

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- 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

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"/>

THE PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 14.—No. 25.
Whole No. 697.

Toronto, Wednesday, June 17th, 1885.

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

BOOKS.

THE REVISED BIBLE
Is now to hand. Old and New Testaments, complete in one volume:
In Pearl Type, from \$1 to \$4.
In Minion Type, from \$2.10 to \$6.80
In Small Pica Type, from \$5 to \$14
according to style of binding.

24
52

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL.

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON, 47/52
Agent Presbyterian Board of Publication,
120 DUNDAS ST., LONDON, ONT.

S. S. LIBRARIES. 33/52
Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,
232 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.,
232 St. James Street, Montreal.

THE DOMINION BOOK STORE, 286 & 288 Yonge St., Toronto. The great second-hand Book Depot. Sabbath School Libraries supplied. Send for catalogues. 24/52 & W. SUTHERLAND.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY (LIMITED).
CAPITAL \$500,000.
1/12

DAVID BLAIN, Esq., L.L.D., President.
ALD. J. GORMLEY, Managing Director.

DEPOSITS RECEIVED.

HIGHEST RATES OF INTEREST ALLOWED.
MONEY TO LOAN,
BUILDING LOTS FOR SALE,
HOUSES FOR SALE AND TO RENT.

Head Offices:—No. 32 Arcade Buildings,
Victoria Street, Toronto.
See special advertisement, page 391.

Books and Stationery.

PRESBYTERIAN HYMNALS

The Headquarters for the above both
CHURCH AND S. S. HYMNALS 3/4
IN ALL STYLES OF TYPE AND BINDINGS.

JAMES BAIN & SON,
BOOKSELLERS, - - TORONTO.

WANTED—AGENTS, MALE OR FEMALE, for "Words that Burn, or Truth and Life," the richest rarest and handsomest book ever published. Also for "Errors of Romanism, the most thrilling work out.
Address
THOMAS McMURRAY, 37/52
General Agent,
100 DOVERCOURT ROAD, TORONTO.

HENRY W. DARLING & CO.
Importers of
WOOLLENS AND CLOTHIERS' TRIMMINGS,
And General Dry Goods Commission Merchants, 43/52
52 FRONT ST. W., - TORONTO.

WM. J. McMASTER & CO.,
41 Front St. West. Importers of
BRITISH AND FOREIGN DRY GOODS,
And dealers in 40/52
Canadian Woollens and Cottons.
Stock for Spring Trade now complete in every Department.

SAMUEL CORRIGAN, 11/26
MERCHANT TAILOR,
And Importer of Select Woollens. 122 Yonge St. second door north of Adelaide St., Toronto. Fit, Workmanship and Style guaranteed.

JOHNSTON & LARMOUR, 11/52
TAILORS,
ROBE AND GOWN MAKERS.
No. 2 ROSSIN BLOCK, - TORONTO.

THOMAS CREAN, 5/52
MERCHANT AND MILITARY TAILOR,
(Master Tailor to the Q. O. Rifles.)
89 YONGE STREET, TORONTO.

JAMES WILSON, 37/52
Bread, Cake, and Pastry Baker,
497 AND 499 YONGE STREET.
Best Family and Pastry Flour by the Stone or Bag.
Orders promptly delivered.

IT CAN DO NO HARM to try Freeman's Worm Powders when your child is ailing, feverish or fretful.

Professional.

ROBINSON & KENT, 35/52
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, &c.
OFFICE.—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. KENT.
PROF. VEROY'S ELECTRO-THERAPEUTIC INSTITUTION, 197
Jarvis Street, Toronto. 14/52

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

DR. E. T. ADAMS, 23/52
258 KING STREET, WEST.
Specialty—Diseases of the Stomach and Bowels—Dyspepsia, Constipation, Fistula, Fissure, Piles cured without pain or rest from business. Consultation free. Office open 9 to 5.

J. W. ELLIOT, DENTIST, 23/52
43 & 45 King Street, West.

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and warranted for ten years.

STEWART & DENISON, 5/13
Architects, &c.,
64 KING ST. EAST, TORONTO.

WM. R. GREGG, 11/52
ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, 11/52
ARCHITECTS,
23 SCOTT STREET, - TORONTO.

KILGOUR BROTHERS, 7/53
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

BREDIN'S BLACKBERRY BALSAM
Is one of the best cures now in the market for CHOLERA, DIARRHOEA, CRAMPS, AND ALL SUMMER COMPLAINTS. 45/52

It is purely vegetable. For children it is unsurpassed. Prepared by R. G. BREDIN, Chemist, corner Spadina avenue and Nassau street, Toronto.

TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

PROF. LOW'S SULPHUR SOAP is a delightful toilet luxury as well as a good curative for skin disease.

Miscellaneous.

EWING & CO., TORONTO, received
TWO SILVER MEDALS 34/52
FOR
WOOD MANTELS.
Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

KEITH & FITZSIMONS 46/52
— MANUFACTURE —
Church Chandeliers and Artistic Brass Work.
109 KING ST. WEST, TORONTO.

HARDWARE, 8/52
Builder's Hardware, Sole Agents Norton's Door Check and Spring.

AIKENHEAD & CROMBIE,
Cor. King and Yonge Sts.

W. H. FERGUSON, 33/52
CARPENTER,
81 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

FAIRCLOTH BROS., 9/13
IMPORTERS OF
WALL PAPERS, ARTISTS' MATERIALS, &c.
Painting, Glazing, Calsoning, And Paper Hanging
In all their branches. Church Decorations. Estimates given.
256 Yonge Street, Toronto.

MISS BURNETT, 6/13
FRENCH MILLINERY, DRESS, MANTLE MAKING AND FANCY GOODS.
FLOWERS AND FEATHERS,
71 KING STREET WEST, - - TORONTO.

CHURCH GLASS
Executed in all Styles. 34/52
Designs and estimates on application.
JOS. McCAUSLAND & SON,
70 King Street West, Toronto.

UNITED EMPIRE LOAN CORPORATION
SAVINGS BANK DEPARTMENT.
Deposits received. Interest allowed from date of deposit at 4% and 5 per cent. For Special Term Accounts 6 per cent. will be allowed. No notice required for the withdrawal of moneys.
—GEO. D. MORTON, Esq., M.D., President.
JAS. SCROGGIE, MANAGER.
HEAD OFFICES: PUBLIC LIBRARY BLDGS.
Cor. Church and Adelaide Sts, Toronto.

EPPS' COCOA. CRATEFUL & COMFORTING
Only Boiling Water or Milk needed. 12/52
Sold only in packets, labelled:
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

NATIONAL PILLS will not gripe or sicken, yet are a thorough cathartic.

DISEASE BANISHED

Health Gained,
Long Life Secured,
BY USING

KIDNEY-WORT

It Purifies the Blood,
It Cleanses the Liver,
It Strengthens the Kidneys,
It Regulates the Bowels.

TRUTHFUL TESTIMONY.

KIDNEY DISEASES.

"I suffered day and night with kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am well as ever."
FRANK WILSON, Newbury, Mass.

LIVER COMPLAINT.

"I could not be without Kidney-Wort (it cost \$10). It cured my liver and kidney troubles after I had lost all hope."
SAMP HODGES, Williamstown, W. Va.

PILES! PILES!!

"I suffered for 12 years from Piles, as none but those that have been afflicted can realize. Kidney-Wort quickly cured me."
LYMAN T. ABELL, Georgia, Ga.

CONSTIPATION.

"I was a great sufferer from diseased kidneys and was nearly confined to bed for years. I am now as healthy as well as ever. I was in my life and it is due alone to Kidney-Wort. C. P. BROWN, Westport, N. Y."

RHEUMATISM.

"After suffering for thirty years from rheumatism and kidney trouble, Kidney-Wort has entirely cured me."
ELBRIDGE MALCOLM, West Bath, Me.

FEMALE COMPLAINTS.

"Kidney-Wort has cured my wife after two years suffering and weakness, brought on by use of a Sewing Machine."
DR. C. M. SUMMERLIN, Sun Hill, Ga.

FOR THE BLOOD.

"The past year I have used Kidney-Wort more than ever, and with the best results. Take it all in all, it is the most successful remedy I have ever used."
PHILLIP G. BALLOU, M. D., Monticton, Vt.

MALARIA.

"Chronic Malaria for years, with liver disease made me wish for death. A European trip, doctors and medicines did no good, until I used Kidney-Wort—that CURED me."
HENRY W. WARD,
Late Col. 69th Reg., N. G. S., N. Y., Jersey City, N. J.

It acts at the same time on the KIDNEYS, LIVER and BOWELS stimulating them to healthy action and keeping them in perfect order. Sold by all Druggists, Price \$1.00 Liquid or Dry. The latter can be sent by mail.

WELLS, RICHARDSON & CO.,
BURLINGTON, VERMONT, U. S. A.
Montreal, P. Q., and London, England.

KIDNEY-WORT

A MILLION A MONTH
THE DIAMOND DYES,

have become so popular that a million packages a month are being used to re-color dingy or faded DRESSES, SCARVES, HOODS, STOCKINGS, HIBBONS, &c. Wanted for all desirable. Also used for making ink, staining wood, coloring Photo's, Flowers, Grasses, &c. Send stamp for colored samples, and book of directions.
WELLS, RICHARDSON & CO., Burlington, Vt.

WELLS, RICHARDSON & CO'S
IMPROVED BUTTER
COLOR
USED BY THOUSANDS of the finest Creameries and Dairies BECAUSE it is the strongest, the purest, the brightest and the best.
IT WILL NOT 46/52
Color the Buttermilk or Turn Rancid.
It contains no Acid or Alkali.
It is not an old Color, but a new one so prepared in refined oil that it cannot change.
Beware of imitations, and of all other oil colors, for they get rancid and spoil the butter.
Sold by Druggists and Country Stores.
25c., 50c., and \$1.00.
To know where and how to get it, write Wells, Richardson & Co., Burlington, Vt., U.S.A., or Montreal, P. Q., Delaware Guide sent free.

DR. PRICE'S
SPECIAL
FLAVORING
EXTRACTS
MOST PERFECT MADE
Purest and strongest Natural Fruit Flavors.
Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.
PRICE BAKING POWDER CO.,
CHICAGO. ST. LOUIS.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure
CONTAIN AMMONIA.

THE TEST!

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



DOES NOT CONTAIN AMMONIA.

ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

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

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,
MAKERS OF

Dr. Price's Special Flavoring Extracts,
The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems
For Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY GROCERS.
CHICAGO. ST. LOUIS.

IT LEADS ALL.

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

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, **SCROFULA** AYER'S SARSAPARILLA will dislodge it and expel it from your system.

For constitutional or scrofulous Catarrh, **CATARRH** AYER'S SARSAPARILLA is the number one remedy. It has cured numerous cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

ULCEROUS SORES "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results."
Yours truly, B. F. JOHNSON,
Hutto, Tex., Sept. 2, 1882.

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

J. R. BAILEY & COMPY.
COAL
AT LOWEST RATES.
32 King Street East.

TEACHERS WANTED.—TEN
PRINCIPALS, twelve Assistants, and a number for Music, Art, and Specialties. Application form mailed for postage. **SCHOOL SUPPLY BUREAU,** Chicago, Ill. Mention this journal. 45/52

These among us who are suffering with Bronchitis, or weakness of the throat, should not delay, but take **Robinson's Phosphorized Emulsion** regularly, according to the advice of their Physician, or the directions on the bottle. Always ask for **Robinson's Phosphorized Emulsion**, and be sure you get it.

Scientific and Useful.

SOAK salt fish in sour milk.
USE beef suet in frying meats, etc.
SALT increases the heat in boiling potatoes.
COLD PINK.—Take cold chicken or turkey, chop fine; stew cranberries, sweeten to the taste, and squeeze the juice, while boiling, over the turkey or chicken. Mix up well, put in a . . . ould to form.

YEAL COLLARS.—Parboil some sweet-breads, then dry on a coarse towel; cut them in pieces the size of an oyster; rub a seasoning of salt and pepper over each piece, dip in egg and cracker dust, and fry like doughnuts.

BEFF BALL.—One round of steak, two slices of fresh bread, three eggs, salt. Wash the meat with the bread, as fine as possible; stir in the eggs with a little melted butter. Make into loaf; put into a dish with a little water in the bottom, and bake slowly one hour. Slice cold for supper. A little pork in it is good.

BAD Blood results from improper action of the Liver and Kidneys. Regulate these important organs by the use of that grand purifier **Burdock Blood Bitters.** The mother of Chas. L. Burdock, 41 Vance Block, Indianapolis, Ind., says she "finds Burdock Blood Bitters a very efficacious remedy for Liver Complaint."

GREEN PEA SOUP.—Shell half a peck of fresh green peas, wash pods and put them in soup kettle with plenty of cold water, boil until very tender, drain off the water and put the peas to boil in this water, boil three quarters of an hour, strain through a colander, and add the water they were boiled in, in which should not be more than a pint, add to this three pints of rich milk, let it boil and stir in a quarter of a pound of butter in which you have rubbed two tablespoons of flour. Add tablespoonful chopped parsley, season with salt and pepper.

STOMACH ACHIE.—We all know what it is; we acquired a perfect knowledge of the "Pet" in our youth, after a raid on the green apples we were expressly forbidden to touch. Our mother gave us Perry Davis' Pain-Killer then, and strange to say, no other remedy has been discovered to this day to equal it.

WHITE MOUNTAIN CAKE.—Take one cup of butter beaten to a cream, with two cups of sugar; and one cup of sweet milk, three cups of flour, with two teaspoonfuls of baking powder mixed with it and the well-beaten whites of five eggs. Flavour with lemon and put strawberry jelly between.

CONSTIPATION, Indigestion, Bilioussness, all depends on improper or irregular action of the Liver. Arouse the Liver to a healthy action by taking **Burdock Blood Bitters.**

Mrs. Joseph Johnson, Pittsburg, Pa., suffered for years from Dyspepsia—using Burdock Blood Bitters, which cured her. She says she now feels "splendid."

BOILED CHICKENS.—Stuff the chicken as for roasting. A good dressing is made by chopping half a pint of oysters and mixing them with bread crumbs, butter, pepper, salt, thyme and wet with milk or water. Baste about the chicken a thin cloth, the inside of which has been dredged with flour, and put it to boil in cold water with a tablespoonful of salt in it. Skim while boiling. For a moderate sized chicken, an hour and a half or two hours will be sufficient. Serve with oyster sauce, or egg sauce, as you prefer.

GENERAL PIERCE was once opposed to a Mr. Hubbard in a law case. The General's strong point was his influence over a jury, and in this particular case the eyes of every jurymen were suffused with tears by his pathetic pleading. Mr. Hubbard, in a gruff voice, began his reply with, "Gentlemen of the jury, understand that I am not boring for water." The effect of the General's eloquence was completely neutralized.

A BRIGHT but forward boy frequently finds that his brightness does not save him from punishment for indulging in forwardness, of which distressing fact to forward boys we give the following illustration: At one of Sheridan's dinner-parties, the conversation turned upon the difficulty of satisfactorily defining "wit." Forgetting that he was expected to hear, see, but say nothing, Master Tom Sheridan informed the company,—"Wit is that which sparkles and cuts." "Very good, Tom," said his father. "Then, as you have sparkled, you can cut!" and poor Tom had to leave his dinner unfinished, and retire to private apartments.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES.
Its Value for Women and Children.
Dr. R. HAAS, Jersey City, N. J., says: "I have given your Emulsion to my little boy of three years. He was in poor health, but he has now taken two bottles, and is improving both in strength and health. I have also recommended it to several of my female patients and they have derived much benefit from it."

Narrow Escape.

• • • ROCHESTER, June 1, 1882. "Ten Years ago I was attacked with the most intense and deathly pains in my back and —Kidneys."

"Extending to the end of my toes and to my brain!
"Which made me delirious!
"From agony!!!!
"It took three men to hold me on my bed at times!
"The Doctors tried in vain to relieve me, but to no purpose.
"Morphine and other opiates!
"Had no effect!
"After two months I was given up to die!!!!
"When my wife heard a neighbour toll what Hop Bitters had done for her, she at once got and gave me some. The first dose eased my brain and seemed to go hunting through my system for the pain.

The second dose eased me so much that I slept two hours, something I had not done for two months. Before I had used five bottles, I was well and at work as hard as any man could, for over three weeks, but I worked too hard for my strength, and taking a hard cold, I was taken with the most acute and painful rheumatism all through my system that ever was known.
"I called the doctors again, and after several weeks they left me a cripple on crutches for life, as they said. I met a friend and told him my case, and he said Hop Bitters had cured him and would cure me. I looked at him, but he was so earnest I was induced to use them again.

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

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

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

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

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

HAVE YOU

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

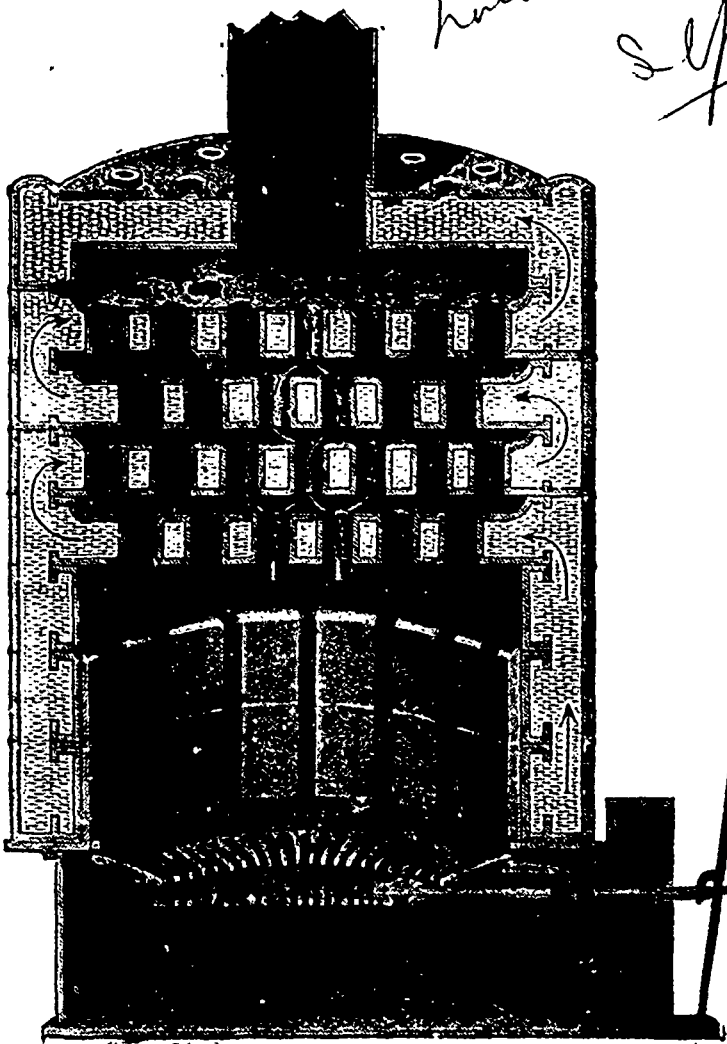
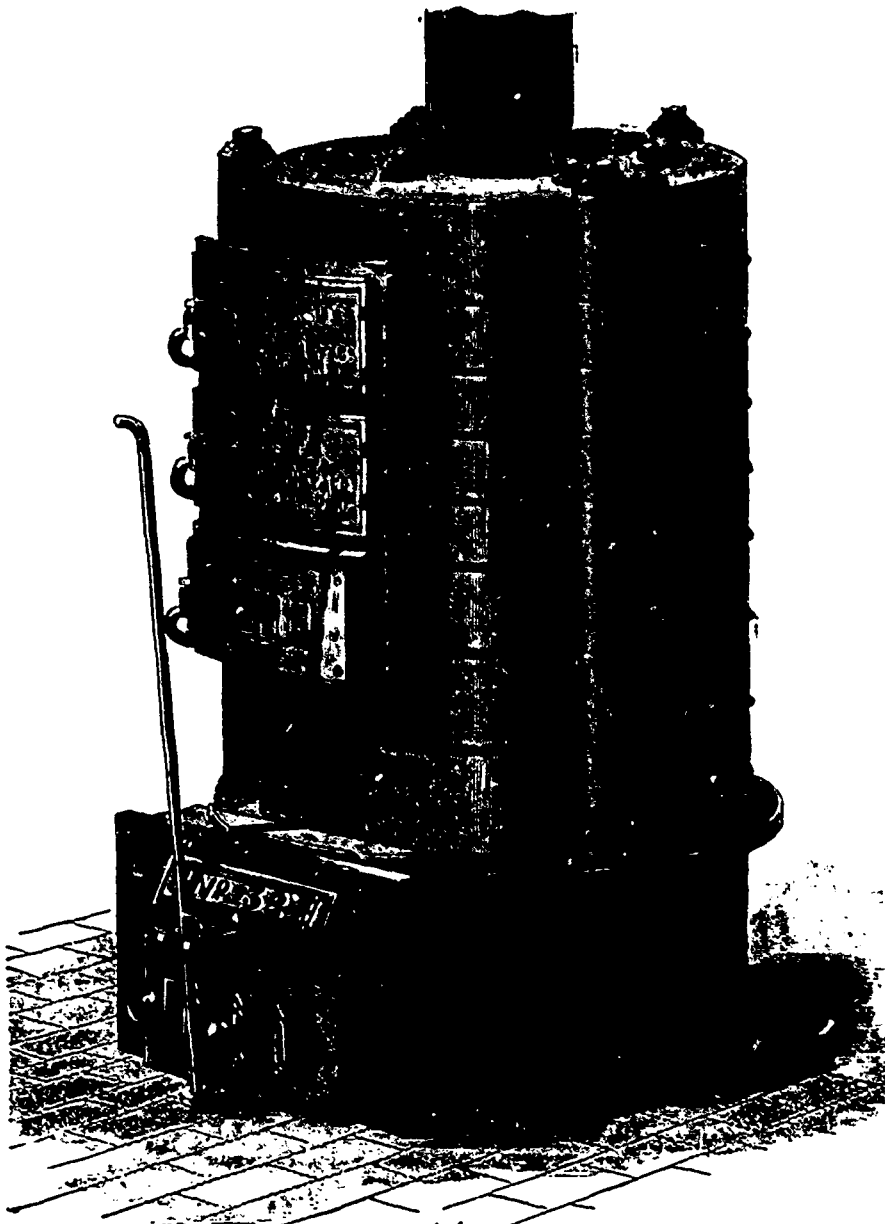
YOU HAVE
BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or cerebral hemorrhage and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.
It must be treated in time or it will gain the mastery. Don't neglect it. **Warner's BARK Cure** has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE

**HOT
WATER
BOILER
FOR
HEATING
HOUSES.**

THE
E. & C. GURNEY
COMPANY
TORONTO, HAMILTON,
MONTREAL, WINNIPEG.



THESE HEATERS

Are not only the CHEAPEST MANUFACTURED, they are also the simplest, being easily operated by any one competent to care for a Hall Stove.

We Solicit Examination

BY THE TRADE.

It will be noted that the proceeds of combustion, after passing through the first row of tubes, pass into a combustion chamber, which, after expanding, they pass through a second set of tubes, and so on to the exit to chimney flue.

REAL ESTATE.

**ONTARIO INDUSTRIAL
LOAN & INVESTMENT CO.**

Have decided to offer to the public at a
SPECIAL DISCOUNT
ON ALL SALES MADE BEFORE
DOMINION DAY, 1st JULY, 1885.

All their valuable Real Estate in Toronto, exclusive of the Toronto Arcade, amounting to over \$250,000, including the remainder of those choice and beautifully situated lots, comprising the Crawford Estate, located immediately west of the Trinity College Grounds, and running through Bellwoods Park, north to Bloor street, covering over 75 ACRES. Special terms to large purchasers.

J. GORMLEY,

MANAGING DIRECTOR,
32 ARCADE, VICTORIA STREET.
N.B. Call at the office or send for plans.

FIFTY LOTS ON CRAWFORD ST., north of Arthur; special inducements to purchasers of more than one lot.

5,000 FEET AND OVER ON Crawford, Shaw and Sully streets, divided into lots of convenient size; a rare chance for profitable investment; money advanced to build. Ontario Industrial Loan Co.

FAST BUILDING UP—WITH THE exception of the property now offered on Crawford, Shaw and Sully streets, there are very few vacant lots in that neighbourhood, soon to be centre of the city.

FIFTY INDUSTRIAL MECHANICS wanted to purchase lots on Sully street; terms very easy; money advanced to build. 32 Arcade.

GOOD INVESTMENT—THE CITY OF Toronto is rapidly growing; nothing can stop it. There is therefore no risk in buying west end real estate. Invest in a few lots on Crawford street and it will pay you.

GREAT ADVANCEMENT—THE youngest citizen can remember when Bathurst street appeared to be in the country—the city now extends over a mile further west—the march of development must go on—secure a lot on Crawford street, a stone throw from Queen, and it will repay you.

GOOD BUILDING LOTS IN ALL parts of the city; special bargains in sites on Shaw, Crawford and Sully streets. Apply early. Ontario Industrial Loan Co., 32 Arcade.

GARDEN—WHY NOT BUILD YOUR house where the price of the lot will allow you to have your own garden? The Ontario Industrial Loan Co. are offering beautiful sites at low prices on Shaw and Sully streets, north of Arthur.

HAVE YOU ANY MONEY TO INVEST? If so you cannot do better than buy a few lots in the west end. Shaw, Crawford and Sully streets present a fine field for profitable investment.

HAPPY HOMES CAN ONLY BE SECURED by building your house in a healthy neighbourhood. You can get this in the uncrowded locality around Bellwoods park.

A RARE CHANCE—\$3,700 WILL BUY AN eight-roomed semi-detached brick house, bath room, hot and cold water, size of lot 50 x 118 feet, house alone worth the money. Ontario Industrial Loan Company, 32 Arcade.

BE YOUR OWN LANDLORD—BE INDEPENDENT—a small payment in cash will secure a lot for a homestead in the best locality in the west end, Crawford, Shaw or Sully streets.

CASH—A VERY SMALL PAYMENT WILL enable you to be the proprietor of a piece of real estate in the most progressive city in Canada.

\$1,000 WILL GIVE YOU A SITE worthy the finest dwelling in Toronto.

\$2,700 WILL PROCURE YOU A comfortable brick dwelling house, a garden, and a croquet lawn on Crawford street.

SHAW STREET—LOTS ON THIS STREET for sale on easy terms.

SHAW STREET—IMMEDIATELY WEST of Bellwoods park, lots nicely situated, high, dry land, fine ornamental trees on this street.

SURE INVESTMENT—YOU CANNOT lose money through buying west end real estate, in good locality like Crawford or Shaw streets, value increasing every day; now is the time to buy.

NOTICE.

Parties wishing to inspect the lots on Crawford, Shaw and Sully streets will be shown over the property upon application at the house of MR. LIGHTBOURN (Accountant of the Company), No. 77 CRAWFORD STREET.



OUR SUCCESS in giving customers good FITTING AND COMFORTABLE work is owing to goods being in numerous widths and half-sizes. A guarantee

OF GOOD WEARING QUALITIES is the fact they are of our own make. Large Stock. Moderate Prices. 79 KING ST. EAST.

WILLIAMSON & CO. BOOKSELLERS.

- THE REFORMERS: Wyclif, Hus, Luther, Calvin, etc. By Ministers of the U. P. Church. \$2 25
LETTERS FROM HELL. Preface by Dr. George Macdonald. 1 20
RELATIONS BETWEEN RELIGION AND SCIENCE. (Bishop Temple's Braampton Lectures.) 1 75
SCIENTIFIC OBSTACLES TO CHRISTIAN BELIEF. (Boyle Lectures.) 2 00
THE SCOTTISH CHURCH IN EARLY TIMES. By Rev. Robert Aitchison. 1 00
TRUTHS AND UNTRUTHS OF EVOLUTION. (Wedder Lectures.) 1 20
ASTUDY OF ORIGINS, OR PROBLEMS OF KNOWLEDGE, Being and Duty. By E. De Pressensac, D.D. 1 75
THE DIVINE ORIGIN OF CHRISTIANITY. By Richard S. Storrs, D.D., LL.D. 3 50
OLD FAITHS IN NEW LIGHT: THE RELIGIOUS FEELING: THE ORTHODOX THEOLOGY OF TO-DAY. By Newman Smyth. Each. 35
Special to Students.
PREACHING WITHOUT NOTES. By Rev. Dr. Storrs. Cloth. 1 00
GOD'S WORDS THROUGH PREACHING. Rev. Dr. Hall. Cloth \$1, offered at 50c. each.
Catalogues on application.
5 KING ST. WEST, TORONTO.

HART & CO., TORONTO.

THE IMPERIAL DICTIONARY. THE GREAT ENCYCLOPÆDIC LEXICON. In 4 Volumes, the standard binding being in silk-finished cloth with backs and corners of black Russia calf.

No more useful set of books can be owned by any one than these four volumes which make the "Imperial Dictionary." All reading, thinking people need a book of reference, and the best critics of England and America are agreed in pronouncing the "Imperial Dictionary" the best work of general reference ever published. Its vocabulary of 130,000 words is that of a dictionary, but it does more than a dictionary's work, passing on from definitions into descriptions, and from etymologies into histories. It shows in a remarkable manner the various uses of words by an abundance of quotations from more than 1,500 authors; while its illustrations, exceeding 3,000 in number assist materially to a complete understanding of any required word. Its scientific and technological definitions, its fulness and accuracy, the pleasant arrangement of its pages, the fact that the work is divided into four volumes, the exquisite typography, the rich binding, and the low price have combined to give the "Imperial" a popularity in America far in excess of the expectations of the publishers who introduced it into the American market.

By special arrangement Hart & Company can supply this great work at less than the English price, and at same price as offered in the United States.

The "Imperial" is issued in four volumes, and the price, bound in cloth, is \$20.00 a set; in half Russia back and corners, with silk-finished sides, \$25.00 a set; in full extra sheep, \$26.00. Send for prospectus, sample pages, etc.

HART & CO., BOOKSELLERS,

31 & 33 KING ST. WEST, TORONTO.

A. A. ALLAN & CO., WHOLESALE MANUFACTURERS AND IMPORTERS.

HATS, FURS, CAPS, STRAW GOODS,

OPENED THIS WEEK:

- New lines American Felt Hats
New lines American Straw Goods.
New lines Eng. Helmets.
CAP DEPARTMENT.
Boys' and Men's Polos, Cloth and Silk.
Boating and Club Caps in great variety.

CLOSE PRICES.

A. A. Allan & Co., 32 Wellington St., Toronto.

RELIABLE WATCHES. WHERE TO GET THEM.

Ladies' and Gents' Gold and Silver Watches of every grade in all styles at rock bottom prices

AT The Indian Clock.

Waltham Watches at reduced prices.

Send for lowest net quotations

TO

KENT BROS.,

WHOLESALE & RETAIL JEWELLERS, 168 YONGE ST., TORONTO.

NEWCOMBE PIANOFORTES.

