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Sparkles.

"How is the earth divided?" asked a pompous examiner, who had already worn out the patience of the class.

PENNSYLVANIA has an editor ninety-one years old. He attributes his long life and excellent health to the fact that he never expected to please everybody and never tried to.

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 Salt Rheum than \$500 worth of other medicine.

"DUNN has good ears for music, hasn't he?" asked one member of a choir to another. "Well," was the reply, "he has good ears, but I didn't know they were for music; I thought they were to brush the flies off the top of his head with."

THEIR works prove their merits; as for instance, after a quarter of a century of established success, the Esterbrook's Steel Pens, sold everywhere.

A CLERGYMAN, making a correction in a published report of one of his sermons, remarks, "I do not mind so much being taken for a heretic, but seriously object to anything which will condemn me as a lunatic."

A JOCOSE youth reports that an intimate friend of his has a distant relative who made such a short turn on the velocipede that he cut off his own ear by running his hind wheel over it.

ALLEN'S LUNG BALSAM—Is warranted to break up the most troublesome cough in an incredibly short time. There is no remedy that can show more evidence of merit than this Balsam for curing Consumption, Coughs, Colds, Asthma, Croup, etc.

IT has been remarked that some give according to their means and some according to their meanness.

"I wish I were you for about two hours," she said to her husband with great tenderness. "And why, my dear?" he asked. "Because," she said, "toying affectionately with his watchchain, 'because then I would buy my wife a new bonnet.'"

A POOR emaciated Irishman, having called in a physician as a forlorn hope, the latter spread a large mustard plaster and clapped it on the poor fellow's breast.

"FATHER, what is poetic license?" "Well, my boy as nearly as I can learn, poetic license is something which enables a man to say things in verse which would incarcerate him in a lunatic asylum if worked off at a political meeting."

FOR Rheumatism and Neuralgic Affections.—Bathe the parts affected with Perry Davis' Pain Killer, well rubbed.

A LAMENTED citizen of Montana, whose passion for horses led him out to the end of a convenient bough, and whose ultimate views of life were taken through a slip-noose, declared it to be his conviction (which was unanimous), that this world is all a hemp-ue-show.

IN Murray & Lanman's Florida Water the most debilitated and nervous can find relief. Used freely in the bath its effect is almost marvellous, so strengthening and bracing, and withal so exquisitely agreeable.

A STUDENT who was in the habit of asking leave of absence on trumped-up cases of necessity, one day said to one of the faculty: "Professor, I'd like another leave of absence. I must go home to attend the funeral of a cousin." After hesitating a while the professor reluctantly said, "Well, I suppose you must go; but I wish it was a nearer relative."

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.

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Dr. EDWIN BARTLETT, Milwaukee, says: "I have found Scott's Emulsion to be one of the best preparations in use, especially in children's diseases, on account of the elegance of the preparation, and its agreeable taste. It is very desirable in wasting diseases."

Downright Cruelty.

To permit yourself and family to "Suffer!" 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 two 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. Kondall, 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. TALNER. None genuine without a bunch of green Hops on the white label. Shun all the vile poisonous stuff with "Hop" or "Hops" in their name.

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- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frethy 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

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THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, MAY 27th, 1885.

No. 22.

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Notes of the Week.

THE last meeting for the season of the Toronto Ministerial Association was held on Monday week. In the absence of the President, the Vice-President, Dr. Rose, occupied the chair. The following topics were introduced:—"The Advantages of the Ministerial Association," by Rev. W. S. Blackstock; "How to Make the Association still more Profitable," by Rev. G. M. Milligan, M.A.; "Prevalent Sins," by Rev. John Burton. While the various topics received brief consideration, the devotional element was made more than usually prominent. The Association adjourned to meet at the call of the Secretary.

THE Board of Directors of the Young Men's Christian Association, at a special meeting held recently, passed unanimously the following resolution: This Board deplors the desecration of the Sabbath by the publishing and selling of newspapers on that day in our city, heartily endorses the steps taken to prevent a recurrence of these acts, or any other interference with the sacred character of the day, and names the President of this Association, Mr. J. J. McLaren and Mr. W. A. Douglass, as a committee to aid in all lawful proceedings to prevent any breach of the laws securing the proper observance of the Lord's Day.

A RUSSIAN Jewish reformer, Joseph Rabinowitz, the leader of a new movement among the Jews of Southern Russia, succeeded in opening, on January 5, at Kishenev, the capital of Bessarabia, a synagogue in which Jesus Christ is recognized as the Holy Messiah. This was done under the authority of the Minister of Police, who was present. In his discourse, Rabinowitz sought to prove that the expectation of the Jews was met in Jesus. A Lutheran minister assisted in the service. The chief hope for the movement lies in the fact that it is from within the Jewish body; and the opening of what may be called a Christian synagogue has created a great sensation among the Israelites of Russia.

AT the reception in Free masons' Tavern, London, given by the Moderator of the English Presbyterian Synod, Mr. Spurgeon, among a number of good things, said: In regard to all the main articles of Christian faith he held by the Westminster Confession, and he hoped the Presbyterians would never abandon it. They would not easily come by anything better. He did not say that there might not be a minor point or two on which there might be omission or fresh wording, but in everything of importance they ought to maintain that form of sound words. Of course they would not get any credit for doing so from the public judges of intellect and genius. These were of opinion that the great man was he who could cogitate a new system of theology every month. A man's orthodoxy was held to be sufficient proof of his intellectual weakness.

REFERRING to the issue of Sunday newspapers in Toronto, the *Dominion Churchman* says: The scene at the several news offices was extraordinary, they were literally besieged by thousands of customers. Papers were seized and torn as hungry dogs might tear at morsels of meat, and, after all this excitement, the participants simply took home intelligence which they could have gathered from half-a-dozen lines on a

bulletin board! One of the chief officials of a paper issued on Sabbath said to us that no salary would compensate the father of a family for spending Sabbath as he was compelled to do, and that he must seek work elsewhere if called on again for such services. That illustrates well the tyrannous action of a loose state of the law, when men, for bread, would be compelled to violate their consciences and outrage their nobler social instincts if their Sabbaths were not protected by law.

STRANGE infatuations seem at times to take possession of athletes. The insane freak by which Captain Webb lost his life is yet fresh in the public recollection. Another deed of reckless folly has just been added to the long list, showing either that a morbid desire for notoriety, or an inexplicable impulse, can lure strong men to a purposeless death. A swimming expert last week, by a very obvious device, eluded the police on Brooklyn bridge and made the mad plunge of 135 feet into the river beneath. His melancholy death was without benefit to any one. It demonstrated nothing, it verified no theory. He was a martyr neither to principle nor to science. Humanity is not enriched by his life, nor benefited by his death. When rescued from the water he was insensible, but, recovering a momentary consciousness, he asked his friends, "What kind of a jump did I make?" Most people will be disposed to answer that this man, who thus sported with his life and its possibilities, made a very foolish jump.

THE London correspondent of the *Scotsman* writes: I am informed that, in the highest quarters, the visit of the Prince and Princess of Wales to Ireland is regarded as a remarkable success. It has afforded evidence of the strength of the loyal party in that country, which is peculiarly acceptable at the present time, and it has, at the same time, awakened a feeling of cordiality on this side of the Channel, which may, in its turn, have valuable results. Some time ago I stated that the Government had in contemplation—if the time at their disposal was sufficient—the introduction of a measure of the highest importance with reference to Irish administration. It is now pretty certain that nothing can be attempted in that direction during the present year, but I am in a position to state that there is now a decided opinion in very influential quarters that the days of the Viceroyalty are numbered, and that in the near future Ireland will be placed on an entirely different footing. Its affairs will be managed by an Irish Minister, similar in his status and powers to the proposed Minister for Scotland. The suggestion that there should be a Royal residence in Ireland is, I have also reason to believe, receiving serious consideration.

OF the gallant young Lieutenant Fitch, who fell in the charge of the Royal Grenadiers at Batoche, and whose impressive funeral took place in this city this week, the Rev. Principal King, of Manitoba College, writes: It is twenty-two years since I first saw him, then a winning child of four years of age, the joy and pride of his father and mother. He attended for many years the Gould Street Presbyterian Church, and was a pupil in its Sabbath school. He was all through a gentle and affectionate youth, seldom meeting one without a smile. It is not singular that he was greatly beloved by a wide circle of friends and that he was an object of special fondness to his parents, who saw in him not only an only son, but one in every way dutiful and affectionate. There have been already many mournful losses in this deplorable and, one can scarcely avoid saying, most unnecessary conflict; there cannot have been many, if indeed any, which will occasion wider and more tender sorrow than this. His parents, old and respected citizens of Toronto, will receive from all who know them the deepest sympathy; but how little can even such sympathy do to relieve the life-long sorrow which must be theirs.

LOUIS RIEL fell an easy prey to those who went in pursuit of him after the rebels were driven from

Batoche. Maxime Lepine has also surrendered; the only other Half-breed leader of consequence is Gabriel Dumont, who hitherto has managed to elude capture. Poor Riel is at this moment an utterly discredited hero. By those so recently associated with him he is spoken of as a miserable poltroon. It seems somewhat peculiar that his possession by the commander of the forces in the North-West should be so very embarrassing. After his first attempt at rebellion he was treated with worse than mistaken leniency. Had he been adequately punished for his first crime, it is all but certain he would have been the last man to engage in a second attempt. Through his instrumentality serious injury has been done to the immediate prospects of the North-West; the rising has made a heavy drain on the public finances, and many valuable lives have been sacrificed by the criminal folly and culpable ambition of a petted demagogue. Let him have a fair and speedy trial, and let inflexible justice be done, despite race or provincial prejudices, sickly sentiment or party exigencies. Stable government, the principles of justice and true loyalty forbid paltering with treason.

A CORRESPONDENT of the *Peterborough Review*, writing from Atlanta, Georgia, states that the sixteenth annual International Secretaries' Conference of the Young Men's Christian Association has just closed, having held its sessions from Thursday to Monday last in the city of Chattanooga, Tenn. The gathering included about 170 secretaries from all parts of the States and Canada, from Portland, Oregon, on the west, to Bangor, Maine, on the east, and from Peterborough on the north, to New Orleans on the south. There were also present the secretaries of the London, England, Association, and from Berlin, Germany. The conference was deeply interesting and very instructive. Many topics relating to the better accomplishment of the Association work were discussed, the experience of the older secretaries greatly benefiting those more recently in the work. The discussions were frequently spirited, but the greatest harmony and good feeling prevailed throughout. On Sunday, 10th May, a very large open air meeting was held at the railway station, which resulted in great spiritual awakening. Immediately afterwards, the largest hall in the city was filled by a mass meeting for young men, at which even greater results were seen. Other meetings were held on Monday and Tuesday evenings with similar experiences.

THE sittings of the United Presbyterian Church Synod were begun in Edinburgh on the 14th inst., when Dr. Logan Aikman, Glasgow, was unanimously elected Moderator. Before vacating the chair, the retiring Moderator, Dr. Hutton, Paisley, delivered a short address, in which he referred to the present political crisis. While they prayed for peace, they also prayed for the final liberation of Churches from State control, and, come war or peace, Disestablishment with its equalities and self-resources approached. It was reported at the Synod meeting on Tuesday that the number of church members was 179,801, an increase of nearly 1,700 over last year; while the Sunday schools numbered 92,000, an increase of 2,000. The morning and afternoon sittings of the Synod of the United Presbyterian Church on Wednesday were entirely devoted to the consideration of the report of the Home Mission Board on the Scheme for the Augmentation of Stipends. A great many proposals were made, but in the end, by a large majority, a motion was carried remitting the whole subject to a special committee to draw up a scheme, to consult Presbyteries, and to report. The evening sitting was devoted to consideration of mission schemes, and to the hearing of agents from abroad. The total income from all sources of the United Presbyterian Church for the year 1884 was \$1,950,980. The income from purely congregational sources, \$1,760,325, shows an increase of \$55,250 on that for the year 1883; but the income from non-congregational sources, \$187,650, shows a decrease of \$93,715 on that for the year 1883. There is thus a decrease of over \$35,000 in the total income of the Church, but this is more than accounted for by the falling off in the amount of legacies paid to the home and foreign mission schemes.

Our Contributors.

DISTINGUISHED STRANGERS FROM A DISTANCE.

BY KNOXIAN.

Not very long ago a venerable father of the church when leading in prayer in the General Assembly asked that the members might be enabled to conduct themselves while in the city in a creditable manner. Exactly what the old gentleman meant was not very apparent. The petition was very general in its terms. He may have been anxious that the members should keep out of the hands of the police. He may have been thinking about the theatre, or probably he referred to their social habits, and was anxious that they should acquit themselves with propriety in their temporary homes. Whatever he meant, the petition was comprehensive and covered the whole ground. Perhaps, indeed, the petition was needed.

The rural brethren, however, are not the only ones who need to be prayed for and admonished in regard to their deportment. Some young ministers, and perhaps an occasional one not very young, who labour in cities and towns, make themselves very offensive when they go into the country. If the rural brother needs to be prayed for in the city, the city or town brother may need some healthy admonition about his behaviour in the country. As he is probably not in a receptive mood the admonition must be very faithful and plain:

Dearly beloved brother, when you are invited by one of your rural brethren to speak at his tea-meeting or assist him at his Communion, if you can't go say so and be done with it. Don't cover two sheets of paper telling him of the number of pressing invitations you have for that day. It won't help him any to tell him that *even if it is true*, and if he is a gentleman, as most likely he is, a letter of that kind will lower you very much in his estimation. Gentlemen never boast of the number of their engagements, or tell of the immense demand made on their time and services. Never.

If you agree to go, don't go with the air of a man who owns all Canada and intends buying up the United States. The Prince of Wales visited Ireland the other day, and *you* certainly may visit your rural neighbour without putting on any top-lofty, patronizing airs. When he meets you at the station don't begin to tell him how very difficult it was for you to get away, how much you had to do at home, and how overwhelmingly important your engagements are. You don't carry the whole church on your shoulders. Your work is not any more important than any other man's work, and there is a remote possibility that the world might continue to revolve on its axis, and even revolve around the sun if you went across to the States.

Now that you are seated in the rural manse parlour and have been introduced to the rural brother's wife, don't turn round and say patronizingly to her: "*I suppose you have been in Toronto,*" or Montreal, or Hamilton, or some other place, as the case may be. A large city or town is a fairly high pedestal. You are a small statue on that pedestal, but you need not on that account act rudely towards a lady in her own house. It is not at all necessary for you to say to her half-a-dozen times during the first half-hour that you really do wonder how she can live out here. You need not remind her with a half-pitying, half-patronizing air that she cannot by any possibility have any society in the country. You probably don't know that there are a few women in this world who can read and think and work for Christ and take care of their families, and live happily without the inestimable privilege of looking at piles of brick and mortar every day. That woman in the rural manse may be a more refined lady than your wife; she may have had a better education, she may be a better Christian, she may be acting her part in life every day very much better than you and your wife act yours. Ten years from the present that ruddy faced boy by her side may go down to Toronto and beat your boy badly at the University. Twenty years farther on, your boy may work for that boy at a few dollars per week. Now don't patronize that lady in the rural manse any more. Some of these rural manse ladies are the noblest women on this footstool.

Now we will assume that you have finished your meal—a very much better one than you usually get at home—you and the rural brother start for the church.

If you drive don't pretend every minute that you are afraid the horse may run away. That may to you seem evidence of refinement and city manners, but it is not. Most gentlemen can manage a horse, and if you are too useless or too effeminate to drive a good roadster at a lively clip you need not try to palm off your effeminacy or awkwardness as evidence of high breeding. If you see any cows along the road, don't sniff and say you never could stand the smell of cattle. The rural brother may know that your father was a farmer and that in your young days you miked cows yourself, "watched gaps" in harvest, and performed various other duties among cattle that need not be mentioned. If you didn't many a better man did.

As you ride along to the church you need not tell the rural brother how many distinguished people are in your congregation. Probably the rural brother and everybody else know that some of these so-called distinguished people are no great credit to it. John Hall never talks about the number of big people in his church. His congregation raised last year \$135,000 for all purposes, which is about \$130,000 more than yours raised, but a man might spend a year with John Hall and never hear him allude to his big people or the amounts they raise. John Hall could shake a better sermon out of his sleeve at five minutes' notice than you could make in a year if your life depended on it. He can say more good things in ten minutes than you ever said in your life; he has more influence for good in the world to-day than you could hope to acquire if you lived on this planet for a thousand years; but John Hall never put on airs in a rural manse, nor wounded a rural brother's feelings by making ungentlemanly comparisons before him.

Now you are in the rural brother's church. Don't assume that no person of any consequence ever preached there before. Dr. Bayne, Dr. Burns, Dr. Willis, Dr. Irvine, Dr. Inglis, Dr. Ormiston, or Dr. Donald Fraser may have been there—may have preached some of their best sermons there. You are not so much greater than these men that you can assume that *anything from you is good enough for these plain country people*. The average of intelligence among these people may be higher than the average in your own congregation. They may know less about the last novel or the last play; they may never have seen a roller skating rink; but they positively do know their Bibles better, and are better judges of a good sermon than most of the people you preach to at home. They have seen your name in the daily papers, because you know one element of your greatness—perhaps the principal one—is that you live in a place where daily papers are published, and they expect something good something very extra in the way of preaching. *They don't always get it.* Sometimes they leave church saying to themselves: "*Is that all?*"

Some years ago one of the most scholarly, accomplished and deservedly influential ministers in our Church happened to be in a city that need not be named. He fell in with a very young clerical gentleman who was noted for his insolent, patronizing airs. They dropped into a book store. Addressing the bookseller, the youth said in a marvellously patronizing manner: "Aw, here is our friend Mr. So-and-so from the country. I brought him in to see the books."

FROM PRINCE ALBERT TO MIS-TA-WAS-SIS RESERVE.

BY REV. JAMES SIEVERIGHT.

