

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE PRESBYTERIAN

Vol. 9.—No. 24.
Whole No. 489.

Toronto, Friday, June 12th, 1881.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

THE Westminster Question Book.
Price reduced to 15 cents.
Every Sabbath School Teacher should have a copy.
JAMES BAIN & SON,
BOOKSELLERS, ETC., TORONTO

SCHAFF'S BIBLE DICTIONARY.
New edition, revised and corrected. Nearly 1,000 closely printed pages, with
Twelve Coloured Maps and over 400 Illustrations.
Mailed postpaid to any part of the Dominion for \$3.50—**THE TRADE SUPPLIED.**
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

ANGLO-AMERICAN BIBLE REVISION.
Its Necessity and Purpose.
By
MEMBERS OF THE AMERICAN REVISION COMMITTEE.
Fourth revised edition. Reduced to 50 cents, postpaid.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

JUST PUBLISHED.
WALKS ABOUT ZION.
BY REV. J. S. ELLIOT.
172 pages. Cloth, 50 cents; paper, 30 cents.
Mailed to any address, free of postage, on receipt of price.
Usual discount to the trade.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

S. S. LIBRARIES.
Schools desiring to replenish their Libraries cannot do better than send to
W. Drysdale & Co.,
231 St. James Street, Montreal, where they can select from the choicest books of the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
231 St. James Street, Montreal

PRESBYTERIAN Normal Class Teacher,
OR A
PREPARATORY COURSE OF STUDY.
Designed to help the teacher and square Christian worker in the Church to get a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.
BY REV. JOHN McEWAN.
Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.
Price 50 cents in cloth, 30 cents. Mailed to any address free of postage.
C. BLACKETT ROBINSON,
5 Jordan St., Toronto. Publisher.

RECENT PAMPHLETS.
The Rule of Faith and Private Judgment.
Lecture delivered at the close of the session of Knox College on 7th April 1880, by the Rev. Prof. McLaren. 24 pages. Price 10 cents.
"Professor McLaren has done well to accede to the wishes of his friends by giving to the public in a neat and permanent form his exceedingly able lecture. We hope that in this form the lecture will receive as certainly deserved, a very wide circulation."—*Canada Presbyterian.*
"Illustrances and Hints to the Spread of Presbyterianism."
By Rev. D. H. MacVicar, LL.D. Price 10 cents or 50 pages 100.
"It should be read by every Presbyterian in the land."—*Evangelical Alliance.*
"Worth a score of pastoral letters"—*Rev. David Wishart.*
"The Perpetuity of the Reign of Christ."
The last sermon preached by the late Rev. Alex. Topp, D.D. Price 10 cents.
"The Inspiration of Scripture."
A lecture by Rev. Prof. McLaren. Price 10 cents.
"The most extended and valuable which will thus be given to us is not less than it deserves."—*Canada Presbyterian.*
"The Catholicity of the Presbyterian Church."
By Rev. Prof. Campbell, M.A. Price 10 cents.
"Contains passages of great eloquence, and proves its right to be a maver in Ecclesiastical History."—*Canada Presbyterian.*
Mailed to any address post free, on receipt of price.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

IMMERSION
PROVED TO BE
Not a Scriptural Mode of Baptism
But a Romish Invention.
Second edition (fourth thousand), revised and enlarged, with Appendix.
"A REVIEWER REVIEWED."
By REV. W. S. KAY, B.A.
This is a book of 116 pages. It contains two well executed plates, the first of which date back to the early centuries, and both explaining the ordinance performed by *immersion*.
Rev. D. H. MacVicar, LL.D., S.T.D., Principal Presbyterian College, Montreal.
"Our people, and especially theological students, should read it. Every family should have a copy of it. In style it is racy and readable, and in argument short and pointed."
Price 10 cents, sent post free on receipt of price, by
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.

TO MINISTERS.
Marriage Certificates
NEATLY PRINTED ON
FINE PAPER, IN GREEN, GOLD & CARMINE
Mailed to any address postpaid, at 50 cents per dozen; of TWENTY-FIVE for \$1.00.
MARRIAGE REGISTERS,
25 CENTS.
BAPTISMAL REGISTERS,
75 CENTS.
COMMUNION ROLLS,
ETC., ETC., ETC.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

MOWAT, MACLENNAN & DOWDY,
SOLICITORS, ETC.
Queen City Insurance Building, 24 Church Street, Toronto. (Over the Bank of Montreal.)
J. C. John Downes, Thomas Langton, Duncan D. Riordan.

ROBINSON & KENT,
BARRISTERS AT LAW, ATTORNEYS,
SOLICITORS, COMMISSIONERS, ETC.
Office:—Victoria Court, 6 Victoria Street, Toronto.
J. O. ROBINSON, M.A. HERBERT A. E. KENT

DOMESTIC SEWING MACHINE.
A. W. B. Sole Agent,
7 ADELAIDE STREET EAST, TORONTO.

H. J. MATTHEWS & BRO.,
93 York St., Toronto,
MANUFACTURERS AND IMPORTERS OF
Picture Frames, Gouglings, Mirrors,
Mirror Plates, Engravings, etc.

HANNA BROS.,
428 and 430 YONGE STREET,
Manufacturers of all kinds of BOOTS and SHOES. Hand made work a specialty.

JOHNSTON & LARMOUR,
TAILORS,
No. 2 Rossin Block, Toronto.

HENRY WALTON,
MERCHANT TAILOR,
39 King Street West, Toronto.

THOMAS CREAN,
Merchant and Military Tailor,
Master Tailor of the M.O.D. Rifles.
95 YONGE STREET, TORONTO.
Price list sent on application.

THE SABBATH SCHOOL Teacher's Companion.
BY REV. JOHN McEWAN,
The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the book of Genesis, on the first Sabbath of July is ready.
This book will be found to meet a felt want in the International System of S. Lessons. It presents the entire book of Scripture in a connected and progressive form—linking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by the book of Genesis.
Price 10 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.
C. BLACKETT ROBINSON,
5 JORDAN ST., TORONTO. Publisher.

70 YOUR NAME in New Type 10c.
on 70 Cards
New style of 70 artist's Bouquets, Birds, Gold Chromo, etc. Water Scenes, etc.—no 2 alike. Agent for the Empire Book, 25c. Great variety Advertising and 100 Cards. Lowest prices to dealers and 100 Sample Fancy Advertising Cards, 50c. address
STEVEN'S BROS., Box 22, Northford, Ct.

KENT BROS.,
Watch Manufacturers & Jewelers.
THE LARGEST ASSORTMENT OF
Watches, Clocks, Jewelry, Spectacles,
and Silverware in Canada.
WHOLESALE AND RETAIL.
Send for price list and catalogue.
Indian Clock, 163 Spadina St., Toronto.

UNION FIRE INSURANCE COMPANY.
Government of the Largest of any
Company in the World.
HEAD OFFICE TORONTO.
Hon. J. C. ALMINS, T. SECURD, JR.,
PRESIDENT. MANAGER.
JAMES BRANDON, AGENT.

PORCELAIN COMPANY,
Toronto, Ont.
Tea Sets, Breakfast Sets,
Dinner Sets,
Dessert Sets, Toilet Sets,
AT VERY LOW PRICES.
TABLE GLASSWARE, SILVER PLATED
WARE, CUTLERY, FANCY GOODS, &c.
PORCELAIN COMPANY,
Show Rooms, 21 King Street West.

ESTABLISHED 1854.
A. W. DONALD,
Renovator and Dyer
Of Gentlemen's Wearing Apparel.
24 ALBERT ST., corner of James. TORONTO

KILGOUR BROTHERS,
MANUFACTURERS AND PRINTERS OF
Paper Bags and Flour Sacks, Printed
Wrapping Paper, etc.
18 Wellington St. West, Toronto.

R. MERRYFIELD,
PRACTICAL BOOT & SHOE MAKER,
190 YONGE STREET.
Only Work Specially

WESTMAN & BAKER,
119 BAY STREET, Toronto,
MACKAY, BROS. & CO.
Manufacturers of the latest
IMPROVED GORDON PRESSES.
Printing Presses repaired and adjusted with despatch.

THE PEOPLE'S FAVORITE
THE ESTABLISHED
Cook's Fried Cooking Powder.
PURE, HEALTHY, RELIABLE
Manufactured only by
W. O. McLAREN,
Retailed Everywhere. 55 & 27 College St.

BEATTY'S
Illustrated Catalogue of
Washington, N.J.

SHORT'S



STEEL BARB WIRE

is adopted by wire-rope makers and farmers on account of its SUPERIOR STYLE OF HARB, which passes between the two wires, then wound around both, and afterwards galvanised by a PATENT PROCESS, which prevents the barbs from rusting, and consequently when an animal is punctured it will heal quickly and not fester as is the case with rusty and ragged barbs.

SHORT'S STEEL BARB WIRE. Manufactured by THE ONTARIO METALLIC SPINNING CO., WOODSTOCK, ONT.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kinaberly, BELL FOUNDRY, TROY, N.Y. Manufacture a complete variety of Bells. Special attention given to CASTING BELL.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. Established 1836. Casts all purposes. Warranted satisfactory and durable. MENEELY & CO. WEST TROY, N.Y.

BUCKEYE BELL FOUNDRY. Bells, Cast Iron and Tin for Churches, Schools, and Farms, etc. FULLY WARRANTED. Catalogue sent free. VAN COTT & TIFF, Cincinnati, O.

Ayer's Hair Vigor, FOR RESTORING GRAY HAIR To its Natural Vitality and Colour.



Advancing years, sickness, care, disarrangement, and hereditary predisposition, all turn the hair gray, and either of them incline it to shed prematurely.

Ayer's Hair Vigor, by long and extensive use, has proven that it stops the falling of the hair immediately, often renews the growth, and always surely restores its colour.

our, when faded or gray, imparts the nourishing organs to healthy action, and preserves both the hair and its beauty. Weak or sickly hair becomes glossy and strengthened, lost hair regrows with lively energy, falling hair is checked and established, thin hair thickens, and faded or gray hair resumes its original color. Its operation is sure and immediate. It cures dandruff, heals all humors, and keeps the scalp cool, clean and soft—under which conditions, diseases of the scalp are impossible.

As a dressing for ladies' hair, the Vigor is prized for its graceful and agreeable perfume, and valued for the soft lustre and richness of tone it imparts. Prepared by DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

CINGALESE HAIR RENEWER

IS WITHOUT DOUBT THE BEST PREPARATION FOR THE HAIR

that has been presented to the public, for restoring it to its natural colour, and for stopping and clearing up the scalp, it restores gray hair to its original colour and beauty.

Its continued use, by those with bald heads, will produce a beautiful new growth of hair. Every one recommends it. For sale by all Druggists. Price 50c.

\$5 to \$20 per box. Samples worth 50c. Sent by Express to Strinow & Co. Portland, Maine.

50 All Gold Chromo and Lithograph Cards (N. & S. alike), with 35 Illustration Cards, 10c. Game of Authors, with Lithograph Album, 50c. All, 50c. Clinton, Conn.

\$72 A WEEK. Can be made at home easily made. Costly outfit for 75c. James Taux & Co. Augusta, Maine.

As a health-giving Blood Purifier acts like a charm. In Malaria, Bilious Complaints, Scrophulous and all disorders of the blood, Liver and Kidneys, this great combination of Vegetable Medicines proves a reliable specific. It does regulate the bowels, and as a restorative Tonic it has unequalled value. 10c. 25c. 50c. 75c. 1.00.

FRENCH'S HOTEL, European Plan, Opposite City Hall, Court House, and New York Office, NEW YORK. Prices reduced. Rooms, 75 cents and upwards. Special arrangements made with excursion parties.

EARLE'S HOTEL, one of the best hotels in NEW YORK for the travelling public. Elegantly appointed, centrally located, and most comfortable in prices. Cor. Canal and Centre Streets, near Broadway, NEW YORK. Room and Board \$2.50 per day, and at the same rate for parts of a day.

LELAND HOTEL, CHICAGO, ILL., finest location in the city, corner Michigan Avenue and Jackson Street. Situated on the beautiful lake and park, two blocks from the Custom House and Post Office. Newly fitted up and reconstructed. American plan. Popular rates, \$3 and \$3.50 per day. WARREN F. LELAND, Proprietor, Late of Delavan House, Albany.

THE VENDOME, BOSTON PALATIAL HOTEL, Commonwealth Avenue, corner Dartmouth Street, Boston, U.S.A. Open to the travelling public. J. W. Wolcott, Proprietor of the Brunswick, has acquired the Vendome, one of the most palatial hotels in the world. An illustrated and handsomely printed book, containing a description of the Vendome and the famous Back Bay District in which it is situated, will be sent free on application to J. W. WOLCOTT, The Vendome, Boston.

W. WHARREN & CO., Established 1854. Watches, Clocks, JEWELRY, And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated. Jewelry and Silverware manufactured, and repairs neatly executed. 47 King Street West, Toronto.



Vitalizes and Enriches the Blood, Tones up the System, Makes the Weak Strong, Builds up the Broken-down, Invigorates the Brain, and CURES

Dyspepsia, Nervous Affections, General Debility, Neuralgia, Fever and Ague, Paralysis, Chronic Diarrhoea, Boils, Dropsy, Humors, Female Complaints, Liver Complaint, Remittent Fever, and

ALL DISEASES ORIGINATING IN A BAD STATE OF THE BLOOD, OR ACCOMPANIED BY DEBILITY OR A LOW STATE OF THE SYSTEM.

PERUVIAN SYRUP

Supplies the blood with the Vital Principle, or Life Element, increasing Strength, Vigor and New Life in all parts of the system. BEING FREE FROM ALCOHOL, its energizing effects are not followed by corresponding reaction, but are permanent.

SETH W. FOWLE & SONS, Proprietors, 48 Harrison Avenue, Boston. Sold by all Druggists.

An honest medicine is the noblest work of man, and there is no remedy that is more judiciously meritorious in curing the ills that leech is heir to than Burdock Blood Purifier. The great Blood Purifier and System Revivator. It cures Liver Complaint, Dyspepsia, Scrophulous, Kidney Complaints, and all troubles arising from impure blood, constipated bowels, or disordered secretions, and the best Nervine and Tonic in the world.

INVESTMENT.

THE EIGHT PER CENT. PREFERENCE STOCK OF THE FINANCIAL ASSOCIATION OF ONTARIO is particularly suitable for investors to whom safety is a consideration, and whose object is to secure a regular income. The amount of stock allotted and applied for now exceeds A QUARTER OF A MILLION DOLLARS. A further advance in the purchase price will be made so soon as the present issue shall have been disposed of. THE LAST FINANCIAL STATEMENT and particulars will be forwarded from the Head office, LONDON, ONT., on receipt of stamp. EDWARD LE RUEY, Managing Director.



REVISED VERSION OF THE NEW TESTAMENT.

We are now receiving orders for the Revised Version of the New Testament, for delivery about

MIDDLE OF MAY. SEND FOR PRICE LIST.

HART & RAWLINSON, BOOKSELLERS, 5 KING ST. WEST, TORONTO.

GAS FIXTURES. Ecclesiastical & Architectural Designs made to order in a superior manner.

Dealers and Manufacturers of all kinds of Gas Fittings, Brass Railings and Metal Ornaments.

D. S. KEITH & CO., 109 KING ST. WEST, TORONTO. D. S. KEITH. J. W. KEITH.

500,000 ACRES Farm Lands in Manitoba and the North-West for Settlers, on long credit. Several Blocks well suited for Speculators. Also the rising towns of Shoal Lake, Selkirk and Emerson, Man. ARCHIBALD YOUNG, Manitoba Land Office 13 Wellington Street East, Toronto.

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York. \$66 a week in your own pen. Terms and \$5 outfit free. Hallett & Co., Port and, Maine.

Scientific and Useful.

If brooms are wet in boiling suds once a week they will become very tough, will not cut a carpet, will last much longer, and always sweep like a new broom.

FRENCH CAKE.—Four tumblerfuls of flour, two and a half tumblerfuls of white sugar, one tumblerful of milk, one-half tumblerful of butter, three eggs, juice of a lemon and two tablespoonfuls of baking powder.

LIME IN TEA KETTLES.—One or two clam shells kept in the tea-kettle, will prevent the lime from forming on the sides of the kettle. I always turn a clam shell over the drain hole in the bottom of my flower pots, to prevent the earth washing into the saucers.

LEMON PIE.—Juice and part of grated rind of two lemons, the yolks of four eggs, two tablespoonfuls of butter, one cup of sugar. The whites are beaten to a stiff froth, a little sugar added, and then spread over the top after the pie is done. Return to the oven to become slightly brown.

BEEFSTEAK A LA MAITRE D'HOTEL.—Cut the filets or tenderloin of a somewhat 'erlotin' steak. Shape them into neat oval pieces, each large enough for one person, and broil them daintily. Spread with maitre d'hotel butter and serve on a hot platter, surrounded by green peas or Saratoga potatoes and parsley.

TROY BUNS.—One pint of milk, one-half cup of butter, one-quarter cake of compressed yeast, two quarts of flour; heat the milk and butter until the butter is melted, add the yeast, pour the mixture in the middle of the flour, stir a little. If mixed at nine o'clock mould at two o'clock without adding any more flour. Four hours later, or one before baking, mould into rolls. Bake twenty minutes.

TO PROTECT SILVERWARE FROM TARNISHING.—Mr. Strolberger, a silversmith of Munich, tried various unsuccessful ways of protecting his wares from discoloration in the show windows. At last he hit upon the expedient of coating his silver with a thin coating of collodion, which he found to answer perfectly. The article is first warmed and then painted with collodion diluted with alcohol, using a wide, soft brush for the purpose. Silver goods thus protected he states have been exposed in his window for over a year without growing dim, while other pieces not protected became black in a few months time.

A PRINCIPLE IN FEEDING.—All food beyond such amount as is properly digested and assimilated by the animal is a source of loss to the owner, and that in two ways: First, the food is lost; and second, the animal is not kept in the best condition for getting the most out of its feed.—Its stomach is overloaded and its digestive apparatus more or less disarranged. Just inside the limits of assimilation is the point to have in view in feeding; in this way the animal will have a good appetite, and other things being equal, is sure to give the best returns for food consumed. There is a golden mean in feeding farm stock, which the farmer should find.—American Agriculturalist.

CURING BACON.—There are few families in Virginia who do not understand this art quite well, though many fail to get good ham. As a general rule, there is too much smoking. This is more necessary in the large meat, as it serves to dry the meat off, and the creosote engendered by the smoking process is antiseptic and preservative. The western meat (and the Virginia meat when smoked too much) retains the disagreeable smoked taste. In England and France smoking is not used at all; and this is an evidence it is smoked too much here or more than necessary. The Hanover County hams are famously good, and the best of them I ever saw were smoked only four times. An important matter is that the animal heat should be out before salting; and this may be accomplished in the same day, if the hogs are killed by "day-break" and the weather is tolerably cold. In no event permit the pork to freeze. We have frequently seen hogs killed very early and salted late in the same day; and this is our practice, unless the weather is warm.

For all purposes of a family medicine Hagar's Yellow Oil will be found invaluable. Immediate relief will follow its use. It relieves pain, cures chilblains, frostbites, scalds, burns, rashes, rheumatism, neuralgia, etc., etc. For internal use it is none the less wonderful. One or two doses frequently cure sore throat. It will cure croup in a few minutes. A few bottles have been cured of asthma. Cane have been cured in fifteen minutes by a teaspoonful dose. It cures with the utmost rapidity. It is really a wonderful medicine.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JUNE 17th, 1881.

No. 24.

NOTES OF THE WEEK.

A REPORT presented to the Buffalo General Assembly showed that in eleven States, old and new, eastern and western, there are 749 vacant churches, but only 301 ministers without charge, proving that there is not an oversupply of ministers.

THE Moderator of the Synod of the Scottish United Presbyterian Church congratulated the Synod on the fact "that we have full confidence in the Principal and Professors of our theological college in their ability and willingness 'to hold the fort' against all assailants."

PROFESSOR ROBERTSON SMITH has intimated that he will on no consideration betake himself to a civil court for protection against the decision of the Assembly which deprives him of his status as a Professor, and also that he will never consent to eat the bread of a Church which refuses to allow him to render it the corresponding service.

DR. CREVAUX gave recently an interesting account at the Sorbonne, Paris, of his travels in Equatorial America. He discovered a river which he has christened *Lesseps*. He and his companions were frequently pursued by caymans, the American alligators, and often narrowly escaped. His journey lasted a year, and after many perils he gained Venezuela, and embarked for France.