Awarded First Silver Medal and Juror's Report of Commendation

WORLD'S EXPOSITION, New Orleans, 1885.

In competition with Foreign and American pianos. The greatest success ever achieved by a Canadian pianoforte.

OCTAVIUS NEWCOMBE & CO., Cor. Church & Richmond Sts., Toronto.

MENEELY BELL COMPANY. 32 1/2

The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free.

CLINTON H. MENEELY BELL COMPANY. TROY, N. Y.

MENEELY BELL FOUNDRY. Favorably known to the public since 1828. Church, Chapel, School, Alarm and other bells. Also Castings and Peals. Menzely & Co., West Troy, N.Y.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, etc. FULLY WARRANTED. Catalogue sent free. VANUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY. Manufacture those celebrated CHimes and Bells for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free. Address: PENNY McSHANE & CO., Baltimore, Md., U.S.A.

Baltimore Church Bells. Since 1844 celebrated for superiority over others, are made only of Pure Bell Metal (Copper and Tin.) Rotary Moulding, warranted satisfactory. For Prices, Circulars, etc., apply to WILSON'S BELL FOUNDRY, J. REEDMAN & SONS, Baltimore, Md.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 100 TESTIMONIALS. NO DUTY ON CHURCH BELLS.

BOYNTON AND LITTLE GIANT. HOT AIR FURNACES.

8 Sizes for Coal. 2 Sizes for Wood.

Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.

LIDLAW MANUFACTURING COMPANY. STOVES, RANGES, ENAMELLED WARES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

84, 86, 88, 90 MARY ST., HAMILTON, ONT.

THE CHICAGO AND NORTH-WESTERN RAILWAY.

THE BEST ROUTE AND

SHORT LINE

BETWEEN

CHICAGO, COUNCIL BLUFFS and OMAHA.

The only line to take from Chicago or Milwaukee to Freeport, Clinton, Cedar Rapids, Marshalltown, Des Moines, Sioux City, Council Bluffs, Omaha and all points West. It is also the

SHORT LINE BETWEEN CHICAGO AND

ST. PAUL OR MINNEAPOLIS

And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the North-west.

It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette and the mining regions of Lake Superior. It is the LAKE SHORE and PARLOUR CAR ROUTE between CHICAGO and MILWAUKEE.

PALACE SLEEPING CARSON night trains, PALATIAL DINING CARSON through trains, BETWEEN

CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the "NORTH-WESTERN,"

if you wish the best accommodation. All ticket agents sell tickets via this line.

M. HUGHITT, R. S. HAIR, General Manager, General Passenger Agent. CHICAGO.

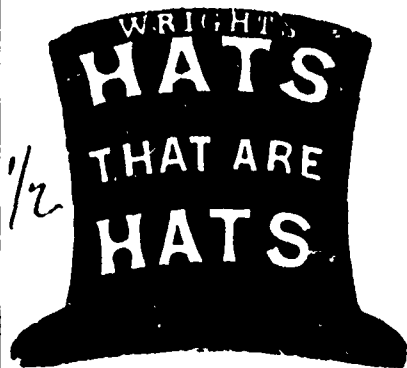
BOARDING SCHOOL 1/10 FOR YOUNG LADIES, ALBYN VILLA, - PETERBORO.

THE EIGHTH YEAR COMMENCES SEPTEMBER 7TH.

Liberal Course of Study - Modern Languages a Specialty.

HIGH REFERENCES. TERMS MODERATE.

MISS VEALS - Principal.



We show the largest and newest stock in the City of Black Silk Hats, Drab Shell Hats, Stiff and Soft Felt Hats, all Colours.

STRAW AND MANILLA HATS, Men's, Boys', and Children's.

WRIGHT AND CO., 55 KING ST. EAST.

SPECIAL DISCOUNT TO THE CLERGY.



Ministers and Elders in attendance on the General Assembly are invited to inspect our celebrated Bifocal or Double-sight Spectacles, which enable public speakers to see their notes clearly and observe their effect on the general audience. These Spectacles are the original invention of HENRY GRANT & SON, Watchmakers, Jewellers, & Opticians, Corner Beaver Hall and Front Street, Montreal.

R. C. WILSON, 2/2 MERCHANT TAILOR, 256 St. James St., Montreal.

Fine English Goods. First Rate Workmanship.

Summer Importations are now complete. Please call.

TO MEMBERS & GENERAL ASSEMBLY.

W. PRINGLE, SHIRT AND COLLAR MANUFACTURER AND HABERDASHER,

46 St. Ralegonde Street, Foot of Beaver Hall Hill, Montreal.

Shirts to Order a Specialty.

MEMBERS OF THE General Assembly

Are invited to visit and inspect my large stock - almost entirely new - of

English, French, and German Coatings and Trousersings,

AND ENGLISH AND SCOTCH TWEEDS.

If favoured with your esteemed orders, it will be my ambition to meet your taste and fit to your entire satisfaction.

THOMAS WEBSTER, No. 18 Victoria Square, Montreal.

MEMBERS OF THE Presbyterian General Assembly

are invited to call at

C. E. MCGREGOR'S, 41 Beaver Hall Hill, Montreal,

FOR FINE SHIRTS, COLLARS AND CUFFS.

Shirts Made to Order a Specialty.

BELMONT LAUNDRY.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JUNE 17th, 1885.

No. 25.

"In every respect a credit to the Presbyterian Church in Canada."—*Barrie Gazette.*

THE CANADA PRESBYTERIAN,
PUBLISHED EVERY WEDNESDAY BY THE
Presbyterian Printing and Publishing Co.

"Without doubt the best religious publication in Canada, and a well come visitor to thousands of families."—*St. John's Beacon.*

THE PRESBYTERIAN is recommended by the General Assembly as "worthy the hearty support" of the ministers and members.

An Agent wanted in every congregation in the Dominion. Liberal commissions to suitable persons. Specimen copies mailed free on application. Apply at once to

G. BLACKETT ROBINSON, Toronto.

Notes of the Week.

It is stated that in consequence of the withdrawal of the Government grant from the five Catholic Theological Faculties of Paris, Lyons, Rouen, Aix and Bordeaux, twenty-eight professors have lost their positions. They cannot offer themselves as candidates for the Chairs in the new Theological Faculties about to be established by the Catholic bishops, because they do not belong to the Ultramontane school whose doctrines will prevail in these Faculties. Meanwhile, the Government offers a small annuity to all who have no claim to a pension on the score of twenty years of service.

SERIOUS anti-Jewish riots have broken out during the Reichsrath election in Vienna. The inciting cause was the excitement of the people, growing out of the election agitation. The Carmelite Platz was filled with a howling mob, and free fights were frequent. The shops of the Jews were raided and ruined, and their owners violently assaulted. Not less than forty persons were severely wounded. The police made many arrests, still they were powerless to repress the rioters, and were obliged to call for the aid of the military. Other riots, of like violence and destructiveness, have taken place in the Wieden and Nuebau districts.

THE Toronto Diocesan Synod at its meeting last week discussed a number of questions of denominational and general interest, among others a term-service in missionary work. The committee on the permutation of the missionary clergy reported, recommending that licenses to clergymen shall only be for three years, but that the Bishop may at the end of that time, in conjunction with the mission board, continue missionaries in the same place if desirable; also that it shall be the duty of the Bishop, with the Mission Board, to sever the connection of a minister with a mission when the interests of the Church demand it, and that in considering such cases the views of the wardens and delegates shall be called for.

THE demoralization in social life caused by the degraded estimate of the home existing among certain classes in the United States and the system of easy divorce prevalent in some of the States are leading all people who value social order and national prosperity seriously to reflect on the dangers sure to arise from such a condition of things. At the Diocesan Convention held in Reading, Pennsylvania, last week, Bishop How, speaking of the lax divorce laws of that State, said it was time that an organized attempt should be made by Christian men to abrogate these licentious laws which breed iniquities. We have in easy divorces and frequent re-marriages polygamy as bad in essence though not so openly proclaimed as among the Mormons.

A TREATY of peace between France and China has at last been signed. What at one time threatened to be a great and destructive conflict has come to an end. The conquest of Tonquin by the French has been relinquished, as the war fever has been replaced

by more prudent counsels. Annam is to be under a French protectorate, and China has renounced all claims to that province and will refrain from further interference in its affairs. The hand of an overruling Providence will many be gratefully recognized in the peaceful solution of a contest that would have seriously interfered with missionary effort in China. In Formosa we may expect that the severe trials to which our missionaries and their converts were subjected will be blessed to them, and it is devoutly hoped that these trials will be followed by greater results than ever in that most promising field.

THE Roman Catholic Church neglects no opportunity of impressing the masses of her people by scenic displays on a great scale. The death of Archbishop Bourget has afforded just such an occasion. The decorations must have been very costly. Notre Dame Cathedral, Montreal, was draped in mourning, and a gorgeous yet sombre catafalque was erected on which the remains of the deceased prelate were placed in a sitting posture. Archbishop Tache delivered the funeral oration in which the virtues of the deceased were greatly extolled. An immense procession was formed, and a vast crowd of spectators lined the streets along which it passed. All manner of societies took their place in the procession, and the City Council, having passed resolutions eulogistic of the Archbishop, fell into line.

THE *Moravian* well says: It seems to be more and more clearly realized that a gift made while living is worth double the one made after death. It is safer, because it is in no danger of being contested, divided, or misapplied. The giver can personally see that it goes directly and immediately where he intends. This is often not the case with posthumous gifts. It is more satisfactory, because the giver can himself enjoy the good his gift is doing. It is more just and righteous, because, properly speaking, only what a man has while he lives is his own; when he dies, it no longer belongs to him. It is more purely unselfish, more truly Christian, because he denies himself of what he might have used. After death he has no more use for it. To give to Christ's cause only what we have no more use for ourselves is not the highest form of charity. Therefore, do not wait till death, but give while you live.

RECENT political events in England verify the adage that it is the unexpected which happens. It was the general expectation that the Gladstone administration would continue in office till November, when an appeal would be made to the country on the basis of the new franchise. A constant fire by Parnellites, extreme Radicals, disaffected Whigs, and rabid Conservatives of the Lord Randolph Churchill stamp was kept up. It was by the fortuitous conjunction of antagonistic political elements that the overthrow of the Gladstone ministry was secured. It is impossible that such diverse parties can agree upon a united course of action for the administration of national affairs. Nothing definite can now be expected until the general election has taken place, and there will be feverish anxiety until the result of the appeal to the country is known. Meanwhile the reputation of Mr. Gladstone will suffer no eclipse. He is one of those who will rank in history as a Christian statesman who rendered valuable service to his country in unsettled times.

THE Toronto Conference of the Methodist Church has been enthusiastic in its maintenance of temperance principles, as is evidenced by this strongly worded resolution: That this Conference desires to take the earliest opportunity of expressing profound regret and dissatisfaction at the reprehensible action of the Senate of Canada in amending the Canada Temperance Act in a way that would destroy its value as a prohibitory measure and render the successful efforts for its adoption in a large number of places fruitless and unavailing; and while we fully appreciate the fidelity of those members of the Senate who have opposed

this unjust amendment, we hereby declare our strong and earnest conviction that if the House of Commons should so far forget its duty to the country as to sanction this unpatriotic and treacherous mutilation of the Scott Act, it would by so doing break faith with the people, greatly injure the cause of public order and morality, and show itself to be unworthy of the confidence of all who have at heart the social and moral progress of our country.

As an indication of the superstitious notions prevalent among Roman Catholics, it is stated that while the remains of the late Archbishop Bourget were lying in state in Notre Dame Cathedral, Montreal, the greatest eagerness was manifested by those who pressed forward to touch the remains, either with the hand or with some article. The sisters of the institution, the convalescent patients, large numbers of priests, and many outsiders all pressed forward to press their beads against the garments or the face of the deceased, in every case previously prayerfully kneeling. After the large crowd which filled the hall had been satisfied in this respect, the remains were again lifted and conveyed to a large inner chamber, where they were deposited upon a lofty catafalque, which was immediately surrounded by twelve large lights, set in twelve large candlesticks, and subsequently encircled by a band of acolytes, also bearing lights. "The service for the dead" was chanted, the remains were again touched by as many as could get near enough to do so, and were once more removed, this time to the hearse.

IN spite of the late Mark Napier, says the *Christian Leader*, the Scottish people still believe in the story of the Wigtown martyrs, the authenticity of which the hot Jacobite sheriff only assisted to confirm; and on Saturday Wigtown was crowded with such a dense mass of people from all the country round as the old burgh has seldom seen assembled to celebrate the bicentenary of the two women, old Margaret MacLachlan and young Margaret Wilson, who sealed their testimony beneath the waters of the Solway. First there was a procession to the martyrs' graves, these including the tombs of the three men who were hanged at Wigtown in the Killing Time as well as those of the two memorable women. A band played sacred airs on the march, leading the Sabbath school children as they sang appropriate hymns. Then addresses were delivered from a platform in front of the county buildings by Sir John Hay, Sir Herbert Maxwell, and Sheriff Nicolson. At a dinner in the afternoon "The Memory of the Wigtown Martyrs" was proposed by Dr. Logan Aikman, Moderator of the United Presbyterian Synod.

AT the unveiling of the monument to the Pilgrim Fathers in Central Park, New York, last week, George W. Curtis said: Here in this sylvan seclusion, amid the sunshine and the singing of birds, we raise the statue of the Puritan, that in this changeless form the long procession of the generations which shall follow us may see what manner of man he was to the outward eye, whom history and tradition have so often flouted and traduced, but who walked undismayed the solitary heights of duty and of everlasting service to mankind. Here let him stand, the soldier of a free Church, calmly defying the hierarchy, the builder of a free state serenely confronting the continent which he shall settle and subdue. The unspeaking lips shall chide our unworthiness, the lofty mien exalt our littleness, the unblenching eye invigorate our weakness; and the whole poised and firmly planted form reveal the unconquerable moral energy—the master force of American civilization. So stood the sentinel on Sabbath morning guarding the plain house of prayer while wife and child and neighbour worshipped within. So mused the pilgrim in rapt sunset hour on the New England shore, his soul caught up into the dazzling vision of the future, beholding the glory of the nation that should be. And so may that nation stand forever and forever, the mighty guardian of human liberty, of God-like justice, of Christ-like brotherhood.

Our Contributors.

A LOGICAL DIVISION OF THE GENERAL ASSEMBLY.

BY KNOXIAN.

The clerical members of the General Assembly might be classified in a number of ways. One division would be those who preach Gaelic and those who don't. Another division would be those who have been honoured with a D.D. and those who have escaped. A third division would put theological professors on one side and *mere pastors*—as a distinguished authority used to call them—on the other. The pastors would probably have a majority. Then again, the brethren might be divided into those who want a call to a larger sphere of usefulness and those who are satisfied to remain where they are and let the sphere look after them. In fact many divisions might be made. Classified according to their work in the Assembly, the brethren might be arranged in three divisions—the *useful*, the *ornamental*, and the *obstructive*.

THE USEFUL.

The great majority of the brethren are useful. If they don't speak they vote, and voting is the main business. Many of those who never speak listen powerfully. If a man is a good listener and does not learn anything the fault is not his. The fault in that case lies with the men who speak, and if they do not speak in such a way as to edify good listeners the responsibility falls upon them. Some members of Assembly have laid up a good deal of responsibility in that way. Their surplus is larger than Mr. Mowat's.

Some of the useful members of Assembly deserve a separate classification. Prominent among the most useful is the *good committee man*. The real work of the Assembly is always done in committee and done there by a few men. They work before hours and after hours, work between sederunts, work at meal time, and often work when those who find fault with their work are in bed or ought to be. They lick the business into shape and bring it before the Assembly in an orderly and condensed form. If all the work of an Assembly were done in open court the Assembly might sit three months and then not be done. All deliberative bodies do the main part of their work by committees. Parliaments would have to sit all the year round if they did no work by committees. County councils do the most of their work by committees. So do all deliberative bodies. It has become somewhat fashionable in certain quarters lately to rail at committees and say the Church is *committee-ridden*. Some matters perhaps are at times referred to committees that should not be, but the fact remains that without good committee men the business of the Church would soon come to a dead-lock. One good committee man is worth more to the Church than a thousand snarling critics.

The brother who can make a good practical suggestion is a useful member. Difficulties arise at times when the wisest members don't know what is best to be done. The man who comes in at this crisis with a good practical suggestion is one of the very best kind of men. He is worth more to the Church than a conference on the millennium. If we were asked to make a new beatitude it would be: "Blessed is the man that has a good suggestion."

The brother who can unravel a knot in a sentence or two is one of the most useful of members. Sometimes the business gets in a tangle. A score of men try to straighten it out. Each man generally makes it worse. Every member who raises his index finger, looks troubled, and shouts, "Mr. Moderator," adds to the confusion. There is one man in every Assembly who can put any matter of order right in a sentence. His name is Dr. Reid.

The brother who can make a first-class speech at the popular evening meetings is a useful member. The city people come out to these meetings in large numbers. They expect a treat. Sometimes they get it and sometimes they don't. The people suppose that the best speakers in the Church are in the Assembly. No doubt the Assembly thinks so too. Such being the case, it is a great pity that a meeting on Home or Foreign Missions under the auspices of the General Assembly should be anything less than a splendid demonstration. Sometimes it is a good deal less, and the people go home wondering if that is all the best men in the Church can do. The brother who can lift a meeting like that out of its dulness and send the

people home proud of their Church is a useful member. The blame for the failures that sometimes take place rests mainly on the members who arrange for the meeting—they select speakers who cannot speak for reasons which no doubt are satisfactory to themselves.

The member who can make his motion, or present his report, or support his overture, or speak on any matter, in such a manner as to put the Assembly in real good humour is a useful member. Amidst much that is dull, a great deal that is tedious, not a little that is irritating, and a little that is positively stupid, some pleasantries are a great relief. A good hearty laugh does not hurt even a Doctor of Divinity. Even a college Principal might occasionally relax a little without utterly ruining his institution.

THE ORNAMENTAL MEMBERS.

These brethren are few in number. The ornamental member is generally a nice young man who has lately finished his college course and has a seat in the Assembly for the first time. He is always well-dressed. He has no taste for church business and does nothing but vote. If the Assembly is convened in the city in which the ornamental member attended college, he spends most of the afternoons in the gallery talking with the ladies. He used to visit these ladies in his student days, and some of the elder ones may yet visit his in-laws in the capacity of mother-in-law. Such things have happened.

Every Assembly has three or four brides. The "Assembly bride" is as much a feature of the Assembly as the Moderator. In fact she is usually a much more attractive feature. A row of Assembly brides in a front seat in the gallery is a delightful spectacle to gaze upon. It is a finer sight than a whole college of Moderators. The gentlemen who take care of these brides are all, for the time being, ornamental members. Of course they cannot get down to business, especially such repulsive business as discussing the status of that excellent lady the deceased wife's sister.

Ornamental members are generally very excellent young men. An occasional clerical dude may be found among them, but the great majority are earnest, hard-working young ministers in their own spheres. They have not become accustomed to Assembly work yet, and as there are so many in the Assembly who want a hearing, they modestly wait their turn. They are right. Ecclesiastical legislation is a very small part of a Gospel minister's work. When a minister takes more delight in practising in Church courts than in making and preaching sermons he is in a bad way.

THE OBSTRUCTIVE MEMBERS.

These brethren are not as few in number as one could wish. Two or three of them are a great many. They have marvellous powers. Their methods are various, but the variety is not pleasing. One suddenly stops the ecclesiastical machine by "rising to a point of order." Quite often there isn't any point of order, but he rises and the time is wasted all the same. The most provoking kind of obstructionist is the man who spends more time arguing about the best way to do something than would be necessary to do it ten times over. The brother who puts a long introduction to his speeches and winds up with most provoking prolixity is not a very useful member of Assembly. He is not ornamental either. He is almost as bad as his neighbour who rises with becoming dignity and opens by declaring he has nothing to say, and then spends half-an-hour in proving the truth of his opening statement. He might know that the Assembly would most willingly take his bare word on that point. The member who speaks on every question is an obstructionist. No one man can have a special knowledge of every question. The member who speaks long is an obstructionist. The man who cannot give his views on any little matter in ten minutes should conclude he never was constructed for doing business in deliberative bodies. The ecclesiastical pettifogger who looks upon a Church court as a place to practise in without costs, who is always nibbling points of procedure, who tries to apply all the rules of procedure in civil courts to ecclesiastical processes, and who enjoys a Church court just in proportion as it resembles one of Caesar's courts, is the worst kind of an obstructionist, and generally the most useless kind of minister. Happily the number of such is small. One is one too many.

TRUST not so much to the comforts of God as to the God of comforts.

A MONTH IN ITALY.

DECIDED PROGRESS IN CIVIL AND RELIGIOUS AFFAIRS.

For a change we spent the month of February in what is usually called the "sunny South," but which this year merits rather the name of the "snowy South." It has been one of the severest winters in Italy for many years. Snow has fallen in prodigious quantities south of the Alps, producing great suffering, destitution and many deaths. Whole hamlets have been overwhelmed by avalanches, cattle, and in many cases the inhabitants, being buried in the ruins. My friend, Pastor Bonnet, of Angrogna, one of the most beautiful of the Vaudois valleys, writes that the torrent of Angrogna is so heaped with snow that its bed is no longer visible. At Pra del Tor he saw six dead bodies laid in a row, father, mother and four children, who had been members of his Church, their house and some others having been buried by an avalanche. He adds that these disasters are bringing out the best qualities of the people, Vaudois and Catholics working side by side in rescuing cattle and property, all showing self-sacrifice, union and good will. In this time of trial, too, minds are opened to the truth, hearts are softened, eyes are filled with tears, and prayers escape from the lips of many who are not in the habit of thinking of sacred things.

In Lombardy, which we visited, we were told that the Gospel does not make rapid progress, the great majority of the people being kept on the verge of starvation by

TAXATION AND POOR WAGES,

a remark which is applicable to many other portions of Italy. The mode of distributing property is exceedingly bad which is one factor in causing much wretchedness. In a manifesto, replying to a recent ministerial circular to the peasants of Lombardy, intended to deter them from emigrating, the following passage occurs which vividly describes the situation: "What do you mean, sir, by the nation? A crowd of unhappy people? Yes. Then we are indeed the nation! Look at our pale and emaciated countenances; our bodies exhausted by excessive labour and insufficient food. We sow and reap wheat and we never get white bread. We cultivate the vine, and we drink no wine. We rear cattle, and we eat no meat. We are dressed in rags, and we inhabit infected holes; suffering from cold in the winter and from hunger in the summer. Our sole nourishment in the land of Italy is a little maize, made dearer by taxes. It follows that in parched districts we are devoured by violent fever, and in moist regions by marsh fever. The end is premature death in the hospital or in our miserable huts. And in spite of all this you advise us, sir, not to expatriate ourselves. But the land in which we cannot find a livelihood by labour—is that a country?" I was surprised to find that

THE ANNUAL EMIGRATION

from Italy amounts to about 100,000 souls, 20,000 of whom go to South America. The peasants in European countries, as a rule, never think of leaving their homes until they are compelled by starvation. Still, notwithstanding this, so far as I could learn, Italy in many respects is making great progress. Its administrative unification has been accomplished at a rapid rate. There is an increase in the population. Its commercial activity is manifested by the rise in amount both of imports and exports. Its railways are yearly extending. The post-offices and telegraph lines are constantly growing in number, and the public works now in process of execution, both by the state and by municipalities, are more in number and greater in magnitude than for a long period. Turning to another subject, I find that the past year has been an important one in the work of

ITALIAN EVANGELIZATION.

The following are the statistics of the principal Italian Evangelical churches: The Waldensian Church in the Valleys has 38 agents, 13,267 communicants, 3,466 Sabbath school scholars, its contributions amounting to 62,324 lire or francs. The Waldensian Mission has 118 agents, 3,616 communicants, 2,044 Sabbath school scholars, contributions, 51,462 lire; Free Italian Church 33 agents, 1,680 communicants, 731 Sabbath school scholars, contributions, 17,089 lire; Wesleyan Methodist, 53 agents, 1,340 communicants, 632 Sabbath school scholars; Episcopal Methodists, 36 agents, 878 communicants, 384 Sabbath school scholars; American Baptists, 12 agents, 240 communicants, con-

tributions, 1,000 lire. The "Brethren" do not give statistics as to stations, etc., and those of the English Baptist Church I could not learn. In addition to the above I should say that there are several independent missions, such as those of Mr. Clarke, at Spezia, Sig. Papengouth, at Naples, Dr. Comandi, at Siena, etc., regarding whose work I have written on previous occasions. Decided progress has been made towards

UNION OF MISSION CHURCHES,

specially between that of the Waldenses and the Free Church of Italy, as well as federation of the different societies and churches engaged in Italian evangelization. On the 29th of April, 1884, a number of members of various denominations met at Florence, and after consideration and discussion, decided. 1. That union or co-operation of the churches represented was desirable; 2. That it was attainable; 3. That the constitution of an Evangelical Italian congress, composed of a proportionate number of delegates of the various Churches, was wise and would be useful. Such a congress was then constituted, and rules for membership and action framed. The Synod of the Waldensian Church, and the General Assembly of the Free Church, at their autumnal meetings last year agreed to the principle of union, charged their committees of evangelization to enter into negotiation, and prepare a scheme to be submitted to their respective Synods next autumn. I see that on Sunday, 15th of February, preaching in the Scotch Church in Rome, Father Gavazzi announced that these committees had unanimously adopted a scheme for the union of these Churches. It will be submitted to and doubtless be ratified by the respective Synods this year. The Church formed by this union is to be called the Chiesa Evangelica d' Italia—Evangelical Church of Italy. When I was in the Valleys in the summer of 1883, the professors and pastors had no idea that union was so near as it now appears to be.

The various bodies of

BAPTISTS

labouring in Italy are also contemplating union. In November last the committee directing the "Christian Apostolic Baptist Union," met in Rome, when a special commission, composed of Dr. Taylor, Messrs. Wall, Landels and Tajani, was appointed to study the best means for strengthening the union and bringing it into practical operation.

WORK IN ROME.

Monsignor Campello and Savarese, who abdicated their seats in the chapter of St. Peter's, and left the Roman Church, after vibrating between Anglicanism and American Episcopal Methodism, finally formed themselves along with others into an "Old Catholic" congregation. They opened a place of worship in Rome, giving it the name of the "National Church of the Congregation of St. Paul, where they celebrate mass in the Italian language. The Cardinal Vicar at once issued a notice, declaring the congregation heretical, the work carried on in it sacrilegious, and priests and attendants, excommunicate. They (the Old Catholics) have just published an almanac for 1885 called "La Nuova Roma, and in a brief preface, call attention to the fact that at the date of each day of the month, they have substituted a passage of Scripture for the customary commemoration of the Saints in the Roman calendar. The publication of 305 texts of Scripture by men who call themselves priests of the Catholic Church, is significant, and may do good.

On the 25th of November, 1883, the new

WALDENSIAN CHURCH

in Rome was opened for public worship, and Sig. Prochet, of Genoa, was called to the pastorate. It has been largely attended during the winter months. The greater part of the audience consists, of course, of the middle classes; but I am told that members of the aristocracy occasionally attend and appear to be interested. A Sabbath evening prayer meeting has been established, and there are indications that progress is being made.

On the 21st of January last the provisional hall of the new

SCOTCH CHURCH

in the Via Venti Settembre, was inaugurated by an interesting service, at which were present prominent representatives of all the other Protestant denominations in Rome. The Rev. J. Gordon Gray, D.D., is the pastor. Well do I remember, seventeen years ago, having to seek the Scotch Church outside the

walls, no Protestant service being allowed inside the city. Dr. James Lewis was then the pastor. A few years before the service had been held in his "own hired house," and at the close, according to police regulations, the congregation had to disperse, two or three at a time, and not in a body, to avoid giving offence to the feelings of the papal and priestly authorities who then had supreme power in the Capital. To-day each Protestant denomination can have its own Church in the most prominent part of Rome, if it pleases, and can meet and disperse when and how they choose. There seem to be indications of a stirring among the dry bones of the

JEWISH COMMUNITY IN ITALY

at present. Last spring the Rev. Mr. Ben Ahel went to Rome to take the place of the late Dr. Philip, and it appears he has been the instrument of converting two Jews to the Christian faith. On the 29th December last, these men publicly confessed their faith in Christ in the Waldensian Church, before a large audience, when they were baptized by Mr. Ben Ahel, in the presence of representatives of the various Protestant denominations.

A whole family of Israelites—mother and three daughters—were admitted by baptism to the Christian Church in Florence, recently, and two ladies from Edinburgh—Miss McGregor and Miss Smith—who had formerly worked among Jewesses in the East, have secured temporary premises, and have commenced a school for the Christian education of Jewish girls in the Ghetto of Rome. It is computed that there are 6,000 Jews in Italy, the larger portion being within the narrow limits of the Ghetto.

Your readers will, doubtless, have heard of the very successful

MISSION TO ITALIAN SOLDIERS,

conducted by Cavalier Capellini. It is a remarkable work carried on by a remarkable man, and is yearly growing in interest and extent. A sentence or two from the last report will give an idea of the difficulties encountered, and the result. Capellini says. "The first Communion Service of the year yielded to none that have preceded it in solemnity and blessed influence. More than fifty new members were added to the 'Military Church.' This first solemn confession of Christ by the new converts was followed, as has almost always been the case, by a fiery ordeal of persecution. The extension of the conscription to the seminarists has introduced into the Italian army a number of young priests in embryo, who are at once spies upon the Evangelical soldiers and zealots in assailing and tormenting them. There was also at this time, in one of the regiments, an Adjutant-Major, nephew of a Cardinal, who used to boast of his powers in harassing the heretics that were under his command. The 'Evangelicals' were held up to derision and subjected to a thousand annoyances in the dormitories, at mess, in the guard rooms, and outside the barracks, wherever their comrades met them during their hours of liberty. Their Bibles and tracts were taken from them; the notices of meetings sent them from time to time were intercepted, and often at the hours of service duties were assigned them, or undeserved punishments inflicted with the view of hindering their attendance. In spite of all, however, the new converts for the most part stood their ground.

