

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

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

Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 11.—No. 21.
Whole No. 590.

Toronto, Wednesday, May 23rd, 1883.

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

Books and Stationery.

THE PULPIT COMMENTARY.
GREAT REDUCTION IN PRICE.

The American publishers are re-issuing the "Pulpit Commentary," in style equal to the original edition at about

Half the Original Price.

"GENESIS," in one volume, is now out;
"EXODUS," in two volumes, expected daily;

OTHER VOLUMES IN RAPID SUCCESSION.

Only \$2.50 per volume.

BY MAIL - POSTAGE PREPAID.

JOHN YOUNG,
102 Yonge Street, Toronto.

VIRTUE'S IMPERIAL SHAKESPERE, in 40 numbers (complete), only \$10. Dr. Wilson's "Lands of the Bible," 2 vols., \$4. Published at 4s. 6d. "Life and Speeches of St. Paul" (Conybeare & Howson), one vol., 5s. 6d. Hagarth's Works, 2 vols., \$10.
Birds and bird's eggs bought, sold, and exchanged. Birds and animals stuffed. Orders by mail promptly attended to. W. P. MELVILLE, 319 Yonge Street, Toronto.

ROLLIN'S ANCIENT HISTORY, 6 vols., \$3.50.

"LANCET," 10 vols., 1844-48. Half Calf (good), 75c.
"MEDICAL TIMES," 10 vols., Half Calf (good), 75c.

THOMAS BENNETT,
4 Rossia Block King Street West, Toronto.

S. S. LIBRARIES.
Schools desiring to replenish their Libraries cannot do better than send to
W. Drysdale & Co.,
49 St. James Street, Montreal, where they can select from the choicest stock in 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.,
49 St. James Street, Montreal

BOOKS! BOOKS! AT THE DOMINION BOOK STORE, 288 Yonge Street, Toronto. A great variety of Theological, Historical, Poetical, College and School Books at very low rates, second-hand. "Don Quixote," complete (cost \$30), only \$15. "Fletcher's Devotional Family Bible" (cost \$40) for \$15 (good as new). Many other works at proportionably low rates. Catalogues sent post free on application to D. SUTHERLAND, 288 Yonge St., Toronto.

MOFFATT & MARRETT (Printers and Stationers) Fine order books, blank and ruled, on tinted and colored grounds, with a price list of over 300 different designs, on receipt of a stamp and postage. We will also send free by mail as samples, ten of our beautiful Chromos, on receipt of ten cents for packing and postage; also enclose a confidential price list of our large Oil Chromos. Agents wanted. Address F. GLEASON & CO., 46 Summer Street, Boston, Mass.

JOSEPH L. THOMPSON, 22 King Street East, late Actuary and Accountant of Building and Loan Association, Mortgages and Annuities valued. Business Books opened and Accounts audited.

Free! Cards and Chromos.
We will send free by mail a sample set of our large German, French and American Chromos, on tinted and colored grounds, with a price list of over 300 different designs, on receipt of a stamp and postage. We will also send free by mail as samples, ten of our beautiful Chromos, on receipt of ten cents for packing and postage; also enclose a confidential price list of our large Oil Chromos. Agents wanted. Address F. GLEASON & CO., 46 Summer Street, Boston, Mass.

CRUDEN'S UNABRIDGED CONCORDANCE.

This is a NEW EDITION of the invaluable work just issued by Moyon & Sons, London. It contains a carefully revised list at great cost, of Proper Names, with their meaning in their original languages, by Rev. Alfred Jones, M.A. Price \$1.75.

SPECIAL.

We are prepared to furnish this most valuable book to clubs of six or more copies at greatly reduced prices.

Postpaid on receipt of price.

S. R BRIGGS,
Toronto Willard Tract Depository,
TORONTO.

Medical & Dental.

W. C. ADAMS, L.D.S.,
SURGEON DENTIST,
87 KING STREET EAST, TORONTO.
E. E. Culbert, L.D.S., Assistant.

N. PEARSON,
DENTIST,
NO. 2 KING STREET WEST, TORONTO.

A. W. SPAULDING, D.D.S.,
DENTIST, 51 King Street East, Toronto.
Residence and Evening Office, Jameson Avenue, Parkdale.

J. G. ADAMS, L.D.S., DENTIST.
Office, 246 Yonge Street. Entrance on the Street. Office hours, 9 a.m. to 9 p.m.

JOHN B. HALL, M.D.,
HOMOEOPATHIST, 326 & 328 Jarvis St., Toronto.
Specialties: Diseases of Children and Nervous System.
Hours—8 to 10 a.m.; 4 to 6 p.m. Sundays, 10 a.m.; 5 to 6.30 p.m.

T. J. FRAME, & CO., MACHINISTS.
FACTURERS of Medical Batteries, Electric Bells, Telegraph Instruments and Supplies, 47 KING STREET EAST.

Pastry, etc.

GO TO WILSON'S,
497 YONGE ST. (opp. Greenway St.)
FOR GENUINE
Vienna, Home-Made, & Brown Bread,
Unequaled for Purity and Sweetness.
Delivered daily at any part of the city.

THE PHYSICAL CULTURE ROOMS
will be closed during the summer months from the end of May. In the meantime await the publishing of CUTHBERTSON'S MANUAL OF HEALTH, explaining its three conditions, viz., proper dieting, exercise and rest, versus the injury from the use of patent medicines and stimulants.

CHURCH GLASS
Executed in all Styles.
Designs and estimates on application.
JOS. McCAUSLAND & SON,
76 King Street West, Toronto.

YOUNG MEN THOROUGHLY prepared for business by an experienced accountant at
Day's Business College,
96 King Street West, opposite Royal Opera House (site). For terms address,
JAS. E. DAY, Accountant, Toronto.

Legal.

MOWAT, MACLENNAN, DOWNEY & BIGGAR, Barristers, etc., &c.—MOWAT, MACLENNAN, DOWNEY & BIGGAR, Barristers, Solicitors, Notaries, Proctors in the Maritime Court. Offices, 24 Church St., Toronto. OLIVER MOWAT, Q.C., JAMES MACLENNAN, Q.C., JOHN DOWNEY, C. R. W. BIGGAR, THOMAS LANGTON.

CAMERON & CASWELL,
BARRISTERS, SOLICITORS, ETC.,
64 KING STREET EAST, TORONTO, ONT.

ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 9 Victoria Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT.

GORDON & HELLINGELL,
ARCHITECTS,
23 SCOTT STREET, TORONTO.

Hardware, &c.

WESTMAN & BAKER,
119 Bay Street, Toronto.
MACHINISTS, &c.

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

ADDIS' GENUINE CARVING TOOLS,
Machinists' Tools and Supplies,
BUILDERS' HARDWARE,
American Rubber & Leather Belting,
IRON, STEEL, FILES, NAILS,
Canvas, Oakum, Tents, Life Buoy, etc.

AIKENHEAD & CROMBIE.

A. A. ALLAN & CO.,
Wholesale Manufacturers and Importers of
Hats, Furs, Robes, Gloves, etc.,
32 Wellington Street West,
TORONTO.

J. CHARTERS,
Grocer and Provision Dealer,
FINE BUTTER AND TEA A SPECIALTY.
(493 Young St. Cor. Alexander St.)
TORONTO.

BRUCE
"THE ART PHOTOGRAPHER"
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INK, etc. Liberal discount to clerical men and students. STUDIO, 118 King Street West, Toronto.

W. H. FERGUSON, CARPENTER,
81 Bay Street, corner Malinda, Toronto. Jobbing of all kinds promptly attended to. Printers and Engravers' jobbing a specialty.

Miscellaneous.

A. & T. J. DARLING & COMPANY,
(WHOLESALE)
—HARDWARE—
SPECIALTIES:
CUTLERY, GUNS, AXES.
TORONTO.

GENUINE CLEARING SALE OF WALL PAPERS
Golds and Bronzes from 40c. up; Flats Satins from 20c. up. Other goods in proportion. Work in all branches of the business done at lowest rates.
THOMSON'S, 364 YONGE STREET.

JUST PUBLISHED.
44 pp. Price 10 Cents.
DOCTRINES OF THE PLYMOUTH BRETHERN.
By Rev. Professor Campbell, M.A., Magee College, London.

A comprehensive and very 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 foot-hold within the bounds of Presbyterian congregations, parties would do well to circulate copies of this pamphlet.
In quantities, \$8 per 100.
C. BLACKETT ROBINSON,
Jordan Street Toronto. Publisher.

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.

GRATEFUL—COMFORTING
EPPS' (BREAKFAST)
COCOA.
JAMES EPPS & CO.,
HOMOEOPATHIC CHEMISTS,
LONDON, ENG.

Dr. J. Rolph Malcolm,

(ESTABLISHED 1863.)

Physician for Affections of Throat, Lungs and all other Chronic Diseases.

357 KING ST. WEST, TORONTO.

SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation.

All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. CONSULTATION FREE

Books giving full particulars, mailed free, on application.



See our SPRING STYLES of ENGLISH AND AMERICAN Silk and Felt Hats.

Fifty cases just opened. The largest and most complete stock ever opened in the Dominion. Liberal discount to clerghymen.

JOSEPH ROGERS, 141 King St. E.

First hat store west of the Market.



Lydia E. Pinkham

LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, Including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

PHYSICIANS USE IT AND PRESCRIBE IT FREELY. FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been before the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World.

KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvellous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 23 and 25 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp. Send for pamphlet. Mention this Paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Biliousness and Torpidity of the Liver. Sold by all Druggists.

If you are bilious, take Dr. Pierce's Pleasant Purgative Pellets, the original "Little Pills." Of all druggists.

Scientific and Useful.

GLOSS TO SHIRT BOSOMS—To ordinary starch, for each quart, one ounce of silicate of soda solution is added and thoroughly mixed.

STOVE POLISH.—Finely-powdered black lead, mixed to a paste with water, in which a small amount of glue has been dissolved.

GLASS VARNISH may be made of pulverized gum adragant, dissolved in the white of eggs well-beaten. Apply with brush carefully.

TO KEEP EGGS FRESH.—Rub them all over with a little butter when taken from the nest, and they will keep fresh for two or three months in a cool place.

WHEN you have a little pie-crust, do not throw it away; roll it thin, cut in small squares, and bake. Just before tea put a put a spoonful of raspberry jelly on each square.

TO CURE HOARSENESS.—At this season of the year it may be useful to know that hoarseness can often be relieved by using the white of an egg thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the dose.

FURNITURE polish, for cleaning, polishing and filling old furniture. Rub a coat of shellac varnish into it, and smooth off with fine sand-paper; then apply a coat of polish, made by mixing a half pint of fine shellac varnish with a quart of boiled linseed oil.

BOSTON BROWN BREAD.—One cupful of sweat milk, two cupfuls of sour milk, three cupfuls of corn meal, one cupful of flour, one cupful of molasses, one teaspoonful of salt, and three teaspoonfuls of soda. Steam or bake slowly three hours. This makes a good sized loaf.

CREAM BISCUIT.—One pint of sour cream (not too rich), one teaspoonful of salt, one and one-half teaspoonfuls of soda, and flour enough to make a little stiffer than baking powder biscuit. Do not knead or work the dough much, roll to medium thickness, and bake in a moderately hot oven.

BAKING POWDER BISCUIT.—Into two quarts of flour, sift five teaspoonfuls of baking powder, mixing it in evenly. Rub into this a piece of lard the size of half an egg. Mix with good sweet milk into a soft dough. Do not knead. Roll medium thickness, cut out with a biscuit cutter, and bake in a very hot oven.

SALAD DRESSING.—Take the yolk of one hard-boiled egg, and, after mashing well with a spoon, stir in five teaspoonfuls of water, to make it a rich creamy thickness, add a heaping saltspoon of salt, and half a saltspoon of red pepper. Have ready one heaping teaspoonful of raw mustard, mixed with five teaspoonfuls of water; stir this into the egg; then with a fork, stir in four table-spoonfuls of oil and one of vinegar.

CREAM OF CELERY.—Celery is unusually scarce now, and little of it is well blanched and crisp. But even the somewhat inferior quality may be made quite palatable. Cut it into very small pieces, rejecting the toughest green portions. Add only water enough to keep it from burning, and boil it in a closely-covered vessel for an hour, or until perfectly tender. Then add a sufficient quantity of milk, first thickened with a table-spoonful of flour to each pint, previously rubbed smooth with two table-spoonfuls of butter, and salt and pepper to the taste, very little of the pepper. Boil and serve as soon as thoroughly cooked. If made moderately thin with the milk, flour and butter, it can be rubbed through a colander, when it gives a delicious cream-like soup. Smooth squares of bread well browned, are frequently put into the soup when finished. A bowl of this eaten with bread, makes an excellent noon lunch.

UNDER the present management of the International Throat and Lung Institute, those who unfortunately are suffering from Consumption, Asthma, Bronchitis, Catarrh, Catarrhal Deafness or any diseased condition of the air passages, can avail themselves of the advantage of receiving treatment by the Specialists of this Institute which is acknowledged to be the best of its kind in America. In fact the only one where the above diseases alone are treated. Consultations free. Also a trial of the Spirometer, the wonderful invention of Dr. M. Souville, of Paris, Ex-aside Surgeon of the French Army. Those unable to come to the Institute, or see our surgeons who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine.

Address International Throat & Lung Institute, 173 Church Street, Toronto, or 13 Phillip's Square, Montreal.

A GREAT BLESSING

For Weak and Suffering Woman. Every Man and Woman in America Needs KIDNEY-WORT.

"The greatest misfortune of the present day," remarks the author of a recent medical treatise of much value, "is that mothers and wives of to-day are so often unfitted for their duties, and for all domestic enjoyment, by reason of shattered health and over-taxed systems. For those special weaknesses to which womankind is so apt to fall victims, no surer, better, or safer remedy can be found than Kidney-Wort. The wonderful tonic properties of this great remedy have specific action in correcting the disorder of female organism, and then in building up the general health, keeping the secretory organs in perfect order and imparting vigor and elasticity of early womanhood."

A PHYSICIAN'S WIFE'S TROUBLES.

"Domestic remedies and prescriptions by myself (a practising physician) and other doctors only palliated my wife's chronic, two years' standing inflammation of the bladder. Kidney-Wort, however, cured her." These are extracts from a letter sent to the proprietors of this remedy, by its author, Dr. C. M. Summerlin, of Sun Hill, Washington Co., Georgia. The list of cures might be prolonged almost indefinitely. For the purpose of this article, however, only a few more will be adduced.

"I had kidney and other troubles over thirty years," writes Mrs. J. T. Galloway, of Elk Flat, Oregon. "Nothing helped me but Kidney-Wort. It effected a permanent cure." Mr. Nelson Fairchild, of St. Albans, Vt., is closer "home," and his case would seem to merit special mention. Briefly it is in his own language, this: "Kidney-Wort is a medicine of priceless value. I had piles for sixteen consecutive years. It cured me."

MALARIA

is a disease which attacks the human family in spring, and has formed the chief subject of many learned articles. We cannot pass from this subject without supplementing it with the assertion that Kidney-Wort is a specific for other diseases than Malaria, and such disorders as may be directly traceable to it. Dyspepsia, or indigestion, is a most distressing complaint. Every reader of this article probably knows the symptoms. The effects are wide-spread and far-reaching. Almost the entire human organism is apt to become deranged, when dyspepsia is suffered to run on unchecked. Kidney-Wort can be relied upon, reader, to cure any case of Malaria, Dyspepsia, Kidney and Liver troubles and a host of their kindred or attendant ills. All we ask is a trial. That will make you its life-long friend.

It is a matchless alternative, a pleasant, yet powerful tonic, and indeed, "fills the bill" as a peerless, pleasant, powerful preparation. As near as mortals may be able to reach perfection, Kidney-Wort may safely be called perfect. It is not a compound of herbs, alleged to have been discovered by some mythical missionary, whilst in some imaginary "foreign land." Kidney-Wort is a preparation, however, combining all the essential ingredients of far advanced thinkers, and scientific men who labour for the amelioration of human ills. Buy a bottle and you will, if afflicted, agree with thousands of others who have done so and found themselves renewed thereby in health and spirits.

STANDARD LIFE ASSURANCE CO., OF EDINBURGH.

ESTABLISHED 1769. Head Office for Canada Montreal. Subscribing Assurances.....\$6,400,000 Invested Funds.....\$8,500,000 Annual Revenue over.....4,000,000 or over \$10,000 per day. Claims paid in Canada.....1,300,000 Deposited in Ottawa for Canadian Policy Holders.....167,000 Other Canadian Investments.....1,400,000 New Proposals received in 1882.....2,786 Amount of said Proposals.....\$3,500,000

THE STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims; while its rates are as low as those of American and other companies.

W. M. RAMSAY, THOMAS KERR. Manager. Inspector.

Advertising Cheats!!!

"It has become so common to write the beginning of an article, in an elegant, interesting manner, "Then run it into some advertisement that we avoid all such, "And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, "To induce people "To give them one trial, which so proves their value that they will never use anything else."

"THE REMEDY so favourably noticed in all the papers, "Religious and secular, is "Having a large sale, and is supplanting all other medicines. "There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness "And ability "In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die?

"No! "She lingered and suffered along, pining away all the time for years." "The doctors doing her no good;" "And at last was cured by this Hop Bitters the papers say so much about." "Indeed! Indeed!" "How thankful we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery, "From a complication of kidney, liver, rheumatic trouble and Nervous debility, "Under the care of the best physicians "Who gave her disease various names, "But no relief, "And now she is restored to as in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it."—THE PARENTS.

Father is Getting Well.

"My daughters say: "How much better father is since he used Hop Bitters." "He is getting well after his long suffering from a disease declared incurable." "And we are so glad that he used your Bitters."—A LADY of Utica, N.Y.

Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colours. 10 cents.

THOUSANDS UPON THOUSANDS of dollars have been spent in advertising the celebrated Burdock Blood Bitters, but this fact accounts only in part for its enormous sale. Its merit has made in what it is—the best blood medicine ever devised by man.

WELLS' "ROUGH ON CORNS." Ask for Wells' "Rough on Corns" 15c. Quick, complete, permanent cure. Corns, warts, bunions.

EVERY PERSON TO BE A REAL SUCCESS in this life must have a specialty; that is, must concentrate the abilities of body and mind on some one pursuit. Burdock Blood Bitters has its specialty as a complete and radical cure for dyspepsia, liver and kidney complaints, and all impurities of the blood.

"MOTHER SWAN'S WORMS." Infallible, tasteless, harmless, certain, for feverishness, restlessness, worms, constipation. 25c.

"GRUNT IT OUT."—The above is an old saw as savage as it is senseless. You can't "grunt out" dyspepsia nor liver complaint, nor nervousness if they once get a good hold. They don't remove themselves in that way. The taking a few doses of Burdock Blood Bitters is better than "grunting it out." What we can cure let's not endure.

FLIES AND BUGS. Flies, roaches, ants, bed-bugs, gophers, chipmunks, cleared out by "Rats on Rats" 15c.

"Ladies of all ages who suffer from loss of appetite; from imperfect digestion; low spirits and nervous debility may have life and health renewed and indefinitely extended by the use of Lydia E. Pinkham's remedies for all complaints incident to the female constitution. We have not only a living faith in Mrs. Pinkham, but we are assured that her medicines are at once most agreeable and efficacious."

"ENJOY YOUR LIFE" is good philosophy, but to do so you must have health. If bilious and constipated, or bloated of order, use Dr. Pierce's "Pleasant Purgative Pills," which are mild, yet certain in their effects. Of all druggists.

THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MAY 23rd, 1883.

No. 21.

NOTES OF THE WEEK.

A CORRESPONDENT of the "Advance" says there are nearly one thousand members of Protestant churches in Rome who are converts from Romanism. These represent a much larger Protestant population, and are the results of ten years of missionary labour.

THE census of 1880 gives New York a population of 1,206,299, of which 727,629 are natives of the United States, and 478,670 were foreign born. This large proportion of foreigners, says a contemporary, accounts for the rule of rum and Romanism in that city.

THE pope has made a protest against the proposed establishment of civil marriage in Spain. The Premier, Señor Sagasta, in reply, informs the papal Nuncio that the project will not be pressed in parliament this year, and that when it is brought forward it will be a more modified form than in France and Italy.

THOSE interested in the liquor trade have shown marked earnestness in their efforts to get the pending License Bill made as favourable to their ideas as possible. Influential deputations from Toronto and Montreal have watched the progress of the measure with unflinching attention. They have urged their objections against those provisions that favour local option. The early closing of bars on Saturday evening also meets with strong opposition from the guardians of—well, "Trade Benevolence."