"You going to Prince Albert? Why soon half the ministers of the Presbyterian Church will be there!" Such was the jocular remark of a Hudson Bay Company's official that greeted me on my way to my distant sphere of labour. To judge from the number of commissioners and ministers that have visited this remote and largest settlement in the North-West Territories, its name at least should be familiar to every Presbyterian. The term Prince Albert is often applied to a settlement seventy miles in extent, the electoral district of Lorne. Prince Albert proper may be said to extend four miles along the bank of the North Saskatchewan from Captain Moore's grist and saw mill to Emmanuel College. At least, the rival candidates for the honour of the future town, almost as numerous as the places that claimed to be Homer's birthplace, are comprised within these limits—all the claims for miles around are taken up. The country on the north bank of the Saskatchewan is a sandy waste covered with poplars and firs broken up by marshes and lakes till Shell River is reached, eighteen

miles north, which is said to flow through large sections of choice land not yet surveyed. Our course lies along the bank of the river for seven miles, thickly dotted with farm houses, and thence southward through a tract of land more sparsely settled, yet rapidly filling up. The first day's journey (twenty-two miles) was made through a cold, incessant rain storm, often through swollen creeks and sloughs—to use the phraseology of the country, "mean" weather to travel in. In a ducked, bedraggled condition I reached the hospitable shelter of a farm house, in a thriving settlement, where fourteen years ago the buffalo roamed, the prey of the hunters who supplied the mission with meat. Cattle and sheep now graze there. Wolves, bears and Indians are almost numbered among the things that were. Next morning the heavy clouds passed away and the journey from the "Forks of the Road" to Carlton (twenty-eight miles) was rendered more enjoyable by sunshine enlivening hill, dale, meadow, lake, and glistening stream. The trail winds chiefly through a sandy plain. For twenty miles the smoke of settlers' cabins curls faintly upward from the dark, green bosom of the prairie. The road now conducts through open meadows, gay with tender forest flowers and enlivened by songs of birds; now skirts marshes, from which the voice of 40,000 frogs rises in varied chorus; now through a dense wall of poplar foliage, through which only a narrow ribbon of bright blue sky is visible; now through darkly shaded labyrinths of fir trees, the wind moaning through the jagged tops like whispering footsteps in a grand and stern temple of Nature. At times no light or sound of life may be described in the hard, dry plains. Then here and there little dribbling brooks, from whose cool waters the startled little water birds rise, filling the air with cries and flutterings, or clear pools in whose streams the wild duck dives and splashes. The well worn path, winding from side to side to avoid obstacles, now skirts the ashes of encampment fires, or dead trunks of trees blackened by the prairie fires, or mouldering through its grassy pathway the bleached bones of the buffalo once swarming in this region, or the skull of an ox or the skeleton of a horse that perished from the experiment of extracting too much work from too hard fare—a scanty feast for the wolves and vultures. The traces of an Indian encampment are here and there seen, lodge poles placed in a circle, fastened at the top with cords of bark, point out the spot where squaws erected a rude tenement covered with mats or skins for some lazy warrior of the forest. Early in the afternoon, through a gap in the rich masses of foliage, the river was seen gliding, bounded by high grassy hills thickly studded with groves, and at the foot of a steep descent the white buildings of Fort Carlton appeared, recalling memories of the olden times when the names of the roving prairie tribes were a terror in the surrounding plains and forests. It is a stockade fort. Its four corners are flanked by wooden towers pierced with loop holes to serve in time of need as a place of defence. Within the palisade are store rooms, offices, and apartments. When danger was anticipated from the plains, sentinels, gun in hand kept watch, walking their weary rounds on a scaffold placed near the top of perpendicular walls. The neat cottage of the Chief Factor, where I met a kindly welcome, with its modern surroundings built outside the barricade, pioneers of advancing civilization or proofs that the dominion once claimed by terrible foes of the dark forests has long since passed away. The power of these fierce marauders depended for its strength on the chase, and with the extinction of the buffalo has been broken down. Six miles west of Fort Carlton begins the settlement of French Half-breed, scattered in groups through the sandy plains between Carlton and the North Saskatchewan. They are more akin to the Indian than the white man. Their spiritual interests are controlled by three priests, one of whom, it is said, when milder arguments were of no avail used to employ the whip liberally with his intractable flock. How different the destiny of the great North-West had the efforts of the French Jesuits, these pioneers of the western wilds, been crowned with success! Absolutism in religion and despotism in government would have crushed advancing liberty and civilization. Next morning opened gloomily, the rain pouring in steady torrents. The Saskatchewan is constantly changing its course, altering its channel. The river was now high, and crossing in the scow, the only one for hundreds of miles, was rendered difficult by the rapid, eddying current and

sandy shallows. The Indian boatman when near land had to wade into the water to pilot this cumbersome float ashore. I had hired a Cree Indian—Night Owl—to accompany me on my desolate journey. Indians do things leisurely. I had first to wait till he got his breakfast, an operation consuming an hour, and then on the other bank of the river for three hours, drenched by whistling sheets of rain, till he caught his pony. His outfit for the journey consisted of a pair of corduroys, a striped cotton shirt, with a blanket wrapped round him. His feet were encased in mocassins, and his lanky unkempt hair surmounted by a cap made out of an old blanket. A knife was stuck in his belt, and his equipment rendered complete by a long black pipe stuck in a corner of his mouth. A strong hide saddle was placed on the back of his shaggy pony, leather serving the purpose of a girth to fasten it. A string of buffalo hide, twisted round the horse's lower jaw, took the place of a bridle. Mounted on his rough pony as he rapidly rode over the sterile bluffs, through torrents of rain, sitting as if glued, his arms crossing over his breast, Night Owl was a striking and appropriate feature in the wild landscape. The air swarmed with mosquitoes. The croaking and bellowing of frogs arose from pool and marsh. A printer is said to have divided the Bible into chapters and verses as he journeyed from place to place. No chance of meditation on this miserable road. Constant vigilance is the price to be paid to keep the horse from stumbling into a badger's hole, or losing his footing in some deep gully, or dashing the vehicle against projecting tree or roots. More than twenty miles from the river bank Night Owl paused, and raising his hand waved it round and round as he exclaimed, "Wasis-wasis!" We had now reached the borders of Mis-ta-was-sis, Big Child's Reserve. It is six miles long by ten broad, the greater part of it a rich, level country. A journey of four miles through drenched forests, the horse often toiling knee-deep through mud and rank tangled grass and the mission house (now in course of erection for Rev. John McKay) was reached. The most conspicuous object for miles around it stands on the top of a gentle ascent, a broad sheet of water in front. It is a log building, chinked and plastered. In Ontario it would have cost probably \$600; here, away from the appliances of civilization, with workmen and materials to be transported over long, rough roads, \$1,400. I went through the customary formality of shaking hands with Wasis, gave him the usual present and received a welcome more warm than the ordinary cold salutation of an Indian, coupled with an invitation to stay, while he ordered his squaw to prepare a bed. The chief was dressed in the attire of a white man. His house has the unwonted luxuries of beds, boxes and benches. One of the most intelligent of the Cree Chiefs, he understands many English words; but, like most of the Indians, shrinks back from the difficult task of attempting to speak them. The mission has probably a brighter future in prospect. As lately carried on, without a miracle, it could not yield much permanent fruits. A solitary missionary, preaching once a Sabbath now and then to a few scattered Indians, unsupported by schools, and no attempt made to train the young to habits of thrift and industry, can accomplish little to elevate the red man. The extinction of the buffalo makes it a critical period to the Indian. His only choice is civilization or extermination. Dr. Guthrie's quaint but sensible aphorism as to ragged schools is still largely applicable to Indian Missions. "Porridge first and prayers afterwards." It seems almost a mockery to offer the bread of life to men often reduced to the verge of starvation, without any earnest effort to better their worldly condition. The main work among the Indians is to educate the young. Such is the fascination of a hunter's wild, hard life that men inured to it will often rather die than adopt a quiet peaceful vocation. An industrial school, which, while caring for the intellectual and religious instruction of the youth of both sexes, also aims at training them to earn their own livelihood, seems, in the present circumstances of the Indian, an indisputable adjunct of a successful Indian Mission. The breaking up of the Reserve System must precede the permanent elevation of the wanderers of the forest and the plain. It cuts the sinews of industry. When one possesses anything, a ravenous crowd of friends and relatives gather around him to help him to consume all he has. The self-reliance of the white man can never be attained by the red one till he possesses the rights of citizenship and gets claims like his pale-faced

neighbours. Only by the self-sacrificing zeal of men and women whose hearts are fired with the love of Christ and perishing souls can the Indian problem be rightly solved. I was compelled to decline Wasis' kind requests, as I had already promised to share the carpenters' tent. That night five men under a canvas covering, seven by seven, slept the sleep of the weary. After making arrangements to get the shingles of the mission-house from Carlton to the Reserve and inspecting the building—the design of my journey—I succeeded in reaching Prince Albert in time for my Sabbath day's work.

DR. SOMERVILLE AT CONSTANTINOPLE.

The following letter has been received from the Rev. Dr. Thomson, agent of the British and Foreign Bible Society in Constantinople:

In coming to the East, Dr. Somerville had primarily in view the Greek people, and hence he began his labours in December last at Athens. His sermons and addresses were admirably interpreted by Mr. Moschow, recently a student of theology at Edinburgh, and awakened much interest, all the more so as preaching is almost unknown in the Greek and the other Oriental churches. That he preached the Gospel with truthfulness and fervour, with eminent ability, and with a wealth of striking illustration, was undeniable, and his meetings, despite the inclemency of the weather, were almost invariably attended by crowded audiences. We trust that good has been done, especially among the students of the university. But it was hard for the people to believe that Dr. Somerville had come with the simple desire to promote their spiritual welfare, and still less acceptable perhaps was the mere idea that they required any such assistance. Hence there was no little speculation, not unmixed with jealousy, as to the object and tendency of Dr. Somerville's services; and though opposition was silenced in presence of the transparent honesty of the man, and his entire freedom from proselytism, and, above all, in view of the solemn and all-important truths which he proclaimed, some secret suspicion was entertained that he had come to attack their Church, and we hear that such suspicion has latterly been publicly expressed. Dr. Somerville, however, was treated with the utmost respect and even cordiality in Athens, and we rejoice that, in a city where so much intellectual activity prevails, and at a time when infidelity pervades so much of the scientific and literary productions of the age, the Gospel has been preached with such directness and power. Dr. Somerville visited also Corinth, Nauplia, Patras, etc., but could do little for want of an interpreter. Such is the account of his work I have received from more than one correspondent at Athens.

About the middle of January he crossed over to Smyrna, and was most cordially received by the missionaries of the American Board, the Church of Scotland, and the London Jews Society. Meetings were held for the Greeks in the hall adjoining the "Rest," Dr. Constantine interpreting; for Armenians and the general population in the American Armenian Church, with Turkish interpretation by Rev. Mr. Bartlett; and for the Jews at the Scotch Mission House, Rev. Mr. Epstein interpreting into Spanish. That his services were highly appreciated I have abundant proof in the grateful acknowledgments of quickening received, of the new light and interest thrown upon many subjects, and of a largely diffused spirit of brotherly love, which have reached me from correspondents there. Dr. Somerville afterwards visited Ephesus, Thyatira, Sardis, Philadelphia, Seraikeui, and Sokia, where Mr. Forbes, a fellow-countryman, has a large manufactory, and is alike distinguished for personal worth and by his care for the religious welfare of the people he employs. In the three latter places his services were listened to with the deepest interest. The result is with the Lord, and will be seen in due time. On February 15, Dr. Somerville arrived here, accompanied by Rev. James Somerville and Mr. J. White, and was cordially received by a committee composed of missionaries and laymen of the American Board, the Established and Free Churches of Scotland, and the London Jews Society, as well as of the British and American Colonies here. A day or two afterwards he began a series of daily morning meetings in English in Galata, which he continued for about a month, and which attracted earnest listeners from every quarter of this city and its wide extended suburbs. It is not too much to say

that we were all charmed with the beauty and felicity with which he illustrated the important subjects he treated; that faith, and hope, and joy were strengthened, brotherly love increased, and new zeal awakened to care for the wants of those around us. In this connection not a little was due to the songs of faith and hope, in singing which a voluntary choir of ladies and gentlemen led the audience. Petitions, too, were daily presented for various important objects, which awakened the sympathy of all, and united us in fervent supplication. The Gospel we heard was the old truth, but illustrated, expounded, and enforced with a freshness and a power which made us feel that we were dealing with the great things of God, upon which eternal issues were depending. Meetings were also held daily, in the afternoon or evening, in Pera, with Greek, Turkish, or German interpretation, which were eminently successful.

On Sabbath, the 22nd, he preached in English at Robert College and at Babek, and on the following Lord's Day in the Bible House Chapel in Stamboul. I attended the latter service, as I had done all the previous morning services, and was much interested to find the chapel filled with an audience of over 400 Armenians, Greeks, Turks, Persians, and others, who listened with deep and unbroken attention while their pastor, Rev. Avedis Constantian, translated Dr. Somerville's words with rare felicity into Turkish. Since then he has preached repeatedly at Stamboul, both at the Bible House and at Vlanga, and it is most cheering that his audiences have always gone on increasing in numbers and interest, and especially that the number of Mohammedan hearers has increased. The latter is a most encouraging fact, and taken in connection with the circulation of the Scriptures among the Mohammedans, which has gone on increasing since the Crimean War from 250 copies a year to above 3,500 copies in 1884 by the British and Foreign Bible Society alone, while for many years the American Bible Society has sold as many more, it indicates a widespread spirit of earnest inquiry, for which we thank God. On one of these occasions about fifty Mohammedans attended, many of them hodjahs or teachers, and not a few of them Persians, and listened with rapt attention from beginning to end, with their eyes fixed upon the speaker. On another occasion, fearing it might be the last opportunity of addressing an audience in Stamboul, Dr. Somerville stood at the door to shake hands with his hearers as they passed out. To shake his hand did not satisfy them. Many kissed his hands, not a few with tears, while they thanked him and implored blessings upon him. Dr. Somerville likewise held meetings with the German Jews in connection with Rev. A. Tomory's work in Galata, and in English and Spanish in connection with the work of Rev. D. B. Spence at Hasskiory. He also addressed the Greeks of Candilli, the English residents at Kadikiory, and the American Female School at Scutari, as well as the Armenian congregation there.

On the 14th of March he delivered his brilliant and instructive lecture on "The Bible for the World" to a large public meeting in Pera, presided over by Judge Tarring, of Her Majesty's Consulate General; and on the 25th, by the special request of missionaries and others, he held a communion service in English, with certain portions in Turkish, which was largely attended. But perhaps the most striking proof of the interest he has awakened and the impression his services have made is the fact that after he had held one or two meetings in Pera with Turkish interpretation he was invited by the Old Gregorian Armenians, who do not profess Protestant views to hold a special service for them in one of their churches. Difficulties probably arose as to the use of the church, but the meeting was held in a theatre in Pera, and proved to be the largest of all his meetings. Still more remarkable were the comments of the Armenian press, which were not only highly appreciative of Dr. Somerville's work, but reflected severely on the Armenian clergy as being deplorably deficient in the discharge of their duties, and indeed unfit for them. Dr. Somerville then paid a most successful visit to Nicomedia and Baghchejuk, where he held eight meetings, and returned and preached in Stamboul and Hasskiory on the following Lord's Day. But so urgent an application reached him from Pastor A. Djejjian, of Adabazar—a town some forty miles inland from Nicomedia—that he has devoted another week to those interesting churches, which were the first outside of Constantinople to profess evangelical views, and did so amid

much opposition and persecution. We expect his return to-day, and that he will hold one or two further services in various parts of the city and then proceed to the important city of Salonica, in Macedonia. I have already trespassed too long on your time, but I must notice Dr. Somerville's efforts to establish Christian associations of young men and young women and to induce the Protestants of this city to take steps for the erection of a hall for evangelical services and religious anniversaries and other meetings. The vast area occupied by Constantinople and its suburbs presents peculiar obstacles in the way of realizing these objects, but we are thankful that he has brought them before us. Altogether, we suppose Dr. Somerville must have held in this city and in Nicomedia, Adabatar, and Baghchejuk, about eighty meetings in which either English alone was used or was accompanied with interpretation into French, German, Spanish, Greek, Turkish, or Armenian—an ample sowing of precious seed.

THE MARRIAGE QUESTION

FACTS, OPINIONS AND DECISIONS OF CHURCH COURTS.

BY PROFESSOR GREEN, OF KNOX COLLEGE.

According to the Westminster Confession of Faith, to which Presbyterian ministers, elders and licentiates are required to profess adherence. "Marriage ought not to be within the degrees of consanguinity (relationship by blood) or affinity (relationship by marriage) forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as these persons may live together as man and wife. 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." In Lev. xviii. a man is forbidden to marry his own sister, aunt or niece—the first two expressly, the third by necessary inference, and, therefore, according to the Confession, he may not marry his wife's sister, aunt or niece.

In 1884, a Committee of the General Assembly of the Presbyterian Church in Canada, appointed in the preceding year, submitted a report to the effect that while, in their judgment, the Mosaic Law of incest is of permanent obligation; yet that, in their opinion, the clause in the Confession—"A man may not marry any of his wife's kindred nearer in blood than he may of his own" is not sufficiently sustained by the authority of Scripture, and that they recommend that Church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt and wife's niece. Only five members of the Committee appointed by the Assembly were present when the subject was considered, and only three, including the chairman, were in favour of the above mentioned extraordinary opinion and recommendation. All agreed that the Mosaic Law is of permanent obligation, but only three denied the sufficiency of the Scriptural warrant for the teaching of the Confession, and recommended that no discipline should be exercised on offenders. At the meeting of the Committee it was alleged that a minority report would not be received by the Assembly, and therefore a minority report was not prepared. The report, however, for which three members of the Committee voted, contains a brief statement of the arguments for and against the position of the Westminster Confession.

The report was sent for consideration to the Presbyteries in accordance with the following motion: "That the Assembly, without committing itself to the conclusions of the report, send it down to Presbyteries for their consideration, with instructions to report to next Assembly." The report has been brought before many of the Presbyteries, but in few does it seem to have been carefully considered. Some have decided without discussion. In scarcely any has attention been given to the question of marriage with a wife's aunt or niece, which has never been seriously discussed in the Courts of our Church. Some Presbyteries which, apparently without serious consideration, have decided in favour of the conclusions of the Committee may possibly have been influenced by its report, on the supposition that its members were numerous and unanimous, and in ignorance of the fact that only five were present at its meetings and that only three, including the chairman, favoured the opinion that the article in the Confession was not sufficiently supported by Scripture, and the recommendation that discipline should not be exercised in regard to marriage with a wife's sister, aunt or niece.

