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COAL ASHES.—The value of coal ashes for small city gardens has been frequently alluded to, and now that such ashes are more abundant and easy of access their value as a fertilizer will be more often tested. The "Husbandman" reports an experiment made with coal ashes, applied at the rate of 200 bushels to twenty square rods, or ten bushels to the square rod. The soil was compact and heavy. The ashes were drawn on late in the autumn, and spread on the ground, which had been recently ploughed. In the spring the ploughing was repeated, thoroughly mixing the ashes with the soil. The ground was planted with garden vegetables. The beneficial result was in the correction of the heavy character of the soil, the ashes acting mechanically, and not as a manure and producing a satisfactory improvement.

SOUP FROM REMNANTS OF JOINTS.—The following will be found useful at this season: Take a leg of mutton, after all the meat available for a hash has been cut away from it. Break up the bone into convenient pieces; put them into a two-quart saucepan with two carrots and turnips cut in pieces, two whole onions, a small bunch of parsley, a bay leaf, and a few sprigs of marjoram and thyme. Fill up the saucepan with water, add half a dozen cloves, a heaped tablespoonful of whole pepper and allspice in equal parts, a small quantity of Worcester sauce, and salt to taste. Set the saucepan on the fire, and let the contents boil for four hours. Strain the broth, free it from fat, and use it as stock for any kind of thick soups. E.g., pass through a hair sieve the carrots and one of the onions used above; melt an ounce of butter in a saucepan, add a tablespoonful of flour. When the two are well mixed add a little of the stock, then the carrots and onion pulp, and gradually so much more stock as will produce a purée of the consistency of pea-soup. Pour it boiling hot over small dice of toasted or fried bread.—Queen.

EATING LEMONS.—A good deal has been said through the papers lately about the healthfulness of lemons. The latest advice how to use them so that they will do the most good runs as follows: "Most people know the benefit of lemonade before breakfast, but few know how it is more than doubled by taking another at night, also. The way to get the better of a bilious system without blue pills or quinine, is to take the juice of one, two or three lemons, as the appetite craves, in as much ice-water as makes it pleasant to drink, without sugar, before going to bed. In the morning, on rising, or at least half an hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humours and bile, with mild efficacy, without any of the weakening effects of calomel or congress water. People should not irritate the stomach by eating lemons clear; the powerful acid of the juice, which is almost corrosive, infallibly produces inflammation after a while, but properly diluted, so that it does not burn or draw the throat, it does its full medical work without harm, and when the stomach is clear of food has abundant opportunity to work on the system thoroughly.

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NOTES OF THE WEEK.

THE General Assembly of the Calvinistic Methodists of Wales, who are Presbyterian in all save name, was lately held in Liverpool. The Church is a growing body. In 1851 it reported 58,813 members; now it has 118,979. The societies number 1,147; chapels, 1,134; ordained ministers, 600; Sunday scholars, 163,373; adherents, 276,189. The gain in communicants the past year was 943; in scholars, 8,214. There was also a large increase in the various collections, which aggregate \$786,740, a gain of \$17,500. In South Wales alone there has been an increase in membership during the last ten years of 11,794, and upward of 14,000 in North Wales during the same period—a total net increase of 25,794 in ten years.

THE talk of the week has been chiefly about the assassination of the President. Scarcely ever has there been an occurrence which has caused such an amount of kindly sympathetic feeling for the victim or of indignation at the dastardly assassin, and at all who by their perverse self-seeking ways have encouraged this poor, weak, unprincipled fellow to take the course which has made him notorious, at any rate in the meanwhile, and secured for him a certain amount of permanent infamy. There is now every likelihood that President Garfield will live. Should it so turn out, the whole civilized world will unfeignedly rejoice, and no one will have greater personal reasons for thankfulness than Roscoe Conkling, though he may not think so.

AFRICA has been looked upon by many as almost a hopeless field for missionary effort, because of the effects of the climate upon foreigners, and they have been very fatal. "In the last forty years one hundred and twenty missionaries on the west coast of Africa have fallen victims to the climate; but this sacrifice of life has not been without its over-payment of reward and blessing, as appears from the fact that the converts to Christianity on the field now number thirty thousand or more, and thirty-three missionary societies are at work now in Africa." In the meantime new and much more healthy districts are continually opening. In Biddle University, at Charlotte, N.C., no less than twelve coloured men are preparing to become missionaries to the land from which their heathen forefathers were torn to be consigned to slavery. And no doubt this example will be followed by many others of the same race.

EVANGELISTIC work is proceeding at such a rate in Paris that at last accounts the twenty-eighth mission station within the city has been opened, and it was fully expected that other two would be added at no distant day. This last Mission Hall is provided for by the members of the Scotch Church in Paris; the pastor of that congregation, Mr. Campbell, taking an eager, earnest, and efficient hand in the work. There are now over all France fifty halls open for the preaching of the Gospel. By a recent letter we are informed that on the sixth of last month upwards of 500 of the Mission children were gathered together

in a large ball-room in the centre of Paris, to hold a missionary meeting. The walls were hung with specimens of different languages, and drawings of several ugly deities. The engraving of one of these was given away as a souvenir. Mr. Cruchet, from Montreal, was at that time in Paris, and was making himself very popular, both by his public addresses and in his private intercourse with the brethren. There is something peculiarly interesting in this state of things in France.

IN Spain three lawsuits are in process against Protestant clergymen, all undertaken by the authorities. One is condemned to two months imprisonment for preaching, and another for having buried a Protestant in the general cemetery. Evidently, though things are improving in Spain a good deal in that way still needs to be done before matters are decently tolerable. Archbishops Lynch and Hannon as well as other Roman Catholic dignitaries might try their hand at influencing their brethren in that and other "faithful" countries to something like respectable conduct to those who may not see eye to eye with them in religious matters, instead of talking such unmitigated nonsense as they sometimes indulge in about the captivity of the Pope, and the iniquities of the right of private judgment. It seems curious that, however loud the declamation about the beauties of liberty, and however earnest the protestation of some that the Roman Catholic Church has always been its great advocate and protector, it has always been and is still the fact that wherever that Church has had most power there liberty of every kind has been most circumscribed.

WE are exceedingly glad to learn that the Rev. W. A. McKay, pastor of Chalmers Church, Woodstock, has been authorized by "A friend in the County of Oxford" to pledge \$200 a year to Rev. Dr McKay for the prosecution of his work in Formosa. This sum is intended to be a permanent endowment. We are sure that every one of the readers of *THE PRESBYTERIAN* will rejoice at this and take the course followed by the liberal and anonymous friend of Missions who gives the money as only indicative of that which will be pursued by many others in the not far distant future. It is more than time that Christians were rising to something like an adequate idea of what their Lord and Master expects of them in His service. If they really are as by the very fact of calling themselves by His name they profess to be, merely stewards, put in charge of a certain amount of wealth or faculty of one kind or another, to be put to the best account for Christ's honour and for the advancement of Christ's cause, they ought to give practical evidence of this by a corresponding course of action. If they don't they will get no one to believe that they are really in earnest—not even themselves.

THE Louisville "Christian Observer" has the following sensible remarks about the continued efforts to make almost every murderer out to be insane, and therefore not amenable to punishment. We, in Canada, have not got to such a pitch of folly in this respect as our neighbours on the other side, but we make steady progress in the same direction. In a certain sense every man that commits a crime may be said to be insane, but surely not so as to be irresponsible, and if every one who is more or less "odd" is to be so treated, punishment will soon be a thing of the past. It is thus that the "Observer" puts it. Is a murder committed? The cry at once is raised, either that the murderer was drunk and therefore irresponsible; or that he was engaged in a wrangle with his opponent and then it was "self defence," or that he was angry, and therefore not accountable for the deed; or that he did it in cold blood, and surely human nature is incapable of such a crime, and the man must be insane! So far has this mawkishness been carried that when a man stepped up behind Judge Elliot in Frankfort and killed him in cold blood because of his decision in a civil suit, lo, he was judged to be such a lunatic that not a hair of his

head must be touched!—yea, though he himself denies that he acted in madness—a lunatic that must not even be kept in close confinement lest he kill some one else, but is found at large in the streets of Louisville! If no more responsible than a wild beast, why must foolish sensitiveness keep him from being confined so that he cannot do further injury? And no sooner is the President assassinated than the telegraph reports the assassin insane! If he is mad, there is method in his madness; method to make another man President; method to stop the reforms of the civil service of our land, and method (in his letter to General Sherman) to protect himself from his deserts. Away with this mawkishness. "Blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it" (Num. xxxv. 33). Let justice, not lynch law, but justice, be meted out, for the honour of this nation.

THE Rev. Leonard Woolsey Bacon gives in "The Congregationalist" some interesting facts concerning the evangelical work in France, and the willingness, even eagerness, of the people to have the Gospel preached and to buy Testaments. M. Zola, the notorious novelist, has raised a cry of alarm at the progress of Protestantism, and calls for missionaries of science "to go forth and conquer the minds of men." He says: "The spirit of Protestantism is at this moment intruding itself in every quarter, and labouring to gain possession of everything—our literature, our press, our politics. It is something more than a faction; it is a religion. It is this that is our enemy." The Rev. Mr. Dodds writes that the McAll mission is spreading very rapidly. A promising work has been opened in St. Etienne, and stations have been established in Saintes and Cognac. "France is being covered," he declares, with such stations. "We cannot keep pace with the demands that come from all sides. Lately some Roman Catholics near Bordeaux asked of their own accord for mission meetings to be held in their village; and the mayor gave his chateau for the meeting." Mr. Hirsch, an active evangelist, recently attended a meeting of Free-thinkers in Paris, and addressed them, as first against their will. Next day he received a number of letters from Free-thinkers, indicating a willingness to have some conversation with him concerning the Gospel. M. Vernier recently visited a town in the Department of La Corrèze, where the Gospel had not been preached. He spoke an hour and a half to 200 people, standing in rooms of the inn, and quickly disposed of his supply of Testaments. He writes: "On leaving, we asked for our bill; but the tavern-keeper said he was only too happy to see us and would not receive a centime. He only asked the pleasure of walking with us a couple of miles, to talk with us and carry our bag. At the end of a four-mile walk we reached M——, where a meeting had been announced for the evening. A strolling player was to have an exhibition at eight o'clock, but he said to the crowd that came to his show. "My friends, there are some gentlemen here who are going to preach the Word of God. I invite you to come with me to the lecture." So about half past eight our great hall was full. For an hour and a half we spoke on the love of God for sinners. The pipes and cigarettes, which at first were burning in every direction, vanished like magic. We had with us only twenty nine six-penny Testaments. They went off in a moment. Yesterday, at S——, it was the same story. The parish priest had announced from the pulpit, the Sunday before, that two devils from hell would be there that week, and had put all his flock on their guard. One little girl said to her mamma. "Don't go out to-day. We might meet those devils." We twice made the round of the village of 1,800 people, and were stared at with a curiosity not unmingled with fear, but the people, seeing us with the vice-mayor, began to perceive that we were not so terrible after all. At eight o'clock the three rooms of the vice-mayor's house were packed with earnest and enthusiastic hearers. Our colporteur came back with forty Testaments, but they did not supply the demand."

OUR CONTRIBUTORS.

THE STORY OF THE OLD AND NEW VERSIONS.

BY DR. BURNS, HALIFAX, N. S.

(Continued)

Eleven years have now passed since this work of Bible revision was resolved on. The resolution was adopted at a meeting of the Convocation of Canterbury, the representative body of the Church of England, on the 6th May, 1870. A new version was not contemplated, but simply a revision of the received version. The idea was to take the Authorized Version as the basis and on it to construct the best possible version for the nineteenth century as it was in the seventeenth, making such alterations only as the change of the language and the accumulated additional knowledge of the 270 intervening years warranted. The original Canterbury Committee comprised eight bishops and eight presbyters of the Church of England; but they were empowered to "invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong" America has co-operated with England in the work, a true Anglo-American alliance. About one half of the added members of the English Committee were from the Church of England, the remainder were from eminent Biblical scholars outside the English Church throughout the three kingdoms. One hundred and one have been engaged in the work. During the course of it, some have died or withdrawn; of the former, notably Dean Alford in England, and Dr. Erdie in Scotland. Seventy-nine active members of the Committee remain, fifty-two in England and twenty-seven in America, the leading religious denominations being about equally represented in the American section. The New Testament department, the result of whose labours is just being given to the public, has included thirty-six eminent scholars—twenty-one English and fifteen American. In the case of the Authorized Version, but forty-seven in all had to do with the entire book, and these were almost exclusively of the one Church, and their labours extended over about three continuous years. The English New Testament Committee, for ten years, met ten times each year, four days each time and seven hours each day, commencing at 11 a.m. Their first revision of the Greek Text, with the translation, took up six full years averaging forty verses a day—each verse and word being carefully and conscientiously examined by the whole Committee. The course commonly pursued at each session, was after prayer and reading the minutes of the previous meeting, to have the verses read in succession from the Authorized Version. Manuscripts on any debatable word were looked into, examined, and their claims weighed, any alterations in the Greek Text were proposed, discussed and voted on, and any changes in the renderings of the English translation a majority deciding. Then revised sheets were then sent across the Atlantic and subjected to the careful, critical review of the fifteen American scholars. They then came back with their criticisms and suggestions to undergo a fresh examination on the part of the Committee in England. At this second review, which extended over two years and a half, all the changes recommended in text or translation were discussed, etc., discussed by the whole Committee and a two-thirds vote of the members present required before any deviation from the Authorized Version could be adopted—a conservative rule which gave a reasonable and proper advantage to our time-honoured version and checked any disposition to meddle with those given to change merely for change's sake, though, in certain instances, it has occasioned the retention of renderings to which a majority objected, and has occasionally sacrificed rigid exactness and technical accuracy for the sake of preserving the familiar rhythm and sacred associations of our dear old English Bible. These detached portions, so soon as they passed a second time from the hands of the English Committee, were sent over again to their learned associates in America, to be by them examined anew and returned with fresh criticisms and recommendations. The revised version, in its complete form, was then subjected to the final review of the American fifteen, such renderings as they preferred, but which did not receive the approbation of their English brethren, will be included in a separate list appended to the edition of the New

Testament just being issued. Everything was thus done that well could be to secure accuracy and harmony in the work. The Revised New Testament comes out as the latest product of the most advanced Biblical scholarship of England and America. By bringing together in the prosecution of a common enterprise leading minds of all the denominations in these two great Protestant countries, it has sowed the seeds of international as well as inter-ecclesiastical comity.

