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Whole No. 695.

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I suffered for years with Kidney troubles, my water was bloody and I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever. FRANK WILSON, Truro, Mass.

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I could not live without Kidney-Wort (it cost \$10). It cured my Liver and Kidney troubles after I had lost all hope. SAM'L HODGEN, Williamson, N. Y.

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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, Va.

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I was a great sufferer from diseased Kidneys and was terribly constipated for years. I am now perfectly as well as ever I was in my life and it is due alone to Kidney-Wort. C. P. BROWN, Westport, N. Y.

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

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Kidney-Wort has cured my wife after two years suffering and weakness, brought on by use of a Sewing Machine. DR. C. M. BUMERLIN, San Luis, Ga.

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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 C. DALLOU, M. D., Montreal, Ft.

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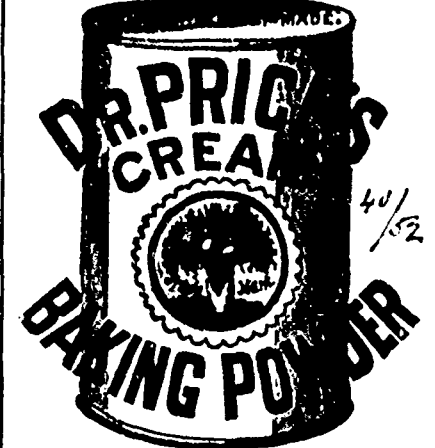
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In a million homes for a quarter of a century it has stood the consumers' reliable test.

THE TEST OF THE OVEN.

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An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882. I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy. While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL. I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold 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.

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. In doing so, strength is restored in its entirety, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease, to any sufferer. Give names and P. O. address. DR. T. A. BLOOM, 124 Pearl St., New York.

Sparkles.

A "LOAN exhibition"—The pawnbroker's window. TITZ enterprising hen now comes up to the scratch.

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

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

It is sneezy name to pronounce, thought the Canadian, as he exclaimed "Saskatchewan."

THAT was a very conscientious humorist who broke off an engagement because his girl had "chestnut" hair.

NOTHING is trivial in life; even the pen in your hand, what wonders can be accomplished with it if it bears Esterbrook's stamp.

TIME is always represented carrying a scythe, and we suppose he will continue to carry this primitive agricultural implement until time shall be no mower.

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

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

"I've been a boardin' wid a grass widder lately." Interlocutor—"How do you know she is a grass widow?" "Cause her husband died wid hay fever. 'Spouse I see a fool?"

THE VERDICT OF HALF THE WORLD.—The entire western hemisphere pronounce Murray & Lanman's Florida Water the most delicious perfume for the bath, the ball-room and the bath, that chemist has yet succeeded in extracting from living flowers.

A SCOTCH farmer determined, in spite of the bad times, to pay his rent, if it were his last shilling; and, saying to the landlord who received it, "It is my last shilling," he threw down a roll of notes. The landlord counted them, and said: "There is fifty pounds too much." "Odds, man," said the farmer, "I put my hand on the wrong pouch."

S. E. BURWELL, of Fingall, Ont., writes: Last autumn I was suffering from a severe cold which settled on my lungs and produced a distressing cough, for which I gave trial to a number of Cough Medicines, but without any benefit. I at last tried one bottle of Allen's Lung Balsam, which I am happy to be able to state gave almost immediate relief, and performed a perfect cure in a short time.

A WOMAN deranged in her intellect stepped a clergyman in the street with this salutation: "There is no truth in the land, sir; there is no truth in the land." "You do not speak the truth, my good woman," replied the clergyman. "Oh, yes, I do," returned she hastily. "Then there's truth in the land," replied he as quickly.

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

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

At a school in the country the sentence, "Mary milks the cow," was given out to be parsed. The last word was disposed of as follows: "Cow is a noun, feminine gender, singular number, third person, and stands for Mary!" "Stands for Mary!" said the excited pedagogue; "how do you make that out?" "Because," said the intelligent pupil, "if the cow didn't stand for Mary, how could Mary milk her?"

A HINT.—When you ask for a bottle of Perry Davis' Pain-Killer, and the gentlemanly storekeeper, with a scarcely looking, remarks, "we are just out," but have another article as good or better which sell for the same price, viz., 25 cents." Turn on your heel and say, Good-bye, Sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES For Affections of the Lungs and Wasting Diseases.

Dr. J. SIMONAUD, New Orleans, La., says: "I can candidly declare Scott's Emulsion is the finest preparation of the kind that has ever been brought to my notice. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

Downright Cruelty.

To permit yourself and family to "Buffer!" With sickness when it can be prevented and cured so easily With Hop Bitters!!!

Having experienced a great deal of "Trouble!" from indigestion, so much so that I came near losing my Life! My trouble always came after eating any food—

—However light and digestible.

For two or three hours at a time I had to go through the most Excruciating pains,

"And the only way I ever got" "Relief!"

Was by throwing up all my stomach contained. No one can conceive the pains that I had to go through, until

"At last!" I was taken! "So that for three weeks I lay in bed and

Could eat nothing! My sufferings were so that I called the doctors to give me something that would stop the pain; their

Efforts were no good to me. At last I heard a good deal

"About your Hop Bitters! And determined to try them."

Got a bottle—in four hours I took the contents of One!

Next day I was out of bed, and have not seen a

"Sick!" Hour, from the same cause since.

I have recommended it to hundreds of others. You have no such

"Advocate as I am."—Geo. Kendall, Allston, Boston, Mass.

Columbus Advocate, Texas, April 21, '83. Dear Editor:—I have tried your Hop Bitters, and find they are good for any complaint. The best medicine I ever used in my family.

H. TALKNER.

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

CORPULENCY

Recipe and directions by which to harmonize effectually and rapidly on obesity without semi-starvation dietary, etc. European Med., 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? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

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

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JUNE 3rd, 1885.

No. 23.

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Notes of the Week.

THE bazaar as a means of raising funds for church purposes has grown to gigantic proportions in Scotland. A three hours' debate in the United Presbyterian Synod somewhat exhaustively disposed of the subject. The Synod condemned the practice of raffles and lotteries, advised sessions to discountenance questionable methods in promoting the success of bazaars, and enjoined ministers to urge the duty of direct liberality.

DURING the closing debates in the United Presbyterian Synod, while it was stated that there was a deficiency in the Augmentation Fund, a very satisfactory statement was made by Dr. Scott, to the effect that through the liberality in particular of Sir Peter Coats, and a gentleman whose name was not to be mentioned, a considerable sum of money had been distributed to about fifty ministers, supplemental to the division under the Augmentation Fund. Some rich men know how to make a good use of their money.

THE esteem in which the late Professor Henry Fawcett was held is clearly shown by the efforts being made to secure some lasting and beneficent tribute to his memory. The committee of the National Fawcett Memorial have decided, after placing a memorial tablet in Westminster Abby, to devote the funds which they are engaged in raising to the promotion of the higher education of the blind. It has been determined to apply a sum not exceeding \$10,000 to the establishment of a Fawcett Scholarship, tenable by a blind person at any of the universities of the United Kingdom, including women's colleges, and to appropriate the balance of the funds to the higher education of the blind in connection with the Royal Normal College and Academy of Music for the Blind at Upper Norwood in some distinct form with which the name of Mr. Fawcett shall be identified.

THE thirty-first annual meeting of the Right Worthy Grand Lodge of Good Templars was held in Toronto last week, and attracted considerable interest. Many of the prominent delegates spoke in several of the Methodist Churches on Sabbath week. There were receptions and public meetings in various parts of the city, one of the principal being held in the Metropolitan Church, at which the Hon. J. B. Finch, of Nebraska, the Hon. John Sobieski, of Missouri, Col. Treviss, of Kentucky, Mr. John M. Stevens, of New York, Col. Hickman, of Kentucky, and Rev. Dr. Eddy, of Massachusetts, were the chief speakers. The Order was shown to be in a prosperous condition. It is accomplishing a great work among all classes, not overlooking the importance of enlisting the sympathies and devotion of the young. The meeting next year is appointed to take place in Richmond, Virginia.

It has been suggested that Dr. Stuart Muir, the Leith Free Church minister, is subject to mental aberration. Whether he is at times afflicted with cerebral derangement or not, his recent freaks give colour to the suspicion. The particulars of his appeal against the condemnation of his ritualistic practices by the Edinburgh Synod and the excitement it created in

the Free Church Assembly now in session have not yet been received. The scene must have been very unlike what is usually witnessed in the Assembly Hall. The Associated Press found it of sufficient interest to cable a brief description to this continent. The close of Dr. Muir's oration must have been strikingly melo-dramatic. Taking an ivory crucifix from his pocket just at the right moment affords a fitting parallel to the historic dagger scene in the British House of Commons, which occasioned the rejoinder. "The honourable member has produced his knife but where is the fork?"

WHETHER many Canadian ministers have mastered the bicycle we cannot say, but a number in the United States are proficient wheelmen. About forty or fifty of these gentlemen are to unite in a tour of three weeks in Canada, wheeling over 621 miles of the best roads on this Continent. The arrangements have been under the supervision of Rev. Sylvanus Stall, of Lancaster, Pa. The start is to be made at Niagara Falls, August 5th, and the route, by daily stages, leads through Hamilton, Gait, Woodstock, London, Goderich, Stratford, Guelph, Toronto, Newcastle, Brighton, Napanee, Kingston, by steamer among the Thousand Islands, and return to Niagara Falls, August 26th. The entire expense of the tour, including hotel bills and transportation while in Canada, is not to exceed \$30. A Western division, starting at Detroit, is to join the Eastern party at London. The trip is unique, inexpensive, and amid new scenes, with roads of superior excellence, and is calculated to afford pleasure and profit to such gentlemen of the cloth as have mastered the wheel.

AT the advanced age of eighty-three one of the most popular Frenchmen of our time has passed away. The warm-hearted but eccentric Victor Hugo has laid aside his pen for ever. He slowly rose through vicissitude to a firm place in the affections of his countrymen, and he secured the general admiration of civilized mankind. Essentially a poet and man of letters he was not in sympathy with ordinary mundane affairs. His brief career as an active politician was the least satisfactory of all his endeavours. While many were disposed to hail the rising star of Napoleon III., Victor Hugo astonished Europe with the bitter invectives levelled at "Napoleon the Little." The book was proscribed in France, but a miniature edition was printed and by this means was circulated all over the country. Victor Hugo was a voluminous and versatile writer. His works are full of tender sympathy for the helpless and down-trodden. In an age when the French novel has come to be considered the synonym for Vice, it speaks well for the French people that they could place a writer whose pen was pure so high in their esteem and affection.

COMMUNISTIC theories find congenial soil among a large class of Parisians. Many working men and many more who would do anything rather than work, take every colorable pretext for ranging themselves under the red flag. Serious disturbances have taken place between the police and the Communists on the occasion of several internments of their members in Pere la Chaise Cemetery. It is hinted that not since the time of its wild excesses in 1870 has the anarchic element in Paris been so demonstrative as it is at present. Much of the terror inspired by this class is imaginary. Only in times of great national excitement and upheaval are the advocates of chaos again able to bring their destructive theories into practice. There is much quiet industry and thrift among the French people. Law and order are essential to the general well-being and this is understood. The popular will is sufficiently determined, and the executive sufficiently strong to repress anarchy. The Communists are not nearly so important as they are noisy.

A NEW departure by the Scottish United Presbyterian Synod deserves to be noted. The *Christian Leader* says: This year a communion service was

observed by the United Presbyterian Synod on the Tuesday morning after their opening, and a large proportion of the ministers and elders joined in the service. The proceedings were very impressive. The Moderator, Dr. J. Logan Aikman, conducted the devotional exercises. Dr. Hutton, the retiring Moderator, delivered the address to the communicants and dispensed the elements. He was followed by one of the oldest ministers in the denomination, Dr. Adam Lind, of Elgin, who gave the post-communion address, taking for his subject "My beloved is mine and I am His." The whole service was most appropriately conducted, and Dr. Lind especially, who is comparatively unknown except in the north country, struck a chord which vibrated through the heart of the Assembly, and his address, from its beauty and intensity and pathos, made an impression which will not soon be forgotten. There was also a public conference on hindrances to Christian work arising from the intellectual and social atmosphere of the times. The subject was introduced by Dr. Leckie, of Ibrox and Mr. Morison, of Rosebank, Edinburgh. Dr. John Ker described them as admirable papers, and a credit to the Church.

BARON BRANWELL and Archbishop Lynch have lately been telling us that drink is not such a bad thing as has been painted. But here we have the testimony of an eye-witness as related in a local contemporary:—A prominent merchant, who is not an abstainer, told the *World* the other day that this treating habit is ruining some of our smartest and most successful business men. "In fact," he said, "you cannot complete any simple transaction of business without having to treat. This causes men to leave their place of business during working hours, and once the restraints of the office and store are removed the younger men become somewhat reckless both of money and time. They are holding up the bars of saloons when they should be in the office attending to correspondence and customers. I know many young and successful business men in Toronto to-day who are simply wasting their time and capital owing to this treating habit which has lately become alarming. Whenever I hear of a failure now-a-days I enquire the habits of the insolvent and you would be surprised at the number whiskey has ruined. Instead of attending to business and pushing it these hard times you will find many business men not only absent from their office but spending dollar after dollar in the saloons. This is not a temperance lecture. It is solid every-day experience in this city."

It is doubtful whether the reported interviews between the Rev. C. Pitblado and the discredited leader of the North-West Rebellion may be regarded as in all respects strictly accurate. Mr. Pitblado's surmise that Louis Riel in much of what he said on religious matters had an eye to the conciliatory effect it might have on Protestants, is doubtless correct. There is no doubt that the Half breed chief understands the economic use of language. The following is worthy of notice—Mr. Pitblado says: I had several long conversations to-day with Riel on the subject of his religious views. He seems to be quite willing to talk, and declares that he is not at one with the Church of Rome. He is evidently trying to create sympathy for himself among the Protestants. His great antipathy to the priests consists in his hatred of their interference in money matters. They take too much to do with civil affairs. The Council at Batoche passed a religious creed of distinct doctrines which they wished to teach the people. Mr. Pitblado gave a sketch of the creed thus formulated as follows.—We believe all true believers constitute the true Church. We do not believe in the infallibility of the Pope. We believe in the inspiration of Holy Scriptures and the right of every man to learn the truths they contain. We believe in a regularly ordained ministry. We believe in a form of church government, preferring episcopacy. We believe there is one God—we pray to God, to Christ, to Mary, to the Saints. We believe in the final salvation of all men.

Our Contributors.

THE ECONOMY ARGUMENT.

BY KNOWNIAN.

Some years ago a congregational meeting was being held in a western town that need not be named. The financial statement was not satisfactory. There was a deficit. A brother of decided economical views in religious matters rose and said that the only way to make both ends meet was "to cut down the expenses." The pastor, an able, clear-headed man of strong common sense, rose and said he differed from his friend. There was another way of equalizing revenue and expenditure, and that was to increase the revenue. The economy argument was knocked out of joint, but the economist remained very much the same. Like a certain Scotchman, he was open to conviction but he would like to see the man that could convict him. That is to say, he would like to see the man who could convince him that raising revenue enough to meet expenditure is one way of equalizing revenue and expenditure. There are a good many people who can't see that point.

Let it be assumed that a reasonable degree of economy is a good thing in the State, in the Church, in the family and in personal expenditure. Let all that be assumed, and yet it may be shown that the economy argument as frequently applied to the Lord's work is a huge fallacy. The man who stands up in the General Assembly or anywhere else and proposes or supports some scheme mainly because it will save money stands on very risky ground. If saving money is the main thing he might save it all by giving none. The expenditure of the Church is something over a million a year for all purposes. He might save the whole million if merely saving money is the thing aimed at. At the close of the American war somebody said it would be ten dollars in Jeff. Davis's pocket if he had never been born. It would be a million dollars in the Church's pocket if it did not exist.

Let us try the economy argument on special cases. It has often been said that the General Assembly might be reduced in numbers. There would be some money saved if the supreme court met but once in two years and was reduced one-half. Certainly there would. If reduced to one-third or one-tenth its numbers and if it met only once in five years there would be a still greater saving effected. Hand over the whole business to a small committee and the Church would save a considerable sum. Let Dr. Reid do the business himself and the whole expenses of the supreme court would be saved. There is no limit to the economy argument. It is a wonderful argument.

This economy argument is often brought to bear on the colleges. Three divinity halls, it is said, would cost less than six. Certainly, and two would cost less than three; one less than two; and if we stopped the work of ministerial education altogether there would be no expenditure for colleges. There may be too many colleges, but consolidation must be supported by better reasons than this economy argument if it is to carry. The economy argument has done duty in so many mean connections that most men give it a wide berth.

It is sometimes said that the large committees of the Church might be reduced in numbers. The Home Mission Committee, for example, has been spoken of in that way. Now if half the numbers could do the business as well, and promote the same amount of interest in the Scheme, the economy argument would have force. But half the number would *not* do the business as well. Half the number would *not* promote as much interest in the Church in Home Mission work. The thing aimed at is to increase the interest, raise more money, and send the Gospel to the destitute parts of the Dominion. If the principal thing is to save money, Dr. Cochrane or Mr. Warden might be asked to take charge of the business, and that would save all committee expenses. In fact the whole \$60,000 might be saved by not giving anything for Home Missions.