THE death of Warren Rock, Q.C., London, was sudden and unexpected. He was in Toronto two or three days before he died. He attended St. Andrew's Church, London, on Sabbath week, and early on Monday morning he was suddenly called away. Heart disease was the cause of death. Mr. Rock was a successful barrister, an active promoter of the temperance cause, and ever ready to take a part in religious work. He was a consistent member of St. Andrew's Church, with which he connected himself on taking up his residence in London.

BERTHA M. KING came over from England, where she has a great reputation as a spiritualist, and advertised in Boston an exhibition of her power to produce ghosts. Horticultural Hall was crowded, and a number of materialized spirits had appeared, when the committee whom the audience had chosen to see that all was honest insisted suddenly upon opening the cabinet. The manager protested that Mrs. King might be injured by a premature rousing from her trance, but they forced the door and caught her coming up through a secret trap, costumed for the next apparition.

AN old English Church clergyman, the Rev. John Russell, of Black Torrington, died recently in his eighty-eighth year. He was a famous man in his day. His death has called forth warm eulogies. These, however, are not found in Church papers, but in the organs of the sporting world. Mr. Russell's attainments in theology are not stated; he was considered rather as one of the best authorities on fox-hunting and kindred matters. He was the last representative of an extinct race—the sporting parson—once familiar in the good old days which tearful regrets will not bring again.

THERE are comparatively few business men in our cities who know the pleasures of early rising. This is the period of the year to enjoy a surprise by getting up in time to see the sun rise and turn his genial face beamingly toward the just and the unjust. An early morning stroll gives a rare appetite for breakfast and a taste of fresh air that is a tonic to the mind and the body. Our population is addicted to late hours. It takes half of the night for the city to get settled for a little rest before the next day's work begins. Earlier hours for retiring would transform the throng into well-braced, spirited, healthy human beings. The

mind is clearer in the early morning hours, the muscle is firmer, and the nerve is stronger, and that is why the world remembers Poor Richard's "Early to bed and early to rise."

COLUMBIA COLLEGE having given her graduates a chance to subscribe generously to the funds of the institution, Princeton now comes to the front with an appeal to her alumni for aid in establishing the School of Philosophy on a proper basis. It must not be doubted that the Princeton men will promptly be ready with a generous response. They now have a chance not only to help the college in its new departure, but an opportunity to show gracefully how highly they appreciate the faithful and able services of Dr. McCosh—for the advancement of the School of Philosophy is what the President of Princeton has set his heart upon. The amount asked is not large—only \$60,000. If the alumni raise it, other friends of Princeton stand ready to double the amount.

SPRING has visited us at last. The buds are bursting, the mornings are musical with the songs of birds. The olive-complexioned Italian, with his organ and monkey, is abroad in the land. The tramp is also yielding to the fervent persuasions of the season to leave his seclusion and come forth to add picturesque interest to the vernal scene, and give a new zest to life. To put it mildly, however, the tramp is an unmitigated nuisance. It is about time he were suppressed. The abatement of the tramp plague is easy of accomplishment. Let him work or want. Work he hates, but if it must be he will fall into the industrial ranks, not very cordially, but work he must. Indiscriminate almsgiving by soft-hearted and not too hard-headed householders to sturdy vagrants has much to answer for in maintaining the tramp guild. They are vengeful it is true, but it has not come to this yet that honest Canadians are to succumb to terrorizing tramps. One of the fraternity celebrated the advent of spring by stabbing a telegraph operator at Cornwall last week.

THE effort to establish an industrial school and farm, mooted some time since, has not been abandoned. The parties interesting themselves in the undertaking are sufficiently energetic to secure if possible its establishment. Last week a deputation of gentlemen interested in philanthropy and education waited on the Premier of Ontario to urge the claims of their scheme for the reclamation of a large class certain if neglected to swell the dangerous element of the city population. The plan proposed has strong recommendations. It is cheaper to make viciously inclined children work for a living than to permit them to grow into hardened criminals. It would give them a chance to enter on the path of honest industry. Where these efforts at industrial training have been made they have been attended by the most encouraging results. There is no reason in the world for believing that what has been an eminent success in London and New York would be a failure in Toronto or any other Canadian city. The municipality of Toronto has placed the old House of Refuge and eighty acres of land at the disposal of the promoters of this praiseworthy enterprise.

THE eighth annual meeting of the Toronto Women's Temperance Union was held last week in Jarvis Street Baptist Church. The chair was occupied by Mr. S. H. Blake, Q.C. Rev. Mr. Antliff, after reading the report, made an admirably practical address; and the chairman concluded a characteristic speech, as follows: If they wished their association to become powerful they must concentrate it. There were a great many temperance organizations and there was a great deal of work to be accomplished. His advice was to concentrate upon some one matter, and at the next annual meeting they would see how much they had done. Liquor sellers, he thought, were not comfortable. He instanced a case where a man in Toronto had been spoken to by a clergyman regarding his being a liquor seller, who when he had had explained to him the evil results of his work, could

not rest till he had retired from the business. In his opinion a great deal could be done by moral suasion and by speaking to the people in a kind, Christian spirit and showing them what they were doing to the bodies and souls of their fellow creatures. He believed it was impossible to regulate the liquor traffic and would like to go in for prohibition.

PRESIDENT ELIOT, of Harvard College, in a speech before the Rhode Island Harvard Club last week said that it is quite evident that, whatever has been accomplished by even the highest seat of learning in the country, there is yet no institution that comes anywhere near our ideal of what a university, in the proper sense of the word, ought to be. We have made very great progress during the past twenty-five years, but we have nothing like the great universities of Vienna, Leipsic, Berlin, or even Strasburg, not to speak of Oxford and Cambridge in England. Ezra Cornell, himself not a liberally educated man, gave one of the best definitions of a university when he said that he would found an institution where anybody could learn anything. On the side of teaching, we have not half enough teachers. At Harvard more is thought than ever of the importance of producing effect on character, of training men to respect themselves and rely on themselves. It used to be said that the college stood the student *in loco parentis*. The speaker did not accept this theory, inasmuch as there are various kinds of parents, and it was impossible from the very nature of the case that any college instructor would take the exact place of any, even the best parent.

WEEKLY HEALTH BULLETIN.—There have been extremes of heat and cold, and extremes in humidity last week. Hence Bronchitis still maintains a high degree of prevalence, having again risen to over 10 per cent. of the total diseases reported. Influenza, however, has slightly decreased, while Neuralgia and Rheumatism have maintained their previous position. Anæmia has exactly the same degree of prevalence as last week, but it has been preceded by Intermittent Fever, which has taken a great step in advance. Amongst the Fevers, Intermittent shows not only a persistency, but a marked tendency, to spread, since it has appeared this week in two other Districts, in addition to the three where it is endemic. As will be seen, the degree of prevalence corresponds with the area, since it amounts this week to 9 per cent. of all diseases. Fever Typho-Malarial has again made its appearance after a long period of quiescence. Amongst Zymotic diseases much the same conditions prevail as during last week. While almost every form prevails in some one District, yet the changes in prevalence are considerable. For instance, Measles has markedly decreased, falling from 7.1 to 4.2 per cent. Diarrhoea and Mumps maintain their previous prevalence, but Whooping Cough, and especially Diphtheria, show an increase. From various quarters comes the ominous sound of an increase in Diphtheria. One correspondent reports its extreme prevalence amongst the children of one school, the surroundings of which and the utter disregard of the provisions of the School Law, by which those exposed to it are required to present to the teacher certificates of health from a physician, may be stated to be the direct causes of its prevalence and extension. It may be well to call the attention of teachers everywhere to the clause of the School Regulations (Chapter XI., Part IV.) which makes it imperative for the teacher of any school, in which cases of contagious diseases have occurred, to prevent scholars affected with, or exposed to, any such disease from attending school until such time as he shall have been informed by a physician's certificate of the recovery of the same. Consumption, Pneumonia and Pleurisy maintain their previous position. Erysipelas does the same, while Cerebro-Spinal Meningitis has apparently increased in District III, Muskoka and Parry Sound. The week's record shows a very considerable variety in the prevalent diseases of the various Districts, there being, as noticed above, nineteen diseases which have appeared at least once in some one District.

OUR CONTRIBUTORS.

THE SABBATH SCHOOL FIELD AND WORK OF THE PRESBYTERIAN CHURCH IN CANADA.

BY WALTER M. HOSIE, OF BRANTFORD, LATE MEMBER OF THE ASSEMBLY'S COMMITTEE ON SABBATH SCHOOLS.

In the year 1875 four branches of the Presbyterian Church, by their superior courts, namely, - The General Assembly of the Canada Presbyterian Church, The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, The Synod of the Presbyterian Church of the Lower Provinces, and The Synod of the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland, after years of negotiation, were happily united, and became the Presbyterian Church in Canada.

Leaving at that time four other small organized branches of the Presbyterian family -

1. The Presbytery of Stamford, Ontario, in connection with the United Presbyterian Church of North America, consisting of some eight ministers and six congregations.

2. The Eastern Presbytery of Nova Scotia, in connection with the Reformed Presbyterian Church of North America, consisting of some twelve ministers.

3. The Presbytery of New Brunswick and Nova Scotia, in connection with the Reformed Presbyterian Church of the United States of America, consisting of three ministers and four congregations.

4. The Synod of Nova Scotia, in connection with the Established Church of Scotland, comprising two Presbyteries, eight ministers, and corresponding congregations; and still another branch, formed from those ministers and people who declined to enter the union, and afterwards styled, -

5. The Presbyterian Church of Canada in Connection with the Church of Scotland, consisting of seven ministers.

The united Church organized with a General Assembly for the whole Dominion of Canada, including the Province of Newfoundland, and was attended by all the ministers and representative elders, but the attendance was subsequently reduced to a representation of one-fourth of the whole number.

This Assembly comprises four Synods and thirty-three Presbyteries, including Manitoba, the North-West, and British Columbia, and as an indication of onward progress, Manitoba will soon have to be erected into a Synod, and at least two of the older Synods divided. The Presbyteries now number thirty-seven, being an increase of four, and a rearrangement of the Presbyteries will shortly swell their number considerably.

CONGREGATIONS.

At the time of union there were 745 organized congregations, which have steadily increased year by year until, in 1882, the number was 916.

CHURCHES AND STATIONS.

The number of churches or stations now forming ministerial charges is 1,524, to which may be added 231 mission stations or groups, making in all 1,755 places where the Word of Life is proclaimed by our ministers and missionaries.

FAMILIES.

The statistical report for 1877 gives the number of families as 56,163, and this number has steadily increased, till, in 1882, we have the number stated as 65,623, while the census of 1881 gives the entire Presbyterian population of the Dominion as 676,165.

COMMUNICANTS.

Out of the large Presbyterian population, our statistics only report, as on the communion rolls, 116,883, for the year 1882, which increased from 88,228 in 1875. This increase indicates steady progress, but only shows one communicant for every six persons, as given in the census of the Dominion.

THE FIELD.

The field is truly ready for labourers, and its territory vast and almost appalling in extent, reaching from, and including, Newfoundland in the east, to the Pacific boundary in the west, a distance of over 4,000 miles, and from the southern boundary to the arctic circle.

MINISTERS.

In 1875 we had 589 ministers, and in 1882, 697; but what are these among so many people and vast a

territory; truly the labourers are few, and we may well pray the Lord of the harvest to send us help.

SABBATH SCHOOLS.

Although Presbyterian organization is almost perfect, the Sabbath school has not yet received that attention from the Church courts which its importance demands. For the first three years no attempt was made to give the number of schools in the Church. In 1879, 369 schools are reported; in the following year only 362. In 1882, reports were received from 881. While we ought easily to have at least 2,000 schools active enough to make an annual report, and here is a splendid opportunity during the next year to more than double the number of our schools, if not in existence already, and if they are by all means let them be reported.

OFFICERS, TEACHERS, AND SCHOLARS.

In 1875 officers and teachers we find, by the congregational statistics, although not by the Sabbath school reports, numbered 7,139, which in 1881 had increased to 10,306, giving an average of about twelve to each school, and the attendance of scholars, we learn from the same source, was, in 1875, 79,204, and in 1881 the number had increased to 91,257; while the report from the schools direct only show 33,200, revealing an indifference on the part of somebody that our Church courts should look into. Taking the larger number, however, as stated in the congregational statistics, and the attendance is far below that of the Presbyterian Church in the United States, which, by their latest published statement, exceeds their number of communicants, and if we had but one from each family the number of scholars in our Sabbath schools should now be over 130,000.

Another feature worthy of note is the addition to the communion roll from the Sabbath school. Not till 1880 is any reference made to this encouraging evidence of life and work done in the Sabbath school. 426 are that year reported through the Sabbath School Committee as added to the communion roll, and in 1882, 1,428 - an encouraging increase. Another item of practical and most legitimate work of the Sabbath school is the amounts contributed to missions for the past four years. The amount stated averages \$12,000 annually. With improved organization and system this source of income would be surprisingly increased. In regard to the amount expended on Sabbath schools the report for 1882 is the first reference to that common-place item, and is given to be \$21,861, which must be far below the actual fact. The volumes in the various libraries are stated to be 173,285. Surely with live committees preach Church court, and zealous, energetic officers and teachers, we ought to have fuller and more complete reports.

And now that we are closing the first decade of our united Church's history, it is important that useful and educating statistics of this phase of Church work should be available.

In a paper published in the "Sabbath School Times" of 7th April last, by Rev. Dr. Worden, Sabbath School Secretary of the Presbyterian Board, Philadelphia, he presents the relations and position of the Sabbath school and quotes the legislation of the Church there in regard to the work. We are of course a long way behind his Church in equipment. Their Publishing Board appears to supply every needed help that can be supplied by the use of type and ink, and it is well for us that we can avail of much of their productions. If we cannot imitate them in their printing, we might at least in organization, so that in due time we could follow their good works. Many smaller denominations over there have their Sunday school secretary and editors. Have we no such power to make use of in Canada?

Our hard-working conveners from year to year in their reports have called loudly for greater attention to the Sabbath school work. By Sessions, Presbyteries, Synods, and the Assembly itself, perhaps the adoption of some such plan as that proposed for the constitution and regulation of Sabbath school work, now under the consideration of the Assembly's Sabbath School Committee, would help to a more systematic and uniform way of working with a view to utilizing to the fullest extent this invigorating and Scripture-studying meeting of the Church, embracing, as it should, older members as well as infants.

The International Lesson Series, provided for us in advance of the Church's request, has furnished us with a Sabbath school literature and exposition that is marvellous in quantity and quality as well

as cheapness, the great want now is in regard to library books which are at present procured from endless sources, and as varied as the stars. If our seven hundred ministers and many other intelligent and efficient readers were supplied with proper forms to certify as to suitable books the present excellent list we have would soon be greatly extended; and, in the absence of a publishing house of our own, arrangements could be made with respectable houses for the supply of all named books in our approved list.

It is desirable that, as we enter upon our new decade, such arrangements and regulations may be adopted as will to the greatest extent develop this school of Christian culture in Scripture knowledge and way of salvation.

Brantford, 30th April, 1883.

THE LIQUOR QUESTION IN THE ADDED TERRITORY.

MR. EDITOR, - In order to secure your sympathy and that of your readers in behalf of the temperance people and their efforts here, I venture to trespass on your space to indicate the unfortunate position in which we feel ourselves placed.

A few years ago Manitoba was desirous of adding to her somewhat circumscribed territory, and pressed the Dominion Government to add that part of the North-West Territories lying contiguous to her western boundary, from Range 13 to Range 29. When this question was broached to the people of the aforesaid portion by the present Premier in 1880, it met with little favour from many of the settlers, chiefly on account of the change it would effect in the liquor law. Petitions numerous and well-signed were sent in stating the grounds of opposition; and to meet this objection the Dominion Government promised, and the Government of Manitoba confirmed this promise, that the proclamation which affected this union should contain a clause by which the added portion would still remain under North-West law in regard to liquor, while for all other purposes it would be subject to Manitoba jurisdiction. In 1881 the annexation took place. How have the Government of Manitoba redeemed their promises to respect our wishes in this question? While under the Dominion Government, there was machinery supplied in the Stipendiary Magistrates and the Mounted Police to carry the laws into effect; the present Government have provided no such or similar means for carrying out the expressed will of the people, nor will they even aid them in their attempt to avail themselves of the very inadequate means at their disposal. Ever since this so-called union, things have been going from bad to worse until at present we are in a state of hopeless confusion and injustice, and the licensed virtuallers ride triumphant and scores of poor wretches are filling drunkard's graves.

In Birtle, Shoal Lake, Minnedosa, Rapid City and Neepawa the North-West Act is supposed to be in force, yet liquor is openly sold and drunkards reel around the streets. And to what is this due? To nothing but the refusal of the powers that be to support the magistrates whom they appointed in the performance of their duty. Let a magistrate write to the Premier, or the present intelligent (?) head of the legal department of the Government and they will be assured that the North-West Act is in force. Let the same magistrates commit a prisoner and send him down to gaol in default of payment of his fine and he is immediately released and comes back and sets the magistrates at defiance. The consequence is that they refuse to pay their fines and sell without stint, and the temperance people are out the cost of the prosecution and commitment. And then comes the crowning act of mercy in the shape of license. And this is brought about as follows: The vendors of liquor and their satellites, and any chance honest man whom they can find of their opinion send a petition to the Government, deploring the evils of unlicensed traffic, suggesting the consequent loss of revenue and pray the said Government to stop this evil by granting so many of their faithful lieges license to rob the widow and orphan, and to put temptation in the way of the weak, and bribe the strong into silence. Brandon illustrates the action of our Government and shows which way their sympathies lie in these matters. It being the terminus of the Canada Pacific Railway, last spring it was filled with a miscellaneous floating population, one third of which never intended to become actual residents. A petition was forwarded to

the Government, signed chiefly by the floating scum, mingled with some respectable people who are very sorry now for what they have done, praying for license. A counter petition was immediately circulated and it was signed by the large majority of the *bona fide* inhabitants of Brandon, and at once forwarded to Winnipeg; in addition the adjoining municipalities feeling that this was the insertion of the thin end of the wedge for the introduction of license over the whole added territory, forwarded large and numerous signed petitions in opposition to license, yet in spite of these an Order in Council (in itself illegal by the terms of the proclamation which requires legislative action for any change) was passed declaring the License Act in force.

This action on the part of the Government has made the licensed victuallers jubilant, and to further secure their position, they determined to terrorize the magistrates by entering actions for damages against them for illegal prosecutions. Last month they sold Ogilvie's effects under the hammer for a judgment of \$1,500, for proceeding against them under the Scott Act in Marquette, although the case was *sub judice* still in a higher court. They have also instituted a suit against the Hon. A. Sifton of Brandon, a noble worker in the temperance cause, for \$2,000.

Now, Mr. Editor, what can we do? Our magistrates are paralyzed, our Government not only unsympathetic but hostile. Do you wonder that men who have been tempted to come here to be free from temptation are becoming desperate and more than whisper that if such a reign of misrule continues they will be forced to take the matter into their own hands? Or do you wonder that, on the other hand, weaker natures have again succumbed and are slain in scores by this fell curse? As I write word comes that one of these unfortunates, a former trader in Guelph, who ten years ago could freely draw his cheque for \$100,000 has ended his days in a drunken debauch on his way home to join his friends. Our intense cold is as fatal to over indulgence as the intense heat of the tropics. I noticed one of the members of the Imperial Parliament, in speaking of the Irish emigration scheme, spoke favourably of the North-West and particularly so on account of the prohibitory law in force there. He little knows what a farce it is in the present Province, and if the future provinces follow our course what a sham it will be there. But let us hope for better things. Let us hope that the men who will guide the destinies of the new provinces will be men fresh from an active progressive world, and not those who have been indulging in a Rip Van Winkle sleep by the shores of the Red River for the last century and who have proven by their actions that they are unworthy to lay the foundations of a great country. They are doing a work now which it will take many years to undo, and it is difficult to stand by unmoved and watch such a fair sheet blurred and disfigured by incapacity or inattention. Were it not that we have confident trust that He who rules all things will eventually cause truth and right to triumph, we would retire from the contest in despair even in this much advertised temperance land.

C. T.

April 23rd, 1883.

THE SABBATH SCHOOL.

MR. EDITOR,—What ought to be the object or aim of the Sabbath school?

Is it to hold a permanent place in the Church?