The sessions of the English Committee were held at the Jerusalem Chamber, Westminster Abbey, through the courtesy of Dean Stanley, one of its prominent members. The Chamber is historic, for there, in 1643, met the Westminster Assembly that compiled the subordinate standards of the Presbyterian Church, the Confession of Faith, Larger and Shorter Catechisms, and there in 1689 convened the commission appointed to revise the Episcopal liturgy. Here died one of England's kings. Here too tarried the remains of some of the most illustrious of English worthies on their way to burial in the sepulchre adjoining. The sessions of the great Westminster Assembly of Divines were much more numerous than those held by the learned body of Scripture Revisers, for they were 1,163 in all, stretching over five years, six months and twenty two days. "Out of these walls (writes Dean Stanley) came the Directory, the Larger and Shorter Catechism, and that famous Confession of Faith, which alone within these Islands, was imposed by law on the whole kingdom, and which alone, of all Protestant Confessions, still, in spite of its sternness and narrowness, retains a hold on the minds of its adherents to which its fervour and its logical coherence, in some measure, entitle it."

When in London, last July, attending the Sabbath School Centenary, Dean Stanley was most kind in acting as guide, for a couple of hours, to a number of the delegates, through that glorious old minster. It was no common honour and privilege to see such a place under such pilotage. The genial Dean verily takes pleasures in her stones, and favours the dust thereof. We commenced our charming pilgrimage at the Charter House, where lies the Doomsday Book and other great historic chronicles on which has gathered the hoar of centuries, and closed it in the Jerusalem Chamber, whose memorabilia he epitomized, and on whose long table were spread the papers—the "books and also the parchments" which the New Testament Revision Committee, then in their one-hundredth session, had just been using. Judge Danforth, of New York, represented by request the Americans, pastors Paumier of France, and Trauve of Sweden, the Continentals, and I, the Canadians in expressing our grateful acknowledgments, and with a few pertinent words from our kind entertainer, and the benediction, pronounced by him, we left that historic chamber, where the standards of our beloved Church were compiled, and around which such historic memories gathered, never again probably to meet, till we meet, let us hope, through infinite grace, in "Jerusalem the Golden." From the Dean, as well as from Dr. Newth, President of the New College, and Chairman of the Congregational Union, one of the lights of English Nonconformity whom I met, I could form some idea of the culture, the catholicity, as well as of the clear, comprehensive, mental calibre of the thirty-six who formed the New Testament Revision Committee. The product of these ten years' labour has this very week been given to the world. The well-known presses of the Universities of Oxford and Cambridge have brought them out in the best style, assuming the entire pecuniary responsibility connected with the printing. The learned revisers will take nothing for their pains. Through many channels besides will this new version "run to and fro," and the Divine knowledge it teaches be increased. The new version, though conducted by a constellation of the most eminent scholars both hemispheres can produce, reveals no effort to extort admiration by a display of talent. It professes not to meddle with the old version, save when necessary. The wording and rhythm of the old one is largely adhered to. It is in the paragraph form, the number of the chapters and verses being on the margin. The margins contain also copious notes of considerable interest. The headings of the chapters are left out. There are very few instances of any very important changes. The alterations have respect largely to articles, prepositions, tenses and the like, the definite articles expunged, exchanged for the indefinite, and *vice versa*,

prepositions being interchanged with their fellows, present, past and future tenses shifted about. Obsolete terms are supplanted by those in more familiar use. Short, needless changes are avoided, even in this respect. The old Saxon for the most part is predominant as before. It will give a mighty impetus to Bible reading. In cheap forms, it will be scattered broadcast. Curiosity will combine with other considerations to secure its being perused by many to whom the old version, from very familiarity and use and work, seemed as "idle tales." Time will test its worth. It will be subjected to the criticism of the general scholarship of English Christendom. No doctrine, we are assured, will be displaced. We may find some few passages dropped out. The chief of these have for long not been quoted by scholars, as proof texts at any rate. Their formal omission now will be of no account. No fundamental truth rests on a single text. The question need never be raised. If the foundations be destroyed, what will the righteous do? The foundation of God standeth sure. The word of the Son endureth for ever. If we have to part with one or two familiar passages the arch of truth is not in the slightest affected by their removal. We are all the surer of the material that remains after having been subjected to such repeated reliable tests. We ought to prove all things and hold fast only that which is good.

We have the testimony of leading members of the Board of Revisers to the effect that no truth will be touched by any alterations they have made. Take two from the two countries represented in this great international work. Dr. Angus, of London, England, says: "No Scripture doctrine will be changed; no Scripture precept. Whatever is proved from the old version, will be provable from the new. The Testament will still be the Testament of our youth and our dearest associations. Yet, though doctrines and duties remain, proof passages may change; some withdrawn, some added. There will be changes in words and in turns of expression, in connection of thought, in clearer or more defined meaning, which would be trifling in common books, but are deeply significant when we deal with writings so rich in beauty and in power. The corrections will be chiefly important, because the book is important. But if it be otherwise, if the changes are really important, the force of much of this reasoning will remain. The needed corrections will have been made. We shall know the worst. Uncertainty will have ceased. If the changes are in themselves important we shall be glad to have them. If unimportant, they have still their value. They shew how insignificant the required changes are, while they make clearer the force of some argument, more impressive the beauty of some figure, more sharp and defined the outline of some truth."

Dr. Schaff one of the principal members of the American section of the Revision Committee, says: "No article of faith, no moral principle will be disturbed; no sectarian views will be introduced. The revision will so nearly resemble the present version that the mass of readers and hearers will scarcely perceive the difference, while a careful comparison will shew slight improvement in every chapter and almost in every verse." How far the new version may attain to general currency remains to be seen. At first it will encounter keen opposition, as all changes do. Its alterations will be keenly canvassed. It will be read by the scholar in his study, by many too in the closet, and the family. Ministers will refer to it in expounding. It will be considered in the Church Courts. Should there be a general consensus of the Churches, it will get to be used alongside of the old version for a while, till gradually it takes its place and be publicly authorized. Many will delay action till the whole book appears, which will be four years hence. Manifestly such a change will not be rapid. We have already seen how that, when the Authorized Version appeared, the Geneva, though but half a century old, held its own against it for half a century longer. Our Authorized Version having already existed five times longer, and got so rooted in the English heart and mind, it must be hard to displace it during the present generation. Still, should it meet with general favour, be endorsed by the Churches, and receive the royal imprimatur, it may, sooner than we anticipate, become the authorized version. Nor will it seem as different after all.

The Bible may even yet more speak in our own tongue, where we were born, and we shall still have

reason to say, with Theodore Parker, one of the greatest of modern Free-thinkers—the direct antipodes of Faber—strange that the hands of these two opposites, the American Rationalist and the English Romanist, should thus unite in weaving a chaplet for our English Bible:

"The sun never set on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholars and colours the talk of the street. The barque of the merchant cannot sail the sea without it. No ship of war can go to the conflict, but the Bible is there. It enters men's closets, mingles in all the grief and cheerfulness of life. The affianced maiden prays God in Scripture for strength in her new duties; men are married by Scripture. The Bible attends them in their sickness, when the fever of the world is on them. The aching head finds a softer pillow when the Bible lies underneath. The mariner escaping from shipwreck clutches this first of his treasures and keeps it sacred to God. It goes with the pedlar in his crowded pack, cheers him at eventide when he sits down dusty and fatigued, brightens the freshness of his morning face. It blesses us when we are born, gives names to half Christendom, rejoices with us, has sympathy for our mourning, and tempers our grief to fairer issues. It is the better part of our sermons. It lifts man above himself. Our best of uttered prayers are in its storied speech, where with the patriarchs and our fathers prayed. The timid man, about awakening from this dream of life, looks through the glass of Scripture and his eye grows bright. He does not fear to stand alone, to tread the way unknown and distant, to take the Death Angel by the hand, and bid farewell to wife and home!"

A DIFFICULTY.

MR. EDITOR,—You have unquestionably exhibited a spirit of liberality in allowing Mr. Mordy to state through your valuable columns his difficulty on the subject of the creative period. You will manifest still greater liberality and forbearance if you will allow a reply of sufficient length to even approximate a satisfactory solution.

Indeed, to take the smallest possible nucleus of vitality which permeates every volume of the extensive literature which has been already created on this particular point, would furnish an article the length of which (apart altogether from the nature of the subject) would put it far beyond the possibility of its finding a place in any journal such as yours, whose great aim is, and ever must be, to combine the best and broadest instruction, which shall accomplish the greatest good and command the widest, healthiest, and deepest interest.

I am also persuaded that the most successful attempt of our most learned and gifted men pursuing this line of argument, through the medium of your journal would be very barren of results, if not a decided failure.

However, having also lived many years among honest sceptics and never having been afraid to take the platform against the most noted infidels, of both England and Scotland, I here confess my deepest sympathy with Mr. Mordy in his earnest yearnings after sure defences and eternal truth. If I could only impart the experience I have thus gained by passing through these public contests, I am satisfied that considerable satisfaction would accrue. As I cannot here enter into the harmonizing theory of scientific knowledge with Scripture, permit me in my own rambling unclassic way to make an honest attempt to help your correspondent to means and methods of meeting so-called dangerous infidel attacks. At the outset let him be careful never to allow his sceptic friend to confound things that differ, and in return exercise the same care himself. This is often done when least expected and rarely noticed by the unskilled disputant. Take the present statement of your correspondent's own difficulty. To the uninitiated it seems very clearly and plainly expressed. But read it with an experienced discrimination, and you will discover that it blends at least, if it does not confound, two things that ought to be kept widely apart and conspicuously distinct, because they involve the necessity of a totally different class of evidence as well as an entirely different line of argument. The two things blended are: 1. The question how scholars explain the two days that follow the appointment of the sun and moon conjointly, to rule the day and night, as being *periods of*

time of long duration. 2. The men who were the occasion of raising this difficulty—the infidels in the place.

Notice why we must deal differently with these two classes. The first believe in the inspiration of the Bible, but have a theory of interpretation which they consider more or less satisfactory for harmonizing the Mosaic account of the creation with the geological discoveries of the present century. Meeting on this high platform, which is common to both opponents, evidence is adduced and accepted which could not be justly offered to, and certainly would not be accepted by any intelligent disbeliever in divine inspiration.

With the second class the infidels it is entirely different. If an infidel agrees to raise himself to the Christian platform and accepts the Bible as the unerring infallible word of Jehovah, he at once places a deadly weapon in the hand of his opponent, and puts himself into a position that he cannot refuse certain evidence, the logical conclusion of which overturns, and sweeps away every known barrier that infidelity can raise. But few sceptics, and no infidel (unless he is making experiments or playing with an unskilled opponent) will take such a platform. What must be done then? Only one of two things. Either lower your standard to his, and defend your Bible as a consistent human production, or else let the infidel alone. If you would rather come down to his platform than lose the hope of doing him good, you must not feel aggrieved at having also to bring down your argument to the plane of human reason, and remember that you stunt yourself if ever you try to adduce evidence that is not in harmony with the standard adopted.

Your statements of facts as contained in your Bible will then be submitted to the same tests and treated in the same manner and spirit, and only allowed the same value, as Christians and people generally allow, to the alleged facts in the Bibles of other religions, such as the Veda, Zend-Avesta, Tripitaka and Koran.

Having passed through many a polemical contest, and having stood many an infidel shock, besides having tested many elaborately prepared theories of interpretation, our experience suggests that perhaps the best, the most satisfactory, and the most intelligent way to treat the Mosaic account of the creation (as well as all other Biblical difficulties to accept it as it stands recorded in Genesis. Nowhere are you required to harmonize it with any man's theory, or to take it as your scientific text book, but you are commanded to believe it as well as many other things that you can neither explain nor understand, and which all men, infidel and Christian alike, unanimously accept without questioning. Read that account carefully, meditate upon it earnestly, compare it with other passages diligently, and accept it unquestioningly. True this ground is not *free* from difficulties, but it contains fewer than any position which I at present know. Every sceptic and honest infidel will at once confess that they lay no claim to freedom from difficulties, or that they are able to explain one tithe of what exists everywhere around them. No champion of any harmonizing theory, however, learned, experienced and gifted he may be, will tell you that he has no difficulties. Nay, with all his rare abilities and wonderful genius, he humbly confesses that there are points which defy solution. There may be degrees of difficulty. Some small, some great, some which sit lightly and are borne easily, or press heavily and wound badly. Entire exemption from difficulty there is none.

In meeting the infidel I have always taken my stand upon that ground, and have never required to decline any comparison, or claim any immunity that I am not prepared cheerfully to allow to my opponent. He sometimes charges me with ignorance because I have not made geology a study, and advises me to know my God through the living book of nature and not through an effete and corrupt Bible. I kindly thank him for his advice, and unhesitatingly admit my ignorance, but plead as an excuse that the book of the wonderful cosmos is so vast, and my life so short, and other duties so urgent that I find it impossible to read up all the different departments which people are kind enough to request me to do. I, however, never forget to tell him that he has no right to blame me for being no geologist until he corrects himself. I never found a doubting, *scuffling* infidel yet who had read the rocks *in propria persona*. They had invariably taken the results of the investigations of other

men and wedded themselves to their opinions and beliefs. And surely I have the same right to take my Bible on simple faith and trust as he has his notions of geology. But I press the matter further. If I am not to believe in the purity and integrity of the Bible until I can read the record back to its very source, then the objector has no right to step on board any ship or trust any captain until he has personally mastered the laws of contraction, expansion, displacement, resistance, strength and motion, and until he has examined the captain and found him qualified. Nor has he any right to sit down to any meal until he has subjected all the elements to a process of chemistry in order to discover whether there may not be poison concealed in them. But he does nothing of the kind. He has implicit confidence in the ship, captain, men and cooks. Why then should I not, even in my ignorance, receive my Bible in simple faith? And so forth *ad infinitum*. Lastly, I prefer my platform to the harmonizing theory because the former never requires changing or adjusting, while the latter continually does. Harmonizing theories depend entirely for their completeness on scientific discovery, and as science is now intensely progressive theories of interpretation invented to meet them must also be changed. After I had weighed the evidence about the great age of the earth, I studied carefully the harmonizing theory propounded by the celebrated Free Church divine, the late Dr. Chalmers, which was very simple. He pointed out that the Bible merely said, "In the beginning God created the heaven and the earth," and suggested that that *beginning* might have been untold ages before the creation of vegetable or animal life. I had almost concluded to modify my platform, but before I quite decided I discovered that continued hammering at the rocks had revealed (unfortunately for Dr. Chalmers' theory) fossil remains belonging to a period many thousand years prior to the accepted date of the creation. Then came a more extended theory which regarded each day, not as twenty-four hours but as a *period of time of very long duration*. So I came to the conclusion that I would wait, for they are still hammering away, and if I require to make a change I would like to adopt the very latest edition.

