, of Hollywell, says that one bottle of Burdock Blood Bitters did him more good for a bad case of Salt Rheum than \$500 worth of other medicine.

Teacher: "What is an engineer?" Boy No 1. "A man who works an engine?" Teacher: "What is a pioneer?" Boy No. 2. "That man that works that piano."

THE Prince of Wales is Colonel to sixteen different regiments. This is not a circumstance to Florida, there they have sixteen Colonels to one regiment.

WEARY washerwomen have been made glad by the introduction of James Pyle's Pearl Line, a peerless compound for the laundry. It cleanses the most delicate fabrics without injury. Sold by grocers.

"Halloo!" shouted one boy to another whom he saw running wildly down the street. "Halloo" are you training for a race?" "No," yelled back the flying boy, "I'm racing for a train!"

RANK in Kentucky: "How are you, Mr. Johnson?" "Sah!" "I beg pardon, Major Johnson," "Sah!" "A thousand pardons, Colonel Johnson," "No, sah! General Johnson. There never was a Johnson who wasn't a general, sah."

FOR Canker in the Mouth, Throat and Stomach.—For a wash for the mouth and a gargle for the throat, make a strong mixture of Perry Davis' Pain Killer in Milk and water, sweetened with loaf sugar, and take internally three times a day, a teaspoonful of the Pain Killer mixed in a gill of milk and water, sweetened with loaf sugar.

A CHARLESTON coloured man hearing of an appointment as Envoy Extraordinary and Minister Plenipotentiary to Brazil, told another darkey that Governor Jarvis had appointed an extraordinary preacher to the penitentiary at Brazil.

As a gentleman was nearly run over in a narrow street by a dray, he shouted to the driver, "Do you want to kill me?" Whereupon the intelligent driver replied, "If I'd a knowed you was a-coming this way, Boss, I'd a sent you a postal card!"

THE story is told of a coloured man, of Charleston, S. C., who earned a precarious livelihood in the courts, that, when asked once to explain what the terms *de facto* and *de jure* meant, gravely replied that the council must explain "de facts" of the case to the satisfaction of "de jury."

HON. JNO. G. GOODERICH, of Brooklyn, N. Y., writes in terms of highest praise regarding Burdock Blood Bitters as a medicine used for two years in his family with good results.

WITS suffer the torments and evils of Indigestion when Burdock Blood Bitters will regulate and tone the digestive organs and cure the worst case of Dyspepsia.

"Now, Uncle Gabe, if you have got anything on your heart, any last wish, speak out," said the Rev. Whangdoodle Baxter to an old negro who had only a few hours to live. "I aint got no last wish 'cept dat I want ter get well."

FACETIOUS party (the local lawyer who likes to have a joke with his client): "I say, Pat, suppose the devil were suddenly to appear now, which of us would he take first, 'dye think?" Pat: "Me, of course; for sure he knows he can have your honor at any time, bad luck to him."

THEY tell this of Mr. Everts when he was Secretary of State: One morning the elevator which carried him up to his office in the State department contained an unusual number of strangers, presumably applicants for nunsterships or consulships. Turning to a friend who accompanied him, Mr. Everts whispered, "This is the largest collection for foreign missions that I've seen taken up for some time."

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.
In Lung Troubles and Cholera Infantum.
Dr. W. E. RANKIN, Hartford, Conn., says: "I find Scott's Emulsion an excellent remedy in lung troubles, and especially in strumous children and a most valuable remedy in chronic stages of Chronic Infantum."

Narrow Escape.

ROCHESTER, June 1, 1884. "Ten Years ago I was attacked with the most intense and deathly pains in my back and
—Kidneys.

"Extending to the end of my toes and to my brain!

"Which made me delirious!
"From agony!!!!

"It took three men to hold me on my bed at times!

"The Doctors tried in vain to relieve me, but to no purpose.
"Morphine and other opiates!

"Had no effect!
"After two months I was given up to die!!!!

"When my wife heard a neighbour tell what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks; but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.

"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I looked at him, but he was so earnest I was induced to use them again.

In less than four weeks I throw away my crutches and went to work lightly and kept on using the bitters for five weeks, until I became as well as any man living, and have been so for six years since.

It has also cured my wife, who had been sick for years, and has kept her and my children well and healthy with from two to three bottles per year. There is no need to be sick at all if these bitters are used,
J. J. BRAX, Ex-Supervisor.

"That poor invalid wife, Sister, Mother,
"Or daughter!!!!
"Can be made the picture of health!
"with a few bottles of Hop Bitters!

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

CORPULENCY Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dieting, etc. European Mail, Oct. 24th, says: "It is not merely to reduce the amount of fat, but to affect the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

HAVE YOU

- Hot and dry skin?
- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. **WARNER'S SAFE CURE** has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JUNE 10th, 1885.

No. 24.

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Notes of the Week.

At the Kingston District Methodist Conference strong resolutions condemning the Senate's mutilation of the Scott Act, after a number of vigorous speeches had been made, were enthusiastically carried. The Rev. F. McCuaig, being present, instinctively rose to cast his vote, which action he explained by saying: I well knew that it was the first Methodist vote I had given but my heart was so full that I could not keep my seat. I believe the time will come when party politics will be ploughed up in the interest of Temperance. The Presbyterian Church is heartily in sympathy with this work. The Conference then sang "God save the Queen," and soon after adjourned.

It is significant that while in certain quarters there is a growing disregard for the sacredness of the Sabbath on this Continent, efforts are being made in European cities to secure the cessation of Sunday labour. The working classes are weary of the intolerable burden of having to toil every day of the week. In Vienna a law prohibiting manual labour has just come into force. This is a step in the right direction. Opponents of the Sabbath advocate pleasure excursions, opening of museums, etc., with the design of gaining the sympathy of working men, but they carefully keep in the background the disagreeable fact that such movements inevitably lead to enforced toil on the Lord's Day. European workmen have found this out by painful experience and from them are coming the strongest protests against Sunday labour.

PRESENT indications are that war between England and Russia has been averted. The threatening appearances of a few weeks ago have given place to a more hopeful state of affairs. The Penjdeh incident is to be submitted, it is said, to the King of Denmark for arbitration. Whether his award will be satisfactory to the contestants remains to be seen. He sustains close relations to the reigning families of both nations, being the father of the Princess of Wales and of the Czarina of Russia. The rectification of the Afghan frontier will now be proceeded with, and its accomplishment will remove for a time at least the ostensible grounds of quarrel between the two powers. The warlike preparations continue and in both countries there is a war party whose wishes, it is to be hoped, will be thwarted. The jingo element is at present needlessly eloquent on the humiliation of Great Britain. The preservation of peace by just and righteous means accords with the highest honour.

SPEAKING of the May meetings the *Daily News* says: There is one feature of the month of May which is almost confined to this country and to London. We are always reminded at this time of the year of how vast an organization of religious and philanthropic effort this metropolis is the centre. A great stream of beneficent intention and endeavour which is running silently all the year comes to the surface in the spring, and observers are astonished at its vast volume and its unfailling flow. The May meetings are only a means, and not in any sense an end. They are only the outward and visible signs of the quiet work which goes on otherwise unnoted, all over this country and all round the world. British commerce is not more widely spread than British philanthropy; and there is no part of this planet's surface where men are in need,

no social stratum of our own population, in which some of these societies are not engaged in a struggle against ignorance and evil. The sums of money collected and expended every year in these efforts tell up to millions.

At a meeting recently held in Toronto to consider a proposal of a conference, by the friends who believe the coming of the Lord to be imminent, it was resolved to invite such a conference to meet at Niagara, Ont., on July 14th and three following days, and a committee consisting of ministers and laymen was appointed to perfect the arrangements for the purpose with Mr. W. H. Howland, chairman; Mr. S. R. Briggs, treasurer, Mr. Alf. Sandham, secretary. Among those announced to take part in the proceedings are the following: Dr. James H. Brookes, St. Louis, Mo.; Rev. John Mutch, Toronto; Dr. S. H. Kellogg, Professor of Theology, Alleghany Seminary, Pittsburg, Pa.; Rev. H. M. Parsons, Toronto; Rev. W. J. Erdman, Jamestown, N. Y.; Rev. T. C. DesBarres, Toronto; Rev. Joshua Denovan, Toronto; the Hon. S. H. Blake, and the Bishop of Huron. The meetings are announced to be held in the pavilion erected by proprietors of Queen's Royal Hotel on the site of the tent in which the believers' meeting was held two years ago. All contributions for expenses to be addressed to Mr. S. R. Briggs, treasurer.

GREAT labour, says the *Christian Leader*, is being expended at present by Romish writers in England on the records of Queen Elizabeth's reign for the purpose of justifying the canonization of the victims of that illustrious ruler's penal policy. Such men as Father Knox, the editor of the Letters of Cardinal Allen, try to make out that Elizabeth's legislation was a religious persecution pure and simple; but, as the *Christian Irishman* clearly demonstrates in its current number, not one drop of blood was shed by Elizabeth until the Pope had drawn up his bull absolving her subjects from their allegiance and a Romish plot had been formed to assassinate the Queen. Even Allen himself, in one of the letters published by Father Knox, admits that on the side of England the conflict was not a question of religion, but of the stability of the Empire, and speaks of "the clement reign of her Majesty" in the twenty second year of that reign. In the light of the revelations made by Father Knox, it cannot be admitted that the Romish victims forfeited their lives for religion. The acts of the legislature were not aimed at theological belief, but at treason during a crisis of supreme peril in the history of England. There are many Protestants in our midst to-day as well as Romanists, who need to have this fact impressed upon their minds.

THE annual sittings of the General Assemblies of the Scottish Established and Free Churches were commenced in Edinburgh on the 21st ult. The opening proceedings of the Assembly of the Church of Scotland were marked by the usual imposing State ceremonial. The levee held by the Lord High Commissioner took place at Holyrood Palace in the early part of the day, and was attended by a large and brilliant assemblage. The service at St. Giles' was conducted by Rev. Dr. P. Mackenzie, of Ferintosh, the retiring Moderator. After service, the Lord High Commissioner proceeded to the Assembly Hall where the Assembly were formally constituted. The Rev. Dr. Mitchell, Professor of Church History in St. Andrew's University, was elected Moderator. The Queen's letter was then read, and the Lord High Commissioner addressed the Assembly announcing the gift of \$1,000 by Her Majesty to assist in propagating religious knowledge in the Highlands and Islands, adding the suggestion that part of the grant might be used to encourage Gaelic preaching in certain districts. Professor Miligan thereafter laid on the table five volumes constituting the completely revised English Bible, which were accepted, and ordered to be placed in the library of the Assembly. The Free Church Assembly met at noon in the Free Assembly Hall, which was filled with members and the general public. Rev. Dr. W. R. Taylor, Thurso, the retiring Moderator,

preached. Afterwards the Rev. Principal Brown, of Aberdeen, was elected Moderator, and delivered an eloquent address from the words—Isa. xxi. 11—"Watchman, what of the night?"

PRINCIPAL BROWN, Moderator of the Free Church General Assembly, said: We are living in transition times. Great changes are coming over the country in almost everything political, religious, social, artistic. The discoveries of science are astounding, and the theories they give rise to are, some of them, fatal to all religious belief. But while this will, I believe, only redound in the end to the honour of all revealed truth, it will force us to enlarge our conceptions of the varied ways in which the same truths may be loyally held and expressed, so as not to be enslaved to the precise forms of speech handed down by tradition from our honoured fathers, nor yet bound to keep up every trifling usage of their times—times very different from ours—provided there is no religious principle at the bottom of it. I know that here I touch on tender ground. But, to give now simply my own private opinion—an opinion, however, of half-a-century's duration, and now more firmly held than ever—my judgment is, that in everything vital nothing must be yielded, but everything held fast even to the death; but in things not vital—things which in no way affect the essentials of our faith and worship as Presbyterians—our true wisdom will be from time to time to make such partial adjustments as to the staunchest and most intelligent friends of the Church seem wise desirable and almost necessary. The Church that will do this, I venture to say—supposing it otherwise sound—will live on; but the Church that insists on upholding every usage and every way of procedure which it has inherited from former days, even though it have nothing to recommend its antiquity, has in it, I fear, the seeds of decay.

IN the discussion that took place in the United Presbyterian Synod on raising money for religious purposes by means of bazaars, some very wholesome truths were uttered. Rev. T. S. Dickson, Dundee, said: The system was evil; it was troublesome to all concerned and very expensive. The practice of raffling goods was illegal, and preaching against gambling was rendered ineffectual by the example set by Christians. The church gamblers escaped while the club and turf gamblers were prosecuted. It was high time that ministers and office-bearers washed their hands of the degrading business of lotteries. Even when these practices were not resorted to, they had others of a frivolous and unworthy kind, such as comic minstrels, punch and Judy entertainments, stalls for the sale of intoxicating drink, dramatic recitals, and stallholders dressed up as Newhaven fishwives or Tyrolese peasants. This was very unlike pentecostal times. There was no appeal to Christian principle. It would be more consistent even if less pious to drop the prayers from the programme. If congregations would return to the divine method of church organization, these congregational wringing machines, which were a modern caricature of true Christian giving, would be no longer needed. Principal Cairns said he had been very much mixed up with the opening of bazaars, and he wished very much that he had not. He had done it reluctantly and with regret that it had been found necessary to raise money in such a way. Mr. Jerdan, Greenock, said that a raffle in a bazaar and sweepstakes in a horse-race did not differ in the principle underlying them. It was a commercial impertinence for a whole congregation to go into trade, and open for a few days a general store for the sale of haberdashery and groceries; and it involved a moral degradation that ministers should become shepwalkers at a bazaar, or that a church should act as a purveyor of frivolous and often low-toned amusements. A resolution moved by Mr. Jerdan was adopted condemning as evil the practice of the raffle and lottery; urging sessions to discountenance questionable methods of promoting the success of bazaars; and enjoining upon ministers to enforce from the pulpit and otherwise the duty of direct systematic and proportionate liberality,

Our Contributors.

ONE WAY OF BECOMING POPULAR.

BY KNOXIAN.

The Presbyterian congregation of Slowtown was not prosperous. Their finances were in a bad way. The minister's salary was in arrears and the contributions to the Schemes of the Church were painfully small. The attention of the Presbytery of the bounds having been called to the matter, it was resolved to send a deputation to visit the congregation. The Rev. Nathanael Smoothbore and Dr. Ioanerges Faithful were appointed to hold a meeting in Slowtown, confer with the office-bearers, address the people, and take such steps as they might deem necessary for the welfare of the congregation. Due announcement of a congregational meeting having been given, Mr. Smoothbore and Dr. Faithful went to Slowtown on the day appointed. The meeting was fairly attended. After devotional exercises Mr. Smoothbore addressed the people.

MR. SMOOTHBORE'S ADDRESS.

I need scarcely say I am glad to be here to-day. It always affords me much pleasure to meet with our people and discuss matters connected with our beloved Zion. I have long been anxious to visit this congregation. I knew your former pastor well. He was an intimate friend of mine. We were in college together. He is my wife's thirty second cousin by her father's side. Your present pastor has always been a warm friend of mine. I esteem him very highly, and have often held pleasant intercourse with him. We often take sweet counsel together. I have long desired to see his people. I am sure you are all devotedly attached to him and to the beloved Church to which we all belong. (Dr. Faithful began to grow very fidgety at this point.) I am sure the elders and other office-bearers do their duty. (Dr. Faithful murmured dissent and the people looked angrily at him.) I am aware that the financial condition of your congregation is not in just the highest state of prosperity, but the times are hard. Business is depressed and money is scarce. I doubt you would give thousands more if you had it. I am sorry that there are some arrears of stipend, but you would, no doubt, pay these arrears if you were as able as you are willing. (Here the pastor's wife turned her thin, careworn, poverty-stricken face away in disgust, and seemed to say: "Smoothbore, how can you talk such rubbish.") I know you are a generous people. I am sure you are loyal to the blue banner of Presbyterianism. After some further allusions to the blue banner, and an eloquent peroration about the standards and the martyrs and the graves of our forefathers, Smoothbore took his seat amidst loud applause. The people were mightily pleased and so carried away that they completely forgot all about the arrears of stipend, and the fact that they did not contribute a cent a piece to support the missions of their Church and keep the blue banner afloat in other lands—their minds were lifted entirely above such things.

Dr. Faithful then addressed the meeting. His speech bristled with facts, figures and "points," and was too long for a *verbatim* report. He began by showing that the payment of a minister's salary is not a matter of *generosity* but a matter of *justice*. They had solemnly pledged themselves in their call and in their guarantee to the Presbytery to pay the amount promised, and as honest men they should keep their promises. If they were not able to pay what they promised, they should come in an open, manly way to the Presbytery and say so, and perhaps the Presbytery would find some remedy. Christians ought to be honest men. Too many people looked upon a minister's salary as something that they might pay or repudiate at will even after they had solemnly promised to pay it. It was just such conduct as this that made many men who never attend church look at religion with contempt. He then took up the subscription list and found that the highest amount subscribed was \$10 a year while very few reached that amount. He showed that this was not quite twenty cents per Sabbath, or ten cents for each service. This amount might be enough, or more than enough, for many wage-earners or very poor people, but he would ask any candid man if twenty cents per Sabbath was anything for a wealthy farmer or a man in a good paying business. He then showed that only a very small por-

tion of the congregation reached the amount stated twenty cents a day or ten cents a service—and that—many did not pay five cents or even one cent a Sabbath, while a good many paid nothing. His brother, Mr. Smoothbore, had spoken of the hard times, but he would like to know how hard times could affect a man who paid nothing at all.

Dr. Faithful then took up the Schemes of the Church and read the amounts contributed for Colleges and Missions. He said he could not estimate the amount paid per member for Missions, because the divisor would not go into the dividend. There was no quotient. It was beyond the power of figures to show the amount per member that they were doing to send the Gospel to the heathen. There was no coin of the realm that would express their liberality. He must give it up. The same was true in regard to Colleges. He had every sympathy with men struggling against hard times; but he could not for the life of him understand how hard times could affect contributions that never were large enough per member to be expressed by any coin of the realm. The Doctor then urged them to try to make their organization more effective, as nothing could survive without good organization, and closed with a solemn, searching appeal to be up and doing while working days lasted. He took his seat amidst

SOLEMN SILENCE.

At the close of the meeting the people gathered around Mr. Smoothbore, shook his hand warmly, asked for his family; and half-a-dozen invited him to dinner. A few earnest workers who had been labouring hard for the welfare of the congregation, ventured to speak to Dr. Faithful, but a large majority of the people thought he was an "awful" man. Some said he was not spiritually minded, and some declared he had never been converted. Mr. Smoothbore went home feeling that he had made a good impression and congratulating himself on the fact that he was popular with the Slowtown people. Dr. Faithful went home conscious of the fact that he had done his duty. The pastor scarcely dared to say good-bye to him as he was leaving, but the pastor's wife warmly shook hands with him and thanked him for his manly speech. There were tears in her voice and a tear in the corner of her eye as she said she hoped his visit would do good. *She knew all about the arrears.*

Months passed. The seed sown by Dr. Faithful began to take root and grow. The people became ashamed of their financial position and began to do better. At the close of the year the arrears were wiped out and there was joy in the manse. The pastor preached better and his wife did not need to sit up so late making over old clothes for the children. Next year the salary was raised, and the next blue book showed that the contributions for the Schemes of the Church were greatly increased. New life was put into all departments of the congregational work, and the congregation of Slowtown became one of the best in the Presbytery. But to this day Dr. Faithful never dares to show his face there. The Doctor is not popular in Slowtown and never will be while the present generation are in the Church below.

THE NORTH-WEST.

MR. EDITOR,—A few lines from the North-West Territories at the present juncture of affairs may not prove unacceptable to many of your readers and *in-primum*, I must mention that my *status quem* is that of a sexagenarian Presbyterian who has resided in these Territories six years.

This personal introduction will enable me to touch *seu ex cathedra* as to the few topics alluded to in this letter.