Has it a tendency as it now exists and is being worked, to usurp the place of religious instruction in the family—to push it aside?

In what particulars does the form or matter of the instruction which ought to be given by parents to their children at home differ from that in the Sabbath school, or are they substantially the same?

Take a community in which the children are religiously trained at home, and take another in which there is no domestic instruction, but the place of it is supplied by a Sabbath school; in which of these communities would you be inclined to look for the happiest results; that is to say the highest degree of piety in the coming generation?

The instances in which there is home training are exceedingly rare. The reason is, that parents are careless or negligent, or that they are incompetent, or that their religion is not a life or reality, but a mere form; or all of these reasons taken together.

The family, with all the duties that pertain to it, is God's ordinance, as old as the birth of humankind. Nothing can properly take its place. The Sabbath school, on the other hand, is a mere expedient, a modern conception.

There is not a word explicitly on the two tables of the Sinaitic law about the duties which men owe to

one another in the wide sphere of their social and civil relations; why? because these duties are all radically and comprehensively in the fifth commandment, as the several parts of a tree are potentially in the germ it springs from. The family is the base or fountain of national life.

The tendency of the work now being done in Sabbath schools is to make intelligent and pious fathers and mothers; we would therefore naturally look as time rolls on for the revival, to a large extent indeed, of a holy training in the family—glorious achievement! The Sabbath school might then be said to have accomplished its function.

But I know districts where those who are now the heads of flourishing families were blessed in their youth with all the advantages which a Sabbath school could bestow, still there is no parental instruction. The Bible is not a study, nor "Home" what it ought to be—a school of religion.

I do not look on the Sabbath school as a finality, but only as a means to an end—scaffolding of its kind—and that end the re-construction of the families of the Church on the model of the patriarchal household "*Thou shalt teach them diligently to thy children,*" etc. Deut. vi. 6, 7.

It seems to me that the Sabbath school as it now stands, and the religious training of households, cannot be made to work independently side by side. One must give place to the other, as yet there is no actual collision, no rivalry—well would it be if there were—for the reason that parents are in a mind to yield up their rights and obligations in the matter to almost any one who offers to take the burden off their hands. But what of parental responsibility?

What is the true place of the Sabbath school in the economy of the Church? Is it rightly adjusted?

QUILIBET.

DR. DIX AND WOMAN'S WORK.

MR. EDITOR,—I noticed in your editorial columns what seems to me a rather indiscriminate commendation of Dr. Dix's lectures on that much vexed and much abused question of Woman's Place and Mission in the world. I have not seen the lectures themselves, but a pretty full abstract of them; and have seen only one criticism of them—not written by a lady. That criticism appeared in the "Christian Union," and I think it was thoroughly to the point. It heartily commended Dr. Dix's strong protest against the existing tendency to laxity of morals in divorce, while it rightly condemned his attempt to affix this stigma to *Protestant Christianity*, and the individual liberty wherewith the Reformation made us free. I am surprised that you should pass by this unwarranted charge without notice. It also rightly placed the basis of Christian divorce laws in the law given by Christ Himself, which no Church—Protestant or Catholic—should contravene.

Further, as regarded the more general question of woman's place and mission in the world, the criticism I refer to fully endorsed the high estimate given of woman's work in the world. But he it observed that if she is to be fitted for any such lofty mission as to infuse poetry into life, to meet materialism with ideality, and infidelity with intelligent faith, then she must be fitted for it by the training of the intellect as well as of the heart. And the intellect of a girl can be thoroughly trained only in one way—just as that of her brother is trained—by the most thorough discipline and most complete education which can be given her. To say that they are different in character and mission is no argument against this. Your cluster of rhubarb and your cluster of graceful June lilies are different in both respects, yet they require very much the same treatment to develop their full vigour and their respective characters; and the rhubarb does not become a lily, or *vice versa*, though they grow up under precisely the same conditions. Moreover, there are almost, if not quite, as great differences of mental characteristics between women individually, as men and women as a class. One girl has a strong poetical or artistic temperament, another has an equally strong mathematical bent. Take, for example, Mrs. Browning and Mrs. Somerville. Would any amount of training or repression have assimilated their intellects, or if it could, would it have been expedient? Was not each intended to have a "mission" of her own. If we try to efface such differences, to fit any theories of our own, are we not trying to defeat the purpose of Him who gave the differing powers? Women have an equal right with men to the education which shall best give mental training, clearness, accuracy, and vigour, which will ever be

the best groundwork, whatever may be the superstructure. Whether this is to be attained by *co-education*, or not, is a question to be settled by circumstances and possibilities, not by arbitrary *a priori* theories. In England, where facilities are provided for young women obtaining a thorough university education separately from young men, there is no need for urging anything else. In Canada, where we cannot yet afford these facilities, and where girls and boys so generally go through the preliminary school course together, I see no reason why they should not study together in university class-rooms also. Indeed, I think there is less objection to this than to their attending the High schools together, since, when they enter the university, they are more under supervision, and are also supposed to be old enough and to have sense enough to behave as gentlemen and ladies usually do in each others society in ordinary life. Indeed the pre-occupation of severe study, of which all earnest students must feel the influence, is far more unfavourable to anything like laxity of conduct than the ordinary circumstances of society, in which youths and maidens so constantly meet. To be logical and consistent, if we cannot trust our young women in the university classroom, we should follow the example of the Turk and the Hindoo, and seclude them altogether.

"Emancipation" is a formidable word, and many silly and ill judged things have been said about it which have brought it into disgrace. But if it only means that woman should be free to cultivate her powers to the utmost and use them for the good of man and the glory of God in all ways which are not in themselves wrong, then surely no reasonable man or woman should object. And if the morality of woman is to be the higher, as Dr. Dix seems to assume, why should not that morality be utilized in relation to the common weal as well as to the home? If a woman is to be so intelligent as well as morally elevated, if she is to be capable of elevating man's life in other respects, why should she be placed in the humiliating position of being taxed for the property which gives her a stake in the welfare of the State, while she is denied the right of franchise given to even the most illiterate men? I can see no reason, human or Divine, why this should be the case; and, probably, a hundred years hence, it will be considered wonderful that the injustice should have been permitted so long. It is no reply to say that some women would not care to avail themselves of the privilege if they had it; some men do not care to vote, but that would be no justification for taking away their right to do so. And I believe that at least there are very few women who would *sell* their votes! If they are very susceptible of being influenced in other ways, so are the great majority of voters, always.

If the lady writers to whom you refer do not say much in defence of home and in praise of its excellencies, that may be simply because "it goes without saying." To women, speaking generally, the life of the home and of the affections is by far the dearest. It is the life of her *heart*. When that is fully satisfied she cares comparatively little for her "rights" in other respects. But to very many women this full satisfaction is denied. To many it is the sorest trial and deprivation, that, in the Providence of God, they are not permitted to enjoy the blessing of a guarded and cherished home-life. To such women, obliged to battle single-handed with the world, is it of any use to enlarge upon the beauty of the home sphere, or the "cultivation of its virtues?" And often women with happy homes, but no pressing home duties, are called with the same calling that leads men also to leave home, country, friends, to do their Father's work elsewhere. We, who read in our Bibles of Miriam and Deborah, as well as of Rachel and Ruth, should never forget that women may often be called of God to do even a higher work than that of making our home happy. Look at Fidelia Fiske's work in Persia, at Miss Lowe's work in India, at the many noble women who are working abroad in all the mission fields and setting a bright example to men in their ready devotion and untiring zeal! Our own Church has endorsed the missionary work of women, and in its intention of sending out fully-equipped female medical missionaries has also endorsed the education of women for a profession from which a sentimentally limited view, like that of Dr. Dix, has long done its best to debar them. "Nothing succeeds like success," and by this test women have shown that though home is their primary sphere it is not their only one; and that it is as well to give them such an education as shall fit them either for being the intelligent and judicious rulers of the home kingdom, or for any other work that God in His providence shall call them to do.

FIDELIS.

PASTOR AND PEOPLE.

ANTINOMIANISM.

BY PETER MELVILLE, B. D.

I often wondered why St. Paul says that the minister or overseer of a church must not be a Novice, "lest being lifted up of pride, he fall into condemnation of the devil" (1 Tim. iii. 6). But now I see by much experience that this is the very greatest and deadliest danger of a Novice. A Novice is a new convert, a mere beginner, or young scholar. Now, the devil delights to lift up such a one with pride, even to the very pinnacle of the temple, just to cast him down thence to final perdition.

In God's Word many things are hard to be understood, which unlearned and unstable minds will wrest (that is, twist to a wrong meaning) even to their own soul's ruin (2 Peter iii. 16); desiring to be teachers, and yet understanding neither what they say nor whereof they affirm (1 Tim. i. 7). Now, when they take one text of God's word and wrest it away from its true meaning and connection with the context, they actually change the truth of God into a lie (Rom. i. 25), dragging it down from its heavenly meaning and trampling it in the dust of their own delusions (Daniel viii. 10-12). When the Bible texts are thus perverted from their heavenly meaning and connection, they appear as stars fallen from heaven, and they open a way to the abyss (Rev. ix. 1, 2, etc.). For when men change the truth of God into a lie they also turn the His grace into lasciviousness. (Jude iv.)

This was done even in the time of the apostles by many, of whom they tell us even weeping (Philip. iii. 18; 2 Thess. iii. 6-12; 2 Tim. iii. 6; 2 Peter ii. all; Jude, all). And such Antinomian heretics as the Nicolaitanes and Etiani of primitive days were no worse than the Anabaptist Libertines of the Reformation era. But to this day there are Antinomians in all the churches. The Kirk of Scotland had many a fight against them. They are the worst of heretics. See Flavel's book, "A Blow at the Root of Antinomianism."

They hold out that they are converted and saved already because they believe that God laid their sins on Christ; and that God cannot see any sin in them; and that they are sanctified and perfect: that they need not confess their sins, nor repent of them, even though they commit theft, adultery, or murder, for their sins were pardoned from eternity; that they need not do any duty for salvation, but are justified by faith alone without any works of the moral law; that they have nothing to do for their sanctification; and that they are as righteous as Christ Himself!

These blasphemous heresies are formed by tearing down one text here and there from its heavenly context, and wresting it to a false meaning, and trampling it down under the feet of lust. No wonder that this opens the bottomless pit to them and their smoke goes up forever! (Rev. ix. 1, 2; Rev. xiv. 11.)

How easily this can be done by a cunning hypocrite, or even by a rash Novice among ignorant people, you may see by their making Rom. iii. 28 signify "faith dead being alone," and changing "the law," to "the moral law," instead of the Jewish Ritual law, as the next verse shows (Rom. iii. 29).

This is proved, not only by James iii. but also by 1 Cor. xiii., where St. Paul himself declares that though we have "all faith," yet we are nothing worth if we have not also the charity which suffereth long and is kind, working by love, and fulfilling the whole law. See also Rom. vi. 16; Rom. viii. 13; and our Saviour's solemn warning in Mat. v. 17-20; and Mat. vii. 14-27.

It is a dreadful sin for ignorant Novices to dare to teach such deep mysteries, when God's Word declares, "not a Novice, lest being lifted up of pride he fall into the condemnation of the devil" (1 Tim. iii. 6). But many Novices go about even now in bold defiance of God's command, and teach the heresies of Antinomianism, Perfectionism, and sudden sanctification! Some turn out the Divine Psalms and put human hymns instead; some persuade women to preach in the church; some forbid little children to be brought to Christ! Do they not know the doom of those who add to God's Word or take from it? (Rev. xxii. 18, 19.) Such will-worship is deadly profanation. Christ says, "In vain do they worship Me, teaching for doctrines the commandments of men" (Mark vii. 7). Rebuke them sharply. Give them

place by subjection—no, not for one hour! (Gal. ii. 5.) Human souls are too precious!

"There's pity for the hardened knave,
There's mercy for the thief that stole;
But God in justice ne'er forgave
The murder of a human soul."

MINE.

"My Lord and my God."

I dare not say, this wealth is mine.
Life many changes brings;
And while I count possession sure,
My gold has taken wings.

I dare not say, this place is mine.
I stand secure to-day;
To-morrow raging winds and waves
Sweep every prop away.

I dare not say, this honour's mine;
For fame is all of earth,
A flower plucked from the parent stem,
Transient, and little worth.

I dare not say, this joy is mine,
For joys, like drops of dew,
Sparkle and glitter in the sun;
Then vanish from our view.

But I can say, my Lord is mine!
He falls and changes never!
In Him I've wealth and name and place,
Sweet joy and truest happiness,
And He is mine forever!

STRIKING THE BIBLE.

The religious world has been recently agitated by a determination on the part of theologians to square off and fight the religion of their fathers. Some think it argues great pluck for a man to assail the Bible and the Church and set up a new religion. The fact is, it requires no courage at all to do so, for he is always sure of the favour and applause of a multitude who hate the Bible, and would be glad to see it struck on any side, and to have Christianity crippled. The Bible's antagonists do not realize that they are attempting to stop an express train by putting their foot on the track, or to arrest an Alpine avalanche by bracing themselves against one of the ice-cakes. The Bible goes right on, and the Church of God goes right on, and Christianity goes right on, and the chief damage is done to the critics. There have never been so many live churches in the United States as to-day. More people believe the Gospel than ever before, and vaster multitudes are attempting to practise its precepts. The attempt to shatter the Bible for the last three hundred years has not rent asunder or dislodged a single doctrine or sentiment. One would think the world would get tired of a bombardment of the Bible castle when with all their concentrated fire of three hundred years they have not been able to knock out a splinter large enough to make the most sensitive eye-ball quiver. Oh! I am so glad we are in the army which will finally win the day. Here and there a repulse may come through the perfidy of some officer, or the backing out of some traitor in the camp; but there are enough of the mounted cavalry of the King to ride down opposition, and to dismount the guns of the enemy. I have no nervousness as to the result. I am only anxious to be on the right side in the contest, and to do my share of the hard marching and hard fighting.—*Sunday Magazine*.

PASTORAL DISAPPOINTMENTS.

These are common. They are the experience of city and country pastors alike. Every faithful minister is familiar with them. He often has occasion to lament. "Who hath believed our report?" With earnest desire he has looked forward to the appointed communion season. This one and that one he hopes will confess Christ. He has yearned over them. With earnest prayer he has travailed for their souls. In his anxious, hopeful frame, he sees indications of religious interest on the part of a goodly number. Special invitations are extended, special services are held, and a solemn, tender feeling appears to brood over the community. But when the session meets there are no applicants for membership. Those particular persons who were the objects of so much concern and so much hope stand aloof. The revival, which was so ardently desired, is not realized, and it seems as if the spiritual heavens were brass. No shower of grace descends. And while the field seemed white to the harvest, no fruit is gathered. How many such disappointments have fallen out to

every devoted pastor. Every heart knows its own bitterness, and there are trials of this kind which are spoken only in the ears of the King and Head of the Church. With a heavy heart the man of God prays that God would remember his congregation and that He would lift up his feet to the perpetual desolations of the sanctuary.

But perhaps the most frequent occasion of disappointment is found in the irregular life and disorderly walk of those who did run well. They manifested at first a good degree of zeal in all religious duties. Regular in their attendance upon the preaching of the Gospel, cultivating, it may be, the more eminent graces of domestic and family religion, they, after a season, become careless and indifferent. Their seat in the sanctuary is often vacant, vague rumours of irregularities begin to circulate, nothing very outbreathing or disreputable, but just enough to tell, all too plainly, that the good seed is being choked. The eye of the anxious pastor is quick to see this growing indifference and he begins to fear that the root of the matter was not there. All the bright hopes of a life of eminent influence and usefulness are dashed to the ground. One such decline in a congregation may lower the whole tone of its piety and will certainly retard its progress in the truth. One sinner destroyeth much good.

These disappointments, however painful and disheartening, should only lead to a closer walk with God and a more complete reliance upon his good and gracious Spirit. "Let not your heart be troubled." "Ye shall be sorrowful but your sorrow shall be turned into joy." He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—*Associate Reformed Presbyterian*.

THE BEST.

It is the fact, after all, that what is "best" is within the reach of every human being. Genius is not; fame is not; wealth is not; gayety and brilliancy—a shining career, a soaring flight from peak to peak of worldly prosperity and worldly praise—these are not within the reach of us all. But "the best" always is in reach of the poorest, the humblest, the most sparingly gifted, the least prospered and the most obscure. There is that which will give to such as these what genius, and power, and wealth never gave, and they that have least may be really they who have most. "Let us hear the conclusion of the whole matter," as wrote one, long ago, who had tested the question as no other man perhaps ever did: "Fear God, and keep His commandments; for this is the whole duty," and we may add the true felicity of "man." There is a wisdom whose ways are pleasantness, and her paths are peace.

HOW DID YOU LIKE THE SERMON?

It is a very common inquiry, which is usually followed by criticism, fault-finding, or commendation as the case may be. Suppose we vary this question for once, and ask, "How did the sermon like you?" For, while there may be sermons which are fit subjects for criticism, yet there are sometimes words uttered which first fell from the lips of Him who said, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John xii. 48.

It is not a slight thing for one, who may himself be under the sentence of death, to criticise the message of mercy which God has sent for the salvation of a lost and dying world. And some of those who take it upon themselves to find fault and complain of the Gospel of Christ, may in the great day learn that the words which they esteem so lightly may fix their own eternal state.—*Christian*.

TURN YOUR FACE TO THE LIGHT.

It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair, I groaned, "Everything looks dark, dark!" "Why don't you turn your face to the light, auntie dear?" said my little niece, who was standing unperceived beside me.

"Turn your face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.

OUR YOUNG FOLKS.

SLEEPYLAND.

Baby's been in Sleepyland
Over the hills, over the hills;
Baby's been in Sleepyland,
All the rainy morning.

From the cradle where she lay,
Up she jumped and flew away,
For Sleepyland is bright and gay
Every rainy morning.

What did you see in Sleepyland,
Baby littlest, baby prettiest?
What did you see in Sleepyland,
All the rainy morning?

Saw the sun that shone so twinkily,
Saw the grass that moved so crinkily,
Saw the brook that flowed so tinkily,
All the lovely morning.

What did you hear in Sleepyland,
Over the hills, over the hills?
What did you hear in Sleepyland?
All the rainy morning?

Heard the wind that wooed so wooingly,
Heard the doves that cooed so cooingly,
Heard the cows that mooed so mooingly,
All the lovely morning.

What did you do in Sleepyland,
Baby littlest, baby prettiest?
What did you do in Sleepyland,
All the rainy morning?

Sang a song with a blue canary,
Danced a dance with a golden fairy,
Bode about on a cinnamon brary,
All the lovely morning.

Would I could go to Sleepyland,
Over the hills, over the hills;
Would I could go to Sleepyland,
Every rainy morning.

But Sleepyland may never behold,
Any one more than two years old,
So poor old mammy stays out in the cold,
Every rainy morning.

SAVE ME NEXT!

A beautiful little incident is told of a child upon a lately wrecked steamer. The boats were taking the passengers away as fast as they could. All were crowding forward, intent on their own salvation. One after another was passed down, while the neglected child stood waiting her turn. The vessel rocked to and fro on the eve of going to the bottom. Seeing no chance of escape, the little one stretched out her hands and cried, "Save me next!"

It is a cry that ought to go up from millions of hearts. The bark of life will go down some day, and if we are not saved, we must be eternally lost. It is a cry that those of us who are saved might hear on every hand. It comes from that miserable, trembling, half-palsied debauchee, who "must have, will have rum." He curses his fate and drinks again, even while he cries out in agony against the chains that bind him as with fetters of brass, "Save me next!" Strong arms must we hold out to such. We can but pity though we blame, and knowing none but God may save the rum-crazed wretch, we may do much by bringing him to that Father who turns no one away.

The cry comes again from that gaudily dressed woman, whose words are possibly louder than her dress. She may not ask to be saved, she may not want to be saved, but she

needs to be—none but herself knows how much.

The call is to some Christian woman to lead her to Him who will say, "Thy sins are forgiven thee."

The dusky red man beckons us toward the setting sun with the same cry to be saved next.

The whispering breezes waft the cry over from the Orient, from nations sitting in darkness, bowing down to gods of wood and stone.

It comes to Christian men and women, "Come and save us next!" They must be dull ears that cannot hear any of these cries. Some will harden their hearts, and go on as if they heard them not.

GRANNY'S EYES.

When those that look out of the windows be darkened.—
Eccles. xii. 8.

Rapt in a world of long ago,
Granny sits dreaming half the day;
Life's eventide for her grows grey;
Even the sunset's lingering glow
Fades fast away.

