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Vol. 15.—No. 24.  
Whole No. 748.

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WATERMELON CAKE.—One cup of white sugar, one-half cup of butter, one-half cup of sweet milk, whites of four eggs, one-half teaspoonful of soda, one of cream-of-tartar, two scant cups of flour, one-fourth cup of sour milk, two-thirds cup of pink sugar, one-fourth cup of butter, one-half teaspoon of soda, whites of two eggs, one teacup of raisins, flour enough to make rather stiff. First and second half of recipe to be made up separately, and mixed like marble cake before baking.

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# THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, JUNE 9th, 1886.

No. 24.

## Notes of the Week.

THE second annual meeting of the Toronto Mission Union was held in the Mission Hall last week. Representatives of various Churches were present, and took part in the proceedings. Much well-directed and sustained work has been accomplished by the agencies employed by this association. This is but a mere beginning of what ought speedily to be undertaken by the Churches for the good of the neglected.

WITH time-honoured pomp and magnificence the Established Church of Scotland General Assembly was opened at Edinburgh on the 20th ult. Lord Thurlow, the Queen's representative, after a brilliant levee held at Holyrood Palace, was escorted in stately procession to St. Giles' Cathedral and the Assembly Hall, where the proceedings were held. Professor Mitchell, the retiring Moderator, nominated as his successor Dr. Cunningham of Crieff, who, after a mild caveat against some of his doctrinal opinions by a brother who met with no encouragement, was duly appointed Moderator. The clerkship, vacated by the death of Principal Tulloch, was filled by the appointment of Dr. Story of Roseneath.

THE monotony of presidential duties at Washington was last week agreeably diversified by an event of rare occurrence at the White House. Grover Cleveland was married to Miss Frank Folsom on the 2nd inst. At the ceremony there was a blending both of Republican simplicity and courtly splendour. The British Queen telegraphed her congratulations. The officiating clergymen were neither Archbishop nor prelate, but unpretending presbyters, the President's pastor and brother conducting the simple and impressive ceremony. The first lady in the neighbouring Republic is herself a good Presbyterian, and will no doubt adorn the high position to which she has been called none the less gracefully on that account.

RADICAL Republicans have at length been successful in their agitation for the expulsion of French princes. For a long time the Government resisted such proposals, but now they are prepared to yield. The ground taken for this extreme measure is that the presence of royal personages in the country is dangerous to the Republic. It is generally believed that republicanism is now deeply rooted among the vast majority of the French people. Dynastic families wield but little political influence, and there is no unanimity among themselves. Bonapartism is dead and the Orleans faction is virtually powerless. Danger from these quarters is neither great nor imminent. If it were banishment would be but a poor remedy. Royalist or imperialist princes are more harmless in France than they can be anywhere else. If they are disposed to plot and intrigue they could do so with greater impunity, in almost any other country than they could in France. The expulsion, however, will still a popular clamour.

BOTH the General Assembly of the Northern Presbyterian Church and the Southern Assembly met on the 20th inst., the former at Minneapolis, and the latter at Augusta, Georgia. The Northern Assembly represents 6,093 churches, 5,474 ministers and 644,025 communicants, according to the figures of a year ago. The Southern embraces 1,993 churches, 1,079 ministers and 1,322,238 communicants, or say about 650,000 adherents. The Assembly of the Cumberland Presbyterian Church also met at Sedalia, Mo., on the 20th inst. It has 2,494 churches, 1,538 ministers and 126,911 communicants, and over 600,000 adherents. On the 26th inst. the United Presbyterian Church met at Hamilton, Ohio, representing 868 churches, 737 ministers, and 38,871 communicants. On June 2 the General Synod of the Reformed (Dutch) Church in America convenes at New Brunswick, N. J. This body numbers 502 churches, 587 ministers and 84,507 communicants. These Churches represent a total communicant membership of 1,071,557, involving constituencies aggregating more than 5,000,000 souls.

THE annual reports presented to the General Assembly at Augusta, Georgia, are all encouraging, showing steady growth throughout the entire Southern Church in the grace of giving, notwithstanding the depressed condition of the country. The work of foreign missions shows progress. The Church has labourers in Japan, China, Greece, Italy, Southern Brazil, Northern Brazil, Mexico and Indian Territory, aggregating eight missions, 128 stations, twenty-five male and twenty-nine female missionaries, thirty-eight native helpers, 1,616 communicants, of whom 237 were added last year; 721 pupils in Sabbath schools, and \$1,490 contributed by native churches. The receipts for this cause during the year were \$73,170.27, larger than any previous year. The committee overtures the Assembly to order an additional annual collection for the cause of foreign missions, one in May and the other in October, and appeals to the Church to give more liberally to enable them to send out more labourers who are ready and willing to go.

THE General Assembly of the Southern Presbyterian Church by a vote of sixty-five to twenty-five adopted the following deliverance. Whereas the General Assembly is convinced that the Rev. James Woodrow, D.D., one of the professors in Columbia Theological Seminary, holds views repugnant to the Word of God and our Confession of Faith, as appears both by his address published in the *Southern Presbyterian Review* for July, 1884, and other publications, and by his statements made upon the floor of this Assembly; therefore, this General Assembly does hereby, in accordance with its previous action in regard to the oversight of theological seminaries, earnestly recommend the Synods of South Carolina, Georgia, Alabama and South Georgia and Florida, which direct and control the said seminary, to dismiss the said Rev. James Woodrow, D.D., as professor in the said seminary, and to appoint another in his place, and to speedily take such other steps as in their judgment will be best adapted to restore the seminary to the confidence of the Church.

THE Tenth Annual Report of the Toronto Hospital for Sick Children has just been issued. This is one of the most excellent among the many charities in the city. It is doing a steady, quiet and merciful work, fitted to enlist the sympathy and help of every right-thinking person. It has a place in the affections of the people; old and young feel it a privilege to help it in its mission of charity to the little sufferers. From the medical report it appears that the number of outdoor patients from January 1 to December 1, 1885, was forty; number in hospital during same period, seventy-four, discharged in the course of the year, thirty-eight; remaining in hospital at the end of the year, twenty-seven; twenty-two were discharged cured; eleven as unimproved and nine died. Through the generosity of Mr. John Ross Robertson, the sick children had the advantage of the Lake Side Home on the Island during the summer. The erection of a new, commodious and well-equipped hospital (much needed) is in contemplation. Liberal subscriptions for this purpose have been already promised.

THE conflict between labour and capital, says the *Canadian Independent*, still continues with ever-varying phases. The wrong is not altogether on one side. Capital has too frequently ground the face of the poor, been heartless; and when charitably disposed has dispensed charity with a patronizing air. On the other hand, labour has been rebellious, unreasonable, and manifested too often that there is no tyranny equal to that of a mob. The Street Car Company of Toronto may be unwise in demanding of the men they employ that they should not join any trade union, yet the demand is plainly within their right. No man is obliged to work for the company, and when they engage, they engage on certain conditions. Nor can the practice be justified of compelling men to be union men by refusing to work with such, as is often done. Freedom of contract cannot be destroyed,

and social harmony remain. That these upheavings will do good in the end we believe; men will be brought face to face with each other, and the interdependence of labour and capital better understood; meanwhile much loss is being sustained on all sides, capital is suspicious, labour uneasy; only by the restoration of confidence can business resume its wonted course. In this restoration of confidence the Church has an important mission to perform, in inculcating upon the capitalist that wealth has its obligations as well as its privileges; and upon all, that the only way of peace is by following the golden rule of doing unto others as we would they under similar circumstances should do unto us. And the Gospel is the only agency by which this way can be established.

ANOTHER of Toronto's charities held its annual meeting last week. The Orphans' Home on Dovercourt Road was the scene of a very pleasant gathering on the occasion of its thirty-fifth anniversary. The Mayor presided, and a number of clergymen and friends of the institution took part in the proceedings. Mr. W. B. McMurrich read the annual report, which evidenced the wonderful prosperity of the Home. It said that since June, 1885, forty-five boys and thirty-nine girls had been admitted, of whom four were apprenticed, four adopted, one died, and thirty four were removed by relatives. One hundred and seventy-six children are now in the Home. Through Mr. Wm. Gooderham's thoughtful benevolence in donating \$500, the managers have furnished a nurse for little ones, ranging from three to six years. The only interruption to the general good health during the year was an outbreak of whooping cough in August, when nine of the children had to be removed to the infirmary. In December the infirmary was closed up. Reference was made to the care and attention of Miss Wheelwright, the matron; to the judicious management of Miss Armstrong in the schoolroom, and thanks extended to those who have remembered the orphans throughout the year. These bequests and donations were acknowledged. From the estate of the late James Kiffin, \$500; late Geo. Williams, of Owen Sound, \$450; late Robert Walker, \$100; late John Bowen, of Bellesay, \$100; late Mrs. Samuel Taylor, an ex-manager of the Home, \$100; and donations of \$200 from Mrs. Henry Cawthra, and \$50 from Mr. E. Henderson. These sums total \$1,500.

ON the 20th ult. the Free Church General Assembly met in the Hall of the New College, when Principal Brown preached the opening sermon from 1 Chron. xii. 2, 3, which he applied to the history, condition and prospects of the Church. In referring to the speculative tendencies of the time, and their attraction for young preachers, he said: Nor was there anything to fear from them if only Christ was felt by these young preachers to be to day as precious and needful to their own souls as when first He drew them with the bands of love. If this were so, scholarly men were the hope of the Church in the strange and startling times that were rushing upon us. But there was a class of preachers springing up of whom he had his fears; men who, with certain superior qualities, if ever they got a footing among us, would prove the very worst for the times on which we were entering. With them the great want of the day was intellectual preaching—the current ideas of the day, what people were thinking about in general. What they needed were the lessons in Christian life and duty which they had in the Gospel, and these they did handle often with much ability. But how often would you hear from those preachers the truths which the Lord spoke to Nicodemus? They were seldom uttered, and never borne in on the conscience. It was no imaginary picture. It was coming in from the Broad School of the English Church, where unveiled Unitarianism was too prevalent. After highly eulogistic remarks by Principal Brown and Mr. Gray of Kinfauns, his proposer and seconder, the Rev. Alexander K. Somerville was unanimously elected Moderator.

## Our Contributors.

### DR. POLONIUS INTRODUCES HIS SON TO SOME MEMBERS OF THE GENERAL ASSEMBLY

BY KNOXIAN.

In order that you may enjoy yourself, my son, at the meeting of the General Assembly, I wish to make you acquainted with some of the members. Allow me to introduce you to

#### THE SILENT MEMBER

In the General Assembly, as in every deliberative body, a large number of the members never make speeches. They are silent for several reasons. Some have no taste for debate. They may be good preachers, good speakers on the platform, fine scholars and good men all round, but they have no liking for ecclesiastical discussions, and they satisfy their consciences by merely giving their votes. Some are too busy to examine the questions well enough to speak on them, and being sensible men they have never acquired the faculty of speaking on matters that they know nothing about. Others remain silent because they believe they are not well qualified for taking part in debate. Perhaps they sit in the Assembly for the first time, and have not become familiar with the working of the ecclesiastical machinery. Some of these are much better qualified than some who speak quite frequently, but they do not think so. The Assembly suffers and the whole Church suffers just because many worthy men are too modest to allow their voices to be heard. They sit still on their seats whilst others speak by the hour, who don't work half as hard or raise one-tenth part of the funds that these modest men do. You will think it queer, my son, to see half a dozen members whose congregations do not unitedly contribute a hundred dollars for the support of the colleges, speaking by the hour on the college question, while some modest brother whose congregation pays five or six hundred dollars does not say a word. But, my son, queer things do happen even in General Assemblies. A large number of members remain silent because they think there is too much talking. They are too sensible to say, "There is too much talk," and then do some more. The Plymouth Brethren say there are too many sects, and then proceed to mend the matter by forming another, and that the narrowest, most bitter and most exclusive sect on this footstool. A General Assembly man who would say, "There is too much talk," and then talk himself, would have no more sense than a "Plym." A Presbyterian with no more sense than a "Plym" needs to be reconstructed, enlarged, built on a new basis, and done over generally.

I wish you to understand, my son, that there is no special merit in being silent in a deliberative body. No man has a right to boast that he sat in the General Assembly ten or fifteen years, and never opened his mouth. Perhaps he would have spoken several times in these years had he done his whole duty. Silence is not conclusive evidence of learning, wisdom, genius, piety, Church loyalty, or superiority of any kind. That famous philosopher, Josh Billings, says there is no substitute for wisdom, but silence comes nearer it than anything else. True, my son, quite true. Many a man is considered wise simply because he says nothing, just as thousands of men are considered dignified simply because they are dull. Therefore, my son, don't attach too much importance to silence. The oyster is silent. The clam makes no speeches. The oyster and the clam, though useful, are not the noblest specimens of the animal kingdom. Silence is not the sum of all the virtues. Always, remember that if *somebody* did not speak, and make motions, and read reports, and such, business could never be done.

Now, my son, allow me to introduce you to

#### THE SAFE MEMBER.

I don't mean Dr. Reid. The worthy Doctor is perhaps the safest, but is not by any means the only safe member. Not long ago an eloquent friend of your father's indulged in a fine rhetorical flourish about Dr. Reid's safety. He said the Doctor "had invested millions of the Church's money and never lost a cent." That flourish was literally true. The Church owes Dr. Reid to-day as much as, perhaps more than, it owes to any living man. It owes him a great deal more than it ever can, or perhaps ever will, try to pay. But, my son, safe men are needed in departments other

than the financial. In these days safe men are greatly needed in the colleges. One of the colleges of the Southern Presbyterian Church is well nigh wrecked at present because a professor persists in teaching a modified form of Evolution. In fact, safe men are needed in every department of Church work. There are restless spirits abroad, men who wish to change everything merely to gratify their love of change. It grieves the hearts of such people to look up these fine pure mornings and see that we have the same sun. They have a quarrel with the Almighty because He does not give them a new sun every morning. They don't see why He does not make the earth turn the contrary way on its axis, just for the sake of a change. They think its course around the sun should also be changed occasionally. The trifling fact that such a change would cause a collision in the solar system is neither here nor there in the matter. What signifies the wrecking of the solar system if one wants a change. Nothing pleases a man of this kind so much as to be able to prove that his grandfather was a combination of ass and fool. If there is anything in the saying that "like produces like," most likely he was. Now then, my son, you see that if there are people of this kind in the world, some of them may get into prominent places in the Church; and just so long as this danger exists, safe men are indispensable if the Church is not to be wrecked.

But, my son, I must warn you against a spurious imitation of safe men. Safe men are so useful and so much respected that they have spurious imitators. I mean those people who oppose progress of every kind and fight against every change, however necessary and desirable it may be. They take no risks, shoulder no responsibility, oppose progress of every kind. They think that safety consists in standing still. These are not safe men, my son. They are almost as dangerous as the wreckers I told you about a moment ago. Safety does *not* always consist in standing still. Quite frequently the only safe course is to move on. People who stand still and are *too safe* to build a new church until their congregation scatters are wrecking the congregation just as certainly as they would if they set up a graven image in it for the people to worship. Therefore, my son, don't suppose that a safe man of the right kind means a man opposed to all progress. Brakes can never make a train go. They are useful, but they are a dead failure as a substitute for steam. If Columbus had been a safe man America would not have been discovered. A really safe man, my son, is one that moves forward steadily, wisely and quietly, not so fast that he runs off the track, and not so slow that everything runs over him and goes past him.

Now, my son, I wish to introduce you to

#### THE SUGGESTIVE MEMBER.

He is really about the best member we have. He does not abound to any very great extent when hard questions are being settled. On some questions—college consolidation, for example—he is conspicuous by his absence. One suggestive member is worth more in a Church court than a hundred thousand fault-finding members. Anybody can growl when things go wrong, but it requires a *man* to suggest how they can be put right. An idiot knows when a boiler bursts, but he could not run the engine. An Indian caught five hundred miles on the other side of Prince Albert would perhaps yell if he saw a train go off the track, but he would probably not be able to make any practical suggestions about putting it on again. Men are useful, my son, in every deliberative body in proportion as they are able to put and keep things right. Neither the world nor the Church will ever lack men who have just enough of capacity to shout when anything appears to go wrong. They often shout in both places when there is nothing wrong. The kind of man needed most in the world and the Church is the higher kind of man who can tell how things are to be put right. Your mother and I would like to see you become a suggestive member, my son. That is the only kind of member that really amounts to anything in the end. Sensible people soon get disgusted with men who can do nothing but criticise and find fault and worry those who are working. If the Church is to make progress, somebody must indicate the lines in which she is to move and then *move her*. Don't you, my son, be found among the crowd who can do nothing better than nibble at the men who are doing the Lord's work. Suggest something, and do something, and be a credit to your Church and to your parents.

## THE PRESBYTERIAN CHURCH IN LONDON, ENGLAND.

BY REV. JOHN ROBBINS, GLENCOE.

London is called the modern Babylon. But ancient Babylon had not in it a well organized and thoroughly aggressive Presbyterianism, otherwise it might have endured unto this day. We do not believe Lord Macaulay's prediction will ever be realized of the New Zealander viewing the ruins of the great city from London Bridge, because the efforts put forth to evangelize the city will act as the salt to preserve and sanctify it. Among the agencies at work Presbyterianism occupies a very honourable position, because of the quality of the work done. Our Church is growing in the metropolis, and year by year enlarges its borders, and will yet occupy a foremost position on English soil. Why?