THE REBELLION,

let it be understood, is confined to the north-eastern portions of the country, and chiefly along and north-west of the Saskatchewan River, upon whose banks stand Edmonton, Battleford, and Prince Albert and the country beyond. The C. P. R. runs westerly in a line about seventy-five miles distant from the boundary line, and when your readers know that all the country south of the C. P. R. and all the country north of it for about 100 miles are in a perfectly peaceful state, with everybody attending to his own business without let or molestation and that the din of war is not heard therein, they can better understand our true condition. The farmers throughout this immense

country are now busy putting in their crops and in blissful inexperience of the horrors of war. In connection with this subject I must say that the Presbyterians in this country were exceedingly pained to read of a prominent Toronto minister standing up in his Presbytery at a late meeting, and with the evident approbation of his co-presbyters, publicly laying the guilt of this unnatural rebellion at the door of the Roman Catholic Church. The statement made by that respected minister is calculated to do only evil, and particularly so if it be entertained by the General Assembly at next meeting. The assertion is, in our belief, to be without evidence or any foundation whatever. On the contrary, it is contradicted by the conduct of all the Catholic clergy and Catholic people in these Territories. In this country no clergyman has denounced the wickedness of this rebellion in more unsparing terms than his Grace the venerable Archbishop of Winnipeg, and the fact that several Catholic priests remained firm in their allegiance to the Queen and exposed their persons to the violence of the blood-thirsty Indians, and died at their posts in endeavouring to restrain the murderous ferocity of savages, should forever silence such calumnies. Those men did not flee for safety to the older settlements, nor even betake themselves to the forts for protection, but died like brave men at the post of sacred duty. Such behaviour should forever silence such a calumny. I need not allude to the gallant conduct of the 65th Battalion from Montreal, under Lieut.-Col. Ouimet, a Catholic regiment from the Colonel downwards. In the far West—at Calgary, where the wild Indians abound, and the signal-fires were nightly blazing on every hill-top, these Catholic soldiers have held the savage hordes at bay, and preserved the lives of thousands of our Protestant citizens, while under Otter and Middleton the Catholic soldiers have fought and fallen side-by-side with their Protestant comrades and lie buried with them on the banks of the Saskatchewan.

Upon the field all rancour healed
There's no discordant hue,
The Orange marches with the Green,
The Rouge beside the Bleu.
One purpose now fires every eye,
Rebellion foul to slay,
"Forward for Canada" 's the cry,
And all are one to-day.

THE BRANDON OVERTURE

anent the ordination of laymen to qualify them to perform the sacred duties of the holy ministry in these Territories, if carried out, will perpetrate a monstrous travesty of religion and bring our Church into general contempt. The Presbyterians here are altogether different in education and intelligence from the stalwart immigrants who first settled in the old Provinces. They are largely composed of the second and third generations of those grand old toilers, and have been educated under the noble system of education existing in Ontario and the other Provinces, while those hailing from the old country have been trained in the famous Parish Schools and are mainly very intelligent. These settlers, as a rule, venerate the sacred calling of the holy ministry, and could not be induced for any consideration to thrust themselves into that office. They would rather wait years than have some impecunious individual, too lazy to work, occupy the sacred desk. We have plenty of "strapped" gents out here who pull up either among the Mounted Police, or try to play the minister to get a "rise" to start them on their farms. This is well known, and I now solemnly warn the Church that the ordination of such men can only end, as a general rule, in great detriment to the Church at large and in the annihilation of our congregations. We all know that it is with difficulty that even *bona fide* ministers, with all the advantages of a literary and theological education and of lives wholly devoted to their sacred office, can gather and hold together congregations in these days of scepticism and of anti-religious literature. Much less shall our average farmer or blacksmith or cobbler succeed in doing so when acting out of his sphere in the holy ministry. Our intelligent congregations will not tolerate it. Imagine the feelings of congregations listening to the crude, ill-connected "havr" of the village smith or shoemaker, or even of a homesteader, who is not superior in intelligence to his neighbours! I could mention more than one mission station that has been extinguished by such men. Our people will not listen to more than one or two harangues, when they settle down in their cabins to sleep away their Sabbaths, or

if they do go to church, it is to hear the Methodist preacher, or the Episcopal missionary. I invite our excellent Superintendent of the North-West to look into some of our mission stations along the C. P. R., which he can conveniently do, and examine into the attendance, the Sabbath collections, etc., and I will guarantee he will corroborate what I have alleged. Why should we not make our Church respected here? Bishop Anson has introduced young men—graduates of Oxford and Cambridge—into these Territories. They come well qualified educationally, socially, and pecuniarily, to spend a few years in building up their Church, which they are doing most effectually, and it has often grieved my bigotry for my own Church to witness the manner in which our Presbyterian people old and young, throng into an Episcopal place of worship to the utter neglect of their own, and all on account of the miserable, unministerial, and slovenly manner in which our services are conducted by some unfit person. Now, do the successors of Burns and Willis and Bayne, or of Cook, or Matheson, or Urquhart, contemplate violating all the heretofore laws and proceedings of the Church by opening the door of the holy ministry to unqualified men? We in the North-West forbid it and deprecate it as a suicidal innovation. We can and will wait till we can get *bona fide* ministers. We want no "make-shifts" in our religion. We want the genuine article. Excuse the prolixity of this communication. You may perchance hear from me again.

PETER GREY.

Moose Mountain, May, 1885.

LAYMEN IN CHURCH COURTS.

MR. EDITOR,—The near approach of the annual meeting of the General Assembly suggests the consideration of a grave defect in the constitution of our church courts, from which the Presbyterian body in Canada has been suffering for years, and which must sooner or later be remedied if it is not to become a serious bar to its prosperity. I refer to the almost complete suppression of the laity, alike in the legislation of the Church and in the administration of her affairs. This is no new grievance; I have heard it complained of for years by active laymen, and I have repeatedly had occasion to notice it while attending Assembly meetings in a journalistic capacity. At one of these meetings several years ago, a conference of elders was held on the subject, apparently without any solution of the difficulty having been found, for matters have since drifted on in the old, unsatisfactory way.

The causes of the virtual suppression of the laity to which I refer, are not far to seek or hard to discern. I do not now raise the question which may well emerge however, in any discussion that hereafter takes place: Whether the ruling elder is under our Presbyterian polity, properly speaking, a layman or not? I prefer confining my remarks to the obvious fact that even if he is allowed to be a layman he is a very lay figure in the background of our Presbyteries, Synods and Assemblies.

The Presbytery is usually made up of two representatives from each congregation, the pastor and one elder. The Synod is similarly composed, and the General Assembly is made up of delegations of ministers and elders in equal numbers chosen by and from by the Presbyteries. Under such a constitution, no layman but an elder, if he is one, can become a member of any court. Now the elders are not usually chosen by the congregations with a view to the work of legislation or administration for the Church at large. They are chosen, and properly so, with a view to the administration of the affairs of the congregation itself, to assist the minister in the discharge of his pastoral duties and in the general oversight of his flock. It generally happens that men so chosen are not well adapted for taking an active part in the general work of the Church, though, in the vast majority of cases, they are admirably adapted for the performance of the duties they have been elected to discharge.

To make matters worse, while the pastor of the congregation is *ex officio* a constant member of the Presbytery, the position of associate from his congregation is taken by the elders in turn. Where there are a dozen elders—not an unusually large number—in one kirk session, it is obvious that no one, however able or conscientious in the discharge of his duties, can exercise an influence on church work at all comparable with that exercised by his pastor, however

deficient the latter may be in legislative or administrative capacity. The minister, like the elder, must take his chance of election to the General Assembly, but his chance of election is at least ten times as good.

It will not be disputed by any one that it is desirable to have representative and competent laymen in our Church Courts, nor will it be contended by any one that the present method secures their presence there. What is the remedy? An obvious one is to adopt the Anglican method of giving each congregation the right to elect from amongst its own members a lay delegate to the Presbytery and Synod, instead of giving the position to the elders in rotation. In this way the Presbyterial delegation to the Assembly would be made to include a real and active lay element and the General Assembly would never be without a considerable number of prominent and experienced men whose participation in its proceedings would be of incalculable benefit to the Church. WM. HOUSTON.

Toronto, June 2, 1885.

THE REMIT ON ELDERS' COPIES OF ASSEMBLY MINUTES.

MR. EDITOR,—The proposal now being pronounced upon by Presbyteries, to withhold in future from elders the annual copies of Minutes of Assembly heretofore supplied them, is, in my judgment, open to grave objection.

It is unreasonable as well as unfair that elders should be expected and required to manifest an intelligent interest in the various Schemes of the Church when the only means whereby they can become acquainted with the true state of the life and work of the Church is withheld. Complaints, loud and frequent, of an inefficient eldership are voiced from time to time by the higher courts of the Church; but the proposal submitted is certainly a novel method of correcting that inefficiency; running counter, as it does, to the judgment and experience of shrewd business men in every other circle. No secular business concern would ever dream of hazarding its interests or insulting its officers in the manner proposed, and the Church of Christ ought to be the last institution on earth to require the full tale of bricks while it withholds the straw.

The contention that elders should order and pay for copies of the Minutes on their own account is significant, when looked at in connection with the efforts put forth to equip to the fullest possible extent every salaried official in the Church's service. If out of our one and one-half millions of revenue for all purposes, the small amount necessary to supply the elders of the Church with copies of the Minutes is begrudged, it affords painful proof, either that their services are of very little account, or are very little appreciated.

AN ELDER.

IN Germany, says the *Independent*, there has been an unprecedented increase in the number of university students during the last decade. From a population of 45,250,000 there were 25,000 students attending the universities, while in England, with a total population of 26,000,000, there are but 5,500 students at Oxford and Cambridge. The Governments of Germany display great zeal in the cause of education, especially of university education. They watch over the Universities with sleepless vigilance, pay seventy-two per cent. of their expenses, and literally drive students within their walls by making them the only doors of admission to the learned professions and to the higher departments of the Civil Service. During the last few years there has been "a sudden crowding to theology," the number of divinity students, especially of Protestant students, having been increased in a remarkable degree.

MRS. ELIZABETH THOMPSON, widely known for her charities, living at Stamford, Conn., is contemplating an original scheme for doing good. On the theory that the old and stirring religious hymns which were familiar in childhood, and from which many people in later years drift so far away that barely an echo of them remains in the memory, would, if heard again, stir old recollections and reawaken religious sentiments long dormant, she proposes to send musical organizations through the country which will render the religious music not only in concert halls but in public places where masses of people congregate. Mrs. Thompson intends not only to organize bands of sacred minstrels to travel from place to place, but desires to get together local companies of young people, under good musical direction, who will give sacred concerts. She is very much in earnest, and is fully determined to try the experiment.

THE MARRIAGE QUESTION.

FACTS, OPINIONS AND DECISIONS OF CHURCH COURTS.

BY PROFESSOR GREGG, OF KNOX COLLEGE.

(Concluded.)

35. The Synod of the Presbyterian Church of Canada, at its meeting in 1856, "took up a memorial from the Presbytery of Cobourg, with reference to the subject of marriages between brothers and sisters-in-law. The following deliverance was adopted by the Synod, viz.: The Synod *having no doubtful opinion*, as to the conformity with sacred Scripture of the principles laid down in our Church Standards, on the law of marriage, and especially touching the degrees of affinity within which marriage is forbidden by the divine law, enjoin on Presbyteries to carry out these recognized principles, as a rule of guidance in dealing with practical questions of church fellowship in this particular."

36. In the Synod of the Canada Presbyterian Church, in 1867, Mr. John Cunningham appealed from a decision of the Presbytery of London in the matter of his suspension from the membership of the Church for marrying his deceased wife's sister. "It was moved by Mr. McLaughlin, elder, seconded by Mr. J. Ross—That the Synod dismiss the appeal and affirm the decision of the Presbytery." A motion to postpone a decision till a future sederunt was lost, and after long reasoning the motion of Mr. McLaughlin was carried by a majority of 138 to 5. At the same meeting of Synod an overture was presented from the Session of Knox Church, Woodstock, on the subject of marriage with a deceased wife's sister, and a motion was made by Mr. W. T. McMullen, seconded by Mr. J. Lang—"That it be remitted to Presbyteries and Sessions to consider the subject of this overture, and to report to next Synod as to whether the clause in the Confession of Faith which forbids, by implication, marriage with the sister of a deceased wife, shall be amended or removed from the Confession of Faith." It was moved in amendment by Mr. Andrew Wilson, seconded by Dr. Burns—"That the overture concerning marriage with a deceased wife's sister be not sent down to Presbyteries, and that it is unnecessary and inexpedient at the present time to agitate further this important subject." The further consideration of the overture was postponed until next meeting of Synod by a vote of seventy-nine to four.

37. At the meeting of 1868 it was decided, on the ruling of the Moderator, that the overture from the Session of Knox Church, Woodstock, could not be further entertained on the ground that it was incompetent for an inferior court authoritatively to impugn the doctrines of the Church, as was done by the terms of the overture. But a similar overture from several members of Synod was considered. A motion was made by Mr. McMullen, seconded by Dr. Edmondson, to send down the subject to Presbyteries and to instruct them to report whether in their judgment the law of the Church on the subject of marriage with a deceased wife's sister should not be so altered as that the Church Courts might be relieved from the responsibility of casting out of church fellowship, on grounds much disputed, those who are so married. It was moved in amendment by Dr. Willis, and seconded by Mr. W. Gregg, to appoint a committee to give its consideration to the subject with a view of elucidating the Scriptural basis of said law and showing that our rules of discipline do not rest on slight or arbitrary grounds. Another amendment, moved by Mr. David Inglis, seconded by Mr. Andrew Wilson, was carried by a vote of 52 to 37—"That the prayer of the petition be not granted, and that this Synod affirm their continued adherence to the declaration of the Westminster Confession on the subject to which the overture refers."

38. In 1869, the consideration of an overture on marriage with a deceased wife's sister, transmitted by the Presbytery of Cobourg, and a petition from Mr. J. Cunningham on the same subject was deferred till next Synod.

39. In 1870 the Assembly of the Canada Presbyterian Church took up the consideration of the overture of the Presbytery of Cobourg, left over from last Synod. Mr. Laing proposed the following motion, seconded by Mr. Bartlett, elder—"That the overture be received, and that a committee be appointed to consider this subject in all its bearings. First—On the dealings of this Church, in cutting off from its communion parties married in the specified relation. Secondly—On the restoration of such parties to the privileges of the Church, if this can be done consistently with Scripture. Thirdly—On the civil law of the several provinces and countries in which this Church is placed; and further—to prepare such a vindication of the doctrine and practice of the Church as may aid in removing doubts and afford directions to Sessions in their dealing with parties, so that the action of the inferior courts may be uniform and consistent, and to report to next Assembly."

"It was moved in amendment by Dr. Topp, seconded by Mr. Donald Walters, Elder—That the overture be dismissed, inasmuch as the Assembly does not see any reason for such inquiry as is proposed on the subject. It was moved in further amendment by Professor Caven, seconded by Mr. Gregg, that having regard to the importance of the subject brought before the General Assembly, one on which the Confession of Faith gives no uncertain sound, declaring on Scripture grounds there referred to, that marriages within certain degrees of affinity, including the relationship of a man to the sister of his deceased wife, are forbidden by the divine law, and can never be made lawful by any law of man, or consent of parties, the Assembly sees no sufficient ground for modifying the ecclesiastical rule of its communion in this particular, which is also in harmony with the civil law of Great Britain, but willing to treat with respect the difficulties of some, among whom questions have arisen as to the relevancy or sufficiency of the Scripture degree of affinity, brought under notice, is held to rest, agree to appoint a committee to give its consideration to the subject, with the view of elucidating the Scriptural basis of said law, and showing, as far as may be to parties aggrieved by the rules of discipline, that these do not rest on slight or arbitrary grounds, and to report to next Assembly."

It was moved in further amendment by Mr. J. K. Smith,

seconded by Mr. Tolmie. That the Assembly appoint a committee (1) to draw up a statement of the Scriptural grounds on which the present law of the Church is founded. (2) To consider the matter of the discipline with which members of the Church should be visited who have entered upon this marriage relation, and what measures should be employed with a view to their restoration when under discipline." The amendment of Professor Caven was first carried, over that of Mr. J. K. Smith. On a second vote the amendment of Professor Caven was carried by a large majority over that of Dr. Topp, and on a final vote between the amendment of Professor Caven and the original motion, the amendment of Professor Caven was again carried. Mr. Laing craved that the roll of the Assembly should be called and the votes marked. The roll was then called and marked when ninety-one (91) voted for the amendment of Professor Caven, and fifty-six (56) for the motion of Mr. Laing. The yeas and nays were then called on the resolution finally adopted, when ninety-four (94) voted yea, and five (5) nay. In pursuance of the resolution adopted the following committee was appointed: Mr. William Gregg, Convener; Dr. Topp, Messrs. D. Inglis, W. MacLaren, J. Ross, and Professor Caven.

40. In 1871, the Assembly called for the report of the committee to whom it was remitted last year, to elucidate the Scriptural basis of the law of the Church on the subject of marriage with a deceased wife's sister, and to report to this Assembly. The report was handed in by Mr. W. Gregg, the Convener of the committee. The Assembly agreed to hold the report as read, and to order that it be printed as a separate sheet, and that it be taken up at the adjourned meeting of the Assembly.

41. At an adjourned meeting in 1871 the Assembly proceeded to consider the report, when the following resolution, moved by Professor Caven, seconded by Mr. T. McTavish, was carried by a large majority. "Receive the report; re-appoint the committee, and instruct them to revise the report with care, and bring it up again at the next General Assembly." The members of the committee as re-appointed by this motion were Mr. William Gregg, Convener, Dr. Topp, Professor Inglis, Mr. W. MacLaren, Mr. J. Ross, and Professor Caven.

42. In 1872, "The report of the committee appointed by last General Assembly to revise the report then submitted on the subject of marriage with a deceased wife's sister, and submit it to the present meeting, was read by Mr. W. Gregg, the Convener. On motion of Mr. Cochrane, the report was received and the thanks of the Assembly tendered to the committee, and especially to the Convener, for their diligence. It was further moved by Mr. Andrew Wilson, seconded by Mr. Burton, and unanimously carried, that the report as now submitted be printed in tract form, and circulated as an excellent exposition of the grounds on which the standards of the Church are based on this subject."

43. In the Assembly of 1880, "There was taken up an overture from the Presbytery of Toronto relating to the proposal in the last session of the Parliament of Canada to legalize marriage with the sister of a deceased wife, and with a deceased brother's wife, and praying the Assembly to take the whole subject into consideration and adopt such measures as it deems best to avert such legislation as that recently proposed. Professor Gregg now moved, seconded by Principal MacVicar, the resolution of which notice was given near the close of last sederunt, in terms following: Receive the overture respecting marriage with a deceased wife's sister, and appoint a committee to watch legislation on this subject, and to take such steps, by petition or otherwise, as they may deem advisable, with a view to avert such legislation as that recently proposed in the Parliament of Canada. It was moved in amendment by Principal Grant, seconded by Mr. McL. Sinclair, that the overture be laid on the table. Votes being taken, the motion of Professor Gregg was carried and the Assembly decided in terms thereof. The committee was appointed as follows: The Moderator, Dr. Reid, Principal Caven, D. M. Gordon, Dr. Moore, Dr. MacVicar, Robert Campbell, Hon. Mr. Vidal, Mr. Geo. Hay, Hon. Geo. Bryson, Mr. John Charlton, M.P., Hon. David Christie-Dr. Gregg, Convener."

44. In 1881, "Dr. Gregg, from the committee appointed last year to watch legislation in the Dominion Parliament on marriage with a deceased wife's sister, or the wife of a deceased brother, and to take steps to avert such legislation, presented and read a report setting forth that they had taken measures to petition Parliament in case the legislation formerly proposed should again be attempted; that happily the anticipated attempt had not been made during the last meeting of Parliament, and that therefore, it only remained for the committee to cherish feelings of thankfulness that no further steps needed to be taken by them to avert the threatened evil. The report was received."