"The military barracks in Rome are chiefly ancient convents secularized by the present government, and in some of them a portion has been left for the use of their old occupants until they have died out. Such an arrangement not unfrequently leads to collision between the Evangelical soldiers and these zealous partisans of the Pope. Thus, in the barracks of San Salvatore, in Lauro, the priest of the parish still inhabits a part of the building. More than once, on leaving his rooms he had to thread his way through groups of soldiers busily occupied in reading the Scriptures. At length, one day he stopped, and began to pour out a torrent of abuse against the Evangelicals in general and myself in particular, till one of the young converts, losing patience, extended to him a copy of the New Testament, and exclaimed with vehemence: 'Your Reverence, be so good as to prove to us from this book, the errors and immoralities with which you are charging us; for I am a lover of the truth, and wish at any cost to know and follow it.' The priest attempted an argument, but soon found that with his confused and hesitating quotations from the Vulgate, he was no match for his young antagonist, who had at his tongue's end, apt and prompt, whole sections of

Scripture in the vernacular of Diodati. To cover his retreat he asked at last for a loan of the book that he might study it, and withdrew amidst the sarcastic smiles of the bystanders, leaving the honours of the field to his opponent. And from that day the discomfited champion has been careful to leave his lodgings by a back door which communicates with the street, without exposing him to inconvenient contact with the Bible-reading soldiers." These soldiers in moving from camp to camp in summer, or to their own homes, act as missionaries, and are doing a great work. Sig. Capellini, himself an ex-soldier, commenced work in 1872, and now his Roman congregation alone is attended every Sabbath by more than 300 soldiers. He is a recognized minister of the Wesleyan Methodist Missionary Society, which provides the hall for his religious services and guarantees his personal stipend. But his work continues to be wholly undenominational. The converted soldiers on leaving the army are simply directed to join the Church nearest their homes. T. H.

Clarens, Switzerland, March, 1885.

ADJURING ROMANISM.

In the following paper Mr. J. A. Derome, a young man connected with the family of Bishop Langevin, of Rimouski, and of Sir Hector Langevin, narrates the steps which led to his conversion. His experiences are those of scores of suffering hearts and are the best plea for the work of French Evangelization. The paper was read in the French Protestant Church, of Lowell, on the day the young man joined the Church. C. E. AMARON.

Of all the questions which relate to mankind, religion is the most important and the most serious one. When we are born in a religion, when we have been taught its doctrines, when we have been accustomed to look upon all those who are not our co-religionists as if they were heretics and irreligious men, then we cannot give up such a religion without having some very strong reasons to do so. Self-interest, position, men, all must be forgotten when we desire to discover religious truth. I will briefly state how I have been led to search into the truth and to leave the Roman Catholic Church. But I do not intend to insult the Roman Catholics, nor to hurt their feelings. Hatred and revengefulness do not enter into my feelings. If I can no longer believe as they do, I will always remember that we must love each other. I will tell only of my Christian experience.

The intellect and the heart are not satisfied with Romanism. The freedom of thought and the liberty of conscience are condemned as the most pernicious errors which exist. The Pope Gregory XVI. for instance, in the year 1832, called the liberty of conscience a silly maxim, a delirium, and he called the liberty of the press a monstrous liberty that we cannot hate and curse enough. Every Catholic owes the Pope, who has been declared infallible fourteen years ago, a complete submission, an implicit obedience, even if the Pope was teaching that evil must be done instead of right. Very often the Catholics accept dogmas without believing in them. They keep silent, they do not dare to express their opinions, but their intellect is not satisfied.

In a like manner Romanism does not satisfy the heart. It neither gives peace to the conscience nor does it soothe the sorrows of the aching heart. Then the influence of Rome produces very pitiful results by driving many Roman Catholics into indifference and infidelity.

I was pretty young when I began to know Romanism as it is. Some readings on its nature and its influence as well as my own experience had shown me what it was. I became irreligious and almost an atheist. I will not narrate all that I suffered when I saw the bulwark of my religious convictions falling to the ground. I had an imperfect knowledge of the Bible. I read it only as a literary and historical work. I remember those gloomy days of the past with a very deep feeling of regret because of my errors, and I pray sincerely God to forgive me.

While I was so tormented by the anguishes of doubt and by infidelity, I read in a Catholic newspaper of Quebec an article written against the Rev. Mr. Cote, saying that this apostate, as he was called, intended to establish a French Protestant newspaper in Lowell. I never had heard of Mr. Cote, and I had the greatest horror for the Protestants. From the course of history which I was studying then in the seminary, I had

learned that those poor Protestants had been created by Luther, and that Luther himself was a wicked and immoral man. From the course of philosophy of St. Thomas, I had learned many doctrines like this one: "Heretics who remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated. When they fall again, the heretics are admitted to repent, but the sentence of death must not be removed." Those laws still exist in the Church of Rome, which declares that all the Protestants are heretics, and that the works of St. Thomas are to be taught in all her colleges and universities as the highest authority.

The following fact shows how the Pope, the bishops and the priests understand the liberty of conscience: Three years ago a young American was studying with me in the seminary. In studying the history of the United States, we had to learn the great event of the War of Independence in that Republic. Our professor, who was a priest, in order to cool the enthusiasm of my friend for his country, wrote a long essay to prove the following proposition: "That George Washington and his noble companions by declaring the independence of the United States, had committed an unrighteous act, entirely opposed to the laws of the Church of Rome, and that the Americans should have remained in subjection to England, their sovereign." I suppose that my friend was convinced, for he is now a Catholic priest in Mexico.

Thus I was not encouraged to become a Protestant. Nevertheless, I wrote to the Rev. Mr. Cote an anonymous letter, asking him to send me a copy of the newspaper that he was to publish. Four days after, I received an answer. Mr. Cote told me he was addressing me a number of a French Protestant newspaper published in Boston, and he would be very glad to know my name, if I could sign my letters as he did it himself. For three months I did not reply. But after this long delay, I sent to Mr. Cote another letter, saying that my position of student in a Roman Catholic seminary obliged me to be careful with my correspondence, that I intended to know what he believed, and especially if a Protestant believes in Jesus Christ. I did not forget to put my name to that letter. This correspondence was continued during three years, but very irregularly. I had not great confidence in the sincerity of a Protestant, and I changed my mind about Romanism. In 1882, I discontinued to write to Mr. Cote. I was afraid of my boldness. To write to a heretic; what an unpardonable crime! One of my intimate friends was to enter a monastery of the order of Saint Alphonse, situated in the town of St. Froud, near Brussels, in Belgium. He persuaded me to come back to my belief in Romanism. He was born in the same parish as Mr. Cote, and he spoke to me strongly against him. These slanders remind me that "a prophet is not without honour but in his own country," among his kin, and in his own house. After having entered the monastery, my friend wrote me a letter from Belgium, to prove to me the excellency of Romanism, and the happiness that a man enjoys in the ties of monastic life. He invited me to follow his example at the end of my studies.

I was somewhat affected by these strange delusions. Encouraged by my professors and my bishop, I gave up my correspondence with Mr. Cote, and I did all I could to be a good, sincere and devoted Roman Catholic. Such a task was a pretty hard one. I attended mass with devotion; I went often to confession, and I prayed God to give me faith and perseverance. I was decided to leave worldly pleasures to become a monk. During a year such was my life. But I never could be happy. I was, on the contrary, the most miserable of men. All those forms, all those ceremonies, became to me at last most intolerable. Finally I wrote again to Mr. Cote, and that correspondence lasted till August, 1884. My new experience of Romanism had not been very favourable to it. Not having a very clear notion of Protestantism, I intended to know it better, for I was convinced that a man cannot live without religious principles. Then my relations with the Rev. T. G. A. Cote were revealed. I will not give any particular account, but I will say only that I had many persecutions to bear from the Catholics. Those who have never belonged to Romanism cannot understand how it is difficult to give it up, and how much we must suffer in doing so. After many difficulties, I met Mr. Cote, who was in Canada, on a vacation, at the Riviere du Loup wharf, Quebec, on Wednesday evening, the 6th of August, 1884. I was acquainted with him only by our correspondence,

and I had still many prejudices against the Protestants.

When the steamboat began to move I thought she would sink to punish me, because I was with a heretic. "The steps I am taking," said I to myself, "separate me from my friends, my relatives and from the religion of my youth. I am an apostate!" Such a moment is solemn, and produces on the heart an impression that cannot be blotted out.

At Berthierville I spent a few days in the family of the Rev. C. E. Amaron, pastor of this Church. There I began to understand what Christianity is. I was much astonished to see that Protestants pray to God. Then I came to Lowell; I visited other cities in New England, and I remained for a month at Fall River, Mass., where, being entirely free, I studied seriously both Romanism and Christianity. I already have mentioned several times the name of Mr. Cote. It is my duty to say he has much contributed to my conversion. Words cannot always express gratefulness, but I pray God to grant to him the reward that he deserves for his zeal and his self-devotion to the Christian religion.

My studies have convinced me that in its origin the Catholic Church was the Christian Church. But from the third to the nineteenth century Rome has fallen into many errors which Jesus Christ and the Apostles have never taught. I reject the errors of the Church of Rome, which are well known to you all. I believe in all the doctrines contained in the Bible, which is the only rule of our faith. I believe in God the Father, and in the Lord Jesus Christ, His Son, as the only Saviour of lost sinners and in the Holy Spirit, as the source of spiritual life and strength. All men are sinners and cannot be saved without the sacrifice of Jesus, who shed His blood for the world's salvation, according to these words: "The blood of Jesus Christ cleanseth us from all sin." "We are justified by faith in Christ," as the Apostle Paul says: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, and not by the works of the law, for by the works of the law shall no flesh be justified." Our good works are a proof and a result of our faith in Jesus Christ, and not the cause of it, as Romanism says.

Now I must declare the reasons which have induced me to make a public abjuration. Since I took the resolution to join a Christian evangelical Church, I have been accused of acting through hypocrisy or self-interest. My relatives, my friends, have written to me letters filled with insults and false charges. I did not intend to insult the Roman Catholics or to make a demonstration. But I intended only to say this: that henceforth and forever I will have nothing to do with the Church of Rome, and to explain the reasons of my conduct. With the help of God I wish to devote myself to the work of the Christian ministry. I am aware of the difficulties of that vocation. I know that I will be persecuted, as I have already experienced; but I hope that the love of Truth and the grace of God will help me in order that I may work with all my heart for the advancement of the Kingdom of Jesus Christ our Redeemer.

THE NATURALNESS AND NECESSITY OF REVIVALS.

BY REV. JAMES HASTIE, CORNWALL.

Revivals of religion seem to be as necessary to man's spiritual being as food and drink are to his physical. Whether regard be had to human nature in its normal state, as it came from God's hand—perfect—or in its present fallen condition, revivals of religion would seem to be a necessity.

Take human nature in its *unfallen state*, e.g., and does it not appear from its very constitution that it must of necessity undergo change of tone and vigour from time to time? Like fresco-painting whose shading loses its delicate tints under action of light and atmosphere, do not first impressions often lose their vividness with lapse of time, and joys their intensity, and affections their ardour, and zeal its zest, and therefore lost ground needs to be recovered, *i.e.*, a revival is needed even in the case of our unfallen nature.

Yes, in this respect, man is not unlike creation around. The morning—what is morning but a revival of light after the gloom of night? And spring but a revival of vegetation after the torpor of winter? And the breeze that carries the ship out to sea so gaily, but a revival of atmospheric motion after the stillness that becalmed her? All nature is dependent on re-

vivals, *i.e.*, renewal of supplies for its sustenance and development, and so is man's spiritual being for its development. And, by analogy of reasoning, may we not conclude that even in heaven perfected humanity is still the subject of blessed revivals of spiritual life—fresh impulses of joy and gratitude, of love and zeal and active effort?

No standing still yonder as no standing still here. Since entering the land of glory Abraham and Moses, David and Paul and every saint besides have been growing in spiritual stature as steadily as they are wont to do here. Life necessarily implies motion, and motion in spiritual being means revival—*increase of life and joy.*

But human nature as now found on earth is not in its normal state—perfect; but is degenerate, depraved. How much now, therefore, are revivals necessary even among the very best of God's people?

True, at the moment of regeneration, the soul becomes one with Christ, and the spiritual life now implanted is endless life—a life which never, never, shall be quenched; yet dream not that this life shall develop by unbroken progression, upward and onward, step by step, without ever losing ground.

No, health of soul is like health of body, subject to many variations. Life at times is feeble, scarcely a pulsation perceptible; courage grows weak, and cowardice grows strong; the worker grows weary in well doing and the watcher falls asleep. Devotion degenerates largely into mechanical form and divine service becomes drudgery. For months and months life presents to God's eye the sad picture of a field in summer under a protracted drought: the once green grass now turned into sickly brown, grain-fields with drooping head ready to die, the whole area a scene of distress and disappointment. But listen! lo, a wind rustles through the leaves; gust succeeds gust at irregular intervals, clouds scud up from distant horizon and overspread the sky. Showers descend and drench the ground, and now, lo, the blessed change! A revival in nature! Grass green in an hour carpets every pasture field. Wheat and barley and oats shoot up stem and spire with visible speed, and great the gladness and the gain of field and forest. There has been a revival in nature. Thus languishing souls revive when, opening the windows of heaven, God pours down His Holy Spirit upon souls.

But a wider scope and purpose still belong to revivals, *viz.*, the conversion of the unconverted.

There is a boundary line in the soul's experience between death and life, a moment when the dead soul springs into life. There is such a thing as the first beat of the spiritual heart, the first play of the spiritual lungs, the first throb of the spiritual pulse, the first outflow of the spiritual blood, the first glad exclamation of the new-born soul, "Abba, Father." That momentous juncture marks the hour of conversion, and to that soul, pray, is it not in a grand sense a revival? Ten may be saved under the same agency, a hundred, a thousand may be; whether only one be saved, or whether there be a thousand, no matter, a revival has taken place, life has succeeded death. Now, to doubt such a work of grace or to disbelieve it, is not this to dishonour the Holy Spirit? To throw expedients in the way, or to stand aloof, is not this to range oneself as an opponent of the blessed Saviour? What then? We have found that revivals are consonant to man's nature and constitution as he came from his Maker's hand; that presumably revivals have a place in heaven and always shall have; that they are essential to Christian progress here on earth; and pre-eminently are necessary for the conversion of sinners.

Now, what ought to be in the very nature of things has actually come to pass under the administration of Christ. The history of revivals is the history of redemption itself in the past, as shall be shown anon.

A TEMPERANCE society in connection with the Free Church of Scotland was inaugurated by a public meeting in the Assembly Hall, on 20th inst. The resolutions of last year's National Convention were re-affirmed, addresses being delivered by Principal Cairns, Professors Lindsay and Calderwood, Rev. John Smith, Broughton-place United Presbyterian Church, Messrs. Robert Lockhart, C. J. Guthrie, James Guthrie, Brechin, and others. Sir William Collins, who presided, said that the first Temperance society connected with the Church was formed upwards of thirty-eight years ago; it was reorganized in 1870; and now its basis had been broadened so as to include all Bands of Hope and congregational societies existing in connection with the Church.

Pastor and People.

ANOTHER WONDERFUL HYMN AND ITS AUTHOR.

BY THE REV. D. MORRISON, M.A., OWEN SOUND.

Mr. Sankey, at one of his meetings in England, related the following interesting incident:

"At a gathering in the west end of London, the Rev. Cesar Malan found himself seated by a young lady. In the course of conversation he asked her if she were a Christian. She turned upon him, and somewhat sharply replied: 'That's a subject I don't care to have discussed here this evening!' 'Well,' said Mr. Malan, with inimitable sweetness of manner, 'I will not persist in speaking of it, but I shall pray that you may give your heart to Christ, and become a useful worker for Him.' A fortnight afterwards they met again, and this time the young lady approached the minister with marked courtesy, and said: 'The question you asked me the other evening has abided with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour and I come to ask you to help me to find Him. I am sorry for the way in which I previously spoke to you, and now come for help.' Mr. Malan answered her, 'Come to Him just as you are.' 'But will He receive me just as I am, and now?' 'Oh, yes,' said Mr. Malan, 'gladly will He do so!' They then knelt down together and prayed, and she soon experienced the holy joy of a full forgiveness through the blood of Christ. The young lady's name was Charlotte Elliott, and to her the whole Church is indebted for the pathetic hymn, commencing:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

To this we have to add that Dr. Malan, the distinguished pastor of Geneva, was a guest of the family at the time this took place—that the anniversary of his first visit to the family was ever observed as a festive day with its members, and that for forty years—or, indeed, to the close of his life—he maintained a correspondence with Charlotte which proved to be a great blessing to her. Dr. Malan was a skilful physician of souls, and the remedy which he brought to bear on this despondent spirit was the simple remedy of entire trust in the very words of God. Miss Elliott's tastes were literary, and, up to this time, she had given much attention to the poets and the best English authors, but, following her friend's advice, she laid aside for a time desultory reading and began the study of the Word, the glory of which every day dawned more and more on her soul.

Charlotte Elliott had an invalid friend in Dublin, Ireland—Miss Kiernan. She was the successful editor of the *Christian Remembrancer*, an annual volume of texts, enriched and illustrated by careful selections and original poems, all designed to minister to the higher life. This lady on her death bed expressed a desire to Miss Elliott that she would take up her work and carry on the *Yearly Remembrancer*. She did so, and in complying with her request added a number of her own poems and among these—"Just as I am!" Thus quietly, even anonymously, this wonderful hymn began its career than which no one has so many seals of the divine approval in the recent times of refreshing with which the Church has been visited from on high. Many a heart has been touched by it. Many a one has rejoiced in its light. One English lady was so struck with it when yet floating about anonymously, that she had it printed as a leaflet for the benefit of anxious inquirers with no idea of its authorship. It curiously happened while Miss Elliott was at Terquay, England, under the care of an eminent physician, that he one morning placed the leaflet in her hand, saying he was sure she would like it. Great was the surprise of both parties—she in recognizing her own hymn, and he in seeing the author! Perhaps there is no hymn in the language which reveals more clearly the way of salvation, and probably no one has led more souls to Christ and has been more blessed in raising up those that are bowed down and carrying them forward into the glorious liberty of the children of God.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve!
Because Thy promise I believe,
O Lamb of God, I come!

Just as I am (Thy love unknown
Has broken every barrier down),
Now to be Thine, yea, Thine alone,
O Lamb of God, I come!

Latin Translation. Same measure as the English ver. e.

Talis ut sum cum sola spe,
Tu immolatus sis pro me,
Et jubes me nec ad Te;
Dei Agne, veni.

Talis ut sum; nec demorans
Ut maculosus et purgans
Se frustra, san innocens,
Dei Agne, veni.

Talis ut sum, turbatus sim
Pavoribus, et fuerim
Tam opicus: sed nunc vellim;
Dei Agne, veni.

Talis ut sum, miserimus,
Nudus, cecus, obnoxius
Ubique, egenus omnibus,
Dei Agne, veni.

Talis ut sum, recepi
Purgas, libens ignosces.
Et quia credo; quam primum
Dei Agne, veni.

Talis ut sum, tuus omnem
Defregit amor objicem
Et nunc me esse unicum
Dei Agne, veni.

WOMAN'S CHRISTIAN WORK IN INDIA.

In a recent letter, Mrs. Wilson, formerly of St. Mary's, says:

Having visited all the schools: I have seen something of the work done in them, I cannot but speak of the very apparent success attending the labours of our lady missionaries there, in this very important department of missionary enterprise.

In reading accounts of papers read and speeches delivered at the Indian Mission Conference held last year at Calcutta, one could not fail to be impressed with the very prominent place given to the discussion of woman's work among the women of India, and the very high value placed on this branch of mission work. The work of the lady missionary is coming to be more and more recognized as one of the most effectual, if not the most effectual agency in spreading the knowledge of Christ in a heathen land, particularly in heathen India. A male missionary may preach to any one who will hear, in the bazaar or in the villages, in this country. Or he may open schools and gather in the boys and give them Christian instruction. But the homes of the people are closed to him, the mothers and daughters cannot come under the influence of his teachings. None but a woman can reach them with Christian or other instruction. Hence the importance of strengthening the lady missionary force already at work in India.

We are, of course, specially interested in the work of our own ladies at Indore and Mhow. You have had very lately details of their work given you, and yet I doubt if not being on the ground and seeing with your own eyes their labours, you can appreciate them. In a city where the Prince, and as a matter of course, nearly all his officials, are violently opposed to all kinds of Christian mission work, where even the British Resident does all in his power to hinder it, Miss McGregor, Miss Roger and Miss Ross have opened and kept open five schools, in which nearly two hundred Hindoo and Mohammedan children receive daily instruction from the ladies themselves and from native teachers employed by them. No small amount of wisdom and courage has been necessary to the establishing and maintaining of the schools up to the present time. I said to Miss McGregor one day, on leaving one of her schoolrooms, "What a wretched place to teach in." She laughed, and said; "I am very glad to have any kind of a building. I once feared that my school in this part of the city would have to be given up altogether, there was so much opposition to it."

The history of Miss McGregor's largest school in the city is, I daresay, familiar to you. I did not remember having heard it, and was very much interested in it. A family belonging to the Brahma Somaj, whom Miss McGregor had visited, were anxious to receive some English education, and so offered a room in their house to be used as a school-room. A number of children were gathered in, and Miss McGregor, assisted by a daughter of the house, began work; Miss McGregor, of course, giving all the religious instruction. The school was no sooner fairly begun than the authorities came down on it and ordered it to be closed, on the ground of its being a Christian school. But the Brahma Somaj family said: "The school is

ours," so nothing could be done for the time. It was, however, very closely watched. But Miss McGregor laboured on quietly, the daughter of the house appearing as the more prominent teacher, and until the work was firmly established no one could find out to whom the school really belonged, and from what source funds came for its support. Two years ago, Holkar's wife, who is an intelligent and liberal-minded woman, gave prizes to the best pupils (the mother of Miss McGregor's teacher is a sort of lady-in-waiting to the Maharajah) and last year the diwan (prime minister) gave forty rupees to be used for the same purpose. So there will probably be no more trouble now in maintaining the school.

Missionaries here have about as many opportunities and as much need for displaying *talent* as a Governor-General of India.

You will be delighted to hear that the city of Indore, recognizing the benefit to the community of her work, have offered Miss McGregor twenty-five rupees a month towards the support of her schools, provided Holkar does not object. It remains thus to be seen whether he will oppose the granting of city money for any such purpose.

Miss Roger has a very nice little school-house containing three rooms, and certainly, with such an advantage, must find her work easier and pleasanter than Miss McGregor and Miss Ross. I wish you could see their school-houses (?). Miss Ross's is a particularly miserable place. It consists of a single, very small room—floor and walls of mud—having in the side a little door-way (I think there is a door too) about four or five feet in height, but not a single window. Between the smoke from the adjoining house and the dust from the street, one is nearly stifled, and one wonders how Miss Ross is able to endure her three or four hours of daily labour in it. The school was only begun last April, so that one cannot expect to find the children quite as orderly, or as advanced in study as they are in other schools. One little girl who entered among the first pupils reads quite fluently in the second book (her own language of course), and has made good progress in arithmetic. She also answers intelligently questions asked her on portions of Scripture that Miss Ross has read in the school. Among the scholars is one quite elderly woman who studies very diligently, and who, Miss Ross says, regrets exceedingly that she had no opportunity of learning to read when she was younger.

I could tell you of numbers of interesting pupils whom I saw in all the schools. Indeed, after visiting these schools one does not so much wonder at the ladies being so absorbed in their work, that they labour with zeal and devotion which are having a sensible effect on the people of Indore.

As Mrs. Builder intends writing to you soon on the work of the Misses Stockbridge in Mhow, and as my letter is already quite long enough, I shall say nothing about it. We are fortunate in having secured the services of these earnest and devoted young ladies in our mission, and they are worthy of the fullest sympathy and confidence of the Christian ladies at home.

I feel that we should thank God very sincerely for having given to our Indian Mission so noble a band of lady missionaries, and that we must feel it a great pleasure to be able to assist them in any way, however small, in their work for the Master.

DRESS PLAINLY ON THE SABBATH.

It is taste.

It would lessen the burdens of many who find it hard to maintain their places in society.

It would lessen the temptation to dress beyond the income.

If every one dressed plainly but neatly, for church service, persons in moderate circumstances and the poor would be more likely to attend.

Moderation in dress would improve the manners of the congregation by preventing the wandering of the eyes and thoughts.

It would lessen, on the part of the rich, the temptations of vanity.

It would lessen, on the part of the poor, the temptations of envy, uncharitableness and discontent.

It would save time for rest on the Sabbath day.

It would relieve our means of a serious pressure and leave more opportunities of doing good.

At the same time we do not believe it is required of us to wear sack-cloth and long faces on the Sabbath. Nature herself seems to wear brighter garments on the blessed day of the week, and it is meet that we should dress well and tastefully, even cheerfully, and enjoy the golden day of the week with grateful hearts and comely attire.

FEELING is of just as much use in religion as steam is in an engine—if it drive the engine, it is good, but if it does not it is not good for anything but to fizz and buzz. There are some people who seem to be like yard engines that never go anywhere, but keep puffing, and blowing and hissing, and running up and down side-tracks doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God.—Dr. Joseph Parker.

Choice Literature.

CHOOSING A PROFESSION.

BY FAITH IRVING.

Mr. Abbot was very anxious one of his boys should continue in his footsteps and follow the plough. Nat, the eldest son, was already a sailor. Frank was a dealer in dry goods and groceries, and liked well his good run of business in the country store; and now Wilbur, the youngest son, who had been contentedly attending school, and occasionally assisting about the farm, was continually talking about choosing a profession.

Farmer Abbot, as everybody called him, was too shrewd to say an opposing word, but he kept thinking perhaps Will might conclude to become a farmer after all; and the boy's mother hoped so, too.

But Wilbur had finished his course at the High School, and completed also a year of study at the Hilltown Academy, and one morning informed his father he had concluded to be a minister, and would accordingly like to enter a theological seminary as soon as convenient.

Farmer Abbot made no objection, but said he first wanted him to pay a visit to an old friend of his, a minister living in a large city, and settled over a flourishing church.

Wilbur thought that would be very nice; of course he should be ambitious to be settled over a fine, large society in the city some day, and this would afford a grand opportunity of seeing what such a position was like. So he started right briskly, intending to make a good long visit.

In two weeks he was home again. He said he had enjoyed his visit very much, but no questions were asked in particular, though Farmer Abbot looked satisfied and sly. That evening, as he was sitting on the back door-step overlooking his broad acres, Wilbur came and sat beside him.

"Father," he said, "I believe after all I don't want to be a minister."

"Ah, my son!"

"Why, you can't get breathing time at it," Wilbur went on a little excitedly. "For some reason Mr. Blair seemed to want me to see all he did and to go everywhere he went. Now, I always thought it must be fun sitting down in a nice study, writing sermons, but dear me! Mr. Blair never thought he was ready to write until he had about a dozen books,—commentaries, dictionaries, encyclopedias, and I don't know what not, all around him. Then he'd keep hopping up to look at still some other book in his library, and twice when writing one sermon he went out to the Public Library to hunt up something in a book he didn't own."

"Then the funerals!" Five in the two weeks I was there, though he said that was rather unusual—two in his own society, and three outside, where their own pastors were away.

"One night there was a great church sociable, and I thought that would be nice. But while there I heard some one I didn't know, of course, speak very slightly of Mr. Blair, and I made up my mind that what with the hard study, the outside work and the ingratitude, I'd never do for a minister; so I've decided to be a doctor."

Farmer Abbot said he thought it a great thing to be a good doctor, but as before, a few days afterward, he informed Wilbur he wanted him to visit his uncle, a very successful practitioner in a small city not very many miles away.

Wilbur had not visited this uncle for a good many years, and was quite pleased at the prospect.

In just two weeks again from the day he started, he was home, and evidently right well pleased to be there, too.

His father was superintending some work in the garden when he arrived, and out went Will to find him. They exchanged cordial greetings, made a few rambling remarks, then the son broke forth with his usual promptness when he had anything important to say.

"Well, father, I've concluded not to be a doctor."

"Ah, my son."

"Perfect dog's life I can assure you! Uncle Frank took me the rounds, and 'twas night and day, mind you; nothing but a continual round of sick rooms. Uncle would say I was a student he was taking with him for the purpose of observation. I refused flatly to go where there was typhoid and scarlet fever, but uncle said I'd have to go when I got to be a doctor. Then 'twas so mean vaccinating little babies; and uncle had heaps of studying to do, after being a doctor thirty years and more. When I said I hated to see so much suffering, he coolly informed me I hadn't seen any to speak of, and I thought if I hadn't, I never would, sure, if I could help myself, so I skipped for home, and I believe after all I'd rather be a lawyer than anything else."

So it was arranged that Wilbur should enter a certain college with a view to becoming a lawyer. But a day or two before he was to start, Farmer Abbot remarked in a matter-of-fact sort of way:

"I've had a letter from my old friend, Mr. Wyncoop, Will, and he wants you to stop on your way and pay him a visit. He is a very prominent lawyer, and has a son in college now studying to take his practice one of these days, he hopes. Of course you'll make it convenient to stop a week or so with Wyncoop, he has a delightful place and will welcome you warmly."

Will looked a little puzzled at this proposal, and somehow experienced a sudden feeling of repugnance at the thoughts of visiting another man whose profession he had decided to adopt as his own, but his indulgent father sitting opposite looked so kind and unconscious of having said anything in the least trying, he couldn't find it in his heart to refuse, so he only said a little faintly:

"Very well, sir, I will do as you wish me to."

The week slipped by, and when evening came, Farmer Abbot stood looking down the road as if expecting some one or something.

"Are you looking for the man with a letter from Wilbur?" asked Mrs. Abbot.

"No, ma, not exactly," said the farmer dryly; "I'm looking for the lad himself."

It was always "the boy" and the "lad" to his father, although nearly out of his teens.

"Well, now he's probably on his way to college, if not already there," said his mother.

"No, he isn't, ma; he's on his way home, for here he comes," and Farmer Abbot walked rapidly towards the gate to speed the welcome home.

It was late in the evening when the farmer and his son took the old familiar seat on the back steps. Conversation lagged through sheer inability on the father's part to sustain his part almost entirely unaided. Finally Wilbur made a brief, decided, but most satisfactory observation:

"Father, I believe I shall stay right on the old farm."

"Ah, my son!"

"You can't imagine how sweet and peaceful everything seems to me here."

"I want to know!"

"Yes, perfectly beautiful after the noise and dust of the great city."

"You don't say!"

"And deliver me from the perplexities and harrowing necessities of a lawyer's life! I saw Mr. Wyncoop foreclose one mortgage that has haunted me ever since, and force another sale of private property that was enough to break one's heart. All right enough as far as he was concerned, but tough, amazing tough, for the poor families who had no escape from the rigorous clutches of the law."

"Why, Wilbur, boy, how you talk!"

"Oh, that was only a small part of what I saw to disgust me, but this calm, unexciting, profitable labour on the farm seems delicious; and others may choose as they please, but I imagine I was intended from the outset to be a peaceful tiller of the soil."

"My son!"

Then good Farmer Abbot unburdened his mind, and told how he had hoped matters would terminate just as they had, although he was determined to put no obstacle in the way of his following his own inclinations, other than those arising from a slight insight into the different occupations he selected. He honestly reminded Wilbur that he had seen but a glimpse of the three callings he had leaned towards.

The ministry had its attractive as well as unfavourable side, and would, if faithfully followed, work out an exceeding great reward. And so with the doctor. His profession, when understood, was a blessed one, and often well enjoyed. Lawyers also had their seasons of satisfaction and profit; but to his mind to coax the yielding earth, then, to receive her bounteous wealth of good things, was a life indeed blessed of the Lord, and he rejoiced that one dear son had been led to resolve to take up that most calm, encouraging and necessary occupation of following the plough.