Let this economy argument be tried in other directions. Here is a family that dresses respectably, lives in a comfortable, well-furnished house, and takes at least three square meals a day. They might live on much less. Certainly they might. A log shanty would cost far less than that house. A hole in the ground would cost less than either. Garments made of sheepskin would cost much less than their clothing,

and hardtack and mush much less than their food. A family can exist on very little. The real wants of nature are few. An Indian can live on very little when he has no chance to scalp or steal. The economy argument can be carried a great length in household matters if you say nothing about comfort and good taste.

Here is an economist addressing the General Assembly in a suit that cost \$25. He might have bought one for \$20, for \$15, for \$12, for \$10, or \$8, or \$6 in a second-hand shop. He might have bought a few yards of factory cotton and made himself a suit for perhaps \$2. In hot weather he might even do better than that. Adam had no tailor bill in Eden. Now, if a man aims at nothing higher than saving money in the Lord's work, why won't he apply his theory to his own person. If he delivers homilies on economy in a \$25 suit, he refutes his own theory. What he means is to apply the economy argument to the Lord's money—not his own.

Let the economy argument be tried on church buildings and church services. St. Andrew's Church in this city cost over \$100,000. The congregation might have done with a less expensive building. Certainly they might. They might have bought \$100 worth of slabs and made a building of them. They might have got old soap-boxes for seats. They might have got a preceptor to stand on a chair and sing through his nose for \$50 a year. They might pay their minister a much smaller salary. Many congregations do. They might ask him to dress like John the Baptist. Fancy Mr. Macdonnell going into the pulpit of St. Andrew's some Sabbath morning clad in raiment of camel's hair with a leathern girdle about his loins! In fact the expenses of St. Andrew's Church might be cut down considerably. The economy argument has evidently never been brought to bear on them properly. They might save several thousand dollars every year—*by simply not giving the money.*

Try the economy argument on official salaries. The Church has never paid Dr. Reid for his services at anything like their value. The Church never *can* pay him for his work. Services like his cannot be estimated, much less paid for. And yet men could be found who would undertake Dr. Reid's duties at half his salary. Nothing would be easier than to find a needy, unprincipled fellow who would undertake them for \$500 a year. In fact any number of men could be had who would handle the money for nothing. After a time there might not be much to handle. It would be easy to get a financier who would take charge of the Widows' Fund for nothing. At the end of the first year he would probably have most of the money and the widows would have the experience. A cheap man can always be had. But cheap men are often very dear men in the end. Some men are terribly expensive at no salary at all.

Men who care for their reputation should be careful about using this economy argument in connection with the Lord's work. More things than poverty and politics bring strange bed-fellows. The economy argument is one of them. Talmage tells of a bereaved man who trundled the body of his wife to the cemetery in a wheelbarrow to save the expense of a hearse. He was an economist. No doubt he could use the economy argument with great effect. People who are always proposing to do the Lord's work in the cheapest kind of way may fairly be suspected of having some connection with that bereaved husband.

MARRIAGE AFFINITY.

MR. EDITOR,—In my last communication, I said that I would through your kindness and indulgence make known the grounds of my approval of the principle that *what is law for a man is law for a woman also in similar relations.*

The Committee of the General Assembly labour to vitiate or prevent the application of this principle in the interpretation of the law of incest, in Lev. xviii. 6-17. They allow its adoption "in the interpretation of the tenth commandment, in which the words 'Thou shalt not covet thy neighbour's wife' clearly imply that a woman should not covet her neighbour's husband." (Remit.) Scant admission, brethren, I would say. Why do you not generously admit that it must be adopted in the interpretation of every other commandment as well as the tenth? Are they not all addressed to man? The verbs imperative or preceptive are in the second person, singular, masculine, and the pronominal suffixes are also in the second person singu-

lar, masculine. Any person who reads Hebrew can verify this statement by reading Ex. xx. 3-17. And it must be known to every tyro in Hebrew that the literal reading of these commandments would be: "Thou shalt not be to thee, man, any other gods before Me—Man, thou shalt not make unto thee any graven image—Man, thou shalt not bow down to them nor serve them—Thou shalt not, O man, take the name of the Lord thy God in vain—Remember, O man, the Sabbath day to keep it holy; and so forth throughout the whole Decalogue.

And not only so, but what part of the Bible shall I endeavour to interpret without finding it necessary to make frequent, almost constant use of the principle under consideration? I had my eye on Lev. xviii. I begin at that place and cast a glance forward throughout the Bible. I take Lev. xix, and ask myself, can I explain this chapter without making use of the principle in question? At a glance I find it necessary to apply it to verses 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 23, 25, 26, 28, 29, 30, 31, 32, 33. I go on to the next chapter, xx., and I find the same principle applicable to verses 3, 4, 5, 6, 8, 9, 10. But why fill your paper thus and bewilder the reader? I open Job, the Psalms, Proverbs, Ecclesiastes, the Prophets, and where can I find a page, even half a page, in the interpretation of which this principle need not be used? I open the New Testament, and I soon discover that I must never forget this principle, but have it in readiness at all times. Indeed, this principle is so extensively applicable that it must be formulated so as to infold in its comprehensive grasp warnings, rebukes, promises, encouragements, and comforts as well as law. And I must say, not only, what is law for man is law for woman, in similar relations, but also what is warning for man, what is exhortation for man, what is promise for man, what is comfort for man, is the same also for woman, in similar relations and corresponding circumstances, and in so far as her constitution admits of it. Why, the Gospel preacher and the Gospel bearer are constantly making use of this principle tacitly, and often without being conscious that they are using and applying it! It is in such constant use that like the inferential act of the mind which connects an act of perception with the external object of sensitive consciousness, men have lost sight of it. In the one case they believe that they have an immediate perception of the distant tree, moon or mountain; in the other case, man is so frequently addressed in the Scriptures, that women apply the teaching to themselves, and men count upon their doing so, without the least consciousness that they are using the principle under consideration, and only by reflection can they be made to realize that they are doing so.

The Honourable Alex. McKenzie, some time ago, in one of his political speeches said: "The ladies, *to a man*, are for me." Let me accommodate his witty saying thus: "The ladies, *to a man*, need to make constant use of the principle in question, when they read Paul and find him saying: "Therefore, thou art inexcusable, O man, whosoever thou art that judgest—And thinkest thou this, O man, that judgest them which do such things—Know ye not, brethren—Therefore, my brethren, ye also are become dead to the law by the body of Christ—Brethren, my heart's desire—I beseech you, therefore, brethren, by the mercies of God—And I, brethren, when I come to you—And I, brethren, could not speak unto you as unto spiritual—Moreover, brethren, I would not that ye should be ignorant—Moreover brethren, I declare unto you the Gospel." And I am sure that the ladies need to be expert in the use of this principle, when they hear the members of the Committee preaching and saying: "My brethren, I proceed now to make a practical application of this whole subject."

Mr. Editor, this principle is so useful and so capable of extensive application that I feel like saying of it what David said of the sword of Goliath: "There is none like that; give it me."

But the Committee say: "The principle, above enunciated, viz., *what is law for a man is law for a woman in similar relations*, even if correct, as thus generally expressed, is not laid down in the Levitical law, and therefore, should not be assumed in interpreting that law to the effect of adding new degrees to those forbidden." Not laid down in the Levitical law; indeed; and why should it be laid down here expressly any more than in hundreds of other places where you apply it? The principle is of such extensive applica-

tion and, indeed, underlies the structure of the Scriptures in such a way that I for one would expect the kind, gracious Law-giver, who knows our frame and the mental principles that regulate our apprehensions, to state that this principle was not to be applied in this case, if He did not mean that we should make use of it. And as to the adding of new degrees, nobody, I think, wishes for that. But we claim that by parity of reasoning and by the principle under consideration a woman should be debarred from marriage in exactly the same degrees in which a man is debarred. Take the specific case in hand, marriage with a deceased wife's sister. By express prohibition two brothers must not be married in succession to the same woman. (Lev. xviii. 16) By parity of reasoning, or by the principle under consideration, two sisters must not be married in succession to the same man. Similar degrees; not as the Committee would have us believe, a new degree tacked to the list of old ones.

N. MCK.

Mosa.

MISSION TO LUMBERMEN.

MR. EDITOR,—The aim of the Lumber Mission is to send the Gospel to the men who are engaged in lumbering operations in the woods. It seeks to benefit in the first place Protestants, chiefly young men, of different denominations, from all parts of the Ottawa valley down to Montreal and Quebec. These are in the woods for from two to nine months each year, and during that time are without any public means of grace except such as the passing visit of the missionary affords. The Mission seeks also to benefit Catholics, though these are annually visited by the priests.

The number of people I came in contact with this winter in shanties, lumbering depots, hotels and farm-houses was about 1550. Of these about 860 were French and 690 English. Of the English perhaps 300 were Protestants. The number of women I met would not exceed twenty-five. The work on which the majority of the men are engaged is "making logs," drawing them to river and lake and portaging in provisions for men and horses.

The life of the lumberman is in some respects a strange and undesirable life. The men are away the greater part of their time from society, from religious privileges and from their homes and families. There is a tendency to roughness in appearance and manners. The absence of the refining and softening influence of woman is greatly felt. The sight of a woman in some of the shanties furthest off would be as strange a spectacle as the appearance of a white man in some village of Central Africa.

There is with many a feeling of loneliness, a longing for home. This is more especially the case when the Day of Rest comes. "Well, how are you going to put in this day?" I overheard a man say one Sabbath morning. The answer was: "I don't know, it will be a long one." Those who are actively engaged all the time find the days pass quickly enough, but with some who occasionally have whole days of leisure, time hangs heavily. Many expedients are resorted to in order to kill time. As the winter draws on to a close many a time may one hear the expression: "I wish it was spring."

Among the lumbering class we meet with all kinds of people. While some are ignorant and illiterate, others are found intelligent and well educated. In one shanty I met a young man who is a son of a Church of England clergyman, and two others whose fathers were lawyers. Men are met with in the shanties who are well read in some of the leading authors of the day, and display grasp of intellect, power of memory, force in conversation; men who in different circumstances and with better advantages might have been among the political leaders of the land. I have met with foremen who have spent their lives in the woods who are intelligent, shrewd, active, courageous, understanding human nature, with power of controlling and managing men, who if they had chosen a military life might have led armies to victory, but are content with the more peaceable employment of felling giants of the forests that they may become subservient to the wants of man.

There are in the woods scores, we might say hundreds of men, some of them men of education and of good family who thus banish themselves with the hope of escaping from the demon, Intemperance. We find them active, kind and sensible, but in society they

cannot control themselves and spend their time and their hard-earned money in drinking saloons.

As might be expected there is much ungodliness among the lumbering class. The most obvious sin is profanity. The man who does not swear is an exception to the general rule. Sometimes men vie with each other in using the most awful oaths. The horses come in for a large share of the cursing. Another sin is that of Sabbath desecration. All kinds of amusement are indulged in, such as trapping, shooting, fishing, fiddling and dancing and card-playing. Many use the Sabbath as a day for repairing clothes, socks, moccasins, making axe-handles, etc. Some of those who have taken contracts for drawing supplies are found almost every Sabbath on the road. Some lumbermen, who, when at home, might be seen on the Sabbath devoutly worshipping in the church, when in the woods pay so little respect to the Sabbath as to offend even some of the settlers who enjoy few privileges. All honour to the few men of principle who, wherever they are, do not forget to honour the Sabbath day.

The duty of the missionary is to preach the Law of God and the Gospel of Salvation through Jesus Christ. Sometimes through prejudice or ignorance little good will be accomplished. Frequently the Word is listened to earnestly and a deep impression is made. Seed is sown that may bear fruit unto life eternal. A liberal supply of wholesome literature in English and French is distributed, such as copies of the *British Workman*, monthly parts of the *Sunday at Home*, *Leisure Hour*, etc.

Of course the missionary who visits the men scattered far away in the woods must expect to undergo considerable hardship. During the past winter the thermometer was frequently in the neighbourhood of forty degrees below zero. The wind at times swept with great fierceness over the large lakes. A great depth of snow fell, and as a consequence in places there was deep slush. To be compelled to face a cold wind on a lake for eight or ten miles when one can travel only at the rate of two or three miles an hour is very trying and wearing on the patience. The hardships of those drawing heavy loads through the slush were very great. To get the feet wet on a cold day almost certainly results in having them frozen. I have met at six in the morning men who had been during the whole night on the lake. After such exposure one enjoys the light and heat from the great fire on the caboose, as much wood being piled on at once as would supply a poor family for a week; and covered with a load of blankets, and the head protected with a touque from the cold air that finds its way through the crevices and towards morning rushes down the capacious chimney, though the bed be hard, the sleep is generally sound.

D. L. MACKECHNIE.

Mattawa, May, 1885.

THE COLLEGE OF MODERATORS.

MR. EDITOR,—So those respectable old gentlemen that constitute our "College of ex-Moderators" have at length found a friend. Poor old gentlemen, they have had a hard time lately. Presbytery after Presbytery ignoring their existence with dreadful coolness, or worse—making fun of them—it has been too bad! But now "G." has spoken on their behalf. Perhaps the "College" may wish he hadn't, but he has done so, and his statements are before the Church.

The writer agrees with "G." in some things. The Moderator of the Assembly is not appointed by the Presbyteries, and the nominations by such are a harmless farce. He is and can be chosen by the Assembly alone. All the Presbyteries of the Church might agree on nominating a certain individual as Moderator, and yet that person not get a single vote from the delegates that constitute the Assembly.

On this point, the Church is a unit. The Moderator of the Assembly has hitherto been elected by the Assembly and by it alone.

In reference to the ultimate purpose of this College, "G." however, lets the cat out of the bag. The custom is to be changed, and in future the Moderator will be chosen by the College. The "College" is desirable, he says, as enabling its nominee to prepare himself for the duties of the chair! That is to say, the Assembly is in future not to elect its Moderator, but to accept the nominee of the College with his Moderator's address in his pocket! The Church must thank "G." for his candour and profit by his admission. Every one knows that Dr. McKnight, of Halifax, will be the

choice of the Assembly—not because he is the nominee of this "College," but because the Church is aware of his services on its behalf and of his competing for the position. His election will, therefore, be no endorsement of the College by the Assembly nor any acceptance of him as its nominee. Care must, however, be taken lest Dr. McKnight's election be used as the thin end of a wedge, and the Assembly be ultimately deprived of its inalienable and time-honoured right of electing freely and independently its own presiding officer.

ANOTHER "G."

TERM-SERVICE OF ELDERS.

MR. EDITOR,—As a constant reader of your paper I am interested in every movement in the Presbyterian Church in Canada. I see the question of Term-Eldership, as you call it, is under discussion amongst your people. Term-Eldership is misleading. Term-Service in the eldership is the thing we have adopted. "Once an elder always an elder," is still the prevailing idea. The change from the old arrangement to a limited period of service puts the ruling on exactly the same footing as the teaching elder. Heretofore, the ruling elder has had an unfair advantage of his brother in the ministry. No matter how incompetent he might be, he was a fixture for life, or as long as he chose to remain in the congregation. Not so with the minister—the teaching elder. If he should be incompetent, or show incompatibility of disposition, the people would soon "send him in his resignation," as the coloured brother phrased it. Term-service, practically, is the rule in the ministry, that is to say, service in any particular field is terminable at the will of the people, with consent of Presbytery. But with you, service in the eldership is interminable, except by death or removal. We divide the elders into two classes—acting and non-acting. The non-acting can at any time be re-elected. It often occurs. They retire for a few years, and are then elected again. And quite often when some important matter is before the Session, their assistance is called for, and they are invited to sit and deliberate with their brethren, but not to vote in the decision of the question. In fact, they are in a precisely similar relation to the Session to that which is held to the Presbytery by retired ministers and corresponding members.

Do we install again when an elder is re-elected? No, never when it occurs in the same congregation. If he go to another church and be elected there, he is installed. Term-Service is generally adopted in the West. In the East the people are more Conservative, and it is not so general. In my church it works admirably. The old elders are generally re-elected. Term-Service, and not Term-Eldership is the idea.

W. H. S.

Frankfort, Ind., May 19, 1885.

IN Rogersville, N.B., there is at present deep and distressing poverty, mainly caused by the collapse of the industry on which the people there were chiefly dependent. The Rev. George Bruce writes a letter to the *St. John Telegraph*, in which important economic truths are clearly taught in a compact and convincing form. He urges the development of agriculture and less dependence on precarious industries. He says: It is not uncommon now to hear desponding news about the state of business, and fears that owing to the failure of the industries which have been the staple of our business, the passing away of the general depression and the revival of business in the commercial world will fail to relieve this city and province, or to bring back the hope and enterprise of the past. It is at least allowable to hope that their fears are not well founded, to look for something new if we cannot expect the return of the old. Something, which in time, by patient energy, may prove even better than that which is passed away. I speak with diffidence on a matter in a sense out of the sphere of my experience, but I am deeply impressed with the idea that the future of this city and this province is largely dependent on the development of the resources of the country in this direction. Of course it takes time and patient labour. The returns are not so immediate as they are from the sale and manufacture of the more easily secured of the native productions, but being once developed they are more enduring, far less liable to the fluctuations, the ebb and flow of the commercial tide, and, with good management, they are practically exhaustless, which is, as we feel to-day, more than can be said of some of the others.