First.—It finds in London a wide sphere—a city of over four million inhabitants. It includes within its inner circle Hampstead and Stamford Hill on the north, Bromley (Middlesex) and Woolwich on the east, Streatham and Sydenham on the south, Kensington and Putney on the west. The area thus included is 122 square miles or, in another form, it is equal to a square having about eleven miles to each side. But the importance of this city as a centre of evangelistic toil is not measured by its mileage, but by its population. To-day, as we have seen, more than four million people reside within this area, and every year adds to this mighty host. The natural increase alone is 52,000, for, according to the Registrar General's returns just published, the birth rate is 1,000 per week greater than the death rate. Add to this the immigrants from the country and abroad, and we find an annual increase of 65,000 souls to the population. Whereunto this city will grow none can tell; but amidst this vast and ever-growing population the Presbyterian Church is doing a great work. Thoroughly established amongst the Churches, it has adapted itself to the people, at the same time maintaining the standards of doctrine in all their integrity and distinctive features of Church government. It is aggressive, establishing its mission stations in the new parts of London that are continually springing up to meet the wants of the population.

Second.—Presbyterianism is needed. Dr. McEwan, the newly elected Moderator, at the Synod in London last month, said, "Efficiency is now the test of every institution as of every machine." And, tested on this principle, the Presbyterian Church in London is not found wanting. It is demonstrated to be a sound Protestant Church, with an admirable system of government—not Congregational, but Presbyterian. It is painfully apparent that the Established Church is tending to Romanism. Go to the Church of the Madeleine in Paris or to the Oratory in Brompton (Cardinal Manning's church), and then to St. Paul's Cathedral, and you will be reminded that Ritualism is an imitation of the Papacy. Candles upon the high altar of the Madeleine, candles upon the altar of St. Paul's. Postures and positions and the intonations of the one imitated in the other. Protestants bowing at the name of Jesus, and crossing themselves at the repetition of the Apostolic Creed. This is coquetting with Popery, as Bishop Ryle of Liverpool declares. But the spirit of Wycliffe is not dead, nor of Latimer or Hooper. Positive Protestantism is loved by tens of thousands, and it is found in Presbyterian Churches in its purest and best form; and because of this the Church of John Knox and Thomas Chalmers will grow like a cedar in Lebanon in the great metropolis. The teachings of the Shorter Catechism or the Westminster Confession, expositions of the faith once delivered to the saints, cannot be construed into the teachings of Sacerdotalism.

Third.—The government of the Church meets a felt want in England. It is not a rope of sand like Congregationalism, but a government with all the security and protection afforded by the Church Courts on the one hand, while the liberty of the congregation in its pastoral choice is guaranteed on the other. The love of constitutional government is very strong in the motherland, and constitutional government and Presbyterianism in the ecclesiastical world are interchangeable terms. This form of Church polity is admirably adapted to metropolitan thought and feeling.

The Presbyterian Church of England is wise in its generation to disseminate Scriptural knowledge amongst the young. The Synod last year offered the

prize of an Oxford Bible to its young people for a high standard of accuracy in the knowledge of the Shorter Catechism. Many successful competitors secured the prize. That prize is still offered, so that all over the metropolis and provinces the Catechism is being diligently studied. The student of Church history knows what the Shorter Catechism accomplished in Scotland and Ireland. It is doing the same in England, and Presbyterianism of a most pronounced type will be the result amongst the rising generation.

The pulpit of the Presbyterian Church in London has always been an influential one. Regent Square Church for many years enjoyed the ministry of Rev. Dr. J. Hamilton, so full of consecrated eloquence, a man after the pattern of Barnabas, full of the Holy Ghost and of faith. To-day this church has for its pastor Dr. Oswald Dykes, whose ministry for culture and unction is unexcelled in London. Rev. Dr. Edmond, at Highbury, for a quarter of a century, has with rare pulpit power and great executive ability contributed largely to the success of the Church. At Clapham we find Dr. McEwan, the present Moderator, at Marylebone Dr. Donald Fraser, a name well known in Canada; in Belgravia, Dr. Adolph Saphir, in Kensington, Dr. Verner White with a large contingent of other names not so well known. But the Presbyterian pulpit of the metropolis is unrivalled by any sister Church. In passing, let me say the Canadian Church has left its impress upon the English pulpit. No more successful pastors than Dr. Fraser, Dr. Munro Gibson, of St. John's Wood, and Rev. R. M. Thornton, of Camden Town, can be found in London. Two, if not the whole, of these gentlemen received their theological training at the hands of the honoured professors of our Church.

This pulpit, like the Canadian pulpit, owes much to its colleges. The English Presbyterian Theological College stands in Guildford Street, Russel Square. For eighteen years the Rev. William Chalmers, M.A., D.D., has been the principal and professor of theology. The Church honoured him by celebrating his ministerial jubilee last month. For seven years Dr. Chalmers was parish minister at Aberdour and Dallic in Scotland. He marched in the procession at the Disruption, and became a Free Church minister. Coming to London, for twenty-five years he ministered to the Marylebone congregation, and for eighteen years was professor and subsequently principal of the College. The full extent of Dr. Chalmers' influence upon the Church in this position cannot be measured. A London paper says of him: "A living epistle of all that is charitable in spirit, cultured in intelligence, and genial in demeanour." As the name of Chalmers is woven into the memory of the Church north of the Tweed, so in England the same name will be kept green for generations.

Another factor in the success of the Presbyterian Church in London is the eldership. In the sessions may be found many men of apostolic spirit, who not only take deep interest in the welfare of the congregations with which they are identified, but they are ever ready to assist in the formation of new churches, and by service, influence and consecrated wealth help to lay the foundations broad and deep of these new organizations. As a result there are districts in London where a few years ago Presbyterianism was unknown, yet to-day a fine edifice, a settled pastor, a large and influential congregation register the progress of the Church.

In concluding this article, we may quote from Dr. McEwan's speech in the Synod. He says: "A true Church will be always known by reflecting the true light which is both old and new, the light of Christ that brings life and healing to the souls of men." In commenting upon this sentence a religious journal says: "Yes, and into such a Church Englishmen will press." And to that we say, Amen.

#### THE INDIANS OF THE NORTH-WEST.

At the Synod of Manitoba the Rev. James Robertson, Superintendent of Missions, the retiring Moderator, delivered a very able sermon on Romans 1. 14. The following is the part relating to the condition of the Indians in the North-West, and the duty of the Church in relation to them:

The rebellion of last summer has brought out in bolder relief the material and moral state of our Indian population, and the latent danger that their presence may prove to the peace and progress of the country.

Let us understand their position. First.—There are said to be 60,000 Indians between Lake Superior and the Rocky Mountains. Of these about 31,000 are south of the North Saskatchewan and under treaty. Second.—By the treaties made the Indians surrendered for ever any right or claim they had to the land. The Government stipulated to grant them 160 acres to each family, to provide them with cattle and implements with which to cultivate the soil, to maintain schools on their reserves, to pay annually to their chiefs \$25, to their headmen \$15, and to the rank and file \$5. When the treaties were made large herds of buffalo pastured on the prairie, and supplied the Indians with the means of living. The flesh, whether fresh, dried or as pemmican, furnished nutritious food. The hides were converted into tents or harness. The skins, when tanned, provided the people with clothing and bedding. What was not required for use, whether of robes or pemmican, had always a market value, and was exchanged for tea and sugar, tobacco and ammunition. These people had rude plenty and were contented. To the stipulations of the treaties they consequently paid little attention. The Indians knew but little of the value of the concessions made to them, and, even if they did, circumstances have wholly changed since and we must deal with them accordingly. And this is rendered all the more necessary since the rapid disappearance of the buffalo is in no small degree owing to the presence and destructive weapons of the white man. In any case plenty has with them given place to poverty, contentment to restlessness, and hence we had an Indian problem clamouring for solution. Of this problem several solutions are offered. On this side of the boundary line have been found advocates of the policy of extermination. If it costs \$100,000 to kill an Indian the policy is too expensive. The Dominion treasury could not bear its strain. The policy is barbarous, and would make barbarians of us. It is wholly foreign to the spirit of Christianity, and we are not yet prepared to part with our faith.

#### REMOVE THE INDIANS

north of the Saskatchewan, suggests another. They will not go, and if they did they would require to be fed. If expense would be saved we had better not put them there. Two dollars must be expended on freight for \$1 on food. If the Indians are to be taught to sustain themselves by agriculture they must be planted where their chances are as good as those of the settler. No; these suggestions afford no solution of the problem. In the providence of God these Indians are our wards. They have been given not to become food for powder or to be pushed into the inhospitable north, but to be Christianized and civilized. And if our boasted Christianity can find no solution for a problem comparatively simple, how is it to face social and other problems that threaten the stability of society? At the outset several questions meet us—Can the Indian be civilized? Can he be Christianized? Can he be made to support himself? Can he be made loyal? These questions must all be answered in the affirmative. Difficulties may arise from bringing the highest civilization and the lowest barbarism face to face suddenly. It may be difficult for the Indian to become the Canadian. But that he is an apt pupil is beyond doubt. The success of the Roman Catholic, Anglican and Methodist Missions in the North is the best proof that the Gospel is the power of God to the salvation of the Indian. The history of the missions of our own Church is also instructive. Thirteen years ago the Rev. G. Flett began to preach to the Riding Mountain Indians. They were pagans in religion and savages in their mode of life. To-day there are only two or three families at Okanase that are not Christian, and the people generally have adopted the habits of civilization. The band of Sioux Indians settled near Fort Ellice, on the Bird Tail Creek, took a part in the bloody massacres in Minnesota and Dakota in 1862. They came to us with their hands red with blood. They were fugitives from justice. One of their own number, who had assisted the whites during the massacre, came over to minister to their spiritual wants, and to-day there is scarcely a house on the reserve in which family worship is not kept up morning and evening. The record of our work north of Carleton and at other centres is equally encouraging. The success of Indian missions has been far more marked than that of many other missions where the expenditure of money has been greater.

#### THAT THE INDIAN CAN BE TAUGHT

to support himself is equally plain. It is not easy to change habits in a generation; it took several generations and the oppressive system of slavery to convert the herdsmen descendants of Abraham into the farming Israelites that took possession of Canaan. To convert hunters into farmers might be expected to be still more difficult. Any person, however, who has gone through the North-West, and has had an opportunity of seeing the progress made by the Indians in the matter of self-support must be much gratified and encouraged. At Okanase, on the Sioux Reserve, along the Rainy River, on the Oak River, near Battleford, and other points, the gain has been very considerable, and would have been greater had the circumstances been more favourable and the instructors more efficient. The spirit shown by the Christian Indians during the last rebellion is the best evidence of the effect of Christianity in making them loyal. The Indians north of Carleton, although strongly urged to join Riel, firmly refused, and came to the neighbourhood of Prince Albert to offer their services to the Government to suppress the rebellion. The peaceful disposition of the Indians in Manitoba under Christian teaching, and the control acquired by men like the Rev. H. McKay over the Broadview Indians, are indications of the perfect security we may expect when once all the Indians have embraced Christianity. To outline a policy that shall advance the material and religious welfare of the Indians I shall not attempt. One of the difficulties in discussing the subject arises from the fact that party politics have become so bitter. The subject should be removed from the sphere of politics, and discussed on its merits. A few things are plain. The Commissioner should be appointed for life, and his accumulating experience would be of increasing value. His subordinates should be selected for their competence and character, and not because of their politics or political services. These men should be liberally remunerated, be obliged to have their families with them, and so civilize the Indians by the example of good Christian homes. Men of spotted reputation should never be employed or retained. The department have, according to the last report, sixty-two schools, with an aggregate attendance of about 1,800. Few of the pupils, however, have passed the most elementary stages, and while their surroundings are so unfavourable it is clear that much of the money spent in education is wasted. The Indian leaves school to go back to his blanket and hunting. A change in the direction of boarding and industrial schools is required if any lasting good is to be done. Provision should be made for the varying tastes and likings of the Indian children and youths. Why might the teacher not give instruction in the use of tools? Men who might not like farming might take readily to carpentry or smithing. This is not

#### A QUESTION THAT CONCERNS THE STATE

wholly; it concerns the Church too. Much of the success or failure of Indian missions must depend on the policy of the Government and on the character of those employed as agents and instructors. The Bible should go with the plough, if not precede it; but the cause of religion and morals will be seriously helped or hindered by the character of the person handling the plough. It must be confessed that the Presbyterian Church has done less for Indian missions than its means and opportunities would warrant. It is true that we thought the wants of the Indian population were being better met by other Churches than seems to have been the case. Our ignorance in the past can scarcely be excused, and neglect for the future would be criminal. The census reveals the fact that there are about 20,000 south of the North Saskatchewan, west of Manitoba, and of these nearly 8,000 are still Pagan. It is not creditable that the spiritual wants of these people should be so long neglected. According to the reports received by the last General Assembly, the Foreign Mission Committee of our Church spent between \$60,000 and \$70,000 on foreign mission work, and of this sum only \$6,100 in cash on Indian missions, and a considerable percentage of the amount was for building. For the amount spent in India and China and the South Seas we are thankful; but surely more ought to have been devoted to these heathens at home. At present there are only four ordained ministers and nine teachers engaged in this work. It is to be hoped that the Synod may be able to make such representation

ns will lead the Assembly to adopt measures more commensurate with the wants of these people. Are we not the debtors of the Indians? We have come to them with our superior civilization. They have surrendered to us their splendid heritage. By our presence their mode of subsistence has disappeared. Shall we not help them towards self-support? They have suffered—are suffering—wasting away by disease and hunger. Shall we not feed them? They know not the way of life. Shall we not point it out? Does not our Lord expect this? Shall He hold us guiltless if we neglect this evident duty?

#### THE STATUS OF MINISTERS WITHOUT CHARGE.

MR. EDITOR, — The present state of matters anent the status and treatment of ministers of the Church who are without charge is anything but desirable or creditable to the body to which they belong. Indeed, the status of a large number of them and the treatment which they receive have become grievances keenly felt by not a few. They appear to be by many Presbyteries ignored and treated as if they were no longer ministers of the Church. So much is this the case in some quarters that they are made to feel as if they were not ministers, and as if they had no standing as ministers of the body with which they are connected.

When inducted into charges they were not made members of Presbytery by their induction, but by a formal resolution after their induction. But when released from their charges their names by not a few Presbyteries are quietly, and without any resolution come to, dropped from the roll as members, thus depriving them of the opportunity of showing cause why they should not be so treated, and depriving them also of the opportunity of availing themselves of the privilege of appeal. After this little or no interest is taken in them by Church courts. It seems as if it were no concern of theirs whether they have any employment or not; and laymen are allowed to fill vacant pulpits, while they have nothing to do. It is of no consequence that they have been solemnly ordained to the office of the ministry, and many of them have served the Church faithfully for many years. Indeed, some Church courts seem to care very little about what becomes of them or their families, once they are placed in the position of ministers without charge. Will it be believed that at the late meeting of the Synod of Toronto and Kingston a number of ministers without charge attended during most, if not all, its sessions, without having extended to them the usual courtesy of inviting them to seats as corresponding members until attention was called to the fact and within the last half hour of the Synod's meeting? One of these is a minister of over forty years' standing in Canada, and is a member of the Hamilton Presbytery. Had he been a pastor of some city charge, say in Hamilton or Brantford, more than one member, on his being noticed, would be on their feet at once to move that he be invited to a seat. But he is a minister without charge. By such treatment they cease to be co-presbyters and become subordinates; for it is held that they are subject to the Presbyteries while the members thereof are in no way subject to them. Thus the parity of the ministry is ignored.

If all the ministers without charge were treated alike and excluded from membership in Presbyteries it might be the less matter. But this is not the case. According to the rolls of Presbyteries returned to last year's Assembly, about seventy ministers who are not pastors are members, and about fifty or sixty who are, not members. This latter number does not include all, for there are ministers without charge and ministers labouring as missionaries whose names do not appear on the rolls of Presbyteries or Synods, and of course can never be on that of the Assembly.

Why should not all these be members of Presbyteries as well as those? Why should there not be one rule for all? Why should not every presbyter of the Church, who has not turned aside to some other calling or occupation than the ministry, not be associated with some Presbytery as a member?

Is it that membership depends on the pastorate? If so, why are there about seventy who are not pastors, members, and fifty or sixty who are, not members? And if this be the condition of membership then there should be no Presbytery not composed ex-

clusively of pastors. But have there not existed many Presbyteries without pastors, especially in mission lands? How many pastors were there in the first Synod ever held, when "the apostles and presbyters came together to consider this matter" at Jerusalem (Acts xv. 6). Were there any? I do not doubt but that there was a Presbytery at Ephesus. But Paul "from Miletus sent to Ephesus, and called the presbyters of the Church"—not the pastors of congregations. How many pastors were there in the Presbytery that, by laying on of hands, ordained young Timothy? It would be difficult to show that there were any. Is there anything to prevent the formation of a Presbytery at Indore, in Formosa and in the New Hebrides, where there are no pastors, but many faithful presbyters of our Church?

The pastorate and the presbyterate—the office, the Christian ministry—have been too often and too long confounded. The office of the presbyter embraces all the functions of the Christian ministry, including ruling as well as teaching, and every presbyter of the Church ought to be a member of some Presbytery; for what is a Presbytery but a number of presbyters united together for mutual sympathy, mutual encouragement and assistance in the great work of preaching the Gospel, and governing that portion of the Church placed under their special watch and care and taking part in the government of the whole body through Synods and Assembly? There is no doubt scriptural warrant for associating with them in this latter part of their work representatives of the people, "commonly called elders by Reformed Churches. The definition of a Presbytery given in "the Book of the Constitution of the Presbyterian Church in Ireland" is this: "The Presbytery consists of all the ministers of a defined district, with a ruling elder from each congregation."