45. In 1882, "There was taken up and read an overture from Dr. McKnight and others, on the subject of marriage with a deceased wife's sister, in which reference was made to the fact that during last session of Parliament an Act was passed legalizing marriage with a deceased wife's sister, and the consequent conflict between the law of the Church and the law of the land; and praying the Assembly to take this matter into consideration and appoint a committee to investigate the Scriptural authority on which the marriages referred to are condemned, and report their judgment, with reasons for it, to next Assembly. The Assembly agreed to appoint a committee as follows: Principal Caven, Professor Gregg (Convener), Professor Mowat, Professor Scrimger, Professor Weir, Professor Currie, Professor Coussirat, Principal MacVicar, Principal McKnight, Principal Grant, Mr. J. Laing, Mr. D. B. Blair, and Mr. E. Ross."

46. In 1883, the Assembly called for the report of the committee appointed last year to investigate the Scriptural authority on which marriage with a deceased wife's sister is condemned, and report their judgment accordingly. Dr. Gregg, the Convener of the committee, reported in substance that the views of the members were so divergent that no definite conclusion had been arrived at, but that they recommended that a committee be appointed to inquire further into the matter, and to report especially what course should be taken in such cases where such marriages have been contracted. The Assembly, on motion of Dr. Caven, seconded

by Dr. Laing, agreed to the following resolution: That the report be received, and its recommendation adopted, appointing a committee in terms of the deliverance of last General Assembly; and further, instruct the committee to recommend what action should be taken in reference to marriages within the forbidden degrees, to report in printed form to next Assembly. The committee was appointed as follows: Dr. Laing (Convener), Dr. Gregg, Dr. MacVicar, Dr. McLaren, Dr. McKnight, Dr. Proudfoot, Mr. D. B. Blair, Dr. Caven, and Professor Mowat.

47. In 1884, the Assembly took up a dissent and complaint of Dr. Gregg and others against a decision of the Synod of Toronto and Kingston, in sustaining action of the Presbytery of Kingston, in sustaining proceedings in the matter of a marriage performed by one of the ministers of said Presbytery of a member of the Church with the sister of his deceased wife, in contravention of the law of the Church. Parties having been heard, "It was moved by Dr. Proudfoot, seconded by Mr. T. G. Forbes, that the General Assembly dismiss the protest and appeal, sustain the decision of the Synod of Toronto and Kingston, and the finding of the Presbytery of Kingston. It was moved in amendment by Mr. Robert Campbell, of Montreal, seconded by Mr. H. H. McPherson, that the appeal be sustained, and that the case be remitted to the Presbytery of Kingston to be dealt with according to the laws of the Church. The amendment was carried by a large majority."

48. In the Assembly of 1884, the report of the committee appointed last year on the Marriage Question was presented by Dr. Laing. The report contained several recommendations for the acceptance of the Assembly. The following motion, proposed by Mr. Thomas Sedgwick, seconded by Mr. L. G. MacNeil, was adopted: "That the Assembly, without committing itself to the conclusions of the report, send it down to Presbyteries for their consideration, to report to next Assembly." It was then moved by Dr. Laing and duly seconded. "That the recommendation of the report to inform the Presbyterian Churches in England, Scotland, and Ireland of what is being done by this Church in this matter be adopted. A vote being taken, the Assembly decided that this recommendation be not adopted."

49. At a meeting of the Synod of the Presbyterian Church of the Lower Provinces in 1872, papers were read on a reference from the Halifax Presbytery on the question of marriage with a deceased wife's sister, as brought up by a complaint against Windsor Session for admitting to membership a woman who was united in marriage to the husband of her deceased half-sister. The Synod declined, on motion of Dr. McCulloch, seconded by Rev. D. B. Blair, to sustain the reference as irrelevant, and remitted to the Presbytery to see that the laws of the Church were duly sustained. At the same meeting the Synod entered upon the discussion of the general question. Several motions were presented, but the Synod's decision was postponed till its meeting in the following year.

50. In 1873, the Synod of the Lower Provinces resumed consideration of the Marriage Affinity Question. It was moved by Rev. Dr. McLeod, and seconded by Rev. E. Ross. "The Synod having carefully considered the question of marriage in all its bearings, resolve to abide by the doctrine of the Confession of Faith, as being in perfect accordance with the Word of God, and instruct all inferior courts to deal with all parties living within the prohibited degree according to the laws of the Church." Rev. Professor McKnight moved, seconded by Rev. J. Bennet, the resolution submitted by Rev. W. Bennet at last meeting of Synod, as follows: "That this Synod, while discouraging marriage with a deceased wife's sister, yet feeling that there is some reason to doubt whether Scripture pronounces such marriage illegal, advises Presbyteries and Sessions that they are not required to enforce exclusion from membership of the Church of such persons as may have entered into this relationship."

The Rev. J. K. Smith moved, seconded by Mr. Forrest, the following resolution:—"This Synod, while believing that the teaching of our standards on the subject of marriage with a deceased wife's sister is in harmony with the doctrines of Scripture, and further that a departure from existing practice according to our law, would be not an enlargement, but a curtailment of the proper freedom of the family circle, yet, inasmuch as there is a well-known diversity of view among eminent and excellent ministers and scholars of the Presbyterian Church on this point, and especially as this cannot be deemed a matter of such importance as seriously to affect the doctrine or life of the Church, resolve that the Sessions of the Church be allowed a discretionary power to deal with existing cases of such marriages, or any that may emerge, in such way as may in their judgment best subserve the interests of truth and righteousness." The Rev. J. B. Logan moved, seconded by Rev. J. Cameron, the following resolution: "Resolved to adhere to the standards of the Church, and enjoin Presbyteries to deal with existing cases as may be deemed best for the interests of truth and righteousness." Rev. Dr. McCulloch, by request of the Moderator, sought divine direction by prayer, after which the vote was taken with the following result: for Mr. Logan's motion in preference to Mr. Smith's, 75 to 30; for Mr. Logan's motion in preference to Professor McKnight's, 87 to 22; for Dr. McLeod's in preference to Mr. Logan's, 92 to 41. Dr. McLeod's motion was therefore adopted.

To the foregoing collection of facts, opinions, and decisions of Church Courts, which it is hoped will sufficiently show that marriage with a deceased wife's sister, aunt, or niece is discountenanced by the general sentiment of the Christian Church in all ages, it seems desirable to append a brief statement of some leading points in the argument on the Marriage Affinity Question:

1. The law of incest in Lev. xviii. is of permanent obligation. Proofs of this will be found in the Report of the Assembly's Committee, in the validity of which all the members, present at its deliberation, coincided.

2. Lev. xviii. 18, whether the translation in the text or margin of the authorized version, or that of the revised version be adopted, does not settle the question of marriage with a deceased wife's sister. It may not prohibit such a

marriage, but it does not sanction it. It leaves the question open to be decided by other proofs.

3. Lev. xviii. 18 leaves entirely untouched the question of marriage with a deceased wife's aunt or niece. This question is not embarrassed by different opinions regarding the translation of verse 18.

4. The prohibitions in Lev. xviii. are not exhaustive. For example, while a man is forbidden to marry his own mother, his own aunt, and his own granddaughter, there is no express prohibition against his marrying his own daughter, his own niece, or his own grandmother. The daughter forbidden to a man in verse 17 is not his own daughter, but the daughter of a woman by another man. This is evident from a comparison of verses 10 and 17, and is the general opinion of all commentators and writers on the subject. This is also admitted in the Committee of Assembly's Report at which it is stated that "in verses 7, 13, except ver. 8, the marriages mentioned and condemned are those of a man to blood relations of his own"; and in ver. 17, marriages to blood relations of the wife in the direct line of ascent and descent. This clearly implies that the daughter in ver. 17 is not a blood relation of his own, and therefore not his own daughter, but a daughter by some other man.

5. The following are the principles on which the prohibitions in Leviticus are properly extended:—(1) All near of kin are prohibited by ver. 6; (2) what is law for the man is law for the woman in similar relations; (3) what is forbidden in any particular degree is forbidden in an equally distant degree; (4) what is forbidden in a more distant is forbidden in a nearer degree.

6. By the application of one or more of these principles the following results are obtained in regard to cases not expressly forbidden.

(1) A man may not marry his mother, therefore (1, 2, 3), a woman may not marry her father; in other words, a man may not marry his daughter.

(2) A man may not marry his aunt by blood, therefore (1, 2, 3), a woman may not marry her uncle by blood; in other words, a man may not marry his own niece.

(3) A man may not marry his granddaughter, therefore, (1, 2, 3), a woman may not marry her grandson; in other words, a man may not marry his grandmother.

(4) A man may not marry his father's brother's wife, therefore (1, 2, 3), a woman may not marry her mother's sister's husband; in other words, a man may not marry his wife's niece.

(5) A man may not marry his father's brother's wife, therefore (1, 3), he may not marry his wife's aunt who is an equally distant relative.

(6) A man may not marry his brother's wife, therefore (1, 2, 3, 4), a woman may not marry her sister's husband; in other words, a man may not marry his wife's sister.

7. As the term "wife" includes "widow," it follows as plainly from the application of the principles stated, that a man may not marry his deceased wife's sister, aunt, or niece, as that he may not marry his own daughter, niece or grandmother. Note: of these relations are expressly forbidden, but all are equally forbidden by good and necessary inference.

I shall only further add that having for more than thirty years given a large measure of careful consideration to the subject, I feel every year more thoroughly convinced that the article in the Confession: "A man may not marry any of his wife's kindred nearer by blood than he may of his own," is sufficiently sustained by the authority of Scripture; and therefore most earnestly implore my fathers and brethren not to expunge or practically set aside this article; and whatever the Church Courts may do, I would most earnestly warn all members of the Church and others from rashly contracting such marriages as those of a man with his deceased wife's sister, aunt, or niece, which fuller consideration may convince them are injurious to the peace and comfort of families, opposed to the general Christian sentiment, and violations of the law of God.

SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES.

The Synod met in Brandon on Tuesday evening, May 18. Owing to the non-arrival of the train from Winnipeg, on account of the same having to await connection with the train from Port Arthur, the Moderator, Rev. Dr. Bryce, and the Synod Clerk, Rev. Mr. Whimster, with the members from the East, were unable to reach Brandon in time for the evening meeting.

Rev. J. M. Douglas moved, and the Synod cordially asked Principal King to act as Moderator *pro tem.*, and to preach the opening sermon. The Doctor accordingly preached an excellent sermon from Acts xxvii. 23. Rev. J. Farquharson was appointed Clerk *pro tem.* Rev. James Robertson, Superintendent of Missions, was unanimously appointed Moderator for the ensuing year.

A large attendance was present on Wednesday morning. Dr. Bryce opened the Synod, and gave expression to his gratitude to God for His goodness to us, and the measure of success vouchsafed, and thanked the Synod for the honour conferred upon him, and the hearty co-operation by his brethren in aiding him to preside over the Synod. He then called upon his successor in office, and cordially welcomed him to the Moderator's chair. Mr. Robertson accordingly came forward and thanked the Synod for the honour conferred on him, and bespoke the sympathy and aid of the Synod in the discharge of his duties.

On motion made and duly seconded, it was agreed that the thanks of the Synod are due and are hereby tendered to Dr. Bryce for his able and efficient services as Moderator during the year. Rev. A. B. Baird moved, and Dr. Bryce seconded, and it was agreed to, that the Synod tender a hearty vote of thanks to Principal King for his sermon at the opening of this Synod.

An overture from the Brandon Presbytery anent Home Missions, Finance and representation of Presbyteries on the Assembly's Home Mission Committee was read. Rev. Messrs. Stalker, McKellar, James Todd, Dr. Bryce and Dr. King addressed the court. Leave to withdraw the overture was granted.

The first half hour of the afternoon sederunt was spent in devotional exercises, Rev. Messrs. McKellar, Farquharson, and the Superintendent of Missions leading in prayer.

Rev. F. McLeod requested a certificate of his ministerial standing, which, through an oversight at the formation of the Synod, had been overlooked. He was referred to the Brandon Presbytery.

The Rock Lake Presbytery recommended that the Synod would request the General Assembly to relieve the Rev. Messrs. J. Brown, R. Brown, and D. Lantrow, from attending said General Assembly in the matter of their applications for reception into the ministry of the church. This was urged upon the Synod as advisable owing to the expense these brethren would have to incur and the time they would have to be away from their charges. The Synod appointed Principal King, Professor Hart, Rev. Messrs. Ross, Farquharson, Livingstone and Smith and Messrs. Lockhart and Polson a committee to confer with their brethren and report. Said committee at a subsequent sederunt reported favourably on the request, and the Synod unanimously adopted the recommendations contained in the report.

An overture from the Brandon Presbytery anent the division of said Presbytery was read. Rev. Messrs. Robertson, We'wood, Baird, H. McKay and McKellar, addressed the court in the matter. Thereafter, on motion of Mr. Livingstone, seconded by Mr. Taylor, the Synod agreed to receive and adopt the overture and transmit the same, and the Superintendent and Rev. A. Bell were appointed to support it before the General Assembly.

MISSION SUPERINTENDENT'S REPORT.

At the evening meeting, the Superintendent of Missions submitted the report of the Synod's Home Mission Committee. The report is a lengthy document and gives a full, interesting and detailed statement of the various aspects of the work going on under the supervision of the Committee. Principal King, Professor Hart, Messrs. Farquharson, J. M. Douglas, and A. B. Baird, of Edmonton, addressed the Synod on the vastness of the work under its oversight and care. Principal King then moved, seconded by Mr. Farquharson, and the Synod unanimously agreed, that the Synod having heard the report of the Superintendent respecting the missionary operations in Manitoba and the North-West throughout the year, desires to record the satisfaction with which it has heard of the progress made during the year, and to express its grateful sense of the liberality with which Christian work throughout its bounds has been aided by the Church as a whole and by individual members. The Synod would also assure the Superintendent of Missions of its appreciation of his zealous labours, and of its readiness to cooperate with him in all his efforts to overtake the religious necessities of the vast field.

The Synod then held a conference on the State of Religion, in which Rev. Messrs. McKellar, Douglas, Todd, John Brown, Mowat, McPherson, H. McKay and others took part, and in their respective addresses gave some very valuable information on Christian work and life in their respective charges.

On Thursday morning the Synod resumed consideration of the overture of Brandon Presbytery anent Theological Education, which was discussed at some length at a former sederunt. Principal King moved, and Rev. W. R. Ross seconded, that the Synod, while sympathizing with the object of the overture of the Presbytery of Brandon on the admission to the ministry of catechist labourers, declines to adopt it on the ground, among others, that it is undesirable to have a mode of admission to the ministry in this part of the Church different from that which obtains in other parts. The Synod, however, holds itself ready to co-operate with the Presbytery of Brandon or any of the Presbyteries within the bounds in securing from the General Assembly, leave to receive from time to time into the ministry any labourers who have given evidence of ability to discharge the duties of the ministry efficiently and to the acceptance of the Christian people and on whose work the Spirit of God has set His seal.

Rev. A. Smith then moved, seconded by Rev. Mr. Livingstone, that the overture be transmitted to the General Assembly, and along with it the deliverance of this Synod. This was carried unanimously.

The Synod agreed to hold its next meeting in Knox Church, Winnipeg, on the third Tuesday in May next, at 7:30 p.m.

COMPLAINT AND APPEAL.

The Synod took up the complaint and appeal of Dr. Fleming against the decision of the Presbytery of Brandon on the matter of his appeal to them from the judgment rendered by session of the First Presbyterian Church, Brandon. Relations were read, and thereafter the matter was referred to a committee of five to examine papers as witnesses, and prepare a resolution, which they will recommend as the deliverance of the Synod thereanent. Said committee was as follows: Dr. Bryce, Convener, Principal King, Rev. Messrs. Ross, A. H. Cameron and Dr. Agnew.

Dr. Fleming asked that a certain document he submitted be received and handed to the committee on his case as one of the papers therewith. A debate arising as to the regularity of said document, the Synod instructed the Brandon Presbytery to retire and meet now, and referred the document to them. The Presbytery then retired as instructed. The Presbytery at a later stage re-entered, and its Clerk reported that it agreed to transmit said document.

No report was prepared by the committee on Finance and Statistics, which was greatly regretted. Several members urged the necessity of obtaining the fullest and most reliable information, statistical and financial, of the several congregations and mission fields within the bounds of Synod.

The Superintendent read the report of the Church and Manse Building Fund. As this is a report to the General Assembly it was read for the information of the Synod.

Dr. Bryce presented the report of the committee on Church Law and Property. The report was received and adopted.

Mr. Farquharson reported from the committee on maintenance of Theological Department in Manitoba College. The report, on motion of Rev. Mr. Baird, was received and adopted.

The financial report of the Synod's Home Mission committee was presented by the Convener. The report was received and adopted.

Those appointed to examine the records of several Presbyteries reported them respectively to be carefully and correctly kept, and they were ordered to be attested accordingly.

The Synod then held a Conference on Sabbath Observance and Sabbath Schools. Several members addressed the court.

INDIAN MISSIONS.

Prof. Hart submitted the report on Foreign Missions. The Synod has within its bounds several Indian missions and Indian day schools. The missionaries are Revs. H. Mackay, J. Mackay, G. Flett, Solomon Tunkansuicye. These missionaries are aided by an excellent staff of day school teachers. Sabbath schools are also established among them, and are greatly aiding in gathering in the young. One pleasing feature of the present condition of our Indian missions is seen in the fact that they were all ready and willing to take up arms in defence of our country against the insurgents on the Saskatchewan. They at once used their influence with the heathen Indians in dissuading them from taking part in the rebellion, and many of them offered their services to assist in restoring peace and order. The same thing may be said of all Protestant Indians; and, in fact, it is very doubtful if any of the Indians under the religious teaching of the Roman Catholic priests have had any part in committing any of the murders or depredations which have occurred this spring. Rev. Mr. Baird, of Edmonton, says that those Indians who took part in the murder of the priests lately were heathen Indians, and were not taught by, nor had they been under the religious influence of these Roman Catholic missionaries. It is pleasing to those interested in Christianizing the Indians to have this evidence of the humanizing, civilizing, and elevating power of the Gospel over these Indian races. Indian missionary work is slow work, but it is not hopeless work. It has encouraging elements in it. And this alone will save the poor Indian tribes from utter extermination.

Mr. C. M. Copeland made a powerful speech on Indian Missions, and moved the adoption of the report.

Rev. Mr. McKenzie seconded the motion, and asked Rev. Hugh Mackay, the missionary at the Broadview Reserve, to speak, who rose to respond and applaud. He gave an interesting and hopeful account of mission work among the Indian tribes.

Prof. Hart moved and Dr. King seconded, that the time has come when the Church should prosecute with greatly increased earnestness its mission work among the Indians of Manitoba and the North West Territories, and that the Foreign Mission Committee of the General Assembly be requested to secure the services of young men suitable for acting in the capacity both of missionary and teacher to the Indians among whom the work of the Church may be carried on, and that the Foreign Mission Committee of Synod be urged to take the necessary steps to promote this object. This motion was carried. Then the Professor moved further that the hearty thanks of this Synod be hereby given to the Woman's Foreign Mission Society and other friends for their kindness in sending supplies of clothing to the Indians on our different reserves, and for contributions for our Indian work from the said Society. This was seconded by Rev. Mr. Livingstone, and carried unanimously.

FRIDAY.

The Synod met at an early hour on Friday morning. Dr. Bryce submitted the following finding in the complaint and appeal of Dr. Fleming:

1. The Synod dismisses the complaint and sustains the action of the Presbytery in the matter of the complaint of Dr. Fleming against the session of the First Presbyterian Congregation of Brandon. 2. The Synod sustains the appeal of Dr. Fleming against the decision of the Presbytery, on the ground that while that decision in appearance sustains the appeal of Dr. Fleming against the action of the session in suspending him from Church privileges, it leaves the appellant in the same relation to the fellowship of the Church in which he was placed by the action appealed against. 3. With the view of terminating the case, the Synod directs the session of the First Congregation of Brandon to remove the suspension from church privileges under which Dr. Fleming was placed; but, inasmuch as it has become evident, that through his persistent action of hostility to the session and other office-bearers of the congregation, his further connection with it is not fitted to promote its edification, but, on the contrary, cannot fail to injure seriously its peace and prosperity, it instructs the session to give the appellant a certificate of Church membership, and thereafter to remove his name from the communion roll of the congregation. 4. The Synod expresses its sympathy with the session of Brandon in the difficult and trying position in which it has been placed by the open and persistent disregard of its authority on the part of the appellant, and by the long and vexatious procedure it has been compelled to take in order to vindicate its rightful authority and to protect the interests of the congregation.