It is possible, also, that some members of Presbyteries, as well as the public generally, have been, to some extent, influenced by the misleading statements of the numerous pamphlets and leaflets with which the country has been flooded by the English Libertarians, who have organized themselves as the Marriage Reform Association, with the special object of obtaining the repeal of the laws against marriage with a deceased wife's sister. In these publications facts are misstated, opinions misrepresented and the truth suppressed. "One of the gross frauds (says Dr. James Gibson, of the Free Church College, Glasgow, in his work published in 1854) practised in the publications of the London Association, is to take some incidental opinion on some one point of discussion, and then to exhibit it as the opinion of the parties on the very point at issue itself. Thus we have both Patrick, Archdeacon Hale, Calvin, and others dealt with; so that the ordinary reader of these fly-leaves believes them to be hollow in favour of, instead of being hollow against, such marriages. In this way no ordinary reader can possibly know the truth; and the opinions of society are thus attempted to be influenced by a system of gross Jesuitical perversion and fraud. These are strong expressions. We not only use them, however, in the language of their authorities, 'calmly and deliberately,' but we have made them good. The said Association have published no less than fifty-one pretended facts, and about 150 alleged opinions of as many persons, and no human being could

discover from their perusal that there are such texts as Lev. xviii. 16 and xx. 21 in existence. In only two does there seem an allusion to Lev. xviii. 16, while the reference in one is erroneously given as Lev. xviii. 6, and the other does not refer to Lev. xviii. I have carefully looked over a publication of theirs, containing a large collection of speeches, pamphlets, opinions and answers by noble and learned lords, bishops, divines and lawyers—the collection bearing on the title page to be the sixth thousand—and I have not been able to discover a single reference to Lev. xviii. 16 or xx. 21, and yet these are the texts on which their opponents mainly rest the controversy. Nothing in James's Corruption of Scripture, Councils, and Fathers, in maintenance of Popery, can surpass this discreditable attempt to hide and pervert the truth.

As the marriage question is to be brought before the General Assembly of 1885, and must again be submitted to Presbyteries before the opinion and recommendation of the three members of Committee can be sanctioned, I deem it proper to submit to my fathers and brethren in the ministry and eldership, and to the Christian public, a collection of facts, opinions and decisions which may help them to arrive at correct conclusions on the subject, and which may be of special service in neutralizing the pernicious misrepresentations of the Libertarian tracts. Another purpose of great practical importance may be served by this collection. In consequence of the action of the Assembly's Committee, and of some Presbyteries, as well as the evil influence of the Libertarian tracts, and the bad example set by several respected members of churches, some persons may be tempted to contract marriages within the forbidden degrees, which may prove the cause of life long remorse and misery. It is to be hoped that the prayerful consideration of the following facts and opinions may induce them to resist the temptation. These should convince them that it is, at least, extremely doubtful whether it is right for a man to marry his wife's sister, aunt or niece; or whether it is right for the sister, aunt or niece to marry him; and that such marriages ought to be avoided on the principle implied in the words of the Apostle in reference to another case. "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith (that is, persuasion of its lawfulness) is sin." Rom. xiv. 23.

Although the conclusions of the three members of the Assembly's Committee are favoured by a few hundred eminent ministers and professors of theology in Europe and America, as well as by the English Libertarians, the collection of facts and opinions I now proceed to submit will make it manifest that they have been and are discountenanced by the overwhelming majority of God's professing people in all ages by those Jews who were least influenced by the traditions of the fathers, by the decisions of the ancient Christian Church, of the Roman Catholic Church, of the Greek Church, of the French Protestant Church, of the Waldensian Church, of the Reformed Dutch Church, of the Church of England, and of the Presbyterian Churches in the British Isles, in the United States of America, and in the Dominion of Canada.

1. No case is mentioned in Scripture, so far as I can find, in which any man, Jew or Gentile, Christian or heathen, is said to have married his deceased wife's sister. It has been asserted by Libertarians that such marriages are desirable for the sake of the children of the deceased sister, and have "always been permitted and practised by the Jewish people." If desirable and permitted, might we not expect to find, at least, some examples recorded in Scripture, in which there is the record of numerous marriages, lawful and unlawful? Can any one point to an example of this kind found in the sacred record?

2. While the great majority of the Jews, since their crucifixion of Christ, have favoured marriage with a deceased wife's sister, it is condemned by the smaller sect of Jews who reject tradition and acknowledge only the authority of the Old Testament Scriptures. "One whole sect among the Jews (says Dr. Lindsay, Professor of the U. F. Church, Scotland), and these by no means men of little name, viz., the Karaites, were decided in their opposition to marriage with a wife's sister. They maintained that the substance of the law of incest lay in Lev. xviii. 6, and that the various particular prohibitions which follow this general principle were to be considered specimens of the extent to which kindred was to be counted; and, accordingly, they supplied all analogous cases, and held that the law which forbade a man to marry his brother's wife, equally debarred him from marrying his wife's sister. And they denied that the eighteenth verse of the chapter warranted any inference in favour of this connection. With regard to the Talmudists, again, it is by no means clear that they were unanimous in favour of the lawfulness of marriage with a wife's sister, though, in general, they approved of it. It is certain, however, that Maimonides, one of the greatest names among the Jews, declares that this connection was forbidden as well as marriage with a brother's wife."

3. "Selden states, on the authority of Gaius, Paulus and Ulpian, that before Christianity was received as the religion of the Roman Empire, step-mother, mother-in-law, step-sister, brother's wife, wife's sister (*uxoris maris soror*, sister of former wife), were all forbidden by public authority. The accuracy of this view, so far as the period referred to is concerned, has been questioned by some, but no man can question that under Constantius and Constans all these degrees of affinity were legal barriers to marriage, and that the children sprung from such connections were declared to be spurious. The same law was confirmed by Valentinian, Theodosius and Arcadius, who declare that the liberty of marrying either brother's wife or two sisters is wholly interdicted, no matter how the prior marriage may have been dissolved, whether by death, desertion or divorce."—(Dr. Lindsay's Enquiry, p. 189.)

4. "When S. Basil the Great ascended the Archiepiscopal throne of Caesarea, he forbade that a husband, after the death of his wife, should marry her sister, and when some one, of the name of Dioclorus, reproached him upon the subject, Basil defended himself in a letter, which has been preserved, and proved that such marriages had always been prohibited at Caesarea. The Spanish fathers of Elvira (the

Synod of Elvira met in 305 and 306) shared S. Basil's opinions, as also did the Synod of Neocaesarea of 314, Can. 2, as we shall see hereafter. It is well-known that, according to canon law, these marriages are both forbidden and declared to be invalid."—(Hefele's History of the Councils, p. 164.)

5. "During the whole of the eight first centuries marriages were never allowed, either by civil or canon law, in the first degree, whether of consanguinity or affinity, nor, with one exception—that of cousins—in the second degree." "The first degree of affinity comprises the step-mother, the wife's mother, the wife's daughter, the son's wife, the wife's sister, the brother's wife." "The second degree of affinity comprises the following: grandfather's wife, wife's grandmother, father's brother's wife, mother's brother's wife, wife's father's sister, wife's mother's sister, son's son's wife, daughter's son's wife, wife's son's daughter, wife's daughter's daughter, brother's son's wife, sister's son's wife, wife's brother's daughter, wife's sister's daughter. With regard to these there has been no difference of sentiment." (Smith's Dictionary of Christian Antiquities, article on Prohibited Degrees, by Rev. F. Meyrick, M.A.)

6. Dr. Pusey, referring to the statement of a witness before Her Majesty's Commissioners that the prohibition of marriage of a deceased wife's sister was founded in early times on a mistaken view of Lev. xviii. 18, says: "It may be stated confidently that no one father does rest his objection upon that verse. The passage on which they rest is that containing the general principle, verse 6: 'None of you shall approach to any one that is near of kin to him, to uncover their nakedness,' under which this particular case falls, or on the parallel case of the marriage with the brother's widow." (Dr. Gibson, on Marriage Affinity Question, p. 22.)

7. "The Romish canonists made a very clear distinction between the marriages forbidden in Leviticus, of which a wife's sister was one, and those which are prohibited by Rome on the ground of spiritual affinity, viz., that the former were forbidden by divine, natural, or positive law. It is, at least, but a weak, as well as unfair invention, to make the canons, or laws of the Church, passed before there was a Pope recognized by any section of the Church, responsible for the decrees—scriptural tyrannical, enslaving, or persecuting, as the case may be—passed by Popes and Councils 800 or 1,000 years thereafter."—(Dr. Gibson, on Marriage Affinity Question, p. 21.)

8. Cardinal Henry Edward Manning, in a letter dated May 10, 1882, in order to correct a misrepresentation of his own views and those of other Roman Catholic dignitaries, thus writes: "(1) The law of the Catholic Church forbids and annuls marriage with a deceased wife's sister. (2) The law of England on this point is, to this moment, Catholic, and supports the discipline of the Church. (3) The law can alone dispense in such cases; and it never dispenses except, first, rarely, second, with reluctance; third, for grave reasons, and to avoid greater evils."—(Opinion, etc., Edited by J. P. Allen, p. 174.)

9. Dr. E. B. Pusey thus wrote to Lord Dalhousie on May 16, 1882: "In regard to your Lordship's question, whether I believe marriage with the deceased wife's sister to be prohibited by the Levitical law, I have no doubt that it is prohibited by Lev. xviii. The literal translation of the words is: 'None of you shall approach to any flesh of his flesh to uncover their nakedness; I am the Lord.' They were universally understood to include the near relations of her body by marriage, had become 'one flesh' with her husband. This continues on from the earliest times of which we have any notice—before the Council of Nice, to the dispensance of Alexander VI. (Borgia), at the close of the fifteenth century. For 1,508 years the unlawfulness of this marriage was unquestioned, until it was violated by the dispensation of a Pope stained by almost every vice." "The law of the Church rested on Lev. xviii. 6. The omission of the daughter among the cases specifically prohibited, shows that the specific prohibitions were not meant to be exhaustive."—(Opinions, etc., Edited by T. P. Allen, p. 73.)

10. The following are some of the conclusions arrived at by Dr. James Gibson, in his learned and able work on the Marriage Affinity Question, in which he discusses especially the question of marriage with a deceased wife's sister. "That the first decisions of the Christian Church on the question, of which we have any record, are against the lawfulness of such marriages, and assume that it never was otherwise in the Christian Church." "That the judgment of the Church, down to the period of the Reformation, was uniformly to the same effect." "That this uniformity could not be attributed to the corruptions of the Papacy, which only added other prohibitions neither warranted by Scripture nor early custom." "That it is, therefore, an entire misrepresentation of historical fact to assert that the doctrine which maintains such marriages are unlawful is derived from Popery and the canon law." "That the canon law, professed on this question, to be based on Scripture, particularly on Lev. xviii. 16, xx. 21, and the relative Scripture principles." "That to the Reformation—that is, for 1,500 years there was only one opinion in the professing Christian Church, viz., that such marriages were unlawful." "That all the Churches of the Reformation, without any exception, held such marriages to be unlawful, as proved by their codes of discipline and creeds, as well as by universal ecclesiastical law." "That this continued to be universal till a comparatively very recent period." "That in all countries professing to recognize the authority of the Bible, as a basis of human legislation, such marriages have been accounted unlawful."

(To be continued.)

THE Mormons have made a settlement and are doing missionary work in North Carolina. At a recent conference in Surrey county fifteen ministers were present. The President of the council, a young man of nineteen, is said to be a very eloquent preacher.

THE hotels in a district of New Zealand having been closed by the action of the people, the police officer writes to his brother as follows. "I am the happiest man in the village. There has not been one case of drunkenness before the court since the licenses were taken away."

Pastor and People.

THE MOHAMMEDAN MOHURRUM.—ITS RESULTS IN TRINIDAD.

(Concluded.)

The following is Mrs. Morton's graphic description of the Mohammedan festival and its results in Trinidad :

"The riot occurred on what is popularly called Hossee Day—the day on which the concluding rites of the Mohurum Festival (Mohammedan) are celebrated by throwing the tazyahs or model tombs into the water. The tazyahs consist of a bamboo frame, covered with gaudy paper and tinsel ornaments, and have two little coffins inside ; the festival is one of mourning for two heroes, Hassan and Hussein (or Hosein)—hence *Hossee*—grandsons of the prophet, one of whom was killed in battle. In the San Fernando district, the tazyahs were conducted to the Gulf of Paria, in grand procession, each estate occupying its own rank and carrying its own tazyah. The festival should properly be confined to one sect alone of the Mahomedans, as the heroes were killed by the others, but it was not so in Trinidad. The first appearance of the proper moon was a signal for Hindoos and creoles too, who are always ready for any excitement, to spend their evenings in drum beating, or until the tenth night arrived, when with torches and frantic shouts and gesticulations, "making night hideous," the tazyahs were carried on the high roads, to be thrown on the succeeding day into the water. Sometimes as many as 120 tazyahs assembled in the town of San Fernando ; disputed precedence often caused serious affrays between the coolies of different estates ; the telegraph wire was always cut to allow the tazyahs to pass, some of them being very high and carried upon waggons ; *ganja*, or Indian hemp is used at that time by the people to stimulate them to unnatural energy, so that the shouts of "Hassan ! Hussein !" may be as vigorous and deafening as possible. Three or four thousand people, running rather than walking, filling the street from side to side, at least two-thirds of them armed with hard wood sticks about six feet long, which they waved frantically in the air, shouting in the manner described, to an accompaniment of drums, as they carried the tazyahs to the sea. This has been an unusual sight in San Fernando, and it rarely passed off without disturbance and sometimes bloodshed. The Carnival, a not less riotous festival, by which the lower classes of the Roman Catholic population prepare themselves for the approach of Lent, was last year restricted by the Government, torch-light processions and other abuses connected with it were in some measure put down ; but not without force, three persons being shot down in Princetown by the police, as the crowd, instead of dispersing, continued throwing stones and bottles while the Riot Act was being read. It was considered equally desirable to regulate the tazyah procession, more especially as a petition had been sent in to the Governor about two years ago, protesting against it as a vain and useless ceremony, and as an insult to the Mohammedan religion. This petition purported to be from the Mohammedans of Trinidad, and was signed by about three hundred of them, including some of their most influential men. The Government, therefore, issued regulations in no way interfering with religious ceremonial rules, but processions on the high roads were restricted within certain limits and forbidden to enter the towns—torches and sticks were not to be carried, and creoles were strictly prohibited from taking any part in the processions. The regulations were printed in the Hindustani language, and carefully circulated, and great pains were taken by planters and others to see that they were fully understood by the people, and to impress upon them the consequences of resistance so lately illustrated by the events of the Carnival. Large numbers seemed to be altogether indifferent, but in various quarters threatening language caused anxiety, which was greatly increased by lawless and riotous conduct on several estates—the labourers striking work, and proceeding to Port of Spain for redress, armed with hoes and cutlasses. Very shortly before Hossee Day, such a procession invaded the Immigration Office, and when the police came with warrants to arrest the ring-leaders (a driver had been seriously wounded on the estate), it could only be done at the point of the bayonet. On an estate only two miles from us, they formed a plot to beat the manager, and when he escaped, attacked his house with stones, demolished a carriage and some furniture and assaulted a lady and gentlemen. All this contributed to the anxiety with which the Government and the quiet part of our population waited for Hossee Day. Some feared a general rising of East Indians against Europeans. The great question was : Will they attempt to enter San Fernando as usual ? All or nearly all the planters and many others were armed and had arms in their hands ; many ladies and children left their homes on the previous day. A ship of war was stationed at San Fernando, and a party of marines landed, volunteers went into barracks, and the soldiers—I be-

lieve only seventy-five in all—were stationed here and there, while the police force was greatly strengthened. Torch-light processions came out on the high roads in various quarters. At one point, the police captured the tazyah, and dispersed the crowd with the bayonet. Elsewhere they had it their own way as the armed force was quite too small to control so wide a district of country. The great object was to prevent the coolies from entering San Fernando town. About noon, on Hossee Day, it became known that they were assembling, and would probably advance on the town. About three o'clock they came on to one of the entrances, two or three thousand strong. Remonstrance was of no avail ; they would not go back ; the Riot Act was read amid blows and yells, the crowd still pressing on, threatening to overwhelm the single row of police drawn up across the road, with a double row of military behind. When within about twenty yards of the police, they were ordered to fire. Ten men fell, and the rest scattered, not, however, until a second volley had been fired. Soon after, this scene was re-enacted at another entrance to the town. The coolies advanced in nearly the same numbers. Several gentlemen as well as some of their own countrymen, met them, and warning them of what had happened, entreated them to turn back. It had no effect. "We can only die one time," "Let them shoot !" and other such expressions were used. A blow was aimed at the magistrate while reading the Riot Act. At about twenty-five paces, the police fired. The first and second tazyahs fell, and six men were killed. The crowd did not scatter, and some still urged to go on ; the Inspector Commandant of Police called out that if they did so he would fire again. After that they dispersed gradually. Over eighty were wounded, four of whom afterwards died. An inquest was held and the coroner's verdict was that these coolies came to their death from wounds inflicted by the police, who were acting under the orders of the magistrate during the disturbance which took place at San Fernando on the 30th October, and that the magistrate was fully justified in giving such orders. It appeared from the evidence that had the police allowed themselves to be overwhelmed by the crowd, the whole town were likely to join them and they could have carried everything before them. Each Christian heart will have its own reflections, but we may say something in this line on a future occasion."

In a later letter Mrs. Morton thus refers to the conclusion of the matter :

"Shortly afterwards Sir Henry Norman, Governor of Jamaica, arrived as a commissioner to enquire into the matter. Mr. Morton and Mr. Hendrie were among those summoned to give evidence. The investigation was strictly private. It is confidently expected that the Government will be fully justified in its action. If our Church had been inclined to sit down and view with contented ease the conquests made for Christ in Trinidad it seems to me the events of 'Hossee Day' are well calculated to undeceive. Perhaps, we ourselves are too apt to dwell on the encouraging phases of the work. We relate cases of marked conversion, simple faith and consistent walk, and pass too lightly over facts none the less necessary for you to consider because they are less pleasant to write and to read. We are less likely to repeat the error of the spies of old, than to reverse it, and to flatter you and ourselves that we are carrying all before us, when as yet there remaineth very much land to be possessed. There still exists a formidable wall of heathenism in Trinidad. Could it only be realized how formidable, Christians would surely come to the feast, anxious for a share in the honour of breaking it down. We read not long ago of a certain presbytery at home, of which the giving amounted only to the sum of \$3.60 per family yearly. We would not care for our converts to know that. They might ask inconvenient questions, as they do sometimes.

"Our Mission Council has authorized the building of a church in Tuna Puna. It will be the first place of worship ever seen in this large village of several thousand souls, unless you except our little school-room down stairs, which is fast becoming too small for our Sabbath gatherings. When we set about building a church it will help the Indian people to see that we are in earnest about gathering them in. Our brother missionary, Mr. Hendrie, says there is a saying in India : 'Show me your temple and I will believe you have a God.' We want to show the Indian people our temple. True it is that 'He dwelleth not in temples made with hands,' and yet are we doing Him sufficient honour before the heathen in worshipping Him in the basement of a dwelling ten feet high, with unplanned walls, and board windows, while we ourselves are sitting down in the 'highest rooms' ? Our labours are very quiet now. Work is scarce and wages small ; but the hardships of poverty press lightly in a climate of perpetual summer, where a few yards of cotton suffice to cover the body, and a little grass and mud to close in the house.