THE "Catholic Mirror" announces to its readers the pleasant intelligence that on Trinity Sunday, June 12th, all Catholics "who should have approached the sacraments of penance and the eucharist" during paschal time but have failed to do so, will be excommunicated from the Church, and "their souls will be dead." This sounds like the days of the Duke of Alva, in the Spanish campaigns against the Prince of Orange.

ACCORDING to the recent census the population of London is 3,814,571. In 1861 there were in London 359,421 dwelling houses, and 2,803,034 inhabitants. In the next ten years the number of houses and of the inhabitants had increased about twenty per cent. In April, 1871, the time of taking the census, there were found to be in London 417,348 dwelling houses and 3,251,804 inhabitants. The rate of increase during the past ten years has not been less than during the preceding decade.

THE late millionaire, Mr. Charles McAllister, of Philadelphia, bequeathed \$10,000 toward founding a Presbyterian church in Townsdale, N.J., as soon as a "respectable number" of communicants could be got together to form a church. Seventeen persons constituted themselves a church and claimed the money. The executors refused to pay it, alleging that seventeen was not a "respectable number." The courts have just decided that it is, and have ordered the executors to pay.

THE "Tablet," the English Roman Catholic organ, while expressing thankfulness for the good work done for Rome by the Ritualists, adds significantly. "But while, as we thus frankly own, our sympathies are with them, we as frankly confess *our judgment is against them*. It seems to us contrary to common sense to maintain that they have any just cause of complaint if the law is invoked to prevent them from revolutionizing the services of the Protestant Church of this country, as by law established."

THE number who voted on Principal Rainy's motion in the Scottish Free Church Assembly in reference to setting aside Professor Robertson Smith was 668 out of a total of 736. This gave sixty-eight absentees, and curiously enough these were equally divided, thirty four ministers and as many elders. Some of the Synods did not shew a single absentee. The Synods of Ross and Galloway, the most remote in different directions from the place of meeting, were in

this position. The Synod of Moray had only one absentee, as had the Synod of Glenelg. Aberdeen had four, while Glasgow and Ayr had sixteen, and Lothian and Tweeddale seven.

THE Belfast Presbytery has followed the example of the Belfast Methodist District Meeting, in expressing its indignation at the action of the three Belfast magistrates, who recently found certain Methodist ministers guilty of "indecent behaviour," because of their singing hymns in the streets. The Presbytery is determined to take steps to have the liberty of open-air preaching vindicated. Two other ministers of the Methodist Church in Belfast have been summoned for similar "indecent" behaviour, although it has been their practice for years to conduct open-air services in the Protestant districts of Belfast without the slightest molestation or disturbance.

MR. ANDREW S. SYMINGTON recently quoted the following words of Carlyle on the Darwinian theory: "The short, simple, but sublime account of creation given in the first chapter of Genesis is in advance of all theories, for it is God's truth, and, as such, the only key to the mystery. It ought to satisfy the savans, who in any case would never find out any other, although they might dream about it." Then alluding to the development hypothesis, waxing warm, and at the same time bringing his hand down on the table with a thump like the sledge-hammer of Thor, he emphatically added: "I have no patience whatever with these gorilla damnifications of humanity!"

FROM the report of Dr. Wilson it appears that the Sustentation Fund of the Free Church of Scotland keeps up remarkably well. The sum reached this year is £171,976, being £256 above the grand total of last year. The Convener, however, frankly acknowledged that he had been disappointed. He reckoned on being able to declare an equal dividend of £300, but this had not been attained. He calculated, that an average of 4½d. a week from each member would give an income of £300,000, and surely, he said, that rate of contribution might be reached without much difficulty. Everything considered, however, the sum actually contributed was very encouraging. The whole amount raised for all purposes during the year was £590,333, very nearly *three millions of dollars*.

DISTRESSING news has been received from New Guinea of the massacre by natives of a number of missionaries connected with the staff of the London Missionary Society. The intelligence of the outrages was forwarded to Melbourne by the Rev. Mr. Beswick, who, with others, made a miraculous escape in the attack on the band of the messengers of peace. For the outrage there was not the slightest provocation, and yet it was of the most cold-blooded character. The persons killed were twelve in number, consisting of four members of the London Missionary Society's corps of agents, the wives of two of the number, four children, and two servants. An attempt was also made to massacre four native youths who accompanied the missionary party, but they, happily escaped by swimming. The despatches forwarded to this country further state that, dreading a renewal of the attacks, the missionaries have deserted the station at Kato to Port Moresby.

THE N.Y. "Evening Post" says that a prominent clergyman of Washington has decided, if possible, to obtain a discussion with Colonel Ingersoll. The clergyman, as reported in the "Post," says. "My plan is to maintain the discussion in a written argument. Colonel Ingersoll to have two weeks to prepare his answer, and the same time to be allowed to me for a rejoinder, the argument to go on until both parties are satisfied to present their views, printed side by side, in a pamphlet. Both sides equally to bear the expenses attending the publication. Mutual friends can arrange all the preliminaries. If Colonel Ingersoll is a man of honour, he should accept the discussion or cease his bitter attacks on ministers of the Gospel." The "Post" does not give the minister's

name, but whoever he is, he need not bother. Colonel Ingersoll is much too astute a man, and has too wholesome an idea of his own weakness to commit himself to any such discussion. It would be entirely out of his line. He has neither the faculty nor the scholarship for any controversy of the kind, and he knows it. He likes to play the buffoon and to gather in the quarters, but to engage in any serious written discussion on the points at issue is quite another story. That would expose far too rudely the exceeding nakedness of his land. It would force the Colonel to be serious and to argue, and of either of those processes he knows nothing—at least, so far, his public appearances would indicate that such is the fact.

DRUNKENNESS was not long ago the subject of an elaborate editorial in the London "Times." Its lamentation is pathetic and startling: "Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course. The administrators of public and private charity are told that alms and obligations go with rates, doles and pensions to the all-absorbing bar of the public-house. But the worst remains. Not a year passes in either town or village without some unexpected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin." The drink bill of the country, it states, has enormously increased since 1860, with multiplied horrors of every kind coming from drunkenness. In that year the drink bill was \$434,488 415. In 1879 the cost of the liquor consumed in the Kingdom was \$736,443,800. The probability is that the year 1900 will be as much above 1880 as that is above 1860, and that the drink bill will then be \$1,230,000,000! For the whole population of the isles the average expenditure in drink is more than \$75 for each family. It is vastly more than the public revenue; vastly more than the most inflated and extraordinary expenditure in twenty years. It is more than ten times as much as is spent for the poor, watched by economists with such jealous eyes. In short, with a vast number of all classes the yearly drink bill is a great deal more than the tenth of the whole income.

THE N.Y. "Independent" says: "Very great gains are to be credited to the temperance cause in the past six or eight months. In our own country there has been much good and practical legislation in various States, designed to suppress or, at least, to regulate more stringently the sale of intoxicating drinks. The new law in Kansas, if properly enforced, as it is expected to be, will effectually close all the drinking saloons and prevent an enormous needless waste of money. In Great Britain a greater degree of interest seems to be felt in the suppression of intemperance. The churches are putting themselves right on the question. It seems strange to American Christians, to whom drinking habits among members of the churches seem as much out of character with the profession of religion as violations of the commandments, to read in the proceedings of the Synod of the United Presbyterian Church of Scotland a recommendation that the use of liquor at induction or ordination dinners be discouraged. Not long ago it was stated that total abstinence principles were professed by a certain number of English bishops, less than half, we believe, of the whole number, and that the cause was gaining. In the way of legislation, a bill has been passed for Wales for the closing of drinking houses on Sunday, and it gives great satisfaction in that principality. Says a London paper: 'The measures of a similar character already in force in Scotland and Ireland have already produced secondary as well as immediate effects. In both countries they have reduced the sum total of drunkenness. They have also educated public opinion in the other parts of Great Britain. Now Wales is to come under the protection of similar legislation. The success of this experiment in Scotland, Ireland, and Wales is bound to influence opinion in England.'

OUR CONTRIBUTORS.

TEMPERANCE, AS RELATED TO REVIVALS.

PAPER BY REV. DR. BURNS, READ BEFORE THE PRESBYTERY OF HALIFAX, ON 1ST FEBRUARY LAST.

(Concluded.)

AMERICAN REVIVALS AND TEMPERANCE.

The temperance reformation in America was the child of revivals. Its rise and progress ran coeval with the remarkable awakening with which the names of Nettleton and Finney are associated. Around its cradle gathered such men as Lyman Beecher, Nathaniel Hewit, Calvin Chapin, and Justin Edwards. Near the close of 1825, over fifty years ago, a few devoted Christians, whose hearts had been touched, gathered to ponder and pray over the question, "What shall be done to banish intemperance from the United States?" The formation of the American Temperance Society was the result, which was formally organized at Boston, on February 13th, 1826. Justin Edwards was its nursing father. On the 27th August, 1829 (his biographer informs us), Dr. Edwards, at the distinct call of Divine Providence, turned aside from the labours of the pastoral office, and concentrated the powerful energies of his mind and heart on the enterprise he had already done so much to originate and establish—the promotion of total abstinence from intoxicating drinks, and thus the removal of one of the most terrific obstacles to the spread of the Gospel. Edwards's eighteen "Hints for myself and for every man who engages in the promotion of temperance," fully evince the ascendancy in him all through of the revival spirit. Within six years he could write to the king and crown-prince of Prussia: "The number of temperance societies formed in this country is more than seven thousand, and the number of persons who have united with them more than twelve hundred and fifty thousand. More than three thousand distilleries have been stopped, and more than seven thousand merchants have abandoned the traffic in spirituous liquors. More than a thousand vessels sail from our ports in which no such liquors are used, and more than ten thousand persons who, a few years ago, were drunkards, use no intoxicating drink. They are all sober men; many of them are industrious, respectable, and useful, and not a few of them are truly pious men. In those parts of the country where these societies are most general, industry, economy, morality, and religion have been greatly revived." All honour to those noble, early workers, of whom some remain. Mr. John Tappan, long the chairman of the executive committee of the American Temperance Society, says of Justin Edwards: "He looked forward to great results in the further spread of the Gospel when men should universally abandon intoxicating beverages, and with this object in view, he was instant in season and out of season. To cause men universally to be temperate that they might become Christians, was the one great object for which he laboured and prayed." Such has been the aim of all true temperance men, of those especially whose labours in the cause have been most owned of God. Temperance has been made, not the supplanter, but the supplementer—fulfilling, at most, the Baptist's mission, by preparing the way of the Lord, or the mission of the disciples, in rolling away the stone—distinctly saying: "I am not the Christ, but merely a schoolmaster to lead to Christ."

THE REVIVAL OF 1858.

The wonderful movement in America in 1858 furnishes one of the best illustrations of our theme. The newspapers and periodicals of that year are crowded with proofs. Take one or two, culled almost at random: "There is a village in the northern part of New York, which was notorious for its Sabbath-breaking and infidelity. But within the last three months there has been a great and wonderful change. In particular, eighteen out of nineteen persons who sold spirituous liquors have given up the pernicious trade."

A particular case in another locality is thus told: "Since his conversion, he has been the object of unsparing hate. He banished intoxicating drinks from his bar, opened his house to inquiry meetings, and has not hesitated to meet the loss of all things to maintain his Christian character unspotted from the world."

The New York "Tribune" testifies regarding the city of Boston: "An increasing feeling in favour of

temperance has manifested itself with the progress of the revival, producing a visible effect upon the business of the liquor-sellers. Some of the bar-rooms are almost deserted of customers. It is said that there has not been so little drinking of intoxicating drinks in this city for many years as at the present time."

With reason, therefore, did the venerable Dr. Marsh reply to one who asked him when the temperance meetings, temporarily suspended, would be resumed: "These (pointing to the many meetings that accompanied the revival), these are temperance meetings. Our cause is not at a stand-still while these are going on."

D. L. MOODY.

The prominent revival men in the old world and the new are temperance men. Our great modern evangelist, D. L. Moody, in whom the revival spirit is incarnated, who has stirred two continents and been a wonder unto many, is known to be the sworn foe of the drinking usages. We recall his shot at the Scottish decanters, and the thundering broadsides he has given to the motley army of rum-drinkers and rum-sellers wherever they have crossed his path. The veteran Marsh's testimony of nigh twenty years might be repeated with reference to his mammoth meetings. The views presented of the relation of temperance to revivals should elevate temperance in our esteem, lifting it above the level of a mere social or political question into the heavenly places. It has its humanitarian and economical bearings, and these are most important, but it is an intensely religious question. It enters into the very core of all that is sacred. The spiritual and the spiritual are diametrically opposed. The being drunk with wine wherein (that is, in which wine) is excess (that is, the liability to excess), is contrasted in Scripture with being "filled with the Spirit." Wherever it has been so to any great extent, the spiritual pulse has been fitful and feeble, the soul or the community has been empty of the Spirit.

THE DARK, IRON AGE OF SCOTLAND.

Never was my native land emptier in this sense than during last century, when the genius of a freezing moderatism was in the ascendant. Spiritual religion was the sport of the sceptic, "the song of the drunkard." As a consequence, intemperance was rife. Cockburn's Memoirs of his Times, and Carlyle's Autobiography, furnish pictures of the clerical convivialities that prevailed, truly sad and sickening. The highest dignitaries in Church and State, the occupants of the pulpit and the bench alike, "erred through wine, and through strong drink were out of the way." The venerable autobiographer, at the age of fourscore, reflects without compunction on the scenes of false delight at card-tables, ball-rooms, taverns, and theatres in which himself and his jovial confederates participated. We wonder not that, breathing such an atmosphere, catching his inspiration from such a source, the great Scottish bard should have so frequently expended the wealth and the witchery of his wondrous powers on wreathing the shrines of Bacchus. It is a reflection of his training and of the times he lived in, when the Moderates, as they were termed, were in power—"moderate" in their preaching, "moderate" in their piety, but the reverse of "moderate" in their potations. A strange misnomer indeed was Moderatism to describe their immoderate carousals! Thank God! this iron age of the Church is past, we trust, never to return. The tide of piety has risen, is rising still, and with it the tide of temperance, too.

W. C. BURNS AND RECENT REVIVALS.

One of the most successful of Scottish revivals previous to the present, was in connection with the labours of W. C. Burns, the apostolic missionary to China, and his father, the pastor of Kilsyth, who were total abstainers at a time it was not so common among the clergy as now. Some of the prominent actors in the more recent movement have belonged to the same class. If we are to "win the golden age again," the number of such must be multiplied. If the more than 4,000 ministers in the Dominion came up together to the help of the Lord, to the help of the Lord against the mighty, so mighty would the Word of God grow and prevail that nothing could resist it. Is the Spirit of the Lord straitened now? No, certainly not. The "straitening," if there be any, is all with ourselves. We mourn an absent Lord. We sigh, "Why is His chariot so long of coming? why tarry the wheels of His chariot?" Has He not signalled, "Lo, I come quickly?" Have we not responded, "Even so, Lord Jesus, come quickly?" And yet the vision tarries.

OUR EVIL GENIUS.

The hindrance is here. Satan hinders us thus at every point in forms whose name is legion. To the Roman patriot, Brutus, as he lay dispirited and exhausted under a tree, shortly before his last disastrous fight at Philippi for the liberties of his country, a dark and hideous apparition is said to have appeared, probably an optical illusion, consequent on exhaustion. "Who art thou?" asked the hero. "I am thine evil genius," replied the grim phantom; "I will meet thee again at Philippi." Intemperance is emphatically our "evil genius." It has met us often, as we have gone the rounds of duty and benevolence. "I will meet thee again," is its doleful refrain. Wherever we go, it meets us. At home and abroad it meets us—poverty and crime, disease and death, as hungry jackals, its constant attendants. "Hast thou found me, O mine enemy?" "Yes, everywhere," every minister of God replies, and never shall we be able to shout, triumphantly, "O, thou enemy! destructions are come to a perpetual end," until, from weeping between the porch and the altar, we come forth in our might to wage a good warfare against this common foe of God and man.

HOME LIFE IN INDIA.—I.

BY MARION FAIRWEATHER.

Native life in India is to the unprejudiced observer full of quaint interest, and deserving of a consideration which few foreigners concede to it.

Sometimes it is recklessly remarked that the Hindoos have no home life properly so called, and it may well be taken for granted that they have little or none political. It is more correct I think to observe that the Hindoo people in their relations to one another are little known or understood by outsiders, and least of all by their conquerors.

This condition of things is largely induced by two circumstances, viz.: first, by what may be called the passive resistance attitude, which the Hindoos oppose to their enforced political circumstances, and, second, the consequently emphasized authoritative demeanour towards them of the governing body at all points of contact. This passive resistance policy works itself out very markedly in the relation of masters and servants.

I need say little of what the average English gentleman and officer is as a master; ask the Hindoo and he will probably reply with a grave non-committal air, that *Salubs are born to rule and are mostly to be found in the imperative mood.*

That the English governing power in India should be bitterly felt by the native aristocracy is not unnatural. That a body of foreigners numerically insignificant, should govern and control their two hundred and forty millions, seize upon, fill and occupy all offices of trust and emolument must of necessity be very galling to them. Yet, how is this to be avoided? This is one of the questions "difficult of solution," and inseparable from conquest. Dare we trust Hindoos in these responsible positions, and if so, how far? Attachment to us, or our interests can scarcely be presumed to exist, and "some reserve in the allotment of power appears to be dictated by prudence; and to fix the amount of influence annexed to an office to be filled by one of the subjugated, so as to render its importance and respectability compatible with the supremacy of the ruling race, is far from being an easy matter to settle."

I do not think the Hindoos would prefer any other foreign Government to that of England, but any outside rule must be repulsive from the very nature of the case. The lower classes say little regarding the supreme Government, but they feel safer under our stricter rule than in the native states under a Raja.

The Eurasians or half-castes form a separate community, altogether distinct from native and European, and are little considered by either.

The English in India are divided simply into two classes, the officers—civil and military—and the soldiers; there is no middle class.

Naturally, great prominence is given to rank and precedence in official circles. The mode of living adopted is princely, and all the deference is exacted from subordinates which is considered becoming in the circumstances, where the dignity of the governing class must be upheld.

These distinctions the astute Hindoo also observes with keen appreciation, and with the tact of a Chesterfield, grades his civilities and attentions with a

deferential courtesy which is not unfrequently accompanied by an inward sarcasm, which will make the evening bazaar gossip spicy and entertaining. These nightly the serving classes congregate to discuss, unit by unit, the acts and sayings of the members of their masters' household. In all these discussions one object is kept distinctly in the foreground, viz., how to manage these foreign rulers so as to make the very most of them financially.

They submit to what they deem the inevitable, and therefore to the English, but they argue wisely enough, that while foreign dignity must be served it remains for them practically to decide on general principles how small an amount of service they may render for the largest possible premium *without coming to an open rupture with their employers*. Here they are largely assisted by the deference which England imperatively commands her Indian officials to pay to *caste*, which is so widely accepted by the uninitiated as the *religion* of the Hindoos, while in truth it is only a fungus growth overlying and intertwined.

There is no manual of caste rules to serve the newly arrived Englishman as a guide or limit as to what he should reasonably demand of each particular casteman, and if he be a strictly conscientious and scrupulous Englishman, he not unfrequently finds himself falling a prey to a system of petty rascality and black-mail, which to say the least is very exasperating and particularly expensive.

This renders the masters, of necessity, to be constantly on the defensive, and engenders often a bitter and choleric spirit against the native.

Climatic influences are such that Europeans soon become incapacitated for protracted physical exertion, and thus the execution of all plans, such as in public works, forest, opium, etc., must be left in the hands of native subordinates. Even should energy of character surmount the disadvantages of climate, the "modus operandi" of native labour is so, not intricate, but often astonishing that ordinary Englishmen succumb and retire ingloriously.

The native has the advantage, and he knows it, and heartily embraces his opportunities—so much so that he often delays, over-rules and modifies the most cherished schemes of the Englishman, and the conqueror is literally controlled by the conquered; yet, in it all he has been so grave, undemonstrative, passive, and seemingly innocent of purposely offending, that nothing would convince you he was conscious of a victory. On the part of the Englishman, thus thwarted, there will probably be observed some excitedness and emphasis, but nothing more.

To practically illustrate. The great Indian peninsular railway runs from Bombay to Allahabad in a north-easterly direction, and from thence to Lahore in the extreme north-west, forming two sides of a gigantic triangle. The Government, recognizing the fact that "any two sides of a triangle are together greater than the third side," determined to shorten the distance by a basal line through the native states from Khandahar to Agra.