"And it admits of professional knowledge, too, my boy, I can assure you," he added enthusiastically.

HIDDEN.

In deepest ocean caverns,
Far from the light of day,
Are mines of priceless treasures,
Gems of a dazzling ray.

Oh! a world of unknown beauty!
The foaming waves below;
The fairest pearls may linger there,
And we may never know.

And in the earth's dark bosom,
Far from the human gaze,
The ruby sheds its ruddy glow,
The diamond its blaze.

So in the busy world of strife,
There are heroes brave and strong,
Who live without a laurelled brow,
And die without a song.

Toiling and sorrowing all the day,
When rest comes at the close,
They lay their tired heads to rest,
And the great world never knows.

—Nettie Russell.

ADVICE TO YOUNG MARRIED PEOPLE.

"Drive gently over the stones!" This piece of advice, which is frequently given to inexperienced whips, may be respectfully suggested to the newly-married. There are stony places on the road to happiness which if not carefully driven over may upset the domestic coach. The first rock ahead which should be marked "dangerous" is the first year of married life. Here, especially, is the first step that costs; as a rule the first year either mars or makes a marriage. During this period errors may be committed which will cast a shadow over every year that follows.

On awakening suddenly from sleep we feel put out and rather cross. May not the young husband and wife experience feelings not entirely different when they awake to reality from the dreams of courtship and the fascination of the honeymoon? Everything must once more be contemplated after the ordinary manner of the world, once more with subdued feelings spoken of, considered and settled. For the first time husband and wife see each other as they actually are. Each brings certain peculiarities into the married state to which the other has to grow accustomed. They have now to live no longer for themselves, but for each other, and the lesson is not learned in a moment. In all things indifferent the husband and wife must be willing to yield, however new it may be to them, however different from what they themselves thought. Self must be sacrificed in order thereby to gain the help of another beloved existence. A lady once asked Dr. Johnson how in his Dictionary he came to define *pastern* as the *knice* of a horse, he immediately answered: "Ignorance, madam, pure ignorance." This is the simple explanation of many an accident that takes place at the commencement of the matrimonial journey. The young couple have not yet learned the dangerous places of the road and as a consequence they drive carelessly over them.—*The Quiver for June.*

A PROCESSION TO THE STAKE.

Doom has been spoken, and now the procession is marshalled and descends the steps of the Town Hall. The Lord-Lieutenant and the Herald, in the insignia of their office, head the way on horseback. Aghast, trembling, and pallid with terror, the white-haired Farel by his side, Servetus appears in the midst of the archers that form his escort. A crowd, smaller than usually assists at such sights, brings up the rear. The executioners had gone on before to prepare the funeral pile. The procession issued from the city by the gate of St. Anthony. They leave on the left the spot, now bare, where stood the celebrated Faubourg and Church of St. Victor, razed in 1534 for the defence of the city; on the right are the downs of Plain Palais, the Campus Martius of Geneva. The one recalled the sacrifices of the citizens for liberty, the other their gala days of civic festival and military pomp. In the south, about a mile from the city gates, rose the little eminence of Champel, on the summit of which the stake had been fixed. Sobs and ejaculatory prayers burst from Servetus as he pursued his grief and bitter pilgrimage to the fire. "O, God!" he cried, "deliver my soul, Jesus, Son of the Eternal Father, have mercy on me." Farel has no word of solace to offer; he moves along the side of Servetus, half in sorrow, half in anger. This to us looks heartless—nay, cruel; but Farel doubtless felt that consolation he could not offer without being insincere, and doing violence to his own convictions. It was his uprightness that made him look so stern, for the more earnest he was for the true welfare of the unhappy man he was accompanying to the stake, all the more did he strive to bring him to place his eternal hopes, not upon the man-God, but upon the God-man. The melancholy procession had now arrived at Champel. The stake that rose on its summit was the one dark object in a scene otherwise full of life and beauty. The vast plain, which lay outspread around the spot, wore a carpet of the richest foliage, now beginning to be checkered with the autumnal tints. The far-off mountains were tipped with the first silver of winter. In the centre of the immense picture gleamed the blue Leman, a mirror of polished steel. On the south of it were seen, rushing along in their winding course, the snow-grey waters of the Arve. On the north was the mighty amphitheatre of the woody Jura, which, entering France and sweeping down towards Savoy, showed its massy rampart cleft in the south-west to give passage to the Rhone. In this assemblage of riches, one object alone appeared in naked desolation. At some distance rose the steep, barren, rocky Saleve, its blackness typical of the tragedy transpiring on the summit of the little Champel, on which it looked down. Farel asks him whether he has wife or child, and would wish to make his will. Servetus makes him no answer. He asks again whether he has anything else to say, hoping till the last moment to hear him confess a Divine Redeemer. Sighing deeply, Servetus exclaims: "O God! O God!" Farel bids him ask the prayers of the people. He does so, Farel uniting his own exhortations to the same effect to the bystanders. While these supplications are being offered in silence, Servetus mounts the pile, and seats himself on the log of wood which has been placed there for that purpose. He was fastened to the stake by an iron chain put round his body, and a rope twisted round his neck. The executioner now kindled the torch, and, approaching the pile, set fire to the wood. At the first glare of the flames, Servetus gave a shriek so terrible that it made the crowd fall back. On his head was a wreath, woven of straw and leaves, sprinkled with brimstone, the sooner to suffocate him. His book, "*Restitutio Christianismi*," was bound to his side to be consumed with him. The fire burned but slowly, and he lived for half an hour at the stake. Some narrators say that a little before expiring he cried aloud: "Jesus, Thou Son of the Eternal God, have mercy upon me!" Farel says, on the other hand, that he protested "in the midst of the flames, and in defiance of the whole Christian world, against the doctrine of the Trinity." A great historian exclaims that the stake of Servetus caused him greater horror than all the *autos-da-fes* of Rome. A single inconsistency—as the burning of Servetus in a Protestant Republic was—may no doubt strike one more than does a course of crime steadily and persistently pursued. But surely that mind is strangely constituted which is less moved to commiseration by thousands of victims than by one victim. The same century which witnessed the pile of Servetus saw some thirty or forty thousand fires kindled by the Church of Rome for the burning of Protestants. But we by no means plead the latter fact as a vindication of the former. We deplore—we condemn—this one pile. It was a violation of the first principles of Protestantism. To say more on this head, writing as we do in the nineteenth century, would be simply to declaim.—*The History of Protestantism.*

LET IN THE SUNSHINE.

Some of us remember the old-fashioned parlour with curtains closed all the year except at Thanksgiving, or possibly when the school-ma'am came in her regular turn of "boarding round." The consequence was a damp room in the house, and an element of depression and disease, which only the large proportion of outdoor life in the olden times could counteract.

The later generation is learning that not only ventilation but sunshine is essential to healthy living in the house. Sunlight and good air are as much food for body and soul as are the meat and grain and vegetables that we eat.

We are too niggardly of sunshine. It cannot be too freely used. There is no better physician than nature, no better doctor than sunlight. We use too little judgment in its enjoyment. It is the gift of God, and one of His great boons to men.

Open your windows. What if your carpets fade and other ornaments suffer? Your children in robust health are the noblest ornaments of the household.

Your own health is more consequence than all the brace-brace the world can gather. If either must be sacrificed, let it be rather the inanimate things which are merely the adornments, not the elements of human happiness.

THE BANK OF ENGLAND.

Few persons have any coherent idea of the methods by which the parent joint-stock bank of the kingdom and the largest and most important money dealing institution in the world carries on its business; and therefore Mr. Henry May's article in the *Fortnightly* explaining some of them and sketching the history of the Bank, will be read with interest. We learn that the Bank pays £400 a year to this day to the rector of the non-existent parish of St. Christopher-le-Stocks as the price of the church, land and parsonage, which the directors were empowered by Act of Parliament to purchase in 1780, when they were enlarging their premises. In the conduct of their business the Bank perform three distinct functions—that of financial agents, that of issuers of notes under the control of the State, and that of Government and general bankers. As financial agents they manage the National Debt of the Home Government, and of late years they have undertaken similar duties for the Indian and several Colonial Governments, for the Metropolitan Board of Works, and for various corporations and municipalities. In managing the National Debt some 450 clerks are employed, and nearly 2000 books are in constant use in ten or twelve rooms. As a remuneration for their services in this connection, the Bank are paid a commission of £300 per million on the first six hundred millions of the amount and £150 per million on the remainder. Since the funded debt is now about £628,500,000, the commission amounts to about £184,000 per annum. Every possible expedient is resorted to for the purpose of facilitating the work and guarding against error, and all the old stock ledgers, transfer books, vouchers and documents, are carefully preserved and systematically arranged for ready reference. The paid and cancelled bank notes are kept for seven years and then burnt on the premises. They are not re-issued after having been once paid, and a register is kept in which are recorded the date of issue and return to the Bank each respective note. The average number paid and cancelled each day is more than 40,000, and no less than 80,000,000 cancelled notes may be found as a rule, stored and sorted for reference in the library. The Bullion Office is comprised in the Issue Department, and here bar gold is bought, sold or exchanged for sovereigns. Nearly all the imports of gold and silver to this country are taken to the Bank for delivery to the consignees. In the Gold weighing Room, gold coin is weighed automatically, at the rate of about 2,000 pieces an hour each, by about a dozen beautiful little machines worked by an atmospheric engine. By the Bank Act of 1844 the directors are required to publish a weekly statement of the Bank's assets and liabilities, and this, issued on Thursdays, has a considerable influence on the Money Market. It is a popular error to suppose that the conditions of keeping an account with the Bank of England differ in any essential particular from those of most of other banks, as a satisfactory introduction will enable any one to open an account, and no restriction is placed upon the amount of balance to be kept, except that, unless it proves remunerative, a charge is made to cover the expenses and trouble involved. The total number of employees at the Bank is 1,100, and the salary list, including pensions, is about £300,000 per annum. The economy is controlled by the Governor, Deputy Governor, and twenty-four directors. The latter receive a salary of £500 a year each, but really derive no benefit from their office, beyond the status which their position gives them, as they tax themselves most liberally by contributions to various funds connected with the Bank. "No one," says Mr. May, "can look back, as he does, over a period of forty years, without fully appreciating the value of the important and beneficial changes and improvements, which have lately been effected in every department, for the purpose of facilitating the transaction of business and studying the convenience of the public, or without feeling an increased veneration and respect for 'the old lady in Threadneedle Street.'"

STATE LAWS AS TO THE SALE OF INTOXICATING LIQUORS.

An exchange furnishes this summary of the attitude of the various States' laws towards the liquor traffic: Alabama, local option; Arkansas, one-fourth part under prohibition, otherwise license about \$700; California, \$52 license; Colorado, license, \$25 to \$200; Connecticut, local option, 91 out of 167 towns prohibit traffic; Delaware, \$100 license; Florida, \$300 license, with consent of majority of voters; Georgia, local option and prohibition; Illinois, local option with civil damage and \$500 license; Indiana, license, \$50 to \$200; Iowa, prohibition; Kansas, prohibition; Kentucky, local option, more than half the counties prohibitory; Louisiana, license; Maine, prohibitory; Massachusetts, local option, license and civil damages, license \$50 to \$1,000, half of the State prohibition; Maryland, local option or prohibition—where there is license, no enforcement of the law; Michigan, local option, license and civil damage; Minnesota, local option; Mississippi, license with consent of majority of voters, most of State under prohibition; Missouri, license upon written consent of tax-payers; Nebraska, license, \$500 to \$1,000; Nevada, license; New Hampshire, prohibition, poorly enforced; New Jersey, local option and license; New York, license and civil damage; North Carolina, local option; Ohio, no law; Oregon, local option; Pennsylvania, license; Rhode Island, local option; South Carolina, prohibition, with local option in incorporated towns; Tennessee, prohibition within four miles of churches and schools, outside incorporated towns; Texas, local option; Vermont, prohibition; West Virginia, license; local option, 38 out of 54 counties prohibit; Wisconsin, local option and license.

A NUMBER of members of Oakshaw Free Church, Paisley, who left some time ago in consequence of the introduction of hymns, have since been worshipping with others in the Good Templar buildings. They have been formed into a congregation in connection with the Original Secession Church.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away.
With only a round of trifles
Filling each busy day—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands,
In the twilight of the day.

One day is just like another!
Sowing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when I'm ready to murmur
That time is flitting away
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine;
You are living, toiling for love's sake,
And the loving should never repine.

You are guiding the little footsteps
In the way they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet
And sacred the self-denial
That is laid at the Master's feet

AN OLD MANUSCRIPT.

The Royal Library in Stockholm has been subject to many vicissitudes which explain its present meagre appearance. Gustavus II. gave the original fine collection, with valuable manuscripts to the University at Upsala just before his death. His faithful daughter, Christiana, who was as remarkable in childhood for mental acquirements as she was later on for intrigues, made a collection with great rapidity, one worthy the name of her father, and presented it to the State; but upon the abdication of her faith, she sent it as a personal gift to the Vatican at Rome.

The richest collection of all, subsequently gathered by Charles X., was destroyed by fire in 1697, leaving the present small family of 200,000 in its infancy—not only numerically, but also in value—as the manuscripts of former times have found other homes. They have one manuscript, however, of historic value—of the Gospels—written in Gothic characters of gold, upon folio leaves of vellum, known as the "Codex Aureus," and supposed to have been the work of the sixth or seventh century. A remarkable Anglo-Saxon inscription is found in the book, which is curious even to the unlearned, but of especial value to the antiquarian and scholar. The translation says: "In the name of our Lord Jesus Christ, I, Alfred Aldorman, and Werburg my wife, obtained this book from a heathen war troop, with our pure treasure, which was then of pure gold. And this did we for the love of God and our soul's behoof, and for that we would not that this holy book should longer abide in heathenness, and now will we give it to Christ's Church, God to praise, and glory and worship in thankful remembrance of His passion, and for the use of the holy brotherhood, who in Christ's Church do daily speak God's praise, and that they may every mouth read for Alfred and for Werburg and for Ahldryd (their daughter) their souls to eternal health, as long as they have declared before God that baptism (holy rites) shall continue in this place. Even so I, Alfred, Dux, and Werburg pray and beseech in the name of God Almighty, and of all His saints that no man shall be so daring as to sell or part with this holy book from Christ's Church so long as baptism there may stand. (Signed), Alfred, Werburg, Ahldryd." This manuscript was purchased in Italy, but beyond the fact that it was once the property of Canterbury Cathedral no trace of its wanderings has ever been found.—From "A Summer in Scandinavia."

GIFT BELLS.

"So let our bells peal endlessly" is the motto on some bells just going to a church in Nova Scotia as the present of a woman's society. Gift bells are greatly in demand at the present time, very many of them being memorial, and this is certainly a beautiful form of remembrance. At the Clinton H. Meneely foundry, four chimes, aggregating forty bells, are now being manufactured. Nearly all of these bells are memorial gifts, each bell thus separately inscribed, and they are intended for churches from Salem, Mass., to Montgomery, Ala., including the famous assembly at Chautauqua Lake. Four British Indian chiefs have just taken a special bell, and a bell is now ordered by a Sabbath school in Africa as its present to the church. Thus the spirit of bell-giving seems to be nearly universal, and Troy supplies the world.—Troy Times.

Two native members of the Salvation Army in India, dressed as fakerees, were taken for robbers in a jungle near Poona and arrested. They complain of having got too little to eat while in jail.

British and Foreign.

DR. MOBERLY is about to resign his bishopric of Salisbury. THE furniture of Dr. A. Stuart Murr, of Leith, has been sold by public auction because his last half-year's rent has not been paid.

MR. SAMUEL LAING, M.P., has in the press a work on religious and ethical subjects, caucely in respect of the changes wrought by modern science.

MR. THOMAS COOK, the excursionist, comes on what he expects will be his last visit to America. He is one of the leading laymen of the General Baptists.

THE *Lancet*, in approving of the higher taxation of beer and spirits, says the amount of these articles consumed by the British public is "disgraceful and disastrous."

THE Queen, through the Duchess dowager of Athole, has sent her thanks to Rev. R. Menzies Ferguson, minister of Logie, for a copy of his interesting book on Orkney.

PRINCIPAL BROWN, Moderator of Assembly, unveiled on Saturday a memorial tablet erected in St. Columba's Church to the late pastor Dr. Sir H. Wellwood Moncreiff.

THE Rev. Gregor Macgregor, Lismore, died on the 19th ult., aged eighty-eight. He was the oldest minister in the Presbytery of Lorn, and was on the eve of entering on his jubilee year.

At the close of the year there is an increase of \$1,005 in the Free Church Sustentation Fund. There is a decrease of \$4,939 in the amount collected by associations, which is, however, more than made up by legacies.

THE Rev. Dr. F. L. Robertson, Glasgow, conducted the dedication services of a new mission Church in the Grassmarket, Edinburgh, erected as a memorial to the late Dr. William Robertson, New Greyfriars.

THE Orangemen of Liverpool, along with the Low Church and Temperance Presbyterian party, are proposing to invite Rev. Verner M. White, D.D., to become a candidate for one of the divisions of the city.

MRS. JULIANA H. EWING, second daughter of the late Dr. A. Gatty, has died from blood-poisoning. Like her mother, the founder of *Aunt Judy's Magazine*, she was a prolific writer for the young, though a constant invalid for years.

THE Rev. John Allen, late of Union Church, Aberdeen, a pre-Disruption minister, who has resided for several years at Ayr, died there on the 21st ult., aged eighty-eight. He was the author of several publications of a polemical character.

MR. SPURGEON'S colporteurs, though eighteen fewer in number, sold \$4,170 worth more of Bibles and magazines during the past twelve months than in any previous year. A colporteur sent out by request to Tasmania, is doing a good work both in preaching and selling literature.

A NEW departure of great significance is the resolution to raise a number of workmen to the magisterial bench in the duchy of Lancaster. Mr. H. R. Slatter, secretary to the Provincial Typographical Association, is the first appointed. He is a member of the Manchester School Board.

THE Rev Philip Smith, formerly head master of Mill Hill, and an extensive contributor to the dictionaries edited by his brother, Dr William Smith, is dead. Though trained for the Independent ministry, he was latterly, for many years, an adherent of the Presbyterian congregation in Regent Square.

MONSIGNORE GILBERT, who has been vicar-general of the so-called arch-diocese of Westminster, under Drs. Wiseman and Manning for twenty-five years, has been presented by the Roman Catholic nobility and gentry with \$10,000. The Duke of Norfolk was the spokesman at the presentation of the purse.

MR. W. P. SINCLAIR, the Liverpool merchant who has been returned as member for his native county of Antrim, is an elder of the English Presbyterian Church, and his family have long held an honoured place in the Irish General Assembly. Mr. Sinclair is the first Liberal returned for Antrim since 1837.

THE complimentary breakfast, given to Mr. H. M. Stanley by the Baptist Missionary Society, as an expression of gratitude for the friendly feeling he has shown towards their work on the Congo, and the handsome manner in which he has furthered their views, took place at the Cannon Street Hotel.

MR. JAMES LUKE, who is about to proceed to West Africa to engage in missionary work at Calabar, was ordained by the Dundee United Presbyterian Presbytery in Lochee Church in the presence of a large congregation. Mr. Luke, who is a native of Lochee, has had a distinguished college career.

"I WANT you," said Gordon, many years ago to the poet laureate, "to do something for our young soldiers, Mr. Tennyson. You are one of the few men who can." The scheme which the poet's son has now fairly set on foot for a "Gordon Boys' Camp" is an attempt to realize Gordon's wish, and, under such influential auspices, it ought to be crowned with success.

THE Rev. C. Grenfel, accompanied by his wife and child, and a small crew of mission assistants, has returned in the steamer *Peace* from a five months' exploration of the Upper Congo. He accomplished altogether 4,000 miles, one-third of the distance entirely new ground not previously visited by the white man. He explored many tributaries of the Congo, and found the people on the Mobangi, a noble river, very wild.

THE Rev. Robert Vint, B.D., minister of the Southampton Presbyterian Church, who died lately, was the son of a Belfast merchant. He was brought up under the ministry of the late Rev. John Macnaughtan. Mr. Vint's first change was First Portadown, and in 1850 he left for Southampton. His remains were interred in Belfast borough cemetery in presence of a large number of Ulster ministers and merchants.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

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

EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly 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. Kerr in all the congregations he may visit.

SPECIAL NOTICE.

Correspondents are particularly requested to be careful in addressing all correspondence to

THE PRESBYTERIAN PRINTING AND PUBLISHING CO.,
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.



TORONTO, WEDNESDAY, JUNE 17, 1885.

THE General Assembly settled down to work in a good deal less than the time usually spent in preliminaries. The reports from the Colleges and Home Mission, Foreign Mission and Augmentation Committees, were all put in and partially discussed at the first sederunt for business. This is as it ought to be. Quite frequently valuable time is frittered away at the beginning, and when the most important business comes up members are wearied, the house is often thin and the most important business is hurried through in a manner that too often does not give satisfaction. If the great matters do not get justice this year nobody can say they were not introduced in time. One thing was made abundantly clear at the very start: The Common Fund for the support of the Colleges is a dead failure. It never worked well, is not working well now, and there is no reasonable hope that it ever will work well. The contributions became smaller by degrees but not beautifully less—painfully less. Theoretically, the plan may be a good one, but practically it is a failure. Decreasing at the rate it has lessened since 1882, we would soon have no Fund at all, the contributions having fallen off nearly \$6,000 since that time. We must have some other plan.

THERE are so many Methodist conferences now that one can scarcely keep track of them. At least half a dozen have been in session during the past few days. The Union seems to be working well and the brethren come up to their annual meetings in fine spirits. The conference year just closed has been a very successful one and large additions to the membership are reported from many circuits. One item of business disposed of at each meeting is of more than denominational interest. As soon as the conferences have been opened and the new presidents appointed the first thing done is to "go for" the Dominion Senate for mutilating the Scott Act. And these Methodists do "go for" the venerable senators in lively style. Nearly all the speakers have pledged themselves to take the stump at the next election if the House of Commons does not strike out the wine and beer clauses inserted by the "Lords." Brother Dewart, of the *Guardian*, raised a new constitutional point in the Toronto conference when he questioned the power of Parliament to change the Act without consulting the people who passed it. His contention is that the people were joint factors with Parliament in bringing the Act into operation in every country in which it has been passed and therefore the Act cannot be changed without consulting them. Be that as it may to change the law is a gross outrage on the people who have adopted it. They adopted it as it stands and if Parliament steps in now and changes the law Parliament simply perpetrates upon those who passed the law one of the grossest outrages ever inflicted on a self-governed people.

It is a matter of regret that while the annual meetings of the ecclesiastical parliaments show satisfactory progress in most of the religious bodies, the Bishop of the Anglican Synod of Toronto should have been compelled to open the meeting of his Synod with a record of comparative failure for the past year. According to his Lordship's address there has been a slight increase in the number of communicants and in the church accommodation, but a falling off in average attendance on public worship, in the Sabbath school attendance, in baptisms, in contributions for stipend and in general contributions including the Mission Fund. In the city of Toronto the Episcopalian population is barely what it was at the census of 1881, though the city has grown very rapidly since that time. In the portion of the diocese outside of the city, the number of Episcopalians is not as large by one-half as it was in 1881. Perhaps the most discouraging exhibit is that made with regard to stipends. Here we quote his Lordship's words:

It had before been his painful duty to make an indignant protest against the utterly inadequate support rendered by the people of the diocese to their clergy, and there was this year a still further falling off. Out of 163 congregations constituting seventy-four unendowed parishes or missions outside the city of Toronto, no less than 120 contributed less than \$200 annually to their clergymen's support, seventy-one less than \$100, forty-three less than \$50, thirty-one less than \$30, twenty-six less than \$20, twenty less than \$10, seventeen less than \$5, and twelve have contributed nothing, although all enjoyed the administrations of ordained clergymen. These very congregations, too, were the most hard to please. It was clear that something more than argument was needed to bring these people to a sense of their obligation to their pastor.

It would not be difficult to point out some at least of the causes which bring about these unsatisfactory results. It is no part of our duty, however, to criticize our neighbours, and we merely express the hope that the causes, whatever they are, may soon be removed and that our Anglican neighbours may soon be rejoicing amidst prosperity.

It seems to be assumed by a large number of people that the Roman Catholic Church has, in some way or other, been at the bottom of the troubles in the North-West. In fact, the assertion was broadly made on the floor of the Toronto Presbytery, and the hope was expressed that the subject might be discussed in the Assembly, so that the complicity of the Roman Catholic Church might be shown. The point is of so much importance that we reproduce a paragraph from the letter of our correspondent of last week in which this theory is flatly denied. Our correspondent says:

In connection with this subject I must say that the Presbyterians in this country were exceedingly pained to read of a prominent Toronto minister standing up in his Presbytery at a late meeting, and with the evident approbation of his co-presbyters, publicly laying the guilt of this unnatural rebellion at the door of the Roman Catholic Church. The statement made by that respected minister is calculated to do only evil, and particularly so if it be entertained by the General Assembly at next meeting. The assertion is, in our belief, to be without evidence or any foundation whatever. On the contrary it is contradicted by the conduct of the Catholic clergy and Catholic people in these Territories. In this country no clergyman has denounced the wickedness of this rebellion in more unsparring terms than his Grace the venerable Archbishop of Winnipeg, and the fact that several Catholic priests remained firm in their allegiance to the Queen and exposed their persons to the violence of the blood-thirsty Indians, and died at their posts in endeavouring to restrain the murderous ferocity of savages, should forever silence such calumnies. Those men did not flee for safety to the older settlements, nor even betake themselves to the forts for protection, but died like brave men at the post of sacred duty. Such behaviour should forever silence such a calumny.

We would not decide the question on the opinion of a correspondent, however fair, intelligent and wise he may be and though he lives on the ground. But we must say the closing sentence of the resolution passed by the Synod of Manitoba goes a long way to convince us that there is not much in the cry that the Catholic Church started and fostered the rebellion:

Further, that the Synod while condemning this rebellion, is compelled to record its condemnation of the culpable mismanagement that led to the outbreak and permitted it to assume the proportions it did."

There is not a word here about the Catholic Church. It is incredible that a body composed of laymen and clergymen who presumably are among the representative men of the North-West should pass a resolution with such an ending if they believed the Catholic Church instigated or aided and abetted the insurrection. Let every honest man withhold judgment until the truth is brought out. We may have been doing the Roman Catholic Church a wrong in assuming without evidence that they instigated the insurrection. That their voice will be potent in the final disposal of Riel we have little doubt, but that is another question.

THE HOME MISSION REPORT.

THE opinion is entertained by some that when a period of financial stringency occurs, religious and benevolent institutions are among the first to feel its effects. Such opinion has not been substantiated, at least in so far as the Home Mission funds of the Church are concerned. Though many who take a deep interest in the progress of mission work throughout the Dominion were apprehensive lest a shortcoming in contributions should be reported, events have rebuked rather than justified their fears. The great and important work goes steadily forward with increasing volume, and is each year growing in magnitude. There is no diminution in the urgent need required for all the labour the Church can bestow. Great as the work now is it could, so far as the necessities of the people and opportunities for good doing are concerned, be multiplied tenfold. The increase of the Home Mission work helps to show how much yet remains to be done.

In the Maritime Provinces mission work has received a new impulse during the past year. There have been diligent efforts to supply the various stations and out-lying districts with a faithfully preached Gospel. In the Presbytery of St. John, N.B., the Home Mission work is not only carried on with Christian enthusiasm, but it has been systematized so as to render its operations more complete and effective than ever they have been in the past. This Presbytery has shown an example of earnestness and energy to the whole Church. What the Western Section has resolved upon, the brethren in the Presbytery of St. John have actually in operation with most encouraging results. There a Woman's Home Mission Society is in actual and successful operation. Another good feature of this Presbytery's work is that they employ ordained missionaries. During a part of last year two such labourers have been engaged successfully in important districts, one, the Rev. G. Shore, was supported by the Woman's Missionary Society. An efficient missionary, however, is not long permitted to remain in such a field, as important congregations are sure to appreciate his worth and secure his services. It has been so in Mr. Shore's case, the congregation of St. Stephen's having obtained him for their pastor.

As in other parts of the Province the main dependence for the effective prosecution of Home Mission work has been reposed in students and catechists. The aggregate attendance at the 819 services conducted by them was 9,389; communicants, 2,170; families, 2,047; families visited, 2,581; Sabbath school attendance, 1,574; contributed by people for supply, \$5,349; paid from Church funds, \$1,227, thus showing that the Church fund does not provide one-fourth of the whole amount. This is a most satisfactory showing. It speaks well for the energy and zeal of the brethren in the East, and it is an augury that the work in future will be prosecuted with increasing devotedness and success.

In the Western Section Home Mission work shows great expansion. Most liberal contributions have flowed into the treasury of the Church. Though it is understood that owing to confusion in the minds of some, contributions intended for the Augmentation Fund have been sent for Home Missions, the sum received exceeds what was asked for the year. This liberality in giving for Home Missions is a most hopeful and encouraging indication that in the congregations generally there is a growing sense of responsibility that it is a first duty to help the most necessities in the maintenance of Gospel ordinances. Such liberality with the divine blessing cannot fail to be productive of great good both to those who give and to those who receive.

The report submitted to the Assembly contains elaborate details of the work that is being done by the Home Mission agency from Eastern Quebec to the shores of the Pacific. Under the careful supervision of the Home Mission Committee, the work is carried on by ordained missionaries, probationers, students and lay catechists. Some time ago, Rev. A. Findlay was appointed Missionary Superintendent in Muskoka and Parry Sound. He has done excellent work, and has been successful in calling attention to what has too long been a much neglected field. He has now been placed in charge of Mission work in the districts of Algoma and Parry Sound, while Rev. J. Sieveright, an energetic worker, has taken charge of Muskoka with headquarters at Huntsville.

The services rendered by the students are both val-

uable and important. Their labours have an immediate and prospective value. They are engaged in good doing now, and their practical knowledge of mission fields will give them in other spheres and in later years an interest they will never abandon, which will help them to forward this most important part of Church work. In addition to the Mission work rendered under the direction of the Home Mission Committee, they have in all the colleges active and efficient missionary organizations of their own, which do not confine their operations to the college halls. They raise considerable sums in support of Home Missions, and what is still more important, they send numerous representatives into the Mission field. Not a few flourishing congregations owe their origin to the efforts of the students' missionary societies.

The interests of Manitoba and the North-West were ably presented by Rev. J. Robertson, the indefatigable Superintendent of Missions in those regions. No opportunity of furthering the good work is neglected. Struggling settlements have, in many cases, been provided with Gospel ordinances, while they and the self-denying missionaries have been cheered by the valuable aid rendered them by the Church and Manse Building Fund. If the North West does not get all the help it urgently needs, it certainly is from no lack of powerful and persistent advocacy. It is clear that Mr. Robertson is devoted heart and soul to the work in which he is engaged.