"Most of you are aware that a new lady teacher has come to assist us in Tuna Puna. Miss Hilton is well and entering heartily into the work.

"S. E. MORTON."

If you would not fall into sin, do not stand by the door of temptation.

EXPOSITORY BIBLE READINGS FOR COTTAGE PRAYER-MEETINGS AND SOCIAL GATHERINGS.

BY REV. J. A. R. DICKSON, B.A.

THE CHRISTIAN SOLDIER.

The Christian is born to be a soldier by virtue of the Spirit which dwells in him, a Spirit which is Christ's, for "He that is joined to the Lord is one spirit" (1 Cor. vi. 17), a Spirit, therefore, which is ever in opposition to, and at war with evil, whatever form the evil may assume. This Spirit draws him to reliance upon God in keeping with this word : "Be strong in the Lord and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Therefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand." (Eph. vi. 10-13.)

1. *The Christian is a soldier by nature.* The quickened soul cannot give place to evil. It must contend with it and seek its overthrow. "We wrestle against—" (see Eph. vi. 12 ; Gal. v. 16, 17, 24 ; Heb. xii. 3, 4 ; 2 Tim. ii. 3, 4 ; Acts iv. 19, 20).

2. *The Christian is called to be a soldier.* This call enforces the feeling and disposition wrought in the heart by the Spirit of God. It is intended to keep the Christian alive to his duty and his danger. (Eph. vi. 10, 11 ; 1 Tim. vi. 12 ; Ps. xxxiv. 13, 14 ; Rom. xiv. 19 ; Rom. xii. 21 ; Rom. vi. 11, 13 ; Deut. xvi. 20, 22 ; 1 Peter iii. 11 ; Rom. 13, 12.)

3. *There is, in this life, no discharge from this warfare.* It must ever go on. (Gal. v. 1 ; Rom. viii. 12, 13 ; 1 Cor. ix. 24, 27 ; Phil. iii. 13, 15.)

4. *God makes ample provision for the carrying on of the war.* (Eph. vi. 13 ; 2 Cor. vi. 7 ; 2 Cor. x. 4 ; 1 Thess. v. 6, 8 ; Rom. xiii. 12.)

5. *This conflict issues in victory to the obedient.* It is always crowned with success to the true believer. (1 Cor. xv. 57, 58 ; Gal. v. 16 ; 1 John iv. 4 ; 1 John v. 4 ; Rom. viii. 37 ; 2 Tim. iv. 7, 8.)

THE REVISED BIBLE COMPLETE.

From the "Companion Volume" to the Revised Old Testament, by the Rev. Dr. Chambers, the following is extracted :

Copies of the Revised Version of the Old Testament have at last been given to the press. The New Testament Revision was issued in May, 1881, and more than three millions of copies were sold before the close of the year. The sale of the Old Testament is not likely to equal that of the New Testament. It will probably be more favourably received, as it involves no changes of the Hebrew text—no older manuscripts than the Massoretic having been discovered—and the idiom of the authorized version is most carefully preserved, out of regard for the conservative feeling of the Church in its attachment for the language of the old version. It is not in any sense a new translation, only a revision of the common version. The simple aim has been to correct the errors of the translation and make the revision as perfect as possible. It presents the results of the combined labour of a large number of the best Hebraists and Biblical scholars of England and the United States, most of them professors of Hebrew in universities and seminaries. It has, moreover, the advantage of the great advances of the last fifty years in Oriental philology, biblical geography, history and antiquities, all of which were but imperfectly understood by the forty-seven translators of King James' Bible.

Whatever may be the final general verdict as to the merits of this revision as a whole, it cannot but be regarded as the most important event in the history of the English Bible since 1611, when the authorized version was given to the English-speaking world. And, whether it be accepted and adopted or not, its influence on Biblical exegesis and interpretation will be wide-spread and pronounced. No intelligent man anticipates that the Revised Bible will at once supplant the common version. Thousands of self-constituted critics will object to manifold specific changes which have been made as unwarranted and unwise. Still it admits not of a doubt that the revision is a more intelligent and accurate representation of the original than our present Bible. It could not well be otherwise, as no pains have been spared, under wise and comprehensive rules, to get the best results of the most advanced and accomplished scholarship of the day. Though the revision will not afford universal satisfaction, yet it is a good beginning and a grand advance towards a complete and universally accepted revision of the Bible. If the present revision were perfect, or as nearly so as Christian scholarship and painstaking can ever make it, it would not at once displace the old. That must be the work of time, thank God. The common version, which has withstood the assaults of critics and infidels for ages, has deep-laid foundations in the sentiments and memories and affections of all Christendom. The old-time familiar words, in which God has so long spoken to men's hearts, will be abandoned with great reluctance.

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TORONTO, WEDNESDAY, MAY 27, 1885.

REFERRING to the troubles in the North-West, Dr. Cochrane made these remarks on the capture of Riel, at the close of his sermon:

While repressing the spirit of vengeance that thirsts for blood, law must be vindicated. It is already being said, "Riel will escape—the Government cannot afford to punish him as he deserves." I do not believe it. Any Government that would condone or palliate such crimes as he has been guilty of, would not for a day stand up against the honest indignation of a patriotic people. Whether by civil process, or by martial law, men caught like Riel in acts of bloodshed must suffer the full penalty of the law.

Now, don't be too certain about it. Whether Riel is punished or not, and if punished, the nature and extent of the punishment will depend entirely, or at least mainly, on the view taken of his conduct by his countrymen and co-religionists in Quebec. Stripped of all verbiage, and put into a condensed form, the real question at issue in this insurrection was: Shall we have one Province of Quebec in this Dominion or two? Whatever may be done with Riel in the meantime, however he may be tried, whatever the ending of the trial may be, Dr. Cochrane, the "patriotic people" he alludes to, and all other people, may as well conclude first as last that Riel will be disposed of finally as Quebec orders. Quebec governs this Dominion, the Roman Catholic Church governs Quebec; the conclusion may easily be drawn.

THOSE who defend the publication and sale of Sabbath papers sometimes put the matter in this way. If you had a son or a brother, a husband or a father at the front you would wish to hear the news even on Sabbath. Now, that is a somewhat plausible way of putting it. But what are the facts? It is not a fact which can be verified by actual count, that, as a rule, the citizens who have friends and relatives at the front are the most pronounced in their opposition to Sabbath newspapers. Have the friends and relatives of the brave fellows at the front ever made any sign which would indicate that they wished to have a Sabbath newspaper? Is it not notorious that the men who shout the loudest for Sabbath newspapers are not at the front and have not the remotest intention of going there? Nor have they half as many friends—if indeed some of them have any—at the front as the men who are trying to maintain the reputation of Toronto for the best-kept Sabbath on the continent. The cry about persecuting the newsboys is another illustration of how utterly fallacious a cry may be. The best friend the newsboys of Toronto ever had—the best friend perhaps they ever will have—the first prominent Toronto man that ever took an interest in them as a class—the man who has planned and laboured for them for more than a quarter of a century—is Dr. Daniel Wilson, the honoured head of the Toronto University. But there is no citizen of Toronto more opposed to the sale of newspapers on Sabbath by these boys than Dr. Wilson. He has done more for these newsboys in any week during the last twenty-five years than all the men who pose as their defenders ever did in their lives or would do if they lived to be as old as Methuselah.

DURING the last two or three weeks a large number of petitions against the Franchise Bill have been

presented to the House of Commons. Among others was a petition signed by Dr. Laing and, we believe, several other clergymen of Dundas, and presented by Mr. Bain, M.P. for North Wentworth. This petition was met, if the report is correct, and we have seen no contradiction, by the cry: "Christian politicians and other fanatics," Mr. Sproule, M.P. for one of the ridings of Grey, being the chief offender. Now, if these facts are correct, and we would be glad to know that they were not as bad as represented, such conduct is a disgrace to Parliament, a disgrace to the Dominion, and very especially disgraceful to the so-called representatives of the people, who were guilty of such contemptible and indecent conduct. If a gentleman of Dr. Laing's character and standing cannot lay a petition before the Parliament of his country without being wantonly, grossly insulted, Canada is not a country fit to live in nor is it worth fighting for. Dr. Laing is not a "politician" in the ordinary sense of that word. If a liberal at all he is a liberal of a very Conservative type. He most certainly is not a "fanatic." Nobody doubts that he is a Christian. This part of the charge then holds good. He is a Christian citizen who dares after thirty years of earnest work for the highest interests of his adopted country to lay a respectfully worded petition before the Parliament of Canada. The mention of his name is met with ribald shouts from men who are supposed to be the guardians of their country's honour, and the protectors of the citizens of the realm. Things have come to a serious pass in Canada surely when the fact that a petitioner is a minister and a Christian subjects him to the sneers of members of the House of Commons. The right of petition and the right to receive civil and decent treatment in Parliament is not a matter of party politics. No respectable Conservative feels himself under any obligation to defend such ruffianism as insulting Dr. Laing on the floor of the House of Commons. The man who would defend such conduct would be guilty of it. Probably nobody in Canada feels the insult more keenly or would resent it more quickly than the Conservatives in Dr. Laing's congregation. The Christian electors of East Grey had better give this matter their early attention. It is a Presbyterian this time, but it may be an Episcopalian or Methodist the next. The Christian people of East Grey can easily find a Conservative member in their ranks who won't call out "Christian politicians and other fanatics" when the petition of an honoured minister is laid before Parliament.

THE College of ex-Moderators may perhaps be allowed to rest until the meeting of Assembly, when, in all probability, it will be put to rest forever. The only plausible defence of the institution we have ever seen was made by a correspondent in our last issue. Let us examine two of his four positions—the stronger two of the four:

No committee could be more thoroughly representative of the different interests, institutions, and sections of the Church than a committee composed of ex-Moderators. None could be named or suggested that could more fully command the confidence and respect of the Church.

Quite true. Nobody has any quarrel with the *personnel* of the Committee—we never had. They are among the very best men in the Church, but they cannot live forever. But if such good men were chosen Moderators under the old system, why in the name of common sense should it be changed? If no better men "could be named or suggested" if they commanded "the confidence and respect of the Church," which every one of them did and does, why change a system that worked so well? The next argument is more serious and should kill the College dead as Julius Caesar even if not another consideration could be urged against it:

When the claims of several persons are being considered matters may come up that are not suitable for discussion in a public place such as the Assembly or even the Presbytery. There may be reasons for or against a candidate that could not or should not be discussed in public, which ought to be fully considered. The College of ex-Moderators is in an excellent position to do that. They meet in private. They can consider many things fully which could only be hinted at in public.

That is to say, the character, position, claims, and reputation of a minister may be discussed behind his back in true star-chamber style, and he has not the slightest chance to defend himself. "The College of ex-Moderators is in an excellent position to do that." It certainly is. "They meet in private." They do. And that is one of the reasons why the Church does

not wish them to meet at all. So far as the present college is concerned, we don't for a moment believe that if all were present, any minister would be unfairly dealt with. But what we object to—what we believe the Church objects to—is giving any small committee the power to hold a private, star-chamber investigation into the standing and character of the ministry of the Church. Our correspondent frankly admits that this is one of the purposes for which the College was called into existence. Two things are self-evident. Few honourable men of independent mind would want to have their claims to the Moderatorship examined in private when charges of any kind might be made against them, and neither they nor their friends could make a defence. Few honourable sensitive men would care to hold a private meeting once a year and dissect two or three of their brethren behind their backs. As Dr. Cochrane said in the Synod of Hamilton and London the ex-Moderators would gladly be relieved of the responsibility. The scheming, wire-pulling fraternity who know that manipulating small bodies in private is an easier way of carrying out their plans than discussing them in public are of course all in favour of a College of ex-Moderators.

THE UPPER CANADA BIBLE SOCIETY.

INCREASE in the number and variety of Christian and philanthropic agencies is one of the hopeful features of the present time. We hear much about the prevalence of anti-Christian influences and moral decadence, but many people do not give the same prominence to the many evidences of vitality inherent in Christian institutions. There would be no wisdom in ignoring existing tendencies of an opposite kind, or in underrating the currents of scepticism sufficiently apparent in these days. It would be equally unwise to overlook the fact that there is much indifference and apathy to everything that does not offer a present materialistic advantage. A pessimistic and doleful estimate of the present condition of things, however, can bring no benefit to humanity, and indicates an absence of faith in the abiding power, and destined triumph of Christ's Gospel.

The Church's devotion to her special work shows an increase that cannot be gainsaid. The great missionary enterprise of modern times is every year growing in magnitude and efficiency, while the older organizations designed for the advancement of Christianity give no indications that they are among the things waxing old and ready to vanish. The work of the Bible Societies is on a larger scale than ever before, and affords clear evidence that increasing years only bring with them increased strength and a large augmentation of blessed results following the extended sphere of this most important branch of Christian effort.

The annual meeting of the Upper Canada Bible Society held in Toronto last week showed that public interest in its prosperity has in no way diminished. This year the directors were successful in securing the services of the Rev. Dr. Ridgeway, of Evanston, Illinois, to preach the annual sermon, and to be the chief speaker at the public meeting. The attendance on the successive evenings was fairly good. There is little room for complaint as to the general interest taken in these meetings, though a still larger attendance is both possible and desirable. The sermon was appropriate and much appreciated. The principal address at the Wednesday evening meeting, though not bearing the stamp of exceptional excellence, abounded in the clear and distinct presentation of important truths bearing on the permanent value of the Word of God, and its transcendent helpfulness to humanity. The illustrations with which Dr. Ridgeway graced his speech were forceful and telling. It must, however, be conceded that a little more condensation would not have diminished its effectiveness. Its length might be due to the very best of motives. The speaker had come a great distance for the occasion, and he must have been conscious of the obligation to do his work in no slighting fashion. Representative audiences like that assembled in the Metropolitan Church place more stress on quality than quantity.

The only other address that evening was given by Professor Clark, of Trinity College. From the nature of the case it was of a more fragmentary character than is usual with so scholarly and at the same time so effective a speaker. The address was very suggestive and breathed an excellent spirit. Obviously and

deservedly it was much appreciated by most of those who heard it. The chairman in his opening remarks said a number of excellent things which were well received, especially his references to the provision made for the Volunteers in the North-West, and the graceful and well merited tribute paid to the retiring Secretary.

The considerate action of the directors of the Bible Society in presenting copies of the Scriptures to the Volunteers is a tangible proof that they are mindful of the highest interests of the gallant men who have gone to the defence of their country.

The following is the financial statement presented:

FINANCES.

The receipts of the year have been as follow:

Proceeds of sales	\$9,549 13
Free contributions, donations, etc.	20,201 39
Interest, ground rent, etc.	258 93
	\$30,009 45

The free contributions were for the following objects:

To the Upper Canada Bible Society	\$13,830 23
" British and Foreign	6,147 37
" Montreal Auxiliary	102 50
" Quebec	111 23
" National Bible Society of Scotland	10 00
	\$20,201 39

In addition to the free contributions from branches and individuals, the Board voted £200 from its funds as a grant to the British and Foreign Bible Society for its foreign work; and also the usual annual grant of \$500 to the Quebec Bible Society for its work among the French Canadians.

Distribution of the Scriptures complete or in portions during the year was as follows:

The number of Bibles, Testaments and portions issued from the Depository in Toronto during the year is 35,722, being 4,454 more than during the previous year. This increase is partly in colportage and partly otherwise. It is worthy of notice that it includes 1,000 Bibles supplied at the expense of the late M. Jas. Lesslie, to a mission among the free black population of Jamaica.

Of these issues, 7,474 were sold, and 777 issued gratuitously, from the Toronto Depository; 20,749 supplied to Branch Depositories and to the trade; and 6,725 were issued by colporteurs. Included in the above are 2,300 copies in foreign languages, and eight in raised characters for the blind.

The total issues of the Society since its commencement are 1,276,866.

In the printed report of the Upper Canada Bible Society for the present year much interesting information respecting the work accomplished by the British and Foreign Bible Society is given in short space. The ever-increasing magnitude of the operations of the parent Society is one of the most cheering signs of the times. Advanced years bring larger and more varied experience while there is no diminution of zeal on the part of its many friends. Here in Canada, the Bible Society has the strongest claims for increased confidence and support. It must be the earnest prayer of all sections of the Christian Church that the Word of God may have free course and be glorified.

THE REVISED OLD TESTAMENT.

INTIMATIONS recently made that general interest in the Revised Version of the Old Testament Scriptures would not be so great as it was on the appearance of the Revised Edition of the New Testament have not been verified. As the time approached for the issue of the sacred volume, interest everywhere deepened. The scrupulous care with which the work was guarded, no doubt tended to heighten expectation. The enterprising journals failed to obtain surreptitious copies in advance, so that there has been no forestalling of the issue as was the case with the New Testament.

A cursory glance through the Revised Version would not justify a confident expression as to its merits. Any opinion formed under such circumstances would be valueless, but a comparison of a few of the more familiar portions is sufficient to justify the belief that the present rendering will be very helpful in enabling the reader to arrive at a more distinct understanding of the meaning of the inspired thoughts of prophets and psalmists than has been hitherto his privilege. Changes for the mere sake of making them have received no countenance from the Company of Revisers. Alterations have only been made when suggested by sufficient reasons.

The Psalms, with which most readers are familiar, while losing few of the expressions endeared by long and hallowed associations, have gained in rhythmic beauty and clearness of expression. The arrangement of the text is a decided improvement. Printing the prose portions arranged in well-defined para-

graphs, while rendered easy of reference by marginal figures, is a decided improvement on the occasionally arbitrary and meaningless divisions into chapter and verse with which we are familiar in the Authorized Version. The Book of Job, the Song of Solomon, the Lamentations of Jeremiah, poetic portions of the historical books, and the Psalms, are printed so as to bring out more fully the beauty as well as the form of the Hebrew parallelism, and the five books comprising the Psalms are distinctly indicated.

The important work, begun fourteen years ago, has now been brought to a successful completion. It was undertaken by a company of faithful and scholarly men having the confidence of the various branches of the Christian Church. They have devoted much time, research and care to the work entrusted to them. Their names will be held in honour. They have been privileged to render an important service to the cause of sacred truth. Ten of the worthy and learned men were called away from their labour and were not permitted to see it completed, but others were appointed to fill their place, and the work went steadily forward. An immediate result of the issue of this new version will be an increased interest in the study of God's revelation of His will to man, a clearer grasp of divine truth and incalculable spiritual blessing to many. Amid all changes the Word holds on its majestic way. The word of the Lord endureth forever.