Dear Granny! sun, and moon, and stars,
For her have lost their wonted light;
The eyes that once were sparkling bright,
Can see no more the golden bars,
And all is night!

Yet God is good, and with the cross,
He sends such love her years to bless—
Such wealth of patient tenderness—
That day by day dear Granny's loss
Grows less and less.

And children's children haunt the place
Where Granny sits, and, full of glee,
They clamber wildly on her knee,
And love to kiss the dear old face
That seems to see.

And one wee figure quaintly wise,
Will linger there when others play,
And never care to run away;
We always call her "Granny's eyes,"
The children say.

For, hour by hour, by Granny's side
The little maid will sit and read;
Or, perhaps, the tottering footsteps lead,
So that the blind, with such fond guide,
Can see indeed.

So Granny dear is glad and bright,
Fully content on earth to stay,
Till, in the Father's own good way,
The sun shall shine, and all the night
Be turned to day.

HOW A CHILD CAN REPENT.

To repent is to be sorry for bad actions, to stop doing them, and to do what we can to undo the evil. If you have been disobedient to father or mother, you must do those three things in order to fully repent. First, you must be sorry for your disobedience; second, you must stop disobeying; third, you must do what you can to stop the bad effects of your former disobedience. Suppose your example has made brothers and sisters disobedient; you are to set such an example that they will be inclined to obey. You are to confess your sin to father and mother, to confess it to God, to be sorry for it, and to determine not to do the like again. Some children think it is enough just to be sorry; but it is not. They may be sorry now, and do just the same thing at some other time when they are tempted. At any rate, if they stop doing the

bad thing, they may let the mischief done by it stand, instead of trying to cure it. We should seek the forgiveness of God, in the name and through the work of the Lord Jesus Christ, and then the Holy Ghost will come to cleanse us from our sin and to give us the comfort of feeling that we are forgiven.

SWEDISH POLITENESS.

The Swedish men and gentlemen, are as a rule, singularly handsome and polite in the extreme, writes a newspaper correspondent. A peasant of the lowest order never passes a fellow-peasant without a polite lifting of the hat. It matters not whether they meet in the highway or the field; in the midst of all their hurry and toil this mark of deference one for the other is never forgotten. I remember very well when Miss Thursby was in Gottenburg last winter, as she stood at my window, which commands a view of the entire length of the principal street in the city, her musical laugh as she stood watching the crowds coming and going, her calling to me to come and see this! I stepped to the window and asked her what she had seen which so excited her risibilities. "Why," said she, "see those peasants in blouses, walking in the middle of the street, taking off their hats to each other!" "Yes," I answered, "that is nothing unusual; it is the custom of this country." She could scarcely believe it more than affectation, but when, shortly after, she found that the custom was fast rooted in genuine politeness she protested her administration of and warm-liking for it.

PUSSY.

Did you ever think why we call the cat *puss*? A great many years ago the people of Egypt, who have many idols, worshipped the cat. They thought she was like the moon, because she was more active at night, and because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a little bright crescent or half moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon; for the word means the *face of the moon*. That word has been changed to pas or pus, and has come at last to be puss, the name which almost every one gives to the cat. Puss and pussy-cat are pet names for kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?

THE SHELLS CAME OFF.

Little Johnnie was sent by his mother to to buy a dozen eggs. When he returned with the eggs in a basket, he said before he got the door all the way open: "O, mamma, the eggs aren't hurt any, but the shells have come off lots of them." He had broken ten of the twelve.

"He that oppreseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor."—*Prov. xiv. 31.*

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C BLACKETT ROBINSON, *Proprietor.*
Office—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1.50 per line; 6 months, \$2.50 per line; 1 year \$4.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, MAY 23, 1883.

THE "Scotsman," published in New York, with other decided improvements, appears in a handsome new dress. It presents a large weekly budget of well selected news, interesting to Scotchmen and their descendants. They are a reading as well as an ubiquitous race, and the "Scotsman" deserves a wide circulation.

SINCE the days of the late Dr. Burns probably we have had no minister in the Church who has less patience with ministerial inefficiency and incompetency than the present Moderator of the Assembly. The following tribute paid by Dr. Cochrane to his brethren in his twenty-second anniversary sermon is therefore of all the more value:

"It has been my lot," he said, "to know much of the lives and labours of the ministry of the Presbyterian Church in Canada during the past twenty-one years, and I unhesitatingly declare and testify that for courageous endurance and steadfastness of faith and purpose, for self abnegation and self sacrifice; for all that constitutes moral heroism and manly struggle against manifold obstacles, the calendar of saints contains no grander names. Such men deserve, and shall yet receive, better treatment at the hands of their Master than has been accorded them by their fellow men. The world in this instance, as in many others, only knows its real benefactors when they have gone. Then it rears its monument, and laments over the prophets whom it stoned or starved."

It has always been pretty much that way. If congregations always spoke as kindly of their ministers as they do after they have moved or died, there would not be so many short pastorates, and perhaps not so many funerals. It does not help a minister any to speak well of him when you walk behind the hearse that carries him to the grave.

THE Presbyterian ministers of Chicago have given up preaching an "action sermon" in connection with the Communion, and declare that they find it more profitable to devote the time to "prayer, praise, remarks on the sacrament, silent meditation and thanksgiving." We know of two congregations in our own Church that tried this plan. The minister, office-bearers, and most of the members in one of these congregations declared that they found the Communion service, without a formal sermon, most delightful and profitable. In the other it was considered a great failure, the minister and people declaring that a sermon was needed to put the people in a proper frame of mind for the Communion. Of one thing we are thoroughly persuaded—the action sermon should be shorter than an ordinary sermon. The special service of Communion Sabbath is not preaching—it is the Communion. Few things mar a Communion service more than to begin the celebration of the Supper at the time the people usually go home. There is no use in saying that our fathers often remained until four o'clock. We must deal with people as we find them. The people who talk about our fathers would not wait till four o'clock themselves. The real question is, what is it best to do now and here?

ARE NOT ministers themselves a good deal to blame in some cases in which they are badly treated by their congregations? Do they always enquire into the record of congregations before appearing as candidates or accepting calls? Here are two vacancies. The one treated their last minister handsomely; the other treated their last minister badly—perhaps cruelly. Probably the one gave their minister a fair retiring

allowance as things go; the other turned theirs out in his old days as callously as an old horse is turned out to die. Is it not a notorious fact that as many preachers will appear as candidates for the pulpit of the congregation that treated its minister badly as for the other? Before the mangled remains of the abused minister have been dragged from the scene, perhaps fifty candidates are clamouring for a hearing in his pulpit. Only one of them can get it. Can any one pity him if he too is harshly dealt with? Perhaps we judge uncharitably. Probably the reason why preachers desire congregations of that kind is because they have a burning desire to convert the people who treated their last minister so badly. Possibly. Intense zeal of that kind, however, usually seeks a foreign field. Would it not improve matters all round, if every preacher who thinks about getting a hearing, would ask this question—"How did they treat their last minister?"

THE LICENSE BILL.

IT is particularly unfortunate that in Canadian politics there should be so much trimming. There is far too much attention directed by politicians to the immediate effect of certain measures, and too little regard to the ulterior consequences of time-serving legislation. The anxiety of party leaders to control the votes of opposing interests is discreditable to them and humiliating to the country. The effort by one party to secure at the same time the support of Orangemen and Roman Catholics, leads both to ludicrous and disappointing results. A higher style of statesmanship would not be bad for Canada. A line of political action that had more respect to the good government of the country, and less for sectional interests that are clamorous, defiant and subservient by turns, would create confidence in the wisdom and integrity of our rulers, and better laws would grace the statute book. Unhappily we have the same confusion entering into temperance legislation at the present moment. Scripture tells us that we cannot serve God and mammon, but some people in these enlightened days think it worth while to make the attempt. The votes of temperance men are well worth having, so are the suffrages of those engaged in the strong drink traffic. But to get both these to unite their votes in the interest of a particular party is a consummate piece of statesmanship. And this adroit endeavour has led up to the present effort at temperance legislation. That the result will be satisfactory to any party, or what is of more importance, to the community at large, is what nobody at present pretends to believe.

There are certain public questions the consideration of which ought to be kept outside of strictly party lines. Surely temperance is one of these. Eminent temperance men are to be found in the ranks of both our great political parties, and others, whose eminence is the other way, occupy seats both to the right and left of the Speaker. It is really hard to understand how a question of such immediate practical importance to the entire community should be made to serve the ends of political paruzanship. Such, however, is unfortunately the case at present. The measure now under discussion in the House of Commons may be helpful to the cause of temperance, not so much for what it may enact, for it seems so far a piece of patchwork, a kind of eclectic incoherence that for the most part leaves legislation restrictive of the liquor traffic pretty much where it was before, with the added confusion of making more pronounced the apparent antagonism between Dominion and Provincial jurisdiction. This antagonism will inevitably lead to a demand for more advanced temperance legislation than we have yet seen. It will lead people to insist that the prerogative of legislating on this question shall be clearly defined. If authoritative enactments restraining the sale of intoxicants are blocked by rival legislatures, the people will see that this rivalry is brought to a speedy and satisfactory termination.

Another result may also be confidently expected from the present untoward effort at temperance legislation. It will give unity to the aims of temperance workers throughout the Dominion. Public opinion on the drinking usages of society has undergone a marked change for the better within the last few years. What was regarded with indifference a short time since, is now condemned. The dreadful effects of intemperance are no longer ignored. It is conceded on all hands that it is destructive of the best interests of the in-

dividual and the community. The ruinous consequences of indulgence in strong drink are rousing public sentiment against a traffic that has not a single redeeming feature. Restriction is all but universally admitted as absolutely indispensable. Many earnest temperance men and women are far in advance of mere legislative tolerance for a trade that is so destructive of the best interests of society; they are prepared for prohibition. That is the next phase of the temperance agitation. These temperance reformers will not rest contented with any measure short of prohibition. That may not be obtained speedily; but it will be obtained, perhaps sooner than the most sanguine now expect. The cause of temperance has never receded. Many a moral enterprise has had its dark days, and its best friends have had their fits of despondency, but the temperance movement has, particularly of late years, been advancing with accelerated pace. If the public sentiment goes on deepening and extending as it has done within the last few years, it would be a wise thing for those who have capital invested in a doomed traffic, to transfer it with all convenient speed to other and more honourable and beneficial enterprises. The present License Bill may be disappointing in itself, but it is destined to lead to results over which the friends of moral progress will have good reason to rejoice.

THE POPE AND IRELAND.

OFTENER than once in these columns the opinion has been expressed that the priesthood in Ireland has to a large extent been responsible for the disaffection existing in that distracted country. That it should be so is comprehensible enough. Many of the priests of the Irish Church have sprung from the peasantry. Around the turf fires in the humble abodes of their infancy they have heard many legendary tales that roused resentment against the Saxon. Traditional hatred was easily imbibed, and strong prejudices continued to colour all their subsequent thinking. Their after studies did little to remove these prejudices. Liberal ideas they had been taught to dread. Again it was supposed to be in the interest of the Romish Church in Ireland to keep the mass of the people in a state of chronic disaffection, thereby rendering it more easily to obtain governmental favours for the Church. The personal influence wielded by the priest over his parishioners was of the most direct and powerful kind. Inclination and interest alike prepared the average priest to wink at, if not to encourage, a revolutionary spirit amongst his flock.

In the present agitation many priests and several bishops have been conspicuous in the ranks of the Leaguers. On the other hand there have been those who stood aloof and some have even gone the length of discountenancing the rebellious inclinations of the Irish leaders. It has been known for many months that the Pope looked with displeasure on the more violent aspects of the Irish movement. He has addressed occasional words of caution which have not been received with the docility with which Papal utterances are usually regarded by the adherents of Rome. Now he has spoken out in clear and forcible expressions his disapproval of the course pursued by the agitators, especially does he condemn the collection of a fund for the Parnell testimonial. This has carried consternation into the camp. Indeed several of the leaders have spoken of His Holiness in a manner by no means respectful. They tell him in effect that they are willing to receive their theology, but not their politics from Rome. Some are threatening to withhold Peter's pence. The circular has exploded like a bomb in their midst. What the mass of the Irish Roman Catholic people will think of these things it would be difficult to say. They have much to think of just now. On the one side their political leaders are urging them on in the direction of rebellion. On the other they see at last the ghastly results of the defiant crime to which reckless men were hurried by designing knaves. The gallows is getting its grim work to do, and the black flag flutters in the breeze before the eyes of thousands. But if their leaders audaciously question the wisdom of the infallible head of their Church in warning them against certain courses of conduct, how long will their questionings be confined to the sphere of practical politics. If it be competent to reject with contumely the political teachings of the Vatican why may it not in time become legitimate to criticise the spiritual teaching of Leo XIII?

DEATH OF THE REV. J. K. HISLOP.

It becomes our sad duty this week to record the death of the Rev. J. K. Hislop, which took place on the 9th inst., at the Manor, Avonton. Mr. Hislop was a native of Roxborough, Ayr, Scotland, and came to Canada about thirty years ago. The first years of his Canadian life were spent in teaching. In 1856 he entered Knox College, and graduated in 1862. His missionary work while in the Divinity course was for the most part in the Essa group of stations, then in the Toronto Presbytery, but now forming a considerable portion of the Presbytery of Barrie. The people among whom he laboured while a student unanimously called him to be their pastor as soon as he was licensed, and in November, 1862 he was inducted over the united congregations of Alliston, Carlisle, Town Line, and Burns Church. Soon after his induction he opened two other stations—Angus and Ivy. For nearly eight years he laboured in this large field with an amount of energy and enthusiasm that knew no bounds but the limit of his strength. His labours were eminently successful. The stations soon grew into congregations. New churches were built and rapid progress made in every direction. In 1869 Mr. Hislop's health began to fail through overwork, and he asked the Presbytery to rearrange his large field, which was willingly done. The change however, came too late, and in the following year he was compelled to seek a field of labour that would tax his strength less than Essa. In 1870 he was settled over the Avonton congregation where he laboured with marked success until the Master called him to his reward. He never fully regained his strength, but his pluck and energy were so great, and the field so much smaller than Essa that he got through his work successfully. While preaching on the 12th day of November last he was taken ill, and during the winter suffered from severe bronchitis. To a man of active habits, and one that loved his Master's work so well, enforced idleness was a sore trial, but during the long, weary winter months he never complained. Towards spring his strength seemed to come back, and he had fixed upon the first Sabbath of May as the day on which he would again enter upon his pulpit work. But it was otherwise ordered. Before that day came he was seized with an attack of hemorrhage of the lungs, and it became evident to his friends as well as to himself that the end was near. On the 9th inst. the Master called and His servant was ready. The funeral took place on the following Saturday. Devotional exercises were conducted in the church by members of Presbytery. A very large number of sorrowing friends accompanied the remains to the Avondale cemetery in Stratford. A suitable sermon was preached in the Avonton church on Sabbath by the Rev. Mr. Hamilton, whose kind attentions to Mr. Hislop during his long illness can never be forgotten by the friends of the deceased. Thus passed away one who in his own sphere displayed many of the qualities that make a model minister of Christ. Modest and unassuming in manner, he had great energy and untiring zeal. Eminently peaceful in his disposition and genial in spirit, he was firm as a rock on all matters of principle. His preaching was characterized by earnestness, simplicity, and clear presentation of the Gospel. As a pastor he was kind, faithful and punctual in the discharge of his duties. His latter end was peace. He was ready to go or willing to stay, and when the final call came he calmly bowed to the summons of the Master he served so faithfully and loved so well.

THE "Intelligencer" gives this good counsel: Delegates to our ecclesiastical judicatories should go with their minds made up to stay until the final adjournment. . . . These judicatories are convened in the name of Christ, to transact business for His Church, and while much of this business is unfinished, to excuse one-half the members that they might go home is an injustice to those who remain, in that it doubles their responsibility; to say nothing of the bad moral effect on those who go, the brethren who stay, and the community at large. It may be added to this that the "bad moral effect" extends to the results of the work done by the thinned and decimated delegation. Cases occur in which, because of the absence of members appointed and charged to do their duty, action is taken the very reverse of that which would have been taken if the delegation had remained full. Delegates who do not intend to remain throughout the sessions should not accept appointments.

BOOKS AND MAGAZINES.

THE CANADA SCHOOL JOURNAL (Toronto: V. J. Gage & Co.)—The numbers for April and May have been received. They contain a variety of articles, original and selected, bearing directly on education, full of interest and value to teachers, advanced pupils, and all devoted to the advancement of learning. In addition to the discussion of educational questions, the "School Journal" contains much valuable information and news pertaining to the cause it is designed to promote.

THE WAY OF LIFE. Edited by W. A. Ogden. (Toronto: W. W. Whitney.)—This is a fine collection of hymns with music for the use of Sunday schools. It contains many of the familiar hymns that have established themselves in the favour of successive generations of Sunday-school children, and in addition, several new compositions of much merit. The work has been carefully edited by Mr. W. A. Ogden. It is printed with clear type on excellent paper, and the cheap price at which it is published ought to commend it for general use in Sunday schools.

THE ANCIENT CHURCH. By W. D. Killen, D.D. (New York: Anson D. F. Randolph & Co.)—This work, well known to intelligent Christian readers, treats with fairness of the History, Doctrine, Worship and Constitution of the early Church. It is written in a clear and forcible manner. The student of Church history will find it valuable, and the general reader will peruse its pages with interest and profit. The present is a new and carefully revised edition, and it possesses another attraction in the shape of an introduction by the Rev. John Hall, D.D.

CHARLOTTE BRONTE. By Laura C. Holloway. (New York: Funk & Wagnalls.)—This excellent little work on Charlotte Bronte forms No. 88 of the "Standard Library." Miss Holloway writes most appreciatively of the famous authoress of "Jane Eyre." The story of her suffering life and noble achievement, is admirably told. It is much more satisfactory, and gives evidence of truer insight than Mrs. Gaskell does in her more formal and lengthy biography. The book is enriched by several of Charlotte Bronte's letters, and aphoristic extracts from her writings.

SONGS OF REDEEMING LOVE. (Philadelphia: John J. Hood.)—If young people of these days are not prepared to take their part in the services of praise in the Sunday school, the Church and in the home, the fault is their own. Publishing enterprise has brought standard hymns and music within the reach of all. Those desirous of cultivating singing of this description have every encouragement. These "Songs of Redeeming Love" form an admirable collection. It comprises many of those hymns that have become sacred classics. A commendable feature of this little book is that the notes are marked in such a manner that a beginner in the art of singing can almost at sight recognize them. The book is well printed and published cheaply.

THE LIFE OF ADONIRAM JUDSON. By his son, Edward Judson. (New York: Anson D. F. Randolph & Co.)—When many names familiar to this generation have been forgotten, that of Adoniram Judson will grow in lustre as the years advance. That name, dear to the Christian heart, is intimately associated with modern missionary enterprise. The work accomplished by Judson in Burmah ranks among the striking testimonies to the power of Christianity. The story of that self-sacrificing life, with its trials and triumphs, is lovingly told by the filial biographer. A well written life of Adoniram Judson needs no commendation. From the nature of the case it becomes a Christian classic. The volume is beautifully printed, and embellished with a fine steel portrait, life-like in its accuracy, which brings out distinctly the marked features of that earnest face, on which so many, rescued from idolatry, gazed with fondness and esteem. Other portraits and illustrations enhance the value of a work which will have an abiding place in sacred literature.

THE ESSAYS OF GEORGE ELIOT. (New York: Funk & Wagnalls.)—Whatever came from the pen of this gifted writer will find multitudes of readers. While she lived, the simple announcement that George Eliot was engaged on a new work, was sufficient to awaken wide-spread expectation. No author could command such a large circle of readers,

and her contributions to English literature will continue to be read for many years to come. Mary Ann Evans had the faculty of inspiring many of her friends with what seems an exaggerated admiration. The editor of this volume is enthusiastic. The essays collected in this issue of the "Standard Library" are mostly reprints from the "Westminster Review." They are in keeping with the tone of that very clever and very self-sufficient organ of "advanced" theological thought. George Eliot's criticism of Dr. Cumming is merciless. She does not see a redeeming quality in the once popular preacher and exponent of prophecy. Edward Young, author of "Night Thoughts," comes in for keen dissection; but the severity of her strictures is relieved by a most genial and appreciative reference to William Cowper, whom she contrasts with the sordid and ambitious churchman. All the essays in the volume are very readable and suggestive.