Dr. Bryce moved that the Synod amend the report by adding the following as clause 5:—That should Dr. Fleming be in any way legally responsible for debts of the congregation the session is hereby instructed to take immediate steps to free him from all such obligations. This was seconded by Principal King and agreed to.

The report as amended was then read and adopted. And the Synod ordered that the same become the judgment of the court anent the matter.

Dr. Fleming dissented therefrom, craved extracts, and appealed to the General Assembly. Rev. J. M. Douglas, on behalf of the session, and Rev. Messrs. Todd and Stalker, as representing the Brandon Presbytery, intimated their acquiescence; but Rev. Mr. McKellar, whilst acquiescing in the main, dissented from clause 3 on the ground that said clause interfered with individual liberty. The Synod then appointed Principal King and Dr. Bryce to answer reasons of dissent and to support the judgment of Synod before the Assembly.

The report on Temperance was submitted by Rev. D. Stalker, and on motion duly made and seconded was received and adopted, and ordered to be forwarded to the Convener of the Assembly's Committee on Temperance.

Rev. Mr. Stalker also reported from the committee on nominating standing committees. The report was adopted.

A reference from Brandon Presbytery that the application of Mr. Nicholl, with all relative documents be transmitted to the General Assembly with the request that the Assembly pronounce on the validity of his ordination, was on motion made and seconded, ordered to be transmitted to the Assembly.

Dr. Agnew was appointed to audit the treasurer's accounts.

THE NORTH-WEST REBELLION.

The Synod adopted the following resolution on the insurrection in the North West. That this Synod would embrace this opportunity of putting on record its profound sorrow at the outbreak of rebellion in the North West Territories, and its high appreciation of the loyalty and patriotism shown by citizen soldiers from all parts of the Dominion in hastening forward in large numbers to aid the Government in suppressing the uprising against established law and order, and to protect defenceless settlers, its admiration of the coolness and courage manifested by the troops in every engagement and under very trying circumstances; and its gratitude to God for the decided success that has crowned their efforts. The Synod would assure those who had relatives stricken down at the post of duty of its deep sympathy with them in their bereavement, and its prayer that God may be a very present help to them in their time of need. The Synod would also convey to the wounded its deep interest in their condition and its prayer for their complete and speedy restoration to health. The regret which the Synod feels at the absence of some of its valued members is more than compensated by the knowledge that Rev. Messrs. Gordon, Pitblair, Rowand and others in a partial degree are spending their time and their influence in giving spiritual help to those in active service, and comfort and sympathy to the bereaved and the wounded. Further, this the Synod, while condemning this rebellion, is compelled to record its condemnation of the culpable mismanagement that led to the outbreak and permitted it to assume the proportions it did.

On motion of Rev. Mr. Whimster, the following was adopted. The Synod desires to record its sense of gratitude to the many congregations and Sabbath schools in the East which have sent for distribution among the remote and needy mission fields within our bounds excellent Sabbath school libraries and papers. These have been distributed among many of our schools, and have been received with thankfulness and as an exceedingly valuable help in carrying on these mission schools. The Synod would moreover invite the liberality of the Presbyterian Sabbath schools in Ontario and elsewhere in this matter. Much assistance could be given by these schools by sending to us their libraries and other Sunday school appliances when they have no further use for them. Many such are lying idle on the shelves in Ontario, which might be rendering us valuable aid in our great work throughout the North-West. The Synod would authorize its Clerk to present this matter through the columns of our denominational papers to the schools in the East. The Synod records its regret that so many of its standing committees failed to prepare and present reports, and that in consequence of this neglect the business of the Synod was much interfered with and was hence less satisfactory than was to be wished; that thereby the Synod is made to appear at a disadvantage in the eyes of the whole church; that the Synod would impress on the standing committees now appointed the necessity of taking steps at an early date to have full written reports on all subjects entrusted to them, that such reports be ready in good time for the next meeting of the Synod.

On motion of Mr. Copeland, seconded by Rev. Mr. Mowat, the Synod passed the usual votes of thanks to the various bodies who had contributed to the success and enjoyment of the meeting.

The Moderator then announced that this Synod stands adjourned to meet in Knox Church, Winnipeg, on the third Tuesday in May, 1886, and closed the Synod with prayer and the benediction.

In a recent number of the *Musical World*, there is a biographical sketch of Mr. D. W. Karn, the organ manufacturer of Woodstock, concluding as follows: His long-cherished plan has been to add a department for the manufacture of pianos, but has never been able to find room in the present factory. Last fall, however, an opportunity occurred in the sale of a splendid brick building three stories high above the basement, and with a frontage of 152 feet. This building was erected at a cost of \$25,000, and for many years was occupied as the chief hotel in the town, but business having been drawn away to another part of the town it was no longer required for that purpose, and being sold at a bargain, Mr. Karn became the owner, having in view the fitting it up for a piano factory, for which its shape and situation is well adapted. His intention is to place therein the necessary power and machinery to give work to 100 skilled mechanics, in the sole manufacture of pianos of a high class. How soon he will put this proposed business into operation is not definitely settled; but it is simply a matter of time and convenience, but which Woodstock citizens would like to see carried out very soon. We may be permitted to add that Mr. Karn is liberal in matters of benevolence, giving largely to objects which interest him, particularly higher education.

PLANS for the Thomas Coats Memorial Church at Paisley have been received. Each of the six invited competitors is to receive a premium of \$500. The structure is to be in the Gothic style, seated for 800, without galleries, and to cost at least \$100,000. The church, it is expected, will be one of the finest ecclesiastical buildings in the West of Scotland.

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

SPECIAL NOTICE.

Correspondents are particularly requested to be careful in addressing all correspondence to
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TORONTO, WEDNESDAY, JUNE 10, 1885.

MEMBERS of General Assembly are respectfully requested to glance over the business cards of Montreal merchants appearing on page 388. Commissioners to the Assembly may confidently rely on fair dealing and courteous treatment in patronizing the establishments mentioned in our advertising columns.

IN one respect the American Assembly surpasses, perhaps, any ecclesiastical court in the world. It does its business in a cheery, breezy, pleasant sort of way. That makes attendance a positive pleasure. The brothers are in earnest, terribly in earnest (some of them, and very intense in their style, but somehow or other, without sacrificing dignity and propriety they manage to make the proceedings lively. It cannot be said of one business hour of the ten days that it is dull. As a rule the proceedings of a church court are not particularly interesting to the average reader and yet we venture to say that few Presbyterians who begin to read the debate on the validity of Romish baptisms will stop until they come to the end. And Romish Baptism is certainly not a very popular question. There is no reason why a meeting of Synod or Assembly should be intolerably dull. Some people would say stupid. There is no reason why one should instinctively think of Aytoun's line—"The grim Genevan ministers," every time he looks over a church court. The Lord's work should be well done, but why should it be done *grimly*? There is surely some standing ground between levity and dullness.

THE meeting of the General Assembly of the American Presbyterian Church, coming as it does each year a week or two before ours, always suggests instructive comparisons between the working of the two bodies. The past, we regret to say, has been a year of deficits to the sister Church. The Board of Home Missions reported a deficit of \$110,000, and the Foreign Board \$50,000. The deficiency, however, is creditable to the Church. It does not arise from lack of liberality, but from the gigantic operations carried on by the Church. For Foreign Missions the expenditure last year was \$757,000; for Home Missions, \$494,000. The falling off in Home Mission revenue was caused not by any diminution in ordinary receipts, but a falling off in the sums received from legacies, thus proving once more that legacies are uncertain as a source of revenue. The gifts of the living are more to be depended on than the bequests of the dying. Notwithstanding these deficits the work will go on with increased vigour. Our American friends never pay any attention to a deficit. The Foreign Board ask for \$700,000 for this year and they will get it. A deficit in any fund of a few thousand dollars is nothing to a revenue of half-a-million. Those American Presbyterian are princely givers.

MOST earnestly do we urge the General Assembly to try to devise some scheme for the regular employment of probationers and the supply of vacancies. As matters now stand undesirable vacancies may go for months without preaching while a large number of probationers may be scrambling for a hearing in more eligible places. Hard as was the lot of a probationer under the old scheme it is worse now. Then he was reasonably certain of constant employment: now he may have none for months. Then he got his work in a regular way: now he usually gets employment as he can scheme for it, or bring influence to bear in his favour with Presbytery Conveners or Sessions in vacancies. We repeat that the present want of system is demoralizing to the probationers, unsatisfactory to most vacancies, utterly ruinous to the poorer vacancies, and degrading to the Church as a whole. Would it not be better for the General Assembly to shut off the eloquence on such questions as the College of Moderators, give the Deceased Wife's Sister a rest, and give a sederunt or two to this most urgent matter. Most respectfully but most earnestly do we inform the fathers and brethren that the Church is in no humour for spending a day or two on the Deceased Wife's Sister while burning practical questions are shelved.

THE late meeting of the American Assembly seems, from the reports, to have been a success in the best sense of the word. The attendance was good and the spirit and tone of the court excellent. The only sustained debate was on the validity of Romish baptism. The decision arrived at was to leave the question to the decisions of sessions and the conscience of the candidate. On many other questions there was any amount of business talk of the best quality, but nothing like sustained debate. Towards the close the court shut completely down on oratory and put business through with a rush. In some respects the American Assembly is a model. The members seem to have made up their minds on one question and that is that they will not be bored. A member who can condense his facts and arguments and put them before the court in a clear crisp style is always welcome and certain of a good hearing. A member who has nothing to say and says it long and clumsily is sure to be "sat" upon. This is as it should be. Why in the name of common sense should four or five hundred men be compelled to listen to one who has really nothing to say and who persists in talking on every question? Ten days spent in the most conscientious discharge of Assembly duty are quite few enough for real business. Why should precious time be spent on worse than nothing?

DR. TODD, of New Haven, has withdrawn from the Congregational Association of that city. Among other reasons for his withdrawal he assigns the fact that the Association accepted and licensed a student part of whose examination is reported as follows:—

Question.—"Do you believe in the deity of Christ?"
Answer.—"I am not prepared to say that I do."
Q.—"If a man under conviction of sin should come to you and ask you what he must do to be saved, what should you tell him?"
A.—"To repent of his sins, pray for forgiveness, try to keep God's commandments, and do his duty."
Q.—"Should you point him to Christ as the Saviour of sinners?"
A.—"Ye-es, I don't know but I should; I am inclined to think that I should."
Q.—"In what light?"
A.—"As an example."
Q.—"Do you in your own practice pray to Christ?"
A.—"I do not."
Q.—"Should you recommend others to do it?"
A.—"I am not prepared to say that I should. I never thought much about it."
Q.—"Have you in the last six months been coming nearer to the common evangelical position?"
A.—"In my processes of reasoning and lines of thinking, yes, perhaps, a little; in my own personal feeling and experience, not at all."

Would those people who think Presbyterians are too strict when licensing students and receiving ministers just give the foregoing a careful reading. That is exactly what we would come to in a few years if we did not insist on strict adherence to the standards before we license or ordain. We have no sort of use for clerical dudes of that kind in our Church. A young man who is not sure that he believes anything is unfit to teach others. The men who do some good for God and humanity are men who *do* believe something. Fancy a church in such a condition that it loses men like Dr. Todd and licenses fledglings who don't know but they might point convicted sinners to the Saviour! The sure way to keep out of that condition is never to take the first step towards it.

CHURCH WORK.

DR. CUYLER, in the *Christian-at-Work*, has given an exposition of his congregational methods. The success attending his ministry in Lafayette Avenue Presbyterian Church renders the account he gives somewhat interesting. It does not follow that a method which has been successful in one congregation will be invariably successful in another. Neither does it follow that a mode of working pursued by one minister will be equally well-suited to another. Even a successful and devoted minister may have theories that hinder instead of helping him in his congregational work. Behind any system, however perfect, there must be a living Christian man, thoroughly in earnest, gifted with common sense and animated by a loving spirit.

The Brooklyn pastor seeks to give special prominence to the lay element. He thinks that ministers who monopolize everything, act foolishly. He leaves financial affairs to the entire management of the trustees, the poor fund to the deacons, and the Sabbath school to the superintendent. Should his counsel be asked it is readily given but not obtruded. The same principle is carried out in conducting the congregational prayer meeting. Dr. Cuyler does not even take charge of it. The elders in turn conduct the meeting and all are encouraged to take an active part, so that the proceedings may be varied, interesting, and profitable. This seems just one of the things where a uniform law would be actually injurious. In many congregations sufficient numbers are found who can with advantage and beneficially take part in a prayer meeting; in others there are only a few who can be depended on to speak profitably or lead in prayer reverently and devoutly. In such cases the main burden of sustaining the prayer meeting rests on the minister.

Much attention is devoted to the young people. Speaking of this important part of pastoral work Dr. Cuyler says:

In the training of young converts to spiritual activity we have made much use of our indispensable Young People's Association. This is our Young Guard, armed with Bible weapons, and organized for winning souls and for training converts and beginners in the Christian life. The weekly meetings of this Association are held in large and central private houses, the place of meeting being announced both from the pulpit and by cards distributed in the pews. The advantages of holding these services in the homes are that more freedom is felt than in the church reading-room, and a social feeling and personal acquaintance among the families of the congregation is promoted, and by going to them we reach some people who will not come to us. On the afternoon of each Monday a wagon-load of camp-chairs, hymn-books and Bibles is sent to the designated house. The meeting is led by some person designated by the Devotional Committee, and one hour is profitably spent in addresses, prayer, and the service of song. The young converts are always urged to take part. I usually drop in towards the close of the meeting to say a word and see how the recruits are getting along. After the service a half-hour is spent in personal intercourse and giving introductions. During the last month the attendance at this meeting has averaged from one hundred to one hundred and fifty. The faces at the meeting change as the locality of the meeting changes. During winter's cold and summer's heat this service is never suspended.

While the main purpose of the Association is the culture and development of spiritual life and good-doing to others, subsidiary objects are not neglected. Once a month there is a popular entertainment in the lecture-room and church parlours, at which music, readings and addresses are the chief features, and the attendance is invariably large. Much importance is rightly attached to this necessary part of Church work, concerning which Dr. Cuyler says:

That church makes a woful blunder which neglects the social and spiritual interests of its young people. The best work God has ever given to me as a pastor has been in guiding young hearts to Christ, and in shaping, I trust, some lives for His service.

There are other organizations that do valuable Christian work, such as Women's Home and Foreign Missionary Societies and Mission Bands. Wherever these are established there has been a diffusion of the missionary spirit and a new impetus given to the cause of missions.

Dr. Cuyler is strongly of opinion that pastoral visitation is an important and valuable part of ministerial work. He considers it is not possible to have an effective church unless a minister comes into personal contact with his people.

A living Church must be a working Church. Christian activity and holy living are the only possible manifestations of spiritual vitality, and these are what the earnest and devoted minister will constantly seek to cherish. It is told of the late William Arnot that

when persons joined the church of which he was pastor he made it a point to discover what special fitness for particular work each possessed and then endeavoured to get them enlisted in the service they could most efficiently render. Here, also, discretion is needed, for as Dr. Cuyler says, there are some very shy Christians who will not do much, and some very feeble Christians who cannot do much if they try. Some people would only make blunders and they had better be left alone. Ministers who study character discover that God gives converting grace often to persons to whom He never gave much "gumption."

THE CONDITION OF RUSSIA.

RUSSIA is pursuing an aggressive Asiatic policy in obedience to traditional instinct and to divert attention from the despotism and misgovernment now crushing the life out of her people. The immense army in a time of peace begins to weary of inaction, ambitious military men covet opportunities to achieve distinction, and the people, on whom heavy taxation presses, are in a measure gratified with the extension of the empire. The governing classes likewise are disposed to regard war as a safety-valve for the deep-seated discontent that prevails from the White Sea to the Crimea, and from Archangel to Tashkend.

Of all existing nationalities, the government of Russia is the most despotic. Modern ideas of constitutional freedom are persistently ignored by the ruling classes. Popular aspirations for liberty are ruthlessly repressed. Every possible manifestation of political or social progress is extinguished. The wells of a truly national life are being poisoned at their source. The Government controls the education of the people, and uses it as an engine of despotic statecraft. The universities, where the free play of intellectual life is usually most vigorous, are now subjected to the most rigid surveillance, and the students who show sympathy with liberal ideas are threatened with Siberian exile.

The Greek Church in Russia is a lifeless Church. It is maintained by the State as a vast ramification of moral police. Spiritual life is all but crushed out of the people, and a vigorous dissent is well nigh impossible. At all events, occasional erratic movements have failed to obtain a popular response. The Russian peasantry are prone to superstition, and the Greek Church makes no serious endeavour to enlighten them. In numerous instances there is a readiness to pander to popular delusions. The Gospel of Jesus Christ in its simplicity and purity has ever been the friend of human progress. It has inspired peoples with the loftiest and the truest patriotism, but a dead faith inspires no man. The painful result of a purely mechanical and formal religion is widespread infidelity. The peasantry remain superstitious, but some intelligent people and the half-informed mass repudiate a form of religion which they have come to regard as a buttress of despotism. Hence the rise and progress of Nihilism with all its blank negations and its murderous spirit.

Another sad feature of the moral condition of Russia, visible enough in the cities, is the rapid growth of a debasing immorality. In St. Petersburg the worst forms of vice are becoming more shameless and obtrusive. The Government that represses freedom with iron hand designedly permits flaunting vice and disgraceful orgies to exist almost without concealment, fondly hoping that the reckless votaries of so-called pleasure will be satisfied with immoral license instead of political and intellectual freedom. Many of the landlords, having few outlets for their activity, too often fall into habits of the grossest intemperance, so that in several respects the moral and spiritual condition of the Russian people is at present about as unpromising as the political situation.

Though the public press is under censorship, and anything like freedom of discussion is almost impossible, Russian aspirations after freedom and hopeful views of the future are beginning to find powerful voices raised in their favour. Noblemen who have espoused from conviction the cause of the people, have by their sacrifices and sufferings gained the public ear, and by their writings are throwing much light on the actual condition of Russia. Stepniak's recent work will aid the cause of Muscovite freedom. The present state of things cannot last. There must either be reform or revolution, and revolution inspired by Nihilism might rival the atrocities of the Terrorists controlled by Marat and Robespierre. More than

anything else Russia needs a religious awakening. With the pure principles of Christianity sincerely believed, a new national life would begin, moral progress be assured, law and order respected, and free institutions would bring a joyous spring-time of hope and prosperity to a great nation now groaning beneath the most gigantic despotism of modern times.

Books and Magazines.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (*Courier-Journal* Building, Louisville, Ky.)—*Electra* continues to supply, its readers with healthy, refining, and interesting reading for the home circle.

MIND IN NATURE. (Chicago: The Cosmic Publishing Co.)—This new competitor for public favour numbers among its contributors such men as Bishop Fallows, of the Reformed Episcopal Church, Dr. David Swing, Dr. Thomas, Bishop Coxe, Dr. Lorrimer, and a number of well-known scientific writers. The subjects discussed, though speculative, are interesting in character.

BIBLICAL EXPOSITOR AND PEOPLE'S COMMENTARY. By Jacob M. Hirschfelder. (Toronto: Rowell & Hutchison.)—A new number, the twenty-seventh, of this admirable work, has made its appearance. The commentary thus far is the work not only of a competent and painstaking Hebrew scholar, but of a sound theologian, who supplies both a defence and exposition of divinely-revealed truth.

On July 1st will be issued from the press of Craig & Barlow, 170 Madison Street, Chicago, a large work, entitled "Fifty Years in the Church of Rome," by the venerable Father Chiniquy, who has spent many years of his life in its production. It will be the most comprehensive presentation of Romanism in all its aspects—civil, social, and religious—heretofore published, and contains facts of thrilling interest to all lovers of liberty. The chapters relating to the assassination of Abraham Lincoln are startling in character. The book is sure to cause controversy. It has been pronounced by eminent statesmen in Great Britain, Canada, the United States, and Australia, who have read advance sheets, as timely and important. It will be sold by subscription only. Price \$5.