THE SENATE AND THE SCOTT ACT.

THE disregard of public sentiment on the Temperance Question displayed by a majority of the Dominion Senate has called forth numerous indignant protests throughout the country. From the opening of the present session, a stream of petitions praying that the Scott Act should be made more, not less effective, and the number of counties adopting the Act by sweeping majorities, might have been sufficient to convince the most obtuse that the Canadian people were in earnest in their desire to secure effective Temperance legislation. In the face of this unmistakable desire, despite the earnest protests of the Temperance members of their own body, the Dominion Senate passed the now notorious amendment that would permit the sale of wine and beer in counties where the Scott Act is in operation.

Earnest friends of Temperance are showing that this new effort to undo their work is not to be accepted with complacency. They are not looking on as idle spectators with folded hands. Amid the distractions occasioned by other burning political questions, Temperance reformers are making their voices heard in indignant protest against the unwarrantable action the irresponsible senators have seen fit to pursue.

The Montreal and Ottawa Synod, at its recent meeting, took energetic measures to call public attention to this culpable attempt to force retrograde legislation on the people. The manly and powerful address delivered by the Rev. Principal MacVicar, and the no less earnest remarks of other speakers on the occasion, will find an echo throughout the Church. Various Presbyteries have also passed vigorous and outspoken resolutions on the subject. Last week a large and influential meeting was held in Ottawa, over which the Rev. G. M. Clark presided, while Rev. W. F. Farries and ministers of other denominations spoke in vigorous terms against a measure designedly prepared to neutralize the best Act yet devised for the suppression of intemperance. The Methodist District Conferences, the various Temperance organizations here, have formulated resolutions strongly condemning the proposed mutilation of the Canada Temperance Act. The Press of the country has also spoken out in plain terms of the obnoxious proposal. These are healthy indications that attention is aroused. This watchful attitude must be maintained. Resolute and steady effort must be made to defeat these persistent attempts to make the Scott Act a dead letter. The amendment carried in the Senate cannot become law without the sanction of the House of Commons. The people's representatives in the popular branch of the Legislature must be given to understand clearly that on this vital question there must be no wavering.

Stratford Beacon.—St Andrew's Church, Stratford, looked bright and handsome on Sunday after its recent renovation. The congregations morning and evening were large, and it is needless to say the sermons of Prof. Caven were excellent and listened to with marked attention. The service on Monday evening was well attended and a number of interesting addresses were delivered.

Books and Magazines.

THE CONFESSION OF FAITH. (Toronto: Campbell & Middlemiss.)—Many people, who should know better, imagine that the Confession of Faith is a wearisome and ponderous treatise, which might have served for several generations very well, but is no longer suited for the young people of these days. Such have only to glance at this neat little compact edition, in paper covers, adapted for Bible classes and advanced Sabbath school classes. A robust and vigorous type of Christian character has been fostered by a careful study of the Confession.

MADAM HOW AND LADY WHY. By Charles Kingsley. (New York: Macmillan & Co.) This admirable work of the late Rev. Charles Kingsley is one of the issues of the Globe Series from Standard Authors, now being published by the Messrs. Macmillan. Mr. Kingsley had the art of interesting and instructing young readers. He saw much of the mystery and beauty of nature. This little book, copiously illustrated, is on one of his favourite subjects, being First Lessons in Earth Lore for Children. It is healthy in tone and rich in information.

ROM, KING OF NORWAY, AND OTHER DRAMAS. By Augustin Welcker. (Sacramento: Lewis & Johnson.) These dramas, written by a poet in the far West, are introduced by a somewhat insouciant preface, written apparently more for the purpose of astonishing than conciliating the gentle reader. The author, however, concludes it by saying that his productions were written to "take part against wrong and wage war for the right." "Romer" is a drama in which there is considerable movement and interest in the plot. The writing in this and the other dramas combines vigour with smoothness.

ESSAYS OF THE HOLY SPIRIT. By F. E. Marsh. (London: John P. Shaw, Toronto: S. R. Briggs.)—Many excellent and valuable contributions appear from time to time in magazine pages which are worthy of separate publication on account of their intrinsic merit and for the good their circulation can accomplish. This little book containing suggestive and instructive reading, especially adapted for young Christians, appeared in an English periodical, and its author has done well to present it to readers in more permanent and handy form. It is sound because it is Scriptural and cannot fail to be profitable to the reader.

FOLLOWING CHRIST. A Manual for Church Members. By Rev. Joseph B. Stratton, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.) This valuable work by Dr. Stratton, pastor of the Presbyterian church, Natchez, Miss., is a sequel to an earlier work, "Confessing Christ." It is a well-timed publication, and is fitted to be very helpful in the cultivation and maintenance of personal and family religion. It ought to be widely circulated. It presents valuable truth and gives counsels that all who value spiritual life and progress ought to follow. An excellent spirit pervades this handy little manual.

COMMUNION MEMORIES. By J. R. Macduff, D.D. (London: James Nisbit & Co.; Toronto: S. R. Briggs.)—Dr. Macduff's voluminous writings are well and widely known. They are devotional in tone, designed and fitted to promote true and fervent piety. This neat and attractive volume will be found helpful in suggesting fitting thoughts and emotions appropriate to a communion season. The first part consists of sermons bearing on the sacred ordinance, and the second comprises meditations and addresses with other aids and thoughts for the Lord's Table. A short historical appendix is added in which various interesting matters relating to the subject of the volume are briefly considered.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: Presbyterian Publishing House.)—This excellent quarterly maintains its high reputation. Its latest issue is as varied, interesting and able as any of its predecessors. It opens with a racy and sensible paper on "Modern Homiletics." The second paper is a keen discussion of the Baptist theory under the title "Hydrophillism." "The Foreign Evangelist" is again discussed by the Rev. John Boyle, missionary in Brazil. Another able paper is on "Evolution and Theology," by Rev. J. W. Flinn, of New Orleans. The brief but admirable summary of Recent Publications contains a high commendation of Professor Drummond's now famous work on "Natural Law in the Spiritual World."

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER X.—DENNIS'S ADVICE.

The winter cold is going away, the violet has come up under the dead leaves, the grass is greener every day, and the sap begins to rise in the heart of the oak trees. The buds are growing red. Spring is coming! One feels it already, one breathes it before seeing it. The birds sing, the bees buzz and the insects hum; everything in nature is joyous. The sky is clear, the sun is bright, and still James Tristan is not happy.

How thoughtful he looks as he walks in front of his fine team of red oxen with their long horns! Their powerful heads make the yokes creak, while the heavy plough, guided by Dennis, cuts through the ground. James is absorbed in some grave thought; he hardly speaks to the animals, and not at all to his servant, yet he is his oldest friend and he loves him. For a long time the faithful Dennis has been troubled by his master's careworn, silent air. At last, when this silence had lasted many days, Dennis ventured to speak. "Has my master any pain in his body or in his heart that he is hiding from his old servant?" he asked with humble affection.

James was startled as if he had been suddenly waked from a dream, and answered quickly, "The pain is not in my body, no. It is with pain in the heart that I suffer."

"I am sorry for that, master. Why do you not tell me your troubles sometimes?"

James shook his head sadly, without answering. "You are truly very much troubled," continued Dennis, "and I won't move from here till you tell me why. I am afraid, master, that bad thoughts haunt you."

"No, it is not a bad thought," said James half aloud, as if speaking to himself. "She is indeed the best and holiest girl who ever breathed the air of Fierbois."

"Whom, then, do you think so good and worthy?"

"There is only one: that is Josephine."
At these words Dennis's face brightened and a smile spread over his grave face. "It is true, master; you have judged rightly. She is fresher than a rose that is just opening. Her soul is purer, whiter, than a lily. Her mother was the pearl of the village. Take the daughter of a good mother; that is my advice."

"Be quiet, Dennis; you don't know what you're saying; she could never want me. Her father has been very cool to me since Scolastique's evil words. No, I tell you, I am too old for this young girl; she would never want me."

"How do you know, master? She has not told you. What would be the harm in asking her?"

"But, my friend, she is so young, would she want to manage all our household?"

"Don't be afraid, master. What she has done and endured for her father, who abused her, shows well what she could do for one who loved her."

"Do you really think that she would be willing to come and light up our home with her good, sweet face?"

"Yes, master; why not? Hers is small and poor enough: the roof is falling in and the walls are full of chinks, and yet each time that I went there to see our Benedicte the house seemed better than ours because of Josephine's gracious presence. He who marries her will be always rich, though he were the poorest man in the parish. See what she did for Benedicte. How can she refuse you when you would give the child whom she loves back to her?"

"Ah, my good Dennis, you make me thrill with joy when you tell me that perhaps I may please her. Go back to the plough; let me think about it until evening, and perhaps I shall decide to follow your advice."

All through the day Tristan turned the idea over and over in his mind, and when evening came he had decided. "I will speak to my little girl about it," he said to himself, "and I will do what the child tells me to do."

"Have you no more remembrance of your good friend of last year, since you never speak of her?" he said to Benedicte after supper, when the servants had gone out.

The child was seated beside her father at the end of the long, white table, her thoughtful head bent down. But when she heard these words she started, and flushing up to her hair, she straightened herself and said: "I think always of her. Father, I think so much that my heart aches with the wish to see her again. But Scolastique"—she dropped her head as she pronounced the name—"so sternly forbade me ever to speak of her that I have not dared to yet, though Scolastique is dead. She told me that Fougère wanted to kill me, and that Josephine hated me, but I didn't believe that; also that the great René had forbidden Josephine to come near me again; that I believed. I have asked God every day since to make you friends again and to give me back my Josephine."

"You did well, darling."
"Oh, Father, you do not dislike her, then? How happy I am! But why do you never speak of her?"

"Do not be too quick to rejoice, darling. Wait until to-morrow and ask God to take away Fougère's enmity and to turn his daughter's heart towards us."

"I shall never believe that Josephine wishes you anything else but good," she said, with an air of assurance. "But if you are not angry with her why do you not go and get her and bring her here?"

At first James did not answer. "We shall see, my Benedicte," he said at last. "You really think that Josephine wishes me well?"

"Oh, yes, Father," said the little girl with a more decided air. "But it is not late. Why do you not go at once and find my dear friend?"

"But isn't it late?"

"It is never too late to do a good action. Oh, papa, don't wait to go quickly, I beg you."

At last decided, James started, but as he came near Fou-

gère's house his courage failed. "What will they say to see coming like a thief in the night to surprise them?"

The little lamp in the cottage shone in the shadow of the old ruin like a glow worm among the leaves. Softly he went to look in at the tiny panes of Josephine's window, but through the thick, blurred glass he could see nothing—nothing but the young girl's head as she bent over the lamp; this was enough for him.

"Is it possible," he cried, "that I shall ever see her seated as she is now at the table in our home?"

At last, taking courage, he grew bold enough to knock, but so timidly that he was not heard in the room. When he had knocked a second time, more loudly, a well-known voice called, "Come in." Tristan softly pushed open the door and stood face to face with Josephine. She was paring rosy apples beside the table; Fougère was sleeping in the chimney-corner. James stopped in front of René, who did not wake; then he looked at Josephine and his courage failed. He forgot to speak. Josephine, surprised, feared at first some bad news from Benedicte. Still, James's face did not look as though he had come to bring bad reports.

"What can I do for you, Mr. Tristan?" she said, half aloud, glancing toward her father, who seemed still asleep.

"Miss Josephine—" answered James in a trembling voice, and then stopped.

"I am not a young lady; I am Josephine Fougère. But tell me, what is the matter, Mr. Tristan? You are very pale. Is Benedicte sick?"

"No indeed, but she told me that you do not wish me any harm. Josephine, I have come to ask of your father so great and beautiful a gift that I am afraid he will refuse me, for I know that he is very angry with me. And you, Josephine, have I unfortunately offended you?"

"Offended me?" said the young girl, looking up to Benedicte's father with eyes full of surprise. "But, Mr. Tristan, it is we who have so deeply offended you that I am quite ashamed of it and beg you to excuse us. But tell me, Mr. Tristan, what is the matter?"

"Josephine Fougère," said the farmer, beginning suddenly, "I love you so much that I come to ask you—for the love of Benedicte—to become my wife."

The young girl flushed crimson as the apples she held; she dropped her eyes, folded her hands, then looked at Mr. Tristan, and, pointing to her father, said in a low, clear voice: "You do me great honour, Mr. Tristan, but I will not leave him. He is wounded and infirm. I will never leave him."

"And why must you leave him? Would not your home be his home? You shall do with my goods, as with me, what you wish. My child, whom you have twice saved, loves you so much that, out of pity for her, if not for me—"

At these words Josephine covered her scarlet face with both her hands, and all the apples rolled down with a great noise. From the depths of his corner René, who was by no means asleep, had followed the whole scene.

"I give her to you," he said in a low voice to the farmer; "and you, my daughter, tell him that you will accept him," he added, in a tone of authority. Then Josephine took her hands from her wet eyes and looked at her father, and then at Tristan as the sun looks upon the earth after an April shower. Through her tears shone forth her joy.

"Why do you say nothing?" asked Fougère.

"Because I am too happy," she answered at last.

"I am not worthy to keep her for myself alone," said René.

"Take her, James Tristan; she is a treasure." Who was happy? Benedicte. Who was surprised? everybody in the village. The poor girl whom no one had thought of became a subject of astonishment and envy for all the damsels in the country. But Josephine was not proud. She was so humble that envy was disarmed and all forgave her her good fortune.

"Josephine is very agreeable, but she has not a penny," said some. "She's as industrious as a bee," said others, "but she hasn't a foot of land; her house is falling to pieces, and she has her good-for-nothing father on her hands."

"James loves happiness better than dollars." "He is crazy." "He is wise." Such were the remarks of the village people upon the engagement of James Tristan, the richest man in the parish, to Josephine, the poor spinning-girl of Fierbois.

The wedding followed soon. May flowers were still blooming when the church door opened wide as Josephine Fougère passed out leaning on James Tristan's arm. At their side walked Benedicte, clasping the hand which led her.

Among the wedding guests were the Countess of Banceny, and Leonora the beggar in new clothes. Old Dennis followed, full of joy; then Mr. Brown the miller; then all the village in line, with one heart wishing happiness for the bride.

Fougère could not yet walk with his wooden leg. He was sitting at James Tristan's fireside waiting until Josephine should come back to be mistress of the house. He had been sitting with his hands folded all the time the bells were ringing. When they reached home, Josephine and her husband went at once and knelt down before Fougère. "Bless us, father," she said.

"I cannot; I am not worthy," he answered.

"Bless us, father, I beg you."

René was so touched that his hands trembled. All the wolves of the mountains pursuing him would not have made him tremble so much. At last he placed his hands, one upon Josephine's head, the other upon James's, saying: "May the blessing of the God of Genevieve, your mother be upon you! May God be good to you, as you have been good to me, and may your husband be blessed in you!"

"Amen," answered James.

Leonora no longer begged from door to door. Her days of sorrow and trouble were ended, and when she found herself seated at Josephine's fireside she wished her "Joy, joy," with so much fervour that the gloom which Scolastique had cast about the place was for ever dispelled.

The ivy, the clematis and the brier in light festoons spread, little by little, over the deserted home of the last lord of Fierbois. The turf, silence and forgetfulness will cover the house where Josephine Fougère lived, but the simple virtues

which she practised will never perish, for "the works of mercy shall endure for ever."

THE END.

DR. STUART ROBINSON AS A PREACHER.

One secret of Dr. Robinson's eloquence lay in the strength of his convictions. A profound philosophy couches in the declaration of the Psalmist, "I believed—therefore have I spoken." The traditional belief, which rests only upon the assertions of others, will rather crumble before the opposition through which it fails to cut its way. But the truth which speaks with commanding emphasis, and proves itself

"The golden key
That opens the palace of Eternity,"

must be first wrought into the texture of our own being. Partaking thus of our intellectual life, its utterances will be no dead word, but a living force impregnating other minds. In Dr. Robinson truth entered into the bone and sinew and muscle of his intellect and moral nature. No one entered more fully than he into the fine sentiment of Milton, that "a man may be a heretic in the truth; and if he believes things only because his pastor says so, or the Assembly so determines, without knowing their reason, though his belief be true, yet the very truth he holds becomes his heresy." Not so with him of whom this paper treats. The depth of his convictions attested his loyalty to truth; and the words that were wrought in "the forge of his thought" went forth with a glow and heat that burned their impression upon all who heard. Truth is a mighty conqueror, and the man of strong convictions is her herald at arms. As with the silver trumpet at whose blast the disenchanted horsemen leaped upon their steeds, the true orator rouses men to action through the intensity of his faith, and inspires them with a zeal akin to his own.

From the vigour of his conceptions we naturally pass to the simplicity of their expressions. Dr. Robinson's force as a speaker lay, to no small extent, in the directness of his language coupled with a rare facility of illustration. It is a familiar adage, "the style is the man." In the expanded form of Fenelon, "a man's style is nearly as much a part of him as his physiognomy, his figure, the throbbing of his pulse." The thought weaves around it the dress in which it appears, reflecting the cast of mind from which it proceeds. This was pre-eminently true of the subject of this sketch. The mental attribute more obtrusive in him than any other, was its practicalness—betraying itself in what may be termed the business energy of his speech. It is a mistake to suppose that intense feeling always indulges in the language of passion. There is often a concentration of force in a word which is bloodless simply from the excess of its passion, as the water is stillest at the centre of the vortex. Dr. Robinson was too severely earnest for dalliance with the graces of rhetoric. His manner was generally calm and self-contained, sometimes approaching to nonchalance. His style was simple and direct, sometimes colloquial—and even slipping into negligence, when a touch of carelessness would secure the confidence he sought to win. But no man knew better how to make himself understood. As he spoke always to convince, there was a pulse in his words which throbbled with the energy of his thought. A robust simplicity may be signalized as the characteristic of his style; which disdained the mere trickery of speech, in order through its own directness to lodge itself in the conviction of the hearer.

In this he was greatly assisted by an amazing fertility of illustration, lighting up the subject under discussion as with an electric splendour. Springing spontaneously to his lips in the fervour of speech, and being never prostituted to meretricious adornment, it became in his hands an instrument of logic. His illustrations were accordingly singularly happy, especially when softly suggested in a word—as when he represented the prayer in the Christian's mere desire by the hungry look of the child who pleads for what he wants in the silent, yet expressive language of the eye. This three-fold combination of vigour of conception, business energy of language, and the pictorial presentation of his thoughts, often lifted him to the sublime. It was a generous criticism of his oratory by one of his own colleagues at Danville, himself a master of the same grand art, who said to the writer: "There are passages in Robinson's Discourses on Redemption which are Miltonic in their grandeur."