While the report of the Home Mission Committee is very encouraging, it would be unworthy of the Presbyterian Church to indulge in self-satisfied congratulation. The thanks are due only to Him who has bestowed on the people the grace of liberality. Forward must still be the watchword. Successful endeavour enhances the sense of responsibility, and the fervent hope is entertained that when the Home Mission Committee present their next report it will be seen that the stream of liberal giving for the cause of Christ in this Dominion is widening and deepening, spreading blessing as it flows onward.

FOREIGN MISSIONS.

There were not so many foreign missionaries at the Assembly missionary meeting this year as last: but there was no diminution of interest, and there was no want of success. This time all the speaking was of a high order. The respected Convener, Dr. Wardrope, in presenting the report, made an eloquent plea on behalf of Foreign Missions. He was able to present a most encouraging report. The troubles that during a portion of the year hovered above several of the important fields have been graciously dispelled. In Central India the interference with the freedom of our missionaries' work has been considerably relaxed, and the prospects there are brightening. The staff of labourers has during the year received valuable accessions. Devoted men and women have gone forth to labour in that most interesting and promising field, while Rev. J. Fraser Campbell expects soon to return to his sphere of labour, accompanied by a devoted young licentiate, the Rev. Robert Campbell Murray, B.A., a graduate of Queen's University. He is supported by the praiseworthy liberality of St. Paul's Church, Montreal.

It must be grateful news to the whole Church throughout Canada that the ratification of the treaty of peace between France and China has re-opened Formosa to the undisturbed prosecution of the glorious work being accomplished there through the apostolic zeal of Dr. Mackay and his devoted co-labourers in the Gospel. He has been enabled to return to his beloved Formosa, where he was welcomed with tears of joy. The trials through which the young churches have passed will yet be fruitful in blessing.

The Foreign Mission Funds of the Church have been liberally supported. There is, no doubt, a deepening interest in this branch of Christian work, with which the well-being of the whole Church is intimately connected. If at the Reformation the doctrine of justification by faith was declared to be the mark of a standing or a falling church, obedience to the Divine command addressed to the Church under such solemn sanction, "Go ye into all the world and preach the Gospel to every creature," is no less the criterion of a living or a dying church to-day. The receipts from all sources during the year amounted to \$38,773.71, which, with the added balance from last year, gives a total of \$51,782.93 at the disposal of the Church for the prosecution of mission work in heathen lands. The

sum exceeds that of last year by \$3,817.41, a result, no doubt, in a large measure owing to the stirring addresses of Rev. J. Fraser Campbell, and the expansion of the work in which Women's Foreign Missionary Societies are engaged.

The Foreign Mission Report of the Eastern Section, in an address of remarkable ability and power, was preserved by Mr. D. C. Fraser, of New Glasgow. He touched on the removal of the apprehensions for a time entertained of the establishment of a French protectorate over the New Hebrides, and referred to the remarkable success that had attended the missionary and educational efforts of those engaged in Trinidad. When a layman possessing Mr. Fraser's oratorical power takes the platform to plead for the extension of Foreign Mission work it is an indication that brighter days may be expected.

The address of Rev. Joseph Annand, just returned from the Island of Aneiteum in the New Hebrides group, was most interesting, as he detailed the condition of the inhabitants in their heathen state and after they had embraced the Gospel. The narrative was a vivid testimony to the power of the Gospel. The change from the practice of cannibalism to the simple worship taught by evangelical Christianity, the peaceful pursuits of industry, and the cultivation of various moral virtues, in which they surpass not a few living in the most favoured Christian lands, ought to be a powerful incentive to spread the Gospel in the regions beyond. Mr. Annand gave a detailed account of the present state of missionary work in the New Hebrides.

Mr. Murray, the newly designated missionary to Central India, made a most favourable impression by the brief address he delivered. It was short but it indicated much. It showed great tact, but of far higher moment, it evidenced a spirit of becoming modesty and earnest consecration to the service of the Master in the work of the Gospel in foreign lands. The Church at home will follow his career with interest and hope.

Rev. J. Fraser Campbell took farewell of the General Assembly in one of the best and most impressive addresses we have yet heard him deliver. He has had during his stay in Canada to labour under considerable disadvantages, his health having been somewhat impaired. He has had a most laborious furlough, pleading, as he said, for Central India from the Atlantic to the base of the Rocky Mountains. His heart is in his work, his earnestness is intense. The Church has good reason to be grateful to the King and Head of the Church for the kind of men who are her representatives in the high places of the foreign field. These visits of missionary labourers are most helpful. It gives many throughout the Church a warm personal interest in them when they are far away. How much they may be cheered in their arduous work when they know that they have the sympathy and the prayers of Christian hearts throughout the Church! Many, if they only thought of it, could gladden them by a kindly and sympathetic message written on a postal card, which can be transmitted at a trifling rate. The Central Indian Mission will have a larger place than ever in the affectionate regard of the Canadian Church. The great work of the world's evangelization will continue to be recognized as of increasing importance and its advancement felt as the Church's imperative duty.

Books and Magazines.

FALLACY OF INSOLVENCY LAWS. In a series of four letters Mr. Thomas Ritchie, President of the Board of Trade, Brockville, discusses insolvency legislation with much ability and gives expression to some wholesome truths that deserve to be pondered.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York. Macmillan & Co.)—The June number of this magazine will greatly please its readers. The frontispiece is a scene in the New Forest, of which there is a good sketch with a number of really charming illustrations. Dorothy Tennant writes a most interesting paper on "The London Ragamuffin," and illustrates it with life-like drawings, beautifully engraved. "A Family Affair," an admirable novel by Hugh Conway is continued, and a new serial, "Schwartz, a History," is begun.

The Victoria Institute, or Philosophical Society of Great Britain, has done much to counteract the sceptical tendency of certain lines of scientific investigation. Between true science and genuine Christianity,

there is no real antagonism. Philo-sophic and scientific research can be prosecuted by earnest Christian thinkers. The Victoria Institute has done much to convince intelligent readers that Reason and Faith are twin powers of the soul, not opposing forces. We have recently received a number of copies of the People's Edition of their New Scientific Series, carefully revised and issued cheaply. The series comprises papers on scientific and philosophical subjects of deepest current interest. Thoughtful readers will find it very helpful in enabling them to reach satisfactory solutions of existing intellectual problems.

THE WAR IN THE SOUDAN. By T. Arnold Haultain, M.A. (Toronto Grip Printing and Publishing Co.)—This is a very readable book on a subject in which all who observe the progress of current events take a deep interest. The young author, a son of the late Major-General Haultain, of Peterborough, writes in a fluent and lucid style. His narrative of events beginning with the bombardment of Alexandria, and virtually ending with the fall of Khartoum, moves briskly along, and the reader will obtain from it a very good idea of the Egyptian Campaign and the causes in which it originated. The final chapter, like the Egyptian difficulty itself, has hardly a satisfactory ending. It is not often that the author sacrifices sense to sound, but the opening sentence of Chapter xxx. looks very like bombast—"The protagonist dead, little interest attaches to the fate of the deuteragonist: General Gordon no more, the public cares not much what is left to his would-be rescuers to do." Brief biographical sketches of the heroes of the Egyptian Campaign conclude what in the main is a very creditable specimen of historical narrative. The book is also copiously illustrated.

PRESBYTERY OF GUELPH.—The following were nearly all the items of business transacted by the Presbytery of Guelph at its meeting in Nassagaweya, on the 2nd June. Notices were read from three Presbyteries signifying their intention to apply to the General Assembly at its next meeting for leave to receive the persons named in them as licentiates or ministers of the Presbyterian Church in Canada. A communication was read from the Clerk of the Barrie Presbytery intimating that they would join this Presbytery in applying for leave to have Mr. Henry Knox ordained as a missionary. Dr. Wardrope and Mr. J. K. Smith were appointed to support the application when brought up in the Supreme Court. Notice was received from the Presbytery of Saugeen that the new Presbytery proposed to be formed would embrace Erin, etc., and Hillsburg, lying within these bounds. The Clerk reported that, as instructed, he had assigned Mr. Blair subjects of trials for ordination, stating what these were, when it was agreed that they be approved. Mr. Blair was then heard deliver a popular sermon from 1 Timothy ii. 8, and lecture from 1 Thess. iv. 13-18, and a Hebrew critical exercise on Psalm cx. These were all sustained. It was agreed in view of the examinations in Theology, Church History, Hebrew, and Biblical Greek, which he had recently undergone when licensed, that this part of his exercises be dispensed with, and that his ordination be proceeded with as originally announced in the afternoon. At two o'clock in the afternoon the Presbytery met for that purpose in the same place. The edict of ordination was returned certified as duly served upon both congregations. Proclamation was then made to the people assembled that if any of them had any objection to offer against the life or doctrine of Mr. Blair he should at once appear before the Presbytery and lodge the same with certification and proof. After waiting some time and no objection appearing, Mr. Rose ascended the pulpit and preached an able and appropriate sermon from John x. 14-15. Dr. Torrance then gave a narrative of the proceedings in the call to Mr. Blair, and proposed to him the questions appointed for such an occasion. These having been satisfactorily answered, Mr. Blair was by solemn prayer, and the laying on of the hands of the Presbytery, set apart to the office of the holy ministry, and inducted into the pastoral charge of congregations of Nassagaweya and Campbellville with all the rights and privileges thereto pertaining, and was commended to divine grace for guidance and success. Mr. Cameron then addressed him and Mr. Macaulay the people on their respective duties. Mr. Neil repaired with Mr. Blair to the door of the church so that the people as they retired might welcome him as their pastor. Mr. Torrance was appointed to introduce him to both Sessions, which were instructed to meet immediately after the rising of the Presbytery. Mr. Blair's name was then added to the roll and he took his seat as a member of the Court. Mr. Blair enters on an important field of labour. The congregation was large and the service throughout solemn and interesting. The people are to be congratulated on so early a settlement after the removal of their late pastor to another place of labour.—R. TORRANCE, Pres. Clerk.

THE GENERAL ASSEMBLY.

The Assembly met in Crescent Street Church, Montreal, on Wednesday evening, when the following sermon was preached by the Rev. Professor McLaren, D.D., the retiring Moderator—

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. xxviii. 18-20.

These words contain the Church's commission and point out her work and encouragement in all ages. They were addressed to the eleven apostles, but it is not likely that they were spoken to them alone. The view seems highly probable which regards this commission as delivered on the occasion referred to by Paul, when our Lord "was seen of above five hundred brethren at once." (1 Cor. xv. 6.) When such a number of Christ's followers assembled to see their risen Lord, the time and place of meeting must have been previously appointed and well known. Immediately after Christ's resurrection we find the angels, and our Lord Himself, giving intimation by the women of such a meeting in Galilee where they and His brethren would see Him. There is no account of the apostles going to attend this meeting until the verses immediately preceding our text. There, however, we read of the eleven going "away into Galilee, into a mountain where Jesus had appointed them." What might have been expected occurred. The time and place of meeting were well known, and anxious disciples flocked to the spot; and when the time arrived, above five hundred brethren were there to meet their Lord.

If this opinion is correct, and no one certainly can show that it is not, then our text was addressed to a mass meeting of the Church of God, regularly convened by her divine Head, to receive His final instructions ere He left our world. It was an assembly, in some measure, worthy of the august occasion. There was the body of Christ's disciples waiting to learn their Master's will; there were the survivors of the seventy, already employed in an important mission, and prepared to embark in higher service; and there were the eleven chosen and trained for a high office, and soon to be endowed with power from on high to be the infallible teachers and rulers of the Church.

The whole Church was there to receive her commission. It may, indeed, be acknowledged that these words were spoken, as the context indicates, more directly to the eleven although neither the command nor the promise can be confined to them. It is customary to address a nation or any organized body through its rulers, and even to speak to them as if they were the nation or body which they represent. (Rev. iii. 1.) And our Lord designing to put honour on the apostles, and to recognize them as the rulers of His visible kingdom, spoke to His Church through them; but this commission cannot be confined to them. The work of the apostles was unique and their office was temporary. They were called to lay, for all time, the foundations of a new order of things; they were sent to organize the visible kingdom of a risen Christ upon earth. For this work they required very special gifts and qualifications which have been possessed by none since their day. They were ordained to be witnesses of the Resurrection of Christ, and they were endowed with infallibility in teaching and ruling, and had the power of conferring the Holy Ghost in His miraculous bestowments. These were the essential gifts of an apostle without which a man could no more be an apostle than he could be a prophet without inspiration, or a painter without sight, or a musician without hearing. The apostles, therefore, had no successors. None of their pretended successors in any Church can claim to possess individually those gifts which the whole Christian world, with one consent, unites in ascribing to those chosen by Christ. The apostles, therefore, were of one age, but the command and the promise of this commission are for all ages, "even unto the end of the world."

They were designed for no mere order of ecclesiastics, but for the Church of Christ, there solemnly convened, which shall live throughout all ages, and against which the gates of hell shall not prevail.

These words bring before us three things on which we may profitably meditate; the Church's commission, the foundation on which it is based, and the promise which accompanies it.

I. The Commission.

In its extent it embraces all nations. The Gospel Church in contrast with the Jewish, which was confined to one favoured land, is for all nations. The middle wall of partition between Jew and Gentile has been broken down, and whatever the Church is now to one nation, it is, by divine appointment, to every kindred and tongue and people and nation. Its work begins, indeed, at home, but it does not end there. It may not confine its operations to any one country, however wide its area. The Church which does so renounces its commission, and its very status as a visible Church of Christ. The field is the world. The commission knows nothing of the distinction between Home and Foreign missions. It obliterates the dividing lines of country, and teaches us to see in every fallen man a brother. It overleaps all the petty distinctions of language and nationality, and goes forth to embrace in the arms of its ample sympathies the whole human race.

The work which the commission assigns to the Church among all nations is to disciple them. It is not merely "to make disciples of all nations," a rendering which has been strangely misconstrued. It is not as if the commission meant that the Church should proclaim the Gospel in all lands, until a chosen few from all nations shall be gathered in, while the mass of these nations remain unconverted. The work specifically given to the Church is to disciple all nations; and she cannot regard it as accomplished while one member of the human family remains who is not enrolled among the visible followers of Christ. It is not a commission to gather out an elect people from the world, although, as a matter of fact, that may be the result, but to win the world itself for Christ.

The work assigned to the Church is to disciple the nations.

It is not here described, as the casual reader might suppose, as threefold, to teach, to baptize, and to instruct, but as one work which is to be accomplished in two parts. It is a commission to disciple all nations by baptizing them and by teaching them to observe whatsoever Christ has commanded.

When the farmer says to his servant: "Go plant my field, scattering the seed and harrowing the ground," he does not enjoin him to do three things but one; and sowing the seed and harrowing the ground are recognized steps or parts of the process by which the work is done. By baptism the nations are to be enrolled in the school of Christ, and then the work of instruction in the knowledge and practice of all that Christ has taught is to follow. No doubt a measure of instruction must be held both from the nature of the service and from the teaching of other parts of Scripture to precede baptism. Baptism is intended to serve spiritual ends, and is a channel through which we expect divine grace to flow. It is never therefore to be treated merely as a decent ceremony, which it is unbecoming in Christian people to neglect. If pupils are to be enrolled in the School of Christ, such knowledge must be imparted to them, and such desires kindled in their hearts, as will lead them willingly to yield themselves to the loving guidance of the divine Master. It requires, therefore, as its condition, the avowed obedience of faith.

Hence we are taught, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 16.) We, of course, understand this language of adults, who are capable of faith; and we do not believe that the lack of faith can be legitimately held to exclude infants from baptism any more than from salvation. They had a place, under the old dispensation, in the visible Church, and they received the sign of circumcision, a seal of the righteousness of faith—a faith which they could as little exercise then as now. They wore the badge of discipleship under the old economy, and tests like these cannot be held to abridge their privileges, or to excommunicate them under the Gospel dispensation:—(1) Because the Scriptures are addressed to adults who are capable of understanding them, and are to be interpreted with reverence to them, unless there is something either in the language itself or in the context to give the words a different bearing; and (2) because God has in all ages included the children with their parents in visible covenant with Himself. Since the time of Abraham their position has been settled and never reversed. The seal of the righteousness of faith has been changed, but the persons to whom the seal is applied remain the same.

The promise of the kingdom then ran "I will be a God unto thee and thy seed after thee," and the promise now is "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." No new command to recognize the children of believers was required.

Accordingly we find that when Lydia believed, she and her family were baptized; and when the gaoler believed, "he was baptized, he and all his straightway." (Acts xvi.)

But the work of the Church is not finished when its converts are baptized and enrolled as disciples. The foundation of the building has been laid, and its design has been solemnly announced; but the superstructure is yet to erect. The baptized are placed as pupils in the school of Christ taught by the Church. It is her work by precept and example, by her public ministrations, and by the example and conversation of her members, to lead them to a fuller acquaintance with the truth, and a more entire surrender of their wills to the revealed will of Christ. It is her office to teach them to observe all things whatsoever Christ has commanded. No Church which does not aim largely at the instruction of its members in divine truth can adequately discharge the great commission.

II. The Foundation on which it is based.

"All power is given unto Me in heaven." It would require to rest on a solid foundation. It is a commission to turn the world upside down; to revolutionize the social fabric of nations, and to set up an empire which rulers and subjects alike must obey. It is not with casual weapons it seeks to achieve these results, but with the sword of the Spirit, which is the word of God; but this does not lessen the opposition which it excites. There is nothing which so arouses the worst part of human nature while it appeals to the best, as the pointed and faithful proclamation of the Gospel. It will not let a man enjoy in peace the pleasures of sin even for a season. It makes all that is best in him condemn his conduct and demand with authority that he should lead a new life. It has a subtle power over his conscience which he at once fears and hates.

It is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Those who hear this message may expect to encounter often the bitter hostility of earthly rulers, who dislike the humbling doctrines of the Cross, and hate the moral system of Christianity. They may be prohibited from entering lands destitute of the Gospel, or when they have entered, they may be forbidden to teach or to preach any more in the name of Jesus Christ. The question will at once arise and press for an answer: Shall we carry out the great commission, or permit earthly potentates to set it aside?

This is not a question which can be dismissed with a lordly wave of the hand. We have been taught to respect and obey regularly-constituted Government. We have learned that the powers that be are ordained of God; and that we must not only fear God, but honour the king. When rulers forbid us to preach the Gospel to their people, the commission would need to rest on a solid foundation which proposes to override their authority, and to send us forth to the full extent of our opportunities to disciple these very nations. On what then does Christ base it? It is upon His mediatorial dominion over the universe. "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations." He exercises physical control over all his creatures by His universal Providence, but not on this does He base the commission, but on the fact that "he has been invested with all authority in heaven and in earth. In reward of His obedience and death our Divine Mediator has been constituted the lawful king of all intelligent creatures. The homage which

they owed to the Father, they owe to Him. To Him has been given "a name which is above every name: that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth."

All intelligent creatures are now under moral obligation to His authority and obey His will. All human authority, therefore, ceases to be authority when it comes in conflict with His revealed will. As Dagon fell before the ark of God, so all opposing authority is overthrown before Christ. In obedience to our Lord's command, His disciples may go everywhere preaching the Gospel, and they will find no lawful authority obstructing their work. Physical force may bar their progress, and the prudence taught by the Master may lead them, when persecuted in one city, to flee to another; but no authority such as binds conscience arrests the work of discipling the nations.

Such is the foundation on which Christ bases His commission to the Church. He speaks as one having authority. Those He sends and those to whom He sends them are alike His lawful subjects; and the earth on which they tread is His rightful heritage.

He sends His messengers over no territory which He does not own, and to no people who are not subject to His sceptre and bound to accept His message.

III. The Promise.

"Lo, I am with you always," etc. This promise was given in remarkable circumstances and is rich with encouragement to the Church, as she engages in the work to which she is called.

In a short time, our Lord, having finished His earthly work, is to leave our world. In a few days His sorrowing disciples will follow Him to Olivet and witness His visible ascension into heaven; and "the heavens shall receive Him until the time of restitution of all things." The voice which addresses them they shall hear no more, until "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God."

It was in full view of this event that He gave the assurance, "Lo, I am with you always, even to the end of the world."

It was scarcely to be expected that Christ's disciples should all at once understand the full bearing of these words which have been as manna to the Church of God ever since. It was perhaps too early for them to comprehend that Christ's bodily absence was an essential condition of the largest enjoyment of His presence, protection and aid. And it may be questioned whether we, after the experience of eighteen centuries, have got any adequate insight into what these words mean to us. But if we have not, we can see at least, that they contain a pregnant promise from which we can draw unfailing comfort in the work of Christ.

(1) They assure all who obey the commission of a Faithful Witness. Their work may be misunderstood, and their motives misconstrued, but the eye of Christ is upon them. He does not misconceive their course; and He never forgets their fidelity, their sufferings, or their services. Annual reports may not do justice to their work; but in Christ's book of remembrance everything is recorded. Missionaries in the foreign field are often misunderstood by brethren at home, who take the deepest interest in their work; and they, in turn, are equally liable to mistake the motives and the views of those at home, who are earnestly seeking to sustain them in their distant field.

It is no small comfort for both to know that when defective access to the sources of knowledge and human imperfection causes the mists to gather round them, there is One above who sees through the mists, and neither misunderstands the missionary in his distant outpost, nor the committee engaged in its home duties. Those who hold the rope and those who go down to the pit are alike under the eye of Him who has called us to "rescue the perishing"; and He has assured us that "every man shall receive his own reward, according to his own work."

(2) This promise assures Christian workers of a Living Helper. Christ is present with his people merely not as time and space are present with everything which exist in them. Our divine Redeemer is omnipresent; but here He speaks of something more precious. There is something higher to which Christ refers when He says, "If a man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make Our abode with him." There is living presence and indwelling of Christ by His Spirit in His people. He dwells in them to quicken and enlighten, to strengthen and guide them in Christian service. He works also in the hearts of those among whom they labour, preparing them to welcome the message of His love. If we are asked to explain how an unseen Saviour can be present with His people and work in them to will and to do of His good pleasure, and how He can exert such power in the hearts of enemies as will make them receptive of the truth and transform their nature, we shall confess our ignorance of the mode, while we affirm our knowledge of the fact. But if the objector will not be satisfied, let him explain clearly the steps by which a seen friend can help his nearest neighbour and we may deem it more reasonable to ask from us the solution of such a problem. Let him explain the power of mind over body, and make clear how it is that the soul which dwells in one body can commune with and act upon the soul which dwells in another and we may consider it more reasonable to demand that we shall refuse faith to the living and efficacious presence of Christ with His people, until we can explain how His infinite Spirit acts in the dependent and finite spirit of man.

But while in so many departments we are compelled hourly to accept facts which we cannot explain, we shall not allow unbelief to snatch from us the comfort of the felt presence of Christ. In all ages this has been the joy and strength of living Christians. When everything seemed against them and their own resources appeared useless, they fell back on the power, wisdom, and aid of a present Christ and they were not disappointed. It is this presence of Christ by His Spirit in the Church which has crowned her with all real success in His service. In dependence on her own resources she may prophesy in the valley of vision, until bone comes to bone, and flesh, sinews and skin appear in their place: it may even galvanize something which presents a

horrible mimicry of life, but there is no life there. It is not until the Spirit of God breathes on the slain that they stand up a living army. True success whether in the home or in the foreign field is "not by might nor by power, but by My Spirit, saith the Lord."

(3) This promise assures the Church of *Providential protection and aid* in disciplining the nations.

It is not fate, but God, who rules the universe. It is not chance, but a living Person who conducts the system under which we live. A Person endowed with wisdom, power and moral excellence is at the helm, and guides the course of history. His Providence extends to all orders of creatures, and governs each according to its nature. It links the past with the present and the present with the future, and binds all events together in the unity of an all-comprehending purpose. Over the movements of this vast system Christ presides. If you would understand the trend of Providence, you must go to Calvary, and view the centre around which the system revolves.

The Lamb slain is in the midst of the throne, and in the heart of every influence which proceeds therefrom for the government of the universe. The design which filled Christ's mind on the Cross fills it still; and all the power He wields is subservient to it. No event occurs without His permission and which He does not overrule and make tributary to His high designs of redeeming love. Frequently His interpositions have been so palpable that few can fail to see the hand which wrought. But more commonly His Providence works slowly and imperceptibly, and it is only by degrees that we discover the design which runs through events. Those who sail on the ocean do not mark the movement of the tides on which they rise and fall. And the most potent agencies of nature are frequently the most unobtrusive and silent in their operation. But when we compare the past with the present, we cannot fail to note the vast change which has been slowly effected. When this commission was given the disciples of Christ were a small band whose Master had been crucified, a few days before, as a malefactor.

Since that time the Gospel has not only gone forth on a career of conquest; but when we study its position and prospects at the present juncture, we find that they are such as to indicate that He who presides over all the complicated movements of Providence has ordered them so as to secure the ultimate triumph of His cause.

National power has passed almost exclusively into the hands of Christian peoples. The commerce and the wealth of the world are controlled by those who bear the Christian name. All the great inventions, which make the blind forces of nature slaves to the human will, are chiefly in the hands of Christian communities and are used by them almost in proportion to the purity with which they have embraced the Gospel. Railroads, steamboats and telegraphs have drawn the world closer together, and prepared us to recognize more fully the ties which bind us to the whole human race. No event of interest can transpire which is not in a few hours flashed round the world, and studied with care by multitudes in the most distant lands. The civilized world seems to gather round the bedside of a Garfield. They feel his pulse and mark his changing symptoms, and sympathize with the narrower circle on which the stroke has more directly fallen.

Colonization, which plays such a part in the extension of the Gospel, is chiefly in the hands of Christian nations; and in this work Protestantism everywhere takes the lead.

North America, discovered by nations which are still Romish, has, with all its vast resources, passed into other hands and been colonized by Protestants. Australia and New Zealand overshadow the Pacific with the influences of Protestant Christianity. India and South Africa, under the sceptre of our beloved Queen, are becoming daily more pervaded by Christian influences.

The Dark Continent has been laid open from side to side, and Christian colonies and missions are pressing into it from almost every point of the compass.

The world is now, in the wonderful Providence of God, open for the reception of the Gospel.

Twenty-five years ago large portions of the world were closed to the missionary. Now there is no considerable mass of population anywhere who are not accessible to the word of God, and to the heralds of the Cross. The teeming millions of China are now free to embrace the Gospel, and have not been slow to yield to its power. Japan has made our hearts glad by the way in which it has welcomed the message of life. Corea is no longer entirely closed, and to the Hermit nation the healing art has opened a door to make known the Gospel. Madagascar, under her Christian Queen, in spite of French aggression, holds on hopefully in her Christian course. And the islands of the South Pacific, where our own Church has been honoured to give noble martyrs to the cause of Christ, are slowly yielding to the Gospel, and learning to wait for Christ's law.

Even Rome itself has been entered by the colporteur and the missionary, and the Bible is sold within sight of the Vatican.

The words "Lo I am with you alway, even unto the end of the world," have not proved an empty promise. We have seen enough of their fulfilment to make us look for more. We can set to our seal that Christ is true. He has been with His people, and He is with them still.

The Church is far from being what it should be; but when we compare its attitude at the beginning of this century towards the evangelization of the world and all manner of Christian work, with its attitude at the present time, we are forced to exclaim, "What hath God wrought!"

The growing interest felt in the missionary cause, the spirit of prayer evolved on behalf of the perishing heathen, the rapid increase of missionary agents, male and female, in the foreign field, the advancing liberality of the Church in support of missions, and the increasing vitality seen in every department of Christian service, home and foreign, are marks of the presence and power of an ascended Saviour, which we cannot ignore. Nor should we fail to acknowledge that He is cheering us on and beckoning us forward in His work, by crowning faithful missionary labour, especially in heathen lands, with a steadily increasing measure of success. We

lament the deadness and defects of the Church, and we feel that she has never yet risen to an adequate sense of her responsibility to give the Gospel to the whole world; but were we to shut our eyes to these tokens of Christ's faithfulness to His promise, we would grieve the Holy Spirit, dishonour Christ, and prove that we ourselves are unable to recognize the presence of Christ, when He is manifesting it before our eyes.

And, when we survey the mighty revolution silently effected in the position and in the opportunities of the Church for evangelizing the world, we cannot fail to see that Christ's heart has planned, and His hand has guided the movement of events which have brought us where we seem to stand to-day, with an open door, on the threshold of the conversion of the world to Christ. When we go forth to evangelize the nations, the Lord has gone forth before us; and the whole sweep of His Providence is seen to be steadily carrying the world forward to that consummation which is dear to our hearts.

Fathers and brethren, in selecting a topic from which to address you on this occasion, I have deemed it not unsuitable to "stir up your pure minds, by way of remembrance," in regard to the great work entrusted by Christ to His Church.

As a section of the visible Church, while we have an interest in the evangelization of the whole world, and are debtors to it, to give it the Gospel so far as we can, a very important work lies more immediately at our own door. In our vast and constantly expanding Home Mission field, Christ has given us a work which we dare not overlook. If we regard the welfare of our country, the salvation of the teeming millions which shall yet occupy our prairies and our forests, or even our ultimate power for aggression in the foreign field, we must seek to permeate our country with Christian principle, and build up a strong and well compacted Church at home, instinct with the spirit of the great commission. In building the walls of Jerusalem, we must not neglect the portion which lies over against our own house.

In this Province there is a large and gifted section of our population to whom we are specially called to make known the way of life. They have indeed heard of Christ, but they do not understand the Gospel. They are enslaved by Rome, and debased by her idolatries, and they worship Mary more than her Son.

A regard for their highest welfare and for the best interests of our country will not permit us to slack our hand in the work of French Evangelization.

In all our five foreign fields, there is room for expansion and encouragement to work.

The difficulties occasioned by war in China do not seem likely to retard more than temporarily the progress of our mission in Formosa. The sad events which have recently transpired in our North-West Territories, events which have made us familiar with the marching of soldiers and the excitement of war within our own borders, call us loudly to do more for our Indian tribes. It is matter of thankfulness that all the Indians under the influence of the Presbyterian Church have remained loyal, and that nearly all the Indians connected with Protestant Missions have, with a few exceptions, remained steadfast during the recent crisis. But surely we have seen enough to learn that when we take from heathen Indians their hunting grounds, we cannot safely leave them to gather their impressions of Christianity from the class of men whose conduct has involved us in these troubles.

The work before us is great; but with God's blessing we shall do greater things than we have yet attempted. The men and means should be ready. When rebellion recently raised its head in the North-West, we have seen there was no lack of volunteers to put it down, and to restore law and order. Mothers willingly surrendered their sons to all the dangers incident to such an enterprise; and strong men evinced bitter disappointment when they could not find a place in the expeditionary force. And right nobly have those who went to the front done their work.