The contract was taken by an American speculator, who openly announced his intention of "*rushing it*." Accordingly at an early day gangs of coolies were set to work, under native overseers, to construct a *track*. Our American soon concluded that the orthodox native method of carrying two or three quarts of gravel from the pits to the line in wicker baskets resting on the head was too slow altogether, and he boldly determined to attempt the reform of *wheelbarrows*. But like many other would-be reformers, he had counted without his host. The coolies gravely and cautiously examined the foreign machine, and silently disapproved. An imperative order was issued for their immediate adoption which might not be resisted or ignored. Along the line the wheelbarrows were filled with the usual basket-load of gravel and then *mounted upon the head*, even as the baskets had been, and so the order was fulfilled. As the aggrieved and desponding procession "wound its devious way" once more towards the infant track our American friend urged them, it is said, both by precept and example to substitute the western mode of advance, but it was not to be. If, they pleaded, this foreign substitute for the ancient wicker basket must be made, let it be a trial to be endured, but to trundle it along in the manner of foreigners, that, indeed, was impossible.

What wonder then that the contractor should presently throw up the whole affair, own himself

beaten, and sail away to find more plastic materials, with which to construct other railways.

From various reasons the third line of that triangle is still incomplete.

STORY OF THE ENGLISH BIBLE.

BY DR. BURNS, OF HALIFAX, NOVA SCOTIA.

In 1324, at the humble village of Wye-cliff, in Yorkshire, which gave him a name by which it has been immortalized, arose one who was to dart rays of light through the darkness that enveloped fatherland and to prove the "Morning Star of the Reformation" . . . Wickliff was educated at Queen's, Merton, and Baliol Colleges, Oxford, whose University had recently been founded by Philippa, Queen of Edward III., and to which 30,000 students had flocked. By his withering exposure of the Friars, his personal preaching at Oxford and Lutterworth for twenty years, by his manifold writings, especially his translation into the dialect of the people of the Word of the Lord which was "precious in those days"—the simple Saxon rendering, on which, mainly, our authorized version has been grafted; by the sending forth also of his "Poor Priests" who proved the sturdy outspoken Methodists of the fourteenth century—plain, humble men, clad in coarse russet garments, and living on homely fare, frequenting no village revels, yet courteous and kind, withal, preaching the Word and going about doing good. Wickliff became the instrument in the working of a marvellous change on the face of English society. He became Doctor of the Faculty of Theology and Royal Chaplain. In 1374, at the age of fifty, he is appointed second on a Royal Commission (next to the Bishop of Bangor) to treat with the Papal Nuncio, at Bruges, then in the zenith of her mediæval glory. Five years afterwards (in 1379) opened what was known as "the good parliament," of which probably Wickliff was a member, which declaimed strongly against the oppressive exactions under which the country groaned. Wickliff was befriended by Edward, who died in 1377, after having seen his noble wife Philippa, and celebrated son, the Black Prince, laid in the sepulchre of the kings of his people. Honest John's blasts had roused the ire of Courtney, Bishop of London, and occasioned his being summoned before a convocation at St. Paul's, where Lord Percy, Earl Marshal of England, and John of Gaunt, Edward's third son, stood forward, one on each side, to accuse and defend him. Hot words passed between them; riots ensued; Wickliff returns to Lutterworth, to be then "hid in God's pavilion from the strife of tongues." Again he is summoned before the whole bench of Bishops, under the presidency of the Prince, but they were no match for him in argument. The enraged populace break into the chamber. At the urgent solicitation of the Dowager Princess of Wales, the members of the Council allow him to go in peace. The year following, Pope Gregory having died, occurred the great division in the Papacy, when Urban VI., the Italian, at Rome, and Clement VII., the Frenchman, at Avignon, urged their rival claims, which continued for over half a century—the very Council called to settle the feud, issuing in the setting up of a third claimant. Wickliff retired from the public arena which witnessed such unseemly bickerings, and, in the privacy of his Lutterworth home, pursued his great work of translating the Word of God into the language of the people. Hitherto (and since the seventh century) the Latin Vulgate had been the only Bible used, though certain portions of the Scriptures had been translated into the Anglo-Saxon, such as the Psalms and John's Gospel, by the Venerable Bede in the eighth century. Thereafter the good King Alfred encouraged the work, but it was only in a partial and fragmentary form. In 1380, four years before his death, Wickliff accomplished his herculean task of producing the first English translation of the Bible. The work had been begun at Oxford, but was finished at Lutterworth after his expulsion from that Academic seat—the New Testament entirely by himself, the Old Testament with some assistance from others—the Vulgate being followed, for the knowledge of Greek and Hebrew was then but limited. Persistent efforts were made, after Wickliff's death, to prevent the circulation of his Bible. Yet, it had free course. The good man died peacefully in his quiet Lutterworth "living" on the last day of 1384, at the age of sixty. Six years thereafter, when a Bill was brought into the House of Lords, condemnatory of his translation and forbidding its use, John of Gaunt, though not religious, yet loving British liberty, exclaimed

"that other nations have the law of God in their own language, and we will not be the dregs of all." The Bill was thrown out, though the opposition was quelled only for a season. Wickliff's writings (of which 300 survive), principally simple, earnest expositions of the Word, continued to be greedily devoured by the whetted appetites of an awakening people; and as for his Bible, the common people heard it gladly, though it had to be hid, like the dove of the song, "in the clefts of the rock, in the secret places of the stairs." Not many years ago, we are informed, a secret cupboard was found behind the wainscot of an old house in Lutterworth, containing a copy of Wickliff's Bible with other prohibited books. Many copies were, no doubt, destroyed, but the recent editors of Wickliff's Bible report that 170 MSS. of this translation are even now extant. At least three editions of Wickliff's New Testament have been printed in England—one in 1731, by the Rev. John Laird, of Margate; another in 1810, under the superintendence of the Rev. H. H. Baber, of the British Museum; and a third in 1841, in Bagster's English Hexapla. The celebrated Roman Catholic historian, Lingard, testifies as to the influence exerted by Wickliff, by whom, he says, the "seeds were sown of that religious Revolution, which, in little more than a century astonished and convulsed the nations of Europe." . . . After Wickliff's death his body was laid in a vault within the chancel of the Lutterworth Church. But the hero with the plain black robe, small round cap, and long, gray beard, who had so often, when living, made his adversaries quail, was not left free from their hostility when dead. Thirty-one years afterwards, at the Council of Constance, his writings were condemned, and orders given to unearth the bones of this brave, honest Englishman, and burn them, which was done thirteen years later. The ashes were cast into the river. "The Swift (says the old historian) conveyed them to the Avon, the Avon to the Severn, the Severn to the narrow seas, then to the main ocean, and thus the ashes of Wickliff are the emblem of his doctrine, which is now dispersed all the world over."

THE SUSTENTATION SCHEME.

It may or it may not be of much use, at the present juncture, to add to what has been said on this subject. A conviction of its great importance induces me to present the following:

1. It is the likeliest scheme to meet great evil and accomplish much good.

A minister in a small congregation, as most of our congregations are, is strongly tempted "to please men." A faithful minister will encounter opposition and enmity. One such told me that he could not afford to be faithful if he meant to retain his situation. He *was* faithful, and the enmity of *one* man rendered his position untenable. That one man, with a little help, has driven away from the same congregation another minister, and the congregation is ruined. The strength of such men is in their purse. They judge, condemn, slander, vilify, yet all this might not avail them, did they not have power to take away pecuniary support. This scheme, in such cases, comes in between the minister and such men, and also protects the congregation from the often ruinous action of a tyrannical and unscrupulous minority.

It is objected that the scheme will make ministers haughty and careless by making them independent of the people. Nay! The people have power at any time to implead their minister when there is sufficient cause; and when they have no other manifest way of getting at him, they are more likely to lodge legitimate complaint, instead of taking judgment into their own hands and condemning and punishing without jury or any other means or defence. The scheme causes ministers to be better looked after by the Church authorities as well as by the people. Such, according to my observation, has been the result in Scotland.

I would beg members of our supreme court, and all interested in the Church, to regard these evils as they exist and often manifest themselves—the temptation of ministers in small congregations to be time-serving, and of self-willed, unchristian men, to raise trouble often resulting in the ruin of congregations, and in distress and incapacity in ministers. Other advantages and disadvantages I mention not at present.

2. The scheme is, as I think, unwarrantably represented as impracticable.

The Church, it is said, is not prepared for it; the people won't support it in *this* country. My reply is, How do you know they won't? You guess at this. Make trial and see. If the people are not prepared for it, it would be folly to inaugurate it. But if the scheme be good and the people not prepared for it, what does common sense say? Why—use the means to have them prepared! Let them be informed; give them time and opportunity and cause to understand it. If you wish the scheme to fail, urge it on and set it up at once. If you wish it to succeed, let those best qualified address the people and discuss the matter with them. It does not seem to me rational to set down the scheme as impracticable while the mass of the people have given it little or no intelligent thought. I hope the Assembly will neither vote down nor precipitate the matter when it meets.

It requires great boldness or stupidity in a minister to undertake the charge of a small congregation under the present system. And the same qualities are required of a young man entering upon study for the ministry. J. F.

THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in Canada met according to appointment in St. Andrew's Church, Kingston, on Wednesday, the 8th inst., at half-past seven o'clock p.m. After the usual services of praise and prayer, the retiring Moderator, the Rev. Donald MacRae, D.D., of St. John, N.B., preached from Psalm lxxxiv. 7, and thereafter constituted the Assembly by prayer. Before calling upon the Assembly to elect another Moderator, Dr. MacRae thanked the Assembly for the honour done him in calling him to the chair, and for the manner in which he had been sustained in the discharge of his duties. The election of Moderator was then proceeded with, and resulted in Dr. Vicar, of Montreal, being elected by the following vote: For Dr. McVicar, 119; for Dr. Cochrane, 74, and for Professor McLaren, 77.

Dr. McVicar took the chair and addressed the Assembly. After a vote of thanks had been given to the retiring Moderator, the Assembly adjourned, to meet next morning in the Convocation Hall of Queen's College, where the business meetings will continue to be held; the evening sederunt, where matters of general interest will be discussed, continuing in St. Andrew's Church.

THURSDAY, 9TH JUNE.

The Assembly met according to adjournment in the Convocation Hall of Queen's College, and spent the first hour in devotional exercises. The order of business was then reported on by the Committee on Bills, and, with some slight changes, was adopted. The applications by Presbyteries for leave to receive certain ministers were read and referred to the standing committee charged with these matters.

In the afternoon, after certain matters of routine had been disposed of, the question of the re-ordination of converted Roman Catholic priests, which had been laid over from last year, was taken up, and formed the subject of discussion during the whole of the sederunt.

Rev. Mr. Laing, of Dundas, said the subject had been more or less before the Church since 1875. When the matter came up in Ottawa it had been referred to the Presbyteries, but the reports received from them were not so full or so general as could have been desired. He had no desire to proceed without caution, but now there was another case before them and some action had to be taken. He made a distinction between the regularity and the validity of ordination. In ordination there were three points (1) the call of God; (2) the call of the people; (3) official recognition by those in office. He considered that the offices of the deacons and bishops in the Church of Rome were valid under the Word of God, but the duty of the priest to perform mass and hear confession was no part of the work of the Church. The question was whether the Church of Rome was a portion of the Church of Christ at all. He belonged to the minority that considered it as part of the Church of Christ, though far from pure. He was not going into the question of baptism further than to say that baptism was a sacrament, which ordination was not, and that he might hold the validity of the latter when performed by the Roman Church without recognizing the former. The Roman Catholic Church held ordination to be a rite which changed the soul, while the Reformed Church con-

sidered it merely a recognition of the applicant by those already in office. The minister in the Presbyterian Church was appointed to rule, which the priest was not. The bishop in ordaining a priest clearly never intended to make him a minister in the Reformed Church. The rite was in itself different, and the vows taken also differed. From all these reasons it would seem that ordination in the Roman Catholic Church would not hold good in the Reformed Church. Looking at the point from a historical point of view he pointed out that it was quite clear that the earliest Reformers could not have been ordained. In 1559 Papal jurisdiction was abolished in Scotland, and the Lords of the congregation appointed ministers for the different churches in the kingdom. Of these at least five had never been ordained by the Roman Catholic Church, apostolic succession being completely ignored, but after the first Assembly in 1560 no priest was ever received with ordination. In the Second Book of Discipline was given a list of offices to be recognized, that of the priest not being among them. This continued until the time of the Westminster Assembly in 1648. The Book of Discipline then issued recognized the Church of England ordination or that of any Reformed Church. That latter term, he held, expressly excluded the ordination of the Church of Rome. Last year the Church of Scotland adopted a rule recognizing the ordination of any Protestant Church. The Free Church and the United Presbyterian Church did not recognize Roman Catholic ordination.

He then referred to the case of priest Crotty, in Ireland, who with a considerable number of his people came over to the Irish Presbyterian Church. He was not ordained by the laying on of hands, as he scrupled about re-ordination for fear that thereby he would cancel his former priestly acts, including the marriages he had solemnized. Mr. Laing read from the report of the case that the matter was settled by the performance of a kind of compromise ceremony. He then referred to the history of the Churches of the Continent in support of the position he had taken. The General Assembly of the American Church in 1855 and 1845 decided that Papal ordination was not valid, and the United Presbyterian Church in 1835 had decided that the matter should be left to the Presbyteries of the Church. The Church of England no doubt received Roman Catholic priests, but if such a one desired to come from the Church of England his standing would not be inquired into. In the case of the Rev. C. Chiniquy he read extracts from the report of the Presbytery of Chicago that the Rev. Mr. Chiniquy was received for ordination, but this was afterwards reconsidered and he was received without that ceremony. The Rev. Mr. Ourier was received without ordination by the last Assembly, but it was provided that this should not be made a precedent. The Rev. Mr. Lafontaine was received by the Church on a vote of the Assembly, a course which must be admitted to be very irregular. He did not wish to throw an obstacle in the way of receiving the Roman Catholic priests, but these men having left that Church, which they believed to be no part of the Church of Christ, could not hold that its ordination was valid here. They were not appointed to celebrate the Lord's supper unless the blasphemy of the Mass was to be so considered, nor to rule in the Church. It could be no humiliation for a Roman Catholic priest to be asked to submit to re-ordination, for the same would be asked of elders of this court who were already ordained. He moved a resolution which he had moved at the last Assembly, to the effect that priests on being received should be re-ordained.

Rev. Dr. Gregg in seconding the motion said he held that the position of a Methodist local preacher was at least as high as that of a deacon in the Church of Rome. All that the priest was allowed to do in addition to the office of deacon was to pretend to offer a sacrifice, which was contrary to the teaching of the Scriptures. Yet local preachers were re-ordained on being admitted to the Presbyterian Church. It could be no humiliation to the priests to be ordained, for the Church of England re-ordained ministers of the Presbyterian Church going over to it.

Rev. Dr. Proudfoot in reply said he would have been much better satisfied if no deliverance were made on this subject by the Assembly, as they had got along without it for so many years. He moved a resolution in the same terms as his motion on this subject at the last Assembly, to the effect that Romish priests should be admitted without ordination, but that they should

be expected to shew that they understood the effect of the ceremony, and were required to answer in open court the questions usually put to students applying for license. He desired that priests leaving the Roman Catholic Church should feel that they were leaving, not a Church which was no Church, but a Church which was very corrupt, and this was the idea of the Reformers of the sixteenth century. Mr. Laing seemed to him to attach a superstitious importance to ordination. He had a somewhat Romish idea of the rite. He seemed to think that the intention of the bishop in ordaining was of importance, but this was not recognized by the Reformed Church. When a person was called by Christ, and set apart for any work by any regular Church, he was fit for the work of the ministry, the ordination being a mere outward form. While there were differences between the Romish and the Presbyterian ordinations, he believed that had been provided for by his amendment. Christ alone could call men and qualify them for the work of the ministry, and the priest should have evidence that he had the call of Christ, and without that he (Dr. Proudfoot) would not give a fig for the laying on of hands by all the bishops in Christendom. The laying on of hands was not a superstitious rite, but merely a decent and Scriptural mode of recognizing the men called of God. He believed his amendment met all the wishes of Mr. Laing, except as to the mere laying on of hands, and that it would not be well to insist upon. If Romish ordination was not recognized they would simply be saying that the Church of Rome was the Church of Antichrist.

Rev. Dr. Jenkins said he was glad this matter had been brought up thus early in the session, for none could accuse them of trying to shelve it. He would rather there should be no deliverances of the Assembly on the subject, but if they must make a deliverance he believed it would be better to leave it to the Presbyteries. Failing that, the next best thing was this resolution. He believed that Mr. Laing, when he failed to visit with severe condemnation the action of the Church of Ireland in accepting priest Crotty, had given his whole case away.

Rev. Dr. MacRae said he believed Dr. Proudfoot's amendment was exceedingly illogical, for while he said that Romish ordination should be recognized, he contended that the priest should go through all the formula of one seeking ordination. He would acknowledge that one was ordained, yet at the same time was in the position of one yet applying for license. He trusted that many Roman Catholic priests would come into the Church, and was sure that all would gladly welcome them.

Rev. Mr. McMullen, of Woodstock, claimed that there was no such office in the Church as that of a priest, and if they acknowledged the priest's right to be a minister of the Church, they were dishonouring the Church. Referring to the case of priest Crotty he claimed that a man coming alone out of the Church of Rome was in a very different position from one who had been acting as the spiritual guide of men, who had come out of the Church and had for a time occupied an independent position.

Rev. Jas. Middlemiss, of Elora, after a few remarks in which he favoured Dr. Proudfoot's position, moved a resolution which he believed would meet the objections taken to that gentleman's motion. It was to the effect that Romish ordination should be recognized, but any Romish priest entering the Church and feeling that he had not proper authority, without re-ordination, to preach the Word of God, might seek re-ordination.

Rev. John McKinnon, of Prince Edward Island, seconded the resolution.

Rev. Principal Caven said he believed in not deciding principles unnecessarily, yet when any practical case came before them they should be prepared to make a decision. He believed none of the motions before the house should be supported, but would ask the Assembly at the proper time to come to such a decision as this, that the Assembly did not feel called upon to decide the general question, but would settle any practical cases that came before it. The Reformed Church was not by any means united upon this subject. Luther and Knox were never ordained for the Church of Rome, and Calvin, it was well known, was never ordained at all. Would it not be a little dangerous for them to decide the case either way? The Dutch Church, to which reference had been made, had left the special case to the Presbytery without committing itself. There could be little doubt that

the Church across the line had given an ill-advised decision on the subject. He believed the Canadian Church had not been weakened or dishonoured, nor had any Scriptural rules been broken by the attitude of the Church upon this question so far. He trusted they would not commit themselves. If they thought they were in some way striking a blow at Rome they were much mistaken. The blow would recoil upon themselves.

Rev. Dr. Proudfoot, in explanation, said he quite agreed with Principal Caven, and had so stated. With the permission of the Court he would withdraw his resolution to make way for the one proposed by Principal Caven. This was agreed to.

Principal Grant said that he deeply regretted that so much time had been spent upon this subject, as it was a matter of not much importance. If they were going to decide it, however, they should accept Mr. Middlemiss's suggestion and not decide it without further consideration. It would take hours to follow and correct Mr. Laing's statements. The fact that this comparatively small matter had been so long before the Assembly was a great tribute to the earnestness of Mr. Laing, and to the Assembly's good nature. Mr. Laing seemed to have views partly Roman Catholic, and partly Puritan. By denying the ordination of the Church of Rome they sectarianized the great catholic Church and divided the body of Christ. This was adopting the tactics of the Roman Catholic Church and denying even those men in that Church who were called of Christ. They would thus put the Roman Catholics on the same footing as Socinians or Pagans. Mixed with their error was a vast deal of the truth of Christ. Error could never sustain a Church. He would ask, "Did they regret their course in the past?" He did not. He believed more Catholic friends had come to them than to any other Church in Christendom. They had received others without ordination, and why should they shut the door now? What would be the course of individual priests? The light dawned upon them slowly, but they would find at last that the errors in their Church were grievously in their way. Yet on entering the Reformed Church they were compelled to do dishonour to their former ministry, in which they believed they had been led by Christ. What would they do if God gave light on a large scale to priests? Suppose there was a general movement of priests and people, would they refuse to receive them unless for ordination? Was this done with Luther or Knox? He strongly depreciated any definite action in the way of adding to the hindrances to people coming over from the Roman Catholic Church. They perhaps thought they would hurt Rome, but they were only hurting themselves. They were digging another ditch between them, but the Presbyterian, the Christian, way was to throw bridges across in addition to those already existing.

Rev. Mr. Casey said he had been in the Roman Catholic Church for twenty-seven years, and he knew that no man could preach the truth in it for ten Sabbaths.