Reference has been made to the practicalness of Dr. Robinson's mind, as well as to the diffusive benevolence of his heart. It may not be logically distinct from these to emphasize the interest he felt in the social questions which agitated the age in which he lived. The discussion of these living issues formed a link between himself and the masses, and was most potent factor in the influence which he wielded over them. In early life his attention was arrested by those rarely forces, which, disguised under varying forms of fanaticism, were seeking the overthrow of order and government among men. He patiently exposed these disorganizing schemes, and expounded the principles upon which society must be conserved and reformed. We find just here the explanation of his especial fondness for the exposition of the historical portions of the Bible, which opened to him the opportunity of meeting these social issues ever recurring, under the pressure of similar exigencies, in the great historic drama. Whilst legitimately employed in unfolding the meaning of holy Scripture, he could deliver his ponderous blows against destructive popular errors.

His mode of discussion deserves also to be noted, as drawing him near to the public audiences he was called to address. He was no minute philosopher dealing with the abstractions of the closet, and spinning out his conclusions through fatiguing processes of the reason. He rather leaped, as by the intuition of knowledge, to the hidden principles which controlled the discussion; and his forte seemed to be in the luminous exposition of these to the clear apprehension of other minds. If the distinction may be allowed, he was not a reasoner of the schools but of the forum. It was a mistake to have locked him up for two years in a seminary of learning, except with reference to a specific work of which he there acquired the hint, and which formed the pivot of his after career. With this topic, however, the present

paper has nothing to do. He was a man for the multitude, and his sphere was the pulpit and rostrum. His reasoning was not that of the dialectician, but of the orator. He had a grand power of generalizing and enforcing comprehensive principles, which, clearly stated, are easily embraced by minds wholly incapable of grasping the subtle speculations of the schoolman.

In Dr. Robinson the distinction was evident between the elegant declaimer and the true orator. In him there was no artificial polish of manner or style. His speech had the ring of genuine gold. Such a combination of wit and logic, of humour and pathos, of sober thought and earnest passion—such a union of the elements which enter into the orator and the poet, it will be the good fortune of a generation to see but once.—*Dr. Palmer, of New Orleans.*

THE STAR OF BETHLEHEM.

The editor of the *Sidercal Messenger*, writing on the reported re-appearance during the present year, discusses the current explanations given of the Star in the East mentioned in connection with our Saviour's birth. After rejecting the view that it was a miraculous light like a star in appearance, a conjunction of certain planets, or a comet, he thus speaks of the fourth suggestion that it was a new or temporary star:

In the matter of new or temporary stars the records contain something of interest. By a new or temporary star is meant one that suddenly flashes out where none has been noticed before, and as suddenly dwindles away to a telescopic star, or disappears altogether. Among others that have been spoken of in connection with this theme we will notice only two: Tycho Brahe's star and the star of *Coma Berenices*.

There is probably not another new or known variable star that has so wonderful a record as that which bears the name of Tycho Brahe. His own words best describe impressions at first sight, as follows: "Raising my eyes as usual during one of my walks, to the well-known vault of heaven, I observed with indescribable astonishment, near the zenith in *Cassiopeia* a radiant fixed star of a magnitude never before seen. In my amazement I doubted the evidence of my senses. However, to convince myself that it was no illusion, and to have the testimony of others, I summoned my assistants from the laboratory and inquired of them, and of all the country people that passed by, if they also observed the star that had thus suddenly burst forth." Going on with the description Tycho Brahe speaks of its brightness as greater than that of *Sirius*, *Vega* or *Jupiter*. For splendour it was only comparable to *Venus* when nearest to the *Earth*, and was seen by some at noonday. After a few weeks it began to decline and in sixteen months became invisible to the naked eye (the telescope being invented thirty-seven years later).

In waning the star passed through changes of colour, from white to yellow and red and then to white again. These phenomena interested Tycho Brahe so much that he wrote a large book describing the appearance of the star as seen by himself and others, and gave theories to account for those wonderful changes. It has since been thought that this star appeared also in 945 and 1264. If it be a variable star with period of about 314 years, it would make its time of appearance about the beginning of Christian era and also its re-appearance probable, in some slight degree, in 1886. In consequence of this latter supposition astronomers in Europe have been watching its place in *Cassiopeia*, which is now closely marked by a faint star, with special attention, for the last ten years.

In Tycho Brahe's time it was claimed by one Cardanus that this was the star which the Magi saw.

The star of *Coma Berenices* is spoken of as appearing immediately preceding the birth of Christ and was so bright as to be visible by day. Hipparchus and Ptolemy speak of this star, and Ignatius says that it "sparkled in brilliancy above all stars." Chinese records also mention a new, bright star at this time; but none of these statements have we been able to verify from the best authority. In Dr. Seiss's view of the divine origin of the constellations, the theory of this last named temporary star is certainly very suggestive and possibly not too fanciful to be true. So uncertain is all our knowledge of the star of Bethlehem from records within our reach at the present time.

HOW ENGLISH IS TAUGHT.

As regards the result of such teaching of English as is given in some of our best schools and academics, I may be pardoned for referring to my own observation. Since 1873, when Harvard College for the first time held an examination in English, I have read from four to five thousand compositions written in the examination room upon subjects drawn from books which the candidates were required to read before presenting themselves. Of these not more than a hundred—to make a generous estimate—were creditable to either writer or teacher. This year I did not read the books, but one who did makes this report: "Few were remarkably good, and few extraordinarily bad; a tedious mediocrity was everywhere."

It is this tedious mediocrity which has amazed me year after year. In spelling, punctuation, and grammar some of the books are a little worse than the mass, and some a great deal better; but in other respects there is a dead-level, unvaried by a fresh thought or an individual expression. Almost all the writers use the same common-place vocabulary—a very small one—in the same confused way. One year, after reading two or three hundred compositions on "The Story of *The Tempest*," I found myself in such profound ignorance of both plot and characters that I had to read the play to set myself right again.

The authors of these discouraging manuscripts were, almost all of them,

"Just at the age 'twixt boy and youth,
When thought is speech, and speech is truth."

They may be justly regarded as the picked youth of the country, many of them coming from the best families in point of culture and breeding, and from the best schools we

have. They were all boys with blood in their veins, and brains in their heads, and tongues that could talk fast enough and to the purpose when they felt at ease. Many of them had enjoyed *The Tempest*—as who that can understand it does not?—but somehow the touch of pen or pencil paralyzed their powers.

If the dreary compositions written by the great majority of candidates for admission to college were correct in spelling, intelligent in punctuation, and unexceptionable in grammar, there would be some compensation; but this is so far from being the case that the instructors of English in American colleges have to spend much of their time and strength in teaching the A B C of their mother tongue to young men of twenty—work disagreeable in itself, and often barren of result. Every year Harvard graduates a certain number of men—some of them high scholars—whose manuscript would disgrace a boy of twelve; and yet the college can not be blamed, for she can hardly be expected to conduct an infant school for adults.

Is there any remedy for this state of things?

I venture to say that there is; but it is one which demands persistent and long-continued work, and hearty co-operation on the part of all who have to do with the use of English in the schools in any form and for any purpose. It requires intelligent supervision at one time, intelligent want of supervision at another time, and watchful attention constantly. It requires a quick sense of individual needs, and ready wit to provide for them as they arise.

My plan is briefly as follows:

1, I would begin as early as possible to overcome the mechanical difficulties of writing, and would use all practicable means and all possible opportunities to do so; 2, I would not frighten a boy with "compositions," so called, till he could form his sentences with tolerable correctness, and use his pen with freedom; but, 3, when he was set to work writing compositions, he should be kept steadily at it, and at the same time should be made to take an interest in what he is doing, and should be impressed with the importance of having something to say, and of saying that something in an intelligible and a natural manner.—*Prof. A. S. Hill, in Harper's Magazine for June.*

NATURE'S AWAKENING.

Sweet Nature wields her subtle power,
And bids the softer winds to blow;
She makes the spring to bud and flower,
And every living germ to grow;
Her fingers warm the snow-clad hill,
And softly wake each sleeping rill.

In robes of green she gaily dresses
The hawthorn and the creeping vine;
And whispering low with soft caresses,
She bids the clambering roses twine;
And sweet-voiced songsters join their lays,
In pouring forth her ardent praise.

And drooping hearts with gentle murmur,
Awake to fresher life and love,
And cling with deeper trust, and firmer,
To Him who dwells in fields above;
Thus, heaven and earth together sing,
And make the blue-domed arches ring.

NAPOLEON I. AND HIS TRAVELLING LIBRARIES.

Many of Napoleon's biographers have incidentally mentioned that he, like one of them, M. Thiers, used to carry about a certain number of favourite books wherever he went, whether travelling or campaigning; but it is not generally known that he made several plans for the construction of portable libraries which were to form part of his baggage. Some interesting information upon this head is given us by M. Louis Barbier, who for many years had the care of the Louvre Library, and who bases his information upon some memoirs left by his father, who was librarian to Napoleon himself. For a long time Napoleon used to carry about the books he required in several boxes holding about sixty volumes each. These volumes, which were either octavo or duodecimo, stood upon shelves inside the boxes, which were supplied by the well-known cabinetmaker, Jacob. They were made of mahogany at first, but as it was found that this was not strong enough for the knocking about they had to sustain, M. Barbier had them made of oak and covered with leather. The inside was lined with green leather or velvet, and the books were bound in morocco. There was a catalogue for each case, with a corresponding number upon every volume, so that there never was a moment's delay in picking out any book that was wanted. As soon as the Emperor had selected his headquarters during a campaign these cases were placed in the room which was intended to be his study, together with the portfolios containing his letters and maps. In course of time, however, Napoleon found that many books which he wanted to consult were not included in the collection, and upon inquiring the reason was informed that they would not fit into the cases. This, of course, was an answer which did not satisfy one so imperious, and, while residing at Bayonne in 1808, he dictated the following memoir, which was sent to M. Barbier: "Bayonne, July 17, 1808. The Emperor wishes to form a travelling library of 1,000 volumes in small 12mo and printed in handsome type. It is his Majesty's intention to have these works printed for his special use, and in order to economize space there is to be no margin to them. They should contain from 500 to 600 pages and be bound in covers as flexible as possible and with spring backs. There should be 40 works on religion, 40 dramatic works, 40 volumes of epic and 60 of other poetry, 100 novels, and 60 volumes of history, the remainder being historical memoirs of every period."—*The Academy.*

A TABLET bearing a medallion portrait of Carlyle will be placed on the Chelsea House by the Carlyle Society. It is modelled by C. F. Annesley Voysey.

British and Foreign.

THE Rev. J. Gregory, Primitive Methodist minister, Monmouth, was drowned while fishing.

ARCHBISHOP TRENCH emphatically denies a rumour that he was about to join the Romish Church.

At Airdrie a plebiscite has resulted in 2,400 voting for the total abolition of the liquor traffic against 144, neutral 57.

ACCORDING to the report of H. G. Hank the total number of mineral species already found in the State of California is 161.

THE Hon. and Rev. F. G. Pelham, rector of Lambeth, has purchased the good will of a beer-shop in Lambeth-walk and closed the premises.

THE Rev. William Stobbs, M.A., who has been minister of the parish of Gordon, Berwickshire, for the last thirty years, was found dead in his bed recently.

THE Rev. Francis Paget, M.A., has been appointed to succeed Bishop King as regius professor of pastoral theology at Oxford and Canon of Christchurch.

THE descendants of Rebecca Nourse, who was hanged as a witch at Salem village, Mass., in 1692, have erected a monument, which will be unveiled at their reunion next July.

THE enemies of the Welsh Sunday closing act persist in declaring that it is a failure. Let the facts speak. One of these is that in Wrexham alone thirteen breweries have been closed.

SIX of Mr. Spurgeon's old students lately met on the same platform at Perth, Tasmania, at the recognition as pastor in that place of one of their number, Mr. J. R. Cooper.

A GROCER at Keokuk, Iowa, in subscribing \$1 to a church's entertainment, added after his signature, "The only place in Keokuk where you can get sixteen pounds of sugar for \$1."

DR. BENJAMIN GREGORY has published a memoir of his son, the late Benjamin Alfred Gregory, M.A., who was the first Oxford graduate that ever entered the Wesleyan ministry.

THE Rev. Dr. Frederick Field, a member of the Old Testament Revision Company, and the author of several learned theological works, has died at Heigham, Norwich, in his eighty-fourth year.

THE Rev. John Rankine, D.D., Sorn, Ayrshire, died on the 30th ult., in his sixty-eight year. He has been minister of the parish for forty-two years, and in 1883 he was Moderator of the General Assembly.

JOHN J. KNOX, ex-Controller of the Currency, gave a dinner at the University Club last week to Professor John B. McMaster, of Princeton College, author of "A History of the American people."

THE May meeting of the Congregational Club of New York and vicinity was held last week at which the general topic of discussion was "The Function of Worship in Promoting the Growth of the Church."

THE sustentation fund of the Presbyterian Church of New South Wales has yielded an equal dividend during the past three years of \$1,500. The total amount contributed last year shows an increase of \$9,940.

PROFESSOR ARPAD BOKAI, of the University of Klausenburg, has made the important discovery of an antidote for strychnine, which is said to have been fully corroborated by a series of successful tests on animals.

"A CRITICAL Examination of the Geography of Strabo" is the geographical subject proposed this year by the French Academy of Inscriptions for the Prix Bordin, and the essays must be all in before the end of December.

MR. WILLIAM YOUNG, session clerk of Church street congregation, Berwick, was presented with his portrait at the annual congregational meeting. He is ninety-three years of age, and has been an elder for sixty-eight years.

THAT experienced protester, Rev. K. Gemmill, is at it again. In the advertisement column of the *Scotsman* he publicly protests that the procedure of presbytery and synod is invalidated because his name is not on the rolls.

REV. CHARLES MURRAY and his wife, who arrived from Scotland to be the missionaries of the New Zealand Church in the New Hebrides, received a warm welcome from the General Assembly which was sitting at Christchurch.

PROF. OR BRUCE is to give a short course of lectures in the autumn to the students of Union Theological Seminary, New York. His subject is "The Miraculous Element in the Gospels." The lectureship is on the Ely foundation.

AT Mauchline on a recent Sabbath evening a service in commemoration of the martyrdom of five Covenanters on 6th May, 1685, was held in the Established Church. The ministers of the three Presbyterian denominations took part in the services.

THE Rev. Thomas Rees, D.D., Ebenezer chapel, Swansea, President of the Congregational Union of England and Wales, died recently from acute inflammation of the lungs. He was the first Welsh-speaking pastor who has been elected to the chair.

THE impetus given to the higher education of women by the university local examinations is world-wide. In the Cambridge lists appear the names of successful candidates from Russia, Italy, China, Canada, Brazil, Jamaica, Barbadoes, South Africa, Madagascar, Ceylon and India!

THE official report of the trial of the assassin Guiteau has become a desirable book for lawyers. Only 300 copies of the work were printed by the Government, and these have been mostly bought up for speculative purposes. It is said that the testimony offered by the defence is much more valuable than that offered by the prosecution.

Ministers and Churches.

THE Rev. W. H. W. Boyle left Paris this week for a trip to the old country.

THE Rev. George Burnfield, B.D., preached a vigorous, interesting and sensible sermon to young men in the First Presbyterian Church, Brockville, on Sabbath week.

THE Rev. M. W. Maclean, of Belleville, sailed for the old country on the 16th inst., for three months' leave of absence. The Rev. H. Gracey, of Gananoque, will attend to Home Mission business until Mr. Maclean's return.

ON the 21st inst. the congregation of St. Paul's, Bowmanville, gave a call to Rev. R. D. Fraser, of Claude, to be their pastor. The Presbytery of Whitchy will hold a *pro re nata* in Bowmanville on Monday, the first day in June, at two o'clock p.m. to dispose of the call.

NO. 1 Company, 77th Battalion, attended divine service at Knox Church, Dundas, on Sunday morning. Rev. Dr. Laing preached an earnest and appropriate sermon. The collection was for the fund to supply the volunteers in the North-West with comforts and necessaries.

DURING the past week the Rev. Dr. Moffat, of Walkerton, delivered special lectures to the Mechanics' Institutes in Thorndale, Glencoe, Dunnville, and Welland. In the past winter Dr. Moffat has travelled two thousand miles lecturing to Institutes under the auspices of "The Association of Mechanics' Institutes of Ontario."

AT the conclusion of the regular sermon in St. Andrew's Church, Perth, on Sabbath evening, the Rev. Mr. Macgillivray alluded in touching terms to the death of the late Mr. A. W. Kippen, at the battle of Batouche, and joined, or behalf of his congregation, in the general sympathy exhibited by all the citizens of the town. The tribute to the deceased was supplemented by a grand rendering of Handel's "Dead March in Saul," on the organ.

INTIMATION has just been received of a grant by the Mission Board of the United Presbyterian Church of Scotland of £250 sterling, towards the endowment of the Theological Chair in Manitoba College occupied by the Rev. Dr. King. The grant is extremely seasonable in the present circumstances of the institution, and as coming from that branch of the Church by which Dr. King was sent out now many years ago as a missionary to Canada, it must be peculiarly gratifying to him.

THE Rev. Dr. Smyth, of Oshawa, recently delivered a lecture in the Ontario Ladies' College, Whitby, on the Chalk Hills of England. The lecturer gave a clear and concise history of the cretaceous or chalk formation, illustrated with black board drawings and the fine College specimens of this geological era, supplemented by some unique ones of the Doctor's own collecting. Chalk, like coral, forms at the bottom of the sea, and is composed of the shells and remains of myriads of marine creatures so small that a pin's head covers over a hundred of them and a microscope, such as the one the College possesses, shows in common everyday school chalk their wonderful beauty and variety. The chalk cliffs of the Kentish coast in England are, in places, a thousand feet thick, and have been formed by the slow deposit through past ages of cretaceous animals. A vote of thanks for his instructive and interesting lecture was unanimously tendered the lecturer.

THE following memorial from the session of St. David's Church, St. John, N.B., was presented to the Presbytery of St. John at its last meeting: That your memorialists have for some time past viewed with sorrow and alarm the very great increase in the amount of desecration of the Lord's Day induced by the running of railway trains and steamboats, and the carrying on of the business of livery stables and of cigar and other stores and shops and the consequent breaking down of the requirements of the Fourth Commandment, and the deprivation of so many persons of the privilege of worshipping God, and the enjoyment of the rest guaranteed by the institution of the Sabbath. Your memorialists would therefore respectfully ask that it may please your reverend body to take such action in the premises as may seem best to you, in order to bring the matter before the local authorities, and also such further action as may aid in this cause through the superior courts of the Church. -G. Bruce, Moderator of Session. After considerable discussion, a Committee on Sabbath Observance was appointed as follows: Rev. Mr. Bruce, Convener; Rev. Dr. Macrae, Rev. Mr. Hogg, Messrs. Forbes, Milligan and Johnson.