A similar definition is given by "the Presbyterian Church in the United States"—the largest body of Presbyterians in the world. In this body all presbyters are members of the different Presbyteries, and pass from the membership of one Presbytery to that of another by certificate. The same practice obtains in the United Presbyterian Church of North America and, indeed, in all the Presbyterian bodies there so far as I know. In the late Old School body the question came up in the Assembly in 1816 by overture, namely, "Are ministers without charge constituent members of our Church judicatories, and have they an equal voice with settled pastors and ruling elders of congregations in ecclesiastical governments?" The following was the answer: "In the judgment of this Assembly this question is answered affirmatively in chap ix sec 2 of "The Form of Government of the Presbyterian Church in these words, A Presbytery consists of all the ministers and one ruling elder from each congregation within a certain district." This was re-affirmed in 1833, and is the law of the present united body.

But is it said that ministers in charges represent their congregations in Presbytery and Synod, and Presbyteries should be composed only of such representatives? Where is the authority for such a statement or doctrine either in the nature of the office of presbyter, in reason or in Scripture? Are not ministers the ambassadors of Christ, and are they not rather the representatives of this Master both in teaching and in governing according to His holy word?

If this doctrine be well founded why are some seventy ministers who are not pastors, and cannot represent any congregations, on the rolls of the different Presbyteries as members? This number is composed of retired and ministers without charge, missionaries, professors and agents.

It may be said they are engaged in various departments of Church work. Some of them are. But are not the fifty or sixty ministers, whose names are not on the rolls of Presbyteries as members, made up of retired and ministers without charge, missionaries and one agent who is doing as necessary and as important a work for the Church as some other agents, engaged either less or more in the work of the Church? If preaching the Gospel and dispensing the sacraments be the work of the Church, surely ministers without charge, ministers labouring as missionaries, are almost constantly engaged in this work, and retired ministers are frequently engaged in the same. Why should any of these, then, be deprived of the sympathy, encouragement and assistance which membership in Presbyteries ought to afford and those, most of

whom are doing no other kind of work and no more important, be in the enjoyment of these advantages?

Nor will it do to make geographical boundaries the rule of membership in the case of any, as is now done in the case of retired ministers, and to say to them as is virtually said to them, "You can be members of the Presbyteries in which you were pastors, so long as you reside within their boundaries, but if you go beyond these limits to reside you must cease to be members of any Presbytery." Any one turning to the last discussion of the Assembly anent the status of retired ministers passed in 1880, to be found on page 57 of the Minutes of that year, will see that this is the law in their case. And yet some Presbyteries have retired and other ministers on their rolls as members who reside beyond, and some of them far beyond their bounds. Hamilton Presbytery has one residing at Galt; Lanark and Renfrew, one in the city of Kingston; Toronto, two in India, one in Demerara, and one in British Columbia; and the last Presbytery erected, Orangeville, was not established by geographical boundaries at all, but on other considerations. Why, then, should men who have served the Church and the Master for many years, some of them for thirty and even forty years or more, be thus placed on the limits as to membership in a Presbytery? Are there any limits until they are received by some other Presbytery as members, or are received into the General Assembly and Church of the first-born in heaven, there to receive and wear their crown of righteousness in reserve for them, that should deprive them for the few remaining years of their pilgrimage here of membership in some Presbytery or any Presbytery into whose bounds they may remove?

But it is said, and I have heard it said, if you have no such rule as above the number of retired and ministers without charge will largely increase at some centres, or in some cities, and affect unfavourably the interests of pastors, and give to some Presbyteries an undue proportion of representatives in the Assembly. Are such ministers, then, not as capable as when they were pastors of giving due consideration to and an intelligent vote on any matters that may come before these Presbyteries? Nay, are they not in a position to give a more impartial, unbiassed judgment on some matters than pastors themselves? From their long experience may they not be of great service in settling some question that may arise? And as for the number of representatives in the Assembly, where is the difference whether many are sent from that Presbytery and a less number from this one when only one-fourth of all the ministers can be sent?

Supposing there be a large number of such ministers in one Presbytery and these were scattered to several Presbyteries, as to membership, which they might, under the present law, I think, very well be, and as some now are who reside beyond the limits of their Presbytery, would they not enable these Presbyteries to send a larger number of commissioners than they now do? Where, then, is the difference? There might be some force in this objection if commissioners were bound to represent the views of their Presbytery on any subjects to come before the Assembly. They are not, however, so bound, but "to consult, vote and determine in all matters that come before them, to the glory of God and the good of His Church, according to the Word of God, the Confession of Faith and agreeable to the constitution of the Church." And are not retired and ministers without charge capable of doing this, and as capable of doing this as pastors and professors and agents, some of whom are engaged only in non-clerical work? If there be too many members in any one Presbytery, surely the remedy is not the exclusion of some presbyters from membership in any Presbytery; but the division of the Presbytery into two or more as the case may require. But, then, it may be said, you will have members of Presbyteries who are engaged in other callings than the ministry, perhaps insurance agents and editors of newspapers, if the office of presbyter in the Church is made the basis of membership in Presbyteries. This should not follow and ought not to be allowed to follow; for when a minister turns aside from the proper work of the ministry and engages in any other calling or occupation without leave of the Assembly first obtained, does he not cut himself off from the ministry of the Church? At any rate, ought he not to cease to be a member of any Presbytery? Hoping that the coming Assembly will take the necessary steps to put this whole matter right and do away with the very great grievance which is so keenly felt by many ministers who are on a par with their brethren, so far as office is concerned, and all the functions of that office are concerned, and do away with the diversity of practice and very great lack of uniformity on this matter that now so unhappily exists in the Church. PRESBYTEROS.

May 25, 1884.

## Pastor and People.

### INSTALLATION HYMN.

We welcome thee in Jesus' name ;  
He, the Great Shepherd of the sheep,  
To us hath sent thee to proclaim  
His Gospel and His flock to keep.

We welcome thee in this glad hour,  
His messenger of peace and love ;  
Now may the Holy Spirit's power  
Fall on thee richly from above.

Thy lips be touched with fire divine,  
To speak of grace to dying men ;  
To win the lost the task be thine,  
To guide them lest they stray again.

The chosen captain of the host,  
Our leader sent of Christ to be ;  
Then shall we serve and please Him most  
When with one heart we follow thee

Long may thy bow abide in strength ;  
Thy heart be strong each cross to bear ;  
Then go, thy work well done, at length  
The faithful servant's crown to wear.

—Dr. Ray Palmer, in *New York Independent*.

### IMPUTED RIGHTEOUSNESS.

[The following paper, containing a remarkably clear statement of the doctrine of imputed righteousness, is from a worthy elder now in his eighty-eighth year.]

In his epistle to the Romans Paul, quoting from the Psalms, speaks of the blessedness of the man unto whom God imputeth righteousness without works.

This is, no doubt, a great and substantial blessedness, something calculated to make the man who obtains it supremely and eternally happy. For the Apostle is not discoursing of things which relate simply to man's earthly existence and well being, but of a thing which affects his relations to God and eternity—the question being, in fact, how a sinner is justified, or by what means he may be set right with God. This question the words before us in effect answer ; for the blessedness of which they speak is the blessedness of standing before God's judgment seat as a righteous person, or as one who is free from guilt and entitled to eternal life. Now this is so great a blessedness that there is nothing else comparable with it. He, in a word, is to be reputed the blessed man, and he alone, "to whom God imputeth righteousness without works."

In proceeding to offer a few thoughts on this subject I am impressed with a sense of its vast importance, for it seems to me that there is scarcely any fatal error into which men have fallen in different periods of the Church's history that has not had its beginning in a departure from the teaching of the scriptures in relation to it. The real mark of distinction, however, in the sight of God between His people and the world is still what it was in Old Testament times—it is when God sees the blood on us that He passes over us. No scheme of personal holiness, no alleged experience of sanctifying grace, and no system of theological doctrine or practical morality that hath not this seal for its origin, can bear, for one moment, His inspection, but shall vanish at death.

Let us first inquire why a man's blessedness should consist in the imputation of righteousness, why he should be indebted to something extraneous from himself—something which forms no part of his own personal character—to make him blessed? For the fact of a righteousness being imputed to him implies the necessity of the imputation ; the necessity, I mean, in the sense that it is impossible for him to be justified without it. What, then, is the origin and ground of this necessity?

I think we cannot get the proper answer to this inquiry if we leave out of view the fact that sin is not only depravity, but guilt—not only moral deformity, but legal desert of punishment. A representation is given sometimes of the moral condition and relation of man which is essentially defective—the representation which, while it admits the doctrine of depravity, shuts out the doctrine of *guilt*. But sin considered in this light ceases to be *crime*, and becomes only a calamity, or, at most, a fault ; an evil which distorts the character of man and disturbs his happiness, but which is not of a penal nature and necessitates no judicial condemnation. It puts him out of harmony with the moral law, for he is no longer holy ; but it does not bring him under its curse. So that what a man needs, according to this view, is not to be set right with God, but to be made right in himself ; and this once accomplished, the other follows as a necessary consequence. This great want is not justification, but personal rectitude. Under these circumstances, of course, no necessity exists for imputed righteousness, and this view is commonly connected with another equally defective, which concerns the relations in which a man stands to God. These are all resolved into the relation which arises out of the Divine pater-nity, to the exclusion of what is involved

in the rectoral and judicial character of God, and which regards man as a subject of His moral government, and amenable, therefore, to law. But if a man is to be looked upon in the light of a child who has broken through some family arrangement, or acted undutifully toward a parent, then certainly it is hard to understand what scope there is in such circumstances for imputed righteousness. The child's father does not demand it. A return to a proper sense of his position in the family, and a better state of feeling towards his father, may at once rectify the temporary aberration ; and the penitent transgressor is restored to favour. No thought occurs to the father's mind that something is due in case of law and public justice. Still less does he dream of insisting on propitiation, the shedding of blood, satisfaction and atonement. The very conception of such things is abhorrent to the paternal nature ; and they are never required by paternal government. Yet these are the things, as we shall presently see, that constitute the righteousness which a man must have imputed to him before he can be blessed.

God is, no doubt, a loving Father. If His love were not infinitely greater and more ready to spring into exercise toward sinners than we can understand, there would have been no hope of salvation, and no righteousness provided that might be imputed to them in order to their being saved. But that righteousness has been provided, and must be imputed, or salvation is impossible. And since this must be taken to be the statement of the Word of God, it brings us by a direct consequence to the recognition of other relations between Him and man besides that involved in paternity, and of those views of sin in which it is contemplated rather in its aspect toward God than its effect upon the character of man. The latter, however, are the views and relations which are generally exhibited in books and sermons, in which we are taught that we do not need an atonement nor righteousness springing out of it, which, of course, we do not, if there is no guilt to be cancelled and, consequently, no punishment to be endured. But, on the other hand, transgression necessarily draws after it the infliction of the penalty of transgression. If the majesty of God's law demands an equivalent for its violation ; if the sinner cannot be legally purged until satisfaction has been made ; if the inflexible rectitude of God be imperilled should there be any connivance at sin—and His moral government is overthrown the moment it is removed from the foundation of eternal and immutable law—then the deep necessities of man's condition as a sinner rise to view in their just and vast proportions. and it becomes apparent that nothing can meet them but such a propitiation as the cross of Christ, and that alone, presents, and nothing can save the sinner but that act of God by which He imputes to him the righteousness which results from it, and is intentionally provided by it.

The necessity, then, for an imputed righteousness arises out of the legal relations which God has established between Himself and man. These relations the sinner has violated ; and their violation not only produces misery, it constitutes guilt. Guilt must be cancelled, and the position of one who has never disobeyed must be regained before the sinner can be restored to a state of blessedness.

By no possibility can he himself retrieve this position, nor can it be regained by any possible improvement effected in his personal character.

He cannot retrieve it himself: the supposition involves absurdity, a man being at the same time both innocent and guilty. But he is guilty, for he has committed sin ; and the fact that he has done so must remain a fact forever. It may be compatible with the rectitude of God that a provision should be made whereby the penal consequence of his sin may be intercepted, so that it shall not fall upon himself, but upon another, who shall bear it for him in such a way that he may be restored, and must of necessity originate in Divine mercy, while this will not alter the antecedent fact that he is a sinner. Unless, therefore, he can recover his innocence, he cannot reinstate himself in the position he occupied before he lost it, and must realize the forfeiture of the blessedness which sin incurred. And as that position cannot be regained by a recovery of innocence, so neither can repentance or personal improvement in character restore it ; and that for a reason as clearly revealed as it is conclusive, namely, that sin can be expiated only by blood ; for without shedding of blood there is no remission of sin. But if repentance and subsequent obedience cannot expiate sin, they cannot release the sinner from the condemnation of the law. With inexorable pertinacity, because a pertinacity inspired by justice, the law will continue to urge its demand, and as evasion is impossible that demand must be satisfied. It is necessary to the character of the Lawgiver that He should enforce it. To permit His law to be dishonoured is to dishonour Himself. And the law would be dishonoured did He consent to accept sorrow and amendment where the demand is life. In such a case, though the delinquent should weep with the penitence of a Magdalen, or demean himself with the holiness of a saint, or burn with the love of a seraph, it could be of no avail, because there

would be no congruity between the proffered compensation and the penalty.

And hence the necessity for foreign intervention, for salvation is impossible without it, compatibly with that constitution of law under which man is placed in the government of God. Substitution and atonement, therefore, are doctrines which originate in moral government. They are necessitated by law—law broken by man ; law vindicated by God. Nor is this all. The sinner needs something more than pardon to constitute his blessedness, for, in order to this, it is not only necessary that he should not be condemned, but that he should also be reinstated again in the complacential love of God, and have a title to eternal life. Unless this pactive element be added to it, the cancelling of the obligation to suffer death, which alone pardon secures, does not justify him, and cannot make him blessed. Pardon and justification are not to be confounded, as though they were simply the equivalents of each other. The law, which exacts blood shedding in order to our escaping punishment, equally requires obedience in order to our being justified ; and, therefore, the righteousness which it demands must comprehend a perfect conformity to the precepts of the law, as well as the discharge of its penalty. An imperfect obedience, however sincere, will not meet the exigency ; for the law must essentially change its nature, and cease to be law, before it can forego or relax any portion of its claim. Eternal rectitude can make no concessions to human weakness, and human weakness, on the other hand, labours under an absolute impossibility of fulfilling the demands of eternal rectitude. Where is, then, the escape from this dilemma? Where is the sinner's hope? Clearly where the Apostle places it, and there only. If he is ever again to know what it is to be blessed, his blessedness must come from some source apart from himself, in a word, it must be the blessedness of the man to whom God imputeth righteousness without works.

Let us inquire, in the next place, in what does this imputed righteousness consist, and whence is it derived. And here it is proper first to take notice of that particular quality or attribute by which it is described as a "righteousness without works." By "works" in the statements and reasonings of the Word of God on this subject, is to be understood not only religious observances and the patent and palpable transactions of a man's daily conduct, but everything that enters as an element into personal character. Thus, faith and hope and love, with the other graces of the Holy Spirit, are elements in the personal character of a Christian or true believer, but he is no more justified by the possession and exercise of these graces than by the integrity and purity of his moral deportment, or by his aims. And it is important to insist on this point for two reasons. For, in the first place, such an account is sometimes given of the righteousness by which a sinner is justified, as, while it denies it to be by works, does, in reality, resolve it into personal character, and so make it, after all, to consist not in something imputed to him, but in something which he himself possesses. Self-righteousness may be a very gross and obvious thing as it was in the case of the Pharisee, who boasted of his abstinence from gross immoralities, and his performance of minute religious duties. But it may also be a modest and recondite thing, yet equally real, but hiding itself either in an assumed humility or in metaphysical subtleties. It may be renounced under the view of human works, while it is depended upon under the more refined and specious form of internal holiness, which is not a work, but an abiding habit implanted, and wherever it exists is confessedly the work of the Holy Spirit : so that the very terms—justified by grace—may be retained, while the idea represented by them is totally changed, the idea no longer being the imputed, but the implanted, not what is wrought without us, and for us, but what is wrought in us.

### WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people ; but if the Lord Jesus were now on earth, are they not the very sort of people that He would strive to reach? And am I any better than my Master? Would He feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity: "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good are they for?—*American Messenger*.



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TORONTO, WEDNESDAY, JUNE 9, 1886.

THE American Assemblies, North and South, took a long stride towards, making elders eligible for the Moderator's chair. The change is certain to come and that soon. We should like to see the Canadian Church lead off on this question. That elders will soon preside in our Presbyterian courts is as certain as any future event can be. What is the use in discussing to death a matter that involves no principle? It would be a graceful thing for the clerical members to yield the point and say as little about it as possible. Of course the eldership will never fight for the honour. They have too much self-respect to do anything of the kind. To say that all elders are not fitted for the chair of a Church court is to say nothing. All ministers—all Doctors in Divinity, even—are not, as those who attend Church courts know, some of them to their sorrow. Mr. John Charlton could preside in the House of Commons. Mr. G. W. Ross could grace the chair of the Local Legislature or any other chair. We could name a score of elders who could discharge the duties of Moderator of Synod or Assembly quite as well as, if not better than, some ministers who have had the honour. A generous policy on this question would, we believe, do the Church good. Of one thing everybody may rest assured, it would be better to allow matters to remain as they are than have a prolonged fight over the question.

THAT solid, reliable old journal, the New York *Observer*, made the following timely remarks on the eve of the Assembly meetings in the United States last month. After earnestly urging that the great interests of Christ's kingdom should have a prominent place in the discussions, our honoured contemporary said:

Men with pet resolutions to be passed at all hazard, or with loved hobbies, on which to ride in view of all the ranks, should stand aside. Great matters should receive great attention, and minor points be ignored if necessary. At these gatherings we have listened to prolonged discussions that resulted in little or no good. They afford men of argumentative powers an arena in which to show their prowess. Some men are known on such occasions for their much speaking. Such persons ought to be ruled down. All authority and all law should be put in force to compel them to subside. They are using time that is demanded for better purposes. On such an occasion, with such a company, drawn from so many parts of the land, with such interests involved, words should be weighed, aye, and weighty. The opportunities for sound rather than sounding sentences are too precious, have too much possibility for good in them to be wasted. To take up the time of a General Assembly for the mere purpose of having one's own way, of gaining a point in a debate, of airing one's rhetoric or logic, is not merely a vanity, but a sin.