But that is not my weightiest reason for clinging to the integrity of the Mosaic account. It would not take much persuasion to make me adopt the great Hugh Miller's remarkable and ingenious theory on this subject. But what about other points. The infidel tells me that the sun stood (or rather the earth) until the Jews killed a few more Amalekites. He will shew me that science has revealed data to prove that if the earth stood but one minute, the heat generated and collected would utterly destroy every species of life. Then what about the Trinity, the cardinal doctrine of Christianity, and the conception and birth of the blessed Jesus. He would want me to explain, reconcile and understand all this before I believed it. Now, I never heard any explanation or saw any harmonizing theory that would satisfy any sceptic or infidel who took his stand on the platform of human reason. I have purposely refrained from trying to remove the harmonizing theory difficulty, preferring to leave this to those who have adopted it. I have rather endeavoured to give a hint as to how your correspondent should deal with sceptics and infidels. I beseech him to deal with them gently, speak to them kindly, associate with them freely, debate with them honestly, and he will reach both their heart and head.

Portsmouth, Ont., June 27th, 1881.

A. J.

SOME FEATURES OF THE ASSEMBLY.

MR. EDITOR,—The late Assembly did not promise to be one of exceptional interest. There was no question of overshadowing importance to be discussed, nor any matter specially vital to the Church to be legislated upon, and yet it is doubtful if any previous Assembly has given the same evidence of the power and vitality of the Church. The words of Dr. Jenkins found a ready response in the minds of many when, on taking leave before the close, he said he felt compelled to give expression to his feelings, especially to the assurance he had of the presence of the Spirit in the Church. I venture to think that for harmony, earnestness, I had almost said fervour, this Assembly has been remarkable. No Assembly has given such clear evidence of the oneness of the Church. Hitherto the mention of certain questions summoned the warm flush quickly to its accustomed

place and revealed suddenly, in the glitter of half drawn swords, the fact that brethren were not quite unprepared to meet again on certain fields of warmly contended interests. But from the beginning, of this Assembly it was apparent that conflict was no longer anticipated, or desired, and rash words were received with disfavour and disapproval. In the divisions of the house the rates did not follow the old cleavage, and one became assured that the Church could not be broken asunder. Along the lines which bounded the original constituents of the union they are blended into one. The happy solution of the College question was at once a result and an evidence of this.

Another noticeable thing was the result of the action of past years in the effort to have a larger number of delegates take an active part in the work of the Assembly. The desire especially to have more of the elders actively interested in the work has become very strong and is producing good results, and it will be a day of blessing to the Church when she can avail herself fully of the great resources for counsel and work which she possesses in her eldership and which, apart from rare exceptions, she has hitherto almost failed to employ. It is impossible for a person to work to advantage until he feels his responsibility; and the Church is moving in the right direction when she lays large responsibility on the stalwart shoulders of her elders and takes full advantage of their sound judgment and practical ability in the direction and management of her affairs. The amount of business was very great, and the Assembly was in no mood to expend its energies in wordy dissertations. Men were listened to patiently and with close attention if they had anything to say which promised to throw light on the matter before the house, but in every case the attention of the court was intently directed towards the solution of the question in hand, and with such effect that at times items were disposed of one after another with a kind of rhythmic regularity, giving one pleasure in dealing with questions which otherwise would have been rather uninteresting, and kept the mind in a state of interested and efficient activity. The chief thing, however, was the earnestness which pervaded the Assembly and which seemed to grow deeper day by day. It is very easy for such a court, under the pressure and routine of business, to be intensely and almost exclusively occupied with the mechanical, to be so occupied in the perfecting and managing of the machine as to have little time to think of what the machine is doing, and in truth many a time have members gone home feeling that they had learned but little of the spiritual condition of the Church. We have even been prone to give more attention to the ploughing than to the reaping. We rejoice to know that, as a Church, we have not expected a harvest without labour. We have believed that the word spoken to the first toiler in the field, "In the sweat of thy face shalt thou eat bread," is true no less of spiritual things. But it has sometimes seemed that we were in danger of forgetting that there would be a harvest. We have so busied ourselves in the excellencies of furrow and fence, of subsoil and drain, that we have sometimes allowed men zealous but not always wise to come behind us into golden fields which we should have reaped. In this respect the Church has been undergoing a change; we might call it an awakening. Formerly the annual reports, the stories of the harvests of the past year, were read, and passed almost as a matter of form. Even the report on the State of Religion, which if wisely and correctly given, should become the source of instruction, reproof or encouragement, had a hard struggle for its existence. This year it was noticeable that such reports—I might say in a peculiar degree that on French Evangelization, which was presented by Mr. Warden—were full of the warmth and tenderness of the Gospel. Figures may be hard and dry as a waggon load of stones gathered from a fallow field, but by the Spirit of God they can be turned into fountains—springs of water—and when water does spring from the rock it is pure and delightfully refreshing. To my mind some of these reports were as full of living power as any sermon I ever listened to. In connection with one of them the Moderator summed up in these words, uttered in his impressive style, "You can't get money out of dead souls."

The earnestness of the Assembly was much increased by the occurrence of one or two incidents which touched the sympathies of members very deeply, cases of severe affliction of brethren on whose be-

half statements were made or prayers offered. The stillness which pervaded the Assembly at such times was of that character which testifies to the heart of the deep sympathy of the audience and the presence of the Spirit. The Church has been engaged in a great work, but she is only on the threshold of her labour and her possession. Is it too much to believe that God is baptizing her anew, and specially, for her work? She needs to be girded with strength, and it will be the prayer of thousands that God would fulfil His own promise towards our beloved Church. "As thy day is so shall thy strength be."

The most powerful impression was made by the address of Dr. McKay, who spoke in connection with the Foreign Mission report. Although evidently suffering, especially towards the close of his address, which was delivered to a house densely packed, he spoke with even more than his usual fire and earnestness, and many eyes were filled with tears, especially as he bade them farewell, and one could not doubt but many went away with the prayer that God would help them to be more worthy of the cause of Christ, and by His grace to truly

"On stepping stones
Rise to higher things
Of their dead selves."

St Catharines, June 29th, 1881.

G. BRUCE.

AN ORIGINAL ANECDOTE FOR STUDENTS.

My father, whose name is Donald Fraser, and his neighbour William Fraser were very intimate, and as much together as was consistent with their occupation, they both being industrious farmers. My father was nearly seventy years of age, and his friend William was several years his senior. Both were Highland Scotchmen from Inverness-shire, and, as is the case with so many of their countrymen, both were devotees of the pipe and the tobacco-quad from their youth up. A quarter of a century before, they had both, from conscientious motives, given up their dram, as they called it, my father leading in that movement and persuading his friend to follow. They never were what would be called intemperate, but from that time forth they were total abstinents from all intoxicants. They were both godly men, and most of their conversation was on topics of religious experience.

One night, at my father's house, during their chatting they commenced filling their pipes, and William Fraser, turning thoughtfully to my father and tapping the bowl of his pipe with the handle of his tobacco-knife, exclaimed, "Donald, what do you think of this smoking and chewing business?"

My father shrewdly answered by asking another question, and said, "What do you think of it yourself, William?"

William replied, "Donald, we say we are Christians; and if we are Christians, we are 'free men in Christ Jesus.' Now, Donald, when we are doing this thing, and canna' quit it, are we free?"

"Do you think yourself we are?" replied my father.

"I am no sure o' it," said William, who retained much more of the Scotch dialect than my father.

"And see here," said my father, "what we spit around and burn into smoke, of this nasty stuff, costs us nearly as much money as we give to the Master's cause. Is this right?"

"Do you think, Donald," says William, "that if we should quit it we could do more for Christ?"

Both then with one impulse, suiting the action to the words, said, "Let us put the things up then;" and both, rising to their feet, laid the pipes and the tobacco on the mantelpiece, where they lay for many a long day.

These two men of God never smoked nor chewed again. William Fraser has gone to his rest; my father still lives, in his eighty-sixth year, a free man.

MAN too easily cheats himself with taking repentance for reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig tree fruits sprout forth which are only the fleshy rinds of the blossom.—Richter.

SCIENCE tells us there has been a survival of the fittest. Doubtless this is so. So in the future there will be a survival of the fittest. What is it? Wisdom, gentleness, meekness, brotherly kindness, and charity. Over those who have these traits, death hath no permanent power.—H. W. Warren, D.D.

PASTOR AND PEOPLE.

THE KING OF ZION.

We have already noticed the little work by the Rev. J. Elliott, entitled, "Walks about Zion." We now give the following as a specimen chapter:

In our walks about Zion, we have considered how good it is for her children to dwell together in unity, and that in connection with their relation to Zion's King they are lifted up from the high place they occupy as creatures in the scale of creation to a position higher still—to be "as the angels" "for ever and ever."

We have considered the moral strength they need on their way to glory everlasting, and the prayerful spirit they should cherish towards Him "whose fire is in Zion."

In the history of Peter and Paul we have found instances of fulfilment of the promise "of Zion it shall be said, this and that man was born in her; and the Highest Himself shall establish her."

We touched upon the self-inspection needed by her children: and, "going round about her," have pointed to the appalling position of somnambulists in the dangerous distance—walking about in their dreams in the deep sleep of an unregenerate state, unmoved by the words, "O God, Thou art terrible out of Thy holy places."

In connection with references to autumn and winter, we have noticed truths that should be regarded by Zion's children at successive periods in human life; and have considered the resting place in Zion under the shadow of Him who "is known in her palaces for a refuge."

And now let us give our minds definitely to the consideration of Zion's King. The writer of these lines well remembers walking about Windsor Castle and Buckingham Palace, and how much there was to lead to the thought of our beloved sovereign, Queen Victoria. But who shall attempt to say how much there is in, and in association with Zion, that tends to lead our thoughts to Zion's King? The sublime Isaiah was led by the Spirit to proclaim, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called wonderful, counsellor, the mighty God." We may His name be called "wonderful;" for, whilst partaker of our nature as the Man Christ Jesus, He is "Immanuel, God with us."

We have often mused on the insuperable difficulties with which they have intellectually to struggle who, amid the teachings of Scripture, deny the divinity of Christ. Let us look at some of their difficulties.

1. He is represented as possessed of divine attributes. He must be present in different places at the same time who could truthfully say, "Where two or three are gathered together in My name, there am I in the midst of them." "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man who is in heaven." He must be more than man who could truly say, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."

2. In Scripture He is expressly called "God." "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."—Rom. ix. 5. See also Titus ii. 13, Heb. i. 8.

3. He is represented in Scripture as the Creator of all creature existence. "All things were made by Him; and without Him was not made anything that was made."—John i. 3.

4. He is the upholder of all things. "He is before all things, and by Him all things consist"—Col. i. 17. "Upholding all things by the word of His power."—Heb. i. 3.

5. Works were performed on earth by Christ indicating divine power; a power that He Himself possessed, for "there went virtue out of Him, and He healed them all."

6. He approvingly accepted worship. "Thomas said to Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen and yet believed."

A most interesting instance has come to the knowledge of the writer, of a very thoughtful man who was brought to accept the doctrine of the divinity of Christ under the influence of these words of Scripture over

his spirit. He thought and felt thus, and most justly: "If Jesus accepted worship, He cannot be a truthful and good man unless He is also divine; but I believe in His truthfulness and goodness, and now thankfully feel Thou art the truth and the life, O Christ, my Lord and my God."

7. If Christ were not divine, Scripture representations of heaven would be representations of splendid idolatry; for certainly He is represented as worshipped on high by the redeemed and all the angels.

Such are some of the insuperable difficulties in the way of the denial of the divinity of Christ; but to us they are grand and impregnable bulwarks of faith in Him who is "God our Saviour." Then, "let the children of Zion be joyful in their King" who, whilst His love "passeth knowledge," is mighty to protect and "mighty to save."

He of whom the Father proclaimed, "yet have I set My King upon My holy hill of Zion," is "all in all" to Zion's children. The foundation of the hope that is "full of immortality." "The Lord our Righteousness;" in Him true believers have "righteousness and strength." They are under the protection of the power by which the universe was made, and by which it is upheld; they have the guidance, for this life and the life to come, of the wisdom which is unerring, which is associated in the mind of the King of Zion with reason eternally right and knowledge utterly boundless; their eternal interests are linked by an invisible hand with the unfailing faithfulness, the everlasting love, and the almighty power of the King of Zion. Since Christ is divine, to feel "we will not have this man to reign over us" is the most heinous ingratitude.

Were an earthly sovereign, after sending ambassadors of peace to a rebellious province, to lay aside for a season the robes of royalty, to leave the palace, and clothed in a garb of an ordinary subject, to go personally to the rebels and press upon their acceptance most reasonable and forgiving terms of reconciliation, what ingratitude as well as folly to turn away from them!

But such condescending kindness would be as a drop to the ocean compared to the measureless condescension and abounding compassion of Him who "being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and humbled Himself and became obedient unto death, even the death of the cross;" who is now highly exalted that "at His name every knee shall bow," who is King of Zion and compassionately proclaims, "Take My yoke upon you and learn of Me, and ye shall find rest to your souls." If any reader of these lines is conscious of not having as yet fled to a place under the sceptre of the Saviour's authority and love, may such be led by the Spirit truly to feel—

"Lord, take my heart just as it is;
Therein set up Thy throne;
So shall I love Thee above all,
And live to Thee alone."

CANADA A "LARGE ROOM."