THE MARRIAGE QUESTION

FACTS, OPINIONS AND DECISIONS OF CHURCH COURTS.

BY PROFESSOR GREEN, OF KNOX COLLEGE.

(Continued.)

11. Dr. J. J. Janeway, in his treatise entitled "Unlawful Marriage," thus writes (page 32). "To show the views entertained by the Protestant Churches of Europe, we submit for consideration the following acts of the National Synod of France. In the second National Synod, held at Poitiers in the year 1500, the question of the lawfulness of the marriage under discussion was decided. The following is their record: 'May a man lawfully espouse the sister of his deceased wife, who has left him children begotten on her body by him?' To which was answered: That this is in no wise lawful nor expedient, and the Church must see to it that no such marriages are solemnized in it."

12. "In France, marriage between brother-in-law and sister-in-law was first legalized under the Republic, by the law of 20th September, 1792; but the consequences were such that they were afterwards completely interdicted by the Code Napoleon. Another change took place in 1832, relaxing the stringency of this Code, but not by any means repealing it. And it appears from the first report of the Marriage Law Commissioners, that the law forbids all such marriages; prohibition is the rule, and dispensation is the exception. And not only so, but dispensation is granted for marriage between uncles and nieces, as well as between brothers-in-law and sisters-in-law."—(Dr. Lindsay's Inquiry, p. 144.)

13. In his Commentaries, John Calvin thus writes on Lev. xviii. 18: "Neither shalt thou take a wife to her sister. —By this passage certain froward persons pretend that it is permitted, if a man has lost his wife, to marry her own sister, because the restriction is added, not to take the one in the lifetime of the other. From whence they infer that it is not forbidden that she should succeed in the place of the deceased. But they ought to have considered the intention of the Legislator from His own express words, for mention is made not only of incest and filthiness, but of the jealousy and quarrels which arise from hence. Nor can we come to any other conclusion from the words of Moses: for if the turpitude of a brother is uncovered when his brother marries his widow, no less is the turpitude of a sister uncovered when her sister marries her husband after her decease."

14. "In the year 1810, the venerable Dr. John W. L. Livingston, Professor of Theology in the Seminary of that (the Reformed Dutch) Church, prepared and published a dissertation on this question at the request of the General Synod. It is able and learned. As early as 1589, Holland, the Doctor shows, declared in an ordinance: That no person related in blood or by affinity within the forbidden degrees shall be permitted to cohabit or be married under penalty of being declared infamous and subjected to corporal punishment and heavy fines, and, if they persisted in their crime, to banishment. In another ordinance the forbidden degrees are enumerated, and it is declared 'that no man may marry the widow of his deceased brother, nor may any woman marry the husband of her deceased sister.'" (Janeway on Unlawful Marriage, p. 10.)

15. "To prove what construction is put on Lev. xviii. 16 by the Reformed Dutch Church, the Doctor (John H. Livingston) quotes from the marginal notes of the translators appointed by the National Synod of Dortrecht, held in 1618 and 1619, the following words: 'From this law it necessarily follows that a woman who has been married to one brother, may not, after his death, marry with another brother: and upon the same principle, a man who has been married to one sister, may not, after her death, marry the other sister.' He quotes also their note on verse 18, which is as follows: 'It consequently can by no means be concluded that the husband after the death of his wife may marry her sister.'" (Janeway, p. 11.)

16. "In the year 1797, the question was brought up from the Particular Synod (of the Reformed Dutch Church in America) 'Is it lawful for a man to marry his deceased wife's sister?' to the General Synod, who answered the question in the negative." (In 1842, the Reformed Dutch Church departed from its famous uniform practice and that of the Church in Holland, and rescinded the resolutions forbidding a man to marry his deceased wife's sister.) (Janeway, pp. 10, 14, 15.)

17. Through the Rev. D. Stewart, of Leghorn, the following statement was obtained, in 1853, of the principles of the Waldensian Church from the Rev. Dr. J. P. Revel, its Moderator: "As to the principles maintained by our Church respecting marriages between brothers and sisters in law, they are those which we find in the Holy Scriptures. Our ecclesiastical discipline, reviewed in 1839, says: 'Marriages between brothers-in-law and sisters-in-law, uncles and nieces, aunts and nephews, and between relations at one degree more are forbidden.' I find the same prohibition in the acts of the Synods of 1833, 1828, 1801 and 1798. Our civil law does not permit alliances between a brother in law and a sister-in-law, that is to say: between a widower and the sister of the deceased wife, no more than between a widow and the brother of the dead husband. It has sometimes happened that the king, by a special decree, has authorized such a union, and pastors have, contrary to our discipline, blessed it. Nevertheless, since the Constitution, the king's ministers reject on principle demands of this nature." In reference to this testimony, Dr. Gibson says: "This is a proof, among many others, that the opinion of Churches on the special relations prohibited, is to be found almost universally in their codes of discipline and synodical acts, rather than in their creeds, which only contain general principles, but do not define the specialities of their application. It is either ignorance of, or inattention to this fact that has made Dr. Eadie say: 'Out of fifteen Protestant confessions that of Westminster is the only one which formally enacts forbidden degrees.' The Westminster Confession does not 'formally enact forbidden degrees.' It only declares the general principle which involves them and determines them." (Gibson on Marriage Affinity, pp. 26, 27.)

18. Marriage with a deceased wife's sister, aunt or niece is held to be unlawful by the canons of the Church of England, to which minister of the Church of England in England, Ireland and the Dominion of Canada profess adherence. The ninety-ninth canon (A.D. 1603) reads as follows: "No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in the year of our Lord 1563. And all marriages so made and contracted shall be judged incestuous and unlawful, and consequently shall be dissolved as void from the beginning; the parties so married shall, by course of time, be separated, and the aforesaid table shall be in every church publicly set up and fixed at the charge of the parish." The table referred to is that known as Parker's Table, and is inserted in the Book of Common Prayer.

19. In his Annotations, the learned Matthew Pool, author of the Synopsis Criticorum, thus comments on Lev. xviii. 16: "Neither in his lifetime, nor after his death, and therefore a woman might not marry her husband's brother, nor might a man marry his wife's sister, either before or after his wife's death, for so all the prohibitions are to be understood; which will give light to verse 18. But God, who can undoubtedly dispense with His own laws, did afterwards make one exception to this rule, of which see Deut. xxv. 5."

20. Thomas Scott, in his Commentary on Lev. xviii. 6-17, says: "It is elsewhere enjoined that if a man died without issue, his surviving brother should marry his widow (Deut. xxv. 5-10). But as this appointment respected special purposes under the Mosaic dispensation, the prohibition of marrying a brother's wife is absolute to us: and by parity of reason, that of a woman marrying the husband of her deceased sister."

21. Matthew Henry, in his Commentary on Lev. xviii. 16, says: "The relations forbidden are most of them plainly described; and it is generally laid down as a rule, that what relations of a man's own he is bound up from marrying with, the same relations of his wife he is likewise forbidden to marry with, for they two are one."

22. "We believe (says Dr. Gibson) we might hazard the assertion, without any very formidable contradiction awaiting us, that there is not any Christian commentator of real note in the Christian world as a commentator and expositor of Scripture who holds the out-and-out doctrine, that by the law of God, as given by Moses, marriage with the sister of a deceased wife is lawful." (Marriage Affinity Question, p. 101.)

23. The Westminster Assembly of Divines, which condemned marriage with a deceased wife's sister, aunt or niece, was composed of the most distinguished divines of the Episcopalian, Presbyterian and Independent Churches of the seventeenth century, adherence to the Confession of Faith prepared by the Assembly is solemnly professed at the time of their being licensed or ordained by licentiates, elders and ministers of the Presbyterian Churches in Scotland, England, Ireland, Canada, and the United States of America.

24. During the present century a large number of unions has been effected between different branches of the Presbyterian Church in England, Ireland, Scotland, Canada, the United States and Australia; but although modifications were proposed and adopted by the uniting bodies, in respect to some points in the Westminster Confession, no modification was made in respect to the article which condemns marriage with a deceased wife's sister, aunt or niece.

25. In 1851, an appeal was made by ministers and professors of theology of Scotland to the Nonconformist ministers of England, urging them, by arguments based on Scripture, social expediency, history and authority, not to lend their influence to efforts which were made to repeal the law forbidding marriage with a deceased wife's sister. This appeal was signed by the following ministers and professors of the Established, Free, United Presbyterian, Reformed Presbyterian and Original Secession Churches: Charles J. Brown, D.D., Free Church; James Begg, D.D., Free Church; William Binnie, D.D., Professor of Theology, Reformed Presbyterian; David Brown, D.D., Professor of Theology, Free Church; Robert Buchanan, D.D., Free Church; John Cairns, D.D., Professor of Theology, United Presbyterian Church; Robert C. Candlish, D.D., Principal of Free Church College, Edinburgh; Thomas J. Crawford, D.D., Professor of Theology, Established Church; George C. M. Douglas, Professor of Hebrew, Free Church; Alexander Duff, D.D., LL.D., Professor of Theology, Free Church; Patrick Fairbairn, D.D., Principal of Free Church College, Glasgow; James Gibson, D.D., Professor of Theology, Free Church; William H. Goold, D.D., Professor of Theology, Reformed Presbyterian Church; Thomas Guthrie, D.D., Free Church; N. McMichael, D.D., Professor of Church History, United Presbyterian Church; Alexander McEwan, D.D., United Presbyterian Church; J. Macrae, D.D., minister, of Howick; William Marsdale, D.D., United Presbyterian Church; Alexander F. Mitchell, D.D., Professor of Theology, Established Church; Matthew Murray, D.D., Professor of Theology, Original Secession; Robert Nisbet, D.D., Established Church; Andrew Somerville, D.D., United Presbyterian Church; William Stevenson, D.D., Professor of Divinity, Established Church; Andrew Thompson, D.D., F.R.S.E., United Presbyterian Church.

26. "An argument in defence of marriage with a wife's sister is often grounded upon a consideration of the benefits which would accrue to a young family left without a mother's care: Who so suitable to become their stepmother as their own mother's sister, who already cherishes for them much of a mother's love? But there are two sides to every question. It is not considered by those who harp upon this string, how many motherless children would be left destitute of an affectionate aunt's superintendence, if the law were changed. A young, unmarried female cannot with propriety live under the same roof with an unmarried man, whom it is quite legal and suitable for her to marry. This is a universal feeling in society, and it is grounded upon right and proper considerations. There are multitudes of virtuous females who would not, on any account, place themselves in such a position. The probability, therefore, is, that far more families of motherless children would be deprived of the kindly care of an aunt, if the law were changed, than

would obtain benefit from having their aunt become their stepmother. This would certainly be the case, unless marriage took place between widowers and sisters-in-law in the majority of instances." (Lindsay's Inquiry, p. 144.)

27. "As strong an argument, too (as that from the marriage of a wife's sister accruing to a young family left without a mother's care), might be made out in favour of marriage between a widow and her husband's brother. Think of a widow left with a numerous and helpless family. What an advantage would it be to these children that their father's brother should become their father and protector! But these are the very circumstances in which God of old declared marriage with a brother's wife to be unclean and abominable. No; the laws of marriage rest on totally different principles." (Lindsay's Inquiry, p. 149.)

28. Dr. J. A. Hodge, in his treatise on Presbyterian Law, published in 1882, mentions (pp. 100-101) that the Synod of Assembly of the Presbyterian Church of the United States has judicially decided that the following marriages are unlawful, and render the parties liable to discipline: Marriage with a brother's widow; with a wife's brother's daughter; with a deceased wife's sister's daughter; and with a deceased wife's sister; and that "in 1879 the Assembly, in answer to overtures proposing that constitutional steps be taken toward amending the Confession of Faith by the omission of the sentence which covers the matter of the marriage of a deceased wife's sister, resolved—'That in the judgment of the Assembly, it is not advisable at this time to take any action on this much-disputed subject.'" It is true that the General Assembly does not enforce discipline on persons marrying the sisters of their deceased wives, but it has not ventured to repeal the law.

29. "All that the passage (Lev. xviii. 18) teaches is that if a man chooses to have two wives at the same time, which the law allowed, they must not be sisters; and the reason assigned is, that it would bring the sisters into a false relation to each other. This leaves the question of the propriety of marrying the sister of a deceased wife just where it was. This verse has no direct bearing on that subject. The cases not expressly mentioned in Lev. xviii., although involving the same degree of kindred as those included in the enumeration, are: (1) A man's own daughter. This is a clear case; that the enumeration was not intended to be exhaustive. (2) A brother's daughter. (3) A sister's daughter. (4) A maternal uncle's widow. (5) A brother's son's widow. (6) A sister's son's widow. (7) The sister of a deceased wife." (Dr. Charles Hodge's Systematic Theology, vol. III, p. 416.)

30. In May, 1869, the General Assembly of the United Presbyterian Church of North America sent to Presbyteries an overture on the question whether the article in the Westminster Confession—"the man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own"—be repealed. In 1870, the overture was rejected by the following vote: in favour of repeal, 127; against it, 536; not voting, 65.

31. In a letter dated 20th November, 1884, the Rev. J. B. Dales, of Philadelphia, thus writes: "It is our opinion (that of the brethren of the Ministerial Association) that the stand which a few—far too few—churches have taken against making any repeal or change and of disciplining any parties who will violate the long-established rule has been most salutary in its effects, not only in our own churches but in the communities where our churches are. In our own denomination (the United Presbyterian of North America) not a case of infracting the law has occurred, I think, since the overture was answered in 1870, and only two or three, I think, in the history of our churches for the past nearly 150 years."

32. All the decisions and actions of the Supreme Court of the Presbyterian Churches in the Dominion of Canada have hitherto been against modifying their standards or relaxing their discipline in regard to marriage with a deceased wife's sister, aunt or niece; and, so far as known to the writer, no minister of any of the Presbyterian Churches of Canada has ever been guilty of marrying his deceased wife's sister, aunt or niece.

33. In the preface to a collection of facts, opinions, etc. published in 1834 by the so-called Marriage Reform Association, it is stated, with reference to the article in the Westminster Confession, forbidding man's marrying any of his wife's relations nearer in blood than he may of his own, that "the Presbyterians of America have expunged it from their Confession." The facts just stated show how little reliance can be placed on the statements of the Libertarians.

34. In 1868, the Rev. John Laing (now Dr. Laing) published a pamphlet in which he contended that there are no scriptural grounds for prohibiting marriage with a deceased wife's sister, but at the same time maintained that such a marriage was inexpedient and wrong, as opposed to the general sentiment of Christian society, and injurious to the peace of families. "While we are convinced (he says) that the law of God does not prohibit the marriage in question, we are far from thinking that it is a proper one." "Such marriages are undoubtedly opposed to the general sentiment of Christian society. It matters not to what that sentiment may be owing; it is the fact that has weight. It is most inexpedient to do violence to the general sentiment of any community as a moral question, and, therefore, such marriages should be avoided." "These marriages seem calculated to have an injurious effect on the harmony and peace of families, and on the confidence which should subsist between their various members." "We think that when men and women are constantly meeting on terms of the greatest intimacy it should be perfectly understood that marriage between them is out of the question. In this light, we think, these marriages inexpedient and thus wrong."

THE junior class of Newton College lately carried through an entire mock Jewish service, having all the officials of the Synagogue, with robes of office, and a Book of the Law which had been often used in Jewish worship. The official robes had been purchased of a converted Jewish Rabbi in Germany by a liberal friend, who was present at the service.

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TORONTO, WEDNESDAY, JUNE 3, 1885.

READERS may be pleased to learn that the series of racy papers by "Knoxonian" are meeting with a growing appreciation. They have been reproduced in a number of the leading journals in the United States, and extracts from them have appeared in British papers. Anonymity, however, is not altogether without disadvantage. When "Adam Bede" made its appearance, an English Church rector claimed its authorship, and as proof positive of his assertion displayed the MSS., patiently copied by his own hand. The writer of "The Bread Winners," which recently attracted attention, tells us that several of his personal friends individually informed him in confidence that it was their production. We have seen a perfectly constructed syllogism demonstrating that an esteemed city minister is "Knoxonian." It has also been claimed by his admiring friends that the "Knoxonian" papers are from the pen of a talented young divine, who, it is said, on the strength of the imputation was invited to preach in an eligible church in one of our important Canadian cities. We are in a position to assure our readers that the notable papers are written by "Knoxonian" himself.