These timely, weighty words apply near home this week. The men ready to ride their hobbies "in view of all the ranks" are not all on the *Observer's* side of the lines. The great interests of the kingdom should always be given the most prominent place. A meeting of the General Assembly is influential for good just in proportion as vital and important subjects are kept prominently before the court and before the minds of the people through the press reports. Earnest Christian people are grieved and disheartened when they see the supreme court fitter away precious time on unimportant issues.

At the close of an admirable paper in the *Homiletic Monthly* on prison reform, Dr. John Hall gives some sensible admonitions to those ministers who are too pious or too indifferent to take any interest in public affairs—politics, if anybody wishes to put it in that way. His immediate object in the following quotation is to show what ministers may do as citizens:

To give over to a bad class of men the prosecution and the punishment of such criminals is to harden them in evil. What is the impression made on a criminal's mind during the process? "Ugh! they are bigger scoundrels than I am, only I am not so smart or so lucky!" Will they be lifted up by such representatives of law and justice? I have no opinion to give as to the general character of the actual occupants of these places. I have not personal knowledge. I only reiterate, on general principles, that if respectable, God-fearing citizens over the United States keep away from such matters, and leave appointments to be determined by the unprincipled cliques that deliberate in the back parlours of "hotels" (where the guests neither eat nor sleep, but make up for the failure by drinking), they waste their money; they harden and multiply criminals; and they, so far, foster the policy of calling a company of disguised citizens, and administering prompt punishment on the "lynch" method. One great hope of the reform of criminals is contact with pure, upright people.

That is to say, if the prosecutor is a drunkard who has probably caroused with his prisoner, and the judge has a reputation not any too savoury, and the other court officials are not above suspicion, the administration of justice becomes worse than a farce. The prisoner who stands in the dock looks around on the court and says, "Ugh! they are all bigger scoundrels than I am," only they have not been caught! Sometimes he may be right. The way, and we repeat it for the hundredth time, the *only* way to prevent our courts from becoming places in which the prisoner may be the best man of the lot is for respectable, God-fearing citizens to make their influence felt in public affairs.

On the 28th ult. Mr. Ferguson, M.P. for Leeds, stated in his place in the House of Commons that he never made the insinuation against the character of the Rev. James Robertson which we copied from the *Hansard* report of the debate on Indian affairs. The hon. gentleman says he was misrepresented in the *Hansard*. To do him justice we quote the part of his explanation that bears directly on the point at issue:

I am reported to have made use of certain words which are reported in the *Hansard*, and although it has been the rule almost universally to accept the statements as they appear in *Hansard*, I have not the slightest hesitation in declaring from my place that I feel and believe I was not correctly reported on that occasion. I say that for this reason, that I had no consciousness or intention in any way of expressing myself so as to lead the House or the country to believe that I insinuated, or intended to insinuate, anything against the character of the rev. gentleman.

It is not a little unfortunate for Mr. Ferguson that some of the reporters in the gallery understood him to say exactly what the *Hansard* reported that he did say. Messrs. Fairbank, Charlton and Watson also understood him to make the insinuation and promptly challenged him to make specific charges or withdraw the insinuation. These gentlemen did not get their impressions from the *Hansard*, but from Mr. Ferguson's own lips. Justice to Mr. Ferguson, however, requires it to be said that when Mr. Charlton spoke Mr. Ferguson had left the chamber. It should also be said that when the explanation was given on the 28th, Mr. Charlton said he was "very glad the hon. member for Leeds had made an explanation with regard to the statement made about the Rev. Mr. Robertson." What we are to understand now is that the *Hansard* staff are unable to report an ordinary parliamentary debate without making an hon. member cast a vile and cowardly insinuation upon an honoured and useful servant of the Presbyterian Church. Has the country any use for a *Hansard* of that kind? Mr. Ferguson's honour as a man and a member of Parliament is saved; the *Hansard* is worse than useless.

### CONGREGATIONAL SINGING.

THE service of praise is universally recognized as an essential part of divine worship, but the means for the improvement of congregational singing are still very inadequate. Throughout the Church many are desirous of better things in this respect than now generally obtain. It will be admitted by most who have paid any attention to the matter that sacred music, not merely artistic performance, but heartfelt praise, does not occupy the place it should in many of our Presbyterian congregations. Many who took an active part while the organ controversy lasted were sanguine that the use

of the instrument would stimulate the cultivation of congregational singing. It is needless to say that such expectation, up to the present time, is far from being fulfilled. There is great improvement in the quality of our Church music, but the people in the pews have not yet joined in the volume of praise that ought to rise from devout hearts. Artistic music is no doubt very admirable, but artistic music alone is not worship. When organ and choir together do most of the praise, there is a painful consciousness that much is still lacking. A well trained choir is a most valuable aid. It can do much to make the service of praise both impressive and expressive, but the full-voiced praise of a large congregation has an inspiring effect on every worshipper.

The Presbyterian Church in England has of late devoted much attention to the improvement of this important part of public worship. They have a Synodical Service of Praise Committee, and in response to their request the Synod on successive occasions has earnestly recommended the formation of a Service of Praise Committee in every Presbytery, a choral association in every town or district, and a class or classes for instruction in the art of music in every congregation and Sunday school. The comprehensiveness of these recommendations evidences the general interest displayed in this matter by the English Presbyterian Church. From the report presented to the Synod it is evident that congregations generally are desirous of improvement in sacred music, and respond heartily to the efforts made by the Synod. Out of 150 congregations sending returns to the committee 127 have organs. Among suggestions coming from congregations are: suitable and inexpensive editions of "Church Praise," etc., the appointment of a competent musical instructor to visit congregations in rotation or by invitation, the delivery of a lecture on sacred song at the commencement of the singing-class season by a lecturer commissioned by the Synod. The action taken on the report was that it be adopted, and that Presbyteries be urged to appoint one of their members for the purpose of keeping the question of congregational praise before the court, advising with those congregations who may require counsel or assistance upon the subject, and communicating annually with the Public Praise Committee.

The conclusion reached may not indicate a very strenuous resolve, but it does make evident that there is a strong conviction as to the need of improvement in a matter of very great importance. Whether immediate steps will be taken in the Canadian Church to work in the same direction cannot here be said, but of the urgent need of special effort to raise the character of our congregational singing there is no room for doubt.

### THE CENTRAL INDIA MISSION.

A MOST interesting pamphlet, bearing the imprint, the Canadian Mission Press, Indore, has just been received. It is the report of the year's work of our missionaries and their coadjutors in Central India. It contains much good news from a far country. Instead of complaints of strenuous opposition from rulers, native and European, at Indore, the missionaries rejoice that abundant and ever-increasing opportunities of preaching the Word are afforded them. These they endeavour to improve with characteristic zeal and growing efficiency.

The missionaries have to exercise faith and patience, as many of their illustrious predecessors in other fields have had to do, in not being able to see immediate and cheering results of their labours in the conversion of large numbers. Mission fields which now exhibit the best and most abiding results of early missionary enterprise were, some of them, for long and weary years most unpromising. Devoted labourers toiled on amid depression and discouragement, some of them finishing their life-work before they were permitted to witness any apparent advance. In faith they sowed the good seed of the Word, and in due time the glorious harvest appeared. There is a strong desire to see immediate results, and many become impatient if they are not speedily visible. Yet God's Word does not return unto Him void. The joyful harvest comes after the tear-sown seed has been cast into the ground.

The net gains reported are three adults received by baptism, fourteen children, three by profession of faith, and four received from other missions. "While," they say, "we cannot ignore the difficulties that are still in our way, we have many things to encourage

us. And in faith and hope we would look forward to the work of another year. It is ours to labour, it is God's to give the increase." They think they discern signs that hereafter there will be a most gratifying increase in the membership of the churches.

The Canadian missionaries in the field in Central India are Revs. J. Fraser Campbell, J. Wilkie, B.A., J. Builder, B.A., W. A. Wilson, B.A., R. C. Murray, B.A., Misses Roger, McGregor, J. Ross, Beatty, M.D. At Indore, Mhow, Ratlam and Neemuch they are assisted by a number of native co-labourers as catechists, teachers, Bible readers, colporteurs and Bible women.

Not the least hopeful branch of Christian work, faithfully and zealously carried on by our missionaries, in India is in the zenanas, to which they have free access. In general the Bible women are cordially received, and the truths they unfold are listened to respectfully. An important change in favour of female education is noted. This affords a precious opportunity and a rich promise of future blessing. Hospitals also are visited, and the patients manifest much interest in the reading of the Scriptures and Gospel hymns.

The educational work engaged in by the mission is also most important. The High School at Indore, of which the Rev. J. Wilkie, M.A., is principal, is in a flourishing condition. Besides Mr. Wilkie there are nine other instructors, several of them natives. Among the branches taught are mathematics, Sanskrit, Hindi, Urdu and Persian, Marathi and Hindi translation, in addition to the ordinary branches of high school study. The number of pupils on the roll is boys, 200, with an average attendance of 130, girls, 245, average attendance, 138. At Mhow there are 100 boys on the roll and the average attendance is sixty; the number of girl pupils enrolled is seventy-two, with an average attendance of fifty-three. A beginning has been made at Ratlam and Neemuch, where the reported numbers are, on roll, thirty-nine, average attendance, thirty. School fees are paid by pupils, and there is also a moderate Government grant given in aid of the schools.

There are native churches at Indore with a membership of native Christians of forty-five, at Mhow, with seventeen members, Ratlam, six members, and Neemuch, four. The last named churches have only recently been formed. These churches are contributing to the support of ordinances, the total sum, exclusive of contribution from other friends of the mission, is reported as 742 rupees.

From this it will be seen that the present condition of the mission in Central India is very satisfactory and its prospects most encouraging. The interesting report presented by Miss Ross will be found in another column. The progress of mission work in Central India is well fitted to arouse and sustain a deeper interest throughout the Church, to evoke a fuller sympathy with the faithful band of labourers engaged in that field, to call forth more liberal contributions for the maintenance and extension of the work, and to inspire mere earnest prayer for the evangelization of the world.

## Books and Magazines.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—This popular weekly sustains the high reputation it has earned for the excellence of its literary and artistic attractions.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—This old established repository of all that is best and most noteworthy in current literature continues with undiminished excellence to appear weekly.

**OUR LITTLE FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Co.)—The June number is as bright and attractive as excellent and well-adapted reading matter and beautiful illustrations can make it.

**THE BROOKLYN MAGAZINE.** (New York: 7 Murray Street.)—The contents of the June number are numerous, varied, entertaining and instructive. The sermons of Beecher and Talmage are prominent features in this greatly-improved monthly.

**THE OLD TESTAMENT STUDENT.** William R. Harper, Ph.D. (Chicago: The American Publication Society of Hebrew.)—The June number of this magazine, devoted to Old Testament literature, contains a number of able and scholarly critical articles Old Testament Scripture themes.

**ST. NICHOLAS.** (New York: The Century Co.)—*St. Nicholas* for June is a splendid number. It is filled with just the kind of reading that boys and girls will delight in. There is great variety, much instruction, and healthful amusement, as well as a profusion of fine engravings to be found in its pages.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—The June number presents a fine appearance. The descriptive illustrated articles are "Yarmouth and the Roads," "In Umbria, Part II." The "Days with Sir Roger de Coverley" continue in all their quaint beauty. Fiction is not neglected, as "My Friend Jim" progresses interestingly, and "The Unequal Yoke" come to an end. The *English Illustrated* keeps up well.

**CANADIAN METHODIST MAGAZINE.** (Toronto: William Briggs.)—The interesting descriptive papers by John T. Moore, "Wonderland and Beyond," and "Among the Eskimo," by Rev. W. T. Blackstock are continued. "Grimsby Park" and "The Great North-West" are also good examples of descriptive writing. Among a number of other excellent articles appearing in the same number may be specified "Consecrated Culture," by Rev. T. B. Dunn, and "The Labour Question," by Rev. Walter M. Roger, M.A.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—For serial works of fiction the *Atlantic Monthly* has long been famous; nothing weak or ill-sustained by any chance ever finds a place in its pages, while some of the foremost writers of the time are among its contributors. The June number has several most admirable articles, among which may be named "A Roman Gentleman under the Empire," a very genial sketch of Pliny the Younger; "A Glimpse of 1786," "Honoré de Balzac," and "James, Crawford and Howells." This excellent number is concluded with some good poetry and the usual Contributors' Club and Books of the Month.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.) With undiminished energy, ability and artistic skill *Harper's Magazine* continues its prosperous way. "The United States Navy," "Great American Industries," "Through Cumberland Gap on Horseback," "The Home Acre," "The Death of Pope Alexander VI." are among the principal articles, most of them profusely and beautifully illustrated. Readers of fiction will find good and abundant material in this number. The editorial departments are thoroughly well sustained by Mr. Curtis in the Easy Chair, Mr. Howells in the Study, and Mr. Charles Dudley Warner in the Drawer.

**THE CENTURY.** (New York: The Century Co.)—It was generally supposed that almost everything of interest pertaining to Benjamin Franklin was long since known. The *Century* for this month, however, supplies readers with new matter concerning him, which is decidedly interesting. A fine engraving of Houdon's bust of the philosophic printer prefaces the number. Dr. J. M. Buckley sensibly and ably discusses "Faith Healing and Kindred Phenomena." There are a number of excellent illustrated descriptive papers, more interesting contributions to the war history, able serial fictions and thoughtful discussions of questions of absorbing public interest.

**THE HOMILETIC REVIEW.** (New York; Funk & Wagnalls; Toronto: William Briggs.)—The principal papers in the current number of this admirable monthly are Dr. Withrow's, of Philadelphia, contribution to the Symposium on "Probation after Death." "The Reformation and Rationalism," by Dr. Philip Schaff; Dr. Herrick Johnson's reply to Dr. Howard Crosby on Prohibition; Professor Riddle, D.D., on the "Increase of Ministerial Efficiency"; "Prison Reform, and How the Clergy Can Aid It," by Dr. John Hall, and Dr. Arthur Pierson's paper in "Seed Thought for Sermons." In the Sermonic Section Rev. Walter M. Roger discusses the Labour Question. The number, as a whole, is one of decided excellence.

**RECEIVED:—TREASURE-TROVE AND PUPIL'S COMPANION** (New York: E. L. Kellogg), **WORDS AND WEAPONS FOR CHRISTIAN WORKERS**, edited by Rev. George Pentecost, D.D. (New York: Jos. H. Richard), **MIND IN NATURE** (Chicago: Cosmic Publishing Co.), **THE CONVERTED CATHOLIC**, edited by Father O'Connor (New York: James A. O'Connor), **THE NEW MOON** (Lowell, Mass.: New Moon Publishing Co.), **THE SANITARIAN** (New York: 113 Fulton Street), **THE SIDEREAL MESSENGER** (Northfield, Minn.: Carleton College Observatory), **THE**

**SCHOOL MUSIC JOURNAL** (Boston: F. H. Gilson), **THE AMERICAN ANTIQUARIAN** (Chicago: F. H. Revell), **THE LIBRARY MAGAZINE** (New York: John B. Alden), **VICK'S ILLUSTRATED MONTHLY MAGAZINE** Rochester, N. Y. James Vick.

## THE MISSIONARY WORLD.

### WOMAN'S WORK FOR WOMEN IN INDIA.

The following is Miss Ross report presented to the Council of the Canada Presbyterian Mission in Central India in connection with the Presbyterian Church in Canada:

I left Indore early in the hot season, which is always so enervating, and returned before its close. I resumed work, but in less than two months had an attack of fever which necessitated my going to the mountains again. On my return I found that, with the exception of a little progress in reading, the pupils knew less than they did before my departure. Perhaps some one may say, that it would be better to close a school than leave it in charge of an inefficient person; but, as yet, it is not an easy matter to get a competent female teacher in Indore, and, if the scholars get into the habit of staying away, it might be very, very difficult to induce them to return, and that is a state of affairs that more than one who do not believe in Christianity or female education would be glad to see. Such people try to maintain that, from learning to read, girls and women become bold, proud and defamed. When such was said to Rangpie's mother concerning her daughter, she replied, "I don't fear that; I am going to send her, and if she becomes wicked that is no concern of yours." One young woman on being informed that it was very wrong of her to go to school, as she would become a Christian and be lost to her caste, answered, "Your idols of wood and stone can slip no one; Jesus Christ is the true Saviour, and I am going to continue attending." Each one who comes has the consent of her mother or guardian, as the case may be. The pupils have told me different times that the number of falsehoods they tell now is very much less than it was formerly, but that through fear of others they tell untruths still. When I inquired into the matter the testimony of one and another was that in every day dealings with each other truth reigned to a greater extent than it did in the past. I am glad to be able to say that they are growing more industrious and thoughtful, gladly listen to and talk about the Bible lesson, but as yet they are not earnestly seeking the way of salvation.