THE first number, "The Laocoon of Evolution," in the recent number of the *British and Foreign Evangelical Review* is, we understand, written by the Rev. Professor Bryce, LL.D., of Manitoba College, Winnipeg. It is a powerful criticism of the philosophical utterances of Herbert Spencer regarding the First Cause as set forth in several articles in the *Nineteenth Century*, wherein the genesis of religion is discussed. Dr. Bryce shows by a comparison of Spencer's recent utterances with those of an earlier date that the tendency of his belief is toward the Christian doctrine of an Infinite Eternal Energy, which we Christians simplify by calling God. Frederick Harrison's criticisms of Spencer are also reviewed, and Dr. Bryce in summing up concludes that Harrison, though easily showing the inconsistency of Spencer's statements, gives us but little that is of value in his *Religion of Humanity*. There are good philosophical reasons for insisting that, taking Spencer's recent utterances as a ground for the existence of religion, he has thereby confessed that there is an All-wise Creator, in whom we can not only believe but whom we also can, though finite mortals, in some degree know, and whom we can rationally love and worship. The article is well worthy of perusal and careful study.

MONTREAL NOTES.

THE approaching meeting of the General Assembly is being looked forward to with pleasure by the Presbyterian community here. About 320 members are expected and the attendance will probably be larger than at any meeting since the Union of 1875. Montreal is on the whole centrally situated for an assembly comprising representatives from the Maritime Provinces as well as from Ontario and Quebec. Even the members from the North-West, after the Canadian Pacific Railway is open for traffic north of Lake Superior, reach Montreal almost as soon as Toronto or Hamilton, and that without change of cars. Some little difficulty has been experienced in finding houses in private families for all the commissioners. This is owing largely to the fact that the time of meeting of the General Assembly is not the most convenient for

many in this city. Many of our schools close about the 10th or 15th of June, and an increasingly large number of families leave the city immediately afterwards for the seaside or country. Though private houses have not been got for all the members this is owing to no lack of hospitality on the part of Montreal Presbyterians, as is manifested by the fact that nearly \$1,000 have been contributed by those unable to receive guests, wherewith to meet the expense of accommodation. The labour of providing homes for the commissioners has this year largely devolved upon Professor Scrimger, and to him it has evidently been a labour of love.

TAKING advantage of the Assembly meeting in this city this year, the Board of Management of the Presbyterian College, Montreal, have issued invitations to all the Commissioners and their hosts to a conversation in the David Morrice Hall, on Saturday evening, the 13th June, from half-past seven to ten o'clock. This will give the members an opportunity of spending an evening together socially, and also of seeing the college buildings, the whole of which will that evening be lit and thrown open for inspection. A short programme of music is being prepared, and refreshments will be supplied in the dining hall. The expense of this entertainment is being generously met by a few members of the Board individually.

THE Foreign Mission Committee—Western Section—is to meet in Crescent Street Church here, on Tuesday morning at ten o'clock, to consider the question of unification of the Eastern and Western work, and at eleven o'clock for general business.

THE Rev. J. C. Herdman, B.D., late of Campbellton, N. B., with his family, passed through Montreal on Wednesday on his way to Calgary, N.W.T., his future field of labour. Mr. Herdman left a very strongly attached people in Campbellton, who presented him with a farewell address and purse of upwards of \$200 last week. Mr. Herdman will be a great acquisition to the North-West and in Calgary will doubtless do good work for the Church and for the cause of Christ.

A *pro re nata* meeting of the Montreal Presbytery was held on Friday. Mr. Leitch accepted the call to Valleyfield, and his ordination was fixed for Tuesday, 23rd inst., when Rev. D. W. Morison will preside, Rev. L. H. Jordan preach, Rev. R. Campbell, M.A., address the minister; and Rev. J. B. Muir, M.A., the people. The Presbytery also considered a request from the Foreign Mission Committee to ordain Mr. R. C. Murray, missionary elect to India, during the meeting of Assembly. The ordination was appointed, if the way be clear, to take place in St. Paul's Church on Friday, 19th inst., at eight o'clock p.m., the Moderator of Presbytery to preside and to arrange for the other parts of the service.

THE Rev. W. J. Smyth, Ph.D., of Oshawa, has been in the city for the last ten days, supplying the St. Joseph Street Presbyterian Church pulpit.

THE Rev. J. J. Casey, B.D., of Taylor Church, is at present seriously ill with small-pox, contracted, it is supposed, in his visits through his parish in one or two districts chiefly in the east end of the city. The disease prevails to some extent, the papers reporting a number of new cases the other day. Vigorous efforts are being made by the civil authorities to stamp it out, and it is hoped that the efforts will be availing. No cases exist, so far as the writer knows, west of St. Lawrence Main Street,—the section of the city chiefly occupied by the English speaking part of the populations. Mr. Casey is at present slightly better, though he is still in a very critical state. He and his household have the sympathy of very many friends in the city and elsewhere, whose earnest prayer is that God may raise him up and spare him to continue the good work begun by him in Taylor Church.

THE Rev. Mr. Rodger, a licentiate of the Church of Scotland, arrived by last week's steamer with a view to permanent settlement in Canada.

A RECENT Sabbath day plate collection for Foreign Missions in the Cote des Neiges Presbyterian Church, amounted to the handsome sum of \$50. This from a congregation of about forty-five families, chiefly farmers, that support their own minister in full without aid from the Augmentation Scheme, is very credible indeed. This same congregation also supports a pupil in the Pointe-aux-Trembles schools and contributes largely to all the Schemes of the Church. Under its present pastor, the Rev. J. Bennett, the congregation is progressing most satisfactorily.

Choice Literature.

THE LUMBERMAN'S STORY.

(Concluded.)

"One morning the old gentleman started out early to go to Butternut, a little bit of a town six miles from their cabin. I don't know exactly what took him there, but something, I imagine, about shipping their trunk home. At all events, he went; and it fell out that it was about the most unfortunate time for him to go that he could have picked out. It does seem sometimes, ma'am, as though there was an inherent incongruity in all things. Did it never strike you that way? As though all affairs seem to take a positive delight in going just as criss-cross as they can? Well, I've noticed it time and again. It was just as bright a morning as any you ever see when he started; but 'twas the time of year when you couldn't put faith in the weather. So when he went he said to Miss Elsie that she needn't look for him back if it began to storm, and not to be uneasy if he didn't come. He'd be back, he said, by two o'clock if he came. Night drops down sudden upon this country in the December days, and you can't see very much after three o'clock without a light. It did begin to snow about noon; and Elsie was sure he would not start for home; and she was right. She had heaps of sense, and didn't wear herself out soul and body with nonsensical worrying, as some women do. She was at ease in her mind about her father.

"About ten o'clock in the forenoon, Cousin Albert, as she called him, started out with his gun for a last tramp, as he said—for in a day or two they were to break up and go home. He would be back in an hour or two. He didn't come in one hour, nor two, nor three. And all the time the snow was coming down, softly, quietly, little sharp flakes, keen and cutting. It came without any wind—came as if it meant business. Darkness came, and Cousin Albert had not come. Elsie began to be anxious, for he had not intended to go more than a mile at the farthest away from the cabin. You may have been lonely in your life, ma'am, but if there's any loneliness to be compared to that one feels in such a spot as she was in, I've yet to hear of it. And it was so dark that, as she stood again and again in the door, she could see nothing but black darkness; not a star. How she looked and waited and prayed no one but her own frightened heart and the Great Heart above knows. She knew what was possible, for she had heard the stories of men who had lost their way in the woods, who had perished with cold, who had accidentally shot themselves and lain till only their white, bleached bones remained to tell their story. She had heard of wolves and all the critters that ever existed in the woods tearing belated travellers to pieces. In fact, she had heard of every thing horrible that had ever happened in that country, and lots of things that never had happened and never would happen.

"When seven o'clock came, she was just too anxious to stand it any longer. She knew that if anything had happened to Redding it was a matter of life or death. A night in the woods would be the end; and if there was anything to be done, there was no time to lose. It had stopped snowing, and the wind had gone down a little; but so dark as it was! not a star, not a ray of light from anywhere. She wrote a little note, saying that she had started for the camp, and left it on the table; then she dressed herself as warmly as she could, took a lantern, and started. She knew the way to the camp, and hadn't an idea but what she could keep it. But there was a sharp, hard crust of snow on the ground, and the fall of the afternoon covered what little path there was; and it was so dark and so cold. Pine woods differ, ma'am—and this had a growth of underbrush, and 'twas not non-too easy to keep the path in broad daylight; but take it in pitch dark and it was worse. She was not weakly frightened, but every nerve was a quiver with excitement and anxiety. She said afterwards that it seemed as though she listened with every nerve and fibre of her very body and soul. She expected to hear some sound of distress; but she only heard the howling of the wind. Oh, a pine forest is a beautiful thing, no doubt; it is, for a fact. But think of the gloom and the horror of that long four miles to that girl under the tall, ghostly trees! Other trees seem to me to have something of a soul about 'em; but the pine-tree is a spectral sort of a thing. It goes up towards the heaven, to be sure; but it don't seem to me to have much tenderness towards earth. It's like some natures, I think—very aspiring and all that, but not very sympathetic. I've seen trees that I felt like putting my arms around; but I own I never felt that way towards a pine, though I might take my hat off to it. Do you understand, ma'am? Well, that's nothing to do with the story, only just to explain how she might have felt in that journey of hers.

"After a while, with her excitement and the darkness and all, she could not be sure of keeping the right path. And, ma'am, for the greater part of that four miles she went on her hands and knees, carrying the lantern in her mouth or in one hand, just as she could; the wind moaning through the trees—for there's always that doleful sound among 'em—the snow beginning to fall again, the sharp, icy ground cutting through her gloves and through her gown, and listening, listening, hardly breathing, for fear she would miss some sound she ought to hear. Think of it, ma'am! But she got through; and when she reached camp she roused us and told her errand, and then like a dead thing fell to the floor. We weren't long getting ready for a start. We knew the necessity. Men that have lived in such a country know that the weather ain't to be trifled with. Well, we started with plenty of torch-lights, and more strength, but not a bit more grit, I'll be bound, than that slip of a girl had shown. And we went, fortunately perhaps you would say providentially, and maybe you'd say right—in the right direction; for we hadn't been out an hour before we found Redding. He had been shot, and had rolled down into a sort of ravine like, down out of sight, where he was a little sheltered from the storm, but where he was clean hid. Shot through the hip, ma'am; a mighty mean sort of wound it was; and falling down that creaky gully like had made it only worse for

him. No, he didn't shoot himself; it was done by some cowardly critter, by accident no doubt; for, instead of staying to see what the damage was and to help out of it, the miserable man ran off—'frail, I s'pose, that some harm would come to him. It had happened about two o'clock in the afternoon, and there he lay till we found him at four o'clock in the morning. Yes, he was most gone; he had shouted till his voice was just all sunk down to a whisper, shouted and shouted, hoping some human thing would hear him. Then he gave up. He had matches and pencil and a note-book. He had written all about it and what he wanted done in case he was found; and he knew that he'd be found sometime. And then he had put the book under his head and just given up to die. His wound had bled till he had mighty little life left, and he probably couldn't have breathed much longer anyway. Well, we had taken brandy with us and we gave him some. And then, ma'am, some went back to camp and made a litter to carry him there on, for we couldn't carry him any other way, and we had come without anything more than a jack-knife with us. Then, after a while, we got him to camp. I forgot to say that the old gentleman was there. He'd got so far towards his own cabin, and, not feeling uneasy about his daughter, seeing the cousin was there, why, he let us coax him to stay. And 'twas a se thing, for he sort o' comforted Elsie; and 'twas a mighty sight better for them to be there with the sick man than in their own place, so far from anybody. Things seem to have a way of happening right now and then, don't they? Well, can you imagine it, ma'am? our going through the gray of the winter morning, carrying that half-dead man on the rough stretcher, the flare of the pine torches, the solemn stillness, and now and then the groans from under the blankets that we'd wrapped around him? When we were within half-a-mile of camp, who should meet us but Miss Elsie! She couldn't wait. I do suppose it seemed to her that we'd never get there. Of course it was natural that she should feel anxious about her cousin, seeing he was more like a brother; but when I saw the look on her face as she stood there with the light of the torches shining on her, I knew that 'twas something more than common feeling that took her through all that suffering. Well, the snow kept on falling, and the wind blew, and, as true as you live, though we sent for a doctor as quick as we could, the drifts were so piled up that it was a week before we could get one to see the poor fellow. I was disabled just then by an ugly cut I'd given one of my feet, so I couldn't go to chopping, and I helped take care of Redding. Of course we made 'em all as comfortable as we could; but our cabin was pretty full, and not much of a place for a sick man and a delicate woman. And just as we could we built 'em a little house—you'd laugh to call it a house, I s'pose—near ours, and got 'em into it—two rooms. But after they were all fixed up you'd say yourself that there were worse places in the world. You see, the wound was a mighty bad one. It's no joke to have a lo' in the hip, ma'am, and then not having care at once. It a poor fellow didn't go as near death's door as any one ever did and not go through, then I'm mistaken. But he had good care, and he was young and strong, and, what was better than all, he was hopeful and wanted to live. Miss Elsie was a capital nurse; and what she and I didn't think of to do for the invalid nobody ever thought of. And of course his friends and their friends were written to, and after a while everything good to eat or drink or wear was sent to 'em. And they were mighty comfortable for folks that were uncomfortable, you understand.

"They had to stay right there till March, ma'am, for he couldn't be moved, and they wouldn't leave him. And when he did go, he went on crutches. Just a pale ghost he was, too. But the doctor said he would get so he could go without the crutches after a time, though it would be a long, long time before he was his old self again, if he ever was. It was the meanest kind of a hurt, ma'am—bone shattered and splintered—and then the long lying there in the night, and the dreadful strain to the nerves, and the long fever that followed, and there's no sort of telling what the poor fellow had to go through. But he was clear grit, and he pulled through."

"I suppose he and Elsie married, didn't they?" I asked, with the genuine desire for a love story that ended well.

"No, ma'am, they did not. I know that's what one would naturally look for; but it didn't come. Ma'am, that young man had a sweetheart in the East; and after a time letters began to come, and I began to see, for I'm rather observing, that Elsie looked sad, and more than once, when there didn't seem to be no cause for tears, seeing Redding was doing well, I could see that she had been crying. And after a while Redding told me himself, right before Elsie, and said he knew his kind cousin and good friend would be glad. And he showed us her picture, and praised her—oh, my! you'd ha' thought there never was a human like her. And he used to write long letters; and when he'd get 'em, which wasn't so very often, why, he'd look like a new man. Curious, isn't it, how much love some one man or one woman will win in this world, and not care for it more than for the dust under his feet, and another, who would give his very soul for the same love, might beg on his bended knees and not be able to win it? Curious, and mighty hard, too. And Redding didn't seem to see what was plain to my eyes as daylight: not that she was foolish and did anything that anyone in her place mightn't have done, for she was a genuine true woman, and showed it all the way through; but somehow I could see that many a time his loving talk about the girl at the East just hurt her like a knife had been run right into her heart. We do hurt people we love many a time; and he was fond of her, and used to say that she was the second-best woman in the world. I imagine—in fact, I know—that that don't answer when one wants to be the first-best. She and I grew to be good friends; and maybe I could read her a little better than the rest of 'em." I looked up to the man's face, and he read my question and my thought in my eyes.

"Yes, you're right; I did love her, and maybe that's the reason my sight was so clear. I saw 'twasn't any use, and no more use 'or her than for me. And, as I say, it seemed to me a mighty strange thing. There's nothing top of earth so beau-

tiful or so precious as this thing we call love, and there's nothing in all the world that there's such a tremendous waste of, and all the time hearts are hungry for it."

"Was he to blame, do you think, for her loving him? I mean, do you think, he—he—" I was at a loss just how to put my thought.

"You mean did he trifle with her, as the story-tellers say? Do you think he'd ha' left that camp alive if I had thought so? No, ma'am; he was a manly man. I know there are men who think it's fine fun to give a woman the heartache, but he wa'n't that sort. There are good live men in the world, though I will say that there are plenty of times when it looks mightyly the other way. And he wa'n't no more to blame for her loving him than she was for my loving her. You can't help this sort of thing. Love don't go by rule, and there's no use in trying to understand it anyway. It means happiness and all fine things to one, and sacrifice to another.

"Well, they went away, and before they went they just made a big supper, and invited us all in and gave each one of us fellows something as a keepsake. See here." And he drew out from under his vest a miniature-pine cone made of fine gold, an exquisite thing in design and workmanship.

"You ought to wear it in sight," I said.

"I know it's here, ma'am," he said simply. And he placed it again over his heart.

"Surely," I said, "she had the adventure she longed for. Did they never find the man who shot Mr. Redding? For, with all my love of Romance, I had a fondness for facts.

"Not for sure. He always suspected a miserable half-breed Indian who used to hang round. Probably he hit accidentally and then was too big a coward to do anything but run; which is why I say I've no use for an Injun any time.

"I'm sorry," I said musingly, "that Mr. Redding hadn't loved her instead of some one else, seeing that she loved him."

"So am I," he answered: "so am I. 'Twould have looked a little like less a dead waste of loving; wouldn't it now?"

"But she went away with a heartache, and I stayed with a heartache, and the chances are about a hundred to one that he found his heartache waiting for him a little further on. For that's the only thing in life that I know of that every one of us is sure to find sooner or later. But this is where I leave you. I've a saw-mill just here. Haven't spent a winter in camp since that one, and never shall again." He passed out of my sight, and left me pondering over his story of love and pain—the story as old as life and yet eternally new.—*Lippincott's Magazine.*

THE REVISED OLD TESTAMENT.

FACTS RELATING TO ITS PUBLICATION.

Exactly four years lie between the publication of the revised version of the New Testament and that of the Old; the former was issued May 17, 1881, the latter on Tuesday, 19th ult. Copies had been sent to the newspapers on Friday. Great precautions were taken to prevent any getting into circulation before Saturday, the Archbishop of Canterbury being the only personage outside of the company of revisers permitted to have one; and not till Friday was the Queen presented with her copy, one of the "standard" edition in five volumes, of pica, royal 8vo. The two copies presented to Convocation on 30th April, remained under lock and key till the day on which copies were sent to the newspapers. Till Friday night not even the enterprising Americans, who are said to have offered £2,000 for a copy, were able to get a glimpse of any portion of the work. The remarkable coincidence is pointed out by the *Jewish Chronicle* that the day of publication was the eve of the Feast of Pentecost which commemorates the revelation on Mount Sinai, the first publication of the Decalogue in any form. The reason given by the universities of Oxford and Cambridge, to whom the copyright belongs, for not publishing editions of the Old Testament to correspond with those of the New is, that these would have been of a thick and "dumpy" character, where as the public have shown of late years a very decided preference for thin volumes. The paper upon which the Revised Bible has been printed was manufactured at the Oxford university's mills at Wolvercote, where 375 tons of rags have been worked up into 250 tons of paper. This would cover two and one-quarter square miles. In a strip of six inches wide it would go round the world; if the pages were laid open one after another, it would be sufficient to encircle the globe. The sheets piled on reams as they leave the mill, would make a column ten times the height of St. Paul's, or, folded into books before binding, a column a hundred times the height of that cathedral. The copies prepared by the Oxford Press alone would, if placed flat one upon the other, make a column more than fourteen miles high, or, placed end on end, a column seventy-four miles high. One thousand five hundred and sixty goatskins have been used in binding the copies presented to the American Committee of Revision on 21st May. A special Act of Congress has been passed to admit these books into the United States, duty free. The "copy" was supplied by the revisers to both universities. Each set up two sizes; and a fifth, "a parallel edition" in which the revised and the unrevised Scriptures are printed side by side, page for page, was divided between the two. The Revised Bible will have a circulation compared with which the most popular volume of the most popular profane author that ever lived is scarcely worth mentioning. It is being distributed by the waggon-load and the ton, and wherever the English language is spoken it will be the new book of the month. Mr. Frowde, of the Oxford warehouse, states that arrangements were made that everywhere, in America as in Britain, the book should be ready for retail distribution at the same time—namely, on Tuesday morning. The parcels for the country booksellers were all despatched on Monday, and at a quarter of an hour after midnight on Tuesday morning the distribution to the London booksellers began. Mr. Frowde told the interviewer from the *Wall Mall* that he was not at liberty to say how many copies

have been issued. During the first week in May several hundreds of cases, each, weighing three or four cwt., were sent to the United States. The Canadian consignment was despatched on the 9th so as to give everyone a fair start. Bishop Thirlwall was the first chairman of the Old Testament company; on his death his place was taken, first by the late Bishop of Llandaff, and then by the Bishop of Winchester (Dr. Harold Browne). Of the original number who first put their hands to the work on the 30th June, 1870, only fifteen now remain; ten have been removed by death. The company have held eighty-five sessions and sat for 792 days of six hours each. Professor Green, of Princeton, the most masterly of all the critics of Dr. Robertson Smith, was president of the American company. *The Christian Leader.*

IN MAGNA GRÆCIA.