Rev. Mr. Mackay, of Montreal, while he agreed that this was not a very important subject, yet could see the consistency of Mr. Laing and the inconsistency of Principal Grant. Mr. Laing believed the settlement would advance the work of French evangelization. Principal Grant said this was not an important matter, and yet in the next breath said it would require full discussion. While he agreed with the principle of what Principal Caven said, he felt that to decide this matter at once would save the time which would be used in settling each case as it came up. If it was to be settled, he preferred Mr. Laing's way of dealing with it.

Rev. Mr. Clarke, of New Edinburgh, said he had seen a whole family of French Roman Catholics received into the Presbyterian Church, and instead of it being a humiliation, it was a beautiful and edifying ceremony.

Principal Grant submitted his resolution in regular form.

The meeting on Friday evening was held in St. Andrew's church. The report on Sabbath schools was read by the Rev. J. McEwen, Ingersoll, Convener of the Committee. The following is a summary of it:

The statistics of each Synod are given separately. The returns, it is complained, are not so full as could be desired.

The Synod of Hamilton and London has 185 pastoral charges, only 123 of which have reported.

Number of scholars on the roll, 15,740; average attendance, 10,987; added to the communion roll from the school, 310.

The Synod of Toronto and Kingston gives full and satisfactory returns as compared with previous years. Number of scholars enrolled, 20,181; average attendance, 13,430; added to the communion roll from the school, 739.

Montreal and Ottawa has 237 schools, 170 of which send in reports. Scholars on the roll, 12,846; average attendance, 9,749; communicants admitted from the school, 1,830.

The action of the Presbyterian Sabbath School Association in sending a copy of their annual report is commended as an example. The number of schools is 17; scholars on the roll, 2,908; average attendance, 1,922.

The space devoted to the Synod of the Maritime Provinces contains a commendation of the Presbytery of Prince Edward Island for the fulness of the reports sent from the schools within its bounds. The number of schools reporting throughout the whole Synod is 239; scholars on the roll, 8,030; average attendance, 7,301; communicants admitted from the schools, 143.

The meagreness of the number admitted to the communion from the Sunday school is noticed with regret. "While it is comparatively easy," says the report, "to have larger associations of our young people for what is called mutual improvement, which is really mutual entertainment, it is difficult to get the same members to settle down to study and reading for Bible knowledge, or any other kind of knowledge, and more serious impressions ooze out in these entertainments than can be awakened by our usual services." A comparison of the total figures for 1881 and 1880 is given, shewing, as will be seen by the following table, a gratifying increase:

	1880.	1881.
Number of teachers and officers.....	3,766	6,727
Scholars enrolled	33,200	56,797
Average attendance	41,162	41,162
Communicants under instruction ..	848	3,063
Added to communion roll from school..	426	1,812
Spent on school work	\$8,097	\$15,273
Spent on church schemes.....	10,878	03,603
Volumes in libraries.....	28,724	120,457

The report lays great stress upon the importance of improving the knowledge and spirit of the workers in this field.

In a separate report on Sabbath school work the arrangement of the Sabbath School Committee with James Campbell & Son to have that firm submit a large number of volumes to examine and facilitate the circulation of the approved books is set out at length, and the Assembly asked to ratify it.

The report on the Sabbath School Teacher's Course of Study is exhaustive and interesting. In accordance with instructions, the Committee took the matter in hand, and prescribed a written examination upon the life of Moses, and one upon the first twenty-eight questions of the Shorter Catechism, with the portions of Scripture on which they are based. The questions given, and the rules of the examination, are set out at length, and shew that great care was exercised by the Committee in carrying out the scheme entrusted to their care. The first and second places were occupied respectively by Mrs. Adah Ranshay and Miss Ellie Brehant, both of Summerside, P.E.I. The Committee has been on all hands encouraged to continue the scheme. The recommendations made in the report are as follows:

1. That the next year's course of study run parallel with the International Course of Lessons, and that there be two supplementary departments—one on the Shorter Catechism from questions 29 to 38 inclusive.

2. A short and simple study on the government and polity of the Church. That there be two divisions—one more simple than last year's, and the other as before. The successful in the first division to be reported to their respective Presbyteries, within whose bounds they reside; the second division as in this report to the Assembly.

3. That the second Sabbath of September be as far as possible devoted to special prayer for the youth of the Church, and calling the attention of parents and Sabbath school teachers to increased devotedness to the study of the Word.

The adoption of the report was moved by the Rev. N. McKay, of Summerside, P.E.I., and seconded by the Rev. H. M. Parsons, of Toronto, in appropriate speeches. The time apportioned for the discussion

of this matter expired before the question was put. The next subject taken up was the State of Religion in the Church, the report on which was read by Dr. James, of Hamilton. The following is a summary of the report:

While commending the interest taken by many ministers in the work of the Committee, as shewn in their efforts to secure full and complete answers to the questions in the returns required, the Committee regret the absence of returns in some cases. Every Synodical report, it is said, makes a similar complaint. In the Synod of Toronto and Kingston, out of 205 charges, only 113 made returns. Other Synods received about the same proportion of reports. Synods suggested that this shews a lack of interest, but the hope is expressed that the causes were less serious. In general terms the Committee report that gratifying progress is noted from the returns received. The report then goes on to give selections from the reports of Synods, taking *serialim* the queries to which they are replies. All agree in reporting an increasing sense of the importance of the claims of religion. The decadence of family worship is noted with regret. In some cases complaint is also made of the spread of low political morality, and of the failure to oppose fashionable vices.

With regard to indications outside of support of ordinances, and of sympathy with the Church, the reports are characterized as much by vagueness as by variety. Complaints are made in some cases that pastors are left unsupported, while others note with pleasure that the other church officers and members discharge their duties faithfully. On the subject of special works of grace within the year, and the general impression as to the prosperity of the cause of Christ, the reports range from the most desponding to the most encouraging. In many places special or evangelistic services were held, with the most gratifying results. The general impression left by reading the extracts given is that the work of the Church is making satisfactory progress.

In reference to the young and their interest in the Church a great variety of opinion was expressed. In one case, while the general advancement of the young in the knowledge of religious truth is favourably commented upon, it is said that home-training is not given, and many children are not indoctrinated into that knowledge of, nor do they form that attachment to their own Church which would induce them to take an interest in her prosperity. But few young men, it is said, take up themselves the obligation of a public profession of faith. This portion of the report concludes as follows: "One report calls attention to the alarming tendency to light and trashy literature, low concerts, and clownish performances. Mothers allow their daughters to mingle in the society of some young men, to their peril, in attendance at these and other such places, and it is added truly that the whole question of the spiritual interests to the young is one demanding the most prayerful consideration of this Court."

The returns as to the liberality of the people in supporting ordinances are favourable, although some complain that the willing few give the larger part and the majority fail to give anything like a fair proportion. The special forms of evil against which the voices of the churches are raised are legion—intemperance, bad literature, lack of parental control, gossip, hastening to get rich, political duplicity, popery, tobacco, secret associations, Sabbath breaking, and many others, occupying the foremost place. Sabbath breaking and worldliness are spoken of in one place as forming a greater hindrance than in years past. Intemperance, promiscuous dancing, and licentiousness are spoken of as slowly disappearing.

In conclusion, the Committee, after calling attention to some of the greater evils mentioned in the report, express devout thankfulness to God for being able to present one so favourable. The following are the recommendations:

1. That ministers should make the questions sent down on the state of religion and the answers given therein by their respective sessions the subject matter of a discourse to the people at some diet of worship on the Lord's day.

(Continued on page 380.)

By the advice of her physician, Princess Louise has postponed her departure from England.

ADVICES from Berlin say Germany is anxiously watching the negotiations for the proposed new treaty of commerce between England and France.

THE CANADA PRESBYTERIAN.

\$1.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—NO. 3 JORDAN ST., TORONTO.

ADVERTISING TERMS—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.00. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JUNE 17, 1881.

THE COLLEGES OF THE CHURCH.

It will be seen from the various College reports that while a large amount has during the year been contributed both for endowment and building purposes and for the current expenses of the different institutions, much requires still to be done before these establishments can all be said to be on a satisfactory footing. We hope the noticeable liberality of a few of the wealthy men in the Church will "provoke many."

THE QUEBEC FIRE.

THE General Assembly has very properly adopted a minute expressing its sympathy with the sufferers by the disastrous fire which lately desolated such a large portion of Quebec and left so many poor families destitute. It is to be hoped that the Presbyterians throughout the Dominion will follow up this resolution of the Assembly by promptly and liberally coming to the help of those suffering ones. Need we add that they give twice who give quickly? Let none wait till others move, but send at once as the necessity of the case in their estimation requires. The Mayor of Quebec will receive and acknowledge all sums forwarded for such a purpose.

THE GENERAL ASSEMBLY IN KINGSTON.

THE present meeting in Kingston of the General Assembly of the happily united Presbyterian Church in Canada naturally leads the thoughts of not a few back to that meeting of Synod held in the same city and church some thirty-seven years ago, when the discussion took place which issued in the separation happily made up in 1875.

It was on the 3rd of July, 1844, that the Synod referred to met in St. Andrew's Church, Kingston. The retiring Moderator preached on 2 Cor. iv. 8, and was succeeded in the chair by the late Rev. M. Y. Stark, of Dundas. Ninety-six members were present in all. On the second day of the meeting a conference was held "in reference to the relation in which the Synod stood to the Church of Scotland," and a committee was appointed to consider and report upon such relation. The committee reported a series of resolutions, the adoption of which was moved by Dr. Cook. An amendment was moved by Mr.—afterwards Dr.—Bayne. Other resolutions were moved and withdrawn, and on a vote being taken five days afterwards the motion of Dr. Cook was carried by a vote of 56 to 40.

On the merits of that controversy we are not called to say a single word. It is sufficient that we merely mention the historical fact that the minority considered the difference which existed between them and the majority in regard to the relation of the Synod to the Church of Scotland a sufficient reason to withdraw and form the Presbyterian Church of Canada. Twenty-three ministers and nineteen elders protested and gave in their reasons. The Moderator and clerk resigned. The party dissenting met in the Wesleyan Methodist church, and the new Church was organized. As all our readers are aware, the two Churches thus formed went on—each in its own way trying to extend the cause of Christ in the country and with a very encouraging amount of success. Negotiations for union between the "Free" and the United Presbyterian Churches in Canada were prosecuted for a considerable time, and at last issued in those two bodies being in 1861 constituted as the Canada Presbyterian Church. It was the earnest desire of not a few to have a still more comprehensive union of the Presbyterians in the Dominion,

and for this end they laboured with prayerful assiduity for a considerable time. These efforts, as every one knows, were at last crowned with success, and in 1875, in Victoria Hall, Montreal, all the Presbyterian bodies in the Dominion, with a few isolated exceptions, were formed into one Church—since known as the "Presbyterian Church in Canada."

The present is the seventh meeting of the General Assembly of the united Church, and the first which has been held in Kingston. Some of those who separated thirty-seven years ago had the pleasure of meeting last week in the same church and in much more propitious circumstances, but the number of these was very small. Most of the old ninety-six of 1844 had entered into their rest. The following résumé of the names and records of those veterans of Presbyterianism, supplied by one who knew them well, and who can himself claim a not undistinguished position among them, is interesting, and may well be put on record for future reference:

Of the men who founded the Presbyterian Church of Canada, the Revs. William Rintoul, Alexander Gale, William Macalister, M. Y. Stark, George Cheyne, John Bayne, Robert Lindsay, Robert Peelen, James Douglas, John M. Roger, Robert Boyd, Henry Gordon, Alex. McLean, Henry Esson, and David Black have joined the great congregation of the dead. Angus McIntosh went to Scotland. D. McMillan, D. McKenzie, D. Allan, and Wm. Meldrum are living in retirement. Gen. Smellie and Thos. Alexander are still pastors, and Dr. Reid is General Agent of the Church. From the above it will be seen that of the twenty-three who signed the protest fifteen have died, one went to Scotland, four have retired, two are still pastors, and one is the Agent of the Church. Of nineteen elders who signed the document many have passed away; one of the most active, the late Mr. Sheriff Davidson, of Berlin, having died a few weeks ago. The Rev. George Smellie, the respected minister of Melville Church, Fergus, is the only one of the twenty-three that has remained continuously in the same congregation for thirty-seven years. Some of the others did until they died or retired. The following will be found substantially correct in regard to those who remained in the Church in 1844:

PRESBYTERY OF BATHURST.

J. Cruikshank went to Scotland, 1859. Thomas C. Wilson went to Scotland, 1844. John Smith died at Beckwith, 1851. G. Romanes went to England, 1850. William Bell died at Perth, 1857. J. Anderson died, 1868. A. Mann is at present minister of Pakenham. D. Evans died at Prescott, 1864. A. McKidd died, 1872. G. Bell is at present minister at Walkerton.

PRESBYTERY OF KINGSTON.

J. Machar died at Kingston, 1863. R. Neill is at present minister of Seymour. Thomas Liddell went to Scotland, 1846, and died in 1880. Peter C. Campbell went to Scotland, 1845, and is now dead.

PRESBYTERY OF TORONTO.

A. Bell died at L'Orignal, 1856. P. Ferguson died, 1863. J. George died, 1870. Thomas Johnson died in Chinguacousy, 1866. John Tawse is dead. G. Galway died at Markham, 1844. A. Lewis retired, 1863; dead. J. McMurchy died at Eldon, 1866. J. Barclay retired, at present residing in Toronto.

PRESBYTERY OF MONTREAL.

A. Mathieson died, 1870. E. Black died at Montreal, 1845. D. Moody died at Dundee, 1855. Wm. Muir died at Chatham, 1860. W. Roach died at Beauharnois, 1849. W. M. Walker went to Scotland, 1844. J. Anderson died at Ormstown, 1861. J. C. Muir is at present minister of Georgetown. W. Simpson is in the Anti-union Church. D. Shank died, 1871. John Marlin died at Hemmingford, 1866. E. L'epelletrie died in France. T. Henry seceded, 1845. J. Davidson is in the Anti-union Church.

PRESBYTERY OF GLENGARRY.

J. Mackenzie died at Williamstown, 1855. H. Urquhart died, 1871. J. McIsaac died in Scotland, 1847. D. Clark seceded, 1844. J. McLaurin died at Martintown, 1855. J. Purkis died at Osnabruck, 1852. T. McPherson is in the Anti-union Church. D. Sinclair went to Scotland, 1846. C. Gregor died at Plantagenet, 1864.

PRESBYTERY OF HAMILTON.

R. McGill died at Montreal, 1856. J. Smith died 1853. W. King died at Nelson, 1859. J. Bryning died at Mount Pleasant, 1853. G. McClatchy died at London, 1857. A. Ross died at Iani-fil, 1857. Of D.

Eastman, A. McColl, and T. Scott in this Presbytery we have failed to get information.

PRESBYTERY OF QUEBEC.

J. Clugston seceded, 1844. J. Cook is at present minister of St. Andrew's Church, Quebec. J. McMoune died at Ramsay, 1867. J. Geggio seceded, 1844. Alexander Buchan died at Stirling. S. C. Fraser seceded, 1844.

If we add to this number the names of the ministers of the United Presbyterian Church in Canada who were in the country, and in active service in 1844, and are still alive, we shall have a full list of the present veterans of the Presbyterian Church in Canada, at least for the Provinces of Ontario and Quebec. This last list is soon given for it is a very short one. It is as follows: The Rev. John Morrison, Waddington, N.Y.; the Rev. David Couits, Brampton; the Rev. James Dick, Richmond Hill; the Rev. George Lawrence, Toronto; the Rev. Wm. Fraser, Barrie; the Rev. John Porteous, Port Dalhousie; the Rev. Chas. Fletcher, Goderich.

While these are all that survive of the Presbyterian ministers in the Canada of 1844, we have but to add that in the united Church, the different original sections of which those veterans helped to found and assiduously watered, there are now 659 ministers, 740 pastoral charges, 63,843 families, 107,871 members, with a total yearly income of \$1,167,154. Well may all exclaim with devout gratitude, "What hath God wrought!" And that the more especially when it is considered that if this Church is true to the great work laid to its hand, the progress in the future will be even still more remarkable than it has been in the past.

BOOKS AND MAGAZINES.

WHAT AILETH THEE? By Anna Warner. (New York: A. D. Randolph & Co. Price, \$1.50.)—This is a book for mourners, but not for them alone. All who love the truth will find pleasure in its pages. It is full of beautiful thoughts founded on many Scripture episodes involving human sorrow and divine comfort. The first of these is "The Wilderness of Beersheba," and from it the title is taken.

CHRISTIANITY'S CHALLENGE. By the Rev. Herrick Johnson, D.D. (Chicago: Cushing, Thomas & Co.)—Dr. Johnson's name is not so well known in Canada as it deserves to be, and as we think it will be in no long time hence. He is the popular pastor of one of the most flourishing Presbyterian churches in Chicago, and has been lately appointed one of the Professors in the North-West Seminary of that city. The lectures published in this handy little volume were delivered during last winter in Farwell Hall, Chicago, under the auspices of the Young Men's Christian Association, and are now published at the urgent request of many who heard them. Dr. Johnson has done well to yield to these solicitations. He holds strongly, with John Howe, that "the grand ancient revealed truth should" not only "sometimes" but always "keep state;" that it has no need to hang down its head like a bulrush or to be busily engaged in begging pardon at every casual passer for the misfortune of being in existence. Accordingly he meets the sceptical spirit of the times by frankly, nay, eagerly, accepting the demand for free, vigorous and searching investigation. He is quite sure that Christianity has nothing to lose, but everything to gain, by such a process, seeing that it asks no favour, pleads for no forbearance, shirks no difficulty, and is afraid of no legitimate inquiry and of no well authenticated fact. The whole attitude of these lectures is, in short, not "apologetic" in the ordinary sense of the term if that conveys in the slightest degree the idea that Christianity must plead its cause with "bated breath and whispered humbleness." Very much the reverse. Dr. Johnson is inclined rather to "carry the war into Africa." He tries to shew, and with a great deal of power and freshness, that a system which has changed the civilization of the world from semi-barbarism to enlightenment—which has broken the shackles of mental and physical slavery, which has driven cruelty and tyranny, lust and lying, into their secret and foul coverts, and has been and is still among all the foremost nations of our race, the most effective leverage for the promotion of intellectual activity, political enfranchisement, and spiritual purity and elevation—has no need to stand trembling and abashed in the

presence of its foes, but that on the contrary not with arrogance but with all charity, and yet with modest and perfectly becoming self-assertion it can put forward its claims to the acceptance and homage of mankind as successfully to-day as it has done in times gone past, and as it will continue to do till time shall be no longer. In his preface Dr. Johnson says:

"Christianity can afford to take the aggressive, to compel a hearing, to challenge popular doubt, to look some of Christianity's more important phases honestly in the face. Here are its 'Book' and its 'Christ.' Here are its definite doctrines, and its views of men, matching marvelously the facts. Here are its sure sea challenging, in anything like the same conditions, an approach to civilization. These things, and things like them, are to the last degree evidential. Their exhibition is their demonstration. They are Christianity's setting, environment, substance, achievement. They are the ever increasing marvels and the ever brightening glories of the Gospel. Instead of a boat with the infidel merry-makers at punts where they choose to attack, let prevalent prejudice be pressed with the business of accounting for these transcendent forces and facts."

This is what is done in these eleven lectures, and done with a great deal of earnestness and power. The "Book," the "Christ," the history, the doctrines, the wide-spread and unquestionable influences of Christianity, are all passed in review, and the question is pressed home, What will ye do with it? Here are phenomena; give even a passably reasonable account of them and their origin and success, which shall meet Christianity's challenge, and successfully set aside "Christianity's claim." We may not endorse every statement Dr. Johnson makes, or attach the same degree of importance to every position he assumes. Indeed we do not. But the book is all the same a manly, vigorous one throughout, and will, we make no question, under the blessing of God, do much and efficient service for that cause with which its author has so thoroughly identified himself, and for that "King" whom he so loyally follows and so unfeignedly loves.