I teach in the forenoon, and go out to the homes of the women in the afternoon. It is not very well to attempt to go into the zenanas without an invitation. If an entrance was gained once one might not be admitted again, and in many cases would be told very plainly that she was not wanted. But, when our presence is solicited, they are much more respectful and more likely to listen with a certain amount of attention. Perhaps some one asks how do they invite us. They may tell the people of a house, which we do visit, to say that they have called us. "Such and such a person is calling you" is the general way of saying that that person wishes you to visit her. Sometimes the call is given, because they want to hear some singing or to learn to knit, etc.; at other times it is simply to gratify their curiosity as to what we are like, what we say, etc. On entering one is received with a gracious "salaam," and asked to sit down, it may be on a footstool, a quilt doubled up, or a piece of cloth spread on the ground floor. The inquiry may be made, "Why have you come so far, how could you leave your parents, how could they part with you?" and other questions may be asked, several of which would be considered rude in Canada, but which the natives ask in simplicity. In most cases if they have not been previously prejudiced against Christianity, they will appear pleased to listen; but, alas! often when I thought they were interested or paying attention, they have put some ridiculous question, which had no bearing whatever on the subject before them. But our Father has said that His Word shall not return unto Him void, and His promise cannot fail.

While I was away at the mountains the last time, a number of families I had been visiting moved away. Although several doors were thus closed others opened in the Mohullas. A Mohulla is a small section of a village, town or city, chiefly inhabited by the people of one caste. In a Mohulla I find that a greater number of women can be reached at once, as several will come together to one place; six, eight, ten, thirteen and fifteen are common numbers present. I have seen some of them look so pleased on being told that God loved them, and have heard them say, "We have very little pleasure and a great deal of trouble; how nice to know that God loves us." It is not uncommon for the finger of scorn to be pointed at those who hear. One day, when such was done to Rangpie's mother, she replied, "I listen and I am going to heaven with Jesus Christ, and if you don't listen you will not go there." Many, many times I have been told that they have no faith in their idols, and that no benefit accrues to them from doing poojah (idol worship); but that, if they don't follow the custom, they will be maligned. Several others have informed me that since they have heard the Gospel they have stopped doing poojah.

The Sabbath school and women's meeting that I spoke of on a former occasion, as being held in my school room, are still being carried on. Death has crossed the threshold of one of the families in the vicinity of the school, and removed a young woman who was much liked and respected by her friends and neighbours. She had come to school for a short time. Her mother says that she often heard her sing a hymn that was sung at school, and that she would ask her why she sang; the daughter would reply, "It is a good hymn and I enjoy it." Since her death the mother is very seldom absent from the meeting. The sorrowful look is often replaced by one of gladness, when she understands what is being read or explained. She tells me that she prays to God every day, and that she asks Him to pardon her sins and purify her heart. May she and many others in the name of our Saviour utter that prayer in sincerity, for He has said, "ask and it shall be given you; seek, and ye shall find."

## Choice Literature.

### MISS GILBERT'S CAREER.

CHAPTER XX.—Continued.

Mr. Kilgore mended rapidly. A week after the safely surmounted crisis of his fever, he sat up in his chair for an hour. But he was not without his mental burden. He had regained possession of his daughter, but it had been done at a great sacrifice of feeling. For once in his life he had been conquered. His plans for a splendid matrimonial alliance for his daughter had been thwarted, and it was a great humiliation for him to think of swallowing all his words, and receiving as a son the young man whom he had so thoroughly hated and persistently abused. But the step had been taken, and could not be retraced, and his old pride, though galled and humbled, came to his aid at last. Could not the great Kilgore, do as he would with his own? If he chose to confer his daughter upon Frank Sargent, he could carry the matter through in splendid style; and who would presume to question him?

When he became sufficiently strong, he consented to receive his future son-in-law. He greeted him with no demonstration of feeling, and Frank took the hint at once. The pair was to be buried, and not alluded to at all. They talked about business, and Frank was soon running on in his usual entertaining style. His inquiries for the old man's health were made self-respectfully, but with such a genuine interest, that the invalid felt ashamed of himself. He could not help feeling that if the young man should wish he were dead, it would be the most natural thing in the world.

As the days came and went, Frank became more and more the companion of Mr. Kilgore. The attachment existing between the young people was never alluded to upon either side. Frank dutifully and respectfully assumed and performed the offices of a son, but neither asked questions nor made communications. Mary, in calm confidence, was sure that Frank could make his way if he had an opportunity, and never embarrassed their intercourse by her presence. There were abundant invitations for Frank to go fishing, and riding, and gunning, but he sacrificed everything for the sake of ministering to Mr. Kilgore's comfort and recovery. The old man felt, in the bottom of his heart, that Mary had made a good choice for herself and for him, and both Frank and she saw that time alone was needed for her father's wounded pride to heal, in order to reconcile him entirely to the match.

Toward Dr. Gilbert, Arthur Blague and Fanny, Mr. Kilgore pursued the same course that he followed in respect to Frank Sargent; he ignored the past. The somewhat bitter passages that had occurred between him and them, individually, were never alluded to by him. Each, in turn, had tried to explain, but he would hear nothing. One evening, after he had sufficiently recovered to be able to sit in his chair the most of the day, he sent for Dr. Gilbert, and held with him a long interview. The results of which made themselves apparent the next day, when the doctor called Frank and Mary into his office, and, having closed the door, informed them that it was Mr. Kilgore's desire that they should be married before leaving Crampton. Mr. Kilgore did not wish to have any conversation with them at that time, nor at any future time, on the subject. He accepted the facts as they existed, as facts for which he was not responsible, and with which he saw it not to quarrel.

As soon as Mr. Kilgore's wish regarding the marriage was known in the family, all were in a flutter of excitement—all but Mary. In her calm faith, she had never seriously doubted that the time would come for her union with the man whom she loved. When it came, it did not surprise her. Nothing surprises a truly trusting heart.

As Frank and Mary looked into the future, beyond the event which excited so much interest in all around them, the first plan that shaped itself was one for taking Fanny with them to New York. This they talked over at length, and with it Mary ventured to approach her father. He made no objection to the plan—in reality, it was a pleasant one to him. He was anxious to see his large house populated once more—to hear again in it the sound of happy voices, and especially the happy voices of young women. He looked forward to the time when—the first questions and surprises over, and the new order of things adjusted to the stereotyped facts of his business life—he could throw off his reserve, and be cheerful, and even merry once more.

Mr. and Mrs. Wilson were called in to a grand council. Dr. Gilbert in the chair, to assist in deciding upon the character of the coming wedding. Mary wanted no wedding that would not either admit everybody or exclude everybody; and it was determined at last that the ceremony should be performed in the church, in the morning, and that all who chose to do so might call upon the bride at the house of Dr. Gilbert afterwards. This plan having been definitely settled upon, was reported throughout the village within twenty-four hours. In the meantime, Dr. Gilbert had consented to his daughter's visit to New York, and had secured a new teacher for the centre school. Fanny was in her glory. The excitement attending the preparations for the wedding and her journey was delightful. It brought into operation her administrative faculties, and gave full employment to all her energies. Mr. Kilgore looked on with admiration. Her style of character was much more his liking than that of his daughter. It was more after what seemed to him the true Kilgore pattern. It was more queenly, more ambitious, more exclusive. To his Mr. Kilgore, as he grew stronger, grew gallant, and took Fanny into his confidence and under his patronage, all of which pleased Mary very much.

The raising of the wedding came at length, and it found the Crampton church better filled with an expectant throng than it had been since the memorable exhibition of the Crampton Light Infantry. It brought forth, too, as on that occasion, a fine procession from the centre schoolhouse—a procession of Mary Kilgore's pupils, for whom seats were reserved in front. The celebration of a marriage within the

walls of the Crampton church was a great event—the first of its kind ever known in the village—and everybody was out.

At the appointed hour, Dr. Gilbert walked into the church with Aunt Catharine, followed by the great Kilgore with Fanny on his arm. Then came Mr. Frank Sargent with Mary, the latter in a gray travelling dress, and, following them, came Arthur Blague and his mother. It was not a very gay looking party, it must be confessed, but, as it came in front of the children, and the bridegroom and the bride separated themselves, and walked before the pastor, Mary could not refrain from looking out upon her old charge with her accustomed smile. Instantly all the children rose to their feet, and stood while the words were pronounced which made a wife of their old teacher.

Mary could hardly wait to receive the congratulations of her friends immediately about her, before she turned to her children, and received their kisses. It was a very pretty sight indeed—one which moistened the eyes of the crowd of spectators, and upon which even the dignified Mr. Kilgore looked with a degree of complacent satisfaction. As for delighted Frank Sargent, he could not keep his eyes away from the touching spectacle, and finally seized and kissed half a dozen of the little girls, as a slight demonstration of the condition of his feelings, at which the audience laughed, and the little boys clapped their hands.

Mary had a great deal of difficulty in getting out of the church. There were so many to take her hand and to wish her joy, that she was quite werry before the gauntlet of the broad aisle was run. On returning to the house the party entered the parlour, and formally received and entertained their friends. Among these all were astonished to see widow Ruggles. She greeted Mary with a great deal of cordiality, and immediately begged to be introduced to her father. Him she seized (metaphorically) by the button, and in her own vulgar style told, so that all around could hear, of Mary's former connection with "father's mill." She went so far as to express the hope that Mary had laid up a little something, and, furthermore, enjoined it upon Mr. Kilgore to see that she held it in her own right; so that if her husband "should ever be 'took away," she could have something to comfort her. She informed Mr. Kilgore of her trials, and particularly of her consoliations under the strokes of Providence, and was glad to meet with one who had lost his "partner," because he could feel for her.

At last, Dr. Gilbert took pity on Mr. Kilgore, and actually pulled Mrs. Ruggles away to introduce her to Mr. Frank Sargent, who had previously begged the privilege of disposing of her.

Mr. and Mrs. Joslyn were among those who came in to pay their compliments—Mr. Joslyn with his hair very nicely braided over his head, his arm dangling through that of his wife, and his heavy frame sustained by his toes, in the apprehension that in some corner of the room there was a baby asleep. Mrs. Joslyn's face was flushed with the excitement of the unusual presence and occasion, and the task of managing her husband; but she had a few straightforward words of congratulation to say, and these she said, while Mr. Joslyn said nothing. As they fell back before the incoming tide of friends, Mrs. Joslyn encountered her daughter and Check in the passage. The bow of her daughter's bonnet not being exactly what it should be, she tied it again; then took hold of the front with both hands, and gave the wire a cleaner arch; and after bestowing a twicken or two upon the skirt of her gown, dismissed her with the injunction to behave like a woman, and keep her mouth shut.

Check, since his accession to the dignity of the stage-driver, had grown a little foppish, and affected gay colours about his neck. A red-checked waistcoat and a sky-blue cravat did flaming duty with a coat of invisible green, which had great square pocket-knives on the skirts, and very large brass buttons. The moment Frank Sargent caught a glimpse of this pair, and received Check's good-natured wink at a distance, he sprang to meet them, and pulled them directly into the centre of the noisy group.

"Yours respectfully," said Check, by way of response to the bridegroom's greeting, and also by way of congratulation. Then turning to the bride, he gave her his hand, and with a bow that made his square coat-tails stand out very straight, said, "Here's hopping!" Having paid his own personal respects, he waited until Mary had bestowed a kiss upon his "girl," and then presented the latter to Frank Sargent, as "The Aforesaid." Frank shook his head very cordially, and told her what an excellent time he had enjoyed with Check on his way to Crampton. The dear little creature could do nothing but courtesy, and say, "Yes, sir." Check looked on in admiration, and finally beckoned the bridegroom aside. When he had succeeded in getting him into a corner, he said quietly, with a nod at "The Aforesaid," "What do you think of her?"

"She's a nice little thing, Check, and does you honour," responded Frank Sargent heartily.

"Little dumpy about the waist yet," said Check, "but you know they kind o' spindly up after a while."

"She's good enough for anybody," said Frank Sargent.

"Now that ain't so," said Check, "and you know it. She will be, when she's done; but she ain't ripened off yet. You saw her mother, didn't you? Great woman. The little one has her points, but she wants age. I'll show you some thing that'll cure sore eyes at thirty paces, if you'll come round in about three years."

The bridegroom was much amused, for Check said all this with his eyes upon his hopeful prize, scanning her "points," as critically as if she were a filly that he was anxious to sell.

"There is everything in taking them young," continued Check, "for then they improve on your hands. Now you've just married a finished up girl. I don't suppose mine will ever come up to your'n, but your'n won't grow any better, and mine will. All the fellers try to run rigs on me, and ask me how my baby gets along, and what's the price of lube; but they've all got mortgages on property that won't rise, and when their girls begin to get rings round their eyes, and lose their front teeth, we'll see who'll talk about lube." Check nodded his head very decidedly, as if the plan were one which did not admit of serious question, on any quarter.

The crowd of friends was too great to allow of the further extension of this conversation; and for full two hours the

parlour was the scene of a social eddy in Crampton life, which streamed in at one door, and out at another, until all had paid their compliments to the bridal pair and the dignified Mr. Kilgore.

It was generally understood at what time the party were to leave, and at length the house was cleared. Of all the observers of this lively scene, there was no one who looked on with such sadness as Arthur Blague. He felt that he was soon to be bereft of his most precious wealth. He had schooled himself to look upon Mary Kilgore as the possession of another; so that his feelings were neither selfish nor mean; but she had been so much to him—she had inspired him with so much courage, and had led him to the adoption of such fresh and fruitful motives of life—that her departure seemed like the setting of a sun—the withdrawal of the heat that warmed and the light that cheered him. He thought of the brilliant scenes that lay before the retiring party, and the humdrum, barren existence that was left to him, till his life grew tasteless and insignificant. Though pressed to remain at the house of Dr. Gilbert until the bridal party should take their leave, he excused himself, and retired to his home.

The regular Crampton stage did not go out that morning. A waggon was despatched with the mail; but the coach and Check were detained as "an extra," to take over the bridal party. Trunks were deposited on the doorsteps of the Gilbert mansion, busy feet traversed the house, and all was excitement. A hasty lunch was taken by the family, which was hardly concluded when Check's horn sounded across the common, with a flourish little short of miraculous, and soon the rattle of the wheels announced that the coach and the time for departure had arrived.

All went to the door. Check, out of respect to the party, had not changed his clothes, but shone upon the box like a fire, of which his red waistcoat formed the body of the flame, and his sky-blue cravat the smoke. Before descending from the box, he removed his coat, and, in obedience to his old habit, rolled up his shirt-sleeves, as a preparation for the labour of loading the baggage. The last trunk and handbox were at length in their places, and the last strap was fastened. Then followed the leave-taking, in which everybody cried, except Mr. Kilgore, who stood apart, and who, after all the others had made their adieux, shook the hands of Dr. Gilbert, Aunt Catharine and little Fred, took out his big gold watch, looked around upon Crampton common, apparently to see if he had left anything there, examined the sky to see whether the weather suited him, then took his seat in the coach by the side of Miss Fanny Gilbert, and then said, "All ready."

Kisses were tossed back and forth as the horses were reined into the street, and then there came a loud crack of the whip, and, following this, extravagant efforts upon the driver's horn, that awakened all the echoes, and brought faces to all the windows along the street. Among the faces were those of Arthur Blague and his little brother Jamie, the latter of whom was in an ecstasy of delight. Mary leaned out of the coach to get the last glimpse of the pair. As she receded, she saw the little boy, by a sudden movement, release himself from his brother's grasp, and fall out of the window into the yard. She screamed, still gazing, and as she turned a corner, she saw the little one picked up limp and lifeless, and Arthur was left alone with the great trial out of which he was to work his destiny.

(To be continued.)

### THE WORLD'S GREAT BRIDGES.

Metal bridges are the invention of British artists. The first bridge of cast-iron ever erected is that over the Severn, about two miles below Colebrookdale, in Shropshire. The second cast-iron bridge was designed by Thomas Paine, the famous political writer, and was intended for America, but the speculators failing in their payments, the materials were used for the construction of the beautiful bridge over the River Wear, at Bishop's Wearmouth, in the county of Durham.

Southwark Bridge is constructed of iron. Its length is 700 feet, and its cost was £500,000. It was opened in 1819. The Black Bridge is 1,000 feet long, and cost £300,000.

Watloo Bridge is considered the finest in the world. Canova, the sculptor, said it was alone worth a journey from Rome to London to see it. The cost was £1,000,000.

Charing Cross is the next bridge on the Thames. It is used by a railway company.

Westminster Bridge is 1,220 feet long, and cost £400,000.

Lambeth Bridge is 750 feet, and cost £100,000.

Vauxhall Bridge is 850 feet long.

The first wire suspension bridge was erected at Froilberg, Switzerland, and hangs 300 feet in the air over a deep chasm.

Chelsea Chain Suspension Bridge is 922 feet long, forty-five feet wide, and cost £75,000.

Hammersmith Suspension Bridge is 841 feet long, thirty-two feet wide, and cost £75,000.

Suspension bridges, although held by some persons to be of modern invention, were derived from the rope bridges of South America and the East Indies, were in use in Europe in the time of Scammon, early in the seventeenth century.

One of the most remarkable suspension bridges in existence is that constructed by Mr. Telford, over the Menai Strait, between the Isle of Anglesea and Carnarvonshire, in Wales. It was finished in 1825. In the United States there are a number of these bridges; one over the Merrimac, at Newburyport, measures 244 feet. That over the Brandywine, at Wilmington, is 145 feet; that at Brownsville, over the Moonongahela, measuring 120 feet.

The Wheeling Suspension Bridge has a span of 1,010 feet. Roebling's Railroad bridge, at Niagara, has a span of 821 feet, with a deflection of fifty-nine feet; its roadway is 250 feet above the line of the stream. The bridge at Cincinnati is 2,220 feet long, with a clear span of 1,057 feet. The Point Bridge, at Pittsburgh, is 2,345 feet.

The highest bridge in existence, at the present day, is the Carabot Viaduct, on the railway connecting Marseilles with Nizza, in France, the height from the water level being 400 feet. Its total length is 2,852 feet.