THE General Assembly of the American Presbyterian Church met in Cincinnati on the 21st ult. With the exception of a slight breeze which sprang up during the election of Moderator the opening proceedings seem to have been happy and impressive. The sermon of the retiring Moderator was so powerful at times that the Assembly relieved its feelings by mild applause. A Scotch minister present said he knew it was outrageous to applaud in the sanctuary, but *he could not help it and just let his feet go.* Applause is not becoming in public worship, but is not so unseemly as yawning or snoring. The number of commissioners will be reduced after the present meeting to about 400. The basis of representation hitherto has been one minister and one elder to each twenty-four ministers, but for twenty-five four representatives were allowed. The twenty-five has been raised to thirty-six and this change reduces the number of commissioners by 136. On the whole the affairs of the great American Church seem to be in a prosperous condition though like ourselves they have a good many known problems to solve. They have all our difficulties to contend against and a few that, happily, we know little or nothing of. May the King and Head of the Church abundantly bless and prosper this important member of the Presbyterian family.

COMMENTING on the large number of vacant congregations and the large number of ministers in the American Church without congregations, the New York *Evangelist* asks the following pertinent questions:

Is it (1) because our grand old Presbyterian system is weak in its methods and appliances for joining pastors and people shepherds and flocks—together? Or is it (2) because many of our churches are becoming fancifully exacting as to the precise qualities and characteristics of the men who are available to serve them? Or is it (3) because a certain proportion of those who have obtained the usual qualifications for the ministry are still fundamentally, naturally unfit for it, and inevitably destined to be unsuccessful in it? Or is it (4) because our churches and Presbyteries do not avail them-

selves of the facilities afforded by the genius and constitution of our system, for the supplying of each church with needful ministrations and pastoral oversight?

Our contemporary believes that these four causes work together in producing the unsatisfactory results mentioned. Some churches are fastidiously exacting; some ministers are in part or wholly failures; and the power in our system is not wholly utilized and applied for the filling of vacancies in a reasonable time. All of which applies to the Presbyterian Church here as well as to the Church across the lines. A few months hence the minutes of Assembly will report a large number of vacancies and a large number of ministers wanting congregations. And when the question is asked—why are not many of these ministers settled in these congregations? the answer in most cases may be found in one of the foregoing reasons. The remedy is not so easily found.

THE ex-Moderator of the Assembly at Cincinnati gave the brethren some historical facts of more than usual interest in his opening sermon. Referring to the origin of American Presbyterianism he said:

Some western Presbyteries have indeed a strange mixture of ministers from various places, and often with peculiar and diverse antecedents, but there is not one of them that in this record will surpass the first Presbytery organized in America. It consisted of seven ministers. Makemie was a Scotch-Irishman, Hampton was an Irishman, MacNish was a Scotchman (and these last were supported by Dissenters in London), Andrews was a Massachusetts man, Wilson was a Scotchman from Connecticut, and believed to be an emissary of the "New England doctors," Taylor is of uncertain origin and was pastor of a congregation of Independents; Davis rarely attended Presbytery. Yet out of that Presbytery the East grew to what it is now.

And yet from that Presbytery with its "peculiar and diverse antecedents" grew the great American Presbyterian Church of to-day. The ex-Moderator made a capital point when he showed, as he did farther on, that in sending men and money to the West, the East was only doing as it had been done by. The East had been helped in their early struggles by the Churches in the old land and it was nothing but reasonable and right that they in turn should help the West. The same argument holds good in regard to our North-West. Many of the congregations in Eastern Canada that are now asked to carry on the work in Manitoba and the North-West Territories were themselves helped in the beginning by the churches in Ireland and Scotland. All or very nearly all their first pastors came from the old country. In sending men and money to the North-West we are doing nothing more than was done for us. This view of the matter has not been put before the people as it should have been. We are not doing every year more for our new fields than was done for the old ones fifty years ago.

WE understand that a large number of applications will be made to the General Assembly for admission to the ministry of the Church by ministers from other denominations. It is high time that the policy of the Church on this question should become decidedly conservative. The fact that a minister has a quarrel with his own Church is no reason why he should be admitted to the ministry of ours. The fact that he has been a failure in one or more denominations is a sufficient reason why he should not be received into ours. If he has been fairly successful in the Church in which he has laboured, the chances are a thousand to one that it would be better for himself to remain there. If he has not been fairly successful we don't want him. Nothing short of the strongest conviction should be considered a sufficient reason why a minister should leave the denomination whose ordination vows he has taken. If a minister has done fairly good work in another denomination and has become convinced that the doctrine and polity of Presbyterianism are Scriptural in most cases he ought to be received; but it should never be forgotten that a man may accept our standards and be wholly unfitted for our work. There is such a thing as Presbyterian instinct. A man may accept the Confession and have no sympathy with our church life. He may accept our form of government and be utterly incapable of administering it. He may admire our polity on paper and dislike it in practice. He may even preach fairly well in another denomination and have some things about him that prevents him from being acceptable to our congregations. When such is the case it is not an act of kindness to himself to receive him. It should be distinctly understood by all applicants that there is no power in Presbyterianism to give a minister a field of labour. If he cannot get a call he has no chance in the Presbyterian Church.

THE GENERAL ASSEMBLY.

ONCE more the General Assembly meets in the city of Montreal, one of the most central places in which it can convene. The time may come when Winnipeg will be favoured with the presence of the Commissioners, but it is scarcely yet. London is the most western city in which the Assembly has hitherto met, while the extreme east of the Dominion has twice enjoyed the privilege. So vast is the territorial extent of the Church, that no matter where the Assembly is held, long, expensive, and fatiguing journeys are of necessity imposed on a number of delegates. One thing in connection with the highest Court of the Church has never received the satisfactory practical consideration it should, viz.: the matter of travelling expenses. The friends in the cities where the Assembly has been held have invariably extended an ungrudging and generous hospitality. Much expense, however, beyond this, entailed on the delegates. In some instances the Presbyteries have tried to organize a fund for defraying travelling expenses to and from the General Assembly, but the results have not been uniformly and entirely satisfactory. Congregations, or rather persons connected with them, from whom no representative is sent, sometimes grudge to pay the costs of the Presbyterial delegation. In not a few cases the minister or elder who is perhaps least able to bear the outlay has had to defray his own expenses either in whole or in part. The slightest consideration will convince the most parsimonious that a country minister with a small salary, or an elder who can ill afford absence from his ordinary calling, ought not to bear his own expenses. Our members of Parliament are indemnified, representatives of most organizations, civic or benevolent, almost always have their travelling expenses provided. Why it should be otherwise with the Church has not yet been satisfactorily explained.

The approaching Assembly will be one of great importance and influence. Questions affecting the vital interests of the Church will come up for serious consideration. The reports of the Standing Committees, Home and Foreign Missions, French Evangelization, the State of Religion, Temperance and Sabbath Observance are much more than matters of routine. The completeness of the reports themselves, and the mature consideration they ought to receive are of the utmost consequence. Efficient organization is essential to all really valuable Church life and work. It is not all, but it is the channel through which the divine motive power ordinarily operates.

The educational reports will for various reasons be of more than ordinary interest this year. The College Question is one of considerable difficulty, that time alone does not help to lessen. Flourishing in a measure, and doing excellent work as all of our theological institutions are, there is not one of them in that state of efficiency it ought confessedly to be. Great and praiseworthy efforts have been made to lift them above the pressure which inadequate revenues occasion. Many devoted friends throughout the Church have shown a noble generosity in their efforts to help the colleges, but much yet remains to be done. The educational question this year will be complicated by the urgent pressure brought to bear on the various Synods in favour of the proposed Summer Sessions. Happily the Assembly is not a revolutionary body. It does not rush to conclusions. Grave changes are not made impetuously. The reproach that action comes first and thought afterward is not applicable to the General Assembly. The proposed measure is so grave and far-reaching in its consequences that it requires more than an oratorical pleas in its favour to remove apprehension; it demands earnest and calm reflection.

Another question that will lead to earnest if not animated debate is the proposed Time-Service for the Eldership. This is one of those questions on which opposite views may be conscientiously entertained. Here, too, it is eminently desirable that strong reasons be adduced in favour of the proposed change, and in any case rashness is to be deprecated.

Another lively debate on the Marriage Question may be anticipated. During the year perhaps no question remitted to Presbyteries has received more attention than the deceased wife's sister. Both sides have been ably discussed in our Contributors' Department by leading divines, whose scholarly attainments and whose attention have been devoted to the elucidation of their respective views. Judging from the action of the Presbyteries it might be anticipated

that the substance of the recommendations of last Assembly's Committee will be adopted.

One other question of great importance to the Church will be the consideration and adoption of a just and fair Scheme for the distribution of preachers and students. The anomalous condition of this branch of the Church's work is inflicting injuries on congregations and ministers that will take years to overcome. The wire-pulling, discontent and despondency that the absence of all system has occasioned would be difficult to exaggerate. Some such scheme as that embodied in the overture of the Rev. R. J. Laidlaw, transmitted by the Synod of Hamilton and London, will be an approximation at all events to a method that will be serviceable to the best interests of the Church. The present chaos-come-again cannot be permitted to endure.

No doubt other questions of great importance to the Church's welfare will emerge during the coming meeting. One thing is certain that from the start, members will be duly conscious of the value of time. Purposeless speech-making and frivolous points of order will be felt to be out of place, as they will tend to put the great majority out of patience should there be frequent infringements in these respects. The business ought to be distributed, and if each minister and elder feels his responsibility and seeks only the good of the House of the Lord, needed guidance will be vouchsafed, and at the close, ministers and elders will return re-invigorated and consecrated anew for the glorious work in which they are engaged.

REBELLION ENDED.

TWO months ago there was room for grave apprehension that the rising in the North-West might assume formidable dimensions. Much dissatisfaction existed among settlers, Half-breeds, and Indians. Party papers were supposed to magnify or minimize the evils that events have shown to exist. Settlers complained that obstacles were thrown in the way of their getting land on reasonable terms and obtaining satisfactory titles. They also complained that their interests were too often subordinated to those of chartered monopolies. The Half-breeds were dissatisfied because their claims were year after year disregarded, and the Indians found the white settler pushing them westward, the buffalo disappearing, while their aversion to relinquish their nomadic life made them discontented and intractable. These elements afforded the occasion the agitator desired, and he was promptly on hand. Louis Riel, who, because of our political complications, had been permitted to evade justice for his crimes in the rebellion he raised in 1869, was easily drawn from his seclusion in Montana. From the time of his return to the Canadian North-West till the fight at Duck Lake, he was busy with his coadjutors in preparing for revolt.

With a devotion that augurs well for Canadian patriotism the Volunteer force were eager to start for the scene of action. They did not rush off with light hearts, but with calm determination to risk their lives in restoring the majesty of lawful authority, and the maintenance of constitutional government. How well they did their duty at Fish Creek, Cut Knife, and Batoche is known to every one. Their endurance of the hardships and privations of the campaign, their heroism on the battle-field, face-to-face with death, will form a bright page in Canadian history.

And yet the penalty of war even on a limited scale is heavy. Over a hundred lives on both sides have been quenched on the field of battle, many will bear scars with them through life, and some few will never recover from the effects of wounds and hardships they endured. The sad fate of those who were massacred and maltreated by Indians will be a painful recollection that years may soften but never efface. Bereaved hearts will mourn for sons, brothers and fathers who fell fighting for their country, and to them the North-West Rebellion will be a bitter memory.

Now that Riel is caged, Poundmaker a captive, Dumont a fugitive, and the only leader of any consequence holding out being Big Bear, whose capture or surrender may have taken place before this meets the reader's eye, it may be confidently assumed that the Rebellion in the North-West has passed from the region of events into the page of history. There will be profound thankfulness throughout Canada that it is over, and that its consequences are no worse than they are, or likely to be. There will no doubt be a generous recognition of the valour and competence displayed by all to whom the suppression of the Rebellion was

entrusted. Their work has been efficiently and, in the circumstances, humane'y done. The military capacity that conducted the campaign will make sufficient provision for the restoration of order and security in the disturbed district.

The Rebellion over, in the interests of truth and justice, in the best interests of the North-West and of the country generally, a thorough, impartial and exhaustive investigation of the causes, proximate and remote, that led to the unhappy insurrection must be pursued. This is not a question of party politics. Rebellion and treason are matters too serious to be made a rope of for a political tug-of-war. How can the causes that led to the rising of Half-breeds and Indians be removed, just remedies applied, the confidence of settlers restored, and intending emigrants reassured, if the state of affairs in the North-West is not subjected to the full blaze of fair and honest criticism? There must be a searching inquiry, no matter who gets hurt, and it is certain no one will be hurt who does not deserve to be.

A thorough inquiry, however, is only a preliminary matter. It must lead to wise, definite and comprehensive measures for the good and equitable government of the North-West. There must be no favouritism to corporation, class or creed.

The North-West Rebellion will be overruled for good. It has not diminished faith in the future of that magnificent portion of the Dominion, but it teaches with emphasis the lesson that an enduring and prosperous civilization is possible only when founded on justice, morality and religion. Have the Churches of Christ done what they might and ought to have done for the settlers and Indians of the North-West? To their credit be it said they have made a good beginning, our own among the rest. Recent events show clearly that increasing effort for the spiritual welfare of the people is urgently demanded. It would be futile to claim that patriotism does not exist without Presbyterianism; but, in the long history of the past, Presbyterianism and patriotism are synonymous terms. It seeks for itself and for all men the free air of Liberty.

It is generally conceded that our Church has felt the responsibility resting on it to advance the cause of Christian truth in the North-West. From the first, effort has been wisely directed and vigorously sustained. Increased activity and growing liberality are specially required and, it may be added with confidence, that neither will be withheld at this great turning point in the history of the North-West.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This magazine for children is beautifully got up, containing excellent and suitable reading matter and attractive and finely-finished pictures.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The weekly numbers of this long established and popular magazine give readers a constant supply of the best contributions that appear in the leading European magazines and reviews.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This weekly magazine continues to supply its many readers weekly with instructive articles, sketches, and poetry in rich variety. Another of its attractive features is the number and excellence of its engravings.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* can claim some of the best writers of the day among its many contributors. Its contents are varied and instructive, combining in excellent proportions instruction with recreative and amusing reading. Its pictorial illustrations are numerous and good.

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.) In the June number of this ably conducted magazine, a variety of excellent papers will be found: "Walks about London," "The Princess Alice," "The University Question," and "Good Literature," are especially worthy of notice. The usual departments are kept up with their accustomed pith and brevity.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.) The May-June number of *The Educational Monthly* is an excellent one. Its contents are varied, arranged with judgment, and are all of special interest and value to the practical educator and to all who desire to see

education flourish in our midst. The tone of the *Monthly* is, simply what it ought to be, in full accord with high moral principles.

THE CENTURY. (New York: The Century Co.)—Uniform commendation becomes monotonous, yet it is more pleasant to have to praise than to censure. It would be a hard matter for a severe critic to condemn the *Century*, conducted as it is with such marked ability and enterprize. The June number is specially good. A fine portrait of Sir John Herschel forms the frontispiece, and other portraits accompany the paper on the "Three Herschels." A number of excellent descriptive papers, also handsomely illustrated, appear. The contributions to the history of the great war continue as interesting as ever. Those in the present number are from the pens of Generals G. H. Hill, Fitzjohn Porter, Imboden and Colonel J. W. Bissell. Topics of the Time, Open Letters and Bric-a-Brac afford interesting reading.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) G. F. Watt's fine painting of "Paolo and Francesca," supplies the subject for the frontispiece of the last issue of *Harper's*. The number as a whole is admirable. The subjects discussed are seasonable, the contributors are specially qualified to speak on the themes they have chosen, and the illustrations are remarkable for their excellence and profusion. Descriptive illustrated papers abound in this number, among them may be mentioned, "A Wild Goose Chase," being Scandinavian art sketches by F. D. Millet. "Ladies' Day at the Ranch," "Santa Fe de Bogota," and "A Night with the Germans." Poetry and story are well represented, while more stately fiction advances in "East Angels." Easy Chair, Drawer and Departments are replete with good things.