And why, when Christ calls for soldiers, should there be any lack of volunteers for difficult posts, either in the home or in the foreign field? Shall patriotism be allowed to touch a higher water mark than Christian faith and zeal? We believe it will not. We know that there are many ministers, and many devoted women who are prepared to respond to the call of the Church, and labour for Christ wherever they are sent. At a particular juncture the suitable labourer for a particular field may not be found; but we have seldom needed to wait long. In only too many cases the liberality of the Church has not sufficed to support in the foreign field the labourers who have offered themselves. We should, however, thankfully note the fact that the Church is beginning to respond more worthily to the claims of Christ in this department. There has in recent years been a marked increase in the liberality of our Church towards the evangelization of the heathen; and one congregation in this city has made many glad by offering, in addition to their wonted givings, to support an ordained missionary in the foreign field. Others, we trust, will follow their example. But while we have reason to rejoice in the evidences of growing liberality, we look for greater things in the near future. We trust the day is not distant, when no strong congregation in our Church, which has overcome the difficulties incident to the outset of its career, will consider that it has attained a reasonable standard of liberality, until it devotes, at least, as much to the aggressive work of the Church as it expends on the support of Gospel ordinances for itself. In conclusion, we look for the time when the work assigned to the Church shall be accomplished, and the stone cut out of the mountain without hands shall fill the whole earth. And we are persuaded that in proportion as we enter into the spirit of this work, we shall bring ourselves into line with the divine purpose, and shall share as we have never done in the promised presence of Christ.

After sermon, Dr. McLaren constituted the Assembly. The roll having been called, the retiring Moderator stated that the time had arrived for appointing his successor. In laying down the office he took the opportunity of very cordially thanking the Assembly for the honour conferred upon him. It was with hesi-

tion, he might almost say trepidation, that he had entered on the duties of the office, but their forbearance, kindness, and courtesy had enabled him to experience greater comfort in the discharge of its duties than he had anticipated. He hoped they would realize the promised presence of the great King and Head of the Church. When that was realized, all goes smoothly. The College of Moderators in the discharge of the duty entrusted to them unanimously recommended to this Assembly the name of a gentleman whose long service and well-known abilities admirably fitted him for the Moderatorship. A large number of Presbyteries had also nominated the same gentleman as a fit and proper person, the Rev. Alexander McKnight, D.D., Principal of the Presbyterian College, Halifax.

At the request of the Moderator, Dr. Reid read the nominations by Presbyteries. Those reporting named Dr. McKnight, while the Rev. R. F. Burns, D.D., Halifax, was the nominee of the Presbytery of Sarnia. Dr. Macdonald, Hamilton, said he felt impelled to complain that the last General Assembly had imposed on former Moderators the nomination of one to preside over the Assembly. The College of Moderators was in no sense a committee of the General Assembly. There were no elders included in it. Dr. Macdonald concluded by proposing that Dr. McKnight be appointed Moderator.

Principal MacVicar, in seconding the nomination of Dr. McKnight, spoke of his eminent qualifications for the Moderator's chair.

Hon. Alexander Morris also spoke in most favourable terms of Dr. McKnight's fitness for the office for which he was proposed, but regretted exceedingly that Dr. Macdonald had at this stage introduced the question of the mode of appointing the Moderator.

The motion was carried unanimously and with much enthusiasm.

Principal McKnight was conducted to the chair by his proposer and seconder, and in a short address thanked the Assembly for the honour conferred upon him, and expressed his confidence that he would receive the support and forbearance of his brethren. He referred to the fact that it was ten years since the Presbyterian Church in Canada had been united, and briefly sketched its progress in the Dominion, and the successes that had attended its efforts in foreign mission fields. He also thought that they ought to be grateful for the union that prevailed in the Church. There might be differences of opinion, but this was not due to previous divisions. They were now thoroughly one. On the Lord our real dependence must rest. We must cherish a spirit of absolute simplicity, depending on the grace of the Giver of all good. He has been with us in the past and He will yet be with us, even unto the end of the world. We must seek to yield a loyal obedience to our Master's will, and labour abundantly in the work to which we are called.

Several committees having been appointed, and the Moderator having pronounced the benediction, the Assembly was adjourned.

THURSDAY MORNING.

The first hour was spent in devotional exercises in which the Moderator, Revs. T. Lowery, Dr. Ward-roppe, Andrew Wilson, and Dr. R. F. Burns led in prayer.

After brief discussion as to the constitutionality of the proceeding, the names of Rev. Alexander Urquhart, Regina, and Rev. Peter Wright, Stratford, were added to the roll of Assembly.

Rev. Allan Simpson reported for the Committee on Bills and Overtures.

Professor McLaren stated that correspondence had been received from the Quebec Women's Temperance Union, from Lord Melgund acknowledging the loyal and dutiful addresses presented by the Assembly to Her Majesty the Queen and the Governor General; also from conferences of the Methodist Church of Canada. The communications from the Quebec Women's Christian Temperance Union was on motion cordially received, and the others remitted to Committee on Bills and Overtures.

Cordial invitations from Principal Sir William Dawson and Mr. D. A. Budge to members and their friends to visit McGill College and the Y.M.C.A. rooms and enjoy the privileges they offer. These invitations were cordially accepted.

AFTERNOON SESSION.

After the appointment of several committees, Dr. Reid read applications for leave to retire from the active duties of the ministry from the Presbytery of Truro on behalf of Rev. Ebenezer Ross; from the Presbytery of Brockville on behalf of the Rev. W. T. Canning, Oxford and Bishop's Mills; from the Presbytery of Peterborough on behalf of Rev. John Wilson Smith, Grafton; from the Presbytery of Saugeen, in favour of the Rev. William Park, Durham; from the Presbytery of Hamilton, in behalf of Rev. S. Fenton, Vittoria; from the Presbytery of London, on behalf of Rev. W. R. Sutherland, Ekfrid; from the Presbytery of Bruce, in behalf of Rev. William Blaine, Tara; from the Presbytery of Toronto, in behalf of Rev. William Peattie, formerly of Pickering, and Rev. Charles Campbell; and from Presbytery of Prince

Edward Island in favour of Rev. Alexander Munro. On motion these applications were remitted to the committee appointed for the purpose of their consideration.

APPLYING FOR RECEPTION.

The following applications for reception to the ministry of the Presbyterian Church in Canada were then read: From the Presbytery of Quebec in behalf of Rev. J. McKeown, of the Reformed Presbyterian Church in Ireland; from the Presbytery of Ottawa in favour of Rev. J. A. Vernon, at present agent of the French-Canadian Missionary Society, and who had studied under Professor Vinet; from the Presbytery of Glengarry in behalf of Rev. D. A. McLean, B.D., who began his studies at Queen's College, and completed them at Yale, being licensed in the Congregational Church; from the Presbytery of Hamilton, in favour of J. W. Cathcart, in connection with the Presbyterian Church in the United States, and Rev. W. G. Hanna, who studied in Canada and Princeton; from the Presbytery of London, in favour of Rev. John Robbins, Canada Methodist Church, and also in favour of Rev. R. S. Cragg, formerly of the Baptist Church; from the Presbytery of Maitland in behalf of Rev. Duncan McMillan, licentiate of the United Presbyterian Church of North America; from Presbytery of Rock Lake, in favour of Rev. D. F. Lautrow of the Welsh Calvinistic Methodist Church, and in favour of Revs. Robert and John Brown, of the Congregational Church; from the Presbytery of Toronto on behalf of T. G. McLelland, Reformed Presbyterian Church, United States, also for William Hamilton, D.D., from the Presbyterian Church of the United States; and Andrew Murdoch, L.L.D., Baptist minister, Port Hope; from the Presbytery of Halifax, in behalf of Rev. Thomas Chalmers Gilmour, licentiate of the Church of Scotland, and the Rev. Ghosah-Howie. On motion these applications were remitted to the Committee for the Reception of Ministers.

REPORT OF HYMNAL COMMITTEE.

Rev. Professor Gregg then presented the report of the Hymnal Committee. He stated that during the year an edition of the Children's Hymnal with music had been published which had met with general acceptance and an extensive sale. The publication of a tonic sol-fa edition, authorized by last Assembly has not yet been published, but it is hoped will be ready in a month or two. The assets of the Committee largely exceeded their liabilities. It was intended to issue a tonic sol-fa edition of the Children's Hymnal should the success of the larger work be assured. The report concluded by recommending that tenders be received and a contract entered into for the publication of future editions of the Hymnals, and that the Committee be authorized to issue a tonic sol-fa edition of the Children's Hymnal should they deem it advisable. It was also suggested that several business men be appointed on the Committee.

Rev. Dr. Cochrane moved and Mr. Johnstone seconded that the report be received and the thanks of the Assembly be given to the Committee and especially to the Convener.

PRESBYTERIAN COLLEGE, HALIFAX.

Rev. R. F. Burns, D.D., presented the report of the Board of the Presbyterian College, Halifax. The report details in brief the nature of the good work accomplished. It states that seventeen students have been in attendance during the past session, ten of the first year and seven of the second. One student of the first year, who found himself placed in exceptional circumstances prosecuted his studies at home, and underwent the written examinations. The work of the several classes went on with wonted regularity. The general health was excellent. For the comfort and freedom from distraction, in carrying on the work of the session, grateful acknowledgement is due to the Giver of all good.

Rev. Dr. Burns concluded by moving the reception and adoption of the report.

Rev. J. A. Murray, seconded the motion, making a few remarks complimentary to the satisfactory work done by Halifax College, and the high respect entertained for its graduates.

PRESBYTERIAN COLLEGE, MONTREAL.

Rev. Principal MacVicar, D.D., L.L.D., submitted the report of the Presbyterian College, Montreal, making the following reference to the financial position of the College, the fact of chief importance to be noted is the reception of the sum of \$40,000 from Messrs. Hugh, James and Robert Mackay, as an endowment of the chair in honour of the late Mr. Edward Mackay. This generous gift makes a substantial addition of the resources of the College, and establishes in connection with it a memorial worthy of one who was in his life time ever a warm friend of the institution. The full benefit of this endowment has not, of course, been obtained for the past year, and the Board regret that they have again to report a deficiency in the year's ordinary revenue, amounting to \$638.59, which, with that of last year, makes a total deficit of \$1,209.66. The amount received from the common College Fund was only \$2,837.42, or nearly \$500 less than last year. It is evident that this fund is less and less to be relied as a source of revenue, unless the As-

sembly can devise some means whereby it will be made to appeal more strongly to the liberality of the Church.

Dr. MacVicar concluded by moving the reception and adoption of the report.

QUEEN'S COLLEGE AND UNIVERSITY, KINGSTON.

Principal Grant then presented the report of this institution, which states that the number of students attending classes last session was, in Arts, 243; in Medicine, 135; in theology, thirty-four. A majority of the medical students attend one or more Arts classes and are thus counted twice, but there are 152 regular undergraduates in Arts. The total number studying with a view to the ministry of our Church is seventy-three. Of the thirty-four in divinity, sixteen belong to the first year, eleven to the second, six to the third, and one is taking a post-graduate course. The number studying for the ministry, as well as the number of students in every faculty, is greater than ever before in the history of the University. Every year since 1869 an increase over the previous year has been registered.

The report concludes with a reference to the University Confederation proposals, stating that Queen's is a unit against it.

Rev. George M. Milligan moved that the report be received and adopted, and that the Assembly express satisfaction that there is so large a number of students in all the departments of the University.

Hon. D. Laird seconded the motion.

Mr. W. Mortimer Clark questioned the propriety of adopting the report submitted. It ought only to be received.

This led to a breezy discussion in which Principal MacVicar, Messrs. W. T. McMullen, Milligan, Macdonnell, Principal Caven, J. McLannan, Q.C., and others took part.

Mr. W. M. Clark then moved in amendment, Rev. G. Munro seconding, that the report be received and the Assembly express satisfaction at the prosperity of the institution. For the amendment thirty-seven voted, but the majority was so obvious that it was not counted.

KNOX COLLEGE.

The report of Knox College was submitted by Mr. William Mortimer Clark, chairman of the College Board. The report states that the total receipts during the past year, applicable to the ordinary expenses of the College, have been \$15,280.35. Of this amount \$5,674.83 was derived from the Common Fund and \$9,147 from the income arising from investments and other sources. The expenditure during the same period has been \$15,197.72. The various details of income and disbursements will be found in the treasurer's statement appended hereto. The amount of Endowment Fund, available for income, was stated in last year's report as \$61,837.86. There has been received, on account of subscriptions for Endowment Fund during the year, \$38,597.66, and the unpaid portion of Mr. McLaren's donation, on which he pays interest, is \$30,000. There is thus available for revenue an endowment of \$130,435.52. The Board observe with pleasure that the work of the College has been carried on with success during the past session, and that the attendance in the Theological Department has been larger than at any time in the history of the institution. The particulars of the College work will be found in detail in the report of the Senate herewith transmitted.

Rev. E. Scott, New Glasgow, presented the report of the successful efforts made to raise the share of the Augmentation Fund allotted to the Church in the Maritime Provinces. The work, difficult as it seemed, was undertaken with a determination, if possible, to succeed, and so far the most gratifying success has been attained. A few statements will indicate what has been accomplished. No fewer than twenty-six congregations have advanced to the minimum with a permanent increase in the amount of their contributions to ministerial support of \$2,354, nine more, which do not receive anything from the Supplementing Fund have approached the minimum by an increase in their contributions of upwards of \$500; and twenty-nine congregations, which are now, or are likely soon to be on the supplemented list, have increased their contributions by \$2,625; making a total of sixty-four charges belonging to the class which were below the minimum at the commencement of the movement, which have advanced in their contributions to ministerial support, and which have realized an aggregate increase of about \$5,515. As this amount may be looked upon as a permanent increase, the advance in this direction will be regarded as peculiarly gratifying.

Rev. G. Bruce, St. John, intimated that in the Presbytery of St. John, N.B., there were forty-five labourers employed in the field at present. Nineteen labourers are under the care of that Presbytery. The work has become exceedingly encouraging during the past two years. This was largely owing to the deep interest and indefatigable labours of the Convener, Dr. Munroe. The great difficulty is the same as in every other part of the Dominion: in summer we have almost all the labour we require, in the winter they remove and the effect of the work is to a great extent

lost. Stations had been arranged in groups and ministers undertook to give supply during the winter. We have now the prospect of great improvement if we can secure the services of ordained missionaries. The outlook is better than it has been in the past.

In all Presbyteries west of Montreal there is marked progress, but the difficulty they had to encounter was the lack of winter supply. There were 308 different points in Manitoba during the past year where services had been held. There were fifty-nine churches and fourteen manses. These had been largely helped by the Church and Manse Building Fund. They had there eighty one ministers and missionaries where they had only five men in 1871. Sixteen thousand dollars had been expended in the North-West, about \$4,000 for Augmentation. There is no limit to this work.

	1871.	1883.
Congregations and Mission Station.....	9	318
Families.....	198	4350
Communicants.....	..	4457
Sabbath Schools.....	..	105
Sabbath School attendance.....	..	4633
Churches.....	..	66
Manses.....	..	18
Contributions for all purposes.....	\$2195

We have sent missionaries and ministers West to the front during the rebellion. They had not yet succeeded in effecting a union in British Columbia, but it might be expected soon. Friendly feelings prevailed. The Colonial Committee of the Church of Scotland are quite willing for union. A new Presbytery is wanted in British Columbia. A large outlay for that Province is needed if we are to have Presbyterianism proper there. From the Irish Church \$1,000 had been received. This Church has been very generous. The Free Church of Scotland had given them \$1,000. The total income of the Home Mission Committee during the year was \$66,608—\$26,000 being for Augmentation.

It is more than was received last year. He hoped that contributors to the Augmentation Fund will be as liberal next as last year. The burden must be borne by the Church generally, not by the large cities alone. The work belongs to the whole Church. He concluded by moving the reception and adoption of the report and that its recommendations be considered *seriatim*.

Rev. D. J. Macdonnell stated that in connection with the Augmentation Scheme there were indications of progress. A large number of vacant congregations had been settled and mission stations formed into congregations. This favourable condition required steady effort for its maintenance. A considerable number of these congregations are in the North-West. Most important outlying points are now permanently on the Augmentation Fund. This was one of the benefits of the Scheme. There would have been no deficit if the people had understood that the two Funds had been divided. Between the two the Church has altogether given more than it was asked for, the amount being \$31,000. About one half comes from the two Presbyteries of Toronto and Montreal. Presbyteries are asked to take special care in placing congregations on the Fund. The whole success of this Scheme will depend on its proper management. They must not put one doubtful case on the Fund.

Dr. Cochrane moved the following resolutions:—

1. That no grant be made to any congregation for the year beginning 1st April, 1885, where arrears of salary are reported as due on the 31st December last, until such arrears shall have been paid; and that this action be reported to the General Assembly, with the recommendation that it be adopted as a permanent regulation for the working of the Scheme from year to year.

2. In view of exceptional circumstances in certain fields, as for instance, where there is not full work for a minister on account of the small number of families in the locality or, on account of the proximity of another congregation, or where there might be a rearrangement of congregations so as to secure greater economy and efficiency in carrying on the work, the Committee after correspondence with Presbyteries, shall have discretionary power to withhold aid, or to grant less than the full amount required to make the stipend \$750 and manse; and Presbyteries are instructed where, in their judgment, the circumstances require it, to make application for a reduced grant.

The executive were instructed to prepare and submit to the General Assembly a scheme for enlisting the sympathy and active co-operation of the women of the Church on behalf of mission work in the North-West and other destitute localities.

Rev. D. J. Macdonnell seconded the proposal.

Dr. Cochrane moved the reception and adoption of the report with its recommendations, which resolution was carried. He then intimated that he had received a communication stating that the students of the United Presbyterian Church in Scotland had taken up the North-West as their mission scheme for the year.

Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West, said that there were twenty-three new mission stations. They had 100 missionaries in the field. There had been raised \$120,000, \$90,000 by the people themselves. The

Church and Manse Fund had lent \$30,000. Wherever churches were erected, congregations increased and contributions have increased. We are exceedingly obliged to people in the East and the people of Ontario for their aid. Services are frequently conducted in a dug-out. Considerable work has been done in the erection of manses. The mission work has been very little interfered with by the rebellion. Settlers will now probably locate near each other. Several ministers have rendered excellent service to the Volunteers. Five ministers were with the troops. Our own Church has done more in this respect than all the others put together. The work in the West is growing upon us and we feel its importance. I wish some of the brethren could go with me and see the effects of mission work and the fruit of it.

Rev. Allan Bell, of Portage la Prairie, said that we in the North-West ought to be thankful for the able men who have been sent out to do the work there. He then referred to the burning of his church, when he first went there he had an audience of twelve, now the attendance was about 500. The church costing \$12,000 had been destroyed by fire last January. He described the present condition of the district in which he laboured and spoke hopefully of its future prospects.

Dr. R. F. Burns said that he thought of thirty-four years ago, when John Black and Mr. Nesbitt went forth. They come up before us to-night. We ought to place on record some recognition of our brethren who had gone to the front. In the East we felt glad that we had a Gordon and Pitblado out in the West. He moved a resolution expressive of gratitude to God for the good work done, and in the recognition of the services of the ministers and missionaries in the North-West.

Rev. Principal King seconded the motion of Dr. Burns. He said it was extremely reasonable. It is not possible for any one to estimate properly the magnitude and importance of the work in the North-West. He was exceedingly glad to be able to testify to the self-denial amid difficulties and privations endured by men who would never think of complaining. Our Church in the North-West is on its trial. There are very few places in which the work is more difficult than in these districts. The work of our members, there amid privations and hardships is fitted to try Christian men. If the piety of the Church can rise to the proper self-sacrifice, then it would receive blessing.

The Assembly soon after adjourned.

FRIDAY MORNING.

The Assembly having been constituted with devotional exercises by the Moderator, the unfinished business relating to Home Missions was first disposed of. It was moved by the Rev. R. Laing, of Halifax, seconded by Mr. J. G. Forbes, of St. John, N.B.: That a committee, consisting of the members of the Augmentation Committee, West and East, be a committee to draft a scheme for the unification of the funds to be submitted to the Assembly.

It was also moved by the Rev. R. H. Warden, seconded by Dr. Forbes. - That the General Assembly desires to place on record its gratification at the satisfactory progress made during the past year in connection with the Home Mission and Augmentation work; commends these schemes anew to the sympathy and liberality of the congregations of the Church, directing special attention to the resolution of Assembly separating the two funds in the Western Section. Also that the thanks of the Assembly are due to the Scottish and Irish churches for their generous aid.

Another motion was handed in by the Rev. Dr. R. F. Burns, as follows: That the General Assembly rejoices in the good news of the progress of our Church in the North-West, especially in the success of the church building enterprises. The Assembly would gratefully recognize the signal services rendered by our beloved brethren in connection with the rebellion as well as the self-denying labours of all our ministers and the missionaries who, amid many difficulties, have made full proof of their ministry and secured for our church so firm a foothold in that great and growing field.

Dr. Reid was satisfied that in his opinion the separation of the Home Mission and Augmentation Funds was undesirable. Many country congregations express a decided preference for their separation. Had they been united last year the state of the Funds would now have been more satisfactory. They were too nearly related to be separated. It was in the interest of both Funds that they should be united. He did not wish to press the matter and would be willing to accept the decision of the Assembly.

Rev. R. H. Warden stated that the members of the Committee entertained no decided feeling either way. Dr. Cochrane held the same opinion as expressed by Dr. Reid. He thought that they could more easily raise \$70,000 than \$50,000 if the two Funds were united.

Dr. MacVicar thought the opinion expressed by Dr. Reid so wise that it should be proposed as a motion.

Principal King could readily understand Dr. Reid's position. It was a period of transition, and there would be difficulties, but if the Principal was right difficulties would disappear. This Assembly can hardly

retrace its steps without very full discussion. Dr. Cochrane's opinion is entitled to much consideration, but he could not understand how it could be substantiated that \$70,000 could be more easily raised if the Funds were united rather than \$50,000 if separated. There would be difficulty of obtaining individual subscriptions if the Funds were united. He would ask the Assembly to hasten slowly.

Rev. Robert Laing, Halifax, thought that the separation was not complete enough. Where it was complete it had wrought well. It would strangle unification at its inception.

Rev. Messrs. Wilson, Beckett, J. Robertson, Warden, D. Stiles Fraser took part in the discussion.

The motion proposed by Dr. Burns was then agreed to.

COLLEGE REPORTS.

Mr. W. Mortimer Clark moved that the recommendations contained in Knox College report to the effect that the Common Fund be discontinued and that congregations contribute directly to the colleges they preferred and that the question of college federation be remitted for consideration to the Committee on Colleges.

Dr. Laing submitted the report of Knox College Board of Examiners. After a few remarks he said that it was desirable to keep before the Church the importance of scholarships. They ought to be vigorously sustained. He had just received two promises of aid in this direction.

Dr. Caven called attention to the recommendation that a proportionate increase be made in the salary of the lecturer on Homiletics. He thought they should ask that the College Committee be authorized to report on this matter.

Rev. S. Atchison thought that not only the salary but the time set for the lectures should be increased. The time at present is utterly inadequate. The lectures should extend over the whole session. This was the general feeling of the students. He therefore moved that this matter be referred to the Committee.

Dr. Bryce seconded Mr. Atchison's motion. He thought that such a step ought to be taken.

Rev. F. McCuaig admitted the great importance of a more extended course of Homiletics, but it was a question of money. They ought to have the means before they proceeded to establish such a chair.

Dr. Caven intimated that his desire was in the direction of extending the course in Homiletics, but he doubted whether we were in a position to take such a step just now. The College Board ought first to consider the matter.

Mr. Atchison then withdrew his motion, and Principal Caven's motion was agreed to.

Rev. G. Matthews D.D., reported on behalf of Morrin College, Quebec. There were twenty-three students in attendance, the largest number yet reported. In Arts they had twenty-one. Six were in the graduating class, all of whom had taken the degree of B.A. Ten had expressed their intention of studying for the ministry; five were employed in mission work. Like all the other colleges they had a slight deficit. Sometimes it was asked, what is the use of Morrin College? He thought the Church could not do without it. Many of its graduates entered the teaching profession, thus raising the character of the higher education. Quebec is different from Ontario. For the former Province it was very difficult to get supply. To obtain this supply the college is a necessity. It deserves the sympathy and support of the Church. The report was adopted.

Rev. Principal King then presented the report of Manitoba College, from which it appears that about sixty students had been in attendance. Eight were in the theological department. There were thirty in training for the Manitoba University examinations. Several years the institution was doing the work of high schools and collegiate institutes. Now they had a larger number of students proper than ever before, and better work had been done than in any former year. Considering the present condition of affairs in the Province these are matters for thankfulness. Among the twenty-five successful competitors for scholarships in Manitoba University, eleven had received their whole training in Manitoba College. The financial situation is vastly more hopeful than it was two years ago. Its finances are \$19,000 better than at that period. Revenue and expenditure had been equalized. The collections for Manitoba College do not go to the support of the Principal and Professors of theology, but for the Professors who conduct the Arts classes. One-third of the congregations have made no contribution last year. In the College they had students from the Maritime Provinces, and we have to minister to settlers from the East. The religious bond is the strongest in keeping the people together. He had a considerable disappointment because a number of congregations in the West had made no contributions. Had it not been for the generosity of many he would have felt it his duty to tender his resignation. Three cents per member in the churches east of Lakes Superior and Huron is all that is needed. He felt deeply grateful for the encouragements he had received. The College of Manitoba is all but essential to the prosperity of the Presbyterian Church in Manitoba and the North-West. They had two students, Messrs.

Fraser and Winchester, who had not graduated in arts. One of them took Mr. Pitblado's pulpit during his absence with the troops, the other was doing excellent missionary work. He thought their case should be referred to the Committee on Students. The Board should be enlarged. They seek to be empowered to have twenty-five instead of fifteen members and the power of conferring degrees.

Dr. Caven, in moving the reception of the report, said that he thought that the educational and financial results were all that the Assembly could expect. Manitoba College will be a growing and prosperous institution. It was a necessity to the Church, and he trusted that it would receive the support it required.

Rev. D. J. Macdonnell seconded the motion. He thought that thanks should be tendered to the Irish and Scottish Churches, for their generous aid. In support of the motion he said that had it not been for Manitoba College the condition of the Church would not have been in the prosperous condition it is at present. He thought the Assembly had done a wise thing in appointing Dr. King to the office he now holds. A startling thing was that one Presbytery contributed last year only five dollars. The Church is of opinion that this is a very important institution. Our College has every year taken the foremost place in University examinations. People talk about the enormous expense of our College. There is nothing of the sort.

Dr. Burns said we had virtually pledged ourselves to support Dr. King pecuniarily as well as morally. Don't lighten the word "regret." I hope that when Manitoba College collection comes round we must remember it.

Hon. Alex. Morris felt the responsibility which had been incurred in the appointment of Dr. King. He was a volunteer in the highest sense when called to go to take hold of that important work. One of the greatest bonds for the cohesion of our confederation is strengthened by the work of the various churches. He was glad that in the Indian uprising those who had come under the influence of Christian training have cast their influence on the side of order and good government.

The Assembly then adjourned.

FRIDAY AFTERNOON.

It was agreed to appoint a small committee to draw up a deliverance ament public events, specially with reference to the troubles in the North-West.

Papers were received respecting the creation of new Presbyteries, one to comprise parts of the Toronto Presbytery, that of Saugeen and others, the centre of the new Presbytery to be in Orangeville; also an application to form the Presbytery of Regina out of that of Brandon; also for one in British Columbia. It was agreed to refer these applications to a committee for consideration. The Moderator announced the appointment of several committees.

The Committee on Retired Ministers reported in favour of giving leave to retire as follows: W. T. Canning, of Oxford; J. W. Smith, of Grafton; Mr. Fenton, of the Hamilton Presbytery; W. R. Sutherland, of the London Presbytery; W. Blain, of the Presbytery of Bruce; Charles Campbell, of Toronto Presbytery; Mr. Peattie, of same Presbytery; and Mr. A. Munro, of Valleyfield. It was recommended not to grant the application of Mr. Matheson, of the Presbytery of Quebec. After consideration of Mr. Park's case, of Saugeen, it was agreed to grant the application. In the case of the Rev. E. E. Ross, of Truro, there being some difficulties, it was agreed to refer the matter to the Synod of the Maritime Provinces with power to dispose of the matter.

The complaint of Dr. Fleming, of Brandon, against a decision of the Synod of Manitoba was then taken up. Papers were read. Dr. Fleming not being present, the matter was passed by in the meantime.

Overtures respecting a summer session were then taken up. The papers were then read. 1. One for the Presbytery of Barrie, 2. One for the Presbytery of Guelph, 3. One from the Presbyteries of Brockville and Ottawa, transmitted by the Synod of Montreal and Ottawa; 4. One from the Synod of Hamilton and London, sent by the Presbytery of Paris; 5. Also one from the Presbytery of Brandon, asking that the Synod of Manitoba may have power to prescribe a certain course of study to missionaries for that destitute field; 6. Also one from the Presbytery of Owen Sound, respecting supply of outlying fields. This asked that two sessions in the year, instead of one, be held, and that the same work be done in each session. The Synod of Toronto and Kingston transmitted the overture.

Dr. Cochrane was first heard on behalf of the overtures. He began by referring to the loss sustained by stations being left without any supply during the whole winter. What is to be done does not apply to University students; it is theological students alone that are taken into account. On the other hand, professors need the summer for rest and study. If we would demand of every student who finishes his course that he spend at least one year in the mission field before settlement, the whole thing would be gained. As it is, most of our graduates are as soon as they leave college, and even before, engaged by a congregation, and engaged otherwise.

Dr. Wardrope did not want to say again what has been said, and Dr. Cochran has said all that he intended to say. He has heard a wail of need, he has heard it all his ministerial life, a period of nearly forty-five years. If anything can be devised let it be done.

Mr. Somerville remarked that the overture he was to speak to was different from the others in that it entered into details. It would be desirable to hear from the different conveners of the Presbyteries, to state what is not done during the winter. We heard last night of what was done, we did not hear what is not done, and that is most important. An overture was passed some years ago to employ elders, and that failed. Then catechists were sought for and that failed. If we had two sessions doing the same work, we would never have less than fifty theological students in the field. The sessions would be of four months each, and so over three months would remain when the whole force would be in the field. Another point is that students would be prevented from going out Monday is a lost day. In that case four months would be as good as five months as at present. If three sessions of that kind be not enough then let four sessions be prescribed. How will this affect our professors. As Dr. King said, we are on our trial in the North-West. We are on trial all over. We have fields everywhere waiting for our aid, and we cannot give it in the winter. This adds two months to the work of professors. But if financial burdens were taken away their work would be none the worse. How will this affect the students? The classes will be small, the stimulus taken away. It is bad, but there are other things worse. It is worse to have hundreds of stations without service. Other stimuli would come into play. Here the students are affected. Take on one field. We have fewer stations now than we had a year ago. One station cast in its lot with the Methodists. Other stations the same. In some no preaching at all by any minister of any denomination. In one case there was occasional supply by Knox students, but every time a student came it cost \$7 of travelling expenses, and the loss of two days in going and returning on the part of the student. He trusted that some solution of the question would be found.