Among the most celebrated bridges, built subsequently to the fall of the Roman Empire, are those of the Moors in Spain, who imitated and rivalled the best construction of the Romans. The bridge of Cordova, over the Guadalquivir, is an eminent example of their success.

The bridge over the Rhone, at Avignon, is one of the most ancient bridges of modern Europe. It was commenced in 1176, the same year that London Bridge was started, and finished in 1178.

France can boast of many fine bridges built during the last two centuries; but to America belongs the greatest triumph in the art of bridge building, the Brooklyn Bridge, spanning the East River from New York to Brooklyn, being 5,989 feet long, with a clear span of 1,595 feet over the East River. It is built of steel, at a cost of several millions of dollars; recent descriptions of it, however, rendering a repetition unnecessary.—Mrs. F. G. de Fontaine, in *May Brooklyn Magazine*.

THE BIRTH THROES OF THE MOON.

The tidal wave, set up on the earth by the moon, reacts to a certain extent also upon the moon's orbital period. The moon is dragged forward in its path by the terrestrial tidal wave, as certainly as the tidal wave is drawn backward on the rotating earth by the moon, and this implies an enlargement of the orbit of the moon, and a recession of the moon from the earth. This process must go on until the day and the month both meet in a common period of about 1,400 hours. But if this be the case, the moon must have been once much nearer to the earth than it is now. Professor Darwin carries back his investigation in this direction to a time when the moon revolved about the earth in somewhere between two and four hours, and in a position where it was nearly in contact with the earth, and in which it was rotating in the same period—a state which may be looked upon as having been antecedent to the time when friction began its "work of grinding down axial velocity and expanding orbital range." The moon then started on its long spiral journey out from the earth. Professor Darwin calculates that this start occurred not less than 54,000,000 of years ago. But the most rapid rate of rotation in a fluid mass that would be consistent with spheroidal equilibrium is two hours and twenty minutes. One second of augmentation more than this in the rate of rotation would inevitably cause the rotating mass to fly asunder. The presumption is that the earth did fly asunder from overfast spinning, and that such disruption was coincident with what Miss Clerke speaks of as the "birth throes of the moon." Professor Darwin, however, conceives that, in all probability, the lunar terrestrial system is an exception among the bodies swayed by the sun, due to the circumstance that the moon is proportionally by far the most massive satellite known, and that the influence of tidal drag has been concomitantly great. No other satellite ever possessed tide-rising capabilities at all comparable with the influence which is exerted by the moon. The separation of satellites from their primaries essentially depends upon the attainment of a disruptive rate of rotation—an effect which may be prevented by the secondary effect of the additional tidal drag set up by the sun keeping down the velocity of the rotation of the primary below the velocity that would correspond with the actual point of disruption. The earth just escaped this degree of retardation, and hence the existence of its solitary satellite.—*The Edinburgh Review*.

ENGLISH RAILWAY CARS.

Most English trains consist of the three classes of carriages—first, second and third—each carriage divided into compartments, such as I have described. In some carriages all the compartments belong to one class; in others, called "composites," one compartment is first-class, another second, and another third. The difference between a first-class compartment and a second or third-class compartment is principally in the furniture and embellishments. There is about the same number of cubic feet in both. A first-class is softly cushioned and carpeted, and its full complement of passengers is six. A second-class compartment is also cushioned, but the cushions are not so yielding nor so handsomely covered as in the first-class; and though its size is exactly the same as that of the latter, not six, but twelve passengers are expected to be comfortable in it. There is no velvet pile carpet on the floor, only a coarse hemp mat. The cushions of the third-class compartment are false to their name, a mockery compared with the others. They are stuffed with a hard substance and covered with unpleasantly colored rep. Any sort of a cushion is a luxury, which has only recently been conceded to third-class passengers. The space provided for six first-class and twelve second-class is used for just as many third class passengers as can be squeezed into it, and the courtesy of the servants, as well as the space, is invidiously apportioned. The occupants of the softest cushions are treated with the softest manners—the occupants of the hardest with an appropriate asperity. "Tickets, gentlemen, if you please," is the form in which first-class passengers are addressed; this becomes, in the case of the second-class passengers, "Tickets, please;" and when the collector puts his head into the third-class compartment his manner is shorn of all civility, and he brusquely cries: "Tickets!"—*William H. Riding, in June Brooklyn Magazine*.

SOME ANECDOTES OF STONEWALL JACKSON.

Col. Henry Kyd Douglas contributes an illustrated paper on "Stonewall Jackson in Maryland," to the *June Century*, from which we quote as follows: "The next evening, Sunday, he went into Frederick for the first time to attend church, and there being no service in the Presbyterian Church he went to the German Reformed. As usual he fell asleep, but this time more soundly than was his wont. His head sank upon his breast, his cap dropped from his hands to the floor, the prayers of the congregation did not disturb

him, and only the choir and the deep-toned organ awakened him. Afterwards I learned that the minister was credited with much loyalty and courage because he had prayed for the President of the United States in the very presence of Stonewall Jackson. Well, the General didn't hear the prayer, and if he had he would doubtless have felt like replying as General Ewell did, when asked at Carlisle, Pennsylvania, if he would permit the usual prayer for President Lincoln—"Certainly; I'm sure he needs it."

"The troops being on the march, the General and staff rode rapidly out of town and took the head of the column. Just a few words here in regard to 'Barbara Frietchie,' a touching poem which sprang full-armed from the loyal brain of Mr. Whittier. An old woman, by that now immortal name, did live in Frederick in those days, but she was eighty-four years old and bed-ridden; she never saw General Jackson, and General Jackson never saw her. I was with him every minute of the time he was in that city—he was there only twice—and nothing like the scene so graphically described by the poet ever happened. The story will perhaps live, as Mr. Whittier has boasted, until it gets beyond the reach of correction.

"On the march the 'Jay, the captain of the cavalry advance, just ahead, had instructions to let no civilian go to the front, and we entered each village we passed before the inhabitants knew of our coming. In Middletown two very pretty girls, with ribbons of red, white and blue floating from their hair, and small union flags in their hands, rushed out of their house as we passed, came to the curbstone, and with much laughter waved their colours defiantly in the face of the General. He bowed and raised his hat, and turning with his quiet smile to his staff, said, 'We evidently have no friends in this town.' And this is about the way he would have treated Barbara Frietchie!"

A JUNE SONG.

A song for June, whose breath is sweet  
With blossoms opening at our feet;  
Whose voice is heard in brooks that run  
Through meadows, glad with song and sun.  
Oh, happy, happy June!

The robin in the apple trees  
His nest among the branches sees,  
And, bubbling from his silver throat,  
What wordless songs of rapture float.

Above the world the firmament  
Spreads out the azure of its tent;  
How blest are we, whose dwelling is  
Beneath so kind a roof as this.

Our hearts are glad, with bird and bee,  
For what we feel, and hear, and see;  
Life seems a song to sweetest tune,  
Oh, would it were forever June.  
—Eben E. Rexford, in *Vick's Magazine for June*.

BLACKFOOT TRIBE AND LANGUAGE.

A committee has been appointed in Canada for the purpose of investigating and publishing reports on the physical character, languages and condition of the North-Western tribes. As a member of this committee, Mr. Horatio Hale has made a report upon the Blackfoot tribe, and an abstract of it was printed in the Proceedings of the British Association for the Advancement of Science, Aberdeen meeting, September, 1885 (twelve pages). The sun-dance, with its revolting features of self-torture, still has its fanatic adherents among the Blackfeet, and generally among the tribes along the west side of the Rocky Mountains. Mr. Hale's report is largely based upon the reports of local investigators, as the excellent Father Lacombe, who sent in a sketch upon the pagan deities of the tribe with other information of the most varied description. Blackfoot contains many vocabularies which are not occurring in the eastern Algonkin dialects, although its affinity with that stock cannot be doubted. These differences and coincidences are shown in tabulated form as regards numerals, pronouns and substantives. Mr. Hale favours the idea that these words differing from the eastern dialects may come from some language of another stock, and that its possessors were perhaps displaced or conquered by the Blackfeet and their language absorbed by them. Before we take to such a hypothesis, we have to know and examine that language more closely. These strange terms may be purely Algonkin; the western dialects, as Cheyenne, Arapaho and Blackfoot may contain words which are none the less Algonkin, although the corresponding forms may have been wholly obliterated in the North-Eastern and South-Eastern representatives of the stock.—*American Antiquarian*.

THE Rev. Mr. Macintyre, Portree, has accepted an appointment to Tasmania.

IN reply to the question by the Synod of Angus and Meams as to what measures should be recommended for the more efficient training of the young, one answer received was "a more human way of preaching."

AMONG the memorials presented to the General Assembly of the United Presbyterian Church, in Hamilton, Ohio, is one asking the Assembly to make a declaration concerning the propriety of members of the Church joining such associations as Knights of Labour.

DR. CAIRNS reported to the Edinburgh, Church of Scotland, Synod that there had been an increase of 6,600 in the membership within their bounds during the year. Mr. Grant, West Calder, remarked that the Church was living and growing in numbers every day both in town and country and Mr. Niven, Follochfield, said this was only an indication of the increase over the Church at large.

British and Foreign.

THE Church of England Temperance Society has a membership of 734,750.

It cost the city of New York \$3,000 to convict Jaehae, the bribe-taking alderman.

THE next Pan-Presbyterian Council is to be held in London, beginning June 26, 1888.

Axel Gustafson, the temperance advocate and author, will visit America in August.

THE Rev. Dr. Michels, Bishop of the Old Catholics in Germany, has died at Freiburg.

It is proposed to have a grand united temperance demonstration in Edinburgh during the period that the International Exhibition is open.

THE Rev. K. A. Mackenzie, Kingussie, conducted the first of a series of quarterly Gaelic services in Crown Court Church, London.

At a wedding breakfast of an intimate acquaintance last month, the Duke of Sutherland sat down at table arrayed in a gray business suit and coloured linen.

M. HENRI LEGRANDE DU SAULLE, the famous French specialist on the subject of lunacy and brain diseases, is dead. M. DuSaulle was in his fifty-seventh year.

GLASGOW Established Presbyteries by fifteen to ten, and Greenock Presbytery unanimously, have disapproved of the overture anent admission of ministers of other churches.

It is proposed to hold a demonstration in Kilmarnock on the 7th of August, in celebration of the centenary of the publication in that town of the first edition of Burns' poems.

PRINCIPAL CAIRNS conducted the special services in connection with the celebration of the eighty-seventh anniversary of Hutchesontown United Presbyterian Church, Glasgow.

THE Rev. Dr. Abbott E. Kittidge, of the Third Presbyterian Church of Chicago, has accepted a call to the Madison Avenue Reformed Church, Fifty-Seventh Street and Madison Avenue.

THE General Assembly of the Southern Presbyterian Church in the United States decided to remove the headquarters of the Home Mission Committee from Baltimore to Atlanta, Ga.

TWO persons were arrested in Wellsboro, Pa., the other day while under the influence of the drug cocaine, the use of which has become a vice with them. They were acting like deranged persons.

AT the time of its third anniversary last week, the Brooklyn Bridge could boast of having borne across the Hudson River almost the entire population of the United States, upwards of 45,000,000.

It was announced that a friend of the Free Church desired to present each minister present at the Assembly with a copy of Dr. George Smith's Handbook on Missions, a work of rare value.

THE eruptions of Mount Etna have greatly increased, and the destruction of the town of Nicolosi now seems inevitable. The entire district is enveloped in darkness, and showers of stones are continually falling.

THE death is announced, in Queensland, of Mr. Wm. Landsborough, aged sixty-one years, third son of the late Dr. Landsborough, of Stevenston, and brother of Rev. D. Landsborough, of Kilmarnock.

A SELECTION from the public addresses of the late Duke of Albany will be published shortly. The volume has been arranged for publication by Sir Theodore Martin, working under the supervision of the Queen.

ANDREW CARNEGIE, of Pittsburgh, the millionaire steel manufacturer, has given \$250,000 to Allegheny City for establishing a free library and music hall. This in addition to his gift of \$500,000 to Pittsburgh.

THE report of George Muller's work for 1885 is summarized as follows: Last year his receipts amounted to \$100,000, as the result of newspaper notoriety. He has received in all from the beginning more than \$5,000,000.

THE revenues of the United States Government up to May 16 were nearly \$16,000,000 in excess of the expenditures during the same time, and treasury officials are encouraged to believe that there will be a comparatively large decrease in the public debt—probably about \$12,000,000.

BROADWAY Tabernacle will continue open for service every Sabbath morning during the summer. The pulpit will be supplied by the Rev. Professor Pratt, of Hartford, Connecticut. The pastor, Rev. Dr. Wm. M. Taylor, anticipates spending his vacation in Scotland, England, and the Continent.

THE veteran Presbyterian missionary in China, A. P. Happer, D.D., is now in the United States, engaged in the task of raising funds to establish a Christian college in China. He desires to raise \$50,000 for the preparatory department, \$100,000 for the medical department, and \$150,000 for the collegiate department.

THE Queen's Proctor has thus far failed to file the pleas of Mr. Crawford and Sir Charles Dilke, and will probably abandon the idea of intervening in the Crawford divorce case, owing to the scanty evidence he has been able to procure that collusion was resorted to and the absence of proof that evidence had been suppressed.

THE sixth General Synod of the Episcopal Church of Ireland has been held in Dublin, the Archbishop of Dublin, Lord Plunket, in the chair. There is a sentiment prevailing in Ireland that a non-endowed Church has no place for salaried idlers. Many of the old cathedral officials will be allowed to die out. The Sabbath schools of the Church are reported as flourishing.

## Ministers and Churches.

REV. JOHN MURRAY, of Sydney, C. B., has declined the call to Summerside.

THE corner stone of the new New Presbyterian Church, Hensall, was laid on the 24th of May.

THE Port Ferry Presbyterian Church is to be greatly enlarged and improved this summer.

THE corner stone of the new Presbyterian Church at Tilsonburg, was laid on the 3rd inst.

REV. JOHN CALLON, lately from Scotland, was inducted recently to the pastorate of St. Andrew's (Church of Scotland), Picton.

IN one congregation in Prince Edward Island, numbering 170 inmates supporting special ordinances, family worship is observed without an exception.

THE latest figures from the Formosa Mission are most gratifying.—thirty-eight stations, 2,320 members, thirty-eight native preachers and fifty three elders.

SUNDAY week the Lord's Supper was celebrated at Grace Bay, of which Rev. J. A. Forbes is pastor, and 167 new members partook of the communion, making a total of 212 since the beginning of the year.

WE learn, with pleasure, that a wealthy lady in New York, and who formerly lived in Quebec, has donated through the Rev. Dr. Mathews \$500 toward the endowment fund of Morrin College.

REV. J. C. BURGESS, late of Carleton, and recently settled in San Francisco, has received a unanimous call from Danville, one of the finest country congregations in California, charmingly situated twenty miles from the city.

THE Rev. Wm. Donald, of Prince Street Church, Picton, who is at present in California on account of the ill health of his wife, has demitted his pastoral charge, and it has been reluctantly accepted by the Presbytery and congregation.

THE Rev. E. F. Torrance conducted the services on Monday evening, May 31, in the mission rooms, Peterborough. Efforts are being made to have regular services in this place two or three times per week, the several ministers to take the services in regular order.

REV. JOHN FERGUSON, of Vankleek Hill, and formerly of Brussels, paid a recent visit to friends in Canada. Mr. Ferguson has for some time past, been a resident in Denver, Colorado, where he is staying, in the hope that a sojourn there will prove beneficial to a son, who is affected with lung ailment.

A CLASS has been formed in Wickliffe Hall parlours, Branford, by Rev. Dr. Beattie, for the instruction of evangelistic workers and Sabbath school teachers. About thirty-five were present on Tuesday, and the able Doctor's plans commended themselves to those who listened. The class is composed of the most enthusiastic workers.

THE Presbyterian Churches in Guelph held a union service in Knox Church last Sunday evening, when the Rev. Hugh McKay, missionary to the North-West Indians, preached and gave an address on the power of the Bible teachings on the Indians as exemplified by those under his charge during the rebellion last year.

THE operations of the Young Ladies' Mission Band in connection with St. Andrew's Church, Perth, have been very successful during their first year of work. For the year lately ended, the gross amount realized from all sources was \$166.36; expenses for materials, \$49.63; net amount for mission work, \$116.63.

FROM the Sabbath schools of thirteen congregations in the Prince Edward Island Presbytery, 145 have been added to the membership of the Church during the past year. As a result of evangelistic services held in several congregations in the same Presbytery there were 230 accessions in six charges. There has been a decided improvement in the state of religion in Prince Edward Island during the past year.

A MEETING of parties favourable to the erection of a new Presbyterian congregation in the north western part of Toronto was held last week, in which a number of prominent Presbyterian residents in the district are interested. A building lot has been secured, and it is proposed to begin at once with the erection of a schoolhouse in which services can be held. Liberal subscriptions have already been received.

AN interesting evening was spent in the schoolroom of St. Joseph Street Presbyterian Church, Montreal. The pastor, Rev. Dr. Smith, gave a lecture on Prehistoric America, under the auspices of the Young People's Association. Mr. F. Foster occupied the chair. After the lecture a social hour was spent, when recitations and music and refreshments were enjoyed. Rev. J. Nichols moved a vote of thanks to the lecturer, and others contributing to the programme.

LATELY a number of the members of St. Andrew's Church Sabbath School, Stirling, met at the manse and presented Mr. L. Meiklejohn, who for several years has been superintendent of the Sabbath school, with an address giving expression to the high esteem in which he is held by the Sabbath school scholars and a cordial recognition of the faithful and efficient manner in which he had discharged the duties of his office. Along with the address a handsome easy chair was presented. Mr. Meiklejohn made a neat and appropriate reply.