THE PULPIT TREASURY. (New York: E. B. Treat.) *The Pulpit Treasury* for June is promptly on our table, and is as fresh and full of promise as a June morning. Dr. Witherspoon, one of the great preachers of the South is represented by a portrait, sermon, sketch of his life and a view of his church. Dr. Haygood discourses on "God's Law of Love;" Rev. C. Vince on "The Father and the Little Ones." Drs. Aikman and King furnish suitable reflections on National Blessings and Spiritual Emancipation. Leading Thoughts of Sermons, full of spiritual marrow, are by Drs. MacArthur, Foster, Barrows, Moore, Meyer and Bishop Merrill. Other articles by Drs. T. W. Chambers, Hart, Van Dyke, Culross, Dunn, Street, Moment, Ranney, Professor A. H. Sayce and Professor Shedd, are among the contributors to this number. Every number of this monthly shows its sterling value, its evangelical vigour and its progressive spirit.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The June *Atlantic* is a pleasant number with which to usher in the summer. Rev. J. G. Wood, the English naturalist, writes on "Dime Museums." Kate Garnett Wells gives a picturesque description of Passamaquoddy Island and its hermit; there is an account of six months spent at Astrakhan, by Mr. Edmond Noble, and a paper on "Modern Vandalism," by Elizabeth Robins Pennell about Staple's Inn, London, and the Church of Ara Cœli, Rome. A statement as to government by committee at Washington, by J. Lawrence Laughlin, and "The Forests and the Census," by Francis Parkman, will interest students of politics. The three serials—Mrs. Oliphant's "Country Gentleman," Miss Jewett's "Marsh Island," and Charles Egbert Craddock's "Prophet of the Great Smoky Mountains," have all their usual interest. Dr. Holmes' "New Portfolio" is also as bright as ever. The literary papers of the number, together with the usual departments, are specially excellent.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for June completes the first volume of the work for 1885, and gives evidence, if any were needed, of the immense stride which this *Review* has made of late. Drs. Deems, Ludlow, William M. Taylor and Abel Stephens contribute admirable papers. President Buttz's Symposium article on "Ministerial Education" will sustain his reputation as a thinker. Dr. Funk's paper on "Prohibition," in which he antagonizes Dr. Spear's positions in the April number makes many telling points against him. The eight sermons in the number are from such distinguished preachers as Dr. Cuyler, Van Dyke and Snively of Brooklyn; Dr. Jeffrey, of Indianapolis; Dr. Weston, of Crozier Seminary; Dean Vaughan, of London, and Principal Edwards of Wales. The other valuable contributors and the usual editorial departments, brimful of timely matter, make a number that, for variety, ability and condensation, it would be difficult to surpass.

Choice Literature.

THE LUMBERMAN'S STORY.

"The pine—magnificent I say, sometimes almost terrible. Other trees, tufting crag or hill, yield to the form and sway of the ground, clothe it with soft compliance, are partly its subjects, partly its flatterers, partly its comforters. But the pine rises in serene resistance, self-contained, . . . each like the shadow of the one beside it upright, fixed, spectral, as troops of ghosts standing on the walls of Hades, not knowing each other, dumb forever."

So I quoted Ruskin to myself as on a dreary February day I looked out of the car window, hour after hour, upon the unchanging scenery of the pine lands of northern Wisconsin. The train moved slowly, as though in this vast region of calm haste were out of place. The passengers were few, and not specially interesting. My efforts at conversation with one or two of the most hopeful-looking had met with discouragement, and I was beginning to wonder if there was not something in the atmosphere or surroundings that tended to silence. I was beginning to imagine that I felt the influence of the character of the country.

Presently the train stopped at a little station. A very little station it was, but I do not know that I ever regarded one more earnestly, and, I may almost say, affectionately. It was so delightful to see this human habitation, so charming to come upon actual life in the heart of this monotony! I looked with loving attention at every inch of the rude building. I saw that one man had full brown whiskers, and another a wart on the cheek. I, who was notoriously indifferent and oblivious to the world of men generally, suddenly found myself a miracle of close observation, and I mentally decided that, in spite of occasional appearances to the contrary, a strong and hearty interest in my fellow beings was a marked trait in my character. I took much pride and satisfaction in the discovery, and rejoiced in the circumstances that led to it. Then I turned my attention to a new passenger, the man for whom the train had stopped. He was of magnificent proportions, tall and straight, and with the appearance of possessing great endurance, a quality that does not always accompany a fine physique. The car seemed fuller, as though half a dozen had entered instead of one; and even before he had spoken I had a feeling of companionship that I might not have with any ordinary half dozen.

But he spoke. He was one of the talking men; and the man who is fond of speech is the successful rival of the talkative woman any time. I was most happy to be conversationally eclipsed. In reading his possibilities in his countenance—for I had then a strong belief in physiognomy as a revealer of character and capacity—I inveigled him into conversation by devices known to all travellers. I felt the necessity of more air, and found myself suddenly unable to master the intricacies of the window-fastenings. And he was a very willing fly indeed, and a spider far less wily than I could have lured him into her parlour.

"Yes'm," he said, "it is sort o' lonely like up in this pine country to one that isn't used to it; and I guess you're not used to it."

I assured him that I was not.

"It is a cold, desolate place to anyone that's used to having noise and bustle and folks about 'em; but I've spent so much of my life round these parts that I find these 'ere pine-trees pretty good company. I've gone over the ground, lots of it, with a surveyor's chain. I've chopped in the woods, winter after winter. I've shot deer and all the wild critters that are to be found up here. I've helped build rafts of pine lumber, and helped float 'em down river. Gone into the woods in the fall and not come out till spring. Eaten pork and beans and bacon and molasses, and thought there wasn't anything top of earth so good; though when one has eaten 'em for about four months his relish does begin to fall off a leetle—just a leetle. I've tramped through the snow when I sunk down, down, just as far as the length of my legs would allow, and that's a considerable distance. You never saw any one wade through the snows of this country. No? Well, then, I'll tell you, there's nothing in the world, outside of a circus, nor inside a circus either, that compares with it. The man ahead takes a stride as long as circumstances permit, and each one that follows steps, or tries to step, in the same foot-hole. 'Twould be mighty funny, ma'am, if 'twasn't that it's sometimes a matter of life or death; and even when that is so, men will laugh and have their jokes. Laughing and crying are sort o' twin sisters, you know, ma'am, and one may be on the lips while the other's just trembling back of the eyelids. It's such a strange world, ma'am! And though I s'pose it seems to you that this part of creation is 'most out of the world, it's a fact that wherever there are men and women and children, why, there's a whole world, for there's love, and joy, and sorrow, and pain, and loving and caring, and gaining, and losing, and that's life, ma'am, whether it's in New York or in a logging-camp."

"I suppose people come here in search of health, do they not?" I asked.

"Yes, ministers and students come up here, thinking that a few breaths of the air is going to give 'em health and strength. Occasionally a consumptive who has been everywhere, East and West and South, comes here right into the heart of the wilderness; and I have known 'em to be helped, but I've oftener seen 'em go home in their coffins. You see, ma'am, there's such a thing as expecting too much even of a pine country." And he looked with an air of pride and affection on the cheerless landscape. Evidently he thought that injustice had been done to it by the too late seekers after its restorative qualities.

"The greater number," he continued, "come here for the hunting. Year after year there are certain fellows from the cities who come here for that young men who like a vacation in that way rather than to dance it away at a fashion resort—young men and middle-aged men, yes, and men well on in years; and they do enjoy it, so they do. And I tell you, ma'am, if there's anything in the world that'll set the pulse of a good, strong, healthy, live man just bounding, it's the excitement of this hunting season. And if there's anything that'll cure a discontented, complaining man of his

discontent and his murmuring, this is the thing. Life of this big, broad sort is sure death to the blues. Well, I don't feel prepared to say that it will cure heartache, but it'll help, and no mistake. Seems to me, and it ain't all fancy either, ma'am, that there's healing to the spirit in the resinous breath of these woods—sort of a balm to the sore spots that you and I both know, not being children, are pretty sure to be found in about every heart that beats.

"You didn't s'pose men who lived in this way had such fancies? That, ma'am, is just where people of your sort fool themselves. You think that one must live in the midst of rush and noise to know this sort of thing. Now, the truth is, there are more things, and true and beautiful things, revealed to the soul in the silence of a life like this than ever can come into the brick-and-mortar existence of the great cities. I've tried both, and I know."

"I suppose you've seen the beautiful Indian maiden and the big brave many a time?" I questioned.

"I can't say that I have, ma'am, but I've seen the half-civilized critter times enough. It's my opinion, and I've first-rate good reason for holding it, that the Injun that you've got in your mind, and that the poets write about, don't belong to any tribe that ever was seen in these parts."

"Go! hunters and good guides, are they not?"

"Ye only they're so lazy—begging your pardon, ma'am—that unless they happened to be in the mood you might get lost in the woods time and again and they wouldn't help you out. I've seen just as good hunters come right out of the city as ever I saw among the Injuns. And as for courage and endurance and pluck, 'tain't always size nor muscle that tell. I've seen men raised in the woods that were scared at an owl, and men that had hardly been off a brick sidewalk in their lives who would equal any Injun or backwoodsman for clear grit. And as for the Injun squaws, Longfellow and every other fellow may write about 'em, and call 'em dusky maidens, and weave all sorts of romance about 'em and their lovers and such, but he'd never, never have done it if he'd set eyes on some I've seen; and I don't believe the squaw ever lived that could do a more heroic thing than one little pale-faced woman I know of did."

"Up in this country do you mean?" I asked.

"Well, yes, it happened hereabouts. It don't matter just exactly where, but this I have in my mind occurred right in the heart of the pinery—for that's the name we give to this pine country, you know. And ever since it happened I've had a different opinion about the women who look like china vases for frailness and as if a good strong breeze would blow 'em right out of their little French slippers. It's a fact that the strongest souls sometimes have their abiding-place in weak bodies; and the man or woman who judges the one by the other is in danger of making a mistake. This 'ere occurrence, ma'am, that I allude to proved that to me."

"Tell me all about it, won't you?" I asked. "If there's one thing more than another that I like, it's a story about real folks—a truly story," I said.

"Truly stories," ma'am," he repeated, "are about the only ones there are worth hearing anyway, and there's nothing the biggest romancer can invent that equals the genuine article. And this that I'm thinking of actually happened to real folks. I'm not much of a talker any time, and no sort of story teller; but, since you like to listen, I'll do the best I can."

It was delightful; just what my soul rejoiced in. The quiet, almost empty car, the dreary outside world that made the inside warmth and comfort all the cheerier, and the pleasant, strong voice of this man, who was quite in earnest when he announced himself as no talker. It was a charming delusion on his part, and a thousand times to be preferred to the conscious elegance of the "fine conversationalist." He had a homely wisdom that interspersed itself along his story, and, though I was habitually impatient of moralizing, I had no wish to have him abbreviate by a word.

"It was in December of '81 when they came up from—I don't know as it matters for where, but we'll say Chicago, for there's nothing, good or bad, that can't come from that city. A father and daughter. He had been up two or three seasons before for the deer-hunting, and this time she teased till he brought her along. Yes, his wife was dead, and the girl was just the apple of his eye; and if she'd ha' wanted to gone to the North pole I guess he'd ha' tried to taken her. And she thought 'twould be fun to come up into the pine woods."

"The first time I saw her I wondered what in creation she was going to do, and I asked her if she didn't think life in the pinery a little out of her line. She looked at me with the softest, sweetest smile on her lips, but there was a look in her eyes—great gray eyes they were—that was steady and strong and fearless like."

"I've had no end of pleasant, easy experiences," she said, "and now I am going to try the other sort. I'm only afraid," she says, "that it will all be made too easy. I want a few dangers—a few bears and panthers and wolves—thrown in, just to make it interesting and to prove me a heroine."

"And how she laugh'd as she said it! Such a merry, ringing laugh. Pretty? Yes, she was pretty; and more than pretty, too. Hair sort of a red gold; and such a mass of it! a little mite of a mouth, that was smiles one minute, but with a little, sad curve to the red lips that made you feel sorry for her without in the least knowing why. Hands that had never done much of anything harder than working with floss and silk and such, or playing the piano; but when you took hold of 'em—for she shook hands with me once or twice—you knew you'd got hold of hands—real live hands. You know, maybe, that taking hold of some hands is just like a king hold of a dead stick or a lump of cold clay. Some will just drop out of your hand like lead; but hers, for all it was such a rose leaf of a hand, made you know that it belonged to a human being. She was tall and straight and slender; something like a young pine she was."

"They found a little deserted cabin some one had left standing, and they took possession. It was warm and comfortable enough, and they had brought blankets and all sorts of things for comfort. It was four miles from our logging camp, and right in the woods."

"Her father was a good shot; and there wasn't anything to shoot that he didn't aim at, and aim straight, too. And

together they cooked their own victuals; and my impression is that there were some funny dishes served in that there cabin. But they enjoyed it. Gracious, ma'am, you ought to have seen how jolly they were—for the daughter, Miss Elsie, used to take long tramps with her father—his name was Butler—and they'd occasionally drop into our camp; and once or twice we were some of us in their cabin. Well, after a little a young man came—a sort of relative. Miss Elsie called him cousin, and he called her father uncle; though I believe the relationship wa'n't very near. But he'd been sort o' brought up in the family, and was really more like a son and a brother than anything else. He was a good singer, and pretty full of life and fun, and yet had a powerful lot of good hard sense. The old gentleman—though he wa'n't old, not being more than fifty-five or so—he thought all the world of the young man; and no wonder, having no son of his own and just this one girl. And after his Redding came they had right-down good times. It was just funny to hear them tell of their experiments in cooking the game they brought in; partridge and deer and everything that there was they tried their hands at. It was just a treat to drop into their cabin of an evening. A good fire, all sorts hunting-gear hanging up around the room, a big wolf-robe or two spread down—I may as well say that they brought 'em from the city, where you find more wolf-ropes than the country could furnish—a big rough table with a gay shawl over it for a spread, and some books and papers, and a guitar, and the bunks in the corner, and a little room sort o' partitioned off for the young lady, and the father with his strong, honest face and iron-gray hair, the girl in a sensible blue woollen dress, with a 'cute red silk handkerchief tied around her white throat, made about as pretty and comfortable a picture as a tired, homeless man need see. And when the other one was there—Mr. Albert Redding—why 'twasn't no worse. He was a good-looking man, about thirty years old, I should think, and a right-down good, honest, sensible fellow. Didn't put on no airs, and acted like a man. We all over at the camp liked 'em all. And, though there were four good miles of pine woods between us, we called them neighbours."

"The two men used to go off together sometimes, sometimes each one by himself; and some days—a good many of 'em—the young lady used to have it all to herself in the little cabin; and then ag'in there were days running that the old gentleman would be there with her."

"It got along late December; the snow was coming—for it began to fall early—and the weather was getting cold. They were beginning to talk of leaving. 'Twould soon be ag'in' the law to shoot deer. And then they had had about enough of it anyway."

"Wasn't the girl afraid to stay alone in the cabin all day?"

"Not a bit, ma'am; there was nothing to be afraid of; and if there had been, she wa'n't the sort to fear. She had a revolver always at hand; and she knew how to use it. She knew that if she should want it she'd want it powerful bad, so she just learned the use of it as a man would."

(To be continued.)

IN JUTLAND.

The Lym-Fiord and its branches divide northern Jutland into several islands of irregular shape. A triweekly passenger steamer connects all the ports, and there are few towns of importance which do not have railway communication with the south. The character of this extreme end of Jutland, as we saw it from the steamer on the Lym-Fiord, varies from east to west to correspond with the difference between the Cattegat and the North Sea. The former, a well-sheltered, land-locked gulf, washes pleasant beaches bordered by gentle slopes and sand dunes, while the boisterous North Sea dashes its breakers at the foot of high cliffs, and a stunted, hardy vegetation clings with difficulty to the summits of wind-swept hills. Trees are scarce in all northern Jutland, although the rest of the peninsula is well wooded and fertile. North of the Lym-Fiord we saw scarcely enough trees to make a day's fire for an Adirondack sportsman. Peat bogs abound all over Jutland, and the cutting and stacking of peat is the only visible industry in a very large territory. The churches are the only noteworthy architectural features, and indeed it is on the churches alone that may be found specimens of the characteristic construction and ornamentation which mark a distinct artistic period in the history of Denmark. Barren, inhospitable structures they are, too, most of them. The people, like the New Englanders, have generally erected the houses of worship on the most exposed point in the landscape, where the winter blasts and the summer sun make it alike uncomfortable the year round. A weather-beaten stone church on a barren hill-top in Jutland is, next to the sepulchral structure of the New England coast, the most forbidding of all religious edifices.—F. L. Millet, in Harper's Magazine for June.

THE EARLIEST SCOTCH LEASE.

It is an agreement or contract between the Abbot of Scoone and two gentlemen, father and son, whose name was de Hay del Leys, for the lease of certain lands near Perth. It is dated 1312—two years before the battle of Bannockburn. In many ways this document is remarkable. In the first place, its businesslike and definite legal form indicates clearly enough that, although it happens to be the first of these contracts which survives, it must have been drawn out on principles and on practices, if not in form, which had been long familiar. There could not be a better example of the full powers then involved in the ownership of land, and of the perfect freedom which governed the relations between those who desired to let, and those who desired to hire, the exclusive right of cultivation. Moreover, it is remarkable in this—that the terms of the contract are in their nature those which have to be designated as an "Improvement Lease"—that is to say, a lease under the terms of which the lessee was only too glad to execute certain improvements upon the land, and to pay for, and out of, the increasing

produce a moderate share of that increase in the form of rent. The term was for thirty years. The rent was to begin at two merks for two years; to rise to three merks the third year, and so on, one merk more for each year till the sixth. Then at the six following years it was to remain at six merks—that is, until the end of the twelfth year. Then for the eight following years to the end of the twentieth year the rent was to be eight merks; and then for the ten remaining years of the term it was to be ten merks. Besides this rent they were to grind their corn at the mill of the convent, and to pay the usual dues on this necessary service. They were at liberty to cut fuel (peat) on the farm; but for their own use only, and were strictly prohibited from selling it. The convent retained its right to pasture its cattle on the common grazing, and to cut fuel on the "moors and marshes" when they shall have need. The tenants were further bound to build on the farm competent buildings for themselves and their husbandmen, which they were to leave so built at the end of their term; and, finally, in case of the convent losing the land by any revocation of the royal gift, under which alone they held it, the tenants were held bound to leave the farm along with their husbandmen, and with no other compensation than the abatement of one year's rent for the year in which they might be so dispossessed.—*The Edinburgh Review.*

THE CAPTURE OF JOHN BROWN.