Mr. Scott followed. The difficulty presses very sore in the Presbytery to which he belongs. What is asked is that the General Assembly enjoins Presbyteries to group stations better than they are. If the injunction were made strong it would aid the Presbyteries very much. Strength is wasted by stations being near each other, and demanding separate supply.

Mr. Bumfield said that the overture from his Presbytery was of a different kind.

The Clerk of Assembly corrected him, when he said he had nothing more to add.

Professor McLaren moved in the direction of appointing a committee to consider the whole matter. He admitted at once the reality of the difficulty, all do that, the only point remaining being as to how to meet the difficulty. Let us beware lest we get into worse difficulties than those we are trying to remedy. To lessen the size of the classes would be a great evil. All the internal work of the college, the students' societies, and so on, would be injured. Again, the literary classes and the theological work overlap, this would be disturbed. The two sessions in the year he could not agree to. As to the summer session, that might be available down by the sea, it would not be practicable in the West. He suggested directions in which some relief might be got. In Toronto there is quite a number of retired ministers, possibly in Montreal too. These men if they were asked would gladly do three or four months' work and do it efficiently. We might do something by catechists, that was not wholly a failure. The people might do something themselves.

The Assembly then adjourned

EVENING SESSION.

The devotional exercises at the opening of the evening sederunt had a special reference to missions.

FOREIGN MISSIONS.

Rev. Thomas Wardrope, D.D., presented the report of the Foreign Mission Committee. The report enters fully into details concerning the Missions to the Indians of the North-West, to Formosa, and Central India. It also contains a brief summary of the work done by the Woman's Foreign Missionary Society and a somewhat detailed financial statement, from which list it appears that the receipts from all sources during the year were \$35,775, a gratifying increase over the receipts of the previous year. Dr. Wardrope showed that there is no antagonism between the Home and Foreign Mission work. He never forgot that each has paramount claims upon us. Neither can be neglected. For Foreign Mission work we need our very best men. The Woman's Foreign Missionary Society had done a noble work. This year they had raised \$10,058 for the cause of missions. The reflex influence of these societies is beyond our power to estimate. Dr. Wardrope referred to the condition of the Indians of the North-West. It will take twenty times more to pay for the suppression of rebellion than would have been required to give them the Gospel. A letter has been received from Dr. Mackay last week

in which he says that he had landed among preachers, teachers, and converts. They wept for joy. Jesus reigns. Pray for us still. He traced the rise and development of the modern missionary enterprise, stating that now there were 1,400 ordained native pastors and 26,000 native catechists engaged in preaching the Gospel. He concluded by moving the reception of the report and that its recommendations be considered.

Mr. Charles Davidson, Guelph, seconded the motion.

Mr. D. C. Fraser, New Glasgow, N.S., in presenting the report for the Eastern Section, made a powerful plea for greater earnestness and liberality in the prosecution of the Foreign Mission work, concluding with a motion for the reception of the report.

Rev. W. Donald, Pictou, N.S., in order not to encroach on the time allotted to the foreign missionaries present, contented himself with seconding the motion for the reception of the report. He did so with joy and thankfulness. The missionary narrative of the year reminds us of Apostolic times.

Rev. Joseph Annand, Ancientum, described the first communion he had seen at Ancientum. There were 200 native communicants seated at the Lord's table. In 1848 Dr. Geddie had landed on the island. He recommended Dr. Patterson's Life of Dr. Geddie, and then referred to the sad incidents in the history of the mission. In 1876 he became the missionary in the South. He then described the spiritual state of the people at the present time. Sabbath was better observed in Ancientum than in many places in Canada. Attendance on public worship was good. One half of the total population attend church. Prayer meetings were well attended. Never had he one penny stolen. The people erected their own churches and school houses and gave \$750 free contributions for support of the Gospel. He had received a letter a few days ago saying, "Let your hearts be strong for the work of God. Here we live in peace and plenty because the Gospel has been sent to us. Let your hearts be strong. There are 1,000 more waiting for the Gospel, but no man to carry it to them." Mr. Annand then gave the history of missionary work in the various islands.

Mr. Robert Campbell Murray, B.A., the young man who is about to join the Central India Mission, asked for the sympathy of the Assembly while addressing a few words to them. In 1875 a blessed revival of religion occurred in Pictou, N.S. During that revival he was led to the Saviour. He had studied with a view to devoting himself to Foreign Mission work. He met Mr. Fraser Campbell and resolved to offer his services to the Foreign Mission Committee. He did not consider it a sacrifice but a privilege to labour for Christ.

Rev. J. Fraser Campbell, of Mhow, next addressed the Assembly. Last year he came home for a rest, but it was rather a change of work. He had travelled about 13,000 miles and had spoken 200 times. He had the privilege of speaking from the Atlantic to the foot of the Rocky Mountains. He would go back to his work strengthened and refreshed by the sympathy of the Church in Canada. He had asked for six additional missionaries, but only two had been sent. He then proceeded to describe the needs of the field in which he labours and its vastness, and the spiritual and moral degradation that heathenism produces. The people are ready to hear the Gospel. He had a letter from India stating that cholera had appeared in one of the sacred cities, and showed how contagion was spread. He spoke feelingly of the kindly intercourse he had enjoyed while in Canada, and closed with an impassioned appeal on behalf of the evangelization of India.

After singing the Missionary Hymn the Assembly adjourned.

On Saturday evening the David Morrice Hall and the Presbyterian College, Montreal, were thrown open to members of Assembly and their friends. An agreeable conversation was held, at which a number of Montreal citizens were present, among them Mayor Beaugrand, Sir William Dawson, and others. Mr. David Morrice presided, and addressed a few words of cordial welcome to the assembled visitors. Short addresses were also delivered by Principals MacVicar, Dawson, and Mayor Beaugrand, the latter gentleman giving a tolerant and patriotic speech. Most attractive and varied music was effectively rendered by ladies and gentlemen of highly artistic culture. A very enjoyable evening was spent in a friendly and unconventional manner.

Many members of the Assembly preached in Montreal and vicinity on Sabbath. The Assembly preachers were Rev. G. D. Matthews, D.D., in the morning, and Rev. J. Pringle, Kildonan Place, in the evening. The Rev. R. Campbell Murray, missionary elect to Central India, occupied the pulpit of St. Paul's Church in the morning. In the afternoon a Sabbath school mass meeting was held in Crescent Street Church, when a large number of Sabbath school pupils assembled, together with their parents and friends, when the meeting, presided over by Rev. Professor Scrimger, was addressed by the Hon. David Lavity, Mr. Braegon, of Pointe-aux-Trembles, Rev. Joseph Annand, missionary for New Hebrides, and Rev. R. C. Murray.

SATURDAY MORNING.

To-day's sederunt of the Assembly was devoted chiefly to the consideration of Dr. McLaren's motion regarding overtures on summer sessions in colleges. The main distinctions between it and the amendment by Rev. John Somerville were that the latter approved of the recommendations of the overturning bodies and called for a committee to consider the whole subject, and report at a subsequent meeting of this Assembly instead of next Assembly. A lengthened debate ensued. Mr. Somerville supported his amendments by urging the extreme needs of the mission fields, and the necessity of immediate action. He also replied to the arguments advanced by Dr. McLaren at a former sederunt.

Rev. James Robertson, seconding the amendment, followed in a similar strain. Dr. F. R. Beattie, seconding the original motion, admitted the needs of the mission fields, but questioned the judiciousness of the proposed methods of relief. He deprecated anything tending to coerce students to a summer session, or to interfere with their thorough professional training. He also objected to the amendment in any case, because the colleges were not represented on it.

Dr. Campbell, Rev. William Robertson, and Dr. Laing signified their agreement with the amendment.

Dr. Caven at some length gave reasons for opposing the scheme proposed by the overtures. At the same time he wished the whole subject to be thoroughly discussed, and was willing to have it sent down to any committee. He admitted the necessities of the mission fields, but thought the drawbacks in the way of summer sessions put such out of question. There were other ways of relieving the necessities of the missions, as for instance by requiring all students to spend a year in the mission field, after finishing their course. He favoured a seven months' session in the colleges. The only thing which made him hesitate about strongly advocating it was the question of ways and means with the students who needed to support themselves.

Dr. MacVicar spoke to a very similar effect. One thing chiefly necessary was deepened spiritual life in the Church, which would call out men sufficient to do the Church's work.

Rev. Professor Forrest favoured summer sessions, and advocated the college at Halifax as the best place for them.

Principal Grant questioned the judiciousness of professors taking part in the discussions.

After further remarks by Dr. Bennet, Rev. G. Bruce, Dr. Cochran, Dr. Good, and J. McG. Mackay, the debate closed by Dr. McLaren withdrawing his motion and Mr. Somerville's amendment being carried. The required committee was then appointed with Dr. J. M. King, Convener.

The Assembly adjourned until 10 a.m. on Monday.

IN EVERYTHING GIVE THANKS.

This is an apostolic injunction. It is a duty that we owe to God. Yet how loth we are sometimes to fulfil this obligation. We do not hesitate to thank God for the sweet delights that are pressed to our lips. We sip the nectar which distils from the fragrant roses of life, and thank a kind Providence that provides it. Our gladdened hearts thrill with melody, as we look upon the radiant bow of promise, which stands arched just before us. Thankfully we enjoy the beams of apparent prosperity as they shine athwart our pathway. With gratitude we look upon our preserved families and dear friends. But, in our trials, do we give thanks for our bitter experience? Do we thank God that we have been defrauded out of that hundred dollar note which a trusted creditor had given to us? How many are there who are thankful for the loss of their worldly store? Not many. The most of us are far from feeling thankful for such things. And yet the child of God ought to know Him, even for the trials which come upon him in the shape of temporal losses. You say that it is too difficult for poor human nature to do this. Oh, no, it is not. Did not weak and erring David say: "It is good for me that I have been afflicted." Well, if it was good for him, ought he not to have been thankful? Certainly. But you again say, "I can not be thankful for the death of that dear, promising child." Can't you thank God for taking it away from the coming evil? God only can tell what might have happened to that child had it lived to grow up. Besides, very likely you needed such discipline as came through that affliction. What kind of Christians would we be if we had no trials and afflictions? Very dull and ignorant ones. It was a great trial to the Disciples to part company with their loving Lord; but they had great reason to thank God for His departure. It was a blessed boon to them. Our apparent losses are often great gains to us; while that which we keep is sometimes a grave damage to us. I say, then, give thanks to God for all things, for what we are tempted to be unthankful for is many times a ministry of blessing.—C. H. Wetherbe, in *Herald and Presbyterian*.

THE Rev. John S. Moffat, who visited England to write the biography of his father, the late Dr. Moffat, has left for Cape Colony.

Ministers and Churches.

A BEAUTIFUL study chair was recently presented to the Rev. R. W. Leitch, of Point Edward.

A CONTRACT for the erection of a manse for the Presbyterian Church at Carthage, costing \$2,500, has been awarded.

THE members of the Orillia Presbyterian Church Bible Class had an enjoyable moonlight excursion on Lake Couchiching lately.

MOUNT FORREST Presbyterian congregation has extended a call to Rev. Dr. Bickell, of Molesworth, offering a salary of \$1,000 a year and manse.

PROFESSOR FERGUSON will officiate in St. Andrew's Church, Williamstown, and occupy the manse till the opening of the College in the fall.

WORK on the new Presbyterian Church in Fredericton is rapidly progressing, and it is expected it will be ready for divine service early in August.

THE Durham congregation of the Presbyterian Church are fitting up their basement for a lecture hall and Sabbath school at a cost of about \$150.

THE congregations of the Presbyterian Church, Durham, are having the basement finished off in good style for a lecture hall and Sabbath school purposes.

AT the Sacrament in St. James Presbyterian Church, last Sabbath, thirty three new members were received, while the collection taken up on the occasion amounted to about \$70.

ON Sunday, 7th inst., Mr. William Harvie was ordained an elder of the Presbyterian Church, Orillia. Rev. R. N. Grant performed the ceremony, and Rev. J. Gray addressed the candidate at the close.

PRESBYTERIAN church services are now held regularly at Farmersville by a student from one of the colleges. A probationer also occupies the field at Fairfield, North Augusta and Merrickville for the summer.

THE anniversary soiree of Knox Church, eighth line, Moore, was held on Monday evening, the 1st inst. Vocal and instrumental music and interesting addresses combined to pass a very agreeable and profitable evening.

ON Friday, 5th inst., a preparatory and reception service was held in the First Presbyterian Church, Brantford, at which seven new members were received into membership, making a total of 159 during the past three years.

THE Rev. John Bain Scott, Leamington, dispensed the Sacrament of the Lord's Supper on Sabbath last, in the congregations of Comber and West Tilbury. Twenty one new members were added to the roll. Mr. Campbell Student is at present in the field.

THE Presbytery of Lindsay met at Cannington, on June 8, and having heard and sustained Mr. McLaren's trials, ordained and inducted him as pastor, Rev. A. Currie, M.A., presiding; Mr. Ross addressed the new pastor, and Dr. McTavish the congregation.

REV. JAMES DICK, Presbyterian minister of Richmond Hill, died on the 1st inst. Mr. Dick had been a resident in the neighbourhood for the last forty years, but being advanced in years was superannuated eight years ago. He was widely known and highly respected.

AT a meeting at Milton on the 12th ult., the Executive Committee of the Halton Temperance Union presented the President, Rev. M. C. Cameron, and the Secretary, Rev. D. L. Brethour, with a valuable water pitcher and gold watch in recognition of their services in the cause of Prohibition.

A MEETING of the Presbyterian congregation of Sombra was held on the 12th ult., when a financial report was presented, showing that the church erected two years ago, at a cost of \$1,350 is not only free of debt, but that a balance remains in hand. At the same meeting the Rev. Mr. McKutcheon, the pastor, was presented with an address and purse of \$40.

ON Sabbath sen night the Rev. Kenneth Junor, for several years missionary in Formosa, addressed the congregation of Chalmers Church in this city, on mission work in China. Among other gratifying statements Mr. Junor said that although it is only forty years ago that Christianity was introduced into China, there are now nearly fifty thousand professed native Christians, and the number is still increasing.

LARGE congregations in Knox Church, Hamilton, were addressed by the Rev. Thomas R. Welch, D.D., late pastor of the First Presbyterian Church of Little Rock, Arkansas, the newly appointed United States Consul for Hamilton. He was listened to with very great attention, and his preaching, which was of a most earnest and sincere character, made a deep impression on all who were privileged to be present.

AT a *pro re nata* meeting of the Presbytery of Stratford held in Knox Church, Stratford, Revs. A. F. Tully and P. Wright resigned as commissioners to the General Assembly in order that they might engage in the Scott Act campaign now in progress in the County of Perth. Revs. J. A. Turnbull and John Kay were appointed in their stead. Mr. Duncan Stuart, elder, also resigned, and Mr. Peter Dewar was appointed. Some other business was transacted and the Presbytery adjourned.

THE Sacrament of the Lord's Supper was observed in Duff's Church, East Puslinch, on the first Sabbath in June. The pastor was ably assisted by Revs. G. Sutherland, of Fingal, G. Haig, of Hespeler, W. Meldrum, of Morrison, and E. McAuley, B.A., of West Puslinch. Several names were added to the communion roll. The Gaelic services, which were conducted by the pastor, in the town hall, Morrison, on Sabbath were not so numerously attended as on former occasions.

SAYS the *Orillia Packet*: One thing of which every Orillian may feel justly proud is the manner in which the congregations of our town treat their retired ministers. Such pastorates as those of the Rev. Dr. Gray and the Rev. Rural Dean Stewart are alike creditable to pastor and people. And it is a fact worthy of special mention, that when, at the end of thirty years labour among them, the respected first pastor of the Presbyterian Church was laid aside by ill-health, largely resulting from over work, the congregation unanimously resolved to mark their appreciation of his loving service, by a substantial annual *honorarium*.

The *Halifax Herald* says: "A Boston despatch announces that Rev. Frederick W. Archibald, M.A., B.D., of Truro, had conferred upon him by the Boston University the degree of Doctor of Philosophy. This degree is not merely an honorary title, but one which requires an extensive and thorough knowledge, tested by the most severe examinations. He made an average of 85 per cent in all his examinations, distancing several professors from American colleges with whom he was in competition. The subject of his thesis was 'The Nature of Revelation and its Relation to Reason.' Rev. Dr. Archibald is a native of Truro, a nephew of ex-Governor Archibald, and has studied in a number of institutions, among which are the Pictou Academy, Mt. Allison College, from which he received his B.A., in Princeton, where he received his M.A., and in Edinburgh University. The position which he has won in the Boston University is of no ordinary merit and marks him out as one of the leading scholars and thinkers of our Dominion."

THE *Meaford Mirror* of Friday last says: We are at all times pleased to note evidences of the prosperity of any organization, society or individual in our midst, and we believe those who have laboured to advance such prosperity are entitled to all honour. In this connection, and under these circumstances, we desire to direct special attention to the work performed by the esteemed pastor of Erskine Presbyterian Church, Meaford, Rev. J. T. Paterson. Not quite two years ago, the Rev. J. T. Paterson came to Meaford, to take charge of a congregation which had dwindled down to a mere moiety in numbers, and he has with persistent and unflagging energy laboured in the good cause of the Master, until now he can look with pride upon one of the largest, if not the largest, congregations in Meaford. Not only has he succeeded in building up a large congregation, but he has also increased the membership roll, until now it is larger than ever before in the history of the church. During the past nine months sixty new members have joined, and at the communion service held on Sunday last over 200 partook of the Sacrament. This is truly a good showing, and one of which not only the pastor but the entire congregation should be proud.

THE *Orangeville Post* says: -We are again called upon to chronicle the death of one of the older ministers of the Presbyterian Church. A few weeks ago, Rev. Mr. Straith, of Shelburne, died. This time the loss is one of our citizens, Rev. W. E. McKay, who has laboured for the last quarter of a century in this town and neighbourhood. He was formerly pastor of what is called the Old Kirk congregation, which for a long time worshipped in the old stone church, recently used as a school house, situated in the lot in which the new post office is to be built. Latterly he was pastor of the united charge known as St. Andrew's Church. He also had a country appointment to Knox Church, Caledon, which he filled for over twenty years, and which he resigned a year ago to go on the superannuation list. Some time ago he complained of illness, but as it was very slight he paid little attention to it. However, on Tuesday he considered it wise to have a physician summoned, who was somewhat anxious for him, but not until a few hours before his death was the case considered serious. At six o'clock his successor in the charge, Rev. W. A. Hunter, and Mr. H. Hunter called to see him, but he was not able to do more than recognize them, and until then his family did not feel alarmed. Two hours later his spirit had fled. It was paralysis of the brain, probably brought on by the excitement of greeting his son, after his long voyage to Egypt, where he had been with Col. Kennedy. His sudden death shocked the whole community, as every one regarded him as likely to live many years.

THE remains of the Rev. John Joseph Casey, of Taylor Church, Montreal, whose death through small-pox took place last Wednesday, have been interred in the Mount Royal Cemetery. The health officers had interdicted any procession or following behind the hearse. Only a few friends, consequently, preceded the latter in two carriages, amongst them being the Rev. James Watson, Huntington, father-in-law of deceased, the Rev. Messrs. Campbell, McCaul and Doudiet. Arrived at the cemetery the funeral service was conducted by the Rev. Mr. Campbell, assisted by the Rev. Mr. Doudiet. The deceased, who was about forty years of age, was a native of Dublin, Ireland. He was educated for the Roman Catholic priesthood. He had been partly trained in Maynooth College. Arriving in Montreal about twenty-two years ago, he prosecuted his studies with the full intention of becoming a priest. The enunciation of the papal infallibility dogma staggered his faith in the Holy Mother Church. He felt that he could not conscientiously accept it, and, after considerable mental struggles, he definitely broke with Rome. Professor MacVicar took an interest in him, and he became a student for the ministry in the Presbyterian College. After remaining a year here he went to the States, finished his college course at Princeton, obtained his license, and in 1875 came back to Canada. He was accepted as a minister and inducted to the pastorate of Elgin and Athelstane. He laboured there acceptably for about three years, and then received a call to Taylor Church, Montreal. While in the latter pastorate he took his degree of B.D. in the Presbyterian College. He was regarded as a rising man of considerable intellectual endowment. About ten days ago, he was stricken down with small-pox, contracted, it is supposed, while attending a fire in the neighbourhood, succumbing, as already announced, to the fatal disease. About five years ago he married the daughter of the Rev. Mr. Watson, of Huntington, who survives him, and for whom much sympathy will be felt in her sad bereavement.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 28.]

REVIEW.

[1885.

GOLDEN TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. iv. 7.

TIME.—From 60 A.D. to about 68 A.D.

It is important to know where to turn for sections of Scripture that directly bear on different subjects. The titles and subjects of the lessons might be reviewed so as to cultivate such knowledge. But in order to do so successfully it would be necessary to let the school know beforehand, so as to be prepared.

I. Subjects.—Where can we find a Scripture lesson on *obedience*? Where can we find a discussion of *Christian contentment*? Where can we find instruction as to the true method of preaching? Where can we find the value of the Scriptures stated? Where find a statement of the certainty of salvation through Christ? Where is the superiority of Christ taught? Where is the superiority of the Christian service taught? Where can we find an illustration of the power of prayer? Where is Christ presented as our example?

Such questions are very important in order to familiarize us with the Scriptures in such a way as to make them available for daily use. That a sword may be of service it must be possible to lay the hand upon it at the shortest notice.

II. Places.—Name the places touched in Paul's voyage between Caesarea and Malta. Name the places of interest touched or seen between Malta and Rome. What is the distance between Clauda and Crete? What is the size of Malta? Where was the ship from in which Paul sailed from Caesarea? To what place did the ship belong in which Paul was wrecked? What is meant by the *Apptian Way*? How were Roman roads constructed? Where did the twelve Roman roads meet? On what river was Rome built? Give the names of the seven hills upon which the city was built? Where was the Jewish quarter? What is meant by the word "*Prætorium*"? Where was Paul imprisoned? Where is the Pantheon? Where is the Coliseum? Where is the Vatican? Where was the palace? Where was Ephesus? Where was Philippi?

III. Epistles.—What is the point of dispute regarding the Epistle to the Ephesians? By whom was it taken to Ephesus? What is the general character of this Epistle? Who carried the Epistle to Philippi? What evidences of special affection for Paul were given by that church? What is the general character of this Epistle? What was the special danger to which it was exposed? Where was the first Epistle to Timothy written? Where was Timothy born? What made Paul have such an affection for him? Where according to tradition, did Timothy spend his life? Why did Paul write this Epistle? Where was the second Epistle to Timothy written? For what purpose? What is its general character? What names are connected with the authorship of the Epistle to the Hebrews? What is the design of the Epistle? To whom did Peter write? And for what purpose?

IV. Obedience.—Where is this lesson taught? Why should children obey their parents? What limit is there to the obedience of children? What promise is attached? What are the duties of parents to children? In what spirit should servants obey their masters? How should masters treat their servants? What are the pieces of armour that the Lord gives us to enable us to do our duties? What are the enemies against which we must fight?

V. Christ our Example.—Relate what is said of the original glory from which Christ descended? Give the different steps of His humiliation? Give the different steps of His exaltation? Why was Christ exalted? What is the application of this conclusion to the Church? Quote the verses that show that we must be workers together with God in securing our own salvation? What is the way to let our light shine?

VI. Contentment.—What are the inducements to joy? How will joy act upon us in our relation to others? What was the ground of Paul's joy? How far did he attain to the grace of contentment? In order to grow in joy and the likeness of Christ what is the material upon which we ought to feed? What are the names of the two women who were causing trouble in the Church?

VII. Charge to Timothy.—We shall combine the two lessons. What is the faithful saying? Why did Paul think it so sure a way of salvation? How did contemplation upon it affect him? What is the duty of Timothy and of all who are acquainted with this great salvation? What are the reasons why the Scriptures are to be valued? What must we attend to in order successfully to teach the truth to others? What is the great instrument by which we can do good to others? What are the inducements to prayer? Give Paul's dying testimony? Give special reasons why Timothy should be diligent?

VIII. Christianity superior to Judaism.—Show the greatness of Christ's person; of His power; of His possession; of His exaltation; of His grace. Show that Christ is greater than the angels. Show that the Holy Place in the Temple is inferior to the Holy Place in which Christ serves. Show that the Holy of Holies into which Christ entered is greater than the Holy of Holies into which the high priest entered. What was in the ark? What was the mercy seat? What is the spiritual meaning of the golden altar? Of the candlestick? Of the shew bread?

These questions are more numerous than can be considered in a review; but in order to be thoroughly familiar with the work and be able to teach it satisfactorily these and many more must be readily answered.

Our Young Folks.

ONLY A SONG.

It was only a song that the maiden sang,
With a thoughtless tone, yet the echo rang
In the heart of the lad. Like a pure white hand,
It guided him over sea and land.

Only an old, old fashioned hymn,
Sung in the twilight, gray and dim,
By mother's side or on father's knee;
Yet time cannot blot it from memory.

Only a song from the lips of one
Whose mission is past, whose brief life is done—
A simple song; and yet, after all,
I never can sing it but tears will fall.

Only a song from a feeble pen,
And a faltering hand and heart—but then,
Who knows? Perhaps some life once sad
In sin, was made to rejoice and be glad.

Brief as a song is this life of ours,
Fleeting as sunshine, and frail as the flowers;
Then sing, my heart! oh, sing and be strong!
Thou shalt one day join in the "New, New Song."

THE RESPONSIBILITY OF BOYS IN TEMPERANCE WORK.

Miss Elizabeth Cleveland, the sister of the United States President, writes: Boys have a responsibility in temperance work which girls do not and cannot have—a responsibility which is theirs, and theirs only because they are boys.

John, in one of his epistles, says, "I write unto you, young men, because ye are strong." Because ye are strong! Strength is, always has been, always will be, the peculiar, ideal virtue of manhood.

I say peculiar virtue, because men are set apart as it were, to be strong. Women are not so characterized. I say ideal virtue, because while it may exist and ought to exist in every boy and every man, I know it does not exist in every man; that is not the actual attainment, the real possession, but an ideal one, realized in its perfection only in those few foremost men who are the patterns for all others.

Now, just what did John, and just what do we mean by making your strength your responsibility, and the reason for writing to you especially? What kind of strength is your peculiar and ideal virtue?

Is it physical strength? If so, then the Cornell or Harvard student who can run the longest and farthest, though he fail in all his examinations and stands at the foot in his classes, is stronger than the man who takes the valedictory, and not so strong as the wild Indian who can row farther and run faster, and fast longer. You know men and boys, as I do, who have cordy muscles and can lift enormous weights; great big fellows it does one good to see, yet who are not strong enough to be laughed at; who in the company of liquor-men are not strong enough to utter one word in defence of temperance. Fancy John writing to such men because they are strong! No, the strength he meant and we mean is not only physical strength.

Is it intellectual strength? You and I know men who are "smart"—smart enough to raise a great, coarse laugh at the man or woman who attacks their terrible traffic. Lord Bacon had, perhaps, the finest intellect ever let into the world, yet he was not saved by his supreme intellectual strength from taking bribes in his law cases, and is immortalized in the lines of a great poet as "the greatest and meanest of mankind." All over the country we can find men, not quite so great intellectually, but quite as mean, who win case after case for liquor men for the bribes that are paid them. Fancy John writing to such men "because they are strong!"

Very clearly the strength which he attributes to young men as their special, ideal virtue is not one of muscle or of brains. We all know what it is. It is moral strength. It is that pluck and principle which will defy the threats of the bullies and the wit of the smarties in defence of the right. It is because you, boys, can be thus strong, and ought to be thus strong, that so many eyes, some of them dim with age, some dim with tears, are turned to you and are watching your young manhood as the hope of the nation and the world against this awful enemy, alcohol. It is because its overthrow demands and must have your manly strength that your responsibility is great, and something for which God will surely call you to account.

A BOY NEEDS A TRADE.

What about the boy who does not take up with a trade or profession? Look around you, and the question is speedily answered. He must cast his hook into any sort of pond, and take such fish out as may easily be caught. He is a sort of tramp. He may work in the brick-yard to-day, and in the harvest-field to-morrow. He does the drudgery, and gets the pay of the drudge. His wages are so small that he finds it impossible to lay up a dollar, and a fortnight of idleness will see him dead-broke.

The other night I saw a man dragging himself wearily along, carrying a pick on his shoulder. "Tired, John?" "More so than any horse in Detroit." "What do you work at?" "I'm a digger. Sometimes I work for gas companies, but oftener for plumbers." "Good wages?" "So good that my family never has enough to eat, let alone buying decent clothes. If it wasn't for the wife and children, I'd wish for that street car to run over me." "Why didn't you learn a trade?" "Because nobody had interest enough to argue and reason with me. I might have had a good trade and earned good wages, but here I am, working harder for \$8 or \$9 a week than many a man does to earn \$18."

And now, my boy, if men tell you that the trades are crowded, and that so many carpenters, and blacksmiths, and painters, and shoemakers, and other trades, keep wages down, pay no attention to such talk. Compare the wages of common and skilled workmen. Take the trade which you seem fitted for. Begin with the determination to learn it thoroughly, and to become the best workman in the shop. Don't be satisfied to skin along from one week to another without being discharged but make your services so valuable by being such a thorough workman that your employer cannot afford to let you go.

HONEST DOGS.

It is related by Prof. Bell that when a friend of his was travelling abroad, he one morning took out his purse to see if it contained sufficient change for a day's jaunt he proposed making. He departed from his lodgings leaving a trusted dog behind. When he dined, he took out his purse to pay, and found that he had lost a gold coin from it. On returning home in the evening, his servant informed him that the dog seemed to be very ill, as they could not induce it to eat anything. He went at once to look at his favourite; and as soon as he entered the room, the faithful creature ran to him, deposited the missing gold coin at his feet, and then devoured the food placed for him with great eagerness. The truth was that the gentleman had dropped the coin in the morning. The dog had picked it up, and kept it in its mouth,

fearing even to eat, lest it should lose its master's property before an opportunity offered to restore it.

Anecdotes of this character are innumerable, as are also those of dogs reclaiming property belonging, or which has belonged, to their owners. Sir Patrick Walker furnishes a most valuable instance of this propensity in our canine cousins. A farmer, having sold a flock of sheep to a dealer, lent him his dog to drive them home, a distance of thirty miles, desiring him to give the dog a meal at the journey's end, and tell it to go home. The drover found the dog so useful that he resolved to steal it, and, instead of sending it back, locked it up. The collie grew sulky, and at last effected its escape. Evidently deeming the drover had no more right to detain the sheep than he had to detain itself, the honest creature went into the field collected all the sheep that had belonged to his master, and, to that person's intense astonishment drove the whole flock home again!

Dogs are not only honest in themselves, but will not permit others to be dishonest. The late Grantley Berkeley was wont to tell of his two deerhounds, "Smoker" and Smoker's son, "Shark," a curiously suggestive instance of parental discipline. The two dogs were left alone in a room where luncheon was laid out. Smoker's integrity was invincible, but his son had not yet learned to resist temptation. Through the window, Mr. Berkeley noticed Shark, anxiously watched by his father, steal a cold tongue, and drag it to the door. "No sooner had he done so," says his master, "than the offended sire rushed upon him, rolled over him, beat him, and took away the tongue," after which Smoker retired gravely to the fireside.