Lately Rev. T. C. Jack of Maitland, Hants county, Nova Scotia, preached in the old St. Andrew's Church, and took for his text the eighth verse of the thirteenth Psalm: "Thou hast set my feet in a large room." He said: "So may we say whom God has placed in this great Dominion. It is a large room territorially. Even of the Maritime Provinces of the east, which form but a porch at our Dominion's front door, the smallest is of greater dimensions than some old world kingdoms, while these provinces of old Canada are little empires in themselves, and it may take our surveyors half a century yet to decide that there is a last square mile to our great North-West. Our Dominion is as large as Europe. Belgiums, Hollands, and Denmark by the dozen might be planted in it without our ever missing the space. Palestine might be lost among the Rockies. Our navigable waters arranged in a continuous line would afford a fresh-water sail of thirty thousand miles. Three oceans lave our shores. It takes daylight four hours to cross our country. It is one of the largest, territorially, that God has allowed to the management of one people on earth. The votes of no other citizens on earth have so much, directly, to do with the ruling of such an expanse of earth's acres.

But in other respects also is Canada "a large room." In its material resources it is simply inexhaustible. Its wheat-raising capabilities, fully tested, might

almost supply the whole human family with their daily bread, and we yet have grazing lands enough left for all the herds mankind would need to possess. The sea's best harvestings are on our shores. The very rock foundations of our country are inlaid with material wealth—iron, copper, coal; some of our most barren-looking hills are streaked with gold-bearing quartz. There is no larger, more inviting room than Canada, naturally, for manufactures or commerce. Grandeur gates for the world's commerce God has not given any country than our Dominion in her magnificent harbours and noble St. Lawrence. No wonder, considering our forests, rivers, and harbours, that we are already the fourth largest shipping owners on earth. Palestine was rightly gloried in, in words of inspiration. Surely we have a right to glory in the land God has made ours. Certainly we had no reason to blush when, five years ago, we stood among the nations of the earth in Philadelphia, or, if the reports were true, three years ago in Paris. Nationally, as Canadians, we may say, "Thou hast set my feet in a large room"—a large room, whether looked at territorially, materially, or commercially. We may not be taking full advantage of our nation room, but of its natural largeness in these respects there can be no doubt. But religiously, as well as politically, we, as of the oldest and largest body of Protestant Christians in this Dominion, are placed in "a large room." Our "Presbyterian Church in Canada" numbers over 600,000. More than 100,000 Canadian families claim connection with our Church. More than 110,000 are in its full communion. Its revenue last year was over \$1,500,000. In more than 1,500 places every Sabbath our ministers lead in the services of the sanctuary. We claim not by any means to be the whole house of God's Church in Canada, but only a large room of that house—one of the largest, but one so catholic in its arrangements that the fault is not in its structure if there is not very full communication with all the other apartments of God's great earthly house. We believe in the holy catholic Church, and in the communion of the saints. But both as Canadians and Presbyterians, we are placed in a large room as regards work required at our hands. As I learned through the representatives of our pioneer Presbytery of the west, of the marvellous growth in population in our immense North-West territories, earnestly, I felt, should we pray for wisdom for those who have the moulding of the provinces to be. In the shaping out the Canada to be as well as caring for the Canada that is, we are, as Canadians, placed in a large room. If we are true Christians we must be loyal to Canada—as citizens, endeavouring to obtain for it prosperity. We prefer to take God's Book as our directory and law book. It says, "Righteousness exalteth a nation, but sin is a reproach to any people." It is ours to preach that righteousness that exalteth, and to resist the inroads of that sin that is a disgrace. Unrighteousness would float in on rivers of rum, it would drive in over broken Sabbaths, it would sneak in through a loose morality. It is ours to resist it through whatever channel it would come in upon our land. It is ours to endeavour to get our young Dominion to remember now its Creator in the days of its youth succeeding in what we may prevent the days of it ever falling to its lot. Other large rooms were described, in which the Presbyterian Church in Canada was called on to do good work. The Home Mission and French Evangelization fields especially were spoken of as rooms the Church was particularly called upon to work, while China, India, Trinidad, and the South Seas seemed by the success crowning our Canadian missions to be fields of labour the Church was called of God to work. The Church's marching orders were, "Go ye into all the world, and preach the Gospel to every creature," and this was to be done, "beginning at Jerusalem." Wolfe died to take Canada for England, Montcalm to save it for France. Zeal strong as theirs should be ours to take it and keep it for God. Let us thank God for our "large room," our broad Dominion, our great Church, and for "the benefits that do either accompany or flow from" that largeness, not with idle, formal thanks, but with thanks put to proof in the manfully shouldering of our large responsibilities. God claims a rental on our goodly political heritage, and our best endeavours to make our Canada a Sabbath-keeping, moral, religious, God-honouring land. He wants, too, a rental on our faith and religious strength. According as God hath prospered us we are to lay by for Him, and to our Church in Canada He says to-day, "To whom much is given, of him much will be required."

"NOT NOW."

A story is told, among the Russian peasants, of an old woman who was at work in her house when the wise men from the East passed by on their way to find the infant Christ, guided, as they were, by the star going before them in the sky. "Come with us," they said; "we are going to find the heavenly child; come with us." "I will come," she replied, "but not just now. But I will follow very soon and overtake you and find Him." But when her work was done the wise men had gone and the star in the heavens had disappeared, and she never saw the infant Child.

It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible or the closet, or the serious thought, or for the hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed; and by the delay we have missed Him forever.

SETTLE DISPUTES WITH PRAYER.

Two neighbours, a cooper and a farmer, were spending the evening together. Both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time it diverged to the point of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together; after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well if acted on more frequently by those who, like him, are members of the household of Christ.—*Spurgeon.*

FAITH is letting down our nets into the untransparent deeps at the divine command not knowing what we shall take.—*Faber.*

A DESPATCH from Massowah to Alexandria states that the French Catholic missionaries at Alitiena have been arrested and maltreated by the Abyssinians. The French consul has demanded satisfaction from the king of Abyssinia.

FREDERICK DOUGLASS recently visited the home-stand of Mr. Edmund Lyon, in Talbot Co., Md., where he was once a slave and which he had not seen since he left it, fifty-six years ago. The surviving members of his old master's family received their distinguished coloured visitor with every mark of kindness and consideration, and treated him in a most hospitable manner.

UNIVERSAL gloom seems to be spreading over Russia, and the sternest discipline is enforced. Another dynamite plot has been recently discovered and the police are constantly on the alert. The Czar and all the high officials have received a letter contradicting the report that they have been sentenced to death by the revolutionists. The letter is supposed to emanate from the leaders of "The Black Division," a new revolutionary organ, which opposes the schemes of the extremists.

THE Count of Chambord having forwarded \$2,000 in gold to the Pope, the Roman *Voce della Verita* publishes an article in favour of legitimacy, concluding thus: "We do not believe that he who was called the Child of Miracle is destined to end his days in exile. From the love we bear for the Church and for France we can only form wishes for the triumph of his cause, which is the cause of light, of justice, and of peace." Mérimée records that in April, 1860, M. de la Rochefoucauld-Bisaccia offered the Pope a million of francs if his Holiness would only bring about the restoration of all the dethroned princes of Europe.

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TO SUBSCRIBERS IN ARREARS.

The fact that so many of our readers allow their subscriptions to get far in arrears renders the publication of THE PRESBYTERIAN a very onerous task. The amount so owing now aggregates THOUSANDS OF DOLLARS. A change must take place. It is impossible for us to longer allow so unsatisfactory a state of affairs to continue, and friends are urged TO MAKE IMMEDIATE REMITTANCE. Accounts are enclosed in this issue, and we expect a prompt response.

We have all along looked upon our subscribers as HONEST AND TRUSTWORTHY; it is now for them to shew that our estimate was not a great mistake.

Names in arrears for more than two years on 1st of August next will be struck from our list; and the accounts will be placed in other hands for collection.



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 15, 1881.

FRENCH EVANGELIZATION.

WE remind all whom it may concern that the Assembly has appointed Sabbath first (17th) as the day on which the collection for the French Evangelization Fund is to be taken up in all the congregations and preaching stations of the Church in which there is no regularly organized society for raising funds for the support of the various missionary schemes of the denomination. We hope the day is not far distant when such collections will be rendered quite unnecessary by congregational missionary societies being in full operation in every place where the Gospel is preached in connection with the Presbyterian Church in Canada. This is what ought to be, and this is what will be, when all become fully alive to their responsibilities in the matter. In the meantime, till that happy state of things shall come round, it is not only the duty but the privilege of all the office-bearers of the Church, to see that no one shall be deprived of the opportunity of contributing as God has prospered him or her, to the great work of holding forth, as well as holding fast, the Word of life. It would be something for which to thank God and take courage if the ominous and suggestive blanks so frequently to be met with in the report of the Committee on Statistics had, by next June, altogether disappeared.

ANDREW A. BONAR, D.D.

VERY many of our readers are already aware that the Rev. Dr. Bonar, so well known as the intimate friend and biographer of the Rev. Mr. McCheyne, is about to visit this continent, and to engage for a considerable period in evangelistic work in company with the Rev. D. L. Moody at Northfield. We are glad to understand that Dr. Bonar is to pay a visit to Toronto at no distant day, and that he will spend at least one Sabbath in this city, and preach more or less frequently during his stay. Dr. Bonar's name has long been a household word in Scotland, but perhaps he is not so well known here as he ought to be, especially among the younger class of Canadian Presbyterians. For the information of such we give the following items, chiefly taken from a sketch of Dr. Bonar's life in Dr. Wylie's work entitled, the "Disruption Worthies."

Dr. Bonar was born in Edinburgh in 1810, and is consequently now in his 71st year. After completing his course of general and theological education he was licensed in 1835, and in 1838 was settled in the parish

of Collace, Perthshire. In due time he went with Mr. McCheyne and Drs. Keith and Black to Palestine on the somewhat celebrated "Mission of Inquiry" into the state of the Jews, and assisted in drawing up the "Narrative of Inquiry."

"On his return from Palestine," says the writer of the sketch to which we have referred, "Mr. Bonar found that during his absence there had been in his own neighbourhood a remarkable work of grace under the preaching of Mr. William Burns, who was occupying Mr. McCheyne's pulpit. The absent pastor rejoiced in the blessing that had come on his flock, and associated it with his having sought the good of Jerusalem, and with the promise, 'they shall prosper that love thee.' Mr. Bonar entered with his whole heart and with labours more abundant into the work of the Lord, which extended to his own as to many other districts in the land; and in himself throughout his future ministry, as in many of his brethren, the hand of the Lord with His servants at that time inspired larger hopes of the kingdom of God coming with power in the preaching of the everlasting Gospel.

"Side by side with a reviving ministry, and with a quickened desire in the people for faithful preaching, there had, for a number of years, been a growing desire throughout the country for renewing the right of the Church to choose its own ministers—the intrusion of pastors by patrons on an unwilling people having always been a source of spiritual deadness in the community. The religious progress of a generation had given rise to ecclesiastical energy, and the quickened conscience and life of the Church of Scotland gave occasion to the conflict which ended in its disruption in 1843."

Throughout that conflict Dr. Bonar bore his part with great vigour, if not so much prominence as some of his associates. When the disruption came he left the parish church of Collace, but continued in his old sphere as Free Church pastor till 1856, when he accepted a call to the Free Church of Finnieston, in Glasgow, where he has ever since continued to minister with great acceptance and success. Besides his memoir of McCheyne, Dr. Bonar has published a commentary on Leviticus and an exposition of the Psalms.

In 1874 he received the degree of D.D. from Edinburgh University, and in 1878 was unanimously elected as Moderator of the Free Church Assembly which met that year in Glasgow.

"One of the elements of his permanent power in preaching," says the writer we have already quoted, "is, that his sermons, though well prepared and remarkably equal, are never wrought up. The faculty of working for a great effort is one that he has never cultivated and can hardly be said to possess. But he is so thoroughly at home in all that he utters that his words fall with the force of one who speaks from the overflowing of his own heart, 'believing and therefore speaking.' Not gifted like his brother to write exquisite hymns, his sermons are nevertheless, and perhaps all the more rich in poetic images, like the letters of Samuel Rutherford, which he has edited with perfect sympathy. The variety of his happy illustrations gives wings to his weighty truths."

We are sure that Dr. Bonar will receive a most cordial reception, both in the States and Canada, and the prayer of very many will be that his visit may be greatly blessed to the conversion of sinners, and to the quickening and edification of those who already, through grace, have believed.

UPPER CANADA BIBLE SOCIETY.

THE annual report read at last meeting of the Upper Canada Bible Society is before us, and shews an encouraging amount of work done during the past year. The total income was \$29,173.06, of which \$18,530.47 consisted of free contributions, donations and subscriptions. Of the free contributions the Upper Canada Bible Society received \$11,217 for its own or kindred Canadian purposes.

The number of Bibles, Testaments, and portions issued during the year was 32,334, so that for each Bible, Testament, or portion of either sold or given away there was an expense of nearly twenty-nine cents over and above all that might be gained from the excess of selling price over the cost of production. In these days of eager competition and when millions of the revised Testament have been sold in the ordinary course of business in a few weeks at very low figures, and yet yielding a handsome profit, this seems a first sight rather strange. The subscriptions sent as free

contributions to the British and Foreign Bible Society amounted to \$7,744.40. This sum, deducted from the total income of the year gives a balance of \$21,428.66 as the net income for Upper Canada Bible Society purposes for the year. Of this sum only \$9,715.41 were derived from proceeds of sales. To do the not very large business there represented we find that the disproportionately large sum of \$7,403.34 was expended in salaries, while other \$2,352.95 went in sundry other expenses. These two items alone make up the sum of \$9,836.29.

We are quite aware that the Bible Society is not conducted on mere business principles, and that the good effected is not at all to be gauged by the statements of the balance sheet. Still there ought to be some proportion in these matters. Nobody will for one moment imagine that the numbers mentioned (some 32,000) represent anything approaching to the actual circulation of the Scriptures in Ontario during the past year. We should think that three or four times that quantity at least have been sold during the period. In what way has this been effected? Simply through the ordinary channels of trade and without any extra expense to anyone.

We are not at all finding fault, though at the same time we think that to expend \$9,836.29 in salaries and expenses in order to put into circulation \$8,891.59 worth of Bibles and Testaments, while double that quantity, and far more, has been disposed of in the ordinary course of business without any bonus being given or asked, seems at the first blush of the matter a rather expensive mode of procedure. It may be all right. We have no doubt it is. Still we find it difficult from the report and the figures to understand matters quite so satisfactorily as we should like to do.