From an account in the June Century of John Brown at Harper's Ferry, written by one of his prisoners, who was in the engine-house during the insurrection, and afterward held the rank of captain in the Confederate army, we quote the following:

"When Lieutenant Stuart came in the morning for the final reply to the demand to surrender, I got up and went to Brown's side to hear his answer.

"Stuart asked, 'Are you ready to surrender, and trust to the mercy of the Government?'

"Brown answered promptly, 'No! I prefer to die here.'

"His manner did not betray the least fear.

"Stuart stepped aside and made the signal for the attack, which was instantly begun with sledge-hammers to break down the door.

"Finding it would not yield, the soldiers seized a long ladder for a battering-ram, and commenced beating the door with that, the party within firing incessantly. I had assisted in the barricading, fixing the fastenings so that I could remove them upon the first effort to get in. But I was not at the door when the battering began, and could not get to the fastenings until the ladder was used. I then quickly removed the fastenings, and after two or three strokes of the ladder the engine rolled partially back, making a small aperture, through which Lieutenant Green, of the marines, forced himself, jumped on top of the engine, and stood a second in the midst of a shower of balls, looking for John Brown. When he saw Brown he sprang about twelve feet at him, and gave an under-thrust of his sword, striking him about midway the body and raising him completely from the ground. Brown fell forward with his head between his knees, and Green struck him several times over the head, and, as I then supposed, split his skull at every stroke.

"I was not two feet from Brown at that time. Of course I got out of the building as soon as possible, and did not know till some time later that Brown was not killed. It seems that in making the thrust, Green's sword struck Brown's belt and did not penetrate the body. The sword was bent double. The reason that Brown was not killed when struck on the head was that Green was holding his sword in the middle, striking with the hilt and making only scalp wounds."

THEOSOPHY.

Theosophy, falsely so called, is a mixture of American sentimental theology with quantities of Spiritualism and savage superstition, bedizened with outlandish Oriental names. The patentees of this precious compound carry it to the Indian market, where they prose about the Vedas and the primitive Aryan monotheism, as if they knew anything about the Vedas, and as if the primitive Aryan's creeds were a jot more refined than the primitive Esquimaux. Young Baboos, with the delusions of their race not purged away, are caught, perhaps, by Europeans and Americans who believe, or affect to believe, in the magical powers of Yogies and Bogies. Theosophy is a mere mixture of the faith in Kitty King with smatterings of Oriental studies misunderstood and misapplied. The doctrine is conveyed in language of incoherent absurdity. "This supernaturalism (that of people who disagree with Colonel Olcott) is the curse of all creeds; it hangs like an incubus (we should like to see the Colonel's idea of an incubus) around the neck of the religious, and hatches the satire of the sceptic; it is the dry rot that eats out the heart of any faith that builds upon it." A supernaturalism which is a dry rot that can be built upon, which eats out hearts, and incubates satire, and hangs round necks like an incubus, is a very odd agency indeed, and worthy of the rhetoric of Olcott science.—*The Saturday Review.*

SCIENCE AND RELIGION.

The so-called conflict between science and religion depends on ignorance of one or the other, or on a dishonest and partial representation of the testimony of nature, or that of revelation, or of both. In those branches of natural science in which I myself work, it is the growing tendency of discovery to corroborate and elucidate the reference to natural things in the Bible. This I have often had occasion to notice and comment upon in the discussion of scientific subjects. In so writing, however, I do not refer to the doctrine of spontaneous evolution of living beings, and of man, as held by a prominent school of German and English biologists. This doctrine I regard as equally at variance with science, revelation, and common sense, and destitute of any foundation in fact; it belongs, in truth, to the region of those illo-

gical paradoxes and loose speculations which have ever haunted the progress of knowledge, and have been dispelled only by increasing light. For this reason I have always refused to recognize the dreams of materialistic evolution as of any scientific significance, or, indeed, as belonging to science at all. They bear no closer relation to science than fogs do to sunlight, and I anticipate a time not far distant when they will be dispelled, and when men will see much more clearly than they now do the agreement between the Word and the Works of God. *Principal Dawson.*

THE CALL OF THE CHRISTIAN.

Not always as the whirlwind's rush
On Fireb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words—

Always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine
The call of God is given!
Awaking in the human heart
Love for the Truth and Right—
Zeal for the Christian's "better part,"
Strength for the Christian's fight.

Nor unto Manhood's heart alone
The holy influence steals.
Warm with a rapture not its own,
The heart of Woman feels!
As she who by Samaria's wail
The Saviour's errand sought—
As those who with the fervent Paul
And meek Aquila wrought:

Or those meek ones whose martyrdom
Rome's gather'd grandeur saw:
Or those who in their Alpine home
Braved the Crusader's war,
When the green Vaudois, trembling, heard,
Through all its vales of death,
The martyr's song of triumph pour'd
From woman's failing breath.

Oh, gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapours o'er a glass,
Leaving their token strange and new
Of music or of shade,
The summons to the Right and True
And Merciful is made.

Oh, then, if gleams of Truth and Light
Flash o'er the waiting mind,
Unfolding to our mental sight
The wants of human kind;
If, brooding over human grief,
The earnest wish is known
To soothe and gladden with relief
An anguish not our own:

Though heralded with naught of fear,
Or outward sign or show;
Though only to the inward ear
It whispers soft and low;
Though dropping, as the manna fell,
Unseen—yet from above—
Holy and gentle—heed it well!
The call to Truth and Love!

—J. G. Whittier.

A WATCH WITH A HISTORY.

David Minthorn, of Pamela, N.Y., is the owner of a watch which was made in London in 1626, which has the following history: It was presented by George III. to Sir William Johnson when he left England to take charge of his Majesty's affairs in the colony of New York. Sir William presented it to Joseph Brant, the famous Indian chief, with the remark that it was "surely worth at least forty rebel scalps." When Brant had his headquarters in the Schoharie valley the watch was taken from him, with other booty, by Evart Van Epps, of Fultonville, who was a paymaster in the Continental army. Van Epps was afterward taken prisoner by Brant, and the chief recovered the watch. The grandfather of the present owner of the watch became a warm friend of Brant's in Canada after the war, and Brant made him a present of the time piece. It has been in the Minthorn family ever since. It has always kept good time, and has been repaired but three times—first in 1825, again in 1831, and the third time in 1847.

THE Rev. W. Mitchell, formerly of the Canadian Presbyterian Church, has applied for admission to the Assembly of the Irish Presbyterian Church as a minister without charge.

MR. THOMAS R. ROBE, Crosshill, opened a bazaar in Glasgow in aid of a new Wesleyan church to be built at Thornliebank. In Glasgow, thirty years ago, there were only two Wesleyan congregations, but there are now eight vigorous congregations. The Thornliebank congregation is an off-shoot from Cathcart-road Church.

*The theory is a scientific blunder, untrue in its facts, unscientific in its method, and ruinous in its tendency.—*Agassiz.*

British and Foreign.

THE Rev. C. Bigg, of Corpus and Christchurch, has been elected Hampton lecturer for next year.

IN Lincolnshire, Earl Dysart is vigorously advocating the disestablishment of the English Church.

DR. DAVID THOMAS, editor of the *Homilet*, has had his life insured for \$6,000 by admiring friends.

A TEXAN who has lived for years among the Cowboys says that many of them are graduates of Eastern colleges.

THE parish church at Dumbarton is to be re-seated, and an organ costing \$5,000 placed in at the expense of the congregation.

MR. JOHN McHELERY, the oldest certificated teacher in Scotland, has resigned office as Session-clerk of the abbey at Dunfermline.

THE Rev. William Park, Belfast, Convener of the Assembly's Continental Mission, is visiting the various mission stations in Spain.

THE Rev. Dr. Marshall Lang, Glasgow, addressed the eighty sixth anniversary of the Religious Tract Society recently in Exeter Hall.

LADY ELIZABETH LEE HARVEY is to present an organ to Lochwinnoch Church as a memorial of her late husband, Mr. Harvey, of Castle-Semple.

REV. ROBERT THOMSON, Glasgow, is to bring before the Presbytery the subject of canvassing for votes for the School Board from the pulpit on Sabbath.

THE clever essayist, Mr. J. Campbell Smith, who, like Hugh Miller, was a stonemason at his first start in life, has been appointed Sheriff-substitute of Dundee.

THE late General Gordon's diaries, for which the publisher pays \$350,000, are to be edited by Mr. Egmont Hake, the General's cousin, and already one of his biographers.

AT a recent ordination in the pro-cathedral at Dunedin, the three candidates for the priesthood, as well as the preacher for the occasion, were all at one time Wesleyan ministers.

PROF. BLAIRIE, at the annual meeting of Mayfield Church, Edinburgh, proposed that a tablet should be erected in the church to the memory of their late pastor, Rev. J. T. Stuart.

CANON WILBERFORCE is not expected to be able to resume his parochial duties for several months, and in future he will have to give up his blue ribbon and all other platform work.

THE annual conference of the Evangelical Alliance, as we indicated some time ago, will be held this year in Glasgow: the date is fixed for the 6th of October and the two following days.

THE funeral of Dr. Rees at Swansea was one of the most remarkable tributes of respect that has ever been witnessed in the Principality. It is estimated that the spectators numbered 30,000.

THE *Methodist Times* asserts that at present an overwhelming majority of Wesleyan ministers and people are in favour of disestablishment, and when the time comes will be perfectly ready to vote for it.

THE Rev. Donald MacCallum, Watemish, has been summoned for defamation of character by Captain Macdonald, proprietor of Watemish, whom Mr. MacCallum charged in an Oban newspaper with uttering falsehoods.

THE natives of Samoa, intensely disgusted at the virtual seizure by the Germans of the government of the islands, assembled in their parliament, and with the assent of the king, passed an Act annexing Samoa to New Zealand.

PROF. HENRY DRUMMOND gave a third address at Grosvenor-house, London, to a large and fashionable gathering on a recent Sabbath afternoon. His subject was, "The Survival of the Fittest from a Religious Point of View."

A LEDGE of white stone, which somewhat resembles marble, and is susceptible of a high polish, exists in Paradise Valley, Nevada. When quarried, it is said to be much lighter and softer than ordinary rock, but hardens upon exposure.

DUNDEE CHAPPEL, Ramshottom, the subject of protracted litigation, has been recovered for the Presbyterians in an action at Liverpool assizes. In 1833 the deacons, having a dispute with their minister, carried off the church to the Independents.

"CARLYLE, Personally and in his Writings," is the title of a small volume to be issued presently by Professor David Masson. It will contain the full text of the two valuable lectures delivered during the past season at the Philosophical Institution of Edinburgh.

MRS. GLADSTONE attended one of Mr. Mearns's breakfasts to unemployed dock labourers in the hall at Wapping, and made a kind little speech to the poor men, while her daughter cut bread and butter for them. Lord Lorne and Canon MacColl were present.

THE new church at Peebles, to cost \$47,500, will be a very handsome Gothic erection, the tower terminating in a crown similar to that on St. Giles's. It is to occupy the site of the old building, and the old bells, clock, and burgh arms will be again placed in the tower.

ON the motion of Mr. Laurie, Tulliallan, Dunfermline Presbytery asks the Assembly to withdraw its grant to the theological faculty of the Evangelical Society of Geneva. It is alleged that they have departed from the Confession and that their faith is being honeycombed by the "conditional immortality" doctrine.

IN reply to a question, Lord Hartington stated in Parliament that there are seven Presbyterian chaplains in the army, five of whom belong to the Scottish Church: that the appointments are made by the War Secretary, who is guided by the advice of the Moderator of Assembly; and that there are 12,619 Presbyterians in the army.

Ministers and Churches.

THE address of Rev. Kenneth MacLennan, M.A., is Whithy, Ont.

THE Rev. Thomas Fenwick, formerly of Metis, Quebec, intends leaving in two weeks on a trip to Europe.

THE Rev. Thomas McGuire has declined the call recently addressed to him by Churchhill congregation.

THE address of Rev. W. A. Lang, Clerk of Glengarry Presbytery, will be, until further notice, Wales, Ont.

THE Presbytery of Glengarry recently licensed Mr. M. L. Letch and Mr. J. L. Morin, B.A., to preach the Gospel.

ON the authority of an exchange it was stated two weeks ago that a call had been given by the congregations of St. George. The statement, we have been informed by the Moderator of Session, is incorrect.

THE Rev. F. Snyder, a former student of Knox College, graduated at Princeton Seminary on the 30th ult., and was ordained and inducted into the pastoral charge of Stockton, New Jersey, in the Presbytery of New Brunswick, on the 7th.

THE Rev. J. Sieveright, of Huntsville, formerly of Prince Albert, has been delivering a series of interesting lectures on the North-West in Guelph, Hamilton and other places. The result of these lectures has proved helpful and encouraging to his mission in Muskoka.

REV. ALFRED MATHESON, of the Presbytery of Winnipeg, will be inducted (D.V.) into the pastoral charge of Lunenburg and Avonmore, in the Presbytery of Glengarry, on Tuesday, 23rd June next, at two o'clock in the afternoon, the Moderator of Presbytery to preside, Mr. John McKenzie to teach, Dr. MacNish to address the minister, and Mr. MacArthur to address the people.

MR. MIDDLEMISS begs very thankfully to acknowledge the following special contributions towards the making up of the deficiency of the Aged and Infirm Ministers' Fund: St. Andrew's Church, Toronto, \$50; Mr. Geo. D. Ferguson, Fergus, \$200; Rev. James Wilson, Lanark, \$10. A few more similar contributions will enable the Committee to order a supplementary payment that will bring up the annuities to the same figure as last year.

A WINNIPEG correspondent writes: Alex. Watson, one of your subscribers, died last Friday from wounds received at Hatoche. He was a private in "F" Company, 90th Battalion. Almost since its organization he has been one of the faithful workers in St. Andrew's Church, in this city, taking an active interest in Sabbath School and all good work. He was also an active member in the Y. M. C. A., and will be greatly missed by all who knew him. May the Lord spare other of our young men still at the front.

THE *Manitowin Mirror* says: Rev. J. T. Paterson, who has laboured so persistently and successfully for the past eighteen or twenty months as pastor of Erskine Presbyterian Church, was on Tuesday last the recipient of a call from the united congregations of Knox Church, St. Vincent, and St. Paul's Church, Sydenham. This speaks well for the esteem in which Mr. Paterson is held by those who have had the pleasure of hearing him discourse in the pulpit. We have not learned whether Mr. Paterson will accept the call or not.

THE re-opening of St. Andrew's Church, Stratford, after its recent complete renovation, which took place last Sunday was indeed a success. The sermons morning and evening, by the Rev. Principal Caven, of Knox College, Toronto, were listened to with rapt attention by large audiences. The tea-meeting on the following evening was well attended, and the provisions were, as is always the case when the St. Andrew's Church ladies take it in hand, both bountiful and excellent. Several very interesting and instructive addresses were given by the resident ministers, and all came away pleased with their treatment and also with the improved appearance of the church.

MR. MACARTHUR, of Finch, at a meeting of Presbytery during Synod at Cornwall, withdrew his resignation of his pastoral charge. Delegates were present from both congregations and represented the people as unanimous in desiring Mr. MacArthur to remain with them. The good people of St. Luke's and South Finch are much attached to their minister, and the possibility of his leaving them brought out their warm feeling toward him very strongly. Every difficulty was at once removed, and an influential deputation charged to represent their desires as strongly as possible to the Presbytery. The way seems clear now for the long continuance of the present happy relations between pastor and people.

ON the 10th of May the Woman's Foreign Missionary Society of the Presbytery of Guelph was formed after being sanctioned by the Presbytery then in session. The meeting was addressed by Rev. J. K. Smith, of Galt, and Mrs. Harvie, of Toronto. Other members of Presbytery took part. Rev. J. B. Mullan, of Fergus, Moderator of Presbytery, occupied the chair. There are three existing auxiliaries—Fergus (Melville Church), Galt (Knox Church) and Guelph, representing three congregations. The officers of the Presbyterial Society are: President, Mrs. Smellie, Fergus; Vice-presidents, Mrs. Wardrope, Guelph, Mrs. J. K. Smith, Galt, Mrs. Drannie, Fergus; Treasurer, Mrs. Helen Cant, Galt; Secretary, Mrs. D. M. McCrae, Guelph.