PRESBYTERY OF MANITOBA—The Presbytery met in Knox Church, Winnipeg, on Wednesday, the 1st of June. A large amount of business was transacted. Among other things Prof. Bryce introduced the subject of supply for Edmonton, stating that Mr. Baird, who had been appointed to the field by the General Assembly's Committee, had written and informed him that he (Mr. Baird) could not be here before August or September. He moved, seconded by Prof. Hart, that the Rev. D. McRae, of Archibald, be appointed for three years to Edmonton, N.-W.T., on the same conditions as Mr. Baird, and that the Home Mission Committee of the General Assembly be communicated with on the matter—the appointment to take effect on July 1st, 1881. The motion carried. Mr. McRae signified that he would accept the call of the Presbytery. Mr. Campbell presented the Sabbath school report. The report stated that not many returns had been received, but that those received shewed a gratifying advance in almost all respects. On motion of the Clerk and Mr. Matheson, the report was received and adopted, and the committee was instructed to complete the report and forward it to the Home Mission Committee of the General Assembly. The Temperance committee reported several answers to questions submitted by the Assembly's Committee for this purpose. The report embodied the following deliverance on the subject: "That the Presbytery of Manitoba desires to re-affirm its opinion that its ministers and members should, both in a public and private capacity, advocate and practise total abstinence from intoxicating beverages; and continue to use their power in favour of the carrying of the Scott Act within the three divisions of the Province remaining uncovered by it. They would state for the encouragement of the friends of temperance that, with the exception of two counties and the city of Winnipeg, the whole North West is now under the operation of prohibitory laws, and would also express their great satisfaction that the large portion of territory to be embraced within the Province of Manitoba is protected by the continuation of the Prohibitory Acts existing in the North-West Territory." Prof. Bryce and Mr. McKellar moved that the report be adopted and that the committee be instructed to forward it to the Assembly's Committee. A memorial was read from Mr. Flett bearing on his work at Swan River District and other matters. The memorial was received and discussed, when Prof. Bryce moved, seconded by Prof. Hart, that the Foreign Mission Committee of the General Assembly be requested to grant the sum of

\$200, and that the English residents of the Upper Little Saskatchewan be asked to contribute an additional \$100 to finish building. The second item of the memorial touched on the securing a site for a mission at the Crow Stand. Prof. Hart and Mr. Ross moved that Mr. Flett be authorized to take up, by homestead and pre-emption, one half section of land in a suitable locality. Mr. Flett having asked the Presbytery to sell him ten acres or exchange an equal quantity, Mr. Robertson and Prof. Hart moved that the Foreign Mission Committee be requested to make a grant of ten acres to Mr. Flett, so that Mrs. Flett may have a home in case of his death, said grant to have a front on the Little Saskatchewan River. On motion of Rev. Mr. McKellar, seconded by Rev. Mr. Campbell, it was agreed to consider the regulations adopted by the Home Mission Committee of the General Assembly at its last meeting, and to recommend them to the General Assembly for adoption as a standing rule. The first regulation, reducing the salaries of missionaries from \$900 to \$850 and \$800, in the case of ministers of supplemented congregations and missionaries respectively, was disapproved of by the majority of the missionaries present. The following resolution was moved by Rev. Mr. McKellar, seconded by Rev. Mr. Campbell, and carried. "That the alteration proposed in the first regulation adopted by the Home Mission Committee of the General Assembly at its last meeting in Toronto in March last, and to be submitted to the General Assembly for its approval, in reducing the salaries of ministers of supplemented congregations and of missionaries in Manitoba, is not advisable." The opinions of those not missionaries or ministers of supplemented congregations did not altogether agree with those of the missionaries in this respect, and they refrained from voting, although they discussed the motion. The second regulation, making grants to fields instead of employing missionaries, by the Committee, allowing all such to be employed by the Presbytery after the expiration of the first three years of their appointment, was concurred in. The third regulation, doing away with all distinction between married and unmarried missionaries in the matter of salaries, was approved of. A letter was read from the Rev. John Ferris, of Edinville, Church of Scotland, asking to be received as a minister of the Presbyterian Church in Canada. His papers were ordered to be sent to the General Assembly with the request that power be given to the Presbytery to receive him.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVI.

June 26, 1881. } THE GOSPEL FOR THE WORLD. { Luke xxiv. 44-53.

GOLDEN TEXT—"They went forth and preached everywhere."—Mark xvi. 20.

HOME READINGS.

- M. Luke xxiv 44-53 A lesson of witnessing.
- T. Acts xiii 26-39 ... The message to Israel.
- W. Rom. xv. 18-19..... The message to the Gentiles.
- Th. Joel ii. 28-32 The power foretold.
- F. Acts ii. 1-12 The power received.
- S. John xvi. 4-13 The blessing promised.
- Sab. Acts ii. 36-43..... The blessing fulfilled.

HELPS TO STUDY.

This lesson, as forming an appropriate sequel to the course for the quarter now ending, has been almost universally adopted to fill up the usual blank left in the International scheme. It might well come before the review lesson, which we gave last week, rather than after; and if any choose to place it so there is still time. After the appearance of the risen Saviour to the two disciples on the way to Emmaus (see Lesson XXIV.), He made His bodily presence manifest to the eleven—or rather to the ten, for Thomas was absent—in Jerusalem, "when the doors were shut where the disciples were assembled, for fear of the Jews." This happened on the same evening on which He disappeared suddenly from the sight of Cleopas and his companion. His other appearances previous to that recorded in the text of our present lesson were: to the eleven, Thomas being present; to seven disciples at the Lake of Tiberias; to the apostles and above five hundred brethren on a mountain in Galilee; to James, and then to all the apostles. We supply the lesson text according to the revised version, lest by any possibility some one should not yet have a copy at hand to compare with the authorized version: 44 And He said unto them, These are My words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning

45 Me. Then opened He their mind, that they might understand the scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of My Father upon you, but tarry ye in the city, until ye be clothed with power from on high. 50 And He led them out until they were over against Bethany; and He lifted up His hand, and blessed them. 51 And it came to pass, while He blessed them, He parted from them, and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God. In the margin we are told that instead of "repentance and remission of sins" (verse 47) some ancient authorities read "repentance unto" etc., that some omit "and was carried up into heaven;" and that some leave out "worshipped Him, and."

The following division, furnished by the "S. S. Times," is recommended: (1) The Message Given, (2) The Power Promised, (3) The Blessing Realized.

1. THE MESSAGE GIVEN.—Vers. 44-48. This is a lesson for ministers—and they, as well as other people, need lessons—but it is not for ministers alone, unless the word ministers be taken in its widest and most literal sense, as meaning servants. All—old or young, learned or unlearned, in office or out of office—who have savingly received Christ's message to their own souls will find some way of power; that same message along to some other soul. And He said unto them, By comparing the text with that of the other Evangelists, and with the account given by this same Evangelist in his other book (the Acts of the Apostles), it will be apparent that Luke does not now proceed to relate merely the rest of the particular interview of which he speaks in the immediately preceding context, but rather groups in one statement the history of Christ, and the sum of His communications to His disciples, from the time of that interview till His ascension.

All things must be fulfilled which were written concerning Me. Some of these things have been fulfilled already. The New Testament account of His coming, His life on earth, His teaching, His suffering and death, and the establishment and vast increase of His kingdom, agrees in every particular with the Old Testament prophecies regarding Him. The prophecies which have not yet been fulfilled are not in any wise forgotten of God, and they shall all, each in its own time, be accomplished. "Yet a little while, and He that shall come will come, and will not tarry." The command is still sounding in the ears of Christ's followers all over the world, "Watch, therefore; for ye know not what hour your Lord doth come;" and the promise goes along with it, "Blessed is he that watcheth."

That repentance and remission of sins should be preached in His name. "It is quite as much a duty," says the "S. S. Times," "to call sinners to repentance as it is to offer them salvation. If a man still loves his sins, he does not want to get rid of them. If he has no desire for their remission, they will not be remitted. First repentance; then forgiveness. First a recognition of one's lost condition; then an acceptance of freely offered salvation. The preacher or the teacher who has nothing to say about sin has nothing worth hearing about salvation. If your hearer is not a sinner, he will not be saved. If you want him to seek salvation shew him that he needs it. When he repents of his sins he may look to Jesus for remission of his sins—not before."

II. THE POWER PROMISED.—Ver. 49. God calls upon His people to do difficult things—things that they would not and could not do at anybody else's bidding; but the power goes along with the command, and where the one is accepted the other is received.

The promise of the Father. Comparing this with Luke's further account (Acts i. 4, 5) we find that the reference is to the Holy Spirit, promised in such Old Testament passages as Isaiah xlii. 3; Ezek. xxxvii. 27; Joel ii. 28, 29; etc.

But tarry ye in Jerusalem until ye shall be endued with power from on high. See Acts i. 5. The time of their tarrying was to be "not many days." On this passage the "S. S. Times" says: "No man is ready to do God's work until God has fitted him for it. The only power which will enable him to use his other powers is the 'power from on high.' If a man has not that power he ought to ask for it; ask for it with the feeling that it is all-essential to his success; ask for it with confidence that God will not withhold it. Looking upward for power is the best way of beginning preparation for any department of God's work. No time is lost which is passed in tarrying at the mercy seat for a supply of strength and wisdom for the next step in God's service. 'Prayer and provender hinder no man.' It is well to wait on God for the blessing which He promises to those who feel their need of His inspiration, and who ask for it in faith."

III. THE BLESSING REALIZED.—Vers. 50-53. The following paragraph is from the "National S. S. Teacher": "Earth had lost its power longer to keep the Saviour. His work here was done. He had been attracted here by the terrible condition of a race that was lost in sin. He had made an atonement for mankind, had prepared His witnesses to go and make proclamation of the fact,—and now the greater attraction was the bosom of the Father. But in going away He left a blessing behind Him—where before there had been a curse! In that blessing all the world yet will share. Through the love and the benignity that it symbolizes, the Son of God will win all mankind to Himself. Scarcely was the ascending Lord out of sight before there stood by the gazing disciples two angels, who assured them that 'this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' And hence man was taught to look up to heaven once more—not after an ascended but after a coming Saviour."

FOREIGN MISSIONS OF THE EASTERN SECTION OF THE PRESBYTERIAN CHURCH IN CANADA.

As we are afraid many in the western parts of Canada are not so familiar as they ought to be with the Foreign Missions which have been so long and so successfully carried on by what is now the Eastern Section of the Presbyterian Church in Canada, we give, slightly abridged, the following bird's eye view of those missions as it was laid before the Synod of the Maritime Provinces at its late meeting.

I.—NEW HEBRIDES MISSION.

Rev. Joseph Annand, Anelcauhat, Aneiteum.—Teachers, 22, and schools, 22. Mr. and Mrs. Annand's school, 54; Communicants, 215.

Rev. J. W. McKenzie, Erakor, Efate.—Elders, 9; Teachers, No. not given; Scholars, 50. Mr. and Mrs. McKenzie's school, 80; Communicants, 81.

Rev. H. A. Robertson, Dillon's Bay, Erromanga.—Stations, 2; Teachers and schools, 25; Communicants, 50.

II—TRINIDAD MISSION.

Rev. John Morton, Caroni District.—Teacher, Bhukhan Aronca.

Rev. K. J. Grant, San Fernando District.—Assistants, Lal Behari, George Sadaphal; Teacher in Main School, Jacob Corsbie; other helpers, three teachers, besides monitors, 13.

Rev. T. M. Christie, Couva District.—Teachers, besides monitors, 3.

Rev. J. W. McLeod, Savannah Grande.—Assistant, Joseph Annajee; Teacher of Main School, Miss Annie L. Blackadder; Teachers, besides monitors, 7.

REPORT.

The New Hebrides Mission has been conducted during the year in the line of former operations and with a fair measure of success; the Trinidad Mission has also been prosecuted as in years past, but shews greater vitality and more manifest tokens of advancement, the superior progress being the natural result of superiority of race and of surroundings. The one mission is directed to a heathen people, debased by ages of savage life, without government, and cut off from the civilizing influence of trade or of intercourse with civilized men. The other is directed to a people who have inherited some of the advantages of an ancient civilization, who are living under the protection of British law, in the employment of Christian men, and when Christianized can take the position of free labourers, mechanics, clerks, teachers, shopkeepers, maintaining themselves, and greatly aiding the missionaries in their work. The advantages for progress enjoyed by the agents of the Church in the latter field are immense, and shew themselves at every step in the narrative to be given.

I.—THE NEW HEBRIDES MISSION.

The work of Christian missions on the New Hebrides Islands is conducted by missionaries in connection with various branches of the Presbyterian Church, as follows.

Missionary.	Appointed.	Left.	Ch. Supporting.
Rev. J. W. McKenzie.....	1872,	Efate.	Presbyt'n Church in Canada.
Rev. Joseph Annand, M.A.....	1873,	Aneiteum.	
Rev. H. A. Robertson.....	1872,	Erromanga.	Free Ch. of Scotland.
Rev. Joseph Copeland.....	1858,	Fortuna.	
Rev. Thomas Neilson.....	1866,	Tanna.	Presbyt'n Church of Victoria.
Mr. James H. Lawrie.....	1879,	Aneiteum.	
Rev. Joan G. Paton.....	1858,	Aniwa.	Pres. Ch. of N. Zealand.
Rev. D. McDonald.....	1871,	Efate.	
Mr. Peter Holt.....	1880,	Api.	Pres. Ch. of Otago and Southland.
Rev. Wm. Watt.....	1869,	Tanna.	
Rev. Peter Millne.....	1869,	Nguna.	Pres. Ch. of Otago and Southland.
Mr. Oscar Michelson.....	1878,	Tongos.	

While the whole twelve meet annually in conference, and their deliberations and decisions give unity to the Mission, it will be sufficient in this report to give an outline of the work of our own missionaries, and this with a few additional statements will enable us to get a general view of the group, so far as the work of evangelization has advanced.

ANELCAUHAT, ANEITEUM.

While enjoying furlough in Australia, Mr. Annand addressed fourteen meetings on Missions. Returning in April, he attended Synod in June, and for the rest of the year laboured, to use his own words, "with what success the great day will reveal." Attendance at public worship good, and attention excellent, conduct of church members generally commendable. The twenty-two schools are held in the morning daily and on Sabbath afternoon. Some young men and women becoming careless, and removing to a distant part of the island, a high chief, Navelak, volunteered to follow them as a missionary, and with gratitude and joy his minister accepted his services, and he is now at his post.

The event of the year was the placing in the hands of the natives the third and last volume of the Bible. The New Testament, or volume 1st, was in their hands for seventeen years, the second containing the books from Job to Malachi, was distributed a year ago, and the third, during the year lately closed, all beautifully and strongly bound in calf octavo, 1605 pages. This is the first complete copy of the Bible in any of the many languages or dialects of Western Polynesia, and the eighth in the South Seas. Mr. Annand adds, "Our people made a great feast of rejoicing on receipt of the new volume."

The most gratifying facts are that the whole expense has been met by their own contributions, and that both Mr. Annand and Mr. Lawrie, who has charge on the other side of the islands, testify that it is being circulated and read.

Having paid for their Bible, the Aneiteumese are now going to do something toward support of their missionaries. Mr. Annand reports as shipped 832 pounds of arrowroot, the proceeds to be given to the Foreign Mission Funds of this Church. In addition to this, it is estimated that in keeping up their school-houses, churches and mission-house,

they give one-twelfth of their time, thus giving, to say the least, the tenth of all.

PRINTING.

Mr. Annand's work in this department may be given in his own words: "In addition to our own work I have been enabled to give some assistance to brothers McKenzie and Robertson in the way of printing. With the assistance of a native (who, by the way, lost his right hand the other day with a charge of dynamite), I printed a hymn book of thirty-two pages in Efate for Mr. McKenzie, 500 copies. Also a small Bible History in Erromanga for Mr. Robertson, 768 copies. Also almanacs for 1881 for the whole mission, 1,000 copies. Then, for our own people I struck off four hymns, which completed the printing of the year, being in all about 32,000 pages."

ERAKOR, EFATE.

Mr. McKenzie reports children going several miles to school, and when he felt from indisposition called to confine his own labours chiefly to Erakor, states the gratifying fact that the more advanced natives from the other villages came to the centre to be instructed, that they might carry back for next Sabbath a portion for those for whom nothing otherwise was prepared.

Here also translation and printing are going on. They also have the Book of Genesis, Gospels of St. Mark, St. Luke, and St. John, and the Acts of the Apostles, and during the year they have prepared three and a half casks of arrowroot, worth about £35 sig., to carry on the good work.

DILLON'S BAY, ERROMANGA.

Mr. Robertson is proving himself a worker of great energy and perseverance. Besides carrying on the usual work of preaching, visiting schools and other evangelistic work, the following results have been developed during the year:

1. The opening of Martyrs' Church at Dillon's Bay, all the stone required for the foundation having been carried a mile by the natives. They also assisted in erecting the building, and built a stone wall five feet wide and 15 feet high around it. They cleared the ground around the church, and in all, gave three months' work without payment. The corner stone was laid by Usowo, the second son of Kowowi, the murderer of John Williams, and the building, 40x20 feet, was opened on the 13th of June, and filled with an orderly and attentive people, some of whom came a long distance.

2. The Christians have cut a road ten feet wide between the two chief stations, Dillon's Bay and Cook's Bay. This is really a missionary road across the mountain, and occupied the people seven weeks, the young men felling the large trees, the older men and boys cutting away the scrub, and even the women doing their share, digging up roots and clearing the road, and all without pay.

3. The natives have prepared 2,000 pounds of arrowroot for payment of the Scriptures in their own language. It was put up in calico bags of ten pounds each, and was shipped to Sydney. Mr. Robertson hopes to realize £75 after covering all expenses. The preparation and shipping of so much arrowroot devolved much labour and care upon the missionary and his wife. Three years ago a shipment which realized £24 sterling was sent off to pay for the "Acts of the Apostles."

Mr. Robertson has now under his instruction twenty-five Christian teachers in as many districts, two principal stations, fifty church members, and the nucleus of a Christian population scattered over two-thirds of the island. There are only three men in Dillon's Bay who have not given up heathenism, and even they attend service and school, and are perfectly friendly. One of the three is Warei Tankau, the eldest son of the murderer of John Williams. Thirteen chiefs have given up heathenism, twelve since Mr. Robertson's settlement. Others are quite willing to receive teachers, though not yet converted. They also gladly receive the visit of the missionary. The heathen generally listen patiently to the Gospel story, and seldom venture now to say to the missionary's face that the Gospel is bad or that their own religion is good.

While such encouragements cheer the missionary, discouragements are not wanting, among which Mr. Robertson specifies the liquor traffic, which, however, has hindered him less during 1880 than ever before, the want of civil government, indolence, contentment with their existing condition, neglect of the simplest laws of health, their degrading superstitions and bad marriage customs.

The "Dayspring" is employed in carrying on the work of the Mission, and is supported by the annual contributions of the Sabbath schools of the following Churches, viz: the Presbyterian Church in Canada, the Free Church of Scotland, and the Presbyterian Churches of New South Wales, Victoria, South Australia, Queensland, Tasmania, New Zealand, and Otago and Southland. The affairs of the vessel are managed by a Board in Sydney, appointed by the New Hebrides Mission Synod.

SAVANNA GRANDE.

Respecting results in this mission, Mr. Morton writes: "There has been no rush of the people to our services, yet they have been well attended. Opposition there has been, on the part of the Mohammedans, from January to December. No open field attacks; but quiet, persistent efforts to keep the children from our schools and the adults from our influence. Seventeen adults and twenty children have been baptized, and eleven couples married during the year.

With the concurrence of his brethren, Mr. Morton spent a month in British Guiana, looking carefully into the work carried on by the Churches of England and Scotland among the immigrants from India. In that part of the South American continent he found a wide field, distant from Trinidad by steamer less than two days, and not likely to be occupied fully by any agency yet at work. Evidently Mr. Morton and his brethren are anxious that the Canadian Church should push forward and do something for the sixty or seventy thousand heathen who are there. Doubtless there is a loud call for labourers in the South American continent, and if our place in the New Hebrides should be occupied by the Australian Churches, the Canadian Church might find a

most needy and inviting field without crossing either Atlantic or Pacific.

SAN FERNANDO.

Mr. Grant's work seems to be continually expanding and increasing, stations and schools multiplying, so that his labours of superintendence and of preaching have become too exhausting for his strength to bear. He is ably assisted by evangelists, teachers, and ministers, and the results exceed anticipation. The new schools, three in number, in this district, sustained by the Government, have proved a success. A service has been sustained at each of these regularly, with an average of thirty-two adults. In these districts in the woods, where immigrants have settled, many are thus being taught to read, in their own language, the message of salvation.

The English congregation in San Fernando, gathered chiefly from the school, has grown in numbers, in intelligence, and in self-reliance.

The results, as given by Mr. Grant, are thus summed up. "Our school roll shews 500 pupils, with a daily average of 339. Baptisms, twenty-seven adults and fourteen children, total forty-one. Marriages, seventeen. Mr. Morton assisted at communion on the 19th inst. Mr. Campbell, teacher in Couva, was over with four or five of Mr. Christie's people, and Mr. Morton had a like number from Princetown. About ninety persons surrounded the communion table, above 200 persons were present. The work is advancing; we have daily proof of it, and we rejoice that we have a part in it. Ten years' labour buries our hearts deeper in mission work. We feel it to be a blessed enterprise which will engage more hands and more hearts until its triumphs are complete."