On the other side of Leucaspide to the north is the curious and weirdly beautiful little town of Massafra, situated on a small hill cut in two by a deep rugged ravine, spanned by a fine bridge, the arches some 300 feet high. If I had been suddenly dropt blindfolded into Massafra, and then told to take the bandage off my eyes and say where I was, I should have answered, "Egypt." The people are pure Arabs in look and gesture, the shrill intonation of the voice is Arab, so are the splendid eyes and flashing teeth. Their passion for bright colours in their dresses, and for daubing red, yellow, blue and green paint on the outside of their miserable huts, is quite eastern. They talk an impossible *patois* which even the people round find it difficult to understand. The tradition runs that the Saracens, gradually driven back from Taranto, settled there, withstanding all attempts to dislodge them; thence the name *Massa Afr* (the rock of the Africans), now *Massafra*. But no one really knows much about the place.

The hill on which the little city stands is all overgrown with prickly pears, and one or two feathery palm trees wave slowly to the wind, perhaps planted by the swarthy Saracens, as the palm is said to live longer than any other tree.

The view of the bridge is most extraordinary, and very picturesque. The two steep sides of the ravine are alive with people, who still inhabit the old cave dwellings of the aboriginal races of this country. Overhanging the precipice, and partly cut out of the living rock, is a noble mediæval castle, its large round towers going sheer down to the bottom of the Gravina, where in winter there is sometimes a raging torrent, which occasionally floods the lower caves, and drives the poor inhabitants out for a time.

I went down a steep path opposite the castle for a little way, and looked into the rock habitations. Some had no doors of any sort, and contained a bedstead, a wooden box, and a chair; occasionally the people had built a sort of entrance porch, and in one a woman was sitting spinning cotton, which is extensively grown round the town. Two hens were perched on the back of the chair and a goat lay chewing the cud at her feet.

The modern and extremely dirty town is built on the summit of the two hills, and extends down a broad road towards the railway station. About a mile and a half behind the town, in the bottom of the Gravina, is the church of the Madonna della Scala, so called from the immense staircase which has been built to get down from the road to the bottom of the ravine. The modern church has been erected on the site of one of extremely ancient date, hewn out of the rock, and of which a part is still existing; a small chapel with a rather majestic Virgin and child painted on the wall, over an altar cut out of stone and an arched passage, of which one side only is left, with saints, rather above life size, painted in fresco and of wonderfully vivid colours. These, although Byzantine in character, do not appear older than the thirteenth century. In the modern church is a Madonna with the Infant Jesus, of which the usual fable is related: a light was seen hovering in the Gravina, a peasant dug and discovered the holy picture. It is so blackened by smoke that I could only just make out its Byzantine outline on a gold background. The whole of the ravine of Massafra is honeycombed with the ancient cave habitations of the prehistoric inhabitants; to whom succeeded the early Christians, who hid there, doubtless from persecution, and who cut the cross in nearly every cave I saw. After them the Saracens, who gradually adopted Christianity, and amalgamated more or less with the Greeks, took possession of the rock-hewn dwellings, and at Massafra their descendants still inhabit them.

Now that the railway has made communication easy, doubtless the history of this interesting and fascinating country will be more studied. The great want at present is decent inns. Travellers in Apulia, and still more in Calabria, must be prepared to rough it considerably, but the place and the people are delightful. Taranto is to become the great naval station of Southern Italy, and every one is looking forward with great interest to what may come to light when the docks are dug out on the side of "molle Tarentum."—*Janet Ross, in Macmillan's Magazine.*

A NEW CHURCH BUILDING HYMN.

The occasion on which we are met is an extraordinary one, and calls on me to say a few words. I have to congratulate you on the congregational effort you have made and which you have now brought to a successful conclusion. You may feel some pardonable pride when, looking round on this beautiful church, you remember it is the work of your hands, the fruit of your industry, and your religious bequest to the people who after you shall find in it a spiritual home—an inn where they can have shelter from the storm and refreshment by the way. Lord Tennyson tells how a certain city without either the sound of voice or hammer rose into towers; how all its gables, minarets, and domes sprang into existence "at the sound of music slowly breathed." The hammer and the pick have been heard here during these months that have gone. The material fabric is now complete; but the spiritual temple, in the building of which you will now labour, will rise into being only through the unheard operations of God's Spirit. I am sure your church will carry on here those

evangelical traditions which have made it so distinguished. If the blood of bulls and goats does not flow in this place, I hope not the less will the sacrifice of the heart for sin continue to be offered. The opening of this new church gives you an event to be thankfully remembered, an opportunity to be carefully improved. It may well fill you with the pleasing hope that your special religious service and ordinances will be continued to you. I trust that God will beautify your assemblies by His gracious presence; I trust He will make you joyful in His house of prayer; I trust He will here give testimony to His word of Grace; I trust you will always find the place of His feet glorious; and finally, I trust there may from time to time be added to the Church of the number of such as shall be saved. It will fare well with you if your righteousness exceeds the righteousness of the scribes and pharisees, and men find you are not one thing in profession and another thing in practice, but that you adorn your profession by a blameless walk and conversation befitting the Gospel.

It is well for you on an occasion of this kind to rejoice. I offer you this hymn as a spiritual chanson. It is my own wish for you. May it reflect your feelings and prayers on this occasion. May it be an instrument whereby you may be able to make melody in your hearts unto God.

This church unto Thy service, Lord,
We freely dedicate;
Make her Thy house, most gracious God,
And keep her consecrate.
Here oft may prayer prevail with Thee,
And hallowed songs arise,
When congregations meet to pay,
Their Sabbath sacrifice.

May weak ones here find strength to bear,
And weary ones find rest;
Make thirsty ones to drink of Thee,
Each hungered one, a guest.
A simple Gospel full and free
Be ever preached in her;
And here the wand'ring one be found
A quiet worshipper.

Sweet be the air within these walls,
And sweet the prayer that's said;
Sweet, sweet the view of Jesus's face,
And sweet the lesson read.
And when in mem'ry of His cross,
Christ's chalice here is drained,
Oh! in a good and perfect way
Be every spirit trained.

Now bless our congregation, Lord,
With bounties from Thy hand,
And bless our Queen with length of days,
And bless our native land,
And bless our pastor; from Thy store
Give every treasure free;
Give work to all, and good to all,
And grace abundantly. Amen.
—Rev. P. Anton in *Christian Leader.*

BISMARCK'S RELIGIOUS BELIEF.

A belief in God, in a divine order of the world, and in a personal existence in a future state and, to a certain extent, in revelation, seems to form for him a sort of rude basis of religious belief, with which he has remained satisfied without raising on it the superstructure of any definite creed. In religion, as in politics, he confesses that he has arrived at successive stages of development. In the days when he was known as the *tolle Junker* he was first a rationalist and apparently for some time, an unbeliever. Then for several years he went through severe physical, moral, and even pecuniary trials, and felt a desire to seclude himself from society, and even at one time had a design of emigrating and retiring to the Polish forests with his last few thousand thalers in his pocket and commencing life anew as a farmer and a sportsman. As he approached his thirtieth year a psychical change came upon him, which was probably due in part to the influence of the young lady who became his wife in 1847. This lady, Johanna von Puttkamer, was the daughter of a Nether-Pomeranian landowner, and both her father and mother, being people of a fervent Moravian spirit of piety, opposed themselves to the betrothal of their daughter with one so noted for his wild habits as the "Mad Squireen." Goethe has shown in the "Story of a Fair Soul" how he could be affected by the simple piety of a Quakeress; and Bismarck was, it is probable, more deeply influenced. After the accession, too, of Frederic William IV. there was a great increase of piety, or at least of pietism, in the higher circles of Prussian nobility. The spiritualism of Schleiermacher had displaced the rationalistic influence of Voltaire and Rousseau. Rationalism came in polite circles to be considered somewhat vulgar, and was associated with revolution; and even philosophy in the crabbed phraseology of Hegelianism not only was made an instrument for undermining all existing institutions, but appeared to be pre-eminently unæsthetic. A religious and unctuous phraseology was the fashionable protest against new Hegelianism and revolution. Bunsen, Stahl, and Gerlach were in vogue, and the doctrine of original sin and of the corruption of human nature was employed to exorcise the spectre of anarchy.—*Edinburgh Review.*

ACCORDING to Dr. E. D. Neill, the historian of Virginia, in his newly published "Virginia Vetusta," the first Presbyterian church in America was erected in the Somers Islands, by Lewis Hughes, and the Puritan Liturgy of the Isle of Jersey was used in the congregation.

In Switzerland the authorities are putting a stop to the Mormon propaganda. At Basle recently a band of Mormon missionaries, accompanied by a crowd of perverses, remained over night. They were all arrested, the deluded people sent back to their homes, and the missionaries fined each 100 francs and also sent to prison for twenty-five days.

British and Foreign.

THE Brooklyn Bridge earned \$950,474.46 in its first two years.

THE *Eagle* says there are 280 churches in the city of Brooklyn.

BELLE BOYD, the Confederate spy, is teaching elocution in Little Rock, Ark.

THE Rev. Dr. Cramer Roberts, Bishop of Nassau, Bahamas, is returning to England to resign his see.

THE annual report of the United Kingdom Band of Hope Union gives a total of 11,708 societies, with 1,434,930 members.

MR. PETER GILES, a graduate of Aberdeen, has carried off the Lightfoot Scholarship for Ecclesiastical History at Cambridge.

THE Rev. Peter Carmichael, of the Reformed Presbyterian Church, Airdrie, has been inducted co-pastor to Dr Edmond, London.

MR. ROBERT FAIRLY, who was associated with Hugh Miller as proprietor and manager of the *Witness*, died lately at the age of eighty-eight.

THE Revs. John Martin, Edinburgh, and P. Anton, parish minister, preached recently at the opening of the new Wesleyan Church at Kilsyth.

THE King of Saxony has taken for the summer season the magnificent villa Sybilport, in the Italian lake country, and owned by the Duke of Brunswick.

THE Irish College of Surgeons recognizes the London Medical School for Women, and has decided to admit its students to examination for its diplomas.

IT is reported that Miss Kate Stephens, Professor of Greek in the Kansas State University, has been compelled to resign. She says it is because she is a woman.

TWO SEVEN million copies of "Hymns Ancient and Modern" were sold between the year of its publication and 1880; and the sales go on increasing each succeeding year.

MR. HISLOP, an Edinburgh stockbroker, has obtained a decree against Dr. A. Stuart Muir, of Leith, for nearly \$5,000 for losses on Stock Exchange transactions.

PRINCESS CHRISTIAN is almost constantly employed in charitable work among the East London poor, the majority of her beneficiaries having not the slightest knowledge that their kind friend is of rank.

A ROMISH priest in a small town in the interior of Sicily, who has gathered about him 350 persons to whom he teaches evangelical doctrines, has invited the Waldensian pastor of a neighbouring city to visit him.

THE Rev. Dr. Milligan, of Aberdeen, conducted the service at the Scotch National Church, Crown-court, Drury-lane, recently. He preached upon the naturalness of religion and its adaptability to man.

IT is a striking, and also an inspiring, thought that there are probably more evangelical preachers in India alone at this hour than there were in both Great Britain and America at the beginning of the last century.

THE Temperance movement is making great progress in the British mercantile marine and among fishermen. No fewer than 42,387 seamen, fishermen, and bargemen have been pledged during the last six years.

THE deputation from the English Presbyterian Church to the Irish General Assembly this year will consist of Revs. R. Taylor, Norwood, and Dr. Wright, Editorial Secretary of the British and Foreign Bible Society.

THE Presbytery of London has accepted the resignation of Rev. D. Alexander as minister of the Bermondsey congregation. Three years ago Mr. Alexander left the Congregational Union, and now he purposes returning thither.

SOME Birmingham sympathizers with the views of Lord Bramwell having sent his lordship a congratulatory address, received a reply in which he said: "I am in good health for seventy-seven; I drink very little. Is Birmingham right?"

THE Rev. Edward White, of Kentish Town, so well-known as the author of the leading exposition of the "Conditional Immortality" theory, has been unanimously elected Chairman of the Congregational Union of England for 1886.

THE foundation stone of a new church at Parsonstown has been laid by the Rev. Jackson Smyth, D.D., Armagh. The Earl of Rosse presided, and there was a large attendance of friends, some of them having travelled a long distance to be present.

THE *Spalding Free Press* says that some years ago a public-house was as much in demand as a well-appointed farm. Recently, after an auction, spiritless to a degree, a popular hotel at Lynn, let on a repairing lease at £750 a year, was withdrawn at \$8,500.

REV. Dr. Henry A. Stern, for more than forty years a missionary of the London Society for Promoting Christianity among the Jews, and who was one of the Abyssinian captives delivered after years of imprisonment by Lord Napier in 1868, has died in his sixty-fourth year.

THE King of Belgium, the President of the African International Association, has decided to open an African Seminary in connection with the University of Leyden, at which young men will be prepared for missionary work in the newly opened districts of the Dark Continent.

THE Rev. Robert Gordon, a coloured native minister from Jamaica, was presented recently by Rev. James Buchanan, Foreign Secretary, United Presbyterian Church, in name of friends, with a purse of sovereigns and several volumes in acknowledgment of his services during his visit to Scotland.

THE Rev. R. Primrose, of Cumbernauld, at present enjoying a holiday in the East, conducted divine service in the large building rented by the War Office for the use of the Presbyterian troops in Cairo. A more mixed audience few clergymen have ever addressed—military men of every grade; civilians of different country, colour, and creed, Greeks and Copts being well represented.

Ministers and Churches.

THE address of the Rev. J. W. Bell, M.A., will be Niagara, Ont.

THE congregations of Mount Pleasant and Burford have not yet extended a call to a minister, as has been mistakenly intimated.

AT the half-yearly communion of Free St. John's Church, Walkerton, on Sabbath last, the Rev. Dr. Moffat and Session received nineteen new members into the fellowship of the Church.

COMMUNION services were held last Sabbath at Boston Church, Esquimaux, of which Rev. M. C. Cameron, B.D., Milton, is pastor. A number of persons joined the fellowship of the Church on the occasion.

THE congregation of St. Andrew's Church, Ancaster, at their prayer meeting a few weeks ago, presented an address and a purse of \$20 to Miss Eliza Jackson, their organist, for her voluntary services for some time past.

SPECIAL meetings were begun last week at Alberton, under the pastoral care of T. T. Johnston, that promise to be very successful. Neighbouring ministers are giving their services freely, and much interest is manifested by the people.

A CORRESPONDENT writes: The Rev. J. S. Hardie, who was ordained and inducted in Stanley Street Church, Ayr, on June 2, performed his first marriage ceremony on the following day. The good people of this congregation, after according their pastor a very warm reception, are evidently desirous of losing no time in utilizing his services.

THE ordination and induction of Rev. J. B. McLaren took place in Knox Church, Cannington, on the 8th inst. The Rev. Mr. Currie presided, Rev. Mr. Stevenson preached, Rev. A. Ross, M.A., addressed the minister, and Rev. Dr. McTavish the people. Mr. McLaren enters on his ministerial labours with encouraging prospects of success.

AT the Presbyterian Sabbath School Convention held recently at Sonya, a resolution was passed expressing sympathy with their secretary, Mr. J. C. Gilchrist, and his family in the trying position in which they are placed owing to the uncertainty of the death of their son William C., who is supposed to have been killed in the North-West.

A FLATTERING address, accompanied with five handsomely bound and illustrated volumes of the poets, containing the complete works of Shakespeare, Byron, Moore, Milton and Scott, were presented by the Presbyterian students of the Normal School of this city, on Friday, the 5th inst., to Rev. G. E. Freeman, of Deer Park, who was their religious instructor during the present session.

A MEETING of Presbytery was held in the Presbyterian Church, St. Hyacinth, on Tuesday, 2nd inst., at which the Rev. E. F. Seylaz was inducted as minister of that charge. Rev. R. P. Duclos presided, Rev. Professor Scrimger, M.A., preached and addressed the congregation, and Rev. James Patterson, of Montreal, addressed the minister. Mr. Seylaz was cordially welcomed by the people on entering on his ministry among them.

IN competing for academic honours ladies have successfully vindicated their claims to share in the privileges of University education. It is pleasing to note that at McGill College, Montreal, and Toronto University, they have taken a prominent place in the honour list. At the latter institution several ladies have taken a distinguished position, among them the two daughters of the late Hon. George Brown. Miss M. N. Brown carried off the gold medal, being first in the study of Modern Languages.

AT a *pro re nata* meeting of the Presbytery of Kingston held on June 2, there was tabled a call from the congregations of Concession and Hillier, in favour of Mr. A. K. McLeod, licentiate. The amount promised for support was \$500 per annum, together with a manse or rented house. The call was sustained and accepted. Mr. McLeod is to be ordained and inducted at Concession on Tuesday, July 7th, at three o'clock p.m., Mr. Chambers to preach, Mr. Robertson to address the minister, and Mr. Cumberland the people.

THE Sacrament of the Lord's Supper was dispensed in St. Andrew's Church, Thamesford, on the last Sabbath in May, when the pastor, Rev. L. Cameron, was assisted by Rev. Messrs. Stewart, of North Easthope, and Cameron, of Kincardine Township. There were ten members added to the Communion roll. Rev. Mr. Little, of Princeton, officiated on Thursday and Friday. The services were pretty well attended; although the number of old friends who come from the neighbouring congregations is getting gradually smaller every year, a good many who used to be always with us are now surrounding the table in the upper sanctuary.

THE Rev. A. Blair, B.A., who delivered three discourses characterized by maturity of thought and clearness of expression, was ordained and inducted to the pastoral charge of Nassagaweya and Campbellville on the 2nd inst. The Rev. Robert Torrance, D.D., presided; the Rev. Hugh Rose, of Elora, preached an able and appropriate sermon from John x. 14. The newly inducted pastor was addressed by the Rev. D. B. Cameron, and the congregation by the Rev. Evan Macaulay, B.A. There were also present Revs. Dr. McKay, Puslinch, Messrs. Strachan, Rockwood, and Mullen, of Fergus. At the close of the service Mr. Blair was accompanied to the door by his predecessor, the Rev. John Neil, B.A., where he received a most hearty welcome by the people.

ON Tuesday afternoon, 26th inst., Rev. J. W. Bell, M.A., was inducted to the pastorate of St. Andrew's Church, Niagara, in the presence of a fair congregation. The delegation from the Presbytery of Hamilton consisted of Revs. Messrs. Laidlaw, Burson, Ratcliffe and Robertson. Rev. Mr. Robertson, of Waterdown, preached the sermon. Rev. Mr. Burson put the usual questions to Mr. Bell, which he answered satisfactorily and was received cordially by the

members of the Presbytery, after which Rev. Mr. Laidlaw addressed the newly inducted pastor very appropriately, and tendered some wholesome advice. Rev. Mr. Ratcliffe, of St. Catharines, then addressed the congregation, instructing them as to their duties in regard to their minister, saying that they should assist him all they could; not to expect too much of him, but in every way to strengthen his hands and heart by doing all in their power to relieve him from over-anxiety in regard to financial matters, and to do all they can to assist him with his work. Rev. Messrs. Laidlaw and Campbell then introduced the congregation to Rev. Mr. Bell, who extended to him the right hand of fellowship.