JOSEPH COOK ON TOTAL ABSTINENCE.

THE Reverend Joseph Cook lately preached the annual sermon before the National Temperance League of Great Britain. The place of meeting was Mr. Spurgeon's Tabernacle in London, and we need not add that it was filled to overflowing. The words chosen as a text were the following from Deut. xxii. 8—"When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." The key note of the sermon was given in the opening sentence, which was as follows: "Under a thoroughly free Government the extension of the suffrage to ignorant and intemperate populations inevitably places the scoundrel class at the head of affairs. A drunken people cannot be a free people." Starting from this point, Mr. Cook went on to shew that as free institutions were extended and took in an ever-growing number of the population, drunkenness among voters became a formidable national mischief, and in certain cases might easily threaten the very existence of free institutions. The new house that is building in modern days is, he said, civil liberty under representative institutions. What then is the proper battlement to be placed round its roof? The extension of the suffrage till it becomes to all practical purposes universal is inevitable in every country where there are free institutions at all, and under such a system what are the two great provisions for national safety? Mr. Cook's answer is: "A nation of abstainers—a priesthood of abstainers." This he illustrated and enforced with great power. After shewing how already all over western Europe the election of the lower houses of legislature practically lies with the great mass of the people, he made the following pregnant and suggestive statement:

"You say I have no right to introduce these topics here? I am preaching from my text, and I tell you, as Britons, as I would tell Norwegians, or Swedes, or Danes, or Frenchmen, or Swiss, or Germans, that the day is coming in the progress of civilization when you cannot afford to have an intemperate voting class electing your lower houses of legislation. Civilization is building a new house, and, although I am not discussing here and now the structure of your upper houses at all—it may be ages and ages before you change them—still, you believe in lower houses grounded essentially on the votes of the people. You will come ultimately, I venture to predict, to the American sensitiveness in this matter of intemperance among people who possess political power. You will do this as a matter of social and civil prudence. You will be forced into it as a question touching your purses and throats. The day is coming that will move the foundation of many of our present political arrangements out of their place. The time has arrived when it ought to be proclaimed that the minister who is a moderate drinker, the church member who is a moderate drinker, the professor of theology, or any conscientious person who sets a wrong example in this matter, is hindering the formation of sound public sentiment, such as is required

to secure the building of the battlement which is absolutely necessary to preserve the new house of civilization from bloodguiltiness."

The preacher then went on to shew that the chief hindrance to the formation of a righteous public sentiment on the subject is the example set by too many of the educated and conscientious classes. This is the age of great cities, and the dangerous population in these is to a large extent the ignorant and the intemperate. How is that population to be managed? How is it to be reformed so as to cease being a continued menace to social well-being and the permanence of civilization? The preacher, said Mr. Cook, must go down among them, and what possible power could he have in his attempted work of reformation if he went as a moderate drinker? Thomas Guthrie found he had none so long as he took his glass of wine, and every one who has seriously made an effort in the same direction has found himself landed in the same difficulty and the same conclusion. So much, says Mr. Cook, is this the case, that though the Church of England Temperance Society is organized on a double basis and admits to its membership both the total abstainer and the moderate drinker, yet in the formation and working of a "rescue" section of that Society none but total abstainers are admitted. When it calls men to go into the slums so as to reach the degraded, that Church of England Temperance Society with all its moderation and conservatism, has too much common sense to send any on such a work who are practically, though unconsciously, fraternizing with that which in these lower regions is not to be mitigated but destroyed. Certainly the proclamation thus made by this sober most conservative Society that without total abstinence in those who go among the perishing and degraded, they cannot get a proper hearing, ought to have very special significance and force.

Mr. Cook then considered at length whether there were anything in the Bible likely to overturn the two great principles of the ideal commonwealth, viz., that the people must be total abstainers, and that they ought to be led by a priesthood of total abstainers. "Distilled liquors," "unfermented wines," and the vexed question involved in the "miracle at Cana," were all gone over. We can give but the following extract on the supposedly wine drinking example set by our Lord:

"I do not by any means give assent wholly to those who proclaim what is called the two-wine theory, but I affirm that you have not proof that our Lord looked with desire, as you do, upon the wine when red, or that He drank wine that was dangerously intoxicating; and it is blasphemy on your part to call Him a winebibber in serious earnest, as the Jews did when they slandered Him. John came neither eating nor drinking, and it was said of him: 'He hath a devil.' Our Lord came eating and drinking, and it was said: 'Behold a winebibber and a gluttonous man.' Now, I hold you have no more right to call our Lord a gluttonous man than you have to call him a winebibber, and no more right to call him a winebibber than you have to call him a gluttonous man. It is the repetition of slander to call Him either of these things. We have no right to infer that John had a devil, from what was said of him, than to make any other audacious departure from common sense; but we have as much right to say that as to say that our Lord approached the edge of intoxication because he was called a winebibber. I think it is beyond dispute among the scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the supper with such wine.—(Encyc. Brit., 8th ed., art. 'Passover.') In regard to the miracle at Cana and the custom of the Lord's supper, the abstainer has as much to stand on in the personal example of our Lord as the moderate drinker."

Some may be inclined to think that the following statement is distressingly strong, yet it would be difficult to shew that it is too strong:

"I am grieved, with an indignation which I dare not express to the full, when I hear preachers and church members quoting the example of our Lord in support of the use of distilled liquors, which were not invented until the twelfth century. If our Lord were in London or New York to-day, face to face with our present drinking customs; if He were here in person, as He is in spirit, listening to the cries of orphans and widows; if He could see how the best portions of our civilization are imperilled by those who fleece the poor and sell to them strong drink, I believe, on my soul, that He would again, as He did of old, knot up the whip of small cords and purge the Church—shall I say from thieves? Yes, I will apply that term to the whiskey ring. He would purge the Church of moderate drinking, and, in doing that, He would only be giving efficacy to the texts: 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak;' 'Lead us not into temptation;' 'Have no fellowship with the unfruitful works of darkness;' 'Do not drink wine, that ye may put difference between holy and unholy;' 'If meat maketh my brother to offend, I will eat no meat while the world standeth.' He would knot up His whip of small cords and use it in the name of those secular principles to which I have appealed—the necessity of temperance as a battlement to keep bloodguiltiness from the roof of the new

house civilization is building in giving large and sometimes unlimited political power to the people."

We cannot refrain from adding the following significant paragraph in reference to the progress of total abstinence among the clergy of all denominations in Britain. It is generally taken for granted, and with a great deal of reason, that the proportion of total abstaining ministers on this continent is far greater than in the United Kingdom. Though this is notoriously true yet many may not be prepared for the facts mentioned by Mr. Cook in this our last quotation—facts which are as significant as they are gratifying:

"Many abstainers are found among preachers, and are yet not chronicled in temperance statistics; but the Church of England is known to have already 3,000 abstaining clergymen. The Baptists in England and Wales have 510 abstaining ministers, and the Congregationalists 824. A great majority of the preachers among the Friends are total abstainers. The Calvinistic Methodists of Wales are, with few exceptions, total abstainers. A large majority of the preachers of the United Methodist Free Churches abstain wholly. Half the Wesleyan ministers in England and Wales are abstainers. The number of abstaining ministers in the Church of Scotland is 200; in the Free Church of Scotland, 300; in the United Presbyterian Church, 220. Lord Bacon said the opinions and practices of young men are the best materials for prophecy. In these islands it is very significant that abstinence is becoming the rule of candidates for the preacher's holy calling. All the students of the Methodist New Connection are abstainers. In Cheshunt, Hackney, Lancashire, New and Spring Hill Congregational Theological Colleges there are 192 students, of whom 136 are abstainers."

We have but to add that the same thing can be said of all the Presbyterian Theological Colleges in the three kingdoms. All the students are not total abstainers, but the great majority are.

OXFORD AND THE \$4,000 FOR DR. MCKAY.

MR. EDITOR,—Many thanks to you for the interest you take in Dr. McKay, and especially in the series of never-to-be-forgotten meetings he lately held throughout this county. Your remarks, however, in last week's issue are liable to be misunderstood. You speak of \$4,000 as only a small sum for the "garden county" of Ontario to raise for such a worthy man and such a noble purpose. Let me observe the people of Oxford do not regard this as a large sum, much less as the largest sum they could raise for a purpose they have at heart, and for a man of whom they justly feel proud. They contribute \$4,000 because this is all that is necessary for the purpose. At the same time there are different ways of looking at this matter. And if you, Mr. Editor, will reflect a little, perhaps you will acknowledge that \$4,000 is not such an insignificant contribution from twenty congregations—a number of them very small, and none of them very large—especially if you bear in mind that the whole Church outside these twenty congregations raised only \$4,600 at Dr. McKay's meetings. When the big city of Toronto, with all its boasted wealth and liberality, and its immense congregations paying \$3,000 or \$4,000 of stipend to their own pastors, raised only \$600 at Dr. McKay's meetings, who will not say, "Well done, Oxford," when its handful of comparatively small congregations contribute about six times that amount. It ought to be mentioned that the congregations of St. Mary, Paris, and St. George, although not in Oxford, have nobly claimed the privilege of contributing with their neighbours to the training school.

July 11th, 1883.

M.

[We had not the slightest idea of reflecting upon the willingness of the Oxford Presbyterians, or of underrating the character and extent of their effort for Formosa. They have done, and are doing, excellently well, and are far before a great many, in Toronto and elsewhere. Still it is with them as with all—as yet, only the "day of small things" compared with what we hope they may attain to not many years hence.—ED. C. P.]

In the Central Presbyterian Church, Buffalo, N.Y., small boxes, with a slip in the top and glass in the sides, are fastened to the backs of the pews. Before the sermon the pastor steps to the desk, and after repeating 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come," says "Let us further worship God by contributing to His service." Then is heard all over the house the dropping of the change into the boxes. It requires but a minute.

REV. JOSEPH VAN S. TAYLOR, a missionary of the Irish Presbyterian Church at Gajerat, Southern India, expired suddenly a few days since in Edinburgh. Originally connected with the London Missionary Society, Mr. Taylor was a fellow-student of David Livingstone's at Onga; and is mentioned in the "Personal Life" as one of the three who bound themselves there to total abstinence. The Rev. Narayan Sheshadri, alluding to his death, in the course of one of his sermons on the following Sunday, spoke of the great loss the Indian Mission would sustain by Mr. Taylor's demise.

EVERY day, those who have the means and disposition to contribute to religious and benevolent objects are warned that they should be their own executors. Through the uncertainties of the law or the efforts of interested heirs, last wills and testaments are set aside, and the purposes of pious or philanthropic persons defeated. Here is a case in point—though, to his great honour, the heir carried out the evident design of the testator. The "Christian at Work" says: "Give what you can while you live to give. Notice the case of Mr. Henry W. Hook. He bequeathed \$15,000 to Philadelphia charities, but the will has been declared invalid. George K. Tryon, the heir of the estate, however, voluntarily pays the money to the institutions, declining to defeat the wishes of the dead philanthropist. This is a rare case of relinquishment; but the whole incident carries a lesson—to give while you live. Indeed, he only gives who gives when living; a dead man simply relinquishes what he is no longer powerless to hold. And it is a small wonder if some one else picks it up than he at whose feet the treasure was supposedly dropped."

THE Chicago "Interior" puts the whole question of "temperance fanaticism" in the following terse and unmistakable terms: "The various protective unions of the distiller and brewers and saloon-keepers ought to understand that they have brought the present high tide of 'temperance fanaticism,' as they call it, upon themselves—and it is no ebbing tide. It will recede somewhat, of course, but it will leave them permanently under water, with only a head or a hand above the surface in the large cities. It is not temperance fanaticism that is drowning them out, but it is the sober conviction of the great level-headed masses that the liquor traffic cannot be trusted. It is the conviction drawn from experience that they are uncontrollable and dangerous to the peace and safety and prosperity of society. The objection is not to the German taking his glass of lager, or the Frenchman his glass of wine, but the objection is, that wherever saloons are permitted, they make dangerous nuisances of themselves. They supply maddening liquors to dissolute men, seduce boys, paralyze labour, waste the poor man's substance, and become the centres of noise and riots, and the sources of crime. They depreciate the value of contiguous property, and are in every way plague spots in our town and cities. It would be possible to conduct the business in a way that would not excite public indignation, but there is not sufficient moral character among them to do it. It is not fanaticism or a spirit of persecution or 'sumptuary laws' that is putting them down, but the fact that they make themselves intolerable to society, and the public have lost faith in the possibility of their ever being anything else. The day when the certificate of a saloon-keeper's good moral character, and his promise to 'keep an orderly house' would secure public confidence, has gone by."

THE object of preaching is constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolution.—Sydney Smith.

THE example of Christ is living legislation—law embodied and pictured in perfect humanity. Not only does it exhibit every virtue, but it also enjoins it. In shewing what is, it enacts what ought to be. When it tells us how to live, it commands us so to live.—John Eadie, LL.D.

I HAVE a pledge from Christ, have His vote of hand, which is my support, my refuge, and heaven, and though the world should rage, to this security I cling. How reads it? "Lo! I am with you always, even unto the end of the world." If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web.—St. Chrysostom.

CHOICE LITERATURE.

A TROUBLESOME CHARGE.

The Rev. Mr. Sterling was troubled. It was Friday, and he was supposed to be at work on Sunday's sermon; but he could not compose himself to the important task. He had written but two or three pages, and the following words were still wet:

"Divested of its Manichæan technicalities, the so-called Manichæan heresy—"

There he had abruptly stopped; and he now leant back in his chair, biting the end of his pen, while his eyes strayed towards a letter which he received that morning, and which lay on the table before him. Taking it up, at last, he proceeded to read it for the third or fourth time, his face wearing an expression of anything but satisfaction with its contents. It was from a brother, a physician settled at Dresden, and was to the following effect:

"Linden Platz, Dresden,
"Tuesday.