THE commission appointed by the Synod of Toronto and Kingston to consider the appeal of Rev. John McMillan against proceedings of the Presbytery of Saugeen, unanimously arrived at the following finding at their recent meeting at Hamilton. That the Presbytery of Saugeen was justified in proceeding to the settlement of a minister in the

United Church, and has shown due diligence in seeking to secure the retiring allowance to Mr. McMillan, the commission, therefore, dismiss the appeal, and sustain the action of the Presbytery. The commission would, however, declare that in their judgment the members of the congregation who formerly composed Knox Church, Mount Forest, are under moral obligation to complete the payment of the retiring allowance of \$1,000 to Mr. McMillan, and here by recommend them to use the utmost diligence that this may be done, and the commission further declare that while the united congregation are not under obligation to meet this claim, they would regard any combined action which may be possible in the case with great satisfaction.

ONE of Montreal's well-known citizens passed away lately, in the person of Mr. Hugh Brodie, sen., who died at his residence, Coteau St. Pierre, in the seventy-seventh year of his age. In failing health for the past four or five years, his end did not come unexpectedly. Born in the house where he died, he inherited the old homestead at Coteau St. Pierre, from his father, the late Hugh Brodie, who was a native of Ayrshire, Scotland. Under these circumstances the deceased naturally took a great interest in the farm, and was a very successful market gardener and farmer, many persons seeking his advice on agricultural topics. Of gentle manners, kind and hospitable, he never allowed an emigrant family in the old days to pass his door or the stranger to go away hungry. Besides being a liberal subscriber to the hospital, from time to time, his private acts of charity were numerous and kindly, and many a poor person both in the city and adjacent villages has cause to remember his kindness. Attached at first to St. Andrew's, he, on the union of the Presbyterian Churches, became a member of Crescent Street congregation, remaining so until his death. He also took a great interest in mission and Sabbath school work.

THE Rev. Hugh Currie, Penetanguishene, writes: The Presbyterian congregation of Penetanguishene, beg most gratefully to acknowledge, through your columns, the sum of \$31.60, from the congregations of Hillsdale and Elmvale, sent us by their pastor, the Rev. George Crow. Mr. Crow was the first Presbyterian minister who ever preached in Penetanguishene. Over twenty years ago he visited the place, became interested in the people, and gave them occasional week-day service, travelling for that purpose about forty miles. Ultimately, through his representations the Revs. Dr. Gray, of Orillia, Principal King, of Winnipeg, and Mr. Crow, were appointed by the Presbytery of Toronto, to hold a missionary meeting, and inquire into the wants of the people. It may not be generally known that more than one-half of the population of Penetanguishene are French Roman Catholics, and that they are about to build a grand "Memorial" church. We pray that God may put it into the hearts of other congregations and friends of the cause, "who wish to bestow their benefactions appropriately," to come to our help. The debt on the church is still over \$500. A manse and horse sheds are very much needed, but these cannot be thought of till the present debt is removed.

A FEW evenings ago, the members and adherents of St. Andrew's Church (town congregation), Sault Ste. Marie, met, for the second time this year, at the commodious residence of one of our elders, Mr. D. A. Macdougald, where a few hours were spent in a thoroughly enjoyable and profitable manner. Later on, the company was regaled by a bountiful and withal substantial repast, which the ladies, with their accustomed forethought and kindness, had provided. After the edibles had received the full share of attention, the assemblage were requested to seat themselves, when Mr. John Dawson arose, and, on behalf of the congregation, read an affectionate address, expressive of the warm appreciation of Mr. Jaffray's personal worth and abundant and self-denying labours in promoting the spiritual welfare of the congregation. The address was accompanied by a purse of \$40. Mr. Jaffray, who was taken by surprise, made a feeling and an appropriate response. He has endeared himself by his unvarying kindness and sympathy to every member of his congregation. The rev. gentlemen left next day to visit his home in Ontario for a few weeks, when duty will again call him to the front; this time to a pastorate on the Pacific slope, in far-off British Columbia.

THE re-opening of Burns Church, Ashburn, says the *Whitby Chronicle*, was in every way a great success. On Sabbath the church was crowded by attentive congregations at both services. In the morning Mr. Cockburn preached on "the transfiguration," and in the evening on "What shall it profit a man if he shall gain the whole world and lose his own soul?" Both sermons were vigorous and powerful, and delivered in the speaker's usual earnest and pointed manner. Collections, \$48.67. On Monday evening the soiree took place. Over four hundred people sat down to tea. The bill of fare was sumptuous and beautiful, reflecting great credit on the ladies of the congregation, who were unwearingly in their diligence to make every one enjoy themselves. After tea was over, all adjourned to the church, where excellent addresses were delivered by several clergymen, Mr. Reddit on: "The Progressive Church," Mr. Mr. Kippan, of Claremont, Mr. Cockburn, of Uxbridge. The Brooklyn choir furnished music in first class style. Mr. Kennedy, of the *Chronicle*, gave two readings in his usual spicy manner. A very pleasant evening was spent, and the large audience dispersed after the benediction was pronounced by Mr. Cockburn. Proceeds from sale of tickets and other sources, about \$100. On Tuesday evening the usual tea was given to the children: a very pleasant evening was again spent. A speech by Mr. James Balfour, on "Churches I have slept in," elicited great interest and loud applause. Recitations by Maud Hubertus and Mary Davidson, songs by Thomas Porter, Andrew Kerr, and Alexander Meaie, were well received. The Ashburn choir rendered choice music. The re-opening will be long remembered as one of unusual success and eclat. Great credit is due to all parties concerned. The managing committee, along with other of the young men, displayed great zeal and activity in fitting up the grounds and buildings for the various services to be

engaged in, and deserve the thanks of the congregation for their taste and handiwork, as well as for their time and labour so ungrudgingly given.

THE many friends of the Rev. James and Mrs. Stuart, of Toronto, will be pleased to learn that their golden wedding took place on the 31st of May. A large circle of relatives from Canada and the United States were present to pay their respects to the highly favoured couple. The programme for the occasion consisted of a praise service, after which the guests sat down to a sumptuous repast. The rooms and tables were tastefully decorated with flags, ferns and flowers, while bouquets of white roses, lilies of the valley, etc., were distributed to the guests. Complimentary addresses were delivered by the Rev. Thos. Lowry and the Rev. D. J. Macdunn. The former performed their marriage ceremony fifty years ago, when the Rev. Joseph Lowry, of Iowa, also a guest on this occasion, was present. Rev. Mr. Stuart received his early training in the Royal College, Belfast, Ireland. He was educated for the ministry of the Presbyterian Church. In 1836 he married Margaretta, a daughter of the distinguished divine, Rev. John Lowry, of Upper Clananes, county Tyrone, Ireland. He emigrated to Canada in 1847, and laboured successively, as a minister of the Presbyterian Church of Canada in connection with the Church of Scotland, in Frampton, Que., Markham, Wawanosh and Woodstock, Ont. Their family consisted of nine children, four of whom died in infancy. One, the Rev. John L. Stuart, formerly minister of St. Andrew's Church, Trenton, died in Florida in 1881. The others are Rev. Jas. G. Stuart, of Balderson, Ont., Dr. W. Theophilus Stuart, of Toronto, Mrs. Stanbury, wife of Dr. Stanbury, of Bayfield, Ont., and Miss Florella Stuart, of Toronto. A very pleasant and enjoyable evening was spent by children, grandchildren, and other relatives, and all joined in wishing Mr. and Mrs. Stuart many more years of health and happiness.

APPLICATION is to be made at the General Assembly for the reception, as a minister, of Rev. G. A. Howie. The *Moncton Transcript* gives the following sketch of this gentleman. Mr. Howie, the blind preacher, is a native of Mount Lebanon, and a grandson of a Greek clergyman. In 1874 he visited Britain, making Edinburgh his Western home. In 1877 he returned to the East, and became superintendent of a school in Beyrout. In 1880 he returned to Edinburgh and continued his studies for the ministry of the Presbyterian Church. In June of 1884 he was licensed by the Presbytery of Edinburgh, and upon the recommendation of some friends in Scotland, he left Glasgow on the 15th April last, and the following May he was preaching in Halifax, where his lectures attracted crowds of interested listeners. Mr. Howie enjoyed the blessing of the use of his sight until within five or six years ago, when the growth of a cataract, first on one eye then on the other, left him in the present condition. During the latter part of his course of study Mr. Howie had to depend upon the services of a reader, and to some extent of an amanuensis. Still we find by his university certificates he gained four prizes, thus showing that the mere fact of blindness is not necessarily an insuperable obstacle in the way of those who may conscientiously apply themselves in the prosecution of any laudable calling or profession. In the meantime Mr. Howie remains prosecuting his work as a preacher and lecturer here, but we learn that he is anxious to avail himself of an opportunity of returning to the East and labouring as a missionary, either among the Jews or Mahomedans. His course of lecturers has hitherto included popular exposition of Eastern costumes, habits, history, geography and modes of life generally, in so far as these things have a bearing on the Holy Scripture.

### MONTREAL NOTES.

THIS is the season when the quarterly communion is held in most of the city churches. The additions to the membership are encouraging. In Erskine Church at the preparatory services on Friday, twenty one new members were received and upwards of twenty in St. Paul's Church, a week ago.

THE Rev. L. G. Macneil, M.A., of St. John's, Newfoundland, preached on Sabbath in Melville Church, Cote St. Antoine. He is on his way to the meeting of the General Assembly in Hamilton.

A VERY superior new organ has just been completed and placed in the Cote St. Antoine Church at a cost of nearly \$1,000. It was manufactured in St. Hyacinthe, the expense being met by several friends without burdening the funds of the congregation.

ON Tuesday, 1st June, Mr. Hugh McLean was ordained and inducted into the pastoral charge of Calvin Church, LaSalle. The Rev. Mr. Rowat presided, Rev. M. L. Leitch preached and the minister and congregation were addressed respectively by Rev. Messrs. Muir and Turnbull. The attendance was large, and Mr. McLean received a very hearty welcome from the people.

THE Presbytery at a special meeting last week empowered Professor Scrimger to moderate in a call at Stanley Street Church and Rev. R. H. Warden at Melville Church, Cote St. Antoine.

THE call from Sherbrooke to Rev. A. Lee, of Russell town, was before the Presbytery of Montreal on Tuesday, and the Russell town congregation cited to appear for their interests at the regular quarterly meeting in the David Morrice Hall on the 6th of July.

IN connection with the dispensation of the Lord's Supper in Burns Church, Monticourt, last Sabbath week, twenty six new members were received. The labours of the Rev. John Mathieson are being greatly blessed in this field.

THE monthly meeting of the Montreal Presbyterian Woman's Missionary Society was held on Friday afternoon in the lecture room of Erskine Church, and was largely attended. Mr. Robert Campbell presided. The resignation of Mrs. Dey as president was received, and a committee named

to prepare a suitable minute, expressive of the society's regret at the loss they sustain in her departure from the city, and their good wishes for her future. Interesting reports were submitted of the labours of Madame Cote, the society's French Bible woman, and of Miss Watt, the English missionary. The topic for the month being "Sister Societies," Mrs. Cruchet read an account of the Grand Ligne Mission; Mrs. Parker gave extracts from the recently published annual report of the Maritime Provinces Woman's Missionary Society, and Miss Macmaster read an account of the work of the Canadian Woman's Board of Missions and also of the work at Mildmay, England. The monthly meetings of the society are growing in interest, and though they will be interrupted during the vacation season, it is hoped that even increased interest and profit will be experienced when they are resumed at the close of the summer.

The representation at the General Assembly from the Presbytery of Montreal will not be so large as was expected, several of the elders finding it impossible to attend. Many of the commissioners go up per steamer, reaching Hamilton about noon on Wednesday.

The Rev. Mr. Howie, from Syria, a licentiate of the Church of Scotland, preached on Sabbath morning in St. Matthew's and on Sabbath evening in Erskine Church. He was to lecture on "School Days in Lebanon," on Monday evening. Mr. Howie is an applicant for admission to our Church. Though quite blind, he preaches with power and recites the Psalms, etc., with wondrous accuracy.

The effort to remove the debt on the ordinary fund of the college here, consequent on the Union College fund not yielding for the past few years what was expected, is meeting with success. About one half the amount has already been secured, and the balance will, it is hoped, be forthcoming during this month.

The Rev. J. Fleck and Mrs. Fleck spend the vacation this summer in Europe. They sail by the *Parisian* on 1st July.

The Rev. Dr. Cook, of Quebec, is at present on a visit to the city, looking hale and well.

The Rev. Mr. Sommerville, formerly minister of the Church of Scotland in British Columbia, is now on the Atlantic on a visit to the Dominion. He purposes going west to the Pacific coast for a brief stay.

The Rev. W. D. Armstrong, of Ottawa, passed through Montreal last week on his way to the General Assembly *via* Boston, where he was to have the degree of Ph.D. conferred on him. His many friends congratulate him on his well won honour.

### OBITUARY.

REV. JOHN S. MACKAY, M.A.

On May 20 the Rev. John S. Mackay, late minister of the Presbyterian Church, New Westminster, B. C., died at his father's residence, in the township of East Nisour, Ont., at the early age of thirty-one years and three months; and in the second year of his ministry. He was born and brought up on the very farm where he died and of pious parents who instructed him early in the principles of the religion of Jesus. Like Timothy he knew the Scriptures since he was a child. From his very childhood he was looked upon by those who knew him best as no ordinary boy, wise and good above many. At an early period of his life he manifested a taste for books and aptitude for learning. His parents can remember that he could read the New Testament pretty well before he was quite six years of age, and at that early period of his life he frequently saw him reading the history of Joseph with tears streaming down his cheeks. He received the first part of his education in the common school in his own neighbourhood, then at the Ingersoll High School; and after teaching for a few years he entered the University of Toronto, and in due time graduated with honours and marked distinction. He studied theology at Knox College with good success, and finished in the spring of 1884, taking many scholarships and prizes of much value both at the University and at Knox College. When the congregation of our Church in New Westminster, B. C., wanted a successor to the Rev. Mr. Jamieson, who resigned on account of age and ill health, it asked Drs. Cochran, Caven and Reid to choose for them and send to them a suitable man. These friends agreed at once to ask Mr. Mackay to go; and as far as we know, no one ever said that they made a mistake in their choice. Their wish was made known to Mr. Mackay, and after careful and prayerful consideration he thought it was the path of duty to go.

He was licensed and ordained by the Presbytery of Toronto in the month of June, 1884. Soon after he started for his new and important field of labour, followed by the prayers and good wishes of his numerous friends. He was received by his congregation with open arms from the commencement of his ministry among them. He proved himself to be a workman needing not to be ashamed, rightly dividing the word of truth, abundant in his labours, instant in season and out of season. There was a strong attachment from the very first between minister and people, and evidences are not wanting that his services have been blessed in that field. But, alas! his time among them was short. His health in the midst of his numerous and heavy engagements broke down, lung disease set in, and he had with great reluctance to give up his work among a people that he loved so dearly, and by whom he was loved no less dearly. At first it was thought it might be only for a time; but the Master thought otherwise, His ways are not our ways. In obedience to the orders of his physician he went for a time to Riverside, Southern California, but that mild and balmy climate had no good effect upon his health, and when he discovered this he returned to his home in Canada, where he arrived on the 1st of March, weak and much exhausted. Everything was done for him that love and skill could do; but his work was done—his race was run; and the divine Master called him home. Surrounded by father and mother, brothers and sisters, he breathed his last. "He slept in Jesus." "Blessed are the dead who die in the Lord."

"Help. Lord, for the godly man ceaseth." He was a young man, who, had he been spared, was doubtless destined to rise and make his mark in the Church. A man of fine parts, of sterling character of noble principles, of scholarly attainments, of deep fervent piety and wish of cheerful disposition—he was loved and esteemed by professors and students; yea by all who knew him. To know J. S. Mackay was to love him. As a preacher he was earnest—solid—the matter was always well arranged. His views of Bible truth were sound and much to the point. He firmly believed in the three R's, viz., ruin by the fall, redemption by Christ and regeneration by the Spirit.

In a letter to a friend we find the following words. "I have found, and my experience in preaching has been very brief, that it is only the old theology of human depravity, the vicarious character of the atonement, the necessity of regeneration, etc., that takes hold of the consciences of men. I have no compunction of conscience in bringing the terrors of God's Law to bear on guilty sinners, although I prefer to speak of the mercy and love of our heavenly Father."

The funeral took place on the 24th of May. His remains are interred in the family burying ground at the Presbyterian Church, Thamesford. The procession that followed his remains to the tomb was one of the largest, if not the largest, that was ever seen in this part of the country. Solemn and impressive services were conducted both at the house and in the church. There were nine or ten ministers present, and some of them from long distances, all of whom took more or less part in the services. Principal Caven and Rev. R. Monteath represented the Presbytery of Toronto. Dr. Cochran, from Brantford, and Dr. Caven delivered excellent and impressive addresses which, we hope, will be blessed to the hundreds assembled on that solemn occasion.

We may say that universal sympathy is felt for the bereaved family, and for the congregation that lost a minister so able and so faithful.

## Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, D.A.

### JESUS AND ABRAHAM.

John 8: 31-35. 44-50. GOLDEN TEXT.—"Your father Abraham rejoiced to see My day; and he saw it, and was glad."—John viii. 56.

INTRODUCTORY.

When others went to their own homes Jesus left the city and went to the Mount of Olives—perhaps went to Bethany—to spend the night. Early next morning he returned to the temple, and the Pharisees tried to entrap Him by asking His judgment upon a case of adultery. The Mosaic law, that such should be stoned, was long obsolete. If He enforced it the people would turn against Him; if He did not they could accuse Him of breaking the law of Moses. He, without pronouncing upon the law, put them to confusion by awakening their own consciences against themselves. The woman remained behind after her accusers slipped away—probably indicating that she was held by the cords of divine love. She not only escaped their persecution, but, by His grace, was delivered from the curse of the law.