A SERIES of evangelistic meetings have been held in St. Andrew's Church, Lucknow, for the last three weeks, conducted by the Rev. J. M. McIntyre, and the pastor, Rev. J. MacNabb. Very marked interest has been manifested in these meetings throughout. Mr. McIntyre who has devoted his time and talents to evangelistic work for some years past, came to Lucknow from Ripley where the Lord has owned and blessed his labours in a very signal manner and great blessing has attended his work in this place as well. Many have decided for Christ; and are rejoicing in His salvation. Scarcely a service was held in which there were not some anxious seeking souls. The professed people of God have been refreshed and cheered by God's gracious visitation to them, and the display of His grace in the conversion of sinners. During last week the ordinance of Baptism was administered to three adults in the church, and on Sabbath last the Lord's Supper was dispensed to a large number of communicants, many of them sitting at the table for the first time. The deep solemnity and prayerful attention which characterized these meetings, as the Gospel of the Grace of God was clearly and forcibly preached night after night, were evident tokens of the presence of the Spirit of God, and all felt that Christ was the glory in the midst. After a pleasing and profitable experience, we can testify heartily as to the benefit of special evangelistic services, and Mr. McIntyre, whose vivid and earnest representation of Christ and Him crucified cannot fail to impress the hearer, is conspicuously in his element in such meetings. Now that the meetings are over in St. Andrew's and a fresh impetus given to the work of Christ, it is earnestly expected that a deeper and more pronounced interest will be taken by all in the things of Christ's kingdom. A very interesting feature in this congregation is the women's prayer meeting, which is well attended. Rev. Mr. McIntyre is to leave for his home in Prescott, Ont., in a day or two to rest from his abundant labours for a few weeks. For nearly five months he has been engaged night after night, and as he rests he will indeed rejoice in spirit that in these labours hundreds were hopefully converted to Christ, and many more led to concern.

PRESBYTERY OF LINDSAY.—At the meeting of this Presbytery held at Sonya, on Tuesday, 26th May, a call from Cannington congregation, addressed to Mr. J. B. McLaren, probationer, was sustained by the Presbytery and accepted by Mr. McLaren. Arrangements were made for his ordination on Monday, 8th June, at Cannington, at eleven o'clock a.m. for trials and half-past two o'clock for ordination. The following resolution, moved by Mr. Cockburn, seconded by Mr. McKennie, was passed: "That the Presbytery record their gratitude to God for the rapid spread of Temperance and Prohibition sentiments throughout Canada during the past year, especially as seen in the unparalleled success of the Temperance Act of 1878 at the polls. That we express our surprise and indignation at the recent unwarrantable action of the Senate of Canada in passing amendments destructive of the Act in total disregard of strongly-expressed public opinion embodied in numerous petitions and in overwhelming majorities at the polls—and inasmuch as said Act was adopted by the Senate and accepted by friends of Temperance in good faith, we declare these radical amendments to be a stultification of their former action and a flagrant breach of faith with the Temperance people of the Dominion—and specially those municipalities where the Act has been adopted, and has, or is yet to come into operation. The Presbytery would therefore most respectfully call upon the Honourable the House of Commons, the real representatives of the people, not to assent to these amendments so reactionary in their character and so clearly at variance with the well-understood sentiments of the people of this Dominion, and to make no changes in the Act except in the direction of stringency and as may assist in its more effective enforcement. The Presbytery held a conference in the evening with the congregation of Brock, and on Wednesday a Sabbath school convention, all of which were well attended and interesting. A vote of thanks was tendered to the people for their hospitality.—JAMES SCOTT, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery by leave of the Synod met at Cobourg on 6th May. A call from Singshampton and Maple Valley to Mr. D. McLeod of Pricerville was sustained. The last ordinary meeting of this Presbytery was held at Barrie, on Tuesday, 26th May. Congratulations were conveyed to Dr. Gray on the occasion of the honour recently conferred on him by the Senate of Knox College. Leave was granted to the congregation of Orillia to mortgage the church property to provide funds for the erection of the new manse. Mr. H. C. Howard, who was transferred at his own request by the Presbytery of Toronto for license to this Presbytery, appeared to be taken on probationary trials. The trials were very cordially sustained and thereafter Mr. Howard was licensed to preach the Gospel. A call from Second Innisfil to Mr. T. McGuire was withdrawn on intimation received from Mr. McGuire that he did not see his way clear to accept it. Mr. Cochrane, Moderator of Session, was empowered to moderate in a call, and sympathy expressed for the repeated disappointments of this congregation. Mr. John Gilmour, lately a minister of the Baptist Church, applied for admission to the membership of the Presbyterian Church and for employment as a catechist. On report of the committee which was appointed to confer with Mr. Gilmour, cordially recommending that he be received and employed in the mis-

sionary work of the Church, the Presbytery agreed to grant his application and to send up his name as an approved catechist to the Home Mission Committee. On motion of Mr. Burnett, it was agreed to petition the House of Commons not to sanction the amendments of the Senate of the Canada Temperance Act of 1878, or any amendment looking to the destruction of the prohibitory principle which is the basis of the Act. In consequence of the difficulty had in getting probationers for supply, it was resolved to replace Penetanguishene and Wybridge on the list of mission stations and to endeavour to obtain an ordained missionary for them at a salary of \$750 of which the stations will pay \$500. Being informed that the Chaplaincy of the Reformatory Prison at Penetanguishene is about to become vacant, the Presbytery agreed to represent to the Executive Council of Ontario that no Protestant Chaplain should be appointed or any arrangements made for conducting religious services at the Reformatory without consulting the several Protestant Churches which have places of worship in the village of Penetanguishene. In addition to commissioners elected at previous meeting, Mr. S. Acheson, M.A., and Mr. John Allan, elders, were elected. Messrs. G. Crow and R. M. Grant, ministers; Dr. Gray and Mr. Forbes, elders, resigned their commissions; Messrs. D. D. McLeod and J. Lieshman, ministers; W. Black, J. A. Mather, elders, were elected instead. It was agreed to unite with the Joseph Presbytery in an application to the General Assembly for leave to ordain Mr. Henry Knox, who has laboured efficiently for more than four years as a catechist in Muskoka and Parry Sound. Next ordinary meeting was appointed to be held in Barrie on the last Tuesday of September, at eleven o'clock a.m.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church recently, Dr. Bryce, Moderator *pro tem*. Dr. Bryce reported that he had moderated in a call at Dominion City and Green Ridge; that the congregation had guaranteed \$500 of the stipend, and that the call had come out unanimously in favour of Mr. P. F. Langill, a student graduating this session from Princeton College, U.S. There compared Messrs. N. Stewart and John Reich as commissioners in the matter. The call, with relative documents, was laid on the table. After some discussion it was resolved that, owing to the want of definite information on the part of the Presbytery as to the present status of Mr. Langill, the call lie on the table until such information is furnished. The Superintendent of Missions read a report of his visit to Port Arthur as instructed by the Presbytery in the matter of moderating in a call there. The report furnished interesting information of the circumstances of the congregation and its financial position, and paid a high tribute to the good work done by the missionary in charge, Rev. James Herald. It also stated that the congregation at present is not ready to proceed with a call. The report was received, the action of the Superintendent sustained, and he was thanked for his diligence. The Superintendent read his report on Fort William and Oliver, Meadow Lee, Poplar Point and Posen, and Headingly and La Salle mission fields. The Presbytery received and adopted the report, and instructed the clerks to communicate to the parties interested in the action of the Presbytery in regard to Posen. On motion of Mr. Lawrence, duly seconded, the Rockwood congregation was authorized to collect a note of \$50 due them, being amount for a church building sold by them in 1879, and to apply the same in payment of their debts. Mr. R. Dickson and Prof. Hart resigned their commissions to the General Assembly. The Presbytery accepted their resignations and appointed Mr. E. Thomson, Winnipeg, and Hon. G. W. Ross, Minister of Education for Ontario, as alternates. A petition from Rat Portage asking for a moderation in a call was read and its prayer granted. The Superintendent was appointed to moderate at an early date. Rev. A. MacLaren was appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The clerk was instructed to issue a Presbyterial Certificate to Rev. A. Matheson, and Dr. Bryce and Prof. Hart were appointed to draft a suitable minute on his translation. The clerk read circular notices from other Presbyteries intimating that application to the General Assembly is being made to receive as ministers of the church, Rev. Dr. Hamilton, of the American Presbyterian Church; Rev. T. J. McClelland, of the Reformed Presbyterian Church, U.S.; Rev. John Antoine Vernon, of the French Canadian Missionary Society; Rev. John Robbins, of the Methodist Church in Canada; Rev. John Brown and Rev. Robert Brown, of the Congregational Church, and Rev. D. Lauthrow, of the Welsh Calvinistic Methodist Church. The supply of the congregation of Little Britain and Selkirk was remitted to the Presbytery's Home Mission Committee. Rev. Messrs. D. M. Gordon, A. McLaren and D. B. Whimster were nominated as representatives of the Presbytery of Winnipeg on the Synod's Home Mission Committee. On motion of Prof. Hart, seconded by Mr. Copeland, the Clerk was instructed to prepare a condensed statement from the statistical and financial returns sent to the General Assembly showing the number of families and communicants connected with the congregations and mission fields within the bounds of the Presbytery, the amounts promised and paid for stipend, the amounts contributed for Schemes of the Church, and also all arrears of salary now due, and to have said statement printed, and a copy sent to each member of Presbytery. The Presbytery agreed that at its next regular meeting it would consider such statement, and adopt some action with the view of wiping out all arrears of salary. The Presbytery then adjourned to meet on Tuesday, the 7th day of July next, at half-past seven p.m., in Knox Church, Winnipeg.—D. B. WHIMSTER, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 2nd inst., Rev. R. D. Fraser, Moderator. The fact was submitted that on the previous day Rev. James Dick, sen'r, minister of Richmond Hill and Thornhill, had died; and a committee was appointed to draft a minute on the deceased, and submit the same to next meeting. The case was brought up of Rev. A. Murdoch, LL.D., who wishes to be received as a minister of our Church. A committee was appointed to confer with him, examine his documents, and report thereon. Said committee reported in due

time, and very favourably, whereupon the Presbytery agreed to apply in his favour to the General Assembly, as recommended by the committee, and to send to the Assembly the aforesaid documents. A call to the Moderator from St. Paul's congregation, Bowmanville, was handed in, and relative documents were handed in from the Presbytery of Whitby. Rev. A. A. Drummond was heard for said Presbytery in support of the call. Rev. J. R. Gilchrist was appointed to preach to the First and Second congregations in Chinguacousy on the 21st inst., to inform them of said call, and cite them to appear for their interests at next ordinary meeting of Presbytery. Rev. W. Frizzell submitted a resolution, which the court adopted, expressing gratitude for the success of movements in many counties of the Dominion under the Scott Act, and disapproving strongly of the amendments to said Act which have recently been passed by the Senate at Ottawa. A petition for a new Presbytery, to be called the Presbytery of Orangeville, signed by certain members of the court, was ordered to be transmitted to the General Assembly, with a favourable expression in regard to the movement. A committee appointed in the forenoon to confer with parties concerned in the financial difficulties of Carlton Street Church reported in the afternoon that said difficulties had been removed, arrangements having been arrived at for effecting the payment of the arrears of stipend. Hereafter Rev. A. Wilson submitted the resignation of his pastoral charge, and thanked the Presbytery for the kindly interest they had taken in his case. On account of recent dealings held with the congregation, when the Presbytery had ascertained their minds as to this matter, it was deemed unnecessary to cite the congregation thereunto; and with brotherly regards toward Mr. Wilson, as also with the hope of his still performing good work for the Master, it was resolved to accept of his resignation. Accordingly, Professor Gregg was appointed to preach in Carlton Street Church on the 7th inst, and declare the charge vacant. Also Rev. A. Gilray was appointed interim Moderator of Session. Several members resigned their appointments as commissioners to the General Assembly; and others were appointed in their stead. The annual report of the Presbytery's Home Mission committee was read by the Convener, Mr. Gilray; time and space forbid even a *vidimus* of it; it was cordially adopted, and thanks were also given for the same. Mr. John A. Ross, a theological student, underwent probationary trials; and these being sustained, he was duly licensed to preach the Gospel. Intimation was made by Rev. J. Kirkpatrick that he did not intend to prosecute his appeal before the General Assembly. In consequence thereof, the decision of Synod, from which the appeal was taken in May, was duly read, as also the deliverances of Presbytery in his case, as adopted in February. And, it having been resolved in said deliverance to accept of the resignation of Mr. Kirkpatrick, the Presbytery now resolved, agreeably to the recommendation of the Synod, that the resignation should take effect from the last Sabbath of the present month. The Clerk was appointed to preach in Cooke's church on the 5th of July, to inform the congregation of the decision now come to, and declare the charge vacant. Dr. Gregg was appointed interim Moderator of Session: certain arrangements were made for the subsequent supply of the pulpit. Various other matters were taken up and disposed of, which do not require to be reported here. The next ordinary meeting was appointed to be held in the usual place on the first Tuesday of July, at 10 a. m.—R. MONTEATH, Pres. Clerk

OBITUARIES.

MRS. A. URQUIHART.

Janet, wife of Alexander Urquhart, and mother of Rev. A. Urquhart, of Dunwich, died at Glencoe on May 6th. Her life was characterized by great humility and meekness. She was a most devoted and affectionate wife and a tender, loving mother. It was frequently remarked by the family after her decease, that none of them ever heard her speak an angry word. She was uniformly kind and patient, even under the most irritating circumstances. Hers was the ornament of a "meek and quiet spirit," which in the sight of God is of great price. Her suffering toward the last was very great, but she endured it with calm resignation, and in her greatest agonies was heard to utter the prayer of Stephen "Lord Jesus, receive my spirit." Rev. William Sutherland, of Ekfnd, whom she long esteemed highly in the Lord, preached at her funeral a solemn and impressive sermon from Song of Solomon vi. 2, in which he referred to the deceased as having been acquainted with her for thirty-five years, during which time her peace was like a river. Her death is a sore affliction to the bereaved family, but it is greatly lightened by the comforting truth, "Blessed are the dead that die in the Lord."

MRS. JAMES O. FRASER.

The death of Mrs. James O. Fraser, of Oak River, Manitoba, which took place on the 18th of last March, will be learned with deep regret by her many friends both in Ontario and Manitoba. Mr. and Mrs. Fraser, with their family, came to Manitoba about the year 1872, and settled in High Bluff until 1881, when they moved west to Oak River. Mrs. Fraser was a true mother in Israel and a loyal daughter of the Presbyterian Church. She took a deep interest in all matters pertaining to the spiritual well-being of her own home, as well as in that of the homes of all who came within the range of her influence. Her piety was unobtrusive, but very practical. It found expression in deeds of love and words of kindness, such as the Saviour's words apply when He said: "I was an hungred and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; I was sick and ye visited Me." Those of the pioneer ministers and missionaries of our Church in Manitoba who still remain (some have gone to their rest) can truly testify that her home was like that of Bethany to them; as from time to time they called to enjoy its quiet rest and hospitality during the days of the struggling past, when there were no rail-coaches in the land. Mr. and Mrs. Fraser belonged to the congregation of Norval, Ontario, over which the venerable James Alexander has so long and

faithfully presided as pastor. For the past year or two Mrs. Fraser had been gradually failing in health. She knew the end was not far off, and waited patiently and confidently for the Master's call until the midnight hour of the 18th and 19th of March, when she peacefully entered into rest. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 21, } CHRISTIAN PROGRESS. } 2 Pet. 3
1885. } { 1:11.
GOLDEN TEXT.—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."—2 Peter iii. 18.

TIME.—Probably 66 or 67 A.D.

INTRODUCTION.

The charm of Peter's character makes an epistle from him specially interesting. His prominence amongst the disciples is well known. His name is always placed first amongst the Twelve, and he is selected as one of the three nearest companions and special witnesses of our Lord's miracles.

He thus had precedence amongst the disciples, although not supremacy as is claimed by the Church of Rome.

Of the life of Peter after the council at Jerusalem (Acts xv.) the Scriptures give us no account. Tradition says that he was Bishop of Antioch for seven years and afterwards was Bishop of Rome until his death. It is said that he was crucified with his head downward, about the same time that Paul was beheaded.

But much of that testimony is rejected on the ground that it is incredible that Paul should have made no reference to Peter in the Epistle to the Romans, if he was Bishop of the Church there, and more incredible still that in the Epistle written by Paul in Rome during his imprisonment Peter's name should not occur.

The question would not be regarded as of much consequence had the Church of Rome not built so great a superstructure on so uncertain a foundation as the primacy of Peter.

The first Epistle of Peter was written from Babylon to the Churches founded by Paul in the province of Asia Minor.

This Epistle is probably written shortly before his death, to the same churches to which the first was written, admonishing them to faithfulness and progress in the Christian graces, and warning them against scoffers and injurious persons.

EXPLANATORY.

The Epistle begins with the

I. SALUTATION.—Ver. 1. This is the same as the introduction to the first Epistle.

(1) *The writer.*—Simon Peter—the two names, one given by Christ, and the other by his parents. He calls himself "a servant and an apostle of Jesus Christ." What a noble title! The name *apostle* means "one sent." Sent by Christ to preach. If we are *servants* He will give us work.

(2) *To whom written.*—"To them that have obtained like precious faith with us." What a beautiful characterization! Peter elevates them thus to his own level—as rich as he is himself.

Precious faith.—How precious, is seen by what it delivers from, and what it secures.

Through the righteousness, etc.—It is given by Jesus Christ, in the administration of His kingdom, whose sceptre is a sceptre of righteousness.

II. THE VALUE OF KNOWLEDGE. Ver. 2. *Through* is better translated *in*. The thought is very rich. To live *in* the knowledge of Jesus Christ is not simply intellectual knowledge but the spiritual discernment, breathing the atmosphere of fellowship, that will give

(1) *Grace and peace.*—That is a part of the salutation. *Grace* is the favour of God—which includes all good.

Peace.—Temporal, spiritual and eternal.

(2) *All things . . . life and godliness.*—Ver. 3. The *life* and *godliness* refer to the *inner* and *outer* life respectively. And in order to cultivate these everything necessary is provided in the knowledge of Christ. To know Him is to love Him, and to delight in His service.

By His glory and virtue, i.e., the manifestation of His glory and the exercise of His efficiency, have called us and given us all things necessary for life and godliness.

(3) *Great and precious promises.*—What promises for time and eternity are given to us by Christ—how great they are and how precious—how highly to be valued, is a matter easily developed, and very profitable for meditation. What shall it profit a man if he gain the whole world and lose these?

(4) *Divine nature.*—Through this knowledge we become like Christ. "We put off the old man with his deeds and put on the new man renewed in knowledge after the image of Him," etc.

(5) *Escape corruption.*—Of course to become like Christ is to get rid of all that is unlike Him. All these points are capable of indefinite amplification. They show what the knowledge of Christ is capable of doing for us. And in proportion as we are in that knowledge have we attained unto these things.

III. PERSONAL EFFORT.—There are two parties to the Christian life—God and man. He works within us, and we work out our own salvation. All this knowledge and these great and precious promises will be of no use to us unless we strive to improve them. Here are named seven qualities, each of which helps us to win the next.

(1) *In faith supply virtue.*—We are to begin by the exercise of *faith* and from that sure foundation we can rise step by step to a perfect life.

Virtue means Christian courage. We should have a manly heroic faith that will not readily falter.

(2) *Knowledge, i.e.,* the wisdom—spiritual discernment—that can regulate our conduct aright. It is very necessary as a companion to *virtue*.

Not to be confounded with knowledge of ver. 2.

(3) *Temperance, i.e.,* self control. To have ourselves so under command as to be able to obey the dictates of *knowledge*, a wider word than the modern use to which it is put.

(4) *Patience, i.e.,* endurance—whether active perseverance or passive submission.

(5) *Godliness, i.e.,* correct relations to God; all our exercises should have a reference to Him—love, submission, reverence should characterize all.

(6) *Brotherly kindness.*—That would make the Church a home, all the members of it regarding each other as brethren.