"MY DEAR ALEC.—I am going to inflict a visitor upon you, and must ask Mary's forgiveness and yours for giving so short notice. The Graf von Herrenberg has just told me that she is obliged to go to Edinburgh on business, and I have given her a letter of introduction to you. She has never been in our country before. Her husband, poor fellow, who was a very dear friend of mine, was killed in the war, and the poor body is quite alone in the world, so far as relations go. Her business refers to some property in Scotland in which she is interested, and which is about to come into the Court of Session. I don't expect you to bother yourself with her, but you can recommend her to a good man of business. Old Quirkie would be the man if he is alive; but the Parliament House is probably a different place now from what it was when I knew anything about it. You are sure to like the Graf, who is a very superior woman in every way, and a favourite in all quarters here, from the Court downwards. According to the time-table she will arrive at Waverley at half-past five on Saturday evening; and as I know Saturday is a busy day with you, you might send Tom into Edinburgh with the brougham to meet her.

"Your affectionate brother,
"JOHN STERLING."

The oftener the minister of Hopetoun read this letter, the less pleased did he appear with its contents; and his reflections, during and after the latest perusal, ran somewhat in this vein:

"What a nuisance it is! It's rather inconsiderate of John to send this foreign Graf down upon me at a moment's notice—or, at least, a few hours' notice, which comes to the same thing. I don't think I'm inhospitable, but really—!" Then he looked at the letter again. "I suppose she is some terrible old dowager, with all the ways and ideas of etiquette of a minor German Court. The house will be turned upside down, and my work interfered with, for an indefinite period. Well, well, I suppose I've nothing to do but resign myself to the infliction."

Mr. Sterling, however, looked anything but resigned as he sat at the table biting his quill in a manner that, for a man who was usually so mild-tempered, was almost vicious. In truth, the prospect which he had conjured up was not a pleasant one. He was a man of a shy, reserved disposition, very averse to society of any kind, and particularly to that of strangers. Even his necessary parochial visits were made with an effort.

Though he had a son of eighteen, Mr. Sterling was barely forty, having married when he was a very young man. Mrs. Sterling had died when her youngest child was only a few days old, and whilst the eldest boy was still in the nursery. Ever since, the widower had retired more and more into himself. He was rather inclined to regard his children as belonging to somebody else, and always felt a sense of relief when the girls were safely packed off to the College for daughters of ministers of the Church of Scotland, there to be under the eye of a married sister who lived in the neighbouring city of Edinburgh.

As for the children themselves, they were just what might have been expected from the manner in which they had been brought up. They were all naturally well disposed, or things might have been much worse, but their little faults had grown upon them through not having been corrected in time. They had practically never known a mother, and though in their way they were warmly attached to their father, it was as to a kind friend rather than to a loving and sympathetic parent. They never thought of asking him to join in their sports as other children do, and seldom went to him with their troubles. This might have been different had Mr. Sterling's married sister, who was supposed to keep house for him, been more fitted for her post. Miss Sterling was a somewhat lackadaisical lady, who spent most of her time on the drawing-room sofa, discovering new ailments, and treating chance victims to anecdotes of the aristocracy. The good lady's acquaintance with the great had been limited; but she made the most of it, and had remedied her deficiency by becoming as familiar with the lineage of our noble families, thanks to a careful study of Burke and Dod, as most of the members of those families themselves. As the children were quite sharp enough to take note of her weakness, they treated any feeble, and generally affected, remonstrance on her part with good-humoured indifference. "It was only Aunt Mary!"

Having satisfactorily disposed of the Manichæans early the next day, and having no particular duties to attend to, Mr. Sterling bethought him that it would be but courteous to meet his guest himself on her arrival in a strange land, instead of sending his son. At the luncheon-table he intimated his decision to that effect, much to the relief of Master Tom, who was at that age when the youthful Milton is usually a Young Marlowe so far as feminine society is concerned.

"One of the girls can come with me," Mr. Sterling said; and straightway Kate chimed in, "I will, papa."

At the appointed hour that evening the train from the South glided into Waverley Station, and Mr. Sterling and his daughter walked along the line of carriages that were rapidly disgorging themselves. As the minister peered into one compartment he saw that it contained a lady, muffled from top to toe in a great hooded mantle of white fur, who was collecting some small articles from the rack. As she turned her head the lamp-light fell on a bright youthful face that derived an attractive quaintness as well from the encircling fur as from a pair of eye-glasses daintily perched upon a decidedly patrician nose.

The lady's eyes met those of the minister, and, smiling, she extended a little gloved hand as she said, in a voice whose foreign accent made it as piquant as her face, "Mr. Sterling, is it not? I am right?"

"Jessie," said Tom Sterling oracularly, "I have conceived a great idea!"

He was leaning back in an easy chair before the fire, with his hands clasped behind his head, while his sister, seated at his feet, rested her head against his knees.

"I have a great—a brilliant idea," repeated Tom. "The House of Sterling, in the person of its heir, is about to contract a noble alliance. I shall espouse this foreign female. I shall sacrifice myself for my family at the shrine of this ancient and unprepossessing German party. I shall go to the altar like—"

"A calf!"

"Like a stoic, and heroically resign myself to the griffin." This was the young Sterling's playful corruption of "Grafin."

"Suppose the griffin won't have you?" suggested Jessie. Master Tom's reply was interrupted by a ringing laugh behind him, and, turning hastily, he confronted a pretty woman in a white fur cloak, who was giving way to an uncontrollable burst of merriment, while his semi-somnolent aunt was staring with all her eyes from her sofa, and his father and sister hovered uneasily in the back ground. Taking in the situation at a glance, he fled from the room with flaming face.

By the time dinner was over, and the party once more gathered in the drawing-room, the visitor had pretty well established herself as a favourite at Hopetoun Manse. The evening passed very pleasantly, and as the minister slowly mounted the stairs that night he could not help smiling at the recollection of his apprehensions of the day before. How grotesquely unlike the reality was the terrible intruder he had conjured up!

"Why," he said to himself, "I feel quite grateful to John. He didn't half do her justice. Her presence acts as a tonic and a sedative at once."

The smile was a just one. This dreaded visitant had not been a week within the minister's gates when she was the idol alike of the household and the neighbourhood. Her bright face and unaffected gaiety lighted up every chamber she entered, while her gentleness and tact smoothed many an asperity. The girls and the younger children vied in shewing their devotion to her, while Tom and she were the best of friends. Miss Sterling was insensibly roused out of herself, and sought her guest's advice on household matters, with good results; and the minister, to his surprise, found himself consulting her on various matters connected with the parish. "Surely," he thought, "this foreign Grafin must be a good fairy in disguise." Under her invisible wand the household had all at once grown brighter and more harmonious, and she formed the connecting link that drew its members closer to one another than they had ever been before.

But the holiday season quickly drew to a close. Tom and the girls had to return to their studies, and the case of "Hallyburton and others v. Herrenberg"—an involved dispute about certain "lands and tenements" into whose intricacies it is unnecessary to go—was sent down for an early hearing in the Court of Session.

Her cause was taken up by the whole neighbourhood, and there were most unpatrician rejoicings when the suit was finally decided in favour of "the alien."

Fain would her hosts have persuaded her to extend her visit indefinitely, but she shook her head. Her household, she declared, would be demoralized by the absence of its head, and her poor would think themselves forgotten. And so, in the early days of February, the good fairy of Hopetoun wrapped her fur mantle once more around her and took flight amid the tears of Willie and Gertie, some of whose elders felt half inclined to share their artless demonstrations of affliction and woe.

She was gone, and alas! it was but too apparent that her wand had ceased to wave. In a very few moments the minister noted, with a sigh, that the good influence which the guest had exercised upon his household, and which he had fondly hoped would be permanent, had all but passed away. Except that its head took a warmer interest in his family than before, and was altogether less of a recluse than he had been, Hopetoun Manse was soon just such a rickety, ill-ordered establishment as it had been before the Grafin's advent.

Just six months after the opening of this story Mr. Sterling again sat in his study pondering over a letter from his brother.

"Yes, I think I shall go. I want a holiday, and I haven't seen John for more than two years, and—and—yes I shall go."

And without more ado he opened his desk, and wrote off to his brother to say that, in consequence of the Prophet's patience and long-suffering, the mountain had made up its mind to come to Mahomet, and that this phenomenon would take place as soon as the necessary preliminaries had been gone through. Both Mr. Sterling's household and his Presbytery were surprised by the intimation that he desired to take a holiday; but the formal leave was readily granted, and on a pleasant July evening the two brothers shook hands at the Dresden Station.

The brothers were warmly attached to each other, and this, their first meeting for two or three years, was a genuine pleasure to both. They sat talking far into the night, now engaged in serious discussion, and anon breaking into boyish laughter over some quaint reminiscence. The Graf

von Herrenberg's name coming to the surface, the minister was at once enthusiastic.

"I can never thank you sufficiently, Jack," he said, "for sending us that charming woman. You never prescribed a better cure than her presence wrought in my household."

"I can quite believe all you say," he said, "knowing her as I do; but you will have to postpone your *dévoirs* a little. She has got up an excursion for to-morrow, a regular English picnic, for some of the young folks. When I told her I expected you to-night she pressed me to come and bring you with me; but my jaunting season has been over these twenty years, and I know your hermit-like ways of old. So I declined with thanks."

The other was silent for a minute or two; and then he glanced at the doctor, and said, with some hesitation:

"I don't see why we shouldn't join them, John. I'm afraid you're developing into an old cynic before your time, and the society of young people will do you good; and as for me, as you have often told me, I've been too much of a hermit. What say you to surprising the Grafin by accepting her invitation after all?"

John Sterling laid down his pipe and looked steadily at his brother.

"Why, Alec," he said after a pause, "I do believe—"

"What?" asked the minister, a little defiantly, his pale face flushing.

"Nothing," was the rejoinder, as the doctor carefully restored his meerschaum to its case, "except that as the Grafin's rendezvous is given for eight o'clock in the morning, it's time we were getting to bed."

Had Asmodeus unroofed the doctor's sleeping apartment that night he might have observed its occupant grin and chuckle knowingly as he composed himself to rest.

Next morning the countess was delighted to welcome two unexpected additions to her party. The picnic turned out to be a two days' excursion into the "Saxon Switzerland." The party was a large one, chiefly made up of English and American residents, with two or three tourists who had brought letters of introduction to the town, and not a few native Dresdeners. It was a very merry outing, and when it was over the minister to whom the scenery was more sincerely declared that he had never spent two pleasanter days in his life.

"You see what you lose," said the Grafin, "by shutting yourself up. We shall make quite a—what shall I say?—a butterfly of you before we let you leave Dresden."

Though he had scarcely admitted as much to himself the minister's visit to Dresden had been prompted not so much by fraternal affection as by a half-defined intention of asking the Grafin von Herrenberg to become his wife. The man of eight lustres does not rush into love with the impetuosity of the boy of five. Grizzling years, as the kindly cynic sings, clear the brain; but even "forty years" is not insensible to woman's charms, especially the charms of such a woman as Angela von Herrenberg. Beyond all question the minister was over head and ears in love. For the first time in his life he had encountered his ideal—the one woman who could turn his home into paradise, and make a long, quiet idyl of his life. The thought had first struck him as a sad "might have been," and it was not for some time that it occurred to him, What if such happiness were still within his reach? For months he battled with the thought, telling himself that it was folly for a country minister to dream of an alliance with a foreign lady of rank; but the more he fought against his feelings, the stronger they became, and at last he had suffered them to draw him hither.

His brother had read his secret on the evening of his arrival in Dresden, and had watched the development of the little drama with considerable interest.

And so it came to pass that the minister took heart of grace the next evening under the trees, as he walked homewards with the Grafin, a little in rear of the rest of the party. It might have been his brother's encouragement that did it—it might have been the influence of the hour and of the dreamy music that was gradually dying away in the distance; but, be that as it may, before he well knew what he was about he found himself addressing his companion by her Christian name—Angela! how sweetly strange it sounded, now that he pronounced it aloud for the first time, though he had repeated it a hundred times to himself—and asking her to be his wife. When he rejoined his brother his face told what her answer had been.

A few months later the minister once more obtained a brief leave of absence, and the papers announced the marriage at Dresden, of the Rev. Alexander Sterling to Angela, Grafin von Herrenberg. The wedding was an unostentatious one, as befitted the union of a couple who were both past their first youth, and when the bride left the altar she quietly dropped her title, preferring, with her customary good sense, now that she was a Scotch minister's wife, to be known simply as Mrs. Sterling.—*Cassell's Family Magazine*.

SUPPORTING THE GUNS.—WHAT WAS SEEN ON A BATTLE-FIELD.

Did you ever see a battery take position?

It hasn't the thrill of a cavalry charge, nor the grimness of a line of bayonets moving slowly and determinedly on; but there is a peculiar excitement about it that makes old veterans rise in their saddles and cheer.

We have been fighting at the edge of the woods. Every cartridge-box has been emptied once and more, and one-fourth of the brigade has melted away in dead and wounded and missing. Not a cheer is heard in the whole brigade. We know that we are being driven foot by foot, and that when we break back once more the line will go to pieces, and that the enemy will break through the gap.

Here comes help!

Down the crowded highway gallops a battery, withdrawn from some other position to save ours. The field fence is scattered while you could count thirty, and the guns rush for the hills behind us. Six horses to a piece—three riders to a gun. Over dry ditches, where a farmer would not drive his waggons, through clumps of bushes, over logs a foot thick, every horse on a gallop, ever rider lashing his

team and yelling—the sight behind us makes us forget the foe in front. The guns jump two feet high as the heavy wheels strike rock or log, but not a horse slackens his pace, not a cannoner loses his seat. Six guns, six caissons, sixty horses, eighty men, race for the brow of the hill as if he who reached it first would be knighted.

A moment ago the battery was a confused mob. We look again, and the six guns are in position, the detached horses hurrying away, the ammunition chests open, and along our line runs the command: "Give them one more volley, and fall back to support the guns." We had scarcely obeyed when boom! boom! opens the battery, and jets of fire jump down and scorch the green trees under which we fought and despaired.

The shattered old brigade has a chance to breathe for the first time in three hours, as we form a line and lie down. What grim cool fellows those cannoners are! Every man is a perfect machine. Bullets splash dust in their faces, but they do not wince. Bullets sing over and around them; they do not dodge. There goes one to the earth, shot through the head as he sponged his gun. That machinery loses just one beat, mixes just one cog in the wheel, and then works away again as before.