THE PULPIT COMMENTARY. Edited by Rev. Canon H. D. M. Spence, M.A., and the Rev. Joseph S. Exell. (New York: Anson D. F. Randolph & Co.)—Those interested in theological study owe a debt of gratitude to the enterprising publishers who have placed this and many other valuable works within the reach of readers on this continent. The contributors to this commentary are men of eminence in the respective churches to which they belong. The general introduction is by Canon Farrar. It possesses the literary characteristics for which he is famous. The introduction to the Pentateuch is written by Bishop Cotterill, of Edinburgh. The theme, "The Leading Principles of the Divine Law as Manifested in the Pentateuch," is treated in an exhaustive manner. The introduction to the Book of Genesis is by the Rev. Thomas Whitelaw, M.A., who also writes the Expositions and Homiletics. Brief but suggestive Homilies are also added by Bishop Montgomery, Professor Redford, the Rev. W. Roberts, and the Rev. Fred. Hastings. Besides a synopsis of the literature on Genesis, a most useful Homiletical Index is given. The plan of the work is excellent, and it is carried out with fidelity. The practical value of this commentary to the minister of the Gospel, and the intelligent student of the Divine Word is great. It will take rank with the best that has hitherto issued from the press. The present volume is reproduced from the eighth English edition of the work. The preacher who places "The Pulpit Commentary" in his library will be greatly helped in the effective preaching of Divine truth.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.) The opening discourse in the May number of this standard theological serial is by the Bishop of Norwich on "The Mindfulness of God." He speaks on this familiar theme with fine Christian feeling, freshness and beauty. The Department of "Practical Homiletics" is rich and varied. Several of the outlines are strikingly suggestive. The Rev. Frederick Hastings continues the series of "Obscure Scripture Characters,"—the subject in the present number being "The Roman Procurator's Wife; or Witness and Warning" In the "Clerical Symposium" there are two excellent papers—one by Professor Radford Thomson gives a thoughtful and well-considered answer to the question, "In what sense and within what limits is the Bible to be regarded as the Word of God?" and J. Robinson Gregory enunciates "The Argument from Prophecy in the Light of Modern Criticism." As the timely discussion of these important questions proceeds, we may expect that it will grow in interest. The "Expository Section" this month is very attractive. Rev. J. J. Lias continues his exposition of First John. The Rev. R. Balgarnie writes on the "Holy Mount." Dr. Luthardt, of Leipsic, the Rev. Israel Abrahams, and Dr. W. B. Pope, are contributors to this section. Readers will find the "Modern Lazarus," by P. W. Darton, a striking and original paper. The first part of Dr. Rainy's lecture on "Preaching" will be read with attention and profit. Preachers whose inventive faculty is not to be relied upon are provided with a selection of beautiful and forcible "Original Illustrations." It is probable they will not long remain "original." "The Homiletic Magazine" maintains its excellent reputation.

BEFORE leaving Kingston the Rev. Andrew Wilson was presented on behalf of friends in Brock Street congregation with a well-filled purse.

CHOICE LITERATURE.

NEHEMIAH'S PLAN.

(Concluded.)

Sleep could comfortably occupy the night, but what to do with the long hours of the forenoon was a problem that greeted Margaret with the morning sunlight. She tried to solve it at the breakfast table.

"I think I must explore your village while I stay. Are there any places of special interest?"

"Well, I don't know. I've heard they was havin' meetin's every day at the little church across the run," suggested Miss Grey, in evident uncertainty as to what her visitor might consider interesting. "Then there's the hills, some folks like to wander round over them."

Margaret decided to try the hills; but her pleasant rambling was abruptly terminated by a dash of rain that forced her to seek speedy shelter. An isolated building with an open portico was fortunately not far from her path; but it was only when she had reached it, and was brushing the rain-drops from her clothing, that she discovered it to be the "little church across the run."

"I shall have the satisfaction of doing both places of interest, then—the hills and the 'meetin'," and she laughed softly to herself.

From beyond the half-open door came the sound of a voice raising and falling in a regular sing-song way—a saw style of elocution that had nothing to do with emphasis or expression, but inexorably sent one half of each sentence up, and the other half down. When the voice sank, nothing but a murmur reached the door, but as it rose the words became audible.

"Noble work? Try Nehemiah's plan. . . Useful work? Build on Nehemiah's plan. . . Good in the world? Follow Nehemiah's plan."

At first Margaret had only smiled at the tone, but in a moment the words attracted her attention. Of what was he talking? She leaned forward, and caught a glimpse of a thin, sallow faced, long haired man, swaying to and fro with a movement that accorded with his chanting tones.

"Don't wander round. Take Nehemiah's plan."

It was odd that just those words should come to her in such a place and way. She felt a fitting wish that she had tried the meeting earlier, but in a few moments the service and the brief shower ended together, and Margaret left the portico as the people began to come out. One after another nodded or spoke to her as they passed. It seemed to be the fashion to address any one without ceremony, and so, as the sallow-faced minister overtook her, and spoke as his flock had done, Margaret looked up at him with a sudden impulse, and asked,

"What was Nehemiah's plan?"

"He was an Israelitish noble, and the great leader in rebuilding Jerusalem after the captivity," replied the stranger, plunging at once into the subject, and not manifesting the least surprise at the question. "And his way of rebuilding the wall was to set each man to building before his own house. No one spent his time running around, putting in a stone here and a stone there, trying to build a little in every breach, or trying to find an opening that just suited him, and build there; but every man took the work that was straight before him. If you want to do good work in this world, try Nehemiah's plan. If you want to build—"

The preacher had dropped into his chanting tone; but, just as Margaret began to realize that she had called down the whole sermon upon her devoted head, her foot slipped upon a wet stone in the rough steep path, and she fell. It was awkward enough, she assured herself in vexation, but the first effort to rise proved it something far worse. She grew white, and faint with pain, and the voice of her companion asking if she were hurt sounded indistinct and far away. Some of the others turned back. She scarcely noticed who came or how they aided her, but she presently found herself at Miss Grey's, surrounded by a sympathizing group and a strong odour of camphor.

"A bad sprain like that is really worse than a broken bone—at least it takes longer to heal," announced the country practitioner, an hour later, when he had examined and prescribed for the wounded member. "It will be several weeks before you can put that foot to the ground again."

Several weeks' Margaret listened to his retreating steps, looked at her swollen and bandaged ankle, and then at the figure moving busily about the room, picking up bottles and bits of old linen.

"Miss Grey, what will you do with me?"

"I'll have to do the best I can, I s'pose. Here you are, and we can't neither of us help it. What can't be cured 'il have to be endured," answered that lady, without pausing in her work of putting to rights.

Having her presence accepted as an afflictive dispensation was a new experience to Margaret; she thought of home and Tom. She had ample leisure for thinking of many things as the long afternoon wore away, and she began fully to realize the imprisonment upon which she had entered—that all her planning had ended in this. How strangely it had happened!

"The idea of leaving home just to bury myself here!" she sighed, reviewing the situation. "Nehemiah's plan indeed! I shall certainly have to build straight before me for the next two months if I build at all."

Straight before her in the next room sat Miss Grey, bending busily over cloth and pattern with a perplexed wrinkle in her forehead.

"What is it? If I could help you—" questioned Margaret, and hesitated. She had grown interested after watching her a moment.

"Well, you can't," said Miss Grey, dropping her hard hands meditatively in her lap.

"I'm trying to make over an old dress of my great aunt's into a new one for myself, and there ain't enough of it. It seems as if I ought to be able to do it by this time, for my

whole life has just been a-makin' over, or patchin' up, or turnin' best side out, of what somebody else has used or wasted or spoiled before I got it. It's taken my best days to eke out short-comin's and patch up blunders. I've never had anything fresh and new to start on."

"Except Billy?" ventured Margaret, as the child's sunny head appeared at a window.

"Billy! Well—" Miss Grey paused. That little half-brother was dearer to her even than she knew, but he was perplexing also. Something that looked out from his dark eyes and spoke in his wistful tones was more difficult than anything else to fit into her hard homely life; it did not seem to belong there. But she would not say so; she was beginning already to wonder at what she had said. With a quick breath that would have been a sigh on less determined lips, she bent over her work again. Upon those stooped and rounded shoulders life's burdens had fallen early. She had paid the penalty of being considered "smart" and "capable" by having whatever the others of the family were too busy, too indolent, or too selfish to do always "left for Susu." When her discouraged mother slipped away out of the world she found herself alone to plan for and supply what her careless, improvident father never provided—to supplement his love of ease with her self-denial, and economize while he wasted. After hard years he had crowned his extravagances by bringing home a fragile young wife whom he could not support, and that feat accomplished, had comfortably died and left her to Susan's care, as she a little later, left Billy. It never occurred to Susan to shirk the burdens that others dropped. She had taken them up resolutely one by one, and gone on her way, never having had time for a life of her own.

So it happened naturally that having accepted Margaret's stay as one of her "allotments," she gave faithfully the best care in her power.

"A kindness that can never be itemized in the bill, nor repaid in any way," said Margaret, regretfully. "You have so much to do, it seems strange that I should have been thrown on your hands."

"Mebby," suggested Billy, gravely—"mebby you was throwed for me. 'Cause I don't have things like—folks. I'm—" he hesitated, and looked at her foot—"I'm the gladdest kind of sorry."

Her presence seemed indeed a constant pleasure to the child. He hung about her, admired her pretty dresses and ornaments, and listened in delight whenever she spoke of the world of "folks" from which she came. When her trunk arrived, and she took from it one day a portfolio of sketches and drawing materials, he looked from the pictures to her face with a wondering, trembling eagerness.

"That looks like something a little lame boy could play if he knew how," he said, clasping and unclasping his small brown hands in a tremour of excitement.

"He shall try," smiled Margaret, won by the pleading eyes.

That was the beginning of many lessons, in which a new world opened to Billy, and Margaret quite forgot that she had left home to find rest from teaching. There were many things forgotten in those slow, quiet days. Her vague unrest, her feverish ambition, seemed selfish and ignoble in the presence of this strong, brave life before her—such a hard, homely life that she could scarcely understand her own interest in it.

She had written home nothing of the accident that had befallen her, but only indefinitely of a "necessary change of plan." There was no need that any one should be anxious about her or grieve at her disappointment, and there was one who would do both, she remembered, with a little thrill at her heart. Some way she was often reminded of Tom in these days. Now that she was recovering, it was not so great a disappointment, after all, to find that there was no time left to carry out any part of her original purpose.

"I s'pose you'll go away to-morrow," said Miss Grey, slowly, one evening, as she sorted and put aside the meagre daily mail. "Well, we did live before you came—it ain't more'n two months ago, either, though" seems so long—but I can't seem to think beyond to-morrow. It some way seems as if everything ends then."

The touch of sadness so foreign to the voice, and the look in Billy's dark eyes, haunted Margaret's pillow that night. She vainly tried to plan for them beyond the morrow, and even when she slept they followed her in dreams.

"Come! come!" called Miss Grey's excited voice.

Then a hand fell on her shoulder, and she awoke with a start to find the voice a reality.

"Quick! quick! the house is burning! I though you'd never wake!"

Through the windows came a fiery glare and a rushing, crackling sound, and already the room was filled with smoke. Margaret made her way through the blinding clouds, catching up articles here and there, her bewildered brain aided by Miss Grey's retreating call.

"Gather what you want most. There's no hope for the house; we must save what we can."

"Why does no one come? Can't we give the alarm?" cried Margaret, as she rushed out into the open air with an armful of treasures, and turned a glance of terror at the blazing roof.

"Our voices wouldn't reach. The light 'il spread the story quickest, but no one can get here in time to save the house, or anything in it but what we bring out," answered the owner of the house, resolutely plunging into the stifling smoke again.

Margaret followed her, and they worked with a strength that only desperation could have given, tearing up, lifting, and carrying out through the narrow passage that grew momentarily more suffocating and perilous.

"We must let the rest go," Miss Grey herself announced, with grim resignation, leaning back against a tree and watching the long fiery arms that were crushing the building in a horrible embrace.

"Fire!" shouted a hoarse voice far down the hill-side, then other voices took it up, and the sounds drew nearer. Help was coming, to late. Suddenly Miss Grey started, turning a white face to Margaret as she passed.

"The mail! I forgot it!"

"That little bundle! What madness—"

But the unfinished sentence and detaining hand were put swiftly aside.

"They belong to other folks; they were trusted to me," Miss Grey explained, hurriedly, as she sprang forward and vanished in the lurid smoke.

It seemed hours that Margaret watched for her with straining eyes, and she did not come; ages before that shouting crowd drew near enough to be directed to the spot where she had disappeared. Then moving figures swept in between the burning mass and the place where Margaret stood with Billy's little hand tightly clasped in hers, and partially intercepted her view. Loud voices shouted contradictory orders, dark groups swayed rapidly to and fro. There was a crash of burning timbers, the flames leaped up for a moment and sank again, and the crowd, which had fallen back, parted and let two smoke blackened men pass through, bearing a prostrate form.

Margaret could never clearly recall all the incidents of that night. Her recollection was a confused mingling of terror, haste, stifling air, and horrible flame and sound. But the gray morning found the old house a charred and smouldering ruin, while in a little cabin down the hill-side lay its mistress, with her last work for "other folks" done. Every aid that could be given was rendered, but the physician shook his head as he turned away. Margaret sat beside her, sad-eyed and still. This was the to-morrow beyond which they could not see.

"Don't fret about it," said the steady, practical voice, in nearly its usual tone. "T'would be queer to be here, anyhow, with the old house gone." Then, after a pause, "Everything up yonder is to be 'made new'; don't it say so? I think I'd be glad to go—but for Billy."

"Leave him to me," said Margaret, earnestly. "I love the child. He shall have all the care that I can give him."

The sufferer's eyes flashed wide open with a quick glad look. "Why," she said, rightly, "I'd have been willing to die any time to gain that for the child."

Then the tired lids fell, and with the brightness still on her face she was away.

Two days later Margaret reached home. The evening lamps gleamed a welcome, and the fire, lighted because of the churl rain, threw a cheery glow over the pretty room, where with Billy tucked away for the night, Margaret and good Meggins lingered, woman-like, over the beauty of the golden curls and the long lashes, and even of the little lame foot, concerning which Meggins declared herself "moral certain that it might be cured, or leastways made a good deal straighter and stronger."

Tom, attracted by the bright windows, came with eager greeting. "And you are really home again, Margie. Did you carry out your plan?"

"Not exactly mine; it was—Nehemiah's, I think."

"Nehemiah's?" repeated Tom, bewildered, and scarcely liking the name. "And did you find your noble lives?"

"I found one—yes," Margaret answered reverently.

"And your work?"

"Yes; I brought that home with me. Come and see," and she led him to the sleeping child.

"But after all, Margie," said Tom, when the talk had grown an hour long, "if you only wanted some one to take care of, you know—"

"Yes, I know," she laughed. "I don't much mind if I do take you too, Tom. I don't like to flatter your vanity, but familiar objects sometimes appear to wonderful advantage when we go far enough away to take a bird's-eye view of them."

THE SCOTTISH UNIVERSITY BILL.

The Bill provides for the appointment of Commissioners, who are to be invested with nearly plenary powers of review and reform. The entire University system, in regard to professors and students, finances and teachings, buildings and prospects, are to be submitted to those to do with them apparently as may seem right in their own eyes. They are to have power to call before them principals, professors, masters and others, whether holding office or not, and to examine them in reference to anything connected with the Universities about which they may wish reformation. They are to be empowered to revise the respective foundations, modifications and bursaries; and, in any way, consistent with the intention of the donors, to alter or modify the conditions upon which those endowments, which have been in operation for more than twenty years, are henceforth to be conferred. They may combine small bursaries into bursaries of larger amount, and transfer, "with or without compensation," the patronage of bursaries from private persons to the Senatus Academicus. They are likewise to have power granted them to transfer to the University Court the patronage of professorships now vested in private patrons; to regulate the powers, jurisdictions and privileges of the various University office-bearers, from the Chancellor downwards, and of the Senatus Academicus, the General Council, the University Court, and the Court of Curators in the University of Edinburgh, to make regulations as to the time, place and manner of electing all University officers, and in particular to substitute election by a majority of students for election by Nations of the Rectors of the Universities of Glasgow and Aberdeen; to make rules for the management of the Universities; to regulate the manner and conditions in which students shall be admitted to the Universities, the course of study and the manner of teaching, the length of the academical curriculum and the manner of examination and the granting of degrees, whether in arts, divinity, law or medicine, or science. They are empowered to do a great many other things, but those we have indicated are sufficient to show the thorough-going nature of the changes which it is intended to make in the Scottish Universities.

The provisions with respect to St. Andrew's the oldest of the Scottish Universities, are in harmony with the common-sense requirements in reference to it. The Commissioners are to be empowered to unite the University and Colleges of the ancient city into one corporation, lop off imperfect or unnecessary Faculties, give other colleges an opportunity of

affiliating themselves with it, and then, after twelve months trial, if it be found that there is no likelihood of benefit resulting from it to the country, the Commission is practically to decree its dissolution. Of course, should "the worst come to the worst," there will be regret at the disappearance of such an ancient institution; but this regret will be tempered by the recollection of the partizan spirit which characterized the bestowal of Theological Degrees.

PULPIT HUMOURS.

The Drawer has never had so good a metaphor, complete in all its parts, as the following, which is cut from a recent article in a prominent religious newspaper. We feel sure that the metaphor is all right, because the author of it is a Doctor of Divinity: "These seeds of pride are bursting with flame which might lay the foundations of a deluge that would with its fangs envenom my soul."

It was a much less highly cultivated minister who recently made this contribution to eymology in a sermon on the "Beatitudes." "My friends," said the preacher, "before proceeding to unfold our subject it is necessary to give a definition of the word I have just used. Beatitude is composed of two words, 'be' and 'attitude.' *Be* means to live, to exist; and when a man lives, when he really lives, he always strikes an *attitude*. Hence we view," etc.

This is hardly a fair illustration of the value of preaching. A much better one comes from one of the pleasantest cities in Connecticut. A distinguished clergyman in the leading church had one morning finished his sermon, when one of his much-impressed hearers came forward to thank him for it, and this dialogue followed:

"It is fifteen years since I heard you last. In this very place, fifteen years ago, I heard you preach a sermon that I have never forgotten. It did me more good than any sermon I ever heard. It stuck by me, and I have always wanted to thank you for it."

"Ah, indeed!" replied the pleased preacher. "Such evidence of my poor labour is very grateful. I should like to know what sermon it was. Do you remember the text?"

"Well, no, I can't tell what the text was now, but it was the greatest sermon I ever heard. It just lifted me. I never forgot that sermon."

"I should really like to know what sermon it was," replied the clergyman, much interested in so decided a case of the power of the pulpit. "If you cannot recall the text, what was the subject of the sermon?"

"Well, now, doctor, it's gone from me; I forget what the text was, and I can't rake up the subject now; but I tell you it was a great sermon. It did me more good—it was the most powerful discourse I ever heard. I shan't forget it if I live to be eighty."

"But can't you recall anything in it? You excite my curiosity. Can't you give me a clew that will identify it?"

"No, I can't tell what was in it exactly; the subject has slipped out of my mind. I don't know exactly what you said, but it was a magnificent sermon. It did me more good than all the preaching I ever heard. It has just staid by me for fifteen years."

"And you cannot recall a word that will help me to identify it?"

"Well, I can't now bring up what it was about, but I remember how it wound up. You said, 'Theology ain't religion—not by a—sight!'"—*Editor: Drawer, in Harper's Magazine for June.*

DIVORCES.

Judge Jameson, in his "North American Review" article on "Divorce," makes some statements that should carry weight against the great legalized evil of the day. He does not seem to favour the strict New Testament law, but his generalization from the Chicago suits seems to contain an argument in favour of that law: "In far the greater number of cases, no court, listening to the narratives of the parties, can doubt that had they been held together by an iron bond, making divorce impossible for any cause, they would, at an early stage of their marital differences, have effected a reconciliation; the fatal step of revealing to gossiping friends their real or fancied wrongs would not have been taken, and so their mutual wounds would have healed 'by first intention.'" And again: "It is our firm conviction that, if the truth could be ascertained, at least two-thirds, perhaps four-fifths, of the 714 cases of divorce during the past year either were fraudulent in fact, or with a reasonably conciliatory temper on the part of the couples divorced, and under sufficiently stringent legal conditions were avoidable or preventable." He also adds: "The more uneducated and inconspicuous the married persons, the more numerous are their divorces." From which, we think, two inferences should be drawn: (1) The law should be strict and inexorable, making divorces possible only for New Testament cause; but (2) back of that, and under it, only moral and religious training and elevation can check the evil that is working such domestic and social ruin.—*St. Louis Evangelist.*

A HEBREW THERMOPYLÆ.