(7) *Charity.*—A wider word—reaches all men. A love to all men which can pray and strive for their salvation.

IV. REWARD OF DILIGENCE.—The advantage of possessing these graces is very great.

(1) *Negatively.*—Ver. 9. Without them, *we are blind and cannot see afar off.* Our spiritual eyes without them remain in their natural state, closed to the glory of the invisible world, and rest only on the temporal and shadowy. *And hath forgotten that he was purged from his old sins.* When the spiritual life runs low, it results in forgetfulness of what Christ has done for us, and love and gratitude and happiness vanish.

(2) *Neither barren nor unfruitful unto the knowledge, etc.*—In proportion as we get these graces, on the other hand, our eyes are opened to comprehend and *live* in this knowledge of which so much has been said above.

(3) *Make calling and election sure.*—There is no certainty that we are amongst God's elect, unless we are adorned by these graces. In fact, unless we are cultivating them we may take it for granted that we are not amongst the elect.

Never fall.—If your election is made sure by this diligence you will never *stumble*—come short of the goal you have in view. There is no failure to a life that is devoted to acquiring knowledge of, and conformity to the life of Christ.

(4) *Abundant entrance into heaven shall be ministered.*—To all these other requirements God will add that of entering into heaven with triumph. It will not be merely "saved as by fire," but a full and satisfactory close—such as Paul had—to a completed life. And once we have entered there, it is to stay. An everlasting kingdom, with Jesus Christ as Head, and we shall be like Him and know Him as we are known.

PRACTICAL SUGGESTIONS.

1. What a tree grows on the root faith! The top of it reaches into eternity.

2. Name the different kinds of fruit it bears.

3. Notice particularly how intimately life is connected with knowledge.

4. And note whence the power comes by which we can live.

THE CAPITAL OF MADAGASCAR.

Antananarivo—the "City of a Thousand Hills"—is the capital of this the third largest island on the known surface of the globe. It has an estimated population of 120,000 souls. In recent years the town has been almost entirely rebuilt on a European model, so that from a not far distance it presents an appearance of an ordinary modern city, lacking, however, the tall chimneys and incessant smoke and bustle of the modern metropolis. The streets are generally narrow and badly paved, though this latter defect is rapidly being improved of late. No public means of conveyance of any kind is used in the city except the "silanzana," borne on the backs of slaves, generally employed by the foreign residents or the Andrians and persons of high rank and caste. Antananarivo is generally quiet, peaceful, and almost a noiseless city. At ten o'clock a gun from the palace yard is fired, and all is hushed in repose; the deathly silence of a tropical night only broken by the sing-song hail of the native sentries about the town. On two separate little eminences, and about half-a-mile apart, are built the palaces of the Queen and the Prime Minister. They are by far (except perhaps the Jesuit Cathedral) the most striking of all the buildings in the city. The former is surrounded by a high stone fence, having a gate, over the door of which is fixed a huge bronze eagle. In the interior of either the furniture is meagre and well worn, and the grounds about not well kept. But they are remarkable buildings to find in the heart of a country naturally supposed to be only semi-barbarous and uncivilized. Several publications emanate from the capital: the *Madagascar Times*, the *Ny Gazette* (official organ), and many others in both the English and the native languages from the constantly active press of the London Missionary Society. The houses are built mostly of semi-dried brick and roofed with native tiles. Both of the latter are manufactured in the vicinity of the city. Little carving or decoration is noticeable; the Hovas know little of modern architecture or the decorative arts. Ready imitation of European manner of house-keeping, of furniture and upholstery, is noticeable everywhere. The principal occupation of the mass of the population seems to be always walking the streets or sitting wrapped closely in their white lambas on their haunches against every convenient wall and dreaming the dull hours away. Sometimes a great "kabary" or public meeting excites them to a faster walk or to more congregation and gesticulation, and on Fridays, the capital market day, great crowds of them press into the plain to the south of the city devoted to that purpose. At all other times they seem to have but little to do or to interest them. Many churches, some of very striking appearance, and representing every variety of creed, are scattered all over the city; the largest I have mentioned as the Jesuit Cathedral. To the north of the town and at the foot of the hill upon which stands the palace of the Queen is the great drill plain of the army. The country for many miles around is dotted with flourishing farms and thickly-populated villages; from the roof of the Prime Minister's palace a grand view of interior Madagascar can be had.—*Lieut. Sinfield.*

Our Young Folks.

LITTLE THINGS.

A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shines bright,
The cares of life were made more light,
And sweetest hopes were born.

A little thing, a hasty word,
A cruel frown at morn,
And aching hearts went on their way,
And toiled throughout a dreary day
Disheartened, sad, and lorn.

Ah, bitter words and frown! With thee
No want nor pain compares.
Oh, pleasant words and sunny smiles,
Your hidden power our grief beguiles,
And drives away our cares.

THE LORD'S MONEY.

Here is something for the boys and girls to think about when they put money in the contribution box.

"Bertie, Bertie, isn't this a shame?" cried little Caspar Hall, as he held up a silver quarter for his older brother Jim to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterwards been carefully filled up.

"They wouldn't take it where I bought my slate," said Caspar, ruefully; "and then I tried to pass it at the candy shop, and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and asked me if I did not know how to read. When I said, 'Yes, of course I do,' he pointed to a notice in big letters: 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You've no idea who gave it to you, have you, Caspar?" said Bertie.

"Not the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper the next time. Now, if I were you, I would put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, Casp; it's a quarter that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Caspar Hall were in their father's library when this conversation took place. They thought themselves alone. But, just on the other side of a curtain which divided the room from the parlour, their little cousin Ethel was sitting. As Caspar moved towards the mantel where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you, and Caspar, dear, do not drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely. "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room you wouldn't like to say, 'I give this to Thee, because nobody else will have it.' It was gold, frankincense and myrrh the wise men offered the infant Jesus."

The boys drew nearer Ethel. She went on:—"It isn't much we can give to Him who gave Himself to us, but I believe we ought to give Him our best, and what costs us something. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out of sight."

Caspar and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?

FAITH ILLUSTRATED.

"How is it that ye have no faith."—Mark iv. 40.

One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sunday school teacher, when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first child, he said:

"I give you this watch."

The boy stared at it and stood still. He then went to the next and repeated:

"I give you that watch."

The boy blushed, but that was all. One by one the teacher repeated the words and the action to each. Some stared, some blushed, some smiled incredulously, but none took the watch. But when he came nearly to the bottom of the class a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat the little fellow said, gently:

"Then, if you please, sir, the watch is mine?"

"Yes, it is yours."

The elder boys were fairly roused by this time. "Do you mean to say, sir, that he may keep the watch?"

"Certainly; I gave it to any boy who would have it."

"Oh, if I had known that," exclaimed one of them, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh, yes; but I did not believe you were in earnest."

"So much the worse for you; he believed me, and he has the watch."

Saving faith is as simple as this. It just takes God at His word and trusts Him. Though it sounds too good to be true, Christ is the gift of God, freely and fully offered (John iii. 19), "His unspeakable gift."

THE WONDERFUL LAMP.

The day before he was to start for college, Herbert Drake went to say good-bye to his old friend, Dennis Carter. Dennis had for years been gardener for Herbert's father, and when rheumatism unfitted him for work his faithful service was still remembered by the family. Herbert was his especial favourite. As soon as the boy could walk alone it became his delight to follow Dennis wherever he went, and as he grew older Herbert was equally fascinated by the gardener's stories of his long and somewhat eventful life.

On the occasion of his farewell call, at his request, Dennis had again been indulging in reminiscences of the past.

"Yes," he concluded, "my path has been a crooked one. 'Twas my own fault. I was a wayward lad; I wouldn't listen to those who knew more than I did. 'Experience is a hard school,' but it was the only one I'd learn at. It's mostly so with young folks. Well, owing to that fact, I

stumbled along in the dark a good many years. Then one day I found a wonderful lamp—a wonderful lamp;" and as Dennis said this he laid his hand upon his Bible.

"You know where it says, 'Thy word is a lamp unto my feet, and a light unto my path.' I remember as if it was yesterday the day I first saw that light. I didn't want to see it; I liked the dark better, or thought I did; so I kept my eyes shut to my own good in this world and the next.

"One day I went with a lot of wild boys to rob an orchard. Just as we had filled our pockets and turned away a hand was placed upon my shoulder. I thought we were caught sure, but it was only a young man, who handed me a card. On it was printed in large letters:

"The wicked flee when no man pursueth, but the righteous are bold as a lion."

"The light shone full on two paths then—the one I was taking, and the one where I should have been walking. I had no longer even the poor excuse of thoughtlessness, for that verse haunted me. I despised a coward, yet those words proved me one; and I knew it. It wasn't then, though, that I took advantage of the light. It was a baby's hand that beckoned me to it at last. When my little Elsie died, and I knew I should never see her again unless I altered my course completely, I turned my back on the darkness and came out into this glorious light.

"The best thing about this lamp is that it throws brilliant light on every step you take. It is not like a street lamp, that only brightens a fixed spot; it is like a coach-lamp, that goes wherever you go and sheds its rays always a little in advance of you. Yes, Mr. Herbert, you can't take a better guide than this with you; and if you follow where it points, you will never go wrong. God bless you!"

THE QUARREL.

A brother and sister angry with each other! See how their eyes snap! Hear their naughty words!

"I'll never, never play with you again, you bad girl."

"I'm glad of it; I don't want you to."

"How dreadful is a quarrel between a brother and sister! It is so wicked to be angry, so wicked to tell lies!" said a voice from the window. It was their mother's.

"Lies? I didn't tell a lie," said Amy.

"Nor I," said Edmund.

"Both of you did," said mamma, "and anger almost always leads to lies. You said, Edmund, you'd never play with your sister again. Now, you know you will. And, Amy, you said you were glad. Now, if I were to forbid you ever playing with your brother again, how you would cry! You would be very unhappy."

"So I should, mamma; I'm sorry I said it."

"I am sorry, too," said Edmund, "but Amy was—"

"Stop, my boy. No matter for you to tell what Amy did, or for Amy to tell what you did. If you are both sorry, you can make up with a kiss. And then both of you go right up stairs, and kneel down and ask Jesus to forgive you. Are you sorry enough for this?"

I am glad to say they were, and soon they came out again looking pleasant and bright.

He that is soon angry dealth foolishly, and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge.

Miscellaneous.

A BRITISH and a Yankee skipper were sailing side by side, and in the mutual chaff the English captain hoisted the Union Jack, and cried out: "There's a leg of mutton for you." The Yankee unfurled the Stars and Stripes and shouted back: "And there is the gridiron which broiled it."

ALL the glands are secreting organs of which the Liver is the largest. Regulate the glandular secretions and open the clogged channels of circulation with Burdock Blood Bitters.

W. J. TUCKER, Manitowaning, says:—"Burdock Blood Bitters, is a boon to the afflicted, and gives great satisfaction to all who use it." It regulates the Liver, Kidneys, Bowels and Blood.

"GOOD-BY, Mr. Smith, I'm off for Afghanistan. Professional work, you know." "Going to paint some war scenes?" "No; not exactly. I'm engaged to paint the rocks around Herat with 'Buy Chicago Canned Meats' and 'Try Chicago Breadstuffs.'"

PHYSICIANS having Consumptive patients, and having failed to cure them by their own prescriptions, should not hesitate to prescribe Allen's Lung Balsam. It has cured cases where all other remedies have failed. It is harmless to the most delicate child.

A MINISTER forgot to take his sermon with him to church, and his wife, discovering the mistake sent it to him in charge of a small boy, who was to receive ten cents for the job. Presently he returned for the money. "You delivered the sermon; did you?" she asked. "I jes' giv it to him; he's a deliverin' of it himself."

It removes wrinkles and softens the skin. The regular use of Murray's Lanman's Florida Water at the toilet tends to prevent and remove wrinkles, the softness of the skin produced by it taking away the natural inclination of the cuticle to form into ridges and furrows.

HOSTESS: "Are you a musician, Mr. Sissy?" Mr. Sissy (who is dying to give an exhibition of his ability): "Well—er—yes, I think I can lay claim to some knowledge of music." Hostess: "I am delighted to know it. My daughter is about to play, and I would be very glad if you would kindly turn the music for her."

YOUNG MEN!—READ THIS.

THE VOLATIC BELT Co., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

"WIFE: "Well, doctor, how is my husband?" Doctor: "Getting along finely. He is not in a critical state at all." "Sorry to hear that." "Well, that's queer." "Indeed it isn't; it's a sign he's pretty sick." "Why, Madame, in what way?" "When he's well, he's mighty critical, I can tell you."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all other Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

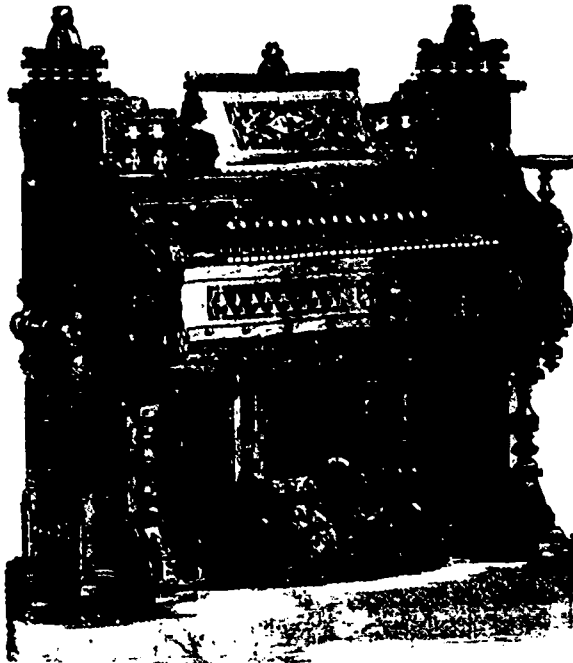
Coughs and Colds that we so frequently neglect, and which so often prove the basis for a harvest of consumption, should have immediate and thorough treatment. A teaspoonful of Dr. Williams' Phosphorized Emulsion taken whenever the Cough is troublesome, will relieve the patient, and persevered in, will effect a cure in the most obstinate cases.

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. It is so strong in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give name and P. O. address. DR. T. A. BLOOM, 161 Pearl St., New York.

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CATARRH IN THE HEAD. Bone-ache, Catarrh of the Stomach (Dyspepsia), the early stages of Consumption, Asthma, Hay Fever and all diseases of the NOSE, THROAT and LUNGS CURED by a new and SUCCESSFUL SYSTEM. Not a douche, snuff, nor patent medicine. Each case is treated according to the symptoms, what will cure one case may be worthless in another. Result of 35 years' experience. If you are a sufferer you cannot afford to let this pass, you should at least investigate. Treatment both internal, which destroys the germs in the blood, and external, which is a grand discovery in the healing art, so simple and yet so sure. Remedies are all pleasant to use, and results most gratifying. Treatment sent to your home, where it can be used successfully. Send for book on Catarrh containing references and diagnostic blank free. Address: Dr. S. W. BEALL, Catarrh Specialist, Columbus, O.

LOOK HERE!

CHEMICAL LABORATORY, DALHOUSIE COLLEGE, Halifax, N.S., Jany. 30th, 1885. I have made analysis of samples of the Emulsion of Cod Liver Oil, prepared by the Putner Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enable this Company to prepare a permanent Emulsion, without the use of acids or alkalies. This preparation has been known to me for many years, and when carefully prepared is certainly a great improvement upon the Crude Cod Liver Oil, not only being milder in flavour, but having the more substantial advantage of being in the best form for digestion and assimilation. GEORGE LAWSON, Ph.D., LL.D., Fellow of the Institute of Chemistry of Great Britain and Ireland, Prof. of Chemistry.

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A HOME DRUGGIST TESTIFIES. Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer.—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. I have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS, River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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

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THE MUSIC Is fresh, vigorous, and inspiring, and has the added charm of exactly expressing the sentiments of the words with which it is associated. It has been especially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 122 pages. Printed on elegant, high finish paper and handsomely bound in boards. Price, 35 cents by mail, postpaid; \$3.60 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free.

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WHETHER CHOLERA Is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is DREYDOPPEL'S BORAX SOAP,

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Our Illustrated Catalogue of "EVERYTHING FOR GARDEN." Full of valuable Cultural Directions, containing Three Colored Plates and embracing everything New and Rare in SEEDS and PLANTS, will be mailed on receipt of stamp to cover postage (5 cents). To customers of last season, sent free without application. PETER HENDERSON & CO., 35 & 37 Cortlandt Street, NEW YORK.

Publisher's Department.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.
KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.
BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p. m.
GLENGARRY.—At Lancaster, on 7th July, at one o'clock p. m.
MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a. m.
QUERBEK.—In Sherbrooke, on Tuesday, June 30th, at eight p. m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July.
CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, 7th July, at ten a. m.
HYRON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a. m.
HAMILTON.—In Knox Church, Hamilton, on Tuesday, 23rd June, at half-past seven p. m., for the induction of Rev. M. Fraser.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 7th, at half-past seven p. m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a. m.

BIRTHS, MARRIAGES, AND DEATHS.

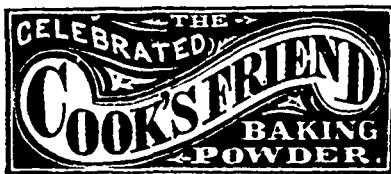
NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the manse, West Flamboro', on the 27th of May, the wife of the Rev. S. W. Fisher, of a daughter.

DIED.

At Richmond Hill, on the 1st inst., the Rev. James Dick, in the seventy-seventh year of his age.
At Orangeville, on the 3rd inst., the Rev. William E. McKay, B.A., aged fifty-eight years.



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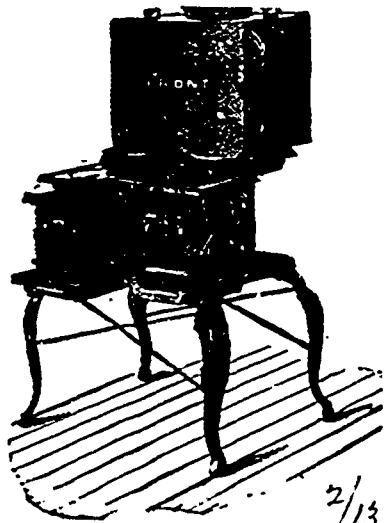
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BELMONT LAUNDRY.

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:—Morbidity of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomexa, 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, gradually for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—*Toronto Mail.* MESSRS. A. H. DIXON & SON 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

NEVER FAILS.

M. PATTERSON, Druggist, Almonte, Ontario, writes, "I have sold **WISTAR'S BALM OF WILD CHERRY** for over twelve years, and have found it to be the most reliable preparation for Coughs, Colds, &c.; I have never known it to fail, and do not hesitate to recommend it before all other preparations of the same class."

WM. JOHNSTON, Smith's Falls, Ont., says he has sold **WISTAR'S BALM** for nineteen years, and it gives good satisfaction to his customers.

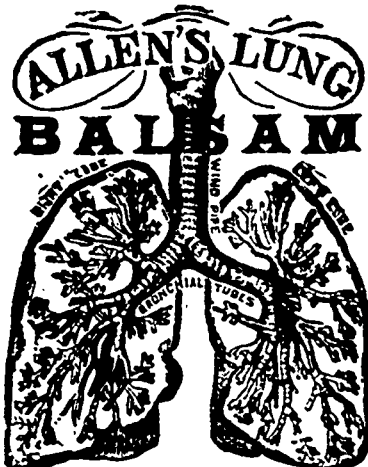
W. T. BARKER, Druggist, Trenton, Ont., writes, "Mrs. John Kirk, the wife of a farmer living about ten miles from this town, in the rear of the township of Murray, has cured herself of a cold which threatened consumption, by the use of **WISTAR'S BALM OF WILD CHERRY.**"

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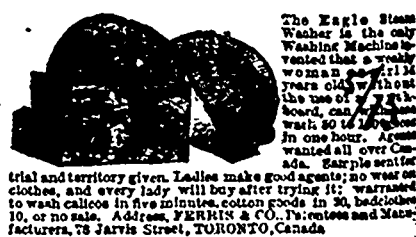


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