Every gun is using short-fuse shell. The ground shakes and trembles, the roar shuts out all sounds from a battle line three miles long, and the shells go shrieking into the swamp to cut trees short off, to mow great gaps in the bushes, to hunt out and shatter and mangle men until their corpses cannot be recognized as human. You would think a tornado was howling through the forest followed by billows of fire, and yet men live through it—aye, press forward to capture the battery. We can hear their shouts as they form for the rush.

Now the shells are changed for grape and canister, and the guns are fired so fast that all reports blend in one mighty roar. The shriek of a shell is the wickedest sound in the war, but nothing makes the flesh crawl like the demoniac singing, purring, whistling grape-shot and the serpent-like hiss of the canister. Men's heads and legs are torn from bodies, and bodies are cut in two. A round shot or shell takes two men out of the rank as it crushes through. Grape and canister mow a swath, and pile the dead on top of each other.

Through the smoke we see a swarm of men. It is not a battle line, but a mob of men desperate enough to bathe their bayonets in the fume of gun. The guns leap from the ground, almost as they are depressed on the foe, and shrieks, and screams, and shouts blend into one awful and steady cry. Twenty men on the battery are down, and the firing is interrupted. The foe accept it as a sign of wavering, and come rushing on. They are not ten feet away when the guns give them the last shot. The discharge picks live men off their feet, and throws them into the swamp, a blackened, bloody mass.

Up now, as the enemy are among the guns! There is a silence of ten seconds, and then the flash and the roar of more than three thousand muskets, and a rush forward with bayonets. For what? Neither on the right, nor left, nor in front of us is a living foe. There are corpses around us which have been struck by three, four, and even six bullets, and nowhere on this acre of ground is a wounded man. The wheels of the guns cannot move until the blockade of dead is removed. Men cannot pass from caisson to gun without climbing over winrows of dead. Every gun and wheel is smeared with blood; every foot of grass has its horrible stain.

Historians write of the glory of war. Burial parties saw murder where historians saw glory.

ANY MORE LIKE HIM.

Peter Cooper, the philanthropist of New York, says: I learned three trades. I learned to be a brewer, a coachmaker, and a machinist, all before I was 21 years old. I worked three years at \$1.50 a day, and out of that I saved enough to get a start in life. I was making machines to shear cloth, then I bought the patent right of the machine and made it for sale. That was before the war of 1813. I determined to give the world an equivalent in some form of useful labour for all that I consumed in it. I went on and enlarged my business, all the while keeping out of debt. I cannot recollect a time when I could not pay what I owed any day. I would not spend money before I earned it. Another rule I had was to keep clear of the banks, I never asked them for accommodation, I never got them to discount notes, because I did not wish to incur an obligation without a certainty of being able to pay it. In that way I managed to keep clear of banks. My rule was "pay as you go." I can't remember the time when any man could not have had for the asking what I owed him. Another thing I wish to say, all the money I ever made was in mechanical business, and not in speculation.

GOOD-NATURED EDITING.

"Good-natured editing," says some wise man, "spoils half the papers in the United States." "Yes, verily." "Will you please publish the poetry I send?" says one, "it is my first effort;" and some crude lines go in to encourage budding genius. "Our church is in great peril," says another, "will you publish our appeal?" and a long dolorous plea is inserted. "My father took your paper for twenty years," writes another. "I think you ought to publish the resolutions passed by the Big Lake Church when he died," and in go the resolutions of no interest to the majority of the readers. "I am particularly anxious that the views I present go before the church this week," and out go a covey of small, pithy contributions, to make room for three columns from a ponderous D.D. "There is immediate necessity for the exposure of one who is a bitter enemy to the truth," writes another, as he sends an attack upon an antagonist which will fill an entire page. "I am about to publish a book, identifying the Great Image of brass, iron and clay, and I would be obliged to you to publish the advanced sheets of Chapter V., which I enclose to you."

"Why don't you publish in full R.'s great speech in the General Assembly? It would increase your circulation largely." "If you will publish the sermon I transmit to you, I will take eight extra copies!" "The church must be aroused on the subject of foreign missions," says a pastor, as he forwards the half of last Sabbath's sermon. And the ladies—bless their sweet smiles and their sweet voices—the good-natured editor surrenders to them at once, and they go away happy, utterly unconscious that they have helped to spoil the paper.—*Philadelphia Presbyterian.*

ARE YOU REALLY SINCERE?

Here is a true anecdote, and one shewing us a very practical way of testing the character of our Christian profession: An old Methodist preacher once offered the following prayer in a prayer meeting. "Lord, help us to trust Thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen," was responded with as much warmth as ever. "Lord, help us to trust Thee with our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardour at once and seals their lips? We often hear men talk of the "peace of God in the heart," and to this phrase we raise no objection; but it has often occurred to us that if the "peace of God" could only get into some people's pockets it would be a blessed thing.

"ARISE, SHINE, FOR THY LIGHT HAS COME."

Long time in sloth, long time in sin,
Contented with thy dark estate
Hast thou abode, O soul of mine;
Now dawns the morning, fair though late;
Her sunny tides are sweeping in;
Thy light has come, arise and shine!

The sheathed bud, which all night long
Has folded close its purple up
Upon the morning-glory vine,
At the first rose-flush, the first song
Unrolls its petals, rears its cup,
And, light being come, makes haste to shine.

It cannot clasp the whole bright day
Nor the wide-brimming sea of dew
Within its curve exact and fine;
Of countless beams a single ray,
One little freshening sip or two
It takes, and so is glad to shine.

Make ready likewise, O my soul,
God's blessed day has dawned; partake!
Anoint thy head with oil and wine;
From the great sum, the mighty whole,
Thy little crumb and portion break,
And, giving thanks, arise and shine.

—Susan Coolidge.

The purer life draws nigher
Every year;
And its morning star climbs higher
Every year;
And earth's hold on us grows slighter,
And the heavy burdens lighter;
And the dawn immortal brighter
Every year.

LOVE IN THE THREATENINGS.

A shepherd, foreseeing a snow-storm that will drift deep in the hollows of the hill, where the silly sheep seeking refuge would find a grave, prepares shelter in a safe spot, and opens his door. Then he sends his dog after the wandering flock to frighten them into the fold. The bark of the dog behind them is at error to the timid sheep; but it is at once the sure means of their safety and the mark of the shepherd's care. Without it the prepared fold and the open entrance might have proved of no avail. The terror which the shepherd sent into the flock gave the finishing touch to his tender care, and effect to all that had gone before. Such precisely in design and effect are the terrible things of God's Word—not one of them indicates that He is unwilling to receive sinners. They are overflowing of Divine compassion. They are sent by the Good Shepherd to surround travellers on the brink of perdition, and compel them to come into the provided refuge ere its door be shut. The terrors of the Lord are not the salvation of men; but they have driven many to the Saviour. No part of the Bible could be wanted; a man shall live by every word that proceedeth out of the mouth of God.

THE Jesuits expelled from Nicaragua are flying in all directions. They are charged with being the enemies of free government and inciting the populace to acts of disorder.

At a collection for a mission church at Southsea, England, a cheque for \$10,000 was put on the plate, and the report adds that the deacons were astonished. We presume they would be in a similar predicament in Canada.

REV. ROBERTSON SMITH is said in Edinburgh to be on the point of marrying an American admirer of great wealth, who happened to be in Scotland at the time of his "trial," and presented him during its course with numerous bouquets.

ANOTHER attempt is to be made to colonize Jews in Palestine. Eighty thousand acres of land between Jaffa and Jerusalem have been secured from the Turkish Government, upon which to locate the persecuted Jews of the continent.

A LITTLE daughter of Mrs. Chamberlin, Ottawa, has come into the possession of an historical gem. It is the gold token which Mary Queen of Scots gave to Sir Andrew Melville as she ascended the scaffold. The little girl is named after Sir Andrew Melville her ancestor.

BRITISH AND FOREIGN STEWS.

It is a significant fact that the tide of emigration is to Protestant countries. There is not a heathen or Catholic country in the world that is drawing to it population from other lands. Even Mexico and Brazil, the two richest countries or the globe, are not attracting any emigration.

THE Chinese immigration is not welcomed any more in New South Wales than in California. A Sydney telegram reports that an antagonistic agitation has been set on foot by the working classes, and it is expected that legislation restricting the Chinese influx will shortly be proposed.

A LETTER from one of the missionaries of the Union Missionary Society, in Cawnpore, India, describes last year's work in that city. There are now on the Society's list seventy-six Zenanas, six day-schools, and five Sunday-schools. The pupils in the two former number over 200, and in the latter over 150.

It is seldom that we see a prettier thing in a newspaper than the following from a writer in the N.Y. "Observer." It will be appreciated by those who are ministers and fathers. "You do not need large libraries at first. Books ought to come like babies into the home, each one to be well known and loved."

THE "Missionary Herald" for July reports the new expedition to Bihe as having reached Bailunda, about 200 miles from the coast, and receiving a cordial welcome from the King. Mr. Saunders has made such progress with the language as to make himself understood in simple conversation with the natives.

DR. CHALMERS, in speaking of how Home and Foreign Missions did not conflict, but help each other, said, "Should the first traverse for collections the whole of Scotland, the second would only find the ground more softened and prepared for an abundant produce for itself. It acts not by exhaustion, but by fermentation."

IN the death of Major Malan, formerly an officer in the English Army, and afterwards an evangelist in Southern Africa, the cause of missions loses a staunch supporter. He visited this country in 1878 for the express purpose of urging the American Board to extend its work into Central Africa, and the new mission there is largely an outgrowth of his appeal.

ADVICES from China state that there is considerable disturbance at Peking in the shape of anti-foreign demonstrations, but it is now quiet. Official proclamations forbid hostility to foreigners. The tea-market opened earlier than was expected at Foo Chow. German and Chinese gunboats have gone in pursuit of Chinese pirates, who attacked the German ship "Occident."

DURING the year 1880, the money expended on liquor in Great Britain amounted to the enormous sum of £122,279,275, or some \$611,391,375. In Ireland, despite of all the land league agitations and appalling tales of starvation, £13,825,102 has been spent on liquor on an average during the past ten years, ending 1879, or £2,407,210 more than the entire rental of the country.

AMONG the Mohammedans, women are not expected to know anything, they are never mentioned in conversation, and never to appear in public without being veiled. Girls are not wanted in any family, and if a Moslem is asked how many children he has, he never thinks of counting or mentioning his daughters. They are considered as not worth speaking of. How little have we yet learned of our indebtedness to Christianity.

SIR JOSIAH MASON who died in Birmingham some few weeks since, one of the wealthiest and most generous of Englishmen, began life as a street hawk. He made his fortune by the manufacture of steel pens. At one time he had over a thousand workmen, and used over three tons of rolled steel per week in his business. He gave \$1,500,000 to found an orphanage, and nearly \$1,250,000 to endow a science college. He was knighted for his munificence.

A DISCOVERY of more than usual interest of pre-historic man is announced from Spain. Some lead miners in the province of Segovia, about seventy miles north-west of Madrid, recently broke into an immense cavern. In the interior they found, upon an argillaceous deposit, and in the midst of stalagmites, the remains of about 500 human skeletons of both sexes. Chipped stone and quartz implements, and fragments of rude pottery, were also obtained. Ten well-shaped and perfect skulls of a pre-historic type were recovered.

THE Jerusalem Chamber, where the New Testament company of revisers have held their meetings since June 22nd, 1870, was originally the parlour of the Abbot's Palace, and is associated with many interesting events in English history. It was to this spot that Henry IV. was conveyed when seized with his last illness, and where he died March 20, 1413. It was here, in the days of the Long Parliament, that the celebrated Assembly of Divines, driven by the cold from Henry VII.'s Chapel, held its sixty-sixth session on Monday, October 2, 1643, and continued to meet until its closing session (the eleventh hundred and sixty-third), on February 22, 1639. Here were prepared the famed Westminster Confession of Faith and the Longer and Shorter Catechisms of the Presbyterian Churches of Scotland, and for many generations, of the Independents of England. Here, also, just fifty years later, at the suggestion of Dr. Tillotson, then dean of Canterbury, the memorable commission appointed by William III. assembled to devise a basis for a scheme of comprehensive revision of the English prayer book. In the oblong room, somewhat narrow for its length, measuring about forty feet from north to south, and about twenty feet from east to west, the New Testament Company have held the larger number of their sessions, the whole number being 407, the total number of attendances, 6,426 and the average attendance at each meeting, 158 members. Their last meeting for the New Testament work ending at 5 p.m., November 11th, 1880.

BOOKS AND MAGAZINES.

HAND BOOKS FOR BIBLE CLASSES. (Toronto: Willing & Williamson.)—The present volume of this series of compact Bible helps contains "The Life of Jesus Christ," by the Rev. James Stalker, M.A., a work which is already well known to some, and would be found useful by still more, students of the Scriptures, especially by those actively engaged in Sabbath school work.

THROUGH THE PRISON TO THE THRONE. By Rev. Joseph S. Vandyke. (New York: I. K. Funk & Co.)—These "Illustrations of Life from the Biography of Joseph" will be found interesting and instructive. The field chosen is exceedingly fertile, and it is therefore no wonder that, with the skill and ability applied to its cultivation, the fruit should be pleasant, wholesome, and abundant.

THE SOUTHERN PULPIT, July, 1881. (Richmond, Virginia.)—There are in this number five short sermons; three outlines; then various plans of sermons and suggestions on texts, with certain excellent homiletical illustrations. The writers in the "Southern Pulpit" are of various denominations; we notice, for instance in this number, that there are contributions from Baptists, Presbyterians, Church of England, etc., and that all "speak the same thing," and with vigour.

THE GOSPEL IN ALL LANDS. (New York: Eugene Smith, 64 Bible House.)—We again call attention to this very excellent and much needed publication. It supplies a long recognized want, and it supplies it well. We don't know who is to blame for the irregularity of its appearance on our table. We should be glad to welcome it every month, but somehow or other that pleasure is denied us. We have before noticed the absurd and dishonest practice of some publishers in sending an odd number of their magazines now and then, with the request that these should receive a favourable notice, in other words a lengthened advertisement. We repeat that such lose their labour. An occasional number of such periodicals is of no possible use to us, and unless they are sent regularly will henceforth receive no notice whatever.