The story of this is told in Josephus. Founded by the last of the Maccabees, a century and a half before Christ, Masada had ever been one of the impregnable sorts of Judea, where her kings were safe even from Roman invasion. When Jerusalem fell, 70 A.D., before the victorious arms of Titus, an undaunted few of the Jews fled to this stronghold, and under Eleazar, the Galilean, made it their last refuge against Roman rule and oppression, taking with them their wives and children.

But the Roman eagle was not balked of any part of his prey, and the complete submission of all of Judea alone could satisfy the Cæsar. Masada was besieged, and the devoted garrison, after heroic resistance, long protracted against overwhelming numbers, were driven to desperation. Josephus records the terrible appeal made by Eleazar to the remnant of his garrison never to fall alive into the hands of

their fell foe, but sooner to sacrifice themselves and escape insult and impiety by a voluntary martyrdom, thus insuring for themselves and those they loved escape from dishonour here, and bliss hereafter.

Inspired by his terrible eloquence, every man and woman there hailed his words. Each man with his own hand slew those dearest to him, and selecting ten by lot to act as executioners, died under their hands without a struggle; then, as a funeral pyre, the last survivor set fire to the palace, and consummated the sacrifice by suicide. On the morning of Easter Day, 73 A.D., the Romans, ignorant of this tragedy, made their final assault, and finding none to oppose them, rushed triumphantly in, with barbaric shouts, to slay and plunder, to rob and ravish. But even those grim war-machines, as hard as the iron of their own corselets, whose humanity was so subordinate to their discipline that even the fiery shower of Pompeii could not drive them from their posts—even these must have stood appalled at the sight that met them in that city of the dead, where they found only the corpses of the men and women who had thus baffled their triumph. From a cistern crept two women, whose hearts had failed them, and from these they learned and handed down to posterity this tale of more than Spartan self-sacrifice, of more than Roman fortitude and patriotism.—*Edwin de Leon, in Frank Leslie's Sunday Magazine for June.*

UNBELIEF.

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart! light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The Unknown,"
"The Future," trusts that power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny;
God knoweth why.

HOW COLDS ARE TAKEN.

A person in good health, with fair play, says the *Lancet*, easily resists cold. But when the health flags a little, and liberties are taken with the stomach, or the nervous system, a chill is easily taken, and according to the weak spot of the individual, assumes the form of a cold, or pneumonia, or, it may be, jaundice. Of all causes of "cold," probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two hours' sleep over evening parties two or three times a week, or a young lady heavily "doing the season," young children over-fed and with a short allowance of sleep, are common instances of the victims of "cold." Luxury is favourable to chill-taking; very hot rooms, soft chairs, feather beds, create a sensitiveness that leads to catarrhs. It is not, after all, the "cold" that is so much to be feared as the antecedent conditions that give the attack a chance of doing harm. Some of the worst "colds" happen to those who do not leave their house or even their bed, and those who are most invulnerable are often those who are most exposed to changes of temperature, and who by good sleep, cold bathing, and regular habits, preserve the tone of their nervous system and circulation.

Probably many chills are contracted at night or at the *lag* end of the day, when tired people get the equilibrium of their circulation disturbed by either overheated sitting-rooms or overheated bed-rooms and beds. This is especially the case with elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insidiously, extending over days or even weeks. It thus appears that "taking cold" is not by any means a simple result of a lower temperature, but depends largely on personal conditions and habits, affecting especially the nervous and muscular energy of the body.

DR. J. HOOD WILSON, of Edinburgh, laid the memorial stone of a few medical mission hospital at Nazareth on the 4th ult.

PRINCE BISMARCK writes a letter to an officer of a German anti-visitation society, expressing hearty sympathy with the society's work.

THE Sultan has agreed to convoke a Turkish Parliament in October, which will resemble the Assembly of 1876. It will be composed of representatives of all religions.

AN old woman who has sold newspapers in New York for many years, having a stand at the corner of Broadway and Maiden Lane, died the other day and left about \$10 000.

PROF. LEE says that the theological classes in Glasgow University were never so well attended during the time he has occupied the Church history chair as they are at present. There were nearly three times as many students during the past session as there were ten years ago.

BRITISH AND FOREIGN ITEMS.

IN 1882, 556,000 passengers crossed the English Channel. EIGHT Jews were lately elected to the Venetian municipal council.

REV. NEWMAN HALL has a work in the press on the Lord's Prayer.

AFTER a lapse of thirty years Harford county, Indiana, has a revival of Mormonism.

A TREATY of peace between Chili and Peru has been signed by Gen. Novoa and Iglesias, and confirmed.

THE Dutch are taking steps to promote the development to Surinam, of which they hope to make a second Java.

ONE hundred and twenty-six doctors graduated from the New York College of Physicians and Surgeons last week.

THE veteran missionary, Dr. Moffat, recently laid the foundation stone of a new Congregational church at Hampstead.

THE greatest female land-owner in England is Baroness Willoughby d'Eresby, who has an income of \$250,000 from land.

THE number of persons in London last month receiving pauper relief numbered 93,093, against 88,752 in the corresponding period in 1880.

MR. JOHN RAE has been appointed assistant-editor of the "Contemporary Review." Mr. Rae was at one time a minister of the Free Church at Brechin.

DR. HAUPT, the Assyrian scholar, has accepted the invitation to Johns Hopkins University, where he will teach the Hebrew, Arabic, and Assyrian languages.

DR. W. M. TAYLOR, of New York, is engaged on a brief biography of "John Knox" for the "Men Worth Remembering" series of Messrs. Hodder and Stoughton.

TIMBER covers about two-thirds of North Carolina; Mississippi has some twenty million acres of it; Louisiana, fifteen millions; Texas, a great amount.

CANON WILBERFORCE says that in Bristol over 40,000, and in Sheffield over 15,000 of the cream and flower of the working classes have become abstainers in a very short time.

THE Free Presbytery of Ayr, Scotland, is of opinion that a thorough investigation into the whole subject of "Lapsing, its Causes, Character, and Cure," is urgently required on the part of the Church.

THE well-known English historical scholar and Oxford don, George William Kitchen, has just been made Dean of Winchester. He is best known to the public through his History of France.

CANON FARRAR has been appointed to the archdeaconry of Westminster, which is worth £1,666 per annum with a residence. He is rector of St. Margaret's for which he receives £500 a year.

VIRGINIA claims the oldest English Church in this country. It is the old Friends' Church at Benton, and was built in 1632. An ancestor of Martha Washington is said to be buried in the churchyard.

THE effects of Pope Pius IX., consisting of madonnas, crucifixes, portraits, etc., were recently sold at auction in Rome, but did not bring large prices, some of them not even realizing their intrinsic value.

FIVE hundred gamblers have been compelled to quit Nashville, and many of them are heading for Chicago. In a public square, Thursday, five hundred dollars' worth of sporting paraphernalia was burned.

AT Richmond, Virginia, Thursday, the local military observed the twentieth anniversary of the death of Stonewall Jackson by marching to the Capitol square and firing a salute in front of Jackson's monument.

REV. DEDRICK WILLERS, D.D., died at Barrytown, N.Y., last week, aged eighty-six. He was the father of ex-Secretary of State Willers, and was a soldier in the Prussian service at the battle of Waterloo.

Jews are by no means always fond of brother and sister Jews; indeed, there are Hebrew families in New York who assiduously hold aloof from Israelite society; but this sort of cliqueism seems to culminate in Tiflis. A Jewish official writes that there are five distinct Jewish communities there.

SIX chiefs at Oham and Usubepe have attacked and routed Cetawayo, who lost 6,000 men, and whose authority it is believed will be permanently wiped out, as his supporters are reported to be abandoning him, having lost confidence in his ability to regain the ascendancy he formerly possessed.

GLASGOW University has conferred the degree of D.D. on Revs. John Macleod, of Govan, and his brother, Norman Macleod, of St. Stephens', Edinburgh, two sons of the late Dr. Macleod, of Morven, and also on Revs. George Porter, Maybole, James Smith, Buenos Ayres, and John Inglis, late of the New Hebrides Mission.

THE Established Presbytery of Edinburgh has decided with reference to the Scottish Universities Bill the constituency from which the theological professor, are now selected should be enlarged, but that no legislation can be satisfactory which does not sufficiently provide for and secure the teaching of the Presbyterian churches of the country.

PROF. BLACKIE has a work in the press on the land system in the Highlands, the MS. of which is said to have narrowly escaped in the recent fire at Messrs. Kegan, Paul & Co.'s, London. The work is so very "hot" on the landlords that no publisher in Edinburgh would undertake it; and two London firms were afraid of burning their fingers with it.

THE "most holy synod" of Russia has sent a letter to the bishops of the American Protestant Episcopal Church concerning the question of intercommunion. The Greek Church makes it a *sine qua non* that Christian bodies desiring to have intercommunion shall accept the seven ecumenical councils, and she will never acknowledge the "Episcopal secession" in the Protestant Episcopal Church.

MINISTERS AND CHURCHES.

ANNIVERSARY services were held at Burlington last Sabbath. The Rev. Dr. Cochran preached morning and evening, and the Rev. R. J. Laidlaw, St. Paul's, Hamilton, in the afternoon. All the services were largely attended. On Monday evening a successful social was held. Mr. Abraham, owing to enfeebled health, has been granted six months leave of absence.

A NUMBER of members and friends of Carleton Presbyterian congregation presented Mr. John H. Wagstaff, who is leaving Carleton, with a gold headed cane, and Mrs. Wagstaff with a peice of plate, accompanying these gifts with an address recognizing the efficient services rendered by him, and expressive of the esteem in which he and his wife are held by the congregation. Mr. Wagstaff made an appropriate reply.

REV. T. M. CHRISTIE having retired from the Trinidad Mission in consequence of ill health, Rev. Mr. Hendrie, of San Fernando, was invited to become Mr. Christie's successor, and consented. Mr. Hendrie could preach at once to the Hindoos in their own tongue, and his acceptance was a great relief to Mr. Christie and the mission council. His medical adviser having given a decided opinion against his undertaking the trials of a missionary. The Foreign Mission Committee, eastern section, are inquiring for a suitable man. Offers of service from ordained ministers or probationers should be addressed to Dr. McGregor, Secretary, Halifax.

REV. F. A. MCLENNAN, of Kenyon, Glengarry Presbytery, having obtained leave of absence to visit his native land, Scotland, was, previous to his departure, presented with the sum of \$153, accompanied with a very complimentary address, read by the session clerk on behalf of the congregation, expressing their attachment to him and appreciation of his services as their pastor, as also their high estimation of Mrs. McLennan as a Christian lady, combined with a kind and amiable disposition, to which Mr. McLennan replied in brief but select sentences, expressing his grateful acknowledgment of their kindness, not only on this, but on former occasions.

A CONGREGATIONAL social under the auspices of the Ladies' Aid Society of St. Andrew's Church Winnipeg, was held in Selkirk Hall on Tuesday evening, April 24th. The pastor of the congregation, the Rev. C. B. Pitblado, occupied the chair, and made an introductory address. Mr. Alex. Urquhart, of Knox College, who has been called to assist Mr. Pitblado in his arduous duties for the summer months, addressed the meeting in a very acceptable manner. After an interesting programme of vocal and instrumental music had been rendered the chairman called Mr. R. A. Ptolemy, the popular and efficient precentor of the congregation to the platform, and in the name of his friends presented him with a beautiful pocket-book containing \$190. Mr. Ptolemy, who was taken completely by surprise, made a feeling and appropriate reply, and; after refreshments had been served, a very enjoyable meeting was brought to a close.

AT his residence, Waba Brook in the Township of McNab, Donald Stewart, Esq., died April 29th, and was buried on the 1st of May at White Lake burying ground. The largest assembly ever seen in this part of the county followed his remains to the place of burial. He died at the age of fifty-four years, longing for the "Rest that remains for the people of God." His sickness which was heart disease lasted only about three days. In his demise every one felt it was the loss of a friend and brother, and a gloom of sadness fell on all classes. His loss will be felt both in the township and county, but especially in the Presbyterian congregation of White Lake where he held so prominent a position having superintended two Sabbath Schools and taught Bible classes, one at 9 a.m., the other at 3 p.m., four miles apart. His liberality to the cause of Christ in the congregation and to all the missionary schemes of the Church was worthy of imitation. The new stone Church at White Lake will long stand as a monument to his honour, praise and liberality. — COM

WILLIAM McDONALD, an active elder of the Presbyterian church in Hull city died at the Desert on the 28th December 1882. He came to Canada in the year 1853 from the parish of Croy, Invernessshire, Scotland. He was for many years in the employ of

Messrs. Hamilton & Brothers, lumber merchants. When a Presbyterian Church was commenced in Hull he was among the first who took an active part in the erection of a church building, and one of the last things he did in the midst of the illness which terminated in death was to give a subscription liberal for one of his means—that the debt still remaining upon the church building might be cleared off, and he had the happiness of seeing his last effort crowned with success. He was one of the first called to fill the office of ruling elder in the church, and took a deep interest in its prosperity up till the day of his death. He was genial in disposition, kind hearted, a faithful friend, a good neighbour, a highly esteemed and useful citizen, and faithful unto death in his duty to man and to his God. The last words audibly uttered that fell from his lips were "My Lord and my God."

THE induction of the Rev. Andrew Wilson, late of Brock Street Congregation, Kingston, into the pastoral charge of Carlton Street congregation took place last Thursday afternoon. There was a large attendance. The Rev. R. P. McKay, Moderator of the Presbytery of Toronto presided. The sermon—appropriate and impressive—was preached by the Rev. John Smith of Erskine Church. The steps leading to the induction were narrated by the Presbytery clerk, Rev. R. Monteath. The usual questions having been addressed to Mr. Wilson and satisfactorily responded to by him, he was solemnly inducted minister of Carlton Street Church. The Rev. H. M. Parsons addressed the minister in suitable and affectionate words, and the people were addressed by the Rev. A. Gilray on the duties resting upon them in relation to hearty co-operation with the minister in Church work. At the close of the service Mr. Wilson met with a cordial welcome from the congregation and their friends assembled on the occasion. In connection with the service a reception which was largely attended was held in the evening. After refreshments Mr. James Bain was called to the chair. He read an address of welcome in the name of the congregation to Mr. Wilson, which was responded to in eloquent terms. Rev. Mr. Gilray was then presented with a costly set of silver plate bearing the following inscription.—"Presented to the Rev. Alex. Gilray by the Carleton Street Presbyterian Church, of Toronto, as a slight token of esteem and regard for him as a minister of the Gospel of Jesus Christ, and in appreciation of the valuable services rendered by him while acting as chairman of the Interim Session of the congregation." Mr. Gilray replied in a few fitting remarks, and was followed by Ald. Carlyle, Mr. James Brown, and Rev. Messrs. Smith, Burton, Cameron, and Powis, who fervently expressed their cordial good wishes for Mr. Wilson's and the congregation's prosperity.

PRESBYTERY OF HURON.—This Presbytery met in Clinton on the 8th inst. Mr. R. J. Craig, student of Knox College, having undergone his trial examination for license in a very satisfactory manner, was licensed in the usual way. Final action on the report of the financial committee anent the mode of raising funds for defraying the expenses of commissioners to the Assembly was delayed till next meeting. Dr. King, of Toronto, was nominated as the next Moderator of the General Assembly. Mr. McCoy, on behalf of the committee to consider the statistical and financial returns of congregations for this year, tabulated a report showing the contributions per member and family of all the congregations within the bounds. The report was ordered to be printed and copies sent to all the congregations to be distributed. Mr. McDonald introduced the subject of the endowment scheme of Knox College, which was heartily commended to the consideration of the sessions and congregations within the bounds. The next meeting of Presbytery is to be held in Knox Church, Goderich, on the second Tuesday of July, at eleven o'clock a.m.—A. MCLEAN, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met in three different churches in this city on the 17th inst, partly for transacting competent business, and partly for inducting a pastor. Rev. R. P. Mackay presided at all the diets, and the number of members present was considerable. The resignation of Rev. W. Stewart, of Horaby, tendered at a previous meeting, was duly considered; and, after hearing a commissioner, the Presbytery agreed to ask leave from the General Assembly for Mr. Stewart to retire from the active duties of the ministry, and to recommend

his case to the Committee on the Aged and Infirm Ministers' Fund. An application was read from the congregation of Brockton for leave to move their place of worship, viz. from its present site to the vicinity of Dovercourt Road and Dundas Street, as also for leave to secure a new site, to dispose of the present lot, and to borrow a sum not exceeding \$1,500. After hearing commissioners, it was moved and carried to grant the application. Rev. J. Alexander reported in a call from Georgetown and Limehouse in favour of Rev. W. G. Wallace, M.A., recently licensed by the Presbytery. The stipend promised is \$900. The call was sustained, and, being put into Mr. Wallace's hands, was accepted by him. His ordination was then appointed to take place at Georgetown on the 31st instant, Revs. J. Alexander, J. R. Gilchrist, R. Pettigrew and E. D. McLaren to officiate on that occasion. Rev. W. Amos reported also in a call from Newmarket in favour of Rev. J. Goodwillie, minister without charge. The stipend promised is \$800. The call was sustained; and Mr. Goodwillie, who was present, accepted the same. His induction was then appointed to take place in Newmarket on the 12th of June, Revs. W. Amos, A. Gilray, W. Frizzell and Dr. J. Fraser to officiate on that occasion. The induction of Rev. A. Wilson, late of Kingston, took place in Carlton Street Church in the afternoon, and the following ministers officiated as here stated: Rev. J. Smith preached a sermon from Isaiah xlix. 15 16, the clerk narrated the previous steps; the moderator put the questions, offered prayer, and inducted Mr. Wilson to his new charge; he was then addressed by Rev. H. M. Parsons; and Rev. A. Gilray addressed the congregation. Mr. Wilson was afterwards cordially welcomed by his people, and his name was put on the Presbytery Roll. On resuming business, the special case of a student was referred to the General Assembly, with recommendation. Two other students, who had previously been examined, viz. Mr. Wm. Robertson, M.A., and Mr. John Mutch, M.A., appeared before the Presbytery, and were taken on public trials for license. These trials, which occupied a considerable time, were severally sustained, and the young men were solemnly and duly licensed to preach the Gospel. The remits sent down from the General Assembly were afterwards considered. The remit on Theological Education was discussed at some length, and on motion made, the Presbytery agreed to disapprove of it. The remit on Standing Committees and the method of appointing them was next considered, with the recommendations given by a committee thereanent. The first recommendation was approved of; the second was not approved of, and as to the remaining five the Presbytery agreed to express no opinion. The next ordinary meeting of Presbytery was appointed to be held in the usual place, on the first Tuesday of July, at eleven a.m.—R. MONTEATH, Pres. Clerk.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met last week in the First Presbyterian Church, Brockville.

The Moderator, the Rev. R. Campbell, Montreal, delivered a most excellent opening discourse from Isaiah xxi. 11.—"Watchman, what of the night." The drift of the discourse was the necessity of ministers acting as watchmen at the present day, when so much apparent infidelity was abroad in the form of both disbelief and unbelief, and Socialism and Nihilism. The prophets of old were seers who could discern the signs of the times and warn the people of coming evil. So ought the ministry of the present day to point out to the people what their duty was, even though the warning might be rasping on the hearts and consciences of hearers, as it did not always do to speak smooth things when the truth had to be told. He showed the necessity of watchmen or ministers doing their duty, and said that Matthew Arnold was realizing the evil effects of his teaching and was harking back. The sermon was divided into three divisions—disbelief and unbelief, Socialism and Nihilism, and doctrinal unrest, under each of which heads Mr. Campbell's exposition was masterly, and earnestly listened to. He closed with the remark that Jesus brought light to the darkest soul, and that ministers ought to hold Him up and keep close to Him and all darkness and gloom, doubts and difficulties would be dispelled.

After the sermon, the moderator constituted the Synod by prayer, when the Rev. Mr. Watson, of

Huntingdon, clerk of Synod, read the roll of members. The moderator then announced that his term of office having expired, the next order of business was the appointment of his successor. He thanked the members for the support given him in the duties of his office, and stated that it was a source of thankfulness that during the year only one death had occurred among the ministers belonging to the Synod—that of the Rev. Mr. Lochead, of North Gower.