THE congregational meeting of Erskine Presbyterian Church, Meaford, was held recently and the meeting was one of the best that has been held for years. The auditors' report for seventeen months was presented, from which the following particulars are gleaned: The Sabbath collections amounted to \$457.95, an advance of fifty seven per cent over 1883. Synod and Building Fund, \$1,192.06; subscriptions to Building Fund, \$659.88. Schemes of Church, \$47.75; tea meetings, \$165.37; total, \$2,518.04. There is a marked increase in all branches of church work. The current or general expenditure during the seventeen months was \$1,714.35, which includes the amount carried to Building Fund. To this must be added interest, etc.,

which brings the total expenditure up to about \$2,300 in round figures. There are now 200 communicants on the roll, an increase of over 100 since the induction of Rev. J. T. Paterson in Sept., 1883. The attendance has also continued to improve since that date. This report must be exceedingly gratifying to the congregation and especially to the pastor, who has laboured indefatigably to bring the church to its present good standing.

THE Rev. Alexander Matheson, the *Selkirk Herald* of the 23rd ult. states, preached his farewell sermon to his Selkirk congregation on the previous Sabbath. In his discourse, Mr. Matheson made no direct reference to the severing of the connection between pastor and people, but the sermon was appropriate to the occasion, and very impressive. What was said in a previous issue of the *Herald*, when Mr. Matheson announced his intention to accept the call from Avonmore, could be repeated now, namely, that his departure is a cause of great regret, for the relations between the pastor and congregation have been always of the best. On the Thursday evening there was a farewell gathering at the residence of Dr. Young, Little Britain, at which a kindly address, expressive of the warm personal esteem, grateful appreciation of Mr. Matheson's ministerial services, and fervent well wishes for his and his family's prosperity and happiness was read by Mr. D. Morrison. In replying to the address, Rev. Mr. Matheson expressed in feeling terms his regret at leaving his friends in Selkirk, but hoped that the step would be to the best interests of all, as it was intended to be. He thanked the friends, on behalf of himself and family, for the many kindnesses received at their hands, and especially for these last tokens of regard and good wishes.

ST. PAUL'S Church, Montreal, has set an example in the way of liberality on behalf of missions worthy of admiration. The congregation has undertaken the support of a missionary in Central India. A reference to the last annual report of St. Paul's shows that the actual number of communicants at the beginning of the year was found to be 490. Eighty-five were added to the roll during the year—twenty-four by examination and sixty-one by certificate from other churches. Ten were removed by death, and ten by change of residence. The present number on the roll of communicants is 555—a net increase for the year of sixty-five. The following is a summary of revenue and contributions: Received by the Board of Trustees, \$10,170.62; received by the Committee for the Schemes of the Church, \$3,799.19; received towards the Congregational Endowment Fund, \$2,697; contributions to Queen's College Fund, \$1,740; contributions to Manitoba College, \$1,500; contributions to Presbyterian College, Montreal, \$1,065; contributions to Augmentation of Stipend Fund, \$1,158.70; missionary contributions of the Sabbath school, \$234.42; the Dorcas and Ladies' Aid Society, \$346.47. Total, \$22,771.40. In addition to these congregational contributions, a large amount is annually paid by members of St. Paul's Church to the benevolent institutions of the city, as well as for educational purposes. The session report increased spiritual life and activity, and a growing interest in the services of the sanctuary.

THE SYNOD OF MANITOBA.

As the meeting of the Synod of Manitoba and the North-West Territories has just closed, a brief communication respecting it may be of interest to your readers. This will not supersede the more formal and detailed account of its proceedings which will, no doubt, be transmitted by the Clerk of Synod.

The preceding Sabbath had been spent at Portage la Prairie, giving me an opportunity of meeting with two of the congregations of the Brandon Presbytery, that of the Portage and that of Burnside. The former, owing to the destruction of the church by fire, is holding its services in the town hall. The building, which is commodious, and the use of which is furnished to the congregation at small cost, was well filled at both services. One may hope that the congregation will be content to use it, until, through their own exertions, aided, as it is to be desired they should be, by the contributions of friends both here and in the East, they are enabled to re-erect their church, without again incurring a burdensome and crippling debt. In the afternoon I was able to visit the congregation of Burnside, now under the pastoral oversight of Mr. Todd, a graduate of Manitoba College. It was pleasant to see evidences of the marked success of Mr. Todd's ministry. The district is not a wide one, but it is an important and interesting one, and from what has been done in it in a comparatively short time, it may be seen what could be accomplished in our wide field of missionary effort, if an adequate supply of wise, zealous and devoted labourers could be secured.

The Synod, which this year was held at Brandon, opened on the evening of Tuesday the 19th. Owing to a delay in the train from Winnipeg, Dr. Bryce, who should have preached the opening sermon, could not be present. This was the more to be regretted that it was understood to be his purpose to direct the attention of the Synod to the claims of our Indian population, a subject with which he is fully conversant. In his absence, and at the request of the brethren, I gave a brief discourse and constituted the Synod. The fitness of things was well observed in the unanimous appointment to the Moderator's chair of the Superintendent of Missions, to whose vigorous and indefatigable efforts the present state of Presbyterianism is in no small degree due.

On Wednesday, when the Eastern contingent had arrived, the Court presented a fair appearance as to numbers, though many fields both in the East and the West were unrepresented. The absence of Messrs. Gordon and Pitblado of this city, and of Messrs. McWilliam and Cameron, of Prince Albert and Battleford, was only, too easily explained. It was not the less regretted. The intimate acquaintance with the work possessed by the two former especially, rendered their absence a great loss in connection with some of the matters claiming the attention of the Synod. The loss was compensated to some extent in the larger share which some of the younger members of the Court were thereby led to take in its business. To myself it was a cause of deep

satisfaction, and I trust thankfulness, to observe the zeal and wisdom and ability which some who only a few years ago were students in Toronto displayed in shaping the action of the Synod in the important matters coming before it, and in taking steps to conserve and advance the interests of religion among us.

A considerable part of the time of the Synod was spent in the consideration of three overtures from the Presbytery of Brandon. It will be seen from the report of the proceedings that one of these was withdrawn; another, though strongly pled, failed to obtain the approval of the Court; the third was adopted.

The question of our work among the Indian population naturally engaged the attention of the Synod for some time. The statements respecting it by the Rev. Hugh Mackay, whose supervision of this department of the work many of us feel to be at once so necessary and so likely to be beneficial, were listened to with much interest. The responsibility of action, however, remains with the Foreign Mission Committee.

An *happy appeal case*, originating in the Session of the Brandon congregation, occupied a good deal of attention, first of a Committee and then of the Synod. The Court came to a unanimous decision on the case, and though notice was given of an appeal to the General Assembly, the hope may be entertained that the appellant will not prosecute further the matter in dispute.

Some disappointment was felt that in several cases there were either no reports from standing committees or only reports of a meagre and imperfect character. The next Synod it is believed, will witness a great improvement in this respect, and will in that degree make the work of the court more satisfactory and more conducive to the welfare of the church in this wide and important field.

The meeting closed shortly after twelve o'clock on Friday, and just in time to allow brethren from the East to catch the train.

This train was conveying eastward the remains of six of the brave men who had fallen at the front. Three of them were buried here on Sabbath, circumstances having, it was affirmed, occurred to prevent the funeral taking place on Saturday as originally intended. It is needless to say that the streets were lined by thousands of spectators, every window in Main Street being filled. The Garrison Artillery of Montreal, then in our city, attended in full force, a number forming the firing party at the grave.

The service in Knox Church was, on Sabbath forenoon, varied somewhat from its usual character, by the presence on parade of this force with its band. The chaplain, the Rev. J. Barclay, of Montreal, conducted the whole service. The sermon from the text, "Fight the good fight of faith," while more especially addressed to the men in uniform, was one which many others must have found it profitable to hear.

The College has now closed. Most of the students have returned to their homes; some have gone to mission fields in various parts of the Province and of the Territories. A few who expect to take their degree remain in the building. In the meantime the examiners are busy with the papers. The indications are that the students of our own institution will, as they have indeed almost always done, take a high place in the returns. This year, however, for the first time success will mean, in connection with the use made of the Isbister bequest, substantial gains. JOHN M. KING.

Winnipeg, May 25.

COMMISSIONERS TO ELEVENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

MODERATORS PROPOSED.—Rev. Principal McKnight, D.D., Rev. R. F. Burns, D.D.

JOINT CLERKS.—Rev. William Reid, D.D., Rev. Wm. Fraser, D.D.

SYNOD OF MARITIME PROVINCES.

PRESBYTERY OF SYDNEY.

Ministers—Alexander Farquharson, Isaac Murray, D.D., James A. Forbes. Elders—D. McLennan, D. McKay, F. Falconer.

PRESBYTERY OF VICTORIA AND RICHMOND.

Ministers—Alexander McKee, John Rose. Elders—Alexander Campbell, John Matheson.

PRESBYTERY OF PICTOU.

Ministers—A. McLean Sinclair, R. Cumming, E. Scott, William Donald. Elders—John McKay, Alexander McKay, D. C. Fraser, George Murray, M.D.

PRESBYTERY OF WALLACE.

Ministers—J. A. McKenzie, S. Boyd. Elders—P. McIntosh, Fred. Robb.

PRESBYTERY OF TRURO.

Ministers—Thomas F. Cumming, J. H. Chase, M.A., Edward Grant, A. F. Thomson. Elders—Hon. Samuel Creelman, Messrs. Isaac Flemming, J. K. Blair, Silas Black.

PRESBYTERY OF HALIFAX.

Ministers—Principal McKnight, D.D., Prof. A. Pollok, R. F. Burns, D.D., R. Laing, Professor Forrest, A. B. Dickie, R. D. Ross, E. T. Bayne, A. Simpson. Elders—J. T. Maclean, James Forest, William McDougal, Isaac Creighton, P. G. McGregor, D.D., Robert Murray.

LUNENBURG AND SHELBUURNE.

Ministers—D. Stiles Fraser, B.A., Henry Crawford, James Rosborough, M.A. Elders—James Eisenhauer, J. S. Calder, M.D.

PRESBYTERY OF ST. JOHN.

Ministers—J. McGregor McKay, Samuel Johnston, J. G. Smith, D.D., Joseph Hogg, D. MacCrae, D.D., G. Bruce. Elders—Robert Cruickshank, J. G. Forbes, L. W. Johnston, A. Coburn, R. W. Cowan, Jonathan Weir.

PRESBYTERY OF MIRAMICHI.

Ministers—James Quinn, F. W. George, M.A., Alexander Russell, T. G. Johnstone. Elders—R. Bustead, George Haddow, James Croil.

PRESBYTERY OF PRINCE EDWARD ISLAND.

Ministers—Neil McKay, William Grant, John McLeod, George McMillan, William Scott, Alexander Stirling. Elders—D. M. Fraser, James Ramsay, William Land, Duncan Fraser, William Ross, Alexander McBeath.

SYNOD OF MONTREAL AND OTTAWA.

PRESBYTERY OF QUEBEC.

Ministers—J. Cook, D.D., G. D. Mathews, D.D., James Ferguson, D. Currie, J. G. Pritchard. Elders—G. Weir, D.D., James Hossack, Duncan Stewart, Roderick McKenzie, James Aikenhead.

PRESBYTERY OF MONTREAL.

Ministers—John Turnbull, James Barclay, M.A., James Watson, M.A., James Patterson, John Mackie, Daniel Paterson, D. H. MacVicar, D.D., LL.D., Professor John Scrimger, M.A., Charles A. Doudiet, R. H. Warden, Robert Campbell, M.A. Elders—William Drysdale, Warden King, Walter Paul, Alexander Mitchell, Dr. Christie, A. C. Hutchison, James Robertson, W. D. McLaren, Capt. Ross, John Stirling, Alexander McPherson.

PRESBYTERY OF OTTAWA.

Ministers—William Moore, D.D., W. D. Armstrong, William Caven, F. W. Farries, John Fairlie, Joseph White. Elders—George Hay, A. Drummond, John Hardie, W. D. Leslie, John Thorburn, LL.D., William Lough.

PRESBYTERY OF LANARK AND RENFREW.

Ministers—Solomon Mylne, John Crombie, John Bennett, D.D., Robert Campbell, D.Sc., James G. Stuart, James Ross, James B. Stuart, Robert McNabb. Elders—Robert Bell, William Stark, F. B. Allan, D. Goodwin, J. R. McNabb, William Morris, Robert Dickson, John Young.

PRESBYTERY OF GLENGARRY.

Ministers—John Matheson, B.A., James G. Calder, George MacArthur, B.A., William Ferguson. Elders—John Simpson, James K. McKenzie, George H. McGillivray, Alexander P. Ross, M.P.P.

PRESBYTERY OF BROCKVILLE.

Ministers—George Burnfield, B.D., Robert Jardine, D.Sc., James Stuart, George D. Bayne, B.A. Elders—Hugh Montgomery, James J. Anderson, John McGill, George Colquhoun, M.D.

SYNOD OF TORONTO AND KINGSTON.

PRESBYTERY OF KINGSTON.

Ministers—John Gallagher, B.A., R. J. Craig, M.A., Donald Kelso, Finlay McCuaig, Samuel Houston, Principal George M. Grant, D.D. Elders—George Gillies, William G. Craig, James Fowler, M.A., John Bell, Q.C., John Laidlaw, Wellington Boulton.

PRESBYTERY OF PETERBOROUGH.

Ministers—James Cleland, Peter Duncan, J. R. Craigie, D. A. Thompson, J. W. Smith, J. W. Mitchell, M.A. Elders—W. E. Roxborough, J. F. Clark, W. E. Johnston, George Kennedy, Walter Riddell, James Wilgar.

PRESBYTERY OF WHITBY.

Ministers—A. A. Drummond, J. McMechan, A. Fraser, J. A. Carmichael. Elders—T. Colter, Samuel Beal, John Kenwick, F. Blakley.

PRESBYTERY OF LINDSAY.

Ministers—D. McDonald, A. Ross, M.A., G. C. Patterson, M.A. Elders—J. C. Gilchrist, James Watson, T. H. Glendinning.

PRESBYTERY OF TORONTO.

Ministers—W. Caven, D.D., W. McLaren, D.D., John Kirkpatrick, R. D. Fraser, M.A., M. C. Cameron, B.D., Alex. Tait, D. J. Macdonnell, B.D., W. Reid, D.D., John Smith, G. M. Milligan, B.A., A. McFaul, William Frizzell, J. Carmichael, R. P. McKay. Elders—Thomas Lowrey, Hon. A. Morris, R. Kulgour, J. T. Brown, James Mitchell, Joseph Gibson, J. L. Blaikie, William Carlyle, James MacLennan, Q.C., LL.D., William M. Clark, W. B. McMurrich, John Milne, Alexander Jardine.

PRESBYTERY OF BARRIE.

Ministers—D. D. McLeod, Robert Moodie, James Bryant, D. H. McLennan, M.A., J. R. S. Burnett, W. Fraser, D.D., Elders—William Black, Robert Laidlaw, James Mathew, Andrew Melville, John Duff, P. Mahaffie, A. P. Cockburn, M.P.

PRESBYTERY OF OWEN SOUND.

Ministers—D. D. McLennan, James F. McLaren, B.D., A. H. Scott, M.A., J. Somerville. Elders—Peter Christie, James Mitchell, James Struthers, D. L. Morrice.

PRESBYTERY OF SAUGEEN.

Ministers—Stephen Young, Donald McLeod. Elders—James Scott, Peter McGregor, William Peterkin.

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ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the following contributions: Foreign Mission—Kirkwall, North-West Indians, Indore Mission, \$10; J. M., Gana-noque, Aged and Infirm Ministers' Fund, \$1.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 14, } THE PRIESTHOOD OF CHRIST. { Heb. 9: 1885. } 1-17.

GOLDEN TEXT.—"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii. 25.

INTRODUCTION.

The design of the Epistle as noted in the last lesson, is to show that the Christian is superior to the Jewish dispensation. It begins by showing that Christ the Founder is superior to men or angels. Moses was to Christ as a servant to a son. The writer then emphasizes the importance of giving heed to His words, for they are unailing, and disobedience will result in the loss of the heavenly rest, as it resulted in the loss of Canaan to the disobedient Jews. He then discusses the Priesthood of Christ, and shows His superiority to the Jewish priesthood. He is an eternal Priest, once for all offered sacrifice, and entered into the heavenly sanctuary. All the sacrifices of the Jewish Tabernacle were but types of His more perfect economy, which is the subject of this lesson.

EXPLANATORY.

There is much material in this lesson for study, but the intention of the writer of the Epistle is not to give an explanation of the types, but simply to state their existence, and to point out their inferiority to the antitype.

I. Tabernacle.—Called by different names: "Tabernacle of Testimony," "Tent of Meeting," "Habitation," etc. It was the meeting place between God and His people. It was divided into two rooms—the Holy Place, and the Holy of Holies—and an outer court in which was the brazen altar, in which the sacrifices were offered, not mentioned here.

(1) Holy Place.—In this there were three pieces of furniture, each of which was typical, ver. 9. "which was a figure for the time then present." What the special significance of each part was, is not revealed in the Scriptures, and it is, therefore, impossible to speak with confidence. A great deal of ingenuity has been exercised on these types, extorting from them meanings for which no authority can be adduced. It is insecure travelling when we get beyond what is written. In these notes we shall suggest such explanations as seem to commend themselves as least fanciful.