COUVA.

Mr. Christie has made changes in his schools which will add to their efficiency, but feels still, in superintendence, the loss of Benjamin Balam, now Mr. Douglas's assistant at Indore, whose place has never been supplied.

The usual preaching services have been conducted, with an English service part of the season for Scotchmen, which may not be permanent. Bible class at Mr. Burnley's estate attended by twenty-five.

Mr. Christie reports a large field around him, ten Coolie settlements within five miles, which he has not been able to overtake. To do this, some additional teachers must be employed, and school buildings provided, which means expenditure; for want of which progress is retarded.

It is expected that Lal Behari and Joseph Annajee will be licensed and ordained this year.

WOMEN'S FOREIGN MISSION SOCIETIES

Have aided our funds to a larger extent than in any former year, while some of them have encouraged the wives of the missionaries, and their helpers, by letters of sympathy and of good cheer.

All our missionaries have been able to prosecute their work, God has spared their lives and given them a mind to work for Him. Mr. Grant has taken a few weeks of absence for rest and change, but hastens back to his loved work. Mr. McKenzie returns with his family for longer rest and change, but in the hope of resuming his work in due time. They have not merely been preserved, but have been able to rejoice in the tokens of the Lord's presence in their respective fields, and in some cases the advance is visible to all.

The appeal made to the Church for the removal of the debt was heartily responded to by about one hundred congregations, and over fifty individuals, who remitted contributions varying from \$1 to \$120, making in all \$3,424.04. The debt on both accounts was thus extinguished, viz.: \$365.98 on the first, and \$1,995.92 on the second, in all \$2,361.90, leaving \$1,062.74 to be applied to meet expenditure connected with the fourth missionary, and therefore paid to the credit of the first, or Foreign Mission account proper.

In finance, some of the congregations have done nobly, and many have done well; we cannot say all, but it is hoped that all will do their part in giving and working for their Lord during the present year. Our Erromanga missionary is not in error when writing in his report, "I believe there is some thing more than hard times keeping the churches back. If our young men and young women were found willing in large numbers to go anywhere to labour for the glory of God and the salvation of the lost, the missionary spirit would soon draw forth the people's gold and silver to carry on the work, and, giving their money cheerfully, they would pray constantly for the outpouring of the Spirit to water the many dry places of the earth. May the glory of the latter day promised speedily come!"

THE Czar is getting tired of his imprisonment at Gatschina, and contemplates making Peterhof his abode. Peterhof has a small port at the mouth of the Neva, in which will be placed four Russian war vessels, and no other will be permitted to approach. A yacht will always be in readiness to take the Czar to and from St. Petersburg under the escort of two ironclads. No one is now permitted to approach within pistol shot of the Czar without being closely searched.

Where we but see the darkness of the mine,
God sees the diamond shaft;
Where we can only clustering leaves behold,
He sees the bud they fold.
We only see the rude and outer strife,
God knows the inner life.
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink.

As that prisoner whom the French Revolution liberated from the Bastille, and who hung up his fetters in his English home, that, looking on them, he might bless the better discipline that taught him the sweetness of liberty; even so we, looking down and back on the quarters where we were hewn and sculptured, will thank God for every wound, and will bless Him for the sharp tools and stern blows that set loose from us those coarse and selfish incrustations of the life of sense.

CHOICE LITERATURE.

APPLE BLOSSOMS.

One Monday morning in May when Mr. Castor, of the law firm of Castor & Brush, entered his office, he found on his desk a branch of fragrant white flowers with that delicate flush at the heart that makes apple blossoms so irresistible.

"Apple blossoms, sir," his clerk explained. "I spent Sunday in the country, and brought them down thinking you might like to see some."

Mr. Castor's preoccupied face lighted up with pleasure. "Thank you, Mr. Clark," he said. "Get some water, will you, John? We must keep them as fresh as we can. I shall want to take some home to my wife to-night. There; that looks quite country-like, doesn't it, Clark?" arranging the blossoms to advantage against the law-books, and falling back a little to look at the effect.

Clark smiled, and Mr. Castor went to work at the law cases. But something was the matter with him. His thoughts would go wandering off to the green meadow by the side of the river, where Clark told him he had broken the fragrant branch.

"I wonder," he soliloquized, "whether it is anything like that meadow where—pshaw! what am I thinking of!—just as the door was thrown violently open, and John Edson, the most quarrelsome man in New York, as his friends and enemies both agreed, burst in.

"What's the matter now, Mr. Edson?" asked Mr. Castor, rising to offer his client a seat.

"Matter! Matter enough, sir! But if he thinks I'm going to submit to be robbed by his bravery he'll find himself very much mistaken! My brother, sir, yes, my own brother—think of that, sir!—is trying to cheat me out of my share of our paternal property. I want you to take steps immediately to stop his proceedings. He threatens to bring in a bill against the estate that will swallow up every cent—But what's that? Apple blossoms! Where did you get these?"

"Mr. Clark brought them down this morning. Sweet, though rather out of place in a lawyer's office, don't you think?"

"I don't know," said Mr. Edson, thoughtfully, taking up the tumbler and smelling the fragrant things. "Where did these grow?"

"Up in a little country village in Connecticut. Clark is from the country, you know, and I think from his description it is quite a pretty place, with green meadows and river. But what do you want me to do?"

"Wait a minute, can't you?" said Mr. Edson impatiently. "You lawyers are always in such a tearing hurry."

Mr. Castor raised his eyebrows, but made no verbal answer to this rather inconsistent remark, while Mr. Edson leaned back in his chair and looked at the apple blossoms. In a minute he started up and brushed his hand across his eyes.

"It makes me think of old times," he said. "I nearly broke my neck once climbing an old apple tree for blossoms like that. I fell from the top branch, and my brother—I never had but one, sir—picked me up and carried me home. He was good to me all the long time I was sick, too. I think he'd have died for me then, and just to think that now we should be quarreling over a few hundred dollars! Castor, you needn't do anything about this matter—just yet, at least. I—I guess I'll go and see him. And say—rather shyly—"you couldn't spare me a little twig with a few of those blossoms on it, could you?"

Mr. Castor willingly broke off a branch and handed it to him, but he watched Mr. Edson's departure with a comical smile on his countenance.

"Those apple blossoms are doing sad work in this office," he said laughingly to Clark. "I've lost one promising case through them already, and as for keeping my mind on anything legal, it's an utter impossibility. It's quite evident to my mind that law and flowers were never meant to go together. I think I'll take them home to my wife before they do any more mischief."

But as he turned to go out of the office door, he saw the office boy eyeing his bunch wistfully.

"Here, John, would you like a spray?" he asked kindly, and without waiting for the eager answer he saw on the boy's lips he tossed him one. Then he ran down the office steps humming again the tune that had haunted him that morning. He looked so pleasant as he stood on the street corner waiting for his car that a ragged little girl who saw him ventured to ask:

"Please, mister, what is them pozies?"

"Apple blossoms."

"Do they grow on the trees that have apples on?"

"Yes."

"Oh, my! wouldn't I like to see 'em once! Say, mister, would you give me a little?"

"Yes. Here, child," breaking off another little branch and giving it to her. He watched her from the car window take off her old hat and stow away her treasure in that, and then clasping it close to her breast, set off on a run down toward the lower part of the city.

When he reached his home and gave the branch to his wife, her faded, peevish face relaxed into a smile that was almost sweet as she took them from his hand.

"Apple blossoms!" she said. "How beautiful they are! Do you remember, Daniel, the apple blossoms that we gathered thirty years ago?" And in another minute he and she together were recalling old times and associations, until the years that lay between their apple blossom times and now had dropped away, and the light and glory of past days once more shed itself upon the grey hairs of the husband and the faded cheek of the wife.

The ragged little girl meanwhile ran on quite a little way till she came to one of those narrow, filthy courts crowded with tenement houses and steaming with horrible odours in the warm May sunshine. She entered one of these tenement

houses, and ran lightly up the steps to her especial domain, a little room where, besides herself only Biddy Mearthy with her husband and baby lived. Biddy was sitting near the window and rocking the baby in her arms when the child entered.

"Whisht, Meg! The boy's awful sick!"

"Don't he get any better, Biddy?" asked Meg, creeping softly to her side.

"No, he don't. Oh, if I only had him home in the green fields of old Ireland, he'd be well entirely; but how can he breathe in this stifling room?"

"Look here, Biddy. See what I've got." And Meg took off her hat and shewed the precious spray of apple blossoms. "Do you think that came from the green fields you spoke about?"

Biddy gazed at it in wonder and delight. "Oh, the pretty things!" she exclaimed. "It's just the picture of those I've seen many's the time growing in the orchards in the old country. Let me take it, Meg."

She held it close to her face, and drank in the fresh sweet perfume eagerly. Then she put it down to the baby, and he feebly smiled.

"See!" cried Biddy, "he knows the swate things! He'll get better now. Take it away and put it into water, Meg, and set it where he can see it."

Meg ran off and soon returned with an old blacking bottle full of water, into which she stuck the precious twig. Then she sat down to look at it and listen to Biddy's tales of the "old country," till night came, and she had to go to bed, but she slept with one hand on the bottle in which her treasure was.

Mr. Edson, for his part, went down to his brother's office and entered with a little hesitation. The brother, a man older than Edson, with one of those stern self-repressed faces which say as plainly as words could, "I've had a hard life, and I don't care a cent about you; I'll have what I can get, whether you suffer or not," started as Edson came in. His eyes rested an instant longingly on the apple blossoms; but the next moment he drew back, asking coldly, "Do you wish to see me?"

"Yes, George," answered Edson, fingering the flowers awkwardly; "I came to see about the matter—that—property. It's a pity we should quarrel about it, and—well, I don't care. You're the oldest, and had the hardest row to hoe always, and I guess likely there was fully my share spent on me when I was in college; and see here, old fellow, I'll do what you say if you speak to your lawyer and send him up to my office."

There was a moment's silence, and the younger Edson, looking down, saw his brother put his hand to his throat as if he were choking. The next moment the elder spoke almost as awkwardly as his brother had done.

"It wasn't the money I cared for, but—but I wanted the old place. I—well, I had some associations with it."

The younger brother started. Associations? What associations of pleasure could George have with the old place? There were none, there could be none except those with Lucy Baird, who had been for one short year his own wife, now laid away in Greenwood. He sprang forward. "George, did you care for her? You could have won her if you had tried, and you knew it. She cared for me first because I was your brother. Did—do you mean to say you gave up the chance of winning her for me?"

For a minute or two the Edsons might as well have been a couple of Frenchmen meeting after a long separation. The elder was the first to recover himself.

"There, there, John," he said, in exactly the same way as he used to speak when they were boys together, "I've been hard; but you see I never had a wife to soften me, and I intended to pay you for your share in the property at first, but—well, it's no use talking it over. Of course you didn't know, but I kept thinking you might have known if you wanted to. But there, never mind that now. Did you know that Midland bonds are going up? I'll make a good thing out of them yet."

"I can't stay," answered Edson, opening the door, "but I'll see you again. Come up to dinner with me, won't you?"

"I will," answered the brother, heartily, and with a cordial hand shake they parted.

The younger brother went straight home and put the precious branch of apple blossoms, which had been a divining rod to him, shewing him where the richest treasure of a brother's love lay hidden, into a glass, and set it where he could see it often. The elder, as he turned to his desk again, saw three points lying on the floor. He hesitated a moment, then stooped and quickly gathering them up, laid them reverently in his pocket book.

THE spread of the Gospel is always an important and interesting theme, and some figures from a respectable source, of the growth of different religions may prove of advantage to our readers. Until the present century there were no trustworthy data of the world's population. At the beginning of this century it was placed at 620,000,000, and fifty years ago the estimate had increased to 737,000,000. In 1850 it was reckoned at one billion. Professor Schem's estimate makes the present population 1,437,000,000. The nominal Christians in the world in the third century of the Christian era numbered 5,000,000, up to the eighth century they had increased to thirty millions; in the tenth century, 50,000,000, in the fifteenth century, 100,000,000; in the last 300 years the increase has been as much as in the previous fifteen centuries, viz., 200,000,000 souls, for according to a lecture delivered last week in Boston by Rev. Dr. Dorchester on "The Progress of Papal and Protestant Christianity," there were, in 1880, not less than 410,000,000 nominal Christians in the world. In the year 1500 there were 80,000,000 Catholics, 20,000,000 Greek Christians, and no Protestants. In 1830 the figures had increased to 116,000,000 Roman Catholics, 70,000,000 Greek Christians, and 42,000,000 Protestants. And in 1880 the respective numbers were 209,200,000, 85,000,000, and 113,700,000, shewing an increase of eighty per cent. among the Romanists, twenty-six per cent. in the Greek Church, and 176 per cent. among the Protestants.

BRITISH AND FOREIGN ITEMS.

THE Mormon missionaries who have been trying to make proselytes in Germany are to be expelled from the country. PRINCE BISMARCK'S health is again giving way. His physicians have advised him to go to Kissingen and remain there.

MIDHAT PASHA declares the story of the murder of Abdul Aziz a tissue of falsehoods. He says Abdul Aziz committed suicide.

THE friends of the late Rev. James W. Dale, D.D., propose to erect a monument to his memory, and invite contributions.

THE Chinese are pouring into Australia at the rate of 50,000 a year, and measures are being agitated to stop the emigration.

AN English gentleman offers \$35,000 for the establishment of a mission in Soudan, a wide region of Central Africa, provided American Baptists will raise \$15,000 for the same object.

MR. GLADSTONE has announced the withdrawal by the Government of the proposition for licensing the sale of drink in railway carriages.

SIR EDWARD THORNTON, British Minister at Washington, has been gazetted Ambassador to St. Petersburg in place of Lord Dufferin.

AN Oran, Algiers, despatch says: In the massacre of M. Bringard and his escort, eight persons were killed, not twenty-six, as reported.

THE Madrid Government has been invited to come to an understanding with the other powers with the view to assuring the neutrality of the Panama canal.

THE receipts for Foreign Missions in the Southern Presbyterian Church of the United States for the year are \$59,215, an increase of \$10,737 over last year. The contributing churches number 1,258, an increase of sixty-eight. The Ladies' Missionary Associations are 264, an increase of thirty-four.

TWO missionaries sent out from Mr. Guinness's Training Institute, in London, have begun Christian labours among the Portuguese in the Cape de Verd Islands. The people, who have been brought up Romanists, gladly hear and welcome the truth of Christ, but the priests bitterly oppose its introduction.

A CORRESPONDENT in Kansas says of the prohibitory law of that State: "The law is now being enforced in a large part of the State. It went into effect on May 1st, and not on July 1st, as some of the papers incorrectly state. In this city (Lawrence), with nearly 9,000 inhabitants, there is not a drinking saloon running."

THE "Times" says that Mr. Gladstone's speech, when he brought forward his Land Bill, deserves to be numbered amongst the greatest of his oratorical achievements. The landlords find fault with a scheme which commits the functions of valuers and purchasers to the same body. The tenants and their sympathizers commend the Bill and the Government that introduces it.

THE Czar is reported as completely broken down from dread of the Nihilists, and is apprehensive of a civil war and the overthrow of his dynasty. Russia has proposed to the powers that attempts on the lives of sovereigns be visited with extradition. A St. Petersburg despatch says. In consequence of the reign of terror throughout Russia the coronation of Alexander III. has been deferred. The mistrust extends to all classes. The Imperial Guard is suspected of disloyalty.

A PUBLISHER lately sent out specimen pages of the styles in which he proposed to publish the revised New Testament, the text being taken, as he took pains to say, from our present version. One of our city dailies received it, imagined these to be specimens of the revised version, and printed long extracts, suggesting that the readers would have Bibles (the editorial office evidently had none), and might make comparisons. The reviewer of the "Evening Mail" may be a fine writer or poet, but he does not know his Bible.—New York Paper.

IT is rather an old story now, but as it is going the round of the papers, we willingly give it the benefit of our columns: The Rev. A. W. Marling, son of A. S. Marling, Esq., of Toronto, and Miss Janet B. Cameron, two American missionaries of the Gaboon mission, had quite a romantic marriage. Gaboon is under French law, which requires the documentary consent of the parents, a condition that would have postponed the wedding four months. Therefore a steamer was taken, and when three miles from shore, and therefore no longer under the dominion of France, Rev. W. Walker, the senior in the American Presbyterian Mission, performed the ceremony. The ring for the occasion was made of African gold by a native jeweller.

AMONG the delegates from foreign churches to the Assembly of the Kirk of Scotland, was M. Lorrain, who made an interesting statement respecting the National Reformed Church of France. He said the Church had gained more liberty in the last few months than in the last three centuries. There were now laws being framed which would secure to them full liberty of public meeting and of association; and the mayors were favourable to the constituting of Protestant worship within their jurisdictions. He must also report progress in the French National Church. They had now practically secured the synodal organization, of which they had been deprived for three centuries. Their difficulties came from the liberal party among them. In that party there were very respectable and even believing people, who were, by a sort of misunderstanding, connected ecclesiastically with that party, but in doctrine connected with the Evangelical party; but they noticed with a kind of satisfaction that the chiefs of the radical portion of that party gave up the ministry and became something else, so that that party had properly no chief just now, although there were some good men in it.

THE GENERAL ASSEMBLY.

(Continued from page 375)

2. That the Christian young men and young women also of our respective congregations should be encouraged to form themselves into bands to go out and try to invite the young who do not go to church to go with them to Sabbath school and to the Lord's house, and that office-bearers be urged to countenance and assist them in the work.

3. That elders in visiting their districts, and Ministers in their ordinary visitation, be urged to talk in a familiar and friendly manner with heads of families in regard to family religion, and especially Bible-reading and instruction in the family circles.

4. That brethren be enjoined to assist each other in special services on all opportune occasions so as to promote a healthy and lively spiritual interest in all the congregations of the Church, and if possible to make inroads on the careless and ungodly around.

5. That all the Presbyteries be recommended to hold conferences on the state of religion and to see that sessions within their bounds send in reports in due time.

6. That all the office-bearers and members of the Church be earnestly exhorted to discountenance the evils complained of, so that those things which are pure and lovely, and of good report may prevail.

Rev. Dr. Burns, of Halifax, moved :

That the report be received and adopted ; that at the same time the General Assembly expresses satisfaction at the evidence given in the report of steady progress in the different departments of Christian life and work, especially as regards the continuance of and interest in the public services, family worship, greater missionary zeal, and the increase of Christian liberality. Still in the wide prevalence of lukewarmness and worldly formality, in the tendency to substitute the form for the power of godliness, in the attention they feel in not a few cases in a diminishing degree to certain practical evils which ever provide formidable obstacles to the rise and progress of religion in the soul and in society, the General Assembly find abundant ground for humiliation before God. In adopting the recommendations of the Committee, the General Assembly remit them to Synods, Presbyteries, and sessions with the hope that they may be faithfully carried out to the end, that our beloved Zion may be blessed yet more and more with times of refreshing from the presence of the Lord.

Senator Vidal seconded the motion, but the vote was not taken when the Assembly adjourned.

FRIDAY, JUNE 10TH.

After routine business was gone through, a Judicial Committee was appointed to consider several appeals from decisions of Synods.

The reports of Colleges were then taken up. The first of these was that from Halifax, which was read by Dr. Burns. It shewed that 170 students had been in attendance, and that gratifying progress has been made by them generally. For bursaries \$803 had been received, but the expenditure had been larger by \$103. The financial report shewed receipts to the amount of \$7,508, and expenditure, \$7,857. The receipts for the endowment up to date were \$62,154, but as the time for receiving the whole of the \$100,000 had more than expired, the College Board had agreed to ask the Maritime Synod to appoint delegates to visit the churches in order to collect subscriptions and obtain the aid of congregations.

The report was received, and the following motion ament its requests and recommendations was adopted :

"That the leave craved by the Board to apply to the Legislature of Nova Scotia for the power of conferring degrees in theology be granted. The Assembly expresses its satisfaction that the Bursary Committee has been so materially aided in its work of assisting deserving students for the ministry by the beneficence of a liberal member of James congregation, New Glasgow ; that in view of the increasing financial responsibilities assumed by the Board, all congregations within the bounds of the Synod of that Province be urged to contribute liberally to the ordinary college fund, and that a strenuous effort be made by deputation or otherwise to solicit the subscriptions already due on the endowment fund, and generally to commend the College to the sympathy and support of the Church."