MAGGIE'S SIXPENCE.

A missionary told us the other day a very affecting little incident. He had been preaching a mission sermon in Scotland, and telling of the condition of the poor women of India, and he observed that many of the audience seemed quite affected by his account. A few days afterwards, the pastor of the church where he had preached, met on the street one of his parishioners, a poor old woman, half blind, who earned a precarious livelihood by going on errands, or any other little work of that kind that came in her way. She went up to him, and with a bright smile put a sixpence into his hand, telling him that it was to go for the mission work in India. Her minister, knowing how very poor she was, said: "No, no, Maggie; this is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentleman, and instead of the few coppers she generally received, he had given her three pennies and a silver sixpence; and said she: "The silver and the gold is the Lord's, and the copper will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world, rich in faith, and heirs of the kingdom!"

GENERAL GORDON'S PRAYER-BOOK.

It is related of the late General Gordon that at a dinner in a London club, one of the members jokingly accused him of secreting a bottle of wine in his pocket. Others observing that his pocket bulged out, made bets that they could guess the brand, and challenged him to produce the bottle. In indignation he drew from his pocket a Prayer-book and said: "This little book has been my companion for years, and I sincerely trust that you may find a comforter and supporter in the trials of life that will prove as true to you as this has been to me." Then he withdrew from the company, and the next day received many apologies.

READY MADE CLOTHING

MEN'S ALL-WOOL SERGE SUITS,
ONLY "FIVE DOLLARS."

MEN'S ALL-WOOL TWEED SUITS,
ONLY "SEVEN-FIFTY."

MEN'S SCOTCH TWEED SUITS,
ONLY "TEN DOLLARS."

MEN'S FINE WORSTED SUITS,
ONLY "TWELVE DOLLARS."

THE BEST MADE CLOTHING IN CANADA.

PETLEY & PETLEY,

KING ST. EAST, Opposite the Market, Toronto.

EDW'D McKEOWN'S

free EXTRAORDINARY
BARGAIN SALE!

**SILKS,
SILKS, SILKS,**

1,796 yards Stripe Silks at 50c. worth 75c.
3,267 yards Shot Surah Silks at 75c. and \$1.
3,785 yards Black Surah Silks at 75c., \$1, and \$1.25.
3,987 yards Black Gros Grain Silk at 50c, 62½c, 75c, \$1 up.

Extraordinary Reductions in Black Ottoman Mantle Silks, Broche Satins, Coloured Gros Grain Silks, Merveilleux Velveteens, Black Cashmeres, Black Dress Goods, Crapes, Coloured Dress Goods, Parasols, Sunshades, Mantles, Dolmans, Jersey Jackets, Ladies' Jerseys, Hosiery, Gloves, Lace Goods, Linen Handkerchiefs, Underwear, Prints, Sateens, Gingham, Table Linens, Sheetings, Lace Curtains, Cottons, Quilts, etc., etc.,

Samples Free by Mail. Inspection Invited.

EDW. McKEOWN'S

182 Yonge Street, Toronto.

LOOK HERE!

CHEMICAL LABORATORY, DALHOUSIE COLLEGE,
Halifax, N.S., Jany. 30th, 1885. *///3*

I have made analysis of samples of the Emulsion of Cod Liver Oil, prepared by the Puttner Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enable this Company to prepare a permanent Emulsion, without the use of acids or alkalies. This preparation has been known to me for many years, and when carefully prepared is certainly a great improvement upon the Crude Cod Liver Oil, not only being milder in flavour, but having the more substantial advantage of being in the best form for digestion and assimilation.

GEORGE LAWSON, Ph.D., LL.D.,
Fellow of the Institute of Chemistry of Great Britain and Ireland, Prof. of Chemistry.

R. SIMPSON & CO.

CARRY A STOCK OF A
QUARTER OF A MILLION DOLLARS.

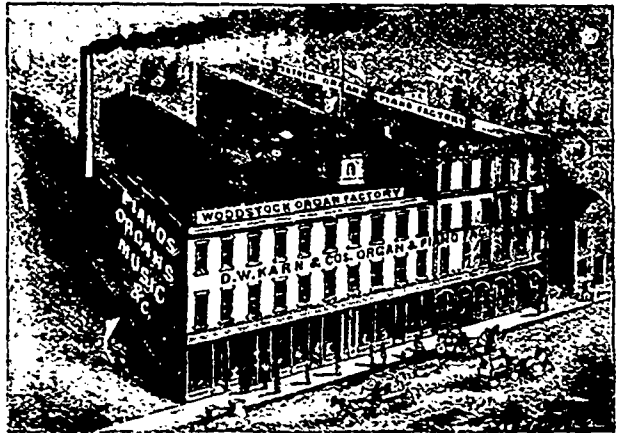
In each of the following Departments will be found an Attractive Assortment, with many Lines Confined to Ourselves.

- Silks, Black and Coloured.
- Satins, Black and Coloured.
- Velvets, Black and Coloured.
- Velveteens, Black and Coloured.
- Cashmeres, Black and Coloured.
- Fancy Dress Goods, all New Shades.
- Gloves, in Kid, Cashmere, Lisle and Silk.
- Hosiery—Silk, Cashmere, Lisle and Cotton.
- Ribbons and Laces.
- Smallwares.
- Gray and White Cottons.
- Table Linens, Napkins, Towels, etc.
- Flannels,
- Tweeds and Ladies' Cloths.
- Prints, Cretomes, etc.
- Carpets, Oilcloths, etc.
- Lace Curtains.
- Blankets.
- Comforters.
- Underwear.

Wholesale Prices. Terms Cash.

R. SIMPSON & CO.
36 & 38 Colborne Street,
TORONTO.

ORGANS. ORGANS.



Every Instrument War-
ranted 7 Years.

Superior Design and
Workmanship.

ESTABLISHED, 1865.

THE "KARN ORGAN" TRIUMPHANT.
COMPETITION OPEN TO THE WORLD.

NEW FACTORIES COMPLETED. CAPACITY, 500 ORGANS PER MONTH.
Awarded SILVER MEDAL and FIRST PRIZE over all Competitors
at the Dominion Exhibition held at St. John, N.B., 1883.
Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibi-
tion, 1882.

Awarded Silver Medal, Toronto Industrial Exhibition, 1881.
Awarded Three Diplomas and Two First Prizes, Dominion Exhibition,
Montreal, 1882.

These with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all
others. We call the attention of the public to the facts above.
We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, &c. Send for
Circulars and Prices to

Call and see our New Styles, and get Prices at our Toronto Warerooms, 64 King St. West,
W. M. SPADDEN,
Manager.

6/26 **D. W. KARN & CO.,**
E.O.W. WOODSTOCK, ONT.

Vassar College, Poughkeepsie, N. Y.
 FOR THE LIBERAL EDUCATION OF WOMEN.
 A complete College Course, Schools of Painting and Music, Anatomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum, Art Galleries, etc. Times, ten Professors, twenty-five Teachers, and thoroughly equipped for its work. Students admitted to a preparatory course. Catalogues sent on application.
 S. L. CALDWELL, B. D., LL. D., President.

EGGLES' TRUSS
 ELASTIC TRUSS
 Has a feel different from all others, is cup shape, with Self-Adjusting in center, adapts itself to all positions of the leg, and the ball of the foot. It is just as a person does with the finger. With light pressure the ligament is held securely day and night, and a radical cure certain. It is easy, durable and clean. Sent by mail. Circulars free.
 WHEELER TRUSS CO., Chicago, Ill.

PURE GOLD
 THE BEST IN THE WORLD
BAKING POWDERS
 QUALITY
 PURITY
 UNIFORMITY
 IS OUR MOTTO
 * PURE GOLD *
MANUFACTURING CO.
 E. O. W. 31 FRONT ST. E.
 13/26 TORONTO.
 ONCE USED, ALWAYS USED

Established 1857.
The GREAT CHURCH LIGHT
 FRANK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest & healthiest light for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. Don't be deceived by cheap imitations.
 E. O. W., 31 Front St., N. Y.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL.

Burlington Route
 C. B. & Q. R. R.

It is the only line with its own track from **CHICAGO TO DENVER**, Either by way of Omaha, Pacific Junc., St. Joseph, Atchison or Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to **SAN FRANCISCO, PORTLAND & CITY OF MEXICO**. It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLO. ADD with branch lines to all their important cities and towns. From **CHICAGO, PEORIA or ST. LOUIS**, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between **Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha,** For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address **T. J. POTTER 1st V.P. & GEN. MGR., CHICAGO, HENRY B. STONE, ASST. GEN. MGR., CHICAGO, FERCEVAL LOWELL, GEN. PASS. AGT., CHICAGO.**

CARPETS!
 AND
 HOUSE FURNISHINGS
 THE
 LARGEST STOCK
 IN THE
 DOMINION.
34
KING ST.
WEST,
TORONTO.
PE
T
S
JOHN KAY.

CARDINAL POINTS
 IN OUR SYSTEM OF DOING BUSINESS ARE

TRUTHFULNESS.

We insist that in all cases our salesmen and employes must only represent goods exactly as they are, and rather lose a sale than by the slightest variation from truth in luce a customer to purchase something he does not want, or something that in after years will not bear out fully every representation made in regard to it.

COURTESY.

Visitors are always welcome, and are treated with the same deference as customers for two reasons. First, we are proud of our establishment, and have pleasure in showing the elegant and useful specimens of artistic skill that we have gathered from the foremost manufacturers of Europe and America in our line, and, secondly, because the visitor some day, sooner or later, will want a watch, clock, jewel or piece of silver, and will then remember us. This may seem a selfish reason, but it is the same with all men in business, only some dare not tell it. We spend a good deal of money every year inviting the public to visit our store, and we mean just what we say. Now take us at our word and come. If you see anything you like we will gladly tell you the price and sell it to you if the price suits you; but in no case will you be importuned to buy anything.

KENT BROS.,

Manufacturing Jewellers. Wholesale and Retail. 168 Yonge St., Toronto.

USE A BINDER

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

A Strong Plain Binder for 75 Cts.

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

PRESBYTERIAN PRINTING
 and
PUBLISHING COMPANY,
 107 Queen Street, Toronto.

DOMINION LINE
 of Steamships.

GREAT REDUCTION IN RATES.

From Quebec.
SARNIA, TORONTO, 27th June, 4th July.

Cabin, Quebec to Liverpool, \$50 and \$60; return, \$90, \$100, \$108, and \$120. Intermediate and Steerage at lowest rates.

A rebate of ten per cent. is allowed clergymen and their wives. Apply to **GEO. W. TORRANCE**, Manager, Toronto Agency; **Stuart & Murdock**, 50 Yonge Street; or **S. OSBORNE & CO.**, 40 Yonge Street.

SUNDAY SCHOOLS
 "AND ALL HIS WONDROUS LOVE PROCLAIM"

WONDROUS LOVE

Is the Title of the **NEW SINGING BOOK** By Geo. F. ROOT and C. CASE, authors of "Prize Delirium."

THE WORDS Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of His whose praises they proclaim.

THE MUSIC

Is fresh, vigorous, and inspiring, and has the added charm of exactly expressing the sentiments of the words with which it is associated. It has been especially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 192 pages. Printed on elegant, high finish paper and handsomely bound in boards. Price, 35 cents by mail, postpaid; \$3.60 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free.

Published By **JOHN CHURCH & CO., CINCINNATI, OHIO.**

FURNITURE.

JAMES H. SAMO,

Manufacturer of and dealer in **ALL KINDS OF FURNITURE.**

ORDER WORK A SPECIALTY.

JAMES H. SAMO,

189 YONGE STREET, (Albert Hall Buildings) TORONTO

A SINGULAR BOOK.

SCINTILLATING WITH SARCASM AND BRILLIANT WITH TRUTH.

New York Correspondence American Rural Home.

- Chap. I. "Has Malaria;" goes to Florida.
- Chap. II. "Overworked;" goes to Europe.
- Chap. III. "Has Rheumatism;" goes to Ems.
- Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give a synopsis.

"Malaria" as it states, is the cloak with which superficial physicians cover up a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest and is probably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad. The change is a tonic and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business are succeeded in due time by alarming attacks of rheumatism which flits about his body regardless of all human feelings.

It is muscular,—in his back. Articular,—in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands!

That would hurt his business! Better for a few days. Returns. After a while neuralgia transfixes him. He bloats; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up strength and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ignorance?"

"Because," said the doctor, "I read your fate five years ago. I thought best to keep you comfortable and ignorant of the facts."

He dismisses his doctor, but too late! His fortune has all gone to fees.

But him, what comes of him!

The other day a well known Wall street banker said to me "it is really astonishing how general Bright's disease is becoming."

Two of my personal friends are now dying of it. But it is not incurable I am certain, for my nephew was recently cured when his physicians said recovery was impossible. The case seems to me to be a wonderful one.

This gentleman formerly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul Schmidt, was pronounced incurable when the remedy, Warner's safe cure, was begun. "Yes," said his father, "I was very sceptical but since taking that remedy the boy is well."

I regret to note that ex-President Arthur is said to be a victim of this terrible disease.

He ought to live but the probabilities are that since authorized remedies cannot cure him, his physicians will not advise him to save his life, as so many thousands have done, by the use of Warner's safe cure which Gen. Christiansen, at Drexel, Morgan & Co.'s, told me he regarded as a "wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

I cannot close my notice of this book better than by quoting his advice to his readers.

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease and I personally know that many of them are so very 'conscientious' that they would far prefer that their patients should go to Heaven direct from their powerless hands than that they should be saved to earth by the use of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?

UNCLE JUMBO was caught with a stolen chicken hid in his hat, and when asked how it came there, he replied: "I declar, boss, hat fowl must have crawled up my breeches leg."

Words of the Wise.

THE aching head may well cease to throb when laid upon that softest pillow for human pain—"God knows!"

ABIDE with me from morn till eve, For without Thee I cannot live; Abide with me when night is nigh, For without Thee I dare not die.

EVERY man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.—Dugald Stewart.

EVEN this vein of laughing, as I could produce out of grave authors, hath often times a strong and sinewy force in teaching and comforting.—Milton.

A GREAT many people who live in poor, little houses now, are rich in faith and heirs of the kingdom. Many a martyr has gone straight from prison to paradise.

It is a great ornament to a religion when the professors of it are of meek and quiet spirits, diligent to do their own business, and not busy-bodies in other men's matters.

NO man for any considerable period can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true.—Hawthorne.

EACH has within him a secret of the Divinity, each is growing toward the revelation of that secret to himself, and so to the full reception, according to his measure of the divine.

BEFORE we can really lift up other hands, our own must have been lifted up by His good Spirit, and our own feeble knees must have been confirmed by much bowing at his footstool.—F. R. Havergal.

GOOD resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching Godward.

I HAVE no respect for that self-boasting charity, which neglects all objects of commiseration near and round it, but goes to the end of the earth in search of misery for the purpose of talking about it.—George Mason.

FORGETTING the things that are behind And reaching forth unto the things that are before.

Press onward toward the mark For the prize of the heavenly calling of God.—Bible.

AT this moment the whole conformation of humanity on the face of the globe bears a direct relation to the ultimate church of God. Thrones and crowns must all be subordinate to the main purpose of God concerning His elect; it has been, and it shall be so, even to the end.—Spurgeon.

WHEN questions are asked us about religion that we cannot answer, let us not be ashamed to acknowledge it. Then let us go to work to inform ourselves, so as to be able to acquit ourselves more commendably the next time, always remembering that there are things too deep for us either to understand or explain.

WHEN a young man comes to lay the plans for his life-work he needs a wisdom greater than his own. He should have the help of One who knows the end from the beginning; who understands the number and value of his talents; and who has the benevolence to guide in tenderness and love. Such wisdom is promised from above, if we ask for it.

IT is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God, and not be troubled by the judgment of men. Let not thy peace depend on the tongues of men; for, whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God?

A RULE for living happily with others is to avoid having stock subjects of disputation. It mostly happens, when people live much together, that they come to have certain set topics around which, from frequent dispute, there is such a growth of angry words, mortified vanity, and the like that the original subject of difference becomes a standing subject for quarrel; and there is a tendency in all minor disputes to drift down to it.

AMONG Christians so much prominence is given to the disciplinary effects of sorrow, affliction, bereavement, that they have been in danger of overlooking the other and more obvious side that by every joy, by every favour, by every sign of prosperity, yea, and by these chiefly, God designs to educate His children. This one-sided view of the truth has made many morbid, gloomy Christians, who look for God's hand only in the lightning, and never think of seeing it in the sunlight. They only enjoy themselves when they are miserable.—Rev. F. E. Clark.

WHY THE "ROYAL" IS THE BEST.

The improved method by which it has been made possible to produce pure cream of tartar, has had an important bearing upon the manufacture of baking powder. By the process heretofore generally employed, it has been found impossible to remove all impurities, more particularly the tartrate of lime, which remained to such an extent as to greatly impair the quality of the cream of tartar, and to interfere seriously with the strength and wholesomeness of the baking powders into which it entered.

In the new process, which is owned by the Royal Baking Powder Company of New York, and exclusively employed in its extensive tartar works, the imported crude grape acid is so treated as to remove all vestige of tartrate of lime or other impurities, giving a product before unknown—a chemically pure cream of tartar.

By the employment of these superior facilities, the Royal Baking Powder Company has made the Royal Baking Powder, as the chemists all certify, of the highest possible degree of strength, "absolutely pure" and wholesome, and with an always uniform leavening power. It is for these reasons that the "Royal" never fails to produce bread biscuit, cakes, etc., that are light, sweet, digestible, and wholesome; the eating of which is never followed by indigestion, or any of those physical discomforts attendant upon the partaking of improperly prepared food. In rendering possible the production of a baking powder possessed of these qualifications, the improved method of refining cream of tartar becomes at once a matter of material importance to the culinary world.

A BIG RUSH.

The five and ten cent counters at Petleys, drew immense crowds of people on Saturday—in fact it had more effect on the representatives of one of Toronto's big dailies than a whole page ad, there being no less than four of its officials buying from the above counters at the one time.

HOW TO REACH THE RESORTS OF COLORADO.

Colorado has become famous for its marvellous gold and silver production, for its picturesque scenery, and its delightful climate. Its mining towns and camps, its massive mountains, with their beautiful green-wooded valleys, lofty snow-capped peaks and awe-inspiring canons, together with its hot and cold mineral springs and baths, and its healthful climate, are attracting, in greater numbers each year, tourists, invalids, pleasure and business seekers, from all parts of the world.

At each of the prominent Colorado resorts are spacious hotels, so completely appointed that every appreciable comfort and luxury are bestowed upon their patrons.

The journey, from Chicago, Peoria or St. Louis to Denver (the great distributing point for Colorado), if made over the Burlington Route (C. B. & Q. R. R.), will be as pleasant and gratifying as it is possible for a railroad trip to be. It is the only line with its own track between the Great Lakes and the Rocky Mountains, and the only line running every day in the year through trains between Chicago, Peoria or St. Louis and Denver. It also runs through daily trains between Kansas City and Denver. These through trains are elegantly equipped with all the modern improvements, and ride you over a track that is as smooth and safe as a perfect roadbed, steel rails, iron bridges, interlocking switches and other devices, constructed in the most skillful and scientific manner, can make it. At all coupon ticket offices in the United States and Canada will be found on sale, during the tourist season, round-trip tickets, via this popular route, at low rates to Denver, Colorado Springs and Pueblo, Colorado. When ready to start, call on your home ticket agent or address Perceval Lowell, General Passenger Agent Burlington Route, Chicago, Ill.

JELLIED CHICKEN.—Take an old fowl, cut in pieces, boil in a little more than a quart of water, with salt and pepper, until well done. Then take out the meat, cut it from the bones, skin it well, and take off the fat. Return the bones and skin to the liquor, and boil twenty minutes. Then strain through a cloth and set aside to cool. Cut the chicken into small bits, place in a mould, sprinkling grated lemon over it, adding the juice. When the liquor is so cold that the fat can be removed, turn it carefully into the mould over the prepared chicken, not allowing any sediment to mingle with it. Set aside until the next day, then turn out and cut in thin slices. It is very nice for a supper dish.

Sparkles.

TEACHER: "What is a score?" Pupil: "The number of runs made at a base-ball match."

ON a vessel bound to Java in the Malay Archipelago a sailor was asked what was the course. "Through the Arches," he said. "Arches of what?" "Why, the Arches of Pelago," he replied.

"I WISH I was a little French girl," said a little child. "Why?" asked her mamma, "Because then I should know two languages." "How so?" "Why, you know I can speak English now, and French would be two."

MURRAY & LANMAN'S FLORIDA WATER.—We earnestly urge every purchaser to ask for that which is prepared by Messrs. Lanman & Kemp, New York, who are also the proprietors of the true perfume. All other so-called Florida Waters are only ordinary Colognes.

MRS. ROSIN SWAZIE (of the upper crust) "Yas, Deacon Pegrum wuz a talkin' wid him, an' sez he's pufectly quainted wid de dead langwige." Mrs. Pollycarp (also of u. c.): "Seems ter me dat's spediare, 'cuz if a prachah's famillyah wid de dead langwige he kin convus wid co'psus an' d'pated speerits, an' known mo' what he am talkin' 'bout in de pulpit."

THE Stomach, Liver, Bowels, Kidneys and Blood perform vital functions in the animal economy. The best purifying medicine for these functions is Burdock Blood Bitters.

Jacob A. Empey, of Cannanore, having taken Burdock Blood Bitters with good results in a lingering complaint, says he can "gladly recommended it to all."

"You are doing nicely," said the doctor encouragingly to an old darkey patient; "I will call again to-morrow, and will leave you this prescription now to save you from pain in the interim." Then he went out. "Da's er 'scription dat de doctah lef'," said the patient feebly to his wife, "an' I wan's yo' ter go to de drug sto' an' git it filled. Tell de drug sto' man it's fo' my interim, an' be sho' an' ax him ef Ise ter take it eternally, or jess rub it on the outside, an' ef so, wha'."

WORLD'S EXPOSITION.

AWARDS ON MUSICAL INSTRUMENTS.

The "Newcombe" pianoforte, manufactured by Octavius Newcombe & Co., of Toronto, Canada, heads the list with the first silver medal and jurors' report of commendation for construction, quality of material, workmanship, even tone throughout the instrument, and general excellence from a musical as well as mechanical point of view. During the Exposition the Newcombe pianofortes have been so frequently admired by musicians and others who have heard them that this final and substantial endorsement of their merits by the jury of experts will not be a surprise. It is, however, none the less a genuine triumph for the manufacturers, who have not only had to compete with other foreign makers, but with the wealthy and enterprising American exhibitors from the three great centres of pianoforte manufacture in the United States—New York, Boston and Baltimore. The report of the jury in making this award is very comprehensive, being a bold, expressive outline of pianoforte instrument. While their report does not go into minute details of description and laudation, it serves as a basis for the manufacturers to claim general recognition of the merit of their pianofortes, which, on uprights alone, is the highest award, where no special patent has been included in construction. Mr. Newcombe has every reason to be congratulated on the success of his visit to the Exposition, which, aside from the honours he carries, has served as a fitting introduction in the South of his perfect pianofortes.—Times Democrat, New Orleans, May 7, 1885. Warerooms, cor. Church and Richmond Sts., Toronto.

CROUP.—This disease is caused by the formation of a false membrane lining the windpipe, and obstructing the passage of the air, and is known by the shrill, croup-sounding cough and rattling in the throat. The membrane must be removed by expectoration. Take a double dose of Allen's Lung Balsam every ten or fifteen minutes, which will reduce it, after taking a few doses. The Balsam will and has saved the lives of thousands of children attacked with Croup, where it has been taken in season.

ANY one who desires to serve God need not be a day without work to do and plenty of it.

AN exchange says: "Mountains have no eyes, but we've seen a mountaineer." "If without eyes," asks another exchange, "how can mountains peak?"

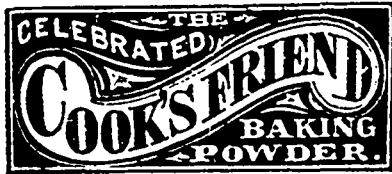
Publisher's Department.

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

MEETINGS OF PRESBYTERY.

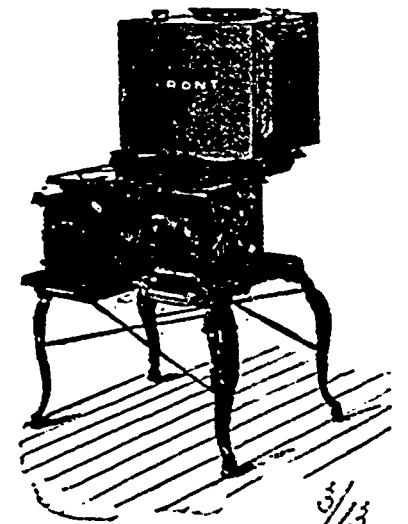
MAITLAND—In Knox Church, Kincardine on July 14, at half past one o'clock p. m.
KINGSTON—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.
BROCKVILLE—In the First Church, Brockville, on the second Tuesday of July, at two p. m.
GLENGARRY—At Lancaster,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

APRIZE. Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sea, subject to the laws. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUSE & CO., Augusta, Maine.



ELIAS ROGERS & COY,
Wholesale and Retail Dealers in
COAL & WOOD.
HEAD OFFICE: 5/52
20 KING STREET WEST.

BRANCH OFFICES:—
413 YONGE STREET, 536 QUEEN STREET EAST.
YARDS AND BRANCH OFFICES:—
ESPLANADE EAST, near Berkeley St.; ESPLANADE, foot of Princess St.; NIAGARA, cor. Douro.



ADAMS & WESTLAKE
Monarch Oil Stove.
WM. H. SPARROW, 87 YONGE STREET.

AS SWEET AS HONEY is Dr. Low's Pleasant Worm Syrup, yet sure to destroy and expel worms.

THE NORTH AMERICAN LIFE ASSURANCE COMPANY. Authorized Guarantee Fund, One Million Dollars. Full Deposit with Dominion Government. Hon. A. Mackenzie, M. P., President.

Issues policies upon all approved forms and also annuities. Its new Commercial Plan is especially adapted to meet the wants of those who need the greatest possible insurance for the least outlay, while its Tontine and Semi-Tontine policies combine the protection of insurance with a good return to the insured at a stated period selected by himself. The Commercial Plan affords the family of a person aged 34 the protection of a policy for \$3,000, for its second year for the sum of \$9 for expenses, and \$6 payable quarterly — \$24.60 or in all \$33.60. The protection of a \$10,000 policy may be secured for an immediate outlay of \$65. This is the easiest plan for agents to work and the most popular. Applications from agents in all unrepresented districts are requested. Address **WM. McCABE,** Managing Director.

To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure. **AYER'S PILLS** are sugar-coated and purely vegetable — a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use.

PREPARED BY **Dr. J. C. Ayer & Co., Lowell, Mass.**
Sold by all Druggists.

THE IMPROVED Model Washer and Bleacher
ONLY WEIGHS 6 LBS.
Can be carried in a small valise.
Pat. Aug. 2, 1884.
W. W. Drake, Toronto.
SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required — no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what *The Baptist* says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

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

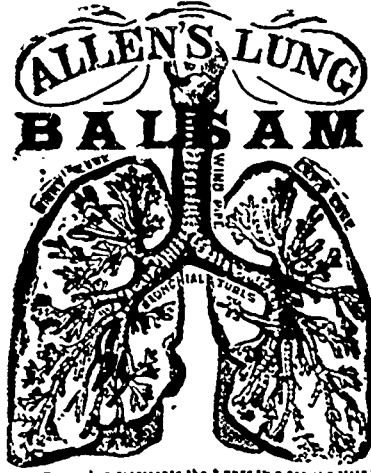
NEVER FAILS.

M. PATTERSON, Druggist, Almonte, Ontario, writes, "I have sold **WISTAR'S BALM OF WILD CHERRY** for over twelve years, and have found it to be the most reliable preparation for Coughs, Colds, &c., I have never known it to fail, and do not hesitate to recommend it before all other preparations of the same class."
WAS. JOHNSTON, Smith's Falls, Ont., says he has sold **WISTAR'S BALM** for nineteen years, and it gives good satisfaction to his customers.
W. T. BARKER, Druggist, Trinton, Ont., writes, "Mrs. John Kirk, the wife of a farmer living about ten miles from this town, in the rear of the township of Murray, has cured herself of a cold which threatened consumption, by the use of **WISTAR'S BALM OF WILD CHERRY.**"

MERCHANT TAILORING.

R. J. HUNTER is now showing some Magnificent suitings, Trouserings, Blouses and Fancy Coatings, etc., in new Spring Goods.
The attention of Ministers and Students is particularly called to our standard makes of Black Goods, the most reliable that can be procured.

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



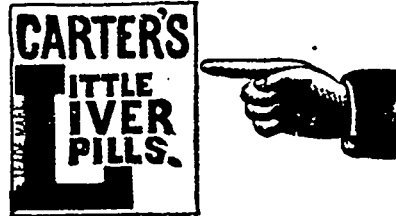
THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP,
ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS.
BY ITS FAITHFUL USE **CONSUMPTION HAS BEEN CURED,**
When other Remedies and Physicians have failed to effect a cure.
Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. *It never fails to bring relief.*
As an **EXPECTORANT** it has no Equal. It is harmless to the Most Delicate Child. *It contains no OPIUM in any form.*
Directions accompany each bottle.
For sale by all Druggists.

USE GOLD SEAL BAKING POWDER.
ABSOLUTELY PURE.

Ladies who are particular about their baking must use it in preference to any other powder.
ASK YOUR GROCER FOR IT.

ROYAL BAKING POWDER
Absolutely Pure.

Its 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. Only in cans.
ROYAL BAKING POWDER CO., 100 Wall St., N.Y.



CURE SICK HEADACHE
Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

Headache, yet **Carter's Little Liver Pills** are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE
In the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.
Carter's Little Liver Pills are very small and very easy to take. One or two pills makes a dose. They are strictly vegetable and do no grip or purge, but by their gentle action place all who use them. In vials at 25 cents; six for \$1. Sold by druggists everywhere, or sent by mail.
CARTER MEDICINE CO., New York City.

Washing Machine
The only Washing Machine invented that a weakly woman or girl 14 years old, without the use of a washboard, can wash 50 to 100 pieces in one hour. Agony wanted all over Canada. Sample sent free. Ladies make good agents; no wear on clothes, and every lady will buy after trying it. Warranted to wash clothes in five minutes, action goods in 20, delicate 10, or no sale. Address, **FERRIS & CO.,** Patrons and Manufacturers, 79 Jarvis Street, TORONTO, Canada.

ESTERBROOK STEEL PENS
Popular Nos.: 048, 14, 130, 333, 161
For Sale by all Stationers.
R. MILLER, SON & CO., Agts., Montreal