(2) Candlestick.—Golden stick with seven lamps. It was very beautiful—three branches on each side of the central stem, all of which were richly carved with almond flowers, pomegranates and lilies. The light represents a holy life, and the olive oil that supplied it, the Holy Spirit. The meeting of God with His people had that object in view—"That the righteousness of the law might be fulfilled in us." Rom. viii. 4.

(3) Table of Shewbread.—The twelve loaves, representing the twelve tribes, were arranged in two piles, six in a pile. It was called the "Bread of Presence," that is, in God's presence. It was changed every Sabbath.

It may have represented offering gifts to God giving a portion of our substance—representing His claims upon our possessions as well as our hearts and lives.

(4) Altar of Incense.—This also was in the Holy Place. It was a golden altar upon which incense was always burning, representing prayer that should ever rise in His presence, and with which He is well pleased.

II. Holy of Holies. This was separated from the Holy place by the veil, which was rent asunder at the crucifixion. It was very costly, made of blue and purple and scarlet and fine linen. Threads of gold were woven in, and cherubims wrought upon it. It was very rich, in keeping with the inside of the Holy of Holies, which was all overlaid with gold.

The Holy of Holies, as the name implies, was the very centre of the Tabernacle—the home of Jehovah—all else led to this, as the highest spiritual attainment.

(1) Golden Censer.—This was a fire-pan which the High Priest used when he entered into the Holy of Holies, for burning incense. The coals were taken from the altar, thus indicating that we should always come into the presence of God with prayer and thanksgiving, and that in order to be acceptable we must be touched with a live coal from off the altar.

(2) Ark of the Covenant.—This is the only piece of furniture mentioned in Exodus as belonging to the Holy of Holies. It was a chest of shittim wood, length two and a-half cubits—height and breadth, one cubit and a-half each. It was entirely overlaid with gold. The lid, called mercy seat, was solid gold, and out of the same piece were beaten the cherubim that overshadowed it. Their wings met over the mercy seat and the other two reached the walls on either side. It was on this mercy seat between the cherubim that the Shekinah, the symbol of God's presence, dwelt. It was there that the sins of the people were forgiven. The mercy seat, the Throne of Grace, is the only hope of the Christian still.

(3) Tables of the Covenant.—These were the two stones upon which the law was written. They are called "Tables of the Covenant," because it is by obedience to them that the people can hope to secure the blessing promised by God. But they were under the mercy seat. The law was constantly broken and would condemn, were it not for the mercy of God that was dispensed through the blood sprinkled upon it.

(4) Manna.—How long this was in the Ark is not known. It was placed there as a reminder of resources of divine care in the wilderness. He can always provide for His children.

(5) Rod that Budded.—An interesting incident recorded in Numb. xvii. 1-11. Another very remarkable miracle, proving that God makes choice of His servants and that He can give life to the dead.

III. Priesthood.—The priests were the representatives of the people, and for them offered sacrifices on the altar, and, in the Holy Place, attended to the candlestick, altar of incense and table of shewbread, but they never went beyond the sacred veil. Any who dared to do so must die.

The High Priest alone went into the Holy of Holies, and he only once a year, in the great day of atonement. He offered sacrifice for himself first. That was a bullock, with the blood of which he sprinkled the mercy seat. He then offered a goat, the blood of which he sprinkled on the mercy seat in behalf of the people. He thus gathered up in himself, in his representative character, the whole people. But how strongly it shows the distance between the people and Jehovah. One man, and he only once a year, could enter into His presence.

IV. The Antitype, ver. 9-11.—We see here how Christ fulfils the types and for shadows gives reality.

(1) That was a worldly tabernacle, this is "a more perfect tabernacle not made with hands." The work of Christ in the soul by the Holy Spirit was there represented by the candlestick, altar and shewbread.

(2) The High Priest approached God by the blood of animals, Christ by His own blood.

(3) The High Priest entered annually, Christ once for all.

(4) The High Priest went into an earthly Holy of Holies, Christ into an heavenly, secured to us eternal redemption—good things to come.

(5) The gifts and sacrifices could not make perfect, as pertaining to the conscience. But Christ can cleanse the conscience and make perfect. "The blood of Jesus Christ cleanseth from all sin."

What the sacrifices of the Old Testament did for the soul is a much discussed question. Some say they were only intended to secure external decency, and did not touch the conscience. But if not they could not be types of Christ, for a type foreshadows the antitype. They must have differed in their effect only in degree from the work of Christ. They did not give a clear enough knowledge of Christ to ease the conscience and make the spiritual life as clear and strong as in the New Testament times. When Christ came "He brought life and immortality to light."

What a blessing to live in our time! If we could have no clearness of perception of salvation, how unhappy we would be as death drew nearer.

PRACTICAL SUGGESTIONS.

1. We cannot be saved without shedding of blood; Old and New Testaments teach that.
2. Holiness needed to enter into the presence of God.
3. Our redemption is eternal, and not from year to year.

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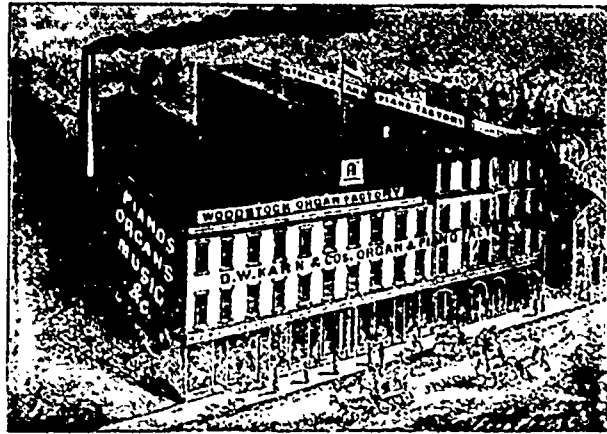
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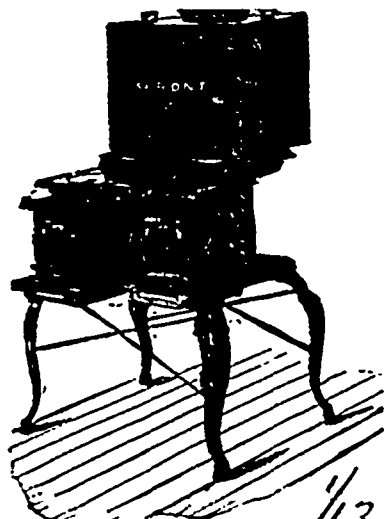
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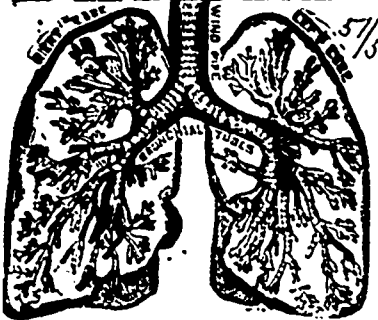
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How to Know It and How to Cure It.

If you have a variable appetite,
A faint gnawing feeling at the pit of the stomach,
Unsatisfied hunger at times,
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Rising and souring of food,
Wind in the stomach and distress around the heart,
A painful load at the pit of the stomach,
Choking sensations in the throat,
Headache and dullness of spirits,
Constipated bowels with alternate diarrhoea,
Are you gloomy and miserable?
Then you are a confirmed dyspeptic.

The cure is careful diet, slow eating, thoroughly chewing the food; avoid drinking at meals. Keep regular habits, shun stimulants, take pleasurable exercise and tone the digestive powers and regulate the stomach and bowels with Burdock Blood Bitters, nature's grand specific for dyspepsia. Burdock Blood Bitters have cured the worst forms of dyspepsia even of twenty-five years duration, as in the cases of Alexander Burns, of Cobourg, Ont., and many others whose lives were despaired of.

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A regular action of the bowels is an absolute requirement for general health, and the least irregularity should never be neglected, for there is no more prolific source of disease than neglected constipation, by which the worn out and refuse accumulations are retained to poison the system with their foul gases and irritating effects. Constipation is a stoppage of one of nature's most important channels for the outlet of disease. Like the stoppage of a drain in sewerage the waste matter is thrown back to often do irreparable damage. Besides the baneful effect of constipation upon the blood and general organism, it induces piles, proflus and various painful and dangerous complaints in both sexes. With a regular action of the bowels, the blood would be purer, healthier and better, and the body more perfectly nourished and sustained. Continued use of harsh purgatives work much harm; the habit of regularity should be promoted and encouraged. Proper diet, ripe fruits, vegetables, and mild regulating medicines of a laxative nature. Such a remedy is best found in Burdock Blood Bitters, which promptly regulates all the secretions, acts upon the liver to purify the system and induces a natural regularity of the bowels, while giving health and strength in the most natural manner.

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Especially in the spring,
Depression of spirits,
Great irregularity of mind,
Foul coated tongue,
Bad tasting mouth,
Disagreeable breath,
Frequent sick headaches,
Tired aching shoulders,
Irregular bowels,
Variable appetite,
Sallow complexion and yellow eyes,
Poor circulation of blood,
Dryness of the skin,
Bloches and eruptions,
Faintness and heart-flutterings,
Blurred vision and dizziness,
Weary days and restless nights.

*With any majority of these signs existing
You have what is commonly called Liver Complaint.*

And should resort to that unfailing remedy

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which is warranted to relieve any and all of the above named symptoms, effecting a speedy cure in all bilious troubles and every form of liver complaint, if the medicine is taken in time and the directions are faithfully followed.

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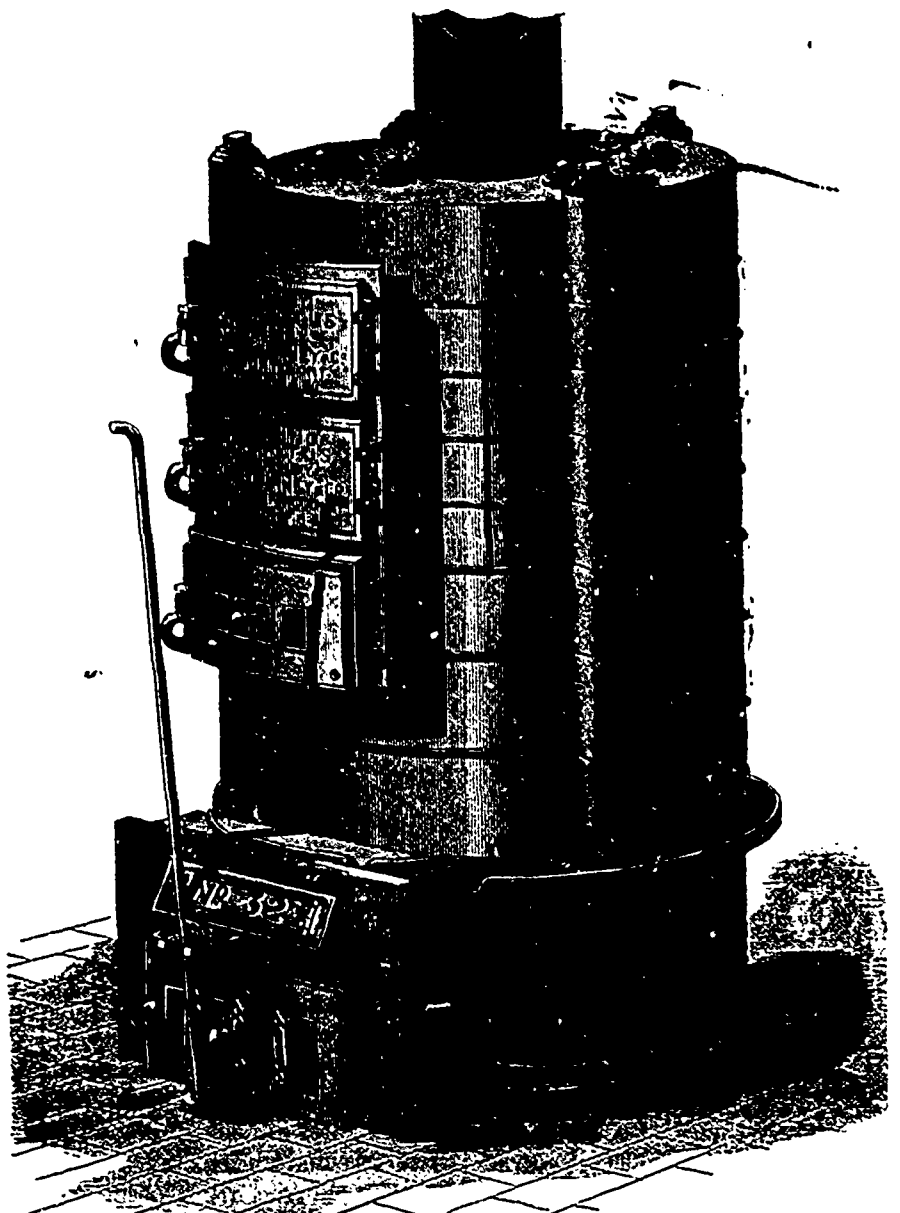
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If not, and you have any obstruction to its free circulation, there can be no perfect health. But with pure blood freely circulating you have a good insurance policy against disease. The blood is made impure by many causes: bad air, improper food, poor water, want of cleanliness, neglected constipation, hereditary taint or scrofula, etc. Many diseases come from bad blood, scrofula, rheumatism, fevers, eruptions, sores, dropsy, kidney, heart and lung troubles, and many complicated complaints. Consumption is scrofula in the lungs, from impoverished blood. Whenever your complexion is unnatural, your skin in an unhealthy condition, your face covered with blotches and pimples, when boils and festering sores abound, when there is a disturbed circulation, when you are pale or sallow, and your eyes appear unnatural, or when your head aches and you have unnatural heat, then your blood is bad, and especially in the spring after a hearty winter your blood needs cleansing. You can best cleanse it with that purely vegetable compound Burdock Blood Bitters, which safely and promptly renovates the blood, and invigorates the entire system. Curing all humours, from a pimple to the worst scrofulous sore. Remember there is none of the evils of harsh physic, mercury or iodide of potassium in the working of Burdock Blood Bitters. It is guaranteed strictly vegetable and always reliable.

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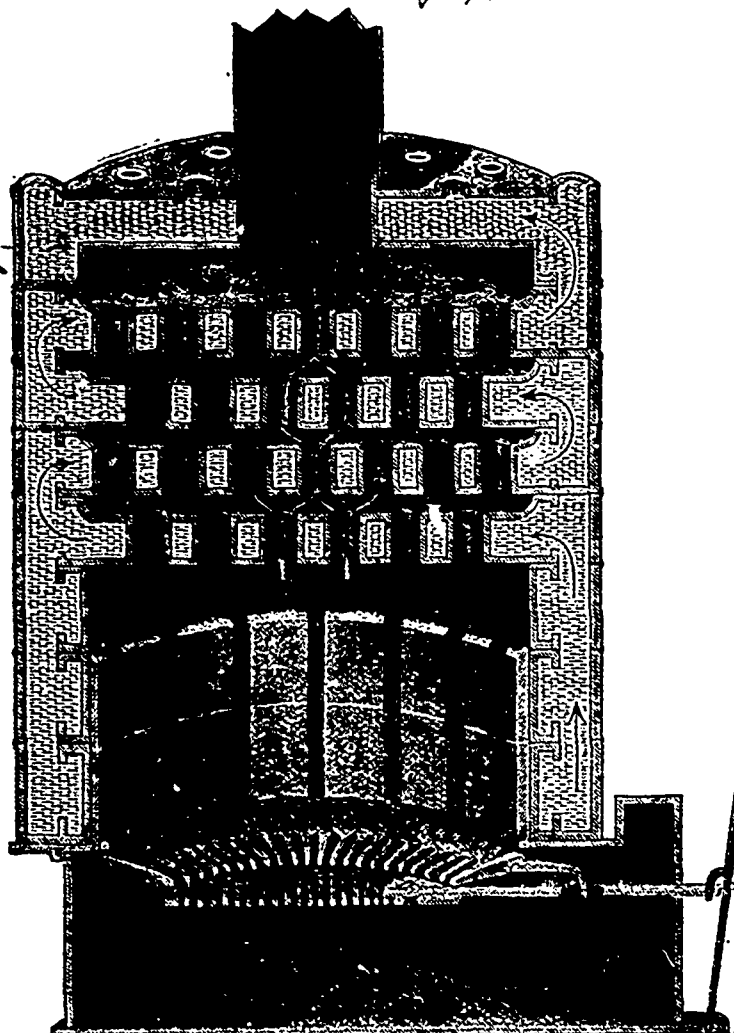
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MEETINGS OF PRESBYTERY.

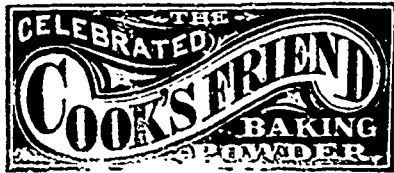
LINDSAY. At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a. m.
MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.
KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.
BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p.m.
GLENGARRY.—At Lancaster, on 7th July, at one o'clock p.m.
MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a.m.
QUEREC.—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.
HESS.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.

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