Dr. Jardine then moved, seconded by Rev. Mr. Bennett, that the Rev. Mr. Burnet, of Martintown, be appointed moderator for the ensuing year. There being no other nominations, the motion was agreed to, and the Rev. Mr. Burnet took his seat and returned thanks for a very unexpected honour—an honour, however, which he took to be paid more to the old Presbytery of Glengarry than for anything personal to himself.

The following committees were then appointed: On Bills and Overtures—The clerks of Synod and Presbyteries, and the following members from the several Presbyteries:

- Quebec—Rev. Dr. Mathews, and Mr. James G. Ross, elder.
- Montreal—Rev. Mr. Cruickshank and Dr. Drysdale, elder.
- Ottawa—Rev. Mr. Bayne and Mr. Alex. McClelland, elder.
- Lanark and Renfrew—Rev. Mr. McGillivray and Mr. R. Bell, elder.
- Brockville—Dr. Jardine and Mr. Lanskaill, elder.
- Glengarry—Rev. Mr. McCormack and Mr. McCuaig, elder.
- On Elders' Commissions—Rev. Messrs. Crombie and Burnfield, and Mr. J. M. Gill, elder.

A vote of thanks to the retiring moderator was carried, and after a doxology and the benediction, the services closed.

WEDNESDAY MORNING.

The Synod met on Wednesday morning at ten o'clock, the moderator in the chair. Devotional exercises were conducted for the first hour, after which the Synod proceeded to business.

The minutes having been read and sustained, the Committee on Bills and Overtures submitted the business to be taken up during the day.

Applications were made by different Presbyteries for leave to take students upon trial for license as follows:

By the Presbytery of Ottawa, on behalf of Wm. H. Geddes.

By the Presbytery of Quebec, on behalf of Mr. John Ferguson, B.A., and Mr. Richard Hyde.

There was then considered a reference from the General Assembly in regard to the best means of raising money for local and general Church purposes. It was moved by Mr. Campbell, and seconded by Mr. Cruickshank, and agreed to, that a committee be appointed to consider the subject of the reference, and report at a subsequent sederunt.

A report was read from the Presbytery of Ottawa in reference to Protestant schools within the Province of Quebec. The schools were represented as being in a somewhat unsatisfactory condition, and the report recommended a greater amount of interest and oversight on the part of Presbyteries in the Province. A verbal report was presented in reference to the same subject from the Presbytery of Quebec.

An overture was presented from the Presbytery of Lanark and Renfrew proposing a plan for reducing the expenses of the working of the church, and asking for greater details in the publication of accounts. After considerable discussion it was moved by Mr. Campbell, seconded by Dr. Jardine, and agreed, that the overture on the subject be transmitted to the General Assembly.

Rev. W. J. Dey then read the report upon temperance, and as it had been received, a communication from the Dominion Alliance was read. The matter of temperance was very fully discussed, and the recommendations of the report adopted.

It was decided that the next Synod meet at Ottawa, on the second Tuesday in May, 1884.

Mr. Burnfield, in the name of the ladies, invited the members to tea and a social in the basement of the church.

THE SOCIAL.

The social in the evening was most enjoyable. Two hours and a half were spent in short addresses, and vocal and instrumental music. The Rev. Mr. Burnfield presided.

After tea, Mr. Burnfield and Dr. Jardine delivered addresses of welcome in the name of the ladies of both congregations, replied to by the moderator, and Rev. Mr. Campbell, late moderator.

A solo was then sung by the Rev. Mr. Heine, which met with the most hearty applause, the same result following a song by Mr. Haywood.

The Rev. Mr. Crombie was then called upon to return thanks to the ladies for their kindness in providing so rich a feast for the members of Synod. The Rev. Messrs. McGillivray and Ross followed on the same subject. Miss Powell responded by an excellent musical rendering.

Mr. J. M. Gill replied on behalf of the ladies, when Miss Hutcheson in response to the call of the chairman played a piano solo in an admirable manner.

The Rev. Mr. Cruickshank returned thanks to those who had taken part in the musical portion of the proceedings, followed by the Rev. Mr. Edmondson and Rev. Dr. Moore, to which Col. Wylie was called upon to reply, followed by Mr. H. Froeland.

This brought the social to a close, which was most heartily enjoyed by all, the speeches being short, interesting and humorous.

In reference to a few incidents connected with the First Presbyterian Church, Brockville, Col. Wylie, read the names of the members of the church in 1832, fifty years ago, the list having been handed to him by Judge McDonald, who had found it among some papers belonging to the late Rev. Mr. Smart, a minister whose name is still green in the remembrance of many of the old settlers of the district.

After enjoying the social, the members met in the church, when a long discussion took place on the report of the chairman of the committee on the State of Religion in the several Presbyteries. The Rev. Mr. Doudiet, of Montreal, is chairman of the committee, but being unable to be present at this meeting of the Synod, transmitted a long report on the subject to the Clerk of the Synod, which that reverend gentleman read.

Messrs. Cattanach, Dewey, Patterson, Bennett, Dr. Jardine, Mr. Burnfield and others spoke at some length on the subject matter contained in the report, the idea prevailing that although the report was admirably drawn up, the conclusions come to were in some instances too strongly expressed, especially on the subject of family worship. It was argued that the children ought to be taught the importance of erecting a family altar, otherwise they might lose themselves in the materialism and unbelief of the world, from which nothing but the grace of God could save them.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXII.

AT ANTIOCH.

June 3, 1883. Acts 13: 13-16, and 43-57.

GOLDEN TEXT.—"And the word of the Lord was published throughout all the region."—Acts 13: 19.

CENTRAL TRUTH.—"Corrupt churches can resist the truth."

NOTES.—Paphos (see preceding lesson). Parga, a chief town of Pamphylia, on the river Cestrus. Anciently a temple of Diana stood on a hill out side of the town. Here John Mark left the Missionaries and returned to Jerusalem. Pamphylia a crescent-shaped province of Asia Minor, the inner curve bordering on an open bay. It is about eighty miles in length and twenty miles in its widest part. Many Jews were there. Antioch, founded or rebuilt by Seleucus Nicator on a ridge of the Taurus near the northern border of Pisidia. It is called Antioch in Pisidia to distinguish it from the Syrian city of the same name built by the same man. Pisidia: a Roman Province bordering on the north of Pamphylia, having for its chief city Antioch, which is so far north that it is sometimes called a Phrygian town. The country is rugged, and doubtless here Paul encountered some of the "perils of the rivers" and "perils of robbers." Gentiles: all countrymen not Jews. Iconium about fifty miles from Antioch in Pisidia, on the great thoroughfare extending from the Aegean on the west through the Syrian gates on the east: capital of Lycaonia. It has now 30,000 population and is called Konia. Imposing ruins remain.

CONNECTION.—The story continues. How long they remained in Paphos in Cyprus we know not. Judging from similar missionary visits now to new fields, we should suppose they would not stay less than a month. We do not, in our minds, allow enough time in each place! and that is one of the main troubles we have in the chronology of "Acts." FIRST MISSIONARY JOURNEY CONTINUED.—Ver. 13.—Paul and his company: notice how Paul now takes the lead. He sought no pre-eminence; but God put it upon him. Came to Parga: in Pamphylia, north

from Cyprus, a port, seven miles up the river Cestrus. John departing from them: Mark went back to Jerusalem. We judge from 15: 38, that Mark should not have left the apostles at this time.

II. FIRST SABBATH IN ANTIOCH.—Ver. 14.—Departed from Parga: did not apparently stay there to begin any work. Came to Antioch in Pisidia, a junction city from the great capital of Syria. It was eighty or a hundred miles north of Parga: and the way led through mountains, and among robbers, and tribes only half-civilized, and half-subdued by the Romans. (2 Cor. 11: 26) Went into the synagogue. Paul always made use of the synagogue, as long as he was allowed.

Ver. 15.—After the reading of the law and the prophets, there were regular "lessons" for each day. After that, there was freedom of speech for every one who had a useful word to say. This "prophecy" (as John Knox called it) is a valuable means of grace for any Church that practises it; but to obtain the best results, it needs a VERY wise man as chairman or conductor. The elders saw they were strangers, and courteously invited them to speak.

Ver. 16.—Paul stood up, and beckoning with his hand: over and over again Paul is described as beckoning with his hand. Orientals gesticulate more than we. Give audience: hear what I have to say. He had good news for them; and we wanted to win their favour.

[Read carefully the intervening verses, and see how Paul briefly brings down the history of Israel to the time of David—did he model himself after Stephen here?—and then speaks of Jesus as David's great Heir. How He was the promised Saviour; was slain, was buried, and rose from the dead, and then a warning against rejecting Him.]

Ver. 43.—Jews and religious proselytes: Paul had addressed them (ver. 16) as two classes. There was a number in every city who worshipped with the Jews. Ovid speaks of them at Rome, and intimates that they were mostly women. So does Josephus, respecting Damascus. Speaking to them: the apostles spoke farther to them, outside the synagogue. To continue in the grace of God: God was present, forgiving them, and giving them a hope for eternity: follow Him!

III. SECOND SABBATH IN ANTIOCH.—Ver. 44.—The next Sabbath day (Revision, "the next Sabbath"). the synagogues assembled Saturday, Monday and Thursday. We may be sure that Paul and Barnabas would be at the synagogue next time there was worship there! and so we are not shut up to the conclusion that they waited a whole week. We may therefore take "next Sabbath" here, as equivalent to "next worship-day." Almost the whole city the news had spread; the public were excited. The multitudes could not be accommodated in the synagogue, but must have been addressed outside.

Ver. 45.—Jews filled with envy: they could not think that Gentiles should have the same privileges as Jews. They might become "Jews," followers of "the law;" but should not be offered salvation on any other terms. Spoke against those things: they denied all Paul's facts and deductions. And when they had no arguments, they had sneers, and bitter and reproachful words.

Ver. 46.—Waxed bold: defended their words, and went on with a further message. Necessary: it was Christ's order, that the Gospel should be first preached to the Jews. (Luke 24: 27) We turn to the Gentiles. Paul understood the advantage of having understood the advantage of having synagogue privileges; but his Gospel was for all; and if one class would not receive it, he would turn to another.

Ver. 47.—Commanded us: specially to Paul (Acts 9: 15), generally to all God's servants—was the command and promise in favour of the Gentiles as well as Jews. The quotation here, is specially spoken to the Messiah. (Isaiah 49: 6.)

Ver. 48.—Glad and glorified the Word: the Greeks welcomed a Gospel that could bring them pardon of sin; and praised God and honoured Him. Were ordained to eternal life: were set, disposed, induced, persuaded, toward eternal life—through the preaching of the Word, and reception of the truth. God's public decree, which no unrevealed counsel ever contradicts, is that "whosoever believeth shall be saved." "The Greek word does not imply more than that they fell in with the divine order which the Jews rejected."—Plumptre "As many as were determined not to have eternal life put it from them: and as many as were induced to have it, received it in the truth of the Gospel."—Kirk.

Ver. 49.—Was published so many zealous converts would furnish many helpers in the work. All the villages round would be visited, and the public mind stirred.

Ver. 50.—Devout: the Jews stirred up, among others, the devout (religious) women, who were worshippers with the Jews. They used their influence against what the Jews would call a pestilent and blasphemous heresy. Honourable women: it is difficult for us to understand the spoken state of morals in that day, and in those lands. An acknowledged wife, standing on a social equality with her husband, was almost a rare thing, among the higher classes. These were "the honourable women" so often mentioned in the New Testament. It does not apply to rank; though no doubt some were of the nobles. Raised persecution: these, with the chief men, procured the expulsion of Paul and Barnabas, as disturbers of the public peace.

Ver. 51.—Shook off the dust of their feet.—See Luke 10: 8-11, which perfectly explains this. And came to Iconium: sixty miles south-east.

Ver. 52 Filled with joy no wonder: they had passed from death unto life! With the Holy Ghost: seems to imply the more special and miraculous gifts bestowed by the Spirit.

PRACTICAL TEACHINGS.

1. What better work could Mark have on hand, than helping Paul and Barnabas? What other better work have you on hand, who excuse yourselves from Christian work?
2. Paul found in the synagogue-worship much that he could join in. It is wise always to make the best of circumstances.

Financial & Real Estate.

E. E. KNOTT'S 20
Speculative Real Estate
Farm lands in every part of the Dominion of Canada...

FOR SALE AND EXCHANGE
A LARGE NUMBER OF CHOICE
Ontario, Manitoba & Northwest...

G. A. SCHRAM, 4 King St. East, Toronto

C. J. PALIN, HOUSE, ESTATE AND BUSINESS VALUATOR, ETC.

C. W. LINDSAY, REALTOR, TATE AND FINANCIAL

E. STRACHAN COX, T. E. WORTS, COX & WORTS, Stock Brokers

Buy and sell on Commission for cash or on margin all securities dealt in on the TORONTO MONTREAL AND NEW YORK STOCK EXCHANGES...

JOHN STARK, GEO. T. ALEXANDER, FRED. J. STARK

JOHN STARK & CO., FORMERLY ALEXANDER & STARK, Members Toronto Stock Exchange

Stocks, Debentures, &c., FOR CASH OR ON MARGIN.

Orders promptly attended to. 20 Adelaide Street East, Toronto.

INTERNATIONAL EMPLOYMENT, LAND AND EMIGRATION BUREAU. SUMMER EXCURSIONS ARRANGED. UNION GOVERNMENT TRAVELLING AGENTS.

The largest Land Offices in Ontario. Free Manitoba Reading Rooms. Tickets to all points.

112 1/2 King Street West, Toronto. Shepard, Scobell & Co.

Jewellery & Fancy Goods.

KENT BROS., Indian Clocks, 168 YONGE ST., TORONTO. The Leading Jewellery Establishment of Canada.

Come and see our immense stock of Watches Diamonds Clocks, Jewellery, Silver ware, etc.

The Cheapest House in the Dominion. WHOLESALE AND RETAIL. SEND FOR PRICE LIST.

W. WHARIN & CO. Established 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.

The cause of death. It is known to a certainty that in fatal diseases the individual suffers either by the brain, heart or lungs.

Millinery and Dress Making.

MISS DALTON, Millinery, Dress and Mantle Making, 207 Yonge Street, Toronto.

MISS BURNETT, FRENCH MILLINERY, DRESS, MANTEL MAKING AND FANCY GOODS.

FLOWERS AND FEATHERS. KING STREET WEST, TORONTO

MISS PAYNTER, Successor to Mrs. Black, MILLINERY PARLOURS, ROSSIN BLOCK, TORONTO.

Miscellaneous.

THE PEOPLE'S FAVORITE Cook's Friend Baking Powder PURE, HEALTHY, RELIABLE

R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER, THE OLD STAND 374 YONGE STREET

I. J. COOPER, Maker of the 'Imperial Shirt', IMPORTER OF FINE HOSIERY, DENT'S GLOVES, SCARFS, TIES, COLLARS, CUFFS, ETC.

KILGOUR BROTHERS, Manufacturers and Printers, PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDE, G. BOXES, TEA CADDIES, BOTTLES, ETC.

J. D. KING & CO. LARGELY VARIED STOCK OF OWN MAKE IN Half-Sizes AND Several Widths Combining Style, Comfort and Durability.

CONSUMPTION, BRONCHITIS, DISEASES OF THE CATARRH, ASTHMA, EYE AND EAR CAN BE CURED. BY DR. NASH OF 'Toronto Pulmonarium'



FOR THE 26 KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

There is only one way by which any disease can be cured, and that is by removing the cause - whatever it may be.

For Diabetes ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

H. H. WARNER & CO., Toronto, Ont., Rochester, N.Y., London, Eng.

Wyld, Brock & Darling, IMPORTERS AND DEALERS IN DOMESTIC, BRITISH AND FOREIGN Woollens and General Dry Goods.

WAREHOUSE - COR. OF BAY AND WELLINGTON STREETS, TORONTO

AGENTS WANTED for our new book, the greatest success of the year. Send for illustrated circular.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator.

ILL-FITTING boots and shoes cause corns. Holloway's Corn Cure is the article to use.

DR. W. ARMSTRONG, Toronto, writes: 'I have been using Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda for Chronic Bronchitis with the best results.'

MR. G. W. M. CULLY, Paying Merchant, B.C., writes: 'Dr. Thomas' Electric Oil is the best medicine I ever used for Rheumatism.'

JOSEPH RUSAN, Percy, writes: 'I was induced to try Dr. Thomas' Electric Oil for a law ences which troubled me for three or four years.'

THE ROCK ON WHICH MANY A constitution goes to pieces is Dyspepsia. The loss of vigour which this disease involves, the maladies which accompany it, or which are aggravated by it, the mental despondency which it entails, are terribly exhaustive of vital stamina.

MR. T. C. WALLIS, Chemist and Druggist, Port Colborne, Ont., writes: 'Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure sells well, and gives the best of satisfaction for all diseases of the Liver.'

THE MODEL PRESS Prints Cards, Circulars, Labels, Tracts, anything needed by business men, churches, societies, etc.

Sparkles.

DEAD men tell no tales. It is not necessary. The obituary writers do that service for them.

NOT all kings have palaces to live in. The King of Coomassie, for example, lives in Ashantee.

As long as some fellow doesn't ask if the dog-star of the star-trout is a Ker, the case will not be so Sirius.

DONE IN THE DARKNESS.

We parted in silence, we parted by night, On the bank of a beautiful river; No sound but a gurgle, as out of my sight Swift she sank with scarcely a shiver.

EVERYTHING seems to move in a circle. While, for instance, the lawyers are looking up the authorities, the authorities are looking up the criminal, and the criminal, in his turn, has to look up the lawyers.

SAID a student of one college to a friend who was attending a rival institution: 'Your college never turns out gentlemen.'

THEY were boasting about ancestry. 'My forefathers,' said John, 'came over from England on the 'Mayflower.'

A BOOK just published is entitled 'How to make \$500 Yearly Profit with Twelve Hens.' We have not read the book, but we suppose the author's recipe is to sell the corn they would annually eat, and then kill the hens.

'Pat, wud yuz luk at 'em now?' Mike was gazing intently at a procession honouring St. Patrick's day in the march.

'WELL, Andrew,' a gentleman remarked to a Scotchman, who, with his brother, was the only remnant of a narrow sect, 'I suppose you and Sandy are the only bodies who will get to heaven now?'

IT is told of an American millionaire who bought him a castle on the Rhine that one cold day his daughter found him warming his hands at a fire which he had kindled in a suit of plate armor.

WE read in the 'Church Union' that a gentleman had his boots blacked by one of two boys, and gave the shiner a \$2 bill to get changed.

'Why so gloomy this morning, Jacob?' 'Ah, my poor little Benjamin Levi—he is dead!' 'Dead! You surprise me. How did it happen?'

JANET was not comely, but an excellent servant, and especially devout. One Sunday afternoon, on returning from the kirk, she mentioned to the ladies of the family how much she had enjoyed the services.

CELEBRATED BELLS.

Those made at the McShane Bell Foundry, Baltimore, M.D., U.S.A., appear to be in large demand, especially in the Dominion, 115,000 lbs. of copper and tin having been cast into bells since Jan. 1st.

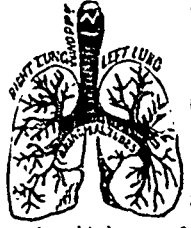
"WHAT EVERY S. SCHOOL OUGHT TO HAVE," is the universal verdict of all who have used the **BLACKBOARD.** Our **NEW CHEAPEST** in the market, size 30x48. Printed on heavy paper and ready to use. Illustrates the International B. S. Lessons. Price, per year, \$2.00, 6 months, \$1.25.

THE PRIMARY LESSON CHART. A valuable aid to the teachers of the **LITTLE FOLKS.** Printed on colored paper. Size 24x31. Price, 1 year, \$1.00, 6 months, \$1.00. Trial copies will be sent to any minister of B. S. Superintendent. Do not fail to send for samples, you will be delighted. Address, **LAUREN & YOST, Cleveland, Ohio.**

PARSONS' PURGATIVE PILLS

And will completely change the blood in the entire system in three months. Any person who will take ONE PILL EACH NIGHT FROM ONE TO TWENTY WEEKS may be restored to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. **L. B. JOHNSON & CO., Boston, Mass.**

CONSUMPTION,
Throat Diseases,
Catarrh,
Bronchitis,
and Asthma,



together with diseases of the Eye, Ear and Throat, successfully treated at the **ONTARIO PULMONARY INSTITUTE,** 125 Church St., Toronto, Ont. M. Hilton Williams, M.D., M.C.P.S.O., Proprietor. Permanently established for the cure of Catarrh, Throat Diseases, Bronchitis, Asthma and Consumption. Also Catarrhal Deafness, Catarrh, Ophthalmia (sore eyes) and Disease of the Heart. The only Institute of the kind in the Dominion of Canada. Over 40,000 persons treated during the past 18 years for some form of head, throat or lung trouble, from nearly every part of the civilized world. All diseases of the respiratory organs treated by medicated inhalations, combined when required with constitutional remedies for the stomach, liver, blood and nervous system. Consultation free, and prices of the Institute within the reach of all. Those who desire to investigate for themselves had better call personally at the office, but if impossible to do so, may write for "List of Questions" and "Medical Treatise." Address **ONTARIO PULMONARY INSTITUTE, 125 Church Street, Toronto, Ont. MENTHIN PRESBYTERIAN.** N.B.—We employ no travelling doctors.