THE statistical report presented by the Clerk to the Presbytery of St. John, N.B., contains the following: The number of churches and stations supplied within the bounds of the Presbytery during the year was eighty-four, number of sittings in these churches, 12,975; number of families, 2,660; number contributing to support of ordinances, 1,618; number of single persons, 281; number of communicants, 3,146; baptisms of infants, 328; of adults, thirty-four; number of elders, 140; number of other office-bearers, 225; average number attending weekly prayer meetings, 1,186; number in Sabbath school and Bible class, 3,126; number engaged in Sabbath school work, 401; number of volumes in Sabbath school and congregational libraries, 7,522. The stipends promised by the congregations amounted to \$18,951; stipends paid by congregations, \$19,734; arrears due by congregations, \$729; total stipends from all sources, \$19,977; amount expended on churches or manses during the year, \$18,281; amount expended on other incidental congregational objects, \$15,360; total expenditure for strictly congregational purposes, \$52,534; total payment for all purposes, \$59,998.

IN a letter to Rev. Dr. Cochrane, Rev. W. McWilliam, the esteemed minister at Prince Albert, writes:—We have had no mail out or in for seven weeks. A sudden opportunity has come of sending you a hasty line by a messenger going out. We are quite secure to all appearance in this place, but waiting with great impatience for the arrival of troops sufficient to put down the rising. The delay must

be working mischief in the minds of the Indians. The work in our school has had to be discontinued, schools and churches being all occupied by troops and settlers, still we continue to have service every Sabbath. My own family and Mr. Sinclair's and Miss Baker (the teacher in the Presbyterian school) are all quite well and cheerful. The Presbyterian manse and church are the only houses in the stockade besides the barracks and the storehouse. We have had great annoyance and discomfort, especially in time of panic, from the crowd flocking in. But I cannot write further. You must not expect any collection for your Home Mission Fund this year. I had just put the books into the hands of the collectors when the outbreak occurred. The farmers around Prince Albert will not get their grain sown in time this year, and the injury done to the settlement after two bad years of frost will be enormous.—Yours faithfully, Wm. McWILLIAM.

ON Sabbath, 10th May, Rev. J. Fraser Campbell, missionary from Mhow, India, preached in John Street Church, Belleville, on the importance and claims of foreign missionary work. On Monday evening a large audience assembled to hear an address from Mrs. Harvie, of Toronto, Secretary of the Woman's Foreign Missionary Society in connection with the Presbyterian Church in Canada. Mr. Thos. Ritchie presided, and after devotional exercises by Rev. T. Mitchell, pastor, introduced this lady with a brief but excellent address. Mrs. Harvie is an excellent speaker, possessing an easy flow of language, a pleasing and forcible delivery, and showing a perfect knowledge of her subject. She rapidly sketched the rise and progress of the various woman's missionary societies, which have all sprung up within the last few years, and particularly the one with which she is personally connected, and which has its headquarters in Toronto. This Society, from a small beginning, has increased to such an extent that the amount raised last year by it made a total of over \$10,000. The deplorable moral and spiritual condition of the women of India and China was feelingly described, and an earnest appeal was made to the ladies of Canada to put forth greater efforts, exercise more self-denial and assist by their prayers in the evangelization of the poor down-trodden members of their sex in heathendom. Rev. J. Fraser Campbell followed, and gave some interesting information regarding the condition of the people and the success of missionary work in Central India. The meeting was enlivened by some excellent singing by the choir of the church. Rev. Mr. Campbell also preached on Sabbath evening in St. Andrew's Church.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held in Cooke's Church, Kingston, on May 11th. Mr. Maclean, minister, and Messrs. Gunn and Hudson, elders, resigned their commissions to the General Assembly. To fill up the list, Mr. Samuel Houston, M.A., minister, and Messrs. John Laidlaw and Wellington Boulter, elders, were appointed commissioners. A motion complaining of the appointment by the Assembly's Home Mission Committee of a student as a missionary not recommended by the Presbytery, was negatived, and a milder one adopted. From this action, Messrs. Houston and Gallaher appealed to the Assembly. Messrs. John Hay, B.D., R. C. Murray, B.A., James Brown, B.A., and A. K. McLeod, students of Queen's College, were after due examination licensed to preach the Gospel. Principal Grant presented an application on behalf of Mr. S. W. Dyde, M.A., student of first year in theology, asking the Assembly in view of his long and distinguished course in arts, to grant him the status of a third year's student in that department. The Presbytery passed a strong resolution in favour of the Scott Act about to be submitted to the electors of the city of Kingston and the county of Frontenac, and expressed regret that the Senate had made an attempt to detract from its value.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF STRATFORD. A meeting of this Presbytery was held in Knox Church, Stratford, on the 12th inst. There was a good attendance of members. A notice from London Presbytery was read that application would be made to the General Assembly to receive Rev. R. H. Craig, of the Baptist Church, as a minister of the Presbyterian Church. The Rev. William Burns, agent for Knox College, and Rev. Allen Bell, of Portage la Prairie, being present, were invited to sit as corresponding members. Mr. Burns addressed the court with reference to the endowment of Knox College, and arrangements were made to complete the canvass within the bounds. The report of the Home Mission Committee was received, which showed that grants had been made as follow: Millbank, \$50, for the next twelve months; Granton and Lucan, \$100, for twelve months; Wellesley and Crosshill, \$130, for six months. The Presbytery passed a resolution to secure the full grant for the last named field. Rev. A. Bell was heard, and stated that the church building had been destroyed by fire. He sought assistance, and the Presbytery resolved to ask the congregations to give what they could, all contributions to be forwarded to Rev. T. McPherson, Stratford, on or before 1st of September. After disposing of other items of business the Presbytery adjourned to meet in the same place on the 2nd Tuesday of July.—A. G. TULLY, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 12th inst. Mr. Richard was re-appointed convener of the Home Mission Committee for the ensuing year. Mr. McCoy was authorized to moderate in a call at Brucefield, when the people are prepared for it; stipend not to be less than \$800 with a manse and glebe. Circular letters were read respecting the reception of a number of ministers of other churches as ministers of this Church. On application made a moderation in a call was granted to the congregations of Bayfield and Bethany. The following deliverance was unanimously agreed to in the present state of legislation respecting the Scott Act, and copies thereof to be sent to Hon. A. Vidal and Mr. Jameson, M.P.: Whereas this Presbytery more than once expressed their approval of the Scott Act, commending its adoption to the members and adherents of the Church in this county, and whereas the Act has been adopted in the county by a very

large majority, the Presbytery hoped that the provisions of the Act would be faithfully and fully carried out. He it therefore resolved, that this Presbytery regret the action of the Licence Commissioners in passing over all the druggists of the county and appointing as vendors, under the Act, as many parties who were outwardly and openly opposed to the Act, and, still further, they view with grave apprehensions and alarm the amendments to the Act, in the direction of the sale of beers and light wines in Scott Act counties, that have been introduced in the Senate of the Dominion. They hope and pray that these amendments shall not receive the approval of the House of Commons or become law. The next regular meeting of the Presbytery is to be held in Knox Church, Goderich, on the 2nd Tuesday of July at 11 a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 19th of May. Present, twenty-three ministers and twelve elders. The call from Niagara to Rev. J. W. Bell had been accepted, and the induction was appointed for Tuesday, the 26th inst., Mr. Burson to preside, Mr. Robertson to preach, Mr. Laidlaw to address the pastor, and Mr. Ratcliffe the people. The memorial from East Ancaster, asking that the union of that congregation with Onondago be not continued, was laid on the table, and a committee was appointed to confer with the Presbytery of Paris and the congregations interested, and report not later than the September meeting. The call from Knox Church, Hamilton, to Rev. M. Fraser had been accepted and his translation granted by the Presbytery of London. The induction was appointed for Tuesday, June 23, at 7.30 p.m., Mr. Fletcher to preside, Mr. Hamilton to preach, Mr. Black to address the pastor, and Mr. Abraham the people. A motion was carried to provide a fund for payment of expenses of commissioners to the General Assembly, and the details were left over for consideration at next meeting. Mr. Stewart's term of engagement in the Fort Erie mission field having expired, the supply of the field was left with the session and the convener of the Home Mission Committee. It was resolved to make application to the General Assembly for leave to receive Mr. W. G. Hanna, licentiate, for leave to superintend the education of Mr. Richard Pyke with a view to his entering the ministry, and for granting Mr. W. J. Rae the standing of a theological student having finished his first year. On the recommendation of a committee appointed at last meeting, it was resolved to organize a mission station in the Wentworth Street mission house, Hamilton, and give supply of preaching by students under the care of the Presbytery. The committee further suggested that the propriety of changing the location of some of the places of worship should be considered with a view of having a church accessible to the residents in all parts of the city. The return to the Assembly's remit on printing adopted is a series of resolutions, providing for the printing of the reports of the standing committees before the Assembly opens; the distribution of these to commissioners not later than the second day; the sending of a copy of these reports and two of the minutes of the Assembly to sessions gratuitously, and printing for sale of any number beyond that which may be required.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met in Portage la Prairie, in the Methodist Hall, on the 12th inst. In the absence of Rev. Mr. Bell, moderator, Mr. McKellar was elected moderator *pro tem*. There were present Rev. Messrs. McKellar, Douglas, Todd, Stalker, Hodnet, Mowat, Smith, Duncan, McTavish, and Solomon Tunkansaieye, ministers; and Messrs. Ross, Millar, Lockhart, Humphries, and Grant, elders. The list of commissioners to the General Assembly was revised. Mr. Stalker, of Gladstone, resigned, and Mr. Todd, of Burnside, was appointed in his place. Messrs. Douglas, Todd, Mowat, and W. Miller were appointed a committee to consider the preparation of reports of Presbytery business for the Press. On recommendation of the committee, the Presbytery agreed to appoint a member of the Presbytery at each meeting to report any business of public interest. The resignations of Rev. Messrs. W. A. MacKenzie, of Carberry, and D. Macrae, Neepawa, were accepted. Several members of Presbytery expressed regret at the loss of their valuable services to the church in Manitoba and sympathy for Mr. MacKenzie in the bereavement which led to his resignation. Messrs. Todd and Stalker were appointed to draw up a suitable minute regarding the services of these brethren in Manitoba. Mr. Douglas was appointed moderator of Carberry Session, with power to moderate in a call when the congregation was ready for such a step. Mr. Smith was appointed to preach at Carberry on Sabbath first, and declare the pulpit vacant. A letter of resignation from Rev. Mr. Cameron, of Battleford, was allowed to lie on the table until next meeting of Presbytery, as it was impossible for him to leave Battleford at present owing to the rebellion. The adoption of an overture to have the Home Mission business of the Synod of Manitoba and the North-West Territories conducted by the General Assembly's Home Mission Committee, through Presbyterial representation, as in the other Presbyteries throughout the eastern part of the Church, was moved by Mr. Stalker, seconded by Mr. Todd, and adopted. Its transmission to the Assembly was ordered. Messrs. Stalker and McKellar were appointed to support the overture before the Synod. The objections stated against the present system of operating the Home Mission business of the Synod were, that it is too complicated, expensive and unnecessary for the efficient conduct of the business. The hearing of a complaint and appeal from Dr. Fleming against the session of the First Presbyterian Church, Brandon, occupied nearly the whole of Wednesday. A committee was appointed to prepare a finding on the case. The committee reported on Thursday, and recommended that the Presbytery dismiss the complaint and sustain the appeal, and alter in part the decision of the lower court. After a brief discussion this became the finding of the Presbytery. Dr. Fleming intimated his intention to appeal to the Synod against the Presbytery's finding. Mr. Todd, in the unavoidable absence of Mr. Robertson, Superintendent of Missions, submitted the report of the Home Mission Committee of the Presbytery. It was considered clause by

clause, and, after a few alterations, was adopted. Solomon Tunkansaieye gave a very interesting report of his work among his Indian brethren. A committee was appointed to draw up a suitable minute concerning the death of Mrs. A. C. Fraser, late of High Bluff, who had for many years been an exceptionally kind friend to many of the pioneer missionaries of the Church in Manitoba. After hearing Mr. McLeod regarding his standing as a licentiate of the Church, it was agreed to refer the matter to the Synod. Votes of thanks to the pastor and managers of the Methodist Church for kindly granting the use of their church to the Presbytery, and to the friends who hospitably entertained the members during the session were accorded. The Presbytery adjourned to meet in Brandon on Tuesday, 19th inst. On Wednesday evening a union prayer meeting of all the Protestant denominations represented in the town was held. All the members of the Presbytery attended, and several took part in the proceedings, which had direct reference to the rebellion in the North-West Territories. Rev. Mr. Wordsworth, pastor of the Methodist Church, presided, and during a few remarks said it had been remarked to him that: "No Indians in the North-West who were under the teachings of the Protestant church, nor any half breeds of the Protestant faith were known to be disloyal."—T. TODD, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met on the 19th of May, according to appointment, in St. Andrew's Church, Guelph. There was a large attendance of members, especially of ministers, only two of those on the roll being absent. After making up the roll, and reading the minutes of last meeting, the Clerk reported that Mr. Campbell was the only student in the bounds, and was engaged to supply Second Church, Garafraxa, and connected station during the summer. On motion of Mr. Duff a vote of hearty congratulation was passed to Mr. George Smellie, and Mr. Torrance for the honour lately conferred upon them by the bestowal of the academical distinction of the degree of D.D. Session records were produced and committees appointed to examine them. A long report was presented by the Clerk compiled from the Statistical and Financial Returns received from the congregations, and he was thanked for the labour he had expended in the preparation of the report, and requested to publish it for the information of the families within the bounds. Mr. Mullen reported that it was arranged to dispense the Sacrament of the Lord's Supper in West Garafraxa about the third Sabbath of June, and then to organize the station. Dr. Torrance reported that in accordance with permission granted, and after due notice, he had moderated, on the 18th inst., in the congregations of Nassagaweya and Campbellville, in a call which had come out unanimously in favour of Mr. Archibald Blair, a licentiate of the Church. His conduct was approved. The call, with relative documents, was laid upon the table, and commissioners heard in support of the same, after which it was sustained as a regular Gospel call. A communication was read from Mr. Blair, who had been apprised that the call had come out in his favour, and who had had time to consider it, signifying his acceptance of it. It was then agreed that an adjourned meeting of Presbytery be held in the church at Nassagaweya, on the forenoon of Tuesday, the 2nd of June, at which he was instructed to be present to deliver trials for ordination, which the Clerk was authorized to assign him, and that, should these prove satisfactory, the Presbytery meet in the same place at two o'clock in the afternoon for his ordination and induction, Dr. Torrance to preside and ordain, Mr. Rose to preach, Mr. Cameron to address the minister, and Mr. Macaulay the people. Considerable time was spent in considering the case of Mr. Henry Knox, a catechist labouring for some years in the bounds of the Barrie Presbytery, the decision finally come to being that this Presbytery correspond with that Presbytery, informing them that they were ready to join them in an application to the General Assembly for leave to have Mr. Knox ordained as a missionary. Notices were received and read from six Presbyteries of their intention to apply to the General Assembly for leave to receive the persons whose names were given as ministers of the Presbyterian Church in Canada. It was agreed to grant the request of the members of the auxiliaries of the Woman's Foreign Missionary Society within the bounds, to be recognized as "The Woman's Foreign Missionary Society of the Presbytery of Guelph." Authority was granted to the Session of St. Paul's Church, Moorefield, to take the usual steps for the election and ordination of elders at Drayton. Mr. Hamilton and his Session were authorized to organize those connected with the church at Elmira into a congregation, and prepare a Communion roll. The following resolution was adopted in regard to the action of the Dominion Senate on the Scott Act:—"That this Presbytery would express its surprise and regret in view of the action of the Senate in seeking to render the Scott Act virtually null and void, by permitting the sale of beer and light wines in counties where the Scott Act has been carried, and shall become law in due time; and they would express their hope that the Senate, instead of lessening the restrictive power of the Scott Act shall use their utmost endeavours to bring in measures to secure the prohibition of the traffic in alcoholic drinks." At his own request leave of absence was granted to Mr. Angus McKay, of Eramosa, for three months to allow of his visiting Britain. Mr. Beattie was appointed Moderator of Session, *pro tem.* Mr. Russell and Mr. McKay were permitted to resign their appointment as commissioners to the General Assembly, and Mr. Henry Norris and Mr. Beattie were appointed in their place. Next regular meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of July, at ten o'clock, forenoon. The proceedings were closed after calling and marking the roll in the usual way.

FOREIGN MISSION COMMITTEE.

The regular spring meeting of the Committee was held in the lecture-room of Knox Church, Toronto, on Wednesday and Thursday last. The Committee is a large and representative one, and the attendance at this meeting was good, nearly all the members being present. It was a matter of deep regret that the Convener, Dr. Wardrope, was unable to

attend, consequent on the state of his health. The Rev. Professor MacLaren, ex-Convener of the Committee, presided. The condition of the several Foreign Mission Fields was carefully considered, and steps taken towards the consolidation and expansion of the work. The work among the North-West Indians occupied the Committee for the greater part of one day. It was very encouraging to learn that in every one of the districts where the missionaries of our Church are labouring, the Indians have remained loyal to the Government in the present crisis, a result attributable under God to the Christian teaching they have received. Near Broadview, where the Rev. Hugh McKay has his headquarters, a mission house has been erected at a cost of \$600, and the Committee appointed Donald MacVicar, the full-blooded Indian whom they have been for many years educating, to assist Mr. McKay in the Broadview district. Both Donald MacVicar and the other young Indian, John Black, educated by the Committee, are students of Manitoba College, and are highly commended by their Professors. Mr. McDonald, another student of Manitoba College, was appointed to teach during the summer at Okonose, under the Rev. Mr. Flett, and it was agreed to recommend the General Assembly to empower the Presbytery of Brandon to ordain Mr. Cuthbert McKay as a missionary, with a view to his labouring permanently among the Indians. On Mistawasis Reserve Mr. John McKay continues his work, having the assistance, as teacher, of his daughter, Miss McKay, on the roll of whose school there some forty pupils. The Committee put on record their appreciation of the services of Mr. Hugh McKellar, of High Bluff, in connection with the furtherance of the work among the Indians.

The safe return of Dr. Mackay to Formosa and his satisfaction at finding his converts faithful must be gratifying to the whole Church.