The following is the summary of the report on Morrin College read by Professor Weir :

About fifty students attended the arts course ; only

three with the intention of entering the ministry. The want of funds has been to some extent met by the gift by one church of a sum equal to \$1,200 a year. The whole will be devoted to founding scholarships. Special scholarships have been founded for proficiency in the French language and in knowledge of the Roman Catholic controversy. Chairs have been added to the Theological Faculty, filled respectively by Rev. Dr. Mathews and Rev. W. B. Clark, both of Quebec. Up to the present time, notwithstanding its services, Morrin College has received from the Church no financial support, and the Governors now respectfully suggest that the Assembly assign the territory occupied by the Presbytery of Quebec to the College situated within its bounds.

This report was referred to a committee, with instructions to confer with the representatives of the College.

The report on Montreal College was read by the Rev. Mr. Warden, and gave the following particulars :

The number of students during the year was sixty-one, of whom thirty-three were in the theological and twenty-eight in the literary classes. Besides the scholarships already held, others were given by generous donors in connection with the new degree-conferring power, and in connection with it a past graduate course has been established. Valuable additions have been made to the library, including 218 volumes and a copy of the Codex Alexandrinus. The Board notes with unfeigned pleasure the donation of new buildings erected at his own expense by Mr. David Morrice, also the endowment to the Mackay Chair by Mr. Edward Mackay, and of a \$20,000 gift by Mrs. Redpath to endow the John Redpath Chair in memory of her late husband. The debt of \$6,000 resting on the ordinary fund of the College has been removed by special donations. The debt on the building fund, it is hoped, will soon be removed. The financial statement shews a balance on hand on account of the endowment fund of \$40,476. The ordinary fund receipts were \$14,366, and the balance on hand after all disbursements \$64. The balance to the debit of the building fund is \$21,746. The investment funds in all are \$28,491.

After considerable discussion and many very cordial expressions of commendation for the great zeal and liberality displayed by the friends and supporters of this College, the following motion was proposed and unanimously adopted :

"That the report be received, and that the Assembly adopt its recommendations and express its satisfaction with the evidence which the report affords of the increased efficiency and extended operations of the institution ; also that the General Assembly put on record the great satisfaction which this Assembly has at the information of the liberality of several warm friends of the College by which the Board has been enabled to discharge the indebtedness on the ordinary income, and of the munificent donations which have given to the Church an addition to the College building and a library so valuable, and have secured the endowment for two Chairs, which bear the names of tried friends of the Church, and further to express the hope that the College may continue to grow in resources and power, and thus be enabled to worthily uphold the special interest committed to the large and important centre of influence in which it is situated."

The next report presented was that on Queen's College, Kingston, which was read by Principal Grant. It stated that the students in arts, law, and theology were 170, of whom seventy-four were registered as students for the ministry. In 1876 the total number of students was sixty-nine. The new building was opened on the 16th of October last, amid great enthusiasm. After referring to the different funds of the College, and giving in detail the accounts of each, the report proceeded to announce a deficit of \$1,489, referring to which it says : "We would always have had to report a considerable annual deficit had we kept up the expenditure for the Faculty of Theology. At the Union it was stated that in the circumstances of the College at that date, an annual contribution from the Church of \$2,450 was required to maintain the theological department. In no year has this amount been received in full, in consequence of the inadequacy of the College Fund. In fact, this year less than half the amount has been remitted to the treasurer. Again, since the Union the theological department has lost in different ways, much of what was considered in 1875 permanent revenues, and the loss has only been

partially met by the endowment fund, which is now being raised. While this fact was explained in 1879 to the committee on support of theological colleges (western section), Knox College reported that it would thereafter require much less than it had required in 1875. The General Assembly, however, took no special action on the report of the committee, and in consequence no change has been made in the distribution of the Fund. We, therefore, respectfully request the Assembly to direct that the College Fund be divided according to the altered requirements of the Colleges. In bringing this matter under the attention of the Assembly, we also think it our duty to submit that the College Fund should be augmented to such a sum as would enable the absolute requirements of the Theological Faculty of the University and of Knox College, in the maintenance of their existing staffs, to be fully met." Principal Grant said that he opposed the idea which seemed to prevail that there were too many colleges. They had not enough, and as to the cost of Queen's College to the Church, had the full requirements been met, it would have cost the Church \$2,400 a year, but as a matter of fact it cost only \$1,500 a year, that being the share it received each year of the College Fund. One of the many rich men in the Church could pay the amount himself. Owing to the withdrawal by the Colonial Committee of the Church in Scotland of their grant to the College and other causes, the sum of \$3,500 annually would be required. He had endeavoured to secure aid to the endowment fund by asking for subscriptions in Ontario and Quebec, but before he had completed the work the state of his health became such as to prevent him from going further with it. He trusted he would be able to resume it this summer. He was glad the Scotch grant was being withdrawn. If an institution like Queen's College had not, in the thirty years of its existence, secured the confidence and love of the people so as to ensure their support of it, then let it go down.

As to the over-supply of preachers, the Principal had no fear. There was room for all they could turn out for twenty years to come. As to the financial aspect of matters, he felt that they should deal frankly with the people, making them fully acquainted with the necessities of the case, and the result of such frankness would, he was persuaded, be satisfactory. The Rev. Dr. Ure, seconded by Rev. Mr. Gray, of Orillia, moved that the report be received, and that the request made in it for a change in the apportionment of the fund for the support of Knox College and of the Theological Faculty of Queen's College to meet the altered circumstances of the institutions be referred to a committee that shall take into consideration the whole question as to the best method of supporting the various colleges, and report to the Assembly not later than Tuesday afternoon sederunt.

This, after some remarks from Dr. Reid and Mr. King, Toronto, was agreed to.

Rev. Dr. Reid read the report of Knox College. The following is a summary :

The work of the College during the year has been carried on with efficiency and success. The degree-conferring power has been secured from the Ontario Legislative Assembly. Forty-six students in theology attended last year. With a view to securing a high standard of education in the ministry, they had passed a series of resolutions to the effect that while they would not abolish the existing system, they held that at no distant day it will be expedient to require theological students to take a full course in arts, and that before any student can take the preparatory course in Knox College, it shall be necessary for him to obtain the special permission of the Presbytery to which he belongs. The consent of the Assembly is asked to the latter. The Board learns with pleasure of the determination of the alumni to raise \$12,000 for the extension and maintenance of the library. The report proceeds to say that the total amount received from congregations during the past year for the ordinary fund has been \$7,253 16, as against \$7,180 42 obtained from the same source during last year. The ordinary expenditure has, for the same period, been \$12,849, and the total receipts from all sources have been \$11,587 16, shewing a deficit of \$1,262. The total debt on the ordinary fund, including the deficit for last year, amounts to \$10,263, being \$521 less than at the date of last report. This balance against the ordinary fund forms a continual subject of concern to the Board, and imperatively calls for increased liberality throughout the constituency of the College, and renewed effort on the part of the office-

bearers to bring the claims of the College more prominently before the members of the Church. The endowment fund now amounts to \$51,992. The receipts for the bursary fund amount to \$1,576, including a balance of \$12 from last year. Of this sum, \$1,570 have been applied in payment of scholarships and bursaries. During the year subscriptions to the amount of \$3,405 have been paid to the building fund. The debt has now been consolidated in one mortgage for \$27,500, at six per cent. per annum. The interest being reduced to this rate, the charge on the funds on this account will consequently be considerably lessened. A large sum still remains outstanding for unpaid subscriptions. The Board cannot expect to obtain payment of a great part of these moneys, but have made arrangements for securing as much as possible of the amounts, and for prosecuting a fresh canvass for new subscriptions. The Board bespeak the cordial co-operation of the office-bearers of the Church in this effort. The report of the Senate gives a full account of the scholastic working of the College. The contributions to the library have not been so large as in former years. The Senate has resolved to attempt the endowment of a Gaelic scholarship in the theological course.

The Rev. Principal Caven spoke at considerable length on the financial position of the Colleges, agreeing with Dr. Grant, that it was matter for the earnest consideration of the Assembly, and concluding with the following motion:

"That the report be received, and that the Assembly express satisfaction at the large number of young men who are offering themselves as candidates for the ministry, as also with the efforts which the College is making to raise the standard of theological education, and in accordance with the recommendation of the report, express their satisfaction with the effort which is being made on behalf of the library of Knox College, and in view of the inadequacy of the revenue of the College instruct the Board to use their best endeavours to develop the liberality of the College constituency, and especially to take steps towards preparing for a large and generous measure of endowment."

After some remarks from Drs. Burns, Reid, and Gregg, the resolution of Principal Caven was agreed to.

Prof. Bryce submitted the report of Manitoba College for its tenth session as follows:

The old building being insufficient for the purpose, appeals were made to the citizens for help to erect a new building, and were cordially responded to. In a short time the subscription list was \$11,000, which, with amount received by the sale of old property, made the whole amount \$20,000. A lot has been secured for \$6,000 in what promises to be the best part of the city. About sixty students attended last year, and the bare accommodation for the number will cost \$23,000. The total cost, including heating, etc., will be \$33,000.

The Board asks that on the first Sabbath in December a special collection among congregations be taken up in aid of the College. If a sum of \$60,000 could be raised, the Church would be relieved of the necessity of paying the salaries of professors. The report also suggested that the Churches in Britain should be asked to subscribe.

Rev. Prof. Hart read the report of the Senate of the College.

The report of College and Senate together with overture relating to theological education in the North-West was, on motion of Mr. Pitblado, referred to the committee appointed to deal with the other College reports.

Votes of thanks were duly moved and seconded, to Mr. David Morrice, for his handsome gift to Montreal College; to Mr. Edward Mackay, for his endowment of the Mackay Chair, and to Mrs. John Redpath for her gift of \$20,000 to endow the John Redpath Chair in the Montreal Presbyterian College in memory of her late husband; and the munificent example of those friends was commended to the notice and imitation of other members of the Church. This closed the business of the afternoon sederunt of Friday.

EVENING SEDERUNT, FRIDAY, 10TH.

The Assembly met according to appointment in St. Andrew's Church. Before proceeding to the proper business for the evening the following resolution was moved by Mr. Robert Murray, of Halifax, seconded by Rev. Dr. MacCrae, and unanimously carried:

"That the General Assembly of the Presbyterian

Church in Canada, now in session at Kingston, express deep sympathy with the citizens of Quebec under the severe loss which they have sustained by fire, and recommend to the people under their charge to extend such aid to the sufferers as occasion may require. That a copy of this resolution be forwarded to His Worship the Mayor of Quebec."

The reports of the Home Mission Committee were then submitted.

Rev. Dr. Cochrane, Convener of the Home Mission Committee of the West, submitted the report of that Committee, and moved its adoption. He spoke at some length upon some of the prominent points of the report as given below. He spoke enthusiastically of the progress of the work in the North-West, and urged continued effort, so that those Presbyterians going into that country might not have the temptation to join other Churches, or perhaps to drift into infidelity itself. He closed by urging the importance of this Home Mission work, claiming that unless it was supported no other scheme of the Church could prosper.

The following is a summary of the report:

The Committee first expressed great gratitude at the progress made during the year, particularly in outlying fields. A missionary who had been appointed to labour among the men working on the Canada Pacific Railway reports that by all classes there, whether Protestants or Roman Catholics, he was kindly treated, and services held in the shanties were well attended. The expenses of this missionary were paid in full by the men.

Permission is asked to appoint a superintendent of missions for Manitoba and the North-West, and in accordance with the request of the Presbytery of Manitoba, the distinction hitherto existing between married and single missionaries as to salary is abolished. Being convinced that the Church in Canada cannot overtake the work in the North-West, the Committee ask leave to make an appeal to Great Britain for assistance. The establishment of a fund for the erection of churches in the North-West is recommended to the best consideration of the Assembly. The total contributions to the several missions were \$37,233, but the Committee have to report a deficit of \$862, notwithstanding the most rigid economy.

Rev. Mr. Bruce, of St. Catharines, seconded the motion.

Rev. Mr. Pitblado, Convener of the Committee of the Maritime Provinces, then submitted the reports of the two Home Mission schemes in those Provinces—the Home Missions proper and the supplementing scheme. He moved the reception of the report, a summary of which is as follows:

The work has been conducted with considerable spirit so far as the Committee and their missionaries are concerned—hampered, however, by a lack of funds. Forty-five agents altogether were employed, including four ordained ministers. The condensed statistical reports given shew at a glance many details which are not usually clearly stated. The preaching stations number ninety-three, at which there is a total average attendance of 6,512. The stations have contributed \$2,384, and have received from the Committee \$1,171. The work in the different districts is given in detail, the work in the lumber camps being perhaps the most interesting. Missionaries report that everywhere they are well received, and that the men attended the services with manifest interest. A deficit in the Home Mission accounts of \$653 is reported.

The Committee on Supplements devote their report almost entirely to the financial difficulties in which they are placed, a deficit standing against them of \$2,121. They ask leave of the Assembly to carry this debt for a time, and submit a scheme of supplements to be collected in the Maritime Provinces.

This was seconded by Dr. Mathews, of Quebec, in a speech of considerable length.

In response to the special call of the Moderator, Rev. Dr. Black, of Kildonan, Manitoba, who had been in that country for thirty years, came forward amid applause. After referring to the progress of the Church in that country, he urged on the Assembly to do all in their power to keep pace with the progress of the country there. He expressed thankfulness for the interest taken by the Assembly in that country, and trusted that they would appoint the Superintendent as asked for, as the work could not be done without such an officer.

Dr. Cochrane moved that the new regulations recommended by the Committee of the Western Section be adopted. This was agreed to.

Rev. Dr. McGregor moved the following resolution with regard to the report of the Eastern Section:

"That the report from the Maritime Provinces on the subject of Home Missions be received; that the Assembly rejoice in the work accomplished under the charge of both Committees; that they grant the request of the Committee for temporary delay in the payment of debt unavoidably incurred, but instruct both Committees to arrange for removing the debt at the earliest day practicable, and call for the liberality of congregations in the Maritime Provinces so as to become self supporting so far as possible; and further, that they instruct the Statistical Committee to open a column for the contributions of congregations in the Maritime Provinces." Carried.

(To be continued.)

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the undermentioned sums for schemes of the Church, etc.: A Friend, St. Paul's Church, Montreal, for Home Mission, \$25; A Friend, Hullett, for French Evangelization, \$50; Executors of the estate of the late Wm. Halbert, Ailsa Craig, for Home Mission, \$71 66; also for Foreign Mission, \$71 66; A Friend, Toronto, for Waldensian Pastors' Fund, \$2.

MINISTERS AND CHURCHES.

WE are pleased to learn that Mr. T. J. McClelland, a citizen of Toronto, who has been studying for the Gospel ministry, has successfully completed his studies in Philadelphia, and accepted a unanimous call to the First Reformed Presbyterian Church, Idaville, Indiana.

THE Presbyterians of Wingham have purchased from Mr. T. Gregory, a lot on Main street, adjoining the residence of ex-Mayor Wilson, on which they will erect a church. The site is a very desirable one, price \$1,300. Building operations will begin at once.

WE regret to learn that the Rev. C. Fletcher, pastor of the Presbyterian congregation, Thames road, who, about a month ago, was afflicted with a severe attack of that very prevalent disease, inflammation, but who was slowly recovering, has taken a relapse, and is again in a very low condition.

IT has been considered for some time back that the increase of St. Andrew's congregation, Berlin, required more accommodation, and at a meeting held on Tuesday evening last, a committee was formed to ascertain the amount that would be required to enlarge the church and otherwise improve it, and to submit the matter to a vote of the congregation at a future day. Arrangements have also been made to supply the members and adherents of this church in Waterloo with one service every Sabbath afternoon, instead of once a fortnight as heretofore. The congregation is to be congratulated on the success which attends the able and faithful ministrations of their pastor, the Rev. Mr. Tait.

THE Rev. Mr. McNughton, of Warton, being absent on his holidays, the manse there is now vacant. Taking advantage of this fact, some evil-disposed rascals secured an entrance, ransacked the drawers, and turned everything in the house upside down. They also entered the cellar, and evidently made a good square meal of preserves and other savoury articles, but the worst of all was a dastardly attempt to fire the house. In one of the upstairs bedrooms, the loose end of one of the pillow-cases on a bed had been set fire to and left, evidently with the intention of burning down the house. Fortunately, however, the fire, after burning into the feathers of the pillow, went out of itself, not doing any further harm than slightly injuring the pillow and burning a hole in the quilt. No arrests have been made.

EXPERIENCE is the Lord's school, and they who are taught by Him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with that they have no strength.—*John Newton.*

IN the election of a Professor for the Chair of Systematic Theology in the Glasgow Free Church College, Professor Watts, of Belfast, received 200 votes, and Dr. Laidlaw, of Aberdeen, 364. The result was received with vehement cheers from the students' gallery.

OUR YOUNG FOLKS.

BED-TIME AGAIN.

Two little girls in their night gowns
As white as the newest snow,
And Ted in his little flannel suit
Like a fur-clad Esquimaux—

Beg just for a single story
Before they creep to bed.
So, while the room is summer warm
And the coal grate cherry-red,

I huddle them close and cozy
As a little flock of sheep,
Which I their shepherd strove to lead
Into the fold of sleep—

And tell them about the daughter
Of Pharaoh the king,
Who went to batho at the river side
And saw such a curious thing

'Mong the water flags half-hidden
And just at the brink afloat;
It was neither drifting trunk nor bough,
Nor yet was an anchored boat.

Outside, with pitch well guarded
Inside, a soft green braid;
'Twas a cradle woven of bulrushes,
In which the babe was laid.

Then the princess sent her maidens
To fetch it to her side,
And when she opened the little ark
Behold! the baby cried.

"This is one of the Hebrew's children,"
With pitying voice she said,
And perhaps a tender tear was dropped
Upon his little head.

And then came the baby's sister,
Who had waited near to see,
That harm came not, and she trembling asked,
"Shall I bring a nurse for thee?"

"Yes, bring a nurse"—and the mother
Was brought—the very one
Who had made the cradle of bulrushes
To save her little son.

And the princess called him Moses,
God saved him thus to bless
His chosen people, as their guide
Out of the wilderness.

For when he had grown to manhood
And saw their wrongs and woes,
Filled with the courage of the Lord
His mighty spirit rose—

And with faith and love and patience
And power to command,
He placed their homeless, weary feet
At last in the promised land.

HOME TALKS.

I AM going to preach a little sermon to the boys to-day. A preacher always takes a text, and of course I must have one. My text is "don't." The old-fashioned preachers always had several heads in their sermons, and I will give you several heads.

I. *Don't smoke.* The habit is filthy. It is injurious. It makes a boy look like an idiot. I suppose he thinks it helps to make a man of him, but it does not. I cannot think of any sight more disgusting than a boy with a cigar in his mouth. Not long since I knew of one boy who came in before tea, his breath defiled with tobacco smoke. He had been having his first puffs at the end of a cigarette. The first result at home was that no one of the family could kiss him, the next was that his mouth had to be thoroughly washed with soap and water. He says he is not going to smoke any more—that it does not pay. (It

might be well for boys' mothers to make a note of this cure.) So this is the first head of my sermon—*Don't smoke.*

II. *Don't loaf.* This word is not very elegant, but I think you will understand it. *Don't* lounge about stores or shops or street corners. Nothing good ever comes out of it, but any amount of harm. The first evil in it is *idleness.* No noble boy ever wants to be idle for an hour. Time is too precious to be squandered when there are so many grand things to be done—far more than enough to fill every minute of time. The next evil in it is that it puts you in bad company—among those who have all kinds of bad habits. If you want to see what effect this will certainly have on you, take a dozen rotten decaying apples, and then take one bright, good apple and lay it among them, and leave it there for a few days to see what will become of it. That is you if you loaf. *Don't loaf.* The loafer's school is where all sorts of worthless characters and all manner of criminals are trained.

III. *Don't keep your hands in your pockets.* In the first place, it tears out your pockets. Ask your mother about this. In the next place, it looks bad. It makes you appear awkward and ungainly. It seems as if your hands were useless appendages and you did not know what to do with them. In the next place, it looks lazy. Hands are made to work with, and not to be stowed away idly in the bottom of your pockets. Keep them out and keep them busy. There are plenty of things to do. If you ever make anything of yourself, you must use your hands. Always try to keep them clean, but don't be too anxious to have them soft and white. A horny and sunburnt hand is often a good deal better mark of a man than pale, delicate fingers. Let me whisper a secret, boys, into your ears. There is a splendid fortune in your two hands if you know how to get it out. But you cannot *hatch* it out by keeping them warm in your pockets.