RHEUMATINE
An Internal Remedy and a SURE CURE for all kinds of Rheumatic Complaints.



If you are suffering from **KIDNEY COMPLAINTS** Give RHEUMATINE a fair trial. You will never regret having done so.

From **Mr. EDWARD MITCHELL, Manager of the Bank of Commerce, Hamilton, Ont.** Hamilton, January 18th, 1883.

J. N. SUTHERLAND, St. Catharines.
My DEAR SIR,—I am in receipt of your favour of yesterday's date, asking my experience with regard to RHEUMATINE and I have no hesitation whatever in pronouncing it a success in my case, and in heartily recommending the remedy to those suffering from Rheumatism. I suffered for months with that trouble in my right arm and shoulder, and often was unable to use my hand, and at night the pain was frequently so great as to render sleep an impossibility. I must confess that I entertained a repugnance to "patent" medicines, but some of my friends persuaded me to try "Rheumatine," and although it may be true that I might have got well without it, one thing I do know, that after taking four bottles the pain took its departure, and I have now the full use of my arm. I heartily wish you unbounded success, as I fully believe your remedy is all that you advertise it to be.

I am, my dear sir, yours most truly,
E. MITCHELL.

LACHINE CANAL.
NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the formation of Bains near St. Gabriel Locks," will be received at this office until the arrival of the Eastern and Western mails on **WEDNESDAY THE 27th DAY OF JUNE** next, for the formation of TWO SLIPS or BASINS, on the north side of the Lachine Canal, at Montreal.

A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after **TUESDAY**, the 22nd day of May next, at either of which places printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.

An accepted Bank check for the sum of \$2,000 must accompany each tender, which sum shall be forfeited, if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY, Secretary.

Dept. of Railways and Canals,
Ottawa, 21st April, 1883.

PILES IMMEDIATELY RELIEVED
AND THE WORST CASES EVENTUALLY CURED BY THE USE OF

THE MEDICAL PILE REMEDY.

Sent by post, with complete instructions, on receipt of 50c.
HUGH MILLER & CO., 167 King Street East, Toronto.

AGENTS WANTED for the Best and Finest-selling Pictorial Books and Bibles. Price 10c. per 100. **NATIONAL PUBLISHING CO.,** Phila. Pa.

BAKTER'S MANDRAKE BITTERS. THE ONLY VEGETABLE CURE FOR **DYSPEPSIA,** Loss of Appetite, Indigestion, Sour Stomach, Habitual Costiveness, Sick Headache and Biliousness. Price, 25c. per bottle. Sold by all Druggists.

PIG IRON.—The undersigned agents for the Scotch brand "CARRON" invite correspondence from buyers. We are also Agents for ordinary English and Hematite.

A. C. LESLIE & CO., MONTREAL.

VIRGINIA FARMS. Several hundred nice farms cheap—Climate mild Society and s.h. Is good. Northern people in the neighbourhood. Send stamp for Catalogue.

C. D. EPES, Nottoway, C.H., Va.

ESTABLISHED 1856. ESTABLISHED 1856.
P. BURNS.
Coal and Wood.
GREAT REDUCTION IN PRICES.
Best Hardwood, Beech and Maple delivered to any part of the city (per cord) \$5.50
and Quality, Beech and Maple, delivered to any part of city (per cord) 4.00
Beech and Maple, by car-loads, in T., G. & B. R. yards (per cord) 4.50

All Descriptions of Hard & Soft Coal BEST QUALITIES, LOWEST RATES.
Orders left at offices, cor. Bathurst and Front Sts., 31 King Street East, Yonge Street Wharf, and 332 Queen Street West, will receive prompt attention.

RECENT PAMPHLETS.

"The Rule of Faith and Private Judgment."
A 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.
A lecture by Rev. Prof. McLaren, Price 10 cents.
"The more extended circulation which will thus be given to it is not greater 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 prove its author to be a master in Ecclesiastical History."—Canada Presbyterian.


"Doctrines of the Plymouth Brethren."
By Rev. Prof. Croker, M.A. Magee College, Londonderry. Price 10 cents.
"A comprehensive and very complete exposition in short space of the errors of Plymouthism."—Canada Presbyterian.

"The Inspiration of Scripture."
"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 it certainly deserves, a very wide circulation."—Canada Presbyterian.

"Hindrances and Helps to the Spread of Presbyterianism."
By Rev. D. H. MacVicar, LL.D. Price 10 cents or \$6 per 100.
"It should be read by every Presbyterian in the land."—Brimleyville Statesman.
"Worthy a score of pastoral letters."—Rev. David Wishart.
"Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle.

Mailed to any address post free, on receipt of price.
C. BLACKETT ROBINSON, 5 Jordan Street 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.

Bells.
McSHANE BELL FOUNDRY Manufacture of Celebrated CHIMES and Bells for Churches, &c. Price of circular sent free. Address **Henry McShane & Co., BALTIMORE, Md., U.S.**

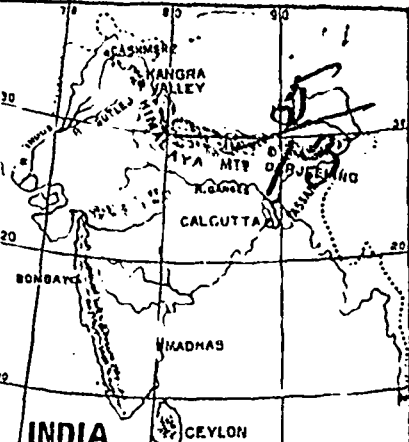
MENEELY BELL FOUNDRY. Favorably known to the public for 1825. Church, Chapel, School, Fire, Alarm and other bells, also Chimes, &c. Address **MENEELY & CO., WEST 100th, N. Y.**

THE TROY MENEELY BELL FOUNDRY. CLINTON & MENEELY BELL COMPANY, TROY, N.Y.
Manufacture a superior quality of Bells. Good workmen, Greatest experience. Large trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Steel for Churches, Schools, Fire Alarms, Fire Engines, &c. FULLY WARRANTED. Catalogue sent Free.
VANOUZEN & TIFT, Cincinnati, O.

Baltimore Church Bells
Superior quality for Churches, Schools, Fire Alarms, &c. Address **J. REGESTER & SONS, Baltimore, Md.**

HIMALAYAN TEA.



A high class Black Tea of rare quality and flavour, received direct from India, ex Steamers "Hesperia" and "Bolivia" in March, 1883. Price from 60 cts. per lb, according to size of package. Railway freight free to any part of Canada and the United States, within 400 miles of Toronto or New-York. Apply to **MAJ. GEN. KEER, 58 CHURCH STREET, TORONTO, ONT.**

5 C. PER YEAR For Monthly B. S. Papers more Papers also of the ordinary. One immense year. **DAVID C. COOK, 48 Adams Street, Chicago.**

GRADED LESSON HELPS for Teachers and Scholars. In Five Grades (the only complete series for both), make lesson study successful. Lessons, with pages of exercises, are combined, to be taught; save teachers' time, and give pupils a more complete and interesting course. **DAVID C. COOK, 48 Adams Street, Chicago.**

REWARD RATES. Three 2-cent packages of Sunday School cards for 10c. Assorted sample pack. **DAVID C. COOK, 48 Adams Street, Chicago.**

IMPORTED GIFT BOOKS For Sunday school rewards. Colored engravings, very choice. Price from 10 cents upwards. Beautiful books at 25 cents to 1.00. **DAVID C. COOK, 48 Adams Street, Chicago.**

\$1.30 TEACHERS' BIBLE. Oxford Teachers' Bible, complete, encyclopaedia, dictionary, tables, maps, and complete teachers' Bible manual, 1404 pages, plain binding, gilt edges, for \$1.30. Perfection seal, flexible protection edges, and lined all; sewed with bands, for \$2.50. All postpaid. **DAVID C. COOK, 48 Adams Street, Chicago.**

FRAMED CHROMOS. Beautiful chromos of new patterns, in imitation frames, size 9x11 inches. Sample 50c. per hundred. \$3. postpaid. **DAVID C. COOK, 48 Adams Street, Chicago.**

AGENTS Wanted for handsome illustrated Bibles and Books. Works of character, great variety; low in price, selling fast, needed everywhere. **Bradley, Garretson & Co., Brantford, Ontario, Canada.**

\$5 to \$20 per day at home. Samples of our goods. Address **Strickson & Co., Portland, Me.**

COLUMBIA BICYCLE. The Bicycle has proved itself to be the most important practical road vehicle, and the number in daily use is rapidly increasing. Professional and business men, seekers after health or pleasure, all join in lauding its virtues to the moon. Send cent stamp for catalogue with price list and full information. **The Pope Mfg Co., 673 Washington St., Boston, Mass.**

Agents Wanted For the CELESTIAL SYMBOL. INTERPRETED, By Rev. H. W. Mohr, D.D. The grandest object of Creation in the SUN, LIFE, LIGHT, HEAT, ATTRACTION and CHEMICAL ACTION. Natural wonders and spiritual teachings alike marvelous, and make a book of absorbing and interesting interest. The great problems of the Material Universe, solved and illustrated. Nature shown to be the revelation of God in the noblest and most perfect sense. Highly commended by the best and ablest of our Circulars and Copy of "OUR OWN HOME" free. Address **J. C. McCURDY & CO., PHILADELPHIA, PA.**

HILL'S MANUAL! THE WORLD'S GREAT BOOK OF SOCIAL AND BUSINESS FORMS, has already reached the enormous sale of 310,000 COPIES in the U.S. THE 37th EDITION—just out of press—contains (in addition to the vast amount of information useful to everybody in every country) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. **AGENTS Wanted EVERYWHERE.** Send stamp for information and mention this paper. Address **BAIRD & DILLON, Publishers** Lakeside Building, Chicago, Ill., U.S.A. Ask any Book Agent for HILL'S MANUAL.

PUBLISHER'S DEPARTMENT.

CONSUMPTION CURED.

An old physician, retired from practice, an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 140 Power's Block, Rochester, N. Y.

If you experience bad taste in mouth, all weakness or yellow colour of skin, feel tired and languid, and have a nervous, frequent headache or dizziness, you are "bilious" and nothing will arouse you to action and strengthen up your system so fast as Pierce's "Golden Medical Discovery." By drug stores.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At Aylmer East, on the 10th inst., the wife of the Rev. J. W. Penman, of North and South Missouri, of a son.

MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday 20th May, at eleven a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on the 2nd Tuesday in June, at three p.m.

BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.

QUEBEC.—At Three Rivers, on Wednesday 6th June, at ten a.m.

KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.

BARRIE.—At Barrie, last Tuesday of May, at eleven a.m.

PETERBOROUGH.—At Norwood, on the first Tuesday of July, at seven p.m.

GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.

WHITBY.—At Port Perry, third Tuesday in July.

MAITLAND.—In St. Andrew's Church, Kincardine, on 10th July, at one p.m.

STRATFORD.—In Knox Church, Mitchell, 10th July, at two p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.

HURON.—In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.

TORONTO.—In usual place, on first Tuesday of July, at eleven a.m.

HAMILTON.—In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.

7 PER CENT. NET.

Security three times the amount of the loan. Interest: Semi-Annual, Nothing ever been lost. 28th year of reading and 9th in the business. We advance interest and collect in case of foreclosure without charge to the lender. Best of references. Send for particulars if you have money to loan.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, (MENTION THIS PAPER.) St. Paul, Minn.

W. H. STONE, FUNERAL DIRECTOR, YONGE-187-STREET (nine doors north of Queen Street).

Open every day and hour in the year Telephone

T. W. KAY & CO., The leading undertakers of the city, 349 Queen St West and Parkade.

Funerals furnished and Conducted at moderate prices. Open Day and Night.

TO MINISTERS.

Marriage Certificates NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE

BAPTISMAL REGISTERS, COMMUNION ROLLS, SI.

MARRIAGE CERTIFICATES Mailed to any address, postage prepaid, at 50 cents PER DOZEN; or TWENTY-FIVE for \$1.00.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto, Publisher.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

R. J. HUNTER, Merchant Tailor, COR. KING AND CHURCH STS., TORONTO.

Noted for always having the best styles and most reliable goods of the season, in plain and fancy wovens; also the best class of BLACK OXFORD & CAMBRIDGE Cloths for Clergymen's Wear.

The Furnishing Department is now replete with all that is required for the season. Perfect-fitting Shirts made to order at \$0, \$10.50, and \$12 per half-dozen.

R. J. HUNTER.

HOLIDAY BOOK! WALKS ABOUT ZION. BY REV. JOS. ELLIOT.

172 pages, cloth, 50 cents; in paper, 30 cent Mailed to any address, free of postage, on receipt of price.

"Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a service of brief interesting and practical addresses on religious topics."—New York Independent.

"Mr. Elliot is the master of a crisp and pure style His reasoning is clearly expressed. He is a most impressive expounder of the Word of God."—Presbyterian Record.

"These addresses are brief, pointed, eminently practical. Mrs. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be reminded by these brief and terse discourses of our dear old 'a-vourite, John Foster.'"—Presbyterian (Halifax) Witness.

Usual discount to the trade. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto, Publisher.

THE SABBATH SCHOOL Teacher's Companion. BY REV. JOHN McEWEN.

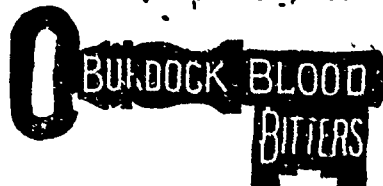
The Teacher and Senior Scholars' Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July is now ready.

This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in connected and progressive form—taking 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 20 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.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, acting off gradually with the weakening system, all the impurities and humors of the system, at the same time Correcting Acidity of the Stomach, curing Dyspepsia, Headache, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURN & CO., Proprietors, Toronto.

ELZEVIR LIBRARY

LARGE TYPE. Tasteful workmanship. The world's choicest literature. Always unabridged. Published tri-weekly, 7,500 pages, \$5 a year. NOT sold by dealers. PRICES too low for them.

Latest Issues:

The greatest attraction in point of cheap and good reading that any publisher has offered.—Mail, Toronto.

- 49 Humor, I, Nos. 15, 17, 19, 20, 21, combined 10c.
48 Science, I, Nos. 5, 12, 27, 44, 46, combined 10c.
47 Poetry, I, Nos. 6, 25, 26, 27, 28, 36, combined 10c.
46 Philosophy of Style, Herbert Spencer, 4c.
45 Tacitus, W. B. Donne, 15c.
44 Evidences of Evolution, T. H. Huxley, 2c.
43 Buddhism, John Caird, 2c.
42 Civilizations of Asia, Rawlinson, 2c.
PETER COOPER.

- 41 Life of Peter Cooper, By C. Edwards, 10c.
40 Sunshine, and Other Stories, By E. T. Alden, 3c.
39 Juvenal, By Edward Walford, 15c.
38 Life of Richard Wagner, By Bertha Thorne, 3c.
37 Pearls of the Faith, By Edwin Arnold, 15c.
36 Schiller's Song of the Bell, and Other Poems, 2c.
35 Life of Alex. H. Stephens, By Norton, illus., 10c.
34 Horace, By Theodore Martin, 15c.
33 Plato, By Clinton W. Collins, 15c.
32 The Indian Song of Songs, By Edwin Arnold, 6c.
31 Aristotle, By Sir Alexander Grant, 15c.
30 Highways of Literature, By David Pryde, 10c.
29 Demosthenes, By W. J. Brodribb, 15c.
28 Songs of Sappho, and Other Poems, Ingelow, 2c.
27 How Lisa Fredrikke Kjer, By George Eliot, 2c.
26 The Coney Saturday Night, Robert Burns, 2c.
25 Desert Village, By Gray, Goldsmith, 2c.
24 Cicero, By W. Collins, 15c.
23 History of Herodotus, George C. Swayne, 15c.
CESAR, CICERO

- 22 Caesar, By Anthony Trollope, 15c.
21 American Humorists—Mark Twain, 2c.
20 American Humorists—Artemus Ward, 2c.
19 American Humorists—James Russell Lowell, 2c.
18 Cricket on the Hearth, Dickens, illus., 10c.
17 American Humorists—Oliver Wendell Holmes, 2c.
16 Life of Gustave Dore, F. E. Norton, illus., 3c.
15 American Humorists—Irving, 2c.
14 Bunyan's Pilgrim Progress, Complete, illus., 10c.
13 Half Hour in Natural History, S. H. Peabody, 3c.
12 World Smashing, etc. W. Mattieu Williams, 2c.
11 Life of Sir Isaac Newton, By James Parton, 2c.
10 Queen Mabel, etc. By Ellen Tracy Alden, 3c.
9 Hamlet, Prince of Denmark, Shakespeare, 7c.
8 Life of Frederick the Great, T. B. Macaulay, 7c.
7 Motive and Habit of Reading, Richardson, 2c.
6 Enoch Arden, By Alfred Tennyson, 2c.
5 The Sea Serpents of Science, Andrew Wilson, 2c.
4 Life of Washington Irving, R. H. Stoddard, 6c.
3 The Words of Washington, 4c.
2 The Burning of Rome, By Canon Farrar, 2c.
1 Rip Van Winkle, By Washington Irving, 2c.
BOUND VOLUMES.

The following numbers are also issued in very neat cloth bound volumes at the prices stated. No. 3, 15 cents. Nos. 8 and 9, each 18 cents. Nos. 14, 16, 30, 32, 35, 37, 41, 47, 48, 49, each 25 cents. Nos. 22, 23, 24, 29, 31, 33, 34, 35, each 30 cents. Nos. 27, 28 and 29 in one volume, 60 cents. Nos. 29, 31, and 33 in one volume, 50 cents. Nos. 34, 39 and 45 in one volume, 60 cents. Postage stamps received. JOHN. B. ALDEN, Publisher, 28 Vesey St., New York, P.O. Box, 1227.

PRESBYTERIAN Normal Class Teacher,

OR A PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to 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 McEWEN. Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price 30 cents, in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON, 5 Jordan St., Toronto

MARRIAGE CERTIFICATES,

Suitable for any Province, and may be used by the clergyman of any denomination, beautifully printed on fine heavy paper with carmine, blue and gold, constantly on hand, 50 cts. per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR.

C. BLACKETT ROBINSON, Drawer 8002, Toronto Office—5 Jordan Street.

Golden Hours FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper, PUBLISHED MONTHLY.

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

CANADIAN SABBATH SCHOOLS

TERMS FOR THE CURRENT YEAR

Table with 2 columns: Copies to one address, Price. 4 Copies to one address... \$1.00, 10... 1.50, 20... 2.50, 30... 3.50, 50... 5.00, 100... 10.00.

Any number exceeding one hundred at same rate

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

BOOKS, PAMPHLETS, CATALOGUES.

And every description of

PRINTING

Promptly executed at fair prices.

Eight Modern Steam Presses

and a full supply of NEW TYPE

Orders from a distance will have careful attention; and estimates furnished on application.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto

USE A BINDER.

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

A Strong Plain Binder for 75 Cts., POSTAGE PRE-PAID.

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. Ad dress.

OFFICE OF THE PRESBYTERIAN, 5 Jordan Street, Toronto.

AGENTS

\$72 A WEEK, \$12 a day at home easily made. Address TRUR & Co., August 1st, 1883.

\$66 a week in your own town. Terms and profit free. Address H. HALL & Co., 107 Nassau St.

OPIUM MASON & HAMLIN ARE CERTAINLY BEST

Also, considering quality cheapest. For further easy payments, or orders, ILLUSTRATED CATALOGUE, of 100 Styles, with net prices, sent free. The MASON AND HAMLIN Organ and Piano Co., 144 Tremont St., Boston, 46 E. 11th St. (Union Square), New York; 149 Wabash Ave., Chicago.