Afterward,—as it was early in the morning, and the great candleabra still burning, and possibly the sun just rising over Olivet—He proclaimed Himself as the *Light of the World*, which would rescue men from such ways of darkness as this woman had trod. To that the Pharisees objected in His own words (ver. 12) that He bore witness of Himself. But He replied that His knowledge of Himself—of eternal things secured Him against error, and that, besides, His Father, who sent Him, bore witness of Him, and that, according to their own law, the testimony of two men is true. They asked: "Who is your Father? We do not hear His testimony." He answered that the Father is only known through Him. If they would only accept Him they would see the Father.

The conversation after some time began again, and He told them that He was going away, and that the time would come when they would seek Him, but would die in their sins because they could not go to Him. One suggested that He was going to commit suicide. He replied that that was not His character—He was *from above*, but that they were *from beneath*—and were spiritual suicides and would die in their sins. He came not to judge them, although there was much He might say against them, but to speak the words of Him that sent Him, and the time was coming—after He was crucified and the Spirit came—when they would know that He was the Messiah, and spoke the words of the Father. In the meantime he had the consciousness of the Father's presence with Him, and that He pleased the Father.

EXPLANATORY.

His words and manner were irresistible. Many were constrained to believe Him. To them He speaks the following:

I. Characteristics of Discipleship.—He does not want disciples that are not genuine.

(1) *Abiding in the Word.*—The word *continue* is in the R. V. *abide*. If we love Christ we shall love His word, through which He speaks to us, study it, store it away in the memory, meditate upon it, practise it. It becomes more precious than gold and silver, and sweeter than honey from the comb.

(2) *Know the truth.*—There are many truths in which we are most interested of which we would be entirely ignorant if the word had not been given. We thus get new truth. But besides, it is by thus abiding in it that the word becomes so real as to become *truth*, experimental and important to us. The truths of religion grow to be the *one thing of life*.

(3) *Freedom.*—There are many kinds of bondage—national, social, intellectual, ecclesiastical, spiritual—all of which grow from one root—the *bondage of sin*. When the word of Christ is received and appreciated, it delivers from all this slavery. Knowledge of the atonement brings pardon, of Providence, freedom from care, and patience comes by knowledge of divine love. An appreciation of our immortality elevates the soul above the slavery of worldliness. Perfect freedom is perfect harmony with the divine will, and as the *individual* is made free, the same spirit finds its way into social, political, and ecclesiastical life.

II. Offended Pride. (Ver. 33.)—They at once resent the idea of slavery, and in their answer make *two statements*, each of which the Saviour answers—taking the last first.

(1) *Never in bondage.*—They forgot the bondage in Egypt and Babylon, and their present position in subjection to Rome, if they meant *national bondage*. But they probably meant *individual, civil liberty*, which may be enjoyed in a nation which is itself subject to another. But Jesus tells them of the bondage of sin, in which every one is who commits sin. How true that is in the case of the drunkard, or the miser, or the licentious. If they hate themselves for it they still yield.

He further says that as *slaves or servants* they have not got the position of *sonship*—and without that cannot always remain in the *kingdom*, for servants have no permanent right in the house. The Jews, as well as all professed Christians who are but *slaves*, shall one day be deprived of all privileges. But the *Son* is free, and remains, and can give freedom to a slave. That is the only hope of captives. (Isa. lxi. 1.)

(2) *Abraham's seed.* (Vers. 33, 37, 39.)—That was the great boast of the Jews. Jesus admits that they were Abraham's seed, but not his children. They are descended from him, but have not his spirit. If they had they would believe the words of God that He spoke to them, as Abraham did, and would have done if then present. Instead of that they try to kill Him, and show that, instead of being the children of Abraham, they are the children of the devil, who was a murderer and a liar from the beginning, and is the father of lies.

That is the great truth, that "the tree is known by its fruit." If our natures are born of God we shall recognize the word and truth of God—just as an Englishman can recognize the English tongue (vers. 42, 47). If we do not recognize the heavenly dialect we are not *from above*. He is absolutely sinless (ver. 46) and cannot but speak the truth, and they who are of God can hear His words *with the hearing ear* (ver. 47).

III. Increasing Hostility. (Ver. 48, 51.)—We cannot fail to notice the growing bitterness and impudence of His opponents. See vers. 6, 13, 22, 25, 33, 41, 48, 52, 53, 57, 59 of this chapter.

They now charge Him with being a Samaritan, and possessed of a devil as if His remarks were animated by hatred to the Jews, instead of such wondrous love that tried lead them to the truth.

To this charge He first gives

(1) *Answer.* (Ver. 49.)—He contradicts it. He has not a devil, and instead of being their enemy—in sympathy with Samaritans—He honours God, and they dishonour Him, the *Sent of God*, instead of "saying well," which they claimed.

(2) *Threat.* (Ver. 50.)—I seek not My own glory, but there is one—the Father—that *speaketh* My glory, and will judge every one who does not glorify Me.

(3) *Entreaty.* (Ver. 51.)—"If any man keep My saying he shall not see death"—he will be so full of the glory that he will not be concerned about bodily death, which is not death at all.

IV. Greater than Abraham. (Vers. 52, 53.)—They again protest against His claim to have power over life and death, and in their answer (vers. 52, 53) again make *three statements*, to each of which He replies, taking the last first.

(1) *Whom maketh Thou thyself?* (Vers. 34, 35.)—He says. I do not make myself anything—if I did it would be self-seeking, and be nothing. My Father honours Me, whom you claim as your God, and yet you dishonour Me. That is a proof that you do not know Him, but I know Him and do His will.

(2) *Abraham dead.*—(Ver. 56.) No, says Christ, he is not dead—he saw by prophetic eye My day—and when the time came for my manifestation, he, as well as the saints and angels saw it, and was glad. He then lives in heaven.

(3) *Art thou greater than Abraham?* (Ver. 51.)—Yes, I was the object of Abraham's hope and lived before his time. I am the *I am* revealed to Israel in Egypt.

That seemed to them so extraordinary that they became furious, and sought stones to kill Him. The material for the unfinished portions of the temple gave them a supply of weapons. He, with His usual power, withdrew from the temple, for His time had not yet come.

PRACTICAL SUGGESTIONS.

1. Discipleship is a radical change of heart.
2. Sonship implies how much?
3. We may know our nature by our conduct.
4. There are only two masters. We serve the one or the other.
5. Jesus is the Eternal, and has power over death.

DURING next year the question whether a layman shall be eligible for the moderatorship of the General Assembly will be discussed in the Northern Presbyterian Church in the United States. An overture has been adopted proposing such alteration in the form of government as will admit of an elder presiding in the supreme court. The proposed alteration in the form is, "On the day appointed for that purpose the Moderator of the last Assembly, if present, shall open the meeting with a sermon, or if the Moderator be a ruling elder, with an appropriate discourse, and he shall preside until a new Moderator be chosen." This is to be submitted to Presbyteries.

Sparkles.

AN ode to a goat may be called a nancy versary poem.

PROFESSOR: Are you at theorem B or C, Mr. Beckworth. Mr. B. I guess I am at sea.

OUR town Druggists say the Pain Killer sells the best of any medicine they keep during the hard times of the past year or two, there were none too poor to pay their "quarter" for a bottle of this indispensable family medicine.

"LOVE is blind," True, true The young man never sees the dog until it is too late to escape in a dignified manner.

A MINISTER not long ago preached from the text "Be ye therefore steadfast" But the printer made him expound from "be ye there for breakfast."

THE town of Glenelg, Md., is remarkable for the fact that its name spells the same backward or forward. That's what, the matter with Hannah.

Horsford's Acid Phosphate. Well Pleas'd.

Dr. C. Roberts, Winchester, Ill., says: "I have used it with entire satisfaction in cases of debility from age or overwork, and in inebrates and dyspeptics, and am well pleased with its effects."

HUSBAND: "How much do you lack of being a fool?" Wife (sweetly: and measuring the distance between them with her eye) — "At present I am within about three yards of one."

THE word salary comes from the Latin salarium, literally salt money, from sal, salt, which was part of the pay of Roman soldiers. This will probably explain why certain young ladies regard young men who receive meagre salaries as being entirely "too fresh."

A pamphlet issued this spring by the North American Life Assurance Company, entitled "Prompt Payment of Death Claims," contains acknowledgments from all parts of Canada thanking the Company for its promptness and liberality in dealing with the beneficiaries of its deceased policy-holders.

The acknowledgment in this day's paper of the payment of \$15,000 on the life of the late Sedley Blanchard, J. C., of Winnipeg, is evidence that the Company intend keeping up the record for which they are now so well known, viz, prompt payment of death claims.

We have no doubt this is one of the causes that have led such large numbers to take out policies in the North American Life Assurance Company this year. We understand that the new business of this year compared with the business of 1885, to the end of May, was three quarters of a million in excess, being very considerably over double its business up to the same time last year.

The Government report shows that the North American Life Assurance Company was in the front rank with the leading Companies for new business in 1885. The business for 1886 will no doubt give further evidence of the favour in which the Company stands with the insuring public. The marvellous growth and wonderful success is just evidence of what can be done by a life company well managed, with good plans of insurance and a proud record for liberal treatment of its policy holders. Toronto World, June 5, 1886.

MISS JOY: "Madam, Mr. Foster has come to me take for a drive, may I go, madam?" "Madam " You know, Miss Joy, the rules of Vassar do not allow it, unless you are engaged are you engaged to Mr. Foster?" "Miss Joy (doubtfully) "No no, if you will let me go I shall be by the time we get back."

A "POINTER."

When Dr. Sellers gives you a "pointer" in sticks, my friend, leave them severely alone, but when your own feelings tell you that you have palpitation of the heart, asthma, bronchitis or catarrh which, unless checked, are apt to run into consumption, heed the admonition before it is too late. All the diseases enumerated, and others, arise from impure blood. Put the liver in action, the largest gland in the human body, and you will speedily retain your lost health, and your bad feelings will disappear. Dr. Pierce's "Golden Medical Discovery" will accomplish the work speedily and certainly. Of your druggist.

Did not the sight of the countless blue sea, bearing on its bosom white winged fleets of commerce, fill you with emotion," he asked. "Yes," replied the fair American, "for awhile it did, but after a time it didn't fill me with anything, it sorter emptied me."

AN OPIUM EATER'S STORY.

CRAWLING OVER RED HOT BARS OF IRON IN HIS FEARFUL FRENZY—A SCIENTIFIC INVESTIGATION AND ITS RESULTS.

Cincinnati Times-Star.

"Opium or death!" This brief sentence was faintly hushed into the ear of a prominent druggist on Vine Street by a person who, a few years ago well off, is to day a hopeless wreck!

One can scarcely realize the sufferings of an opium victim. De Quincy has vividly portrayed it. But who can fitly describe the joy of the rescued victim?

H. C. Wilson, of Loveland, O., formerly with March, Harwood & Co., manufacturing chemists of St. Louis, and of the well known firm of H. C. Wilson & Co., chemists, formerly of this city, gave our reporter yesterday a bit of thrilling personal experience in this line.

"I have crawled over red hot bars of iron and coals of fire," he said, "in my agony during an opium frenzy. The very thought of my suffering freezes my blood and chills my bones. I was then eating over thirty grains of opium daily."

"How did you contract the habit?" "Excessive business cares broke me down and my doctor prescribed opium! That is the way nine-tenths of cases commence. When I determined to stop, however, I found I could not do it."

"You may be surprised to know," he said, "that two-fifths of the slaves of morphine and opium are physicians. Many of these I met. We studied our cases carefully. We found out what the organs were in which the appetite was developed and sustained; that no victim was free from a demoralized condition of those organs; that the hope of a cure depended entirely upon the degree of vigour which could be imparted to them. I have seen patients, while undergoing treatment, compelled to resort to opium again to deaden the horrible pain in those organs. I marvel how I ever escaped."

"Do you mean to say, Mr. Wilson, that you have conquered that habit?" "Indeed I have."

"Do you object to telling me how?"

"No, sir. Studying the matter with several opium eating physicians, we became satisfied that the appetite for opium was located in the kidneys and liver. Our next object was to find a specific for restoring those organs to health. The physicians, much against their code, addressed their attention to a certain remedy and became thoroughly convinced on its scientific merits alone that it was the only one that could be relied upon in every case of disordered kidneys and liver. I thereupon began using it and, supplementing it with my own special treatment, finally got fully over the habit. I may say that the most important part of the treatment is to get these organs first into good working condition, for in them the appetite originates and is sustained, and in them over ninety per cent. of all other human ailments originate."

"For the last seven years this position has been taken by the proprietors of that remedy and finally it is becoming an acknowledged scientific truth among the medical profession; many of them, however, do not openly acknowledge it, and yet, knowing they have no other scientific specific, their code not allowing them to use it, they buy it upon the quiet and prescribe it in their own bottles."

"As I said before, the opium and morphine habits can never be cured until the appetite for them is routed out of the kidneys and liver. I have tried everything—experimented with everything and as the result of my studies and investigation, I can say I know nothing can accomplish this result but Warner's safe cure."

"Have others tried your treatment?" "Yes, sir, many; and all who have followed it fully have recovered. Several of them who did not first treat their kidneys and liver for the first six or eight weeks, as I advised them, completely failed. This form of treatment is always insisted upon for all patients, whether treated by mail or at the Loveland Opium Institute, and supplemented by our special private treatment, it always cures."

Mr. Wilson stands very high wherever known. His experience is only another proof of the wonderful and conceded power of Warner's safe cure over all diseases of the kidneys, liver and blood, and the diseases caused by derangements of those organs. We may say that it is very flattering to the proprietors of Warner's safe cure that it has received the highest medical endorsement and after persistent study, it is admitted by scientists that there is nothing in materia medica for the restoration of those great organs that equals it in power. We take pleasure in publishing the above statements coming from so reliable a source as Mr. Wil-

son and confirming by personal experience what we have time and again published in our columns. We also extend to the proprietors our hearty congratulations on the results wrought.

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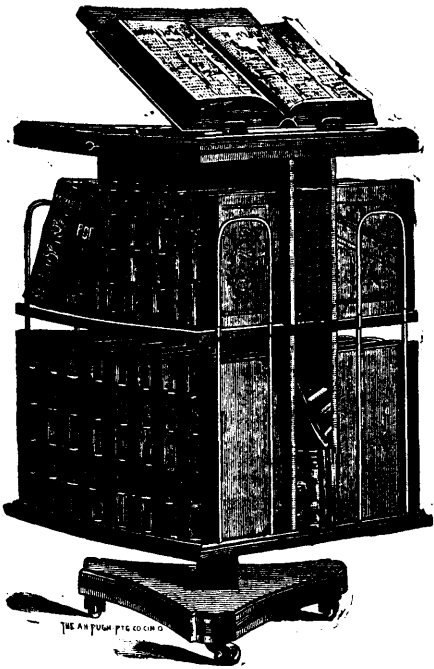
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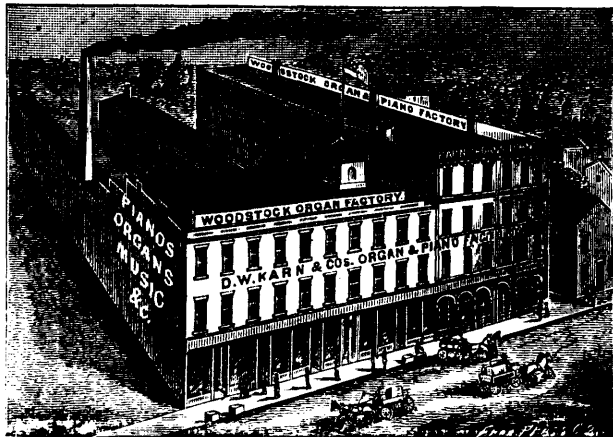
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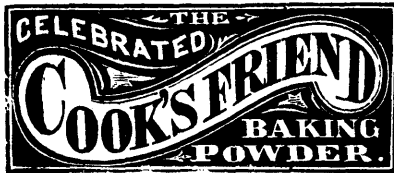
**QUEBEC.**—In Sherbrooke, on the 6th July, at ten a.m.  
**GLENGARRY.**—At Alexandria, on Tuesday, July 6, at eleven a.m.  
**PETERBOROUGH.**—In the First Church, Port Hope, on July 6, at ten a.m.  
**BRANDON.**—In Brandon, on the second Tuesday of July.  
**MONTREAL.**—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.  
**MAITLAND.**—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.  
**WHITBY.**—In Whitby, on the third Tuesday of July, at half-past ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.  
**CHATHAM.**—At Chatham, on the 13th July.  
**BRUCE.**—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.  
**KINGSTON.**—In John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.  
**TORONTO.**—In the usual place, on Tuesday, July 6, at ten a.m.  
**MIRAMICHI.**—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.  
**STRATFORD.**—On July 2, at half-past ten.  
**GUELPH.**—In Chalmers' Church, Guelph, on the third Tuesday of July, at ten a.m.  
**ROCK LAKE.**—At Boissevain, on Wednesday, 14th July, at ten a.m.  
**PARIS.**—In Dumfries Street Church, Paris, July 13, at eleven a.m.  
**BARRIE.**—At Barrie, on Tuesday, 27th July, at eleven a.m.

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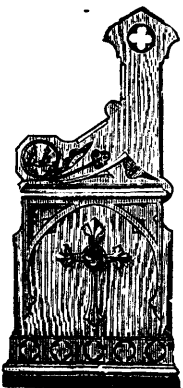
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