IV. *Don't dilly-dally.* Whatever you have to do, do it—do it promptly, do it with energy, do it well. Don't mope over your lessons. Don't loiter on the way when you are going anywhere. Don't play ball as if you had the rheumatism in all your joints. When you have lessons to get, give your whole attention to them, and master them if it keeps you up half the night. When you are walking, walk briskly, there is a great deal of character in a person's walk. When you are playing, play with all your might. A stupid, moping boy never amounts to anything of a man. Put your best energy into everything you do. Don't dilly-dally.

V. *Don't use slang.* It is low and vulgar. It is the language of the street-corners and the saloons. It trains you in habits of rudeness in speech. It makes you boorish. Next to a clean heart keep a clean tongue. The doctors look at your tongue to see if you are sick or well. A bad tongue shows sickness. So the speech of the tongue tells what you are morally inside. A refined nature is always refined in speech. A gentle spirit always speaks gently. A rude manner of speech tells of rudeness within. Never use any coarse or vulgar language. Never utter a slang word.

Keep your speech clean and refined. It will be a fortune to you all your life if you form the habit now. Don't use slang.

VI. *Don't let your Bible gather dust.* The best way to make yourself a grand and noble man is to get a great deal of the Bible into your heart when you are young. I know some boys make sport of the Bible, but never mind that; they will not come to anything really great unless they learn better. Besides, they will want the Bible some day. They will have trouble some time, and then they will try to get help out of the dear old book. When they come to die, they will be sure to hunt up the Bible or send for some good man to read it to them, hoping to be saved by it. No matter how they make fun of it, do you stick to it, and read it every day, and guide your life by it. A good many people let their Bibles gather dust. Now, dust spoils a book, and besides, it tells a tale, for when we see it we know that the book is not used very often. Be sure you have a Bible of your own, and do not be like the man the colporteur found. He was a rough backwoodsman, and when the colporteur asked him if he had a Bible in his house, he rumaged through some old shelves, and at last found a few torn leaves of a New Testament. "I declare, stranger," said he, "I do need some more Bible; I did not know we were so near out." It is a bad thing to be "out of Bible." Be sure that you have one, and that it does not get dusty.

Now, my part of the sermon is done, and your part is to begin. My part is the preaching, your part is the practicing.—*Sunday-School Visitor.*

HOW DO YOU KEEP YOUR ROOM?

LOOK into the chamber of a boy or girl will give one an idea what kind of man or woman he or she will probably become. A boy who keeps his clothes hung up neatly, or a girl whose room is clean always, will be very apt to make a successful man or woman. Order and neatness are essential to our comfort as well as to that of others about us. A boy who throws down his cap or boots anywhere will never keep his accounts in shape, will do things in a slovenly, careless way, and not be long wanted in any position. A girl who does not make her bed till after dinner—and she should always make it herself rather than have a servant do it—and throws her dress or bonnet down on a chair, will make a poor wife in nine cases out of ten.

To be placed in the stocks is a very uncomfortable punishment. With the ankles shut in between two planks, and no way to rise, or walk, or sit, or stand, or do anything but lie flat on the back, surely this must be enough to discourage almost any one. And yet I have heard of two persons who were so happy with their feet fast in the stocks that they prayed and sang praises to God at midnight, in an inner prison. A religion that will make a man sing when in prison, with his feet fast in the stocks, must surely be worth having. Those who wish to read more about it will find something interesting in the sixteenth chapter of the Acts of the Apostles.

POND'S EXTRACT.

THE GREAT PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the Extract. No other medicine will cure so quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is invaluable.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed in the early stages of the disease it will surely control and cure them. Do not delay trying it on appearance of first symptoms of these dangerous diseases.

Catarra. The Extract is the only specific for this prevalent and distressing complaint. It quickly relieves cold in the head, etc.

Sores, Ulcers, Wounds, and Bruises. It is soothing, cooling, and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivalled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. It is a panacea, and when used according to directions its effect is simply wonderful.

Piles, Blind, Bleeding or Itching. It is the greatest known remedy: rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.


Female Complaints. No physician need be called in for the majority of female diseases if the Extract is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION.

POND'S EXTRACT has been imitated. The genuine article has the words "Pond's Extract," blown in the glass, and Company's trade-mark on surrounding wrapper. It is never sold in bulk. None other is genuine. Always insist on having POND'S EXTRACT. Take no other preparation, however much you may be pressed.

Prices, 50 cents, \$1.00, and \$1.75. MARKED ONLY BY POND'S EXTRACT CO., 14 WEST FOURTH STREET, NEW YORK AND LONDON. SOLD BY ALL DRUGGISTS.

BALDNESS.



Neither gasoline, vasoline, nor any of the cheap hair restoratives of Hall's or others have produced a permanent hair on bald heads. That great discovery is due to Mr. W. H. Young, 144 King Street East, Toronto, who can be testified by hundreds of men who have used his Restorative in the city and the Province. It challenges the world to produce a better.

The Restorative is put up in bottles of \$1 per bottle, or six for \$5. For further information, address CHARLES MAITLAND INTERCOBYN, 144 King Street West, Toronto.

H. STONE SENR. UNDERWRITER
239 YONGE ST.
NO CONNECTION WITH ANY FIRM OF SAME NAME

J. YOUNG UNDERWRITER
361 YONGE STREET
TELEPHONE COMMUNICATION

MONEY LOANED

6 1/2 PER CENT.,

WITH INTEREST FOR REPAYMENT BY PRINCIPAL

SMALL SUMS.

ALEXANDER & STARK, TORONTO.

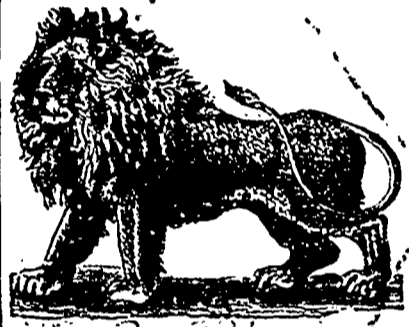
USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail:

A Strong Plain Binder for 75 Cts., POSTAGE PREPAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The papers can be placed in the binder week by week, thus keeping the file complete. Address:

OFFICE OF THE PRESBYTERIAN, Jordan Street, Toronto.



R. WALKER & SONS, Golden Lion, Toronto.

Golden Hours

FOR THE YOUNG.

BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to be a great favorite with the children of

CANADIAN SABBATH SCHOOLS

TERMS FOR THE CURRENT YEAR:

4 Copies to one address.....	\$1.00
10	2.00
20	3.50
30	5.00
50	7.50
100	14.00

Any number exceeding one hundred at same rate.

C. BLACKETT ROBINSON, No. 5 Jordan Street, Toronto.

BEST CARPETS

Brussels, Tapestry, KIDDERMINSTER.

Floor Oilcloth, Linoleum.

Lace Curtains, and all Curtain Materials.

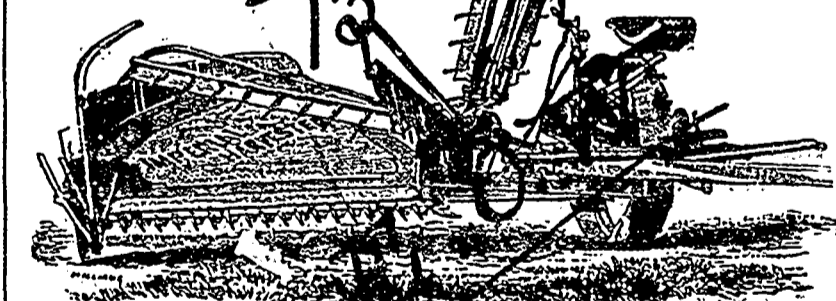
This month special bargains in Brussels Carpets

R. WALKER & SONS, Golden Lion, Toronto.

IMPERIAL HARVESTER!

The most perfect and complete Reaper in the world!
Contains more practical patented IMPROVEMENTS than any other Harvester in the market.
It is the only machine made with platform and raking apparatus tilting independently of truck.

In simplicity and durability it excels all others.
It can not get out of order, and is GUARANTEED to work in any kind of grain.



It is the cheapest machine ever offered to the farmer.
It has no equal, and every farmer wants one. For particulars send to
GLOBE WORKS, London, Ontario.
N. B.—AGENTS. If you want to sell the BEST machine made, see the IMPERIAL HARVESTER.

THE SOVEREIGN FIRE INSURANCE CO.

Head Office, 16 Wellington Street East, Toronto.

CAPITAL, \$600,000 (with power to increase to \$1,000,000.00)
DEPOSIT WITH DOMINION GOVERNMENT (Market Value), \$124,711.52

Being the Second Largest Fire Deposit of any Foreign or Home Insurance Co. in Canada.

PRESIDENT—HON. ALEX. MCKENZIE. DIRECTORS. VICE-PRESIDENT—GEO. GREIG, ESQ.
HON. W. McMASTER | L. W. SMITH, ESQ., D.C.L. | P. D. CONGER, ESQ. | RORY JAFFRAY, ESQ.
J. G. SCOTT, ESQ. | GEO. R. F. COCKBURN, ESQ. | J. D. IRWIN, ESQ. | S. NORDHEIMER, ESQ.
JOHN WALKER, ESQ., LONDON.

G. BANKS, Acting Manager. J. K. KERR, Solicitor. J. T. VINCENT, Inspector.

Insurance against Fire effected at Lowest Current Rates. Farm Property insured on very favourable terms.

CHEAP SERIES OF LECTURES.

FIVE LECTURES, BY

REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
- II.—SOCIAL SELF CULTURE.
- III.—PHYSICAL UNCLE TOM'S CABIN OF THE MORAL LAW.
- IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
- V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

48 pp., PRICE 20c.

- VII.—THE FIRST CAUSE AS PERSONAL.
- VIII.—IS CONSCIENCE INFALLIBLE?
- IX.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
- X.—THE LAUGHTER OF THE SOUL AT ITSELF.
- XI.—SHAKESPEARE ON CONSCIENCE.
- XII.—MAUDSLEY ON HEREDITARY DEGENERATION.

Copies mailed to any address on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto.

THE CATHOLICITY

OF THE Presbyterian Church,

By Rev. Professor Campbell, M.A., Presbyterian College, Montreal.

It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto. Publisher.

THE SABBATH SCHOOL Teacher's Companion.

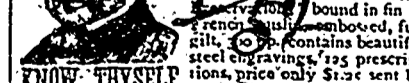
BY REV. JOHN McEWEN.

The Teacher and Senior Scholars Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, now ready.

This book will be found to meet a felt want in the International System of Bible Lessons. It presents the entire Book of Scripture in a connected and progressive form—linking up the dropped links of connection between the lessons. It is a Normal Class Exercise in Bible Investigation, illustrated by the Book of Genesis.

Price 10 cents per copy, or \$1.00 per dozen. Sent any address, post free, on receipt of price.

C. BLACKETT ROBINSON, 5 JORDAN ST., TORONTO. Publisher.



KNOW THYSELF. GOLD MEDAL AWARDED. The Author. A new and great Medical Work, warranted the cheapest, independent of any other medicine. The only one of Life or Self-Improvement bound in fine French gold-embossed, full gilt, 30 pp. Contains beautiful steel engravings, 125 prescriptions, price only \$1.25 sent by mail. Illustrated sample, 6cts. send now. Address Peabody Medical Institute, or DR. W. H. PARKER, No. 4 Bulfinch st., Boston.

The proprietor of Burdock Blood Bitters challenges the world to produce the record of a medicine that has achieved a more wonderful success, or better credentials in so short a period of time as had this great Blood Purifier and System Renovator. Its cures are the marvels of the age. Sample bottles 10 cents.

PUBLISHER'S DEPARTMENT.

NEITHER the Syndicate, the Scott Act, or the Irish question causes half the sensational comment, than is caused by the popularity of Burdock Blood Bitters. This great remedy is marvellous in its success in curing Chronic disease when other medicines have failed. It is the best Blood Purifying Tonic and Liver Invigorator known. A specific for all diseases of Blood, Liver and Kidneys. Sample bottles to cents.

THE RUSSIAN SYRUP has cured thousands who were suffering from Dyspepsia, Debility, Liver Complaints, Bilis, Jaundice, Female Complaints, etc. Pamphlets free to any address. W. F. & Sons, Boston.

GENTLEMEN whose heads are not of a pleasing shade can remedy the defect by the use of Buckinham's Dye for the whiskers.

BURDOCK Blood Bitters is not a Whiskey Stimulant or fancy drink to pander to the depraved appetite of the intemperate, but a pure vegetable, i. e. a Tonic and Regulator of the Secretions. It acts promptly on the Bowels, the Liver, the Blood and the Kidneys, purifying and giving tone to the entire system. Try a sample bottle which costs only 10 cents, large bottles \$1.00.

MEETINGS OF PRESBYTERY.

- STRATFORD.—In St. Andrew's Church, Stratford, on the 5th July, at 10 a.m.
CHATHAM.—In St. Andrew's Church, Chatham on the 5th July, at eleven a.m.
KINGSTON.—In St. Andrew's Church, Belleville on Tuesday, 7th July, at half-past seven p.m.
GUELPH.—In this Presbyterian Church, Guelph on the third Tuesday of July, at ten o'clock in the morning.
MONTREAL.—In St. Andrew's Church, K. C. on the 3rd Tuesday of July, at one o'clock p.m.
PETERBORO.—In Mill street Church, Port Hope on the third Monday in September, at half past seven p.m.
BRIDGE.—At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 12th July, at eleven a.m.
GUELPH.—In Knox Church, Lanark, on the 12th July, at ten o'clock a.m.
WHITBY.—In St. Andrew's Church, Whitby, on the third Tuesday of July, at eleven a.m.
SARASOTA.—In Guthrie Church, Harrison, on the second Tuesday of July, at eleven a.m.
LANARK AND RENFREW.—At Amprior, on the 5th of July, at 11 a.m.
TORONTO.—In the usual place, on the first Tuesday of July, at eleven a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of July, at two p.m.
HAMILTON.—In Knox Church, Hamilton, on the second Tuesday of July, at eleven a.m.
BROCKVILLE.—At Prescott, on 12th July, at half-past two p.m.
PETERBORO.—In Erskine Church, Ingersoll, on the 5th of July.
MANITOWA.—At Poplar la Prairie, at the Court House there on the third Wednesday of July, at three p.m.

Births, Marriages, and Deaths.

MEDD
of the manse, West Adelaide, on Monday, the 6th of July, James McKinnon, eldest son of the Rev. J. Crawford, aged six years and ten months.
At Aumont, on the 21st of April, M. J. C. Ward, aged 30 years, eldest daughter of the Rev. W. H. Lewis, of a postural and painful sickness, which she bore with exemplary patience and Christian resignation.

CHURCH SEATS.

THE COMMITTEE OF
KNOX CHURCH, TORONTO
invite tenders for the purchase of the whole or part of 11 seats at present in the church. Seats are in excellent order, and very suitable for churches in the country.
Apply to GORDON & MELTREW, Architects, 23 Scott Street.

AGENTS WANTED for the Best and Fastest Selling Pictorial Harmonies and Bibles. Prices reduced 33 per cent. National Pub. Co., Phila., Pa.

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail.

A Strong Plain Binder for 75 Cts., POSTAGE PREPAID.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The paper can be placed in the binder week by week, thus keeping the file complete.

OFFICE OF THE PRESBYTERIAN, 20 Dan Street, Toronto.

R. R. R. Radway's Ready Relief CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY that instantly stops the most excruciating pains, allays inflammations, and cures congestions, whether of the Lungs, stomach, Bowels or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES, no matter how violent or excruciating the pain the RHEUMATIC, bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

Radway's Ready Relief WILL AFFORD INSTANT EASE.

INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS, CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DYPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITES.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE

FEVER AND AGUE cured for fifty cents. There is not a remedial agent in this world that will cure Fever and Ague, and all other Malarious Affections, such as Typhoid, Yellow and other Fevers, caused by RADWAY'S READY RELIEF, as quick as RADWAY'S READY RELIEF. Twenty-five cents per bottle.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, constiveness, indigestion, dyspepsia, biliousness, bilious fever, inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic, Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves. Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloroux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE 51 PER BOTTLE.

HEALTH AND BEAUTY.

STRONG, PURE AND RICH BLOOD, INCREASE OF FLESH AND WEIGHT, CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease, Ulcers in the Throat, Mouth, Tumors, Nodes in the Glands and other parts of the system, Sore Eyes, Surmuous discharges from the ears, and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flea, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonder of modern Chemistry, and a few days use will prove to any person using it for either of these forms of disease its potent power to cure them. If the patient, daily becoming relieved by the wastes and decomposition that are continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood, and this the Sarsaparillian will and does secure, a cure is certain, for when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing.

Sold by druggists. PRICE, ONE DOLLAR.

Dr. Radway & Co., 32 Warren St. N.Y. AND 439 St. Paul St. Montreal.

ROYAL BRITISH NAVY SERGES, Scotch and Irish Suitings, WEST OF ENGLAND CLOTHS, COATINGS & TROUSERINGS. All reliable goods. No trashy stuff kept in stock. USUAL LIBERAL DISCOUNT TO STUDENTS.

R. F. HUNTER, Merchant Tailor, etc., Cor. King and Church Sts., TORONTO.

THE CATHOLICITY OF THE Presbyterian Church,

By Rev. Professor Campbell M.A., Presbyterian College, Montreal.

It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in ecclesiastical history. It is in the form of a neat little Pamphlet of forty-two pages, being the first of a series of Tracts on Presbyterian Topics which the Publisher intends giving to the world, and we must say that he has made a good beginning.—CANADA PRESBYTERIAN.

Price 10 cents, or \$1 per dozen. Mailed to any address postage prepaid on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto, Publisher.

CHEAP SERIES OF LECTURES. FIVE LECTURES BY REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.—UNEXPLORED REMAINDERS IN CONSCIENCE.
II.—SOLAR SELF CULTURE.
III.—PHYSICAL INAMBLENESS OF THE MORAL LAW.
IV.—MATTHEW ARNOLD'S VIEWS OF CONSCIENCE.
V.—ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

- VI.—THE FIRST CAUSE AS PERSONAL.
VII.—IS CONSCIENCE INFALLIBLE?
VIII.—CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE.
IX.—THE LAUGHTER OF THE FOUL AT ITSELF.
X.—SHAKESPEARE ON CONSCIENCE.
XI.—MAUDSLEY ON HEREDITARY DE SCENT.

Copies mailed to any address on receipt of price.

C. BLACKETT ROBINSON, Jordan Street, Toronto.

JUST PUBLISHED.

48 pp. Price 10 Cents.

DOCTRINES OF THE PLYMOUTH BRETHREN.

By Rev. Professor Wesley at A. Sage College, London, Eng.

A comprehensive and complete exposition in short space of the Errors of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the sound of Presbyterian actions, parties would do well to circulate copies of this pamphlet.

In quantities, \$8 per 100.

C. BLACKETT ROBINSON, 3 Jordan Street, Toronto, Publisher.

Golden Hours FOR THE YOUNG.

BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper, PUBLISHED MONTHLY.

It is sure to be a favourite with the children of

CANADIAN SABBATH SCHOOLS

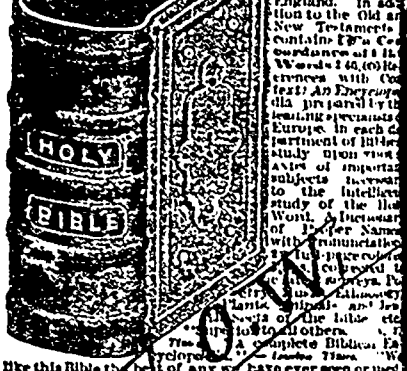
TERMS FOR THE CURRENT YEAR:

Table with 2 columns: Quantity and Price. 4 Copies to one address \$1.00, 10 " " " 2.00, 20 " " " 3.00, 50 " " " 7.50, 100 " " " 14.00.

Any number exceeding one hundred at a rate.

C. BLACKETT ROBINSON, 3 Jordan Street, Toronto.

The Ministers and Teachers' Bible



This magnificent Bible is the most complete Bible ever published in the English language. It contains the entire Bible in the original languages, with a full and complete commentary on every verse. It is the only Bible that has ever been published in the English language, and it is the only Bible that is worth the name. It is the only Bible that is worth the name. It is the only Bible that is worth the name.

DAFNESS

DAFNESS is a powerful medicine for the cure of all diseases of the blood, and it is the only medicine that is worth the name. It is the only medicine that is worth the name. It is the only medicine that is worth the name.

Burdock Blood Bitters

AGENTS WANTED COMMENTATOR THE MOST COMPLETE COMMENTATOR ON THE BIBLE. On entire Bible in the original languages, with a full and complete commentary on every verse. It is the only Bible that has ever been published in the English language, and it is the only Bible that is worth the name.