The greater part of Thursday was occupied with the consideration of the work in India. The Rev. J. Fraser Campbell was present and addressed the Committee at length. Mr. and Mrs. Campbell have rendered good service during the term of their forlough in Canada, visiting the churches and stirring up a deeper interest than ever in Foreign Mission work. One result was apparent at the meeting of the Committee, there being read a letter from St. Paul's Church, Montreal, agreeing to defray annually the cost of a missionary in India. The offer was thankfully accepted and the Committee agreed to appoint the Rev. R. G. Murray, a recent graduate of Queen's College, Kingston, to India. Mr. Murray is, we believe, one of the fruits of Mr. Fraser Campbell's ministry while in Nova Scotia and is spoken of as a man admirably qualified for the position to which he has been appointed. It is hoped that other congregations of the Church will follow the good example of St. Paul's, Montreal, by raising annually for Foreign Mission work a sum sufficient to maintain a missionary. It is gratifying to know that the Committee close the year with a balance in the hands of the Treasurer. The total receipts for the year are well up to \$40,000, of which about \$9,000 were contributed by the Woman's Missionary Societies. It is expected that both Mr. Fraser Campbell from India and Mr. Joseph Annand from the New Hebrides will be present at the meeting of the General Assembly in Montreal a fortnight hence.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

June 7, 1885. } **GOD'S MESSAGE BY HIS SON.** { Heb. 1: 1-9. }
 } { and 2: 1-4. }
GOLDEN TEXT.—"How shall we escape, if we neglect so great Salvation?"—Heb. 11: 3.
TIME.—Uncertain. Before the destruction of the Temple, 70 A.D.

INTRODUCTION.

Whilst this is one of the most important epistles in the New Testament, there is none about which there are so many difficulties.

To whom written.—It was written to some one Hebrew Church, or to the Hebrew Christians of some one Church; but which, it is difficult to decide. The contest lies between the Church in Palestine and the Church in Alexandria. It is not easy or very important that a decision should be arrived at, for it is intended to instruct the Universal Church in the relation between the Jewish and Christian economies.

By whom written.—It has been ascribed to Paul, Luke, Apollos, Barnabas, Clement of Rome, or some other disciple of Paul. There are many things about it that point to Barnabas, who was of Cyprus, and as written to Alexandria, with which Cyprus was intimately connected. Still the majority of scholars say that if Paul did not write it, the matter is his, and that somebody else only put it into form.

Let us not forget that this uncertainty has nothing to do with the confidence with which the epistle is to be received and valued by the Church. Its inspiration has always been accepted. It was written in the life time of the Apostles and fully accords with their teaching.

Object.—As students of the word, this is to us the most important consideration: What does the Holy Spirit teach? The design is to impress on Hebrew Christians, who are in danger of apostatizing, the superiority of the Christian dispensation. And in doing so, we have a light thrown on the nature of the Temple service, without which that elaborate system of types would forever have remained in obscurity.

EXPLANATORY.

The intention of the whole of this chapter is to show the superiority of the dispensation by the superiority of the agents used in introducing it.

I. Former Messengers.—The prophets—men of like passions with ourselves—were used as messengers to communicate divine truth. This was done:—

(1) *In divers portions.*—It was given bit by bit, as it was required. To Adam, a promise; to Noah, a covenant;

to Abraham, the promised land; to Moses, a greater portion than all that went before, etc.

(2) *Divers manners.*—God is not confined to one method of making Himself known. Dreams, voices, visions, the smoking lamp, the quaking mountain, etc.

These were all very glorious revelations, because it was God that spoke. The Apostle would not depreciate them, rather magnify them, and thereby magnify the more the next which was greater still.

II. Absolute Superiority of Christ.—This is the greatest and the last dispensation. It has been given in these last days. It will ripen into the Millennium, or (according to the R.V.) "at the end of these days," it means, that when the former period was closed the new and more glorious dawned.

The superiority of Christ is seen

(1) *In His Person.*—Ver. 3. He is the "brightness of the Father's glory," or (R.V.) "the effulgence of His glory." He is as it were a radiation from the person and nature of God, the same in substance—the exact image of Divinity. These words convey to us as clearly as any words can the equality as well as the distinction between Father and Son. How much greater than a prophet!

(2) *In His power.*—Ver. 2. "By whom He made the worlds"—not simply this earth, but the whole universe, both spiritual and physical—with all their laws, natures, organizations, etc.—How inconceivable!

Upholding all things.—Ver. 3. This is no less marvellous than creation itself. By His power all things continue to exist from hour to hour. If He withdrew His hand, we would instantly cease to be.

(3) *In His possessions.*—Ver. 2. "Whom He hath made heir of all things." The extent of His possessions is continuous with all things. All creation is subject to Him.

(4) *In His grace.*—Ver. 3. "When he had by Himself purged our sins." No thought is more frequently brought out than this. "He became poor that we might be rich." "He bore our sins in His own body on the tree."

(5) *In His exaltation.*—Ver. 3. "Sat down on the right hand of the Majesty on high." We saw in Phil. 2 what that enthronement means.

III. Relative Superiority of Christ.—He is not only great in Himself, but greater than the greatest of created beings.

(1) *More excellent name.*—Two quotations are given to prove that the name Son is given to Christ in a sense in which it was never given to the angels: "Thou art My Son, this day have I begotten Thee," and "I will be to Him a Father and He shall be to Me a Son." The word "begotten" implies a relationship that does not apply to any other. Jesus is the only begotten. "This day" refers to the "eternal generation," a doctrine as incomprehensible to finite minds as the nature of God must be.

(2) *Thy throne, O God.*—Ver. 8. Here Jesus is called God, a King with an eternal throne, holding a sceptre of righteousness in His hand, i.e., His rule is righteous and faultless.

(3) *Angels serve.*—There is the contrast, "Let all the angels worship" when He comes to His throne; and "He maketh His angels winds," etc. They go on errands as the winds do, or they assume the form of winds and flames of fire to do His will.

The degree to which we are under the control and influence of angels is an interesting question. They are so often mentioned in the Scriptures that there is no doubt that they have very much to do with the affairs of men; but they are all subordinate to Christ.

The remainder of this chapter dwells still further on the *perpetuity and dignity* of Christ and of His kingdom.

IV. Special Attention Required.—Chap. ii. 1-4. The conclusion is very manifest and very important. If He is so great, His words must be deserving of the most careful attention. "We should not let them slip," or (R.V.) "We should not drift away from them;" no treasure should be so carefully guarded as any word that has come from Him.

(1) *Because they are steadfast.*—Even the words of angels were steadfast, none of their words fell to the ground. Whether disobedience, refusal, transgression, or violation, it was followed by its appropriate punishment. God saw to it that His word, by whatever agent conveyed, was not dishonoured. How much more will the judgments and promises of Christ be sure! Then think of the certainty of punishment, in this life and the life to come, for the transgressor. "Be sure your sin will find you out."

(2) *Even that certainty confirmed.*—To make that which was so sure already, doubly sure, God wrought signs, wonders and miracles, and gave gifts of the Holy Ghost, thus endorsing what was said. As miracles they show the divine power, as wonders they awaken astonishment, and as signs attest revelation. For the gifts of the Holy Ghost see 1 Cor. xii.

(3) *No escape to the disobedient.*—Ver. 3. If there were another way Jesus would not have made so great a sacrifice, nor would so much honour be due. But there is only one way, and he who rejects will have to accept the terrible alternative.

Neglect.—Note that this is all that is necessary; not oppose, but neglect. How many are doing it?

Great salvation.—Very much room for development here. Great as to its founder, as to the danger from which we are delivered, as to the change effected in ourselves, as to the future blessedness it brings, etc.

PRACTICAL SUGGESTIONS.

1. Note the progress in divine revelation, and in all God's dealings with men.
2. What a dignity to be joint heirs of such a Being!
3. What honourable company, angels are our co-labourers!
4. Honour the angels.
5. Let diligence in knowing God's Word increase.

Our Young Folks.

OVER THE FENCE.

BOY.

Over the fence is a garden fair—
How I should like to be master there!
All I lack is a mere pretense—
I could leap over the low white fence.

CONSCIENCE.

This is the way that crimes commence;
Sin and sorrow are over the fence.

BOY.

Over the fence I can toss my ball;
Then I can go in for it—that is all.
Picking an apple up near the tree
Would not really be theft, you see.

CONSCIENCE.

This is a falsehood, a weak pretense;
Sin and sorrow are over the fence.

BOY.

Whose is the voice that speaks so plain?
Twice have I heard it, and not in vain.
Ne'er will I venture to look that way,
Lest I shall do as I planned to-day.

CONSCIENCE.

This is the way all crimes commence—
Coveting that which is over the fence.

ITALIAN SABBATH SCHOOL AT SAN REMO.

We have thought that the children attending our Sabbath schools in Canada might like to know something of the little Italian boys and girls who have been gathered into a Sabbath school at San Remo; and so we invite them to come along with us this bright morning and pay them a visit. The children are always pleased to see visitors. They stand up and salute them when they enter, and return them many a *Grazie tante*, "Thank you so much," when they go away. The school work begins at nine o'clock, so we must be all in time.

But no one lies long in bed there, neither on week-day nor Sunday. Of course, we have not the excuse you have in Canada, that the mornings are dark, and dull, and cold. Here they are bright, warm, and beautiful. The sun is up in mid-winter shortly after seven o'clock, and a glorious sight it is to see it rise out of the waters of the blue Mediterranean, and light up with its beams the snows of the lofty mountain-peaks of the island of Corsica, seventy miles to the south of us, and the snows on the Maritime Alps behind us, and bathe all the landscape around in brightest, warmest sunshine; and an exhilarating thing it is to get out of doors amongst the orange trees and flowers of the garden, or by the sea-side, to "snuff the caller air."

Our walk to the school lies through plantations of olive trees. As we look at their curiously-twisted stems and branches, their willow-like shoots and leaves, and their black glossy berries, we think of the "olive leaf plucked off" that the dove brought to Noah; and of the cherubim and doors and posts of the Temple, all made of olive wood; of the "beaten oil" that burned in the lamps of the sanctuary, and wherewith kings and priests were anointed; and of the Mount of Olives where our Saviour agonized in prayer. But now we have reached the old town of San Remo. We find its houses very high, and its streets very narrow and very steep.

The school is in a street called *Gaudio*, which means "Rejoicing,"—an appropriate name for a place where agencies are at work to deliver men's minds from the bondage of the superstitions of Rome. In this street there is an old palace which was once the residence of a princely Italian

family, but now accommodates a score or two of humble households—a change similar to that which has taken place in the case of many grand old houses at home. In an apartment on the third storey of this palace the school is held. The stairs by which we ascend are not very clean nor well lighted, but we see their steps and landing-places are all white marble. This is the case even in working-men's houses of recent erection. We are in the land of marble, and it is as cheap, or cheaper, than wood.

We find the children already assembled. They are all tidy and clean, though plainly and in some cases meanly dressed, for all of them are the children of poor people. We notice how different their faces are from those of home children. Their complexions are dark, "olive-coloured," and they have black hair, and very large sparkling dark eyes. The school is not large; but yet there is considerable variety of age and appearance and dress amongst the scholars. Little "Peppino" sitting there on his father's knee is twenty-two months old; and "Pietro Simonette" at the other end of the class is an aged "Simeon" of fourscore years.

Though we have thus three generations represented in the school, the bulk of the children are from five to twelve years of age. The girls wear pretty bright-coloured handkerchiefs on their heads, as do all the peasant women in this part of Italy. These kerchiefs are much admired by British visitors, who eagerly buy them to carry back to England and Scotland as a sample of Italian costume, little knowing that they are all made in the good city of Glasgow. The school is opened by prayer, the children repeating the words after their teacher, and even little "Peppino" reverently folds his hands and does his best to follow. Then a hymn is sung. The air is quite familiar to us. It is that of "The Happy Land," and the children are singing a translation of that well-known hymn. The Italian Protestants have as yet few original hymns, and so they have adopted a number from the Scotch collections.

The lesson for to-day is one from "The Peep of Day Series," which is called in Italian *L'Alba*, and it treats of the main facts of the gospel history. The children answer readily and tolerably well, although some, never having heard of these things till they come to the school, display much ignorance. The answers are sometimes odd and amusing. Little "Morina," the child of a laundress, is asked, "What does God do for you?" and she answers, "He gives me life and food and my kind mother." "And what does her mother do?" "*Mama stirra*" (Mother irons).

They have verses of Scripture to repeat which they have learned by heart. The first who is asked to say hers is "Caterina." She is the mother of little "Maria" and "Rosa," who have got above her in the class. Though somewhat abashed, she gets through it with credit, and is rewarded by a picture text for next Sabbath, and a *Brava Caterina* from the visitors.

"Giovannino" is the leading boy of his class. He is very bright, and is forever on his feet, answering the questions, whether put to him or no, "in season and out of season." As he is irrepressible, he is called on to recite a piece, which is a paraphrase of a long portion of Scripture. He does this in great style. His features, and hands, and arms, and even his legs are brought into requisition, to aid his voice in giving expression and effect to his delivery. It is easy to see we are in the country whose every subject is born an orator or poet. Some of the children are Roman Catholics, others belong to Protestant

families. Of this latter class, are these five very dark, odd-looking little creatures, who might pass for negroes from South Africa. Strange to say, like negro children of converted parents, they have all scripture names—Enoch, Elia, Sarah, Ruth, and last of all little Abraham, a patriarch of three years old.

Their father was some years ago converted from Romanism, and suffered much persecution in consequence. He is now the Bible peddler and reader on this coast. Another hymn is sung, and the Lord's Prayer is repeated, with which exercise the school is closed. As we leave, we feel that, though as regards Sabbath schools and kindred agencies this is the day of small things in Italy, still good is being accomplished, and these institutions will grow and spread; and we pray that by means of even this little San Remo school, Christ may take children to His arms and bless them, so that they may in turn be enabled to bless their fellow-countrymen with the truth and the joy and the hope which they have found for themselves in Him.

A BROKEN HEARTED FATHER.

An affecting scene—one of the saddest—occurred lately at the visiting window of the gaol in an American city. A boy about eighteen years old was imprisoned, awaiting transportation to the penitentiary, where he is to serve a six years' sentence. The prisoner was a fine-looking young fellow. His father—an aged minister—had come to visit him. The son stood with shamed face on one side of the grating, and the grief-stricken father on the other. Drink had been the cause of the boy's troubles. The father pleaded earnestly with his child to reform while in prison, to read his Bible, and improve all spare time in study.

"Son," continued the father, "if you had the grace of God in your heart you wouldn't be here. If those cursed grog-shops were swept away, I'd have been spared all this. Let it be a lesson to you, boy. This is the last time you will probably ever see me. I am old, and probably won't live to see your six years out. O, my boy, promise me to give yourself to God, that I may see you over yonder."

The boy promised, and the old man went his way.

While this father returns to his home to go down to a premature grave in sorrow, the man who ruined his son is now engaged in ruining other sons. Which shall we have, "the home or the saloon?"

"THE SUN OF RIGHTEOUSNESS."

Going into her flower garden one bright, warm day, a lady remarked to the gardener how she admired the sun.

He did not reply but on her repeating the words, said:

"Oh, ma'am! how you would admire 'the Sun of Righteousness,' the Lord Jesus Christ, if you only knew him."

The lady made no answer; the Holy Spirit had touched her heart. Returning to her house, she opened the Bible, and continued to "Search the Scriptures" until "the Sun of Righteousness," the Lord Jesus Christ, arose on her soul, "with healings in His wings."

Whether young or old, think it neither too soon nor too late to turn over the leaves of your past life and consider what you would do if what you have done were to be done again.

WATCH ^{14/52} THE KIDNEYS.

They are the most important secretory organs. Into and through the Kidneys flow the waste fluids of the body, containing poisonous matter taken out of the system. If the Kidneys do not act properly this matter is retained, the whole system becomes disordered and the following symptoms will follow: Headache, weakness, pain in the small of back and loins, flushes of heat, chills, with disordered stomach and bowels. You can thoroughly protect the Kidneys by Burdock Blood Bitters, and when any of these symptoms manifest themselves you can quickly rid yourself of them by this best of all medicines for the Kidneys. Burdock Blood Bitters are sold everywhere at \$1 per bottle, and one bottle will prove their efficacy.

WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of Tubercle, the germ poison of syphilis, mercury, toxemia, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat: up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—*Toronto Mail.* MESSRS. A. H. DIXON & SON 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement



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to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try

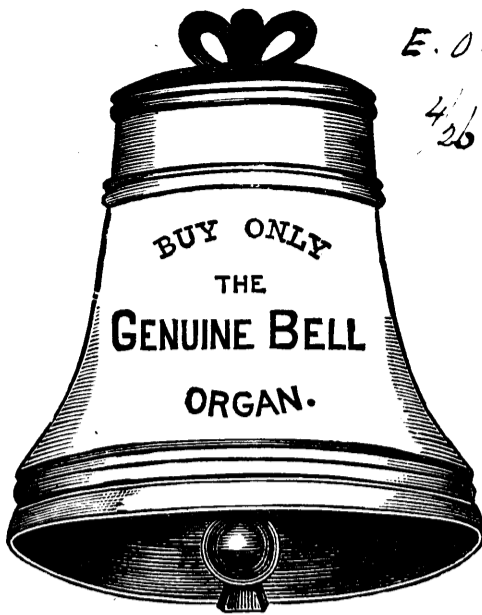
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Dr. S. W. BEALL, Catarrh Specialist, Columbus, O.

LOOK HERE!

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

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

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

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

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ULCEROUS SORES "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore.

SORE EYES Physicians told us that a powerful alterative medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results.

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is coming or not every householder should know that cleanliness and disinfection are the greatest preventives. The principal and surest factor for this purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap, making clothes beautifully white and sweet. It should be exclusively used in all departments of a household. DREYDOPPEL'S SOAP is sold in full pound bars only by all wholesale grocers and first-class retailers.

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CONSUMPTION CURED.

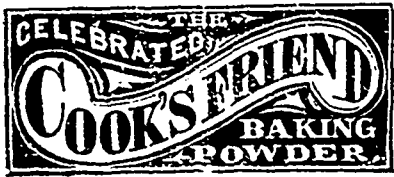
An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Tubercular Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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MEETINGS OF PRESBYTERY.

- LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.
BARRIS.—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.
GLINGARRY.—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.
QUEBEC.—In Sherbrooke, on Tuesday, June 30th, at eight p.m.



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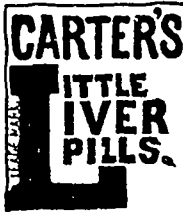


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