THE PRESBYTERIAN REVIEW, July, 1881. (New York: Anson D. Randolph & Co.)—The "Presbyterian Review" for the current quarter contains the following articles: I. "The Plan of the New Bible Revision," by the Rev. Talbot W. Chambers, D.D.; II. A long and appreciative paper on "Professor Henry B. Smith," by Dr. Humphrey; III. "The Grounds and Methods of the Temperance Reform," by Professor John W. Mears, D.D., in which there is given a short and intelligible view of the past history of the temperance reform, and in which also very strong ground in favour of total abstinence and prohibition is frankly taken and vigorously maintained. IV. "The Ethical Element in our Earlier Literature," by Prof. Hunt; V. "Critical Theories of the Sacred Scriptures in relation to their Inspiration," by Professor Charles A. Briggs, D.D., with the usual "Notes and Notices" which are not the least interesting, and useful parts of a very excellent number of this valuable Review.

THE LAST FORTY YEARS: CANADA SINCE THE UNION OF 1841. By John Charles Dent. (Toronto: George Virtue.)—According to the prospectus it is intended that the "Last Forty Years" should contain a review of the leading events in the political, social, and religious life of Canada, from the date of union of the Provinces of Upper and Lower Canada in 1841, down to the present time. From the well known abilities and painstaking accuracy of Mr. Dent, it is safe to anticipate that all that is promised will be fully made good, that the "Last Forty Years" will be no mere compilation, but the result of original inquiry and research; that it will be "a veritable Canadian history of our own times"; that "it will be written in a popular and readable style," and that it will be "the means of disseminating a wider and more accurate knowledge of the events" of the time specified than at present prevails in Canada. Nothing is more needed than such a history, free from the taint of party bias, and it is to be hoped that when Mr. Dent has finished his present undertaking he will complete the work by giving, in an equally popular and readable style, the previous parts of Canada's story. The work is got up in the best style, and when completed will form a very handsome volume. We

wish it all success. It ought to be widely circulated and carefully studied among all who take an interest in Canada's past, and who are rejoiced to identify themselves with Canada's future.

THE SCHOOL OF LIFE. By W. R. Alger. (Boston: Roberts Brothers; Toronto: Willing & Williamson.)—There are a good many sensible suggestions made in a tolerably sensible way in this little book, but there is also a great deal of nonsense set forth in a whimsically arrogant, misty, high-falutin' fashion, which is trying at once to one's patience and gravity. The idea is that the world is one vast school house, of which God is the founder and head. In that school-house there are various rooms; various teachers; different school books; different studies; chief lessons; motives for carrying on the work of the school; rules of the school, etc., etc. So far as we have noticed, the remotest reference to the Bible or to Jesus Christ is not to be found from the beginning to the end of this "School of Life." Surely this is a deficiency, were it merely for the purpose of giving a full view of the influences which are in operation for training men to worthily perform their work in the present, and thus effectively determine their destiny in the future. We have vague indistinct references to God and immortality, but that is about all. The style in a general way is stilted, alliterative, and somewhat pedantic, with a wondrous affectation of depth, "culture," "eloquence," and what not. Of course, we suppose it is all very fine and wondrously superior and suggestive, but we don't profess to understand a great deal of it, and what we think we do appears to us commonplace enough, though given forth with sufficiently pretentious airs, and in a manner even more than usually oracular. We should like to give a specimen or two, but have only room for the following, which is a fair sample of what can be had *ad libitum* throughout the volume:

"The fourth and final aim of every student in this world-school of life, the crowning combination and result of the other aims, is to secure the immortal, ever-increasing enjoyment of a free and harmonious soul, which feels itself to be a mystic image and heir of the Infinite. Here, at last, we really touch the nature and grandeur of man, and that sublime goal of perfectibility, which retreatingly allures him on forever. For he is a conscious centre at once in four worlds, all whose treasures lie awaiting his appropriation. He is a centre of being in the world of God; a centre of sense in the world of matter; a centre of thought in the world of mind; and a centre of interpretation and response in that world of language, which presents a concentrated and continual revelation of the other three. The laws of all these worlds, without breach or joint or seam, pervade the infinitude of reality, and have a consensual focus in every free personality, whose faculties burn with prescience, and know no bounds which they do not spur with their insatiable demand and expansion. When the individual spirit, fully developed and equipped in the attraction of beauty, in the obedience of right, in the inspiration of love, in the joy of liberty, exercises its powers, communes with its Author, and peacefully aspires to its eternal perfection, then truly and then alone is the inclusive end of earthly study and toil accomplished."

If this be fine, eloquent, and wise, then Mr. Alger's volume is quite a storehouse of similar and even more noticeable gems. If, on the contrary, it is shockingly like fantastic rant, then any amount of the same can be had—*passim*—from the volume from which it is taken. We cannot, after all, refrain from quoting another passage, which to our poor thinking is much more sensible, because, we suppose, much more prosaic:

"The bookworm is a sorrowful perversion of humanity. All freshness of joy, all fruitfulness of vigour, is taken out of this shrivelled mummy. What should be his staff becomes his tyrant. He is prematurely bent and wrinkled and mildewed. And all for what? For nothing but a slavish obedience to a mechanical habit, or else for the empty chaff and name of learning. Many a person, once gifted with faculties of vivid bloom, reads three or four newspapers daily, half a dozen magazines weekly, twenty or thirty reviews a month, and two or three hundred volumes a year; and the whole of it becomes to him only an indistinct mass of rubbish blowing through his mind, leaving but a dust of weariness and depression. It is a lamentable mistake. A twentieth part of the reading, and nineteen parts more of meditation, quietude, prayer, observation, experiment, would lead to results unspeakably preferable. Especially desirable is it that such a slave to sedentary seclusion and printed pages should be induced to go forth into the tonic embrace of open nature, and seek the corrective discipline and inspiration of converse with his living fellows. To a man of sensitive and aspiring soul the temptations to a bookish life are most seductive. The book makes no resistance. You can take it up or lay it down at will. You freely make your choice of them, consulting nothing but your own pleasure as to times and seasons. But the living man makes his demands upon you. He reacts on you in accordance with your action on him. His qualities and yours often conflict. All the more valuable for this is the relationship between you and him."

MINISTERS AND CHURCHES.

THE Rev. James Little, minister of St. Paul's Church, Bowmanville, sails for Liverpool from Quebec this week. He expects to be absent about two months, and to visit during this time relatives and friends, as well as many places of interest in the United Kingdom.

THE young ladies of the Society of "Willing Workers," in connection with the Presbyterian Church, Uxbridge, gave a garden party in the grounds of Mr. Joseph Gould, on Wednesday evening, June 29th. The evening being fine, the attendance was very large. The proceeds amounted to \$76.

A CABLEGRAM has announced that the Rev. Dr. John Cumming, of London, is dead. Dr. Cumming enjoyed, for a considerable period, a great amount of popularity as a preacher, while some of his writings on the Apocalypse and kindred subjects had a very large sale. Nothing, however, which he wrote had any permanent value.

THE call to the Rev. Mr. McGillivray, of Scarborough, from the congregation of St. Andrew's, Perth, came before the Presbytery of Toronto at its meeting on the 5th inst. Parties were cited to appear for their different interests at a meeting of the Presbytery, to be held on the 19th inst., when the matter will be finally disposed of. We see it announced that Mr. McGillivray has accepted the call, but this cannot be formally determined till the Presbytery meet.

THE annual picnic under the auspices of North Normanby Presbyterian congregation, held in Mrs. A. Derby's grove, on Dominion Day, came off very successfully. The day being all that could be desired, there was a very large attendance. Judging from the appearance of the table, which was 110 feet long, and which was crowded on both sides with people five times, we would suppose there were about 700 people present. The good things provided for the occasion reflect great credit upon the ladies. After all were supplied the gathering repaired to the platform, where excellent speeches were delivered by the Rev. Mr. Patterson (who also acted as chairman), Mr. Leonard, Mr. E. Young, also Mr. Townsend of the "Grey Review." All urged the necessity of educating the young both morally and physically. Some excellent advice was given about refraining from the use of tobacco and strong drink, which, we hope, will be remembered.

PRESBYTERY OF ST. JOHN.—This Presbytery met in St. Stephen on June 21st. Rev. Mr. Love's papers being satisfactory, he was received as a minister in regular standing. A unanimous call from St. Stephen congregation was placed in his hands, which he accepted, induction to take place on July 6th; Rev. Kenneth McKay to preach, Rev. Mr. Burgess to address the minister, and Rev. Mr. Mowat the people. Rev. Dr. Waters tendered his demission of the charge of St. David's Church, St. John, and requested the Presbytery to take the necessary steps. He said he did so with regret, but his duty seemed to shape toward accepting the call he had received from Newark, N. J. Rev. Mr. Burgess was appointed to preach in St. David's the first Sunday in July, and cite the congregation to appear for its interests at the meeting of the Presbytery on the 19th.

PRESBYTERY OF TORONTO.—This Presbytery met on the 5th inst. The Presbytery was constituted with prayer, and the minutes of last meeting confirmed. The Rev. Wm. Burns, lately of Knox Church, Perth, was commended to the Presbytery by letter, and invited to sit and correspond with the court. The Rev. Dr. Barclay's case was disposed of, Professor McLaren's motion, recommending no further action to be taken in the matter, being adopted. The East End congregation was allowed to mortgage the church to the extent of \$3,000, in order to complete the improvements in progress. A committee of Presbytery was appointed to attend to the scheme for the increase of Knox College library. The following students were licensed to preach the Gospel: Jas. Farquharson, B.A., John Mowat, John W. Cameron, B.A., Malcolm McGregor, B.A., and Andrew Henderson.

PRESBYTERY OF STRATFORD.—This court met in St. Andrew's Church, Stratford, on the 5th inst., eighteen out of nineteen ministers being present, together with twelve elders. Mr. Bell reported that he had, according to appointment, cited the united congregations of Elma Centre and West Monckton to appear

for their interests in the matter of Mr. Renwick's resignation, and had also presided at their meeting in the premises, and that they had passed a resolution to ask Mr. Renwick to withdraw his resignation, which he had refused to do. After hearing parties for the congregation, Mr. Renwick was heard for himself, and declared his adherence to his tender of resignation, and, on account of infirm health, his intention to retire from the active duties of the ministry. It was agreed to lay Mr. Renwick's resignation on the table in the meantime. Mr. Arch. Stewart, of North Easthope, obtained leave of absence from his charge for three months, on account of his health. A letter from Mr. Robert Hall, of Nissouri, was read, tendering the resignation of his charge, on account of his disqualification by very severe bodily indisposition. Strong sympathy was expressed for him, and it was agreed to cite his congregations to appear for their interests in the usual manner, and also to consider the matter of a retiring allowance. Mr. Henry Norris, a minister of the Methodist Episcopal Church, having applied to be received into the Church, and being desirous of prosecuting study in one of its colleges, was placed under the care of the Committee on Students, and advised to attend one of the colleges in terms of General Assembly's decision in the case. It was agreed to apply for \$3 a Sabbath of supplement to Trowbridge. Presbytery adjourned to meet for ordinary business in St. Andrew's Church, Stratford, at ten o'clock a.m. on the 2nd prox.

PRESBYTERY OF PARIS—A regular meeting of this Presbytery was held on the 5th inst., in Erskine Church, Ingersoll. Rev. D. D. McLeod was elected Moderator for the year. Rev. Thomas Lowry requested that his resignation of his pastoral charge, tendered at a previous meeting, be accepted. After lengthened deliberation, it was agreed, on motion of Rev. J. Little, seconded by Rev. Thos. Alexander, to accept said resignation. Thereafter Dr. Cochrane moved the following, which was seconded by Rev. W. Robertson, and unanimously adopted: "The Presbytery, in parting with their revered father, Mr. Lowry, desire to place on record their deep regret that, on account of growing infirmities, he is compelled to retire from the active duties of the ministry. They desire to express their gratitude to Almighty God that He had spared His servant for the long period of forty-nine years to preach the everlasting Gospel; they express their sense of the great loss sustained by the Presbytery, who have ever found their beloved father a wise counsellor, an active fellow-worker in the business of the Church, and a ready helper: they follow him and his family with their earnest prayers that his health may yet be so far restored as to enable him, at no distant day, to give occasional service in the Gospel ministry, the evening of his days may be calm and peaceful, and that, at the close, an entrance may be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Rev. D. D. McLeod was appointed Moderator of session during the vacancy. Tilsonburg and Culloden obtained leave, through Rev. John McEwen, to moderate in a call to a minister. In accordance with circular from Rev. R. H. Warden anent College Fund, Rev. R. N. Grant was appointed for this Presbytery.—W. T. McMULLEN, *Presbytery Clerk.*

A STATUE is to be erected in Paris to Admiral Coligny, the Huguenot, of St. Bartholomew's Day fame. The monument is to be placed on the small square in front of the Louvre, and in face of the Church of St. German l'Auxerrois, whence started the signal for the massacre of August 24th, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors in Paris.

WRITING FOR THE PRESS.

Write upon one side of the sheet only. Why? Because it is often necessary to cut the pages into "takes" for compositors, and this cannot be done when both sides are written upon.
Write clearly and distinctly, being particularly careful in the matter of proper names and words from foreign languages. Why? Because you have no right to ask either editor or compositor to waste his time puzzling out the results of your scribbles.
Don't write in a micro-copied hand. Why? Because the compositor has to read it across his case, at a distance of nearly two feet; also because the editor often wants to make alterations and other changes.
Don't begin at the very top of the first page. Why? Because if you have written a head for your article, the editor

will probably want to change it; and if you have not, which is the better way he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, etc.

Never roll your manuscript. Why? Because it maddens and exasperates every one who touches it,—editor, compositor, and proof-reader.

Be brief. Why? Because people don't read long stories. The number of readers which any two articles have is inversely proportioned to the square of their respective length. That is, a half-column article is read by four times as many people as one of double that length.

Have the fear of the waste basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labour, to say nothing of paper and postage.

Always write your full name and address at the end of your letter. Why? Because it will often happen that the editor will wish to communicate with you, and because he needs to know the writer's name as a guaranty of good faith. If you use a pseudonym or initials, write your own name and address below it. It will never be divulged.

"These precepts in thy memory keep," and for fear you might forget them, cut them out and put them where you can readily run through them, when tempted to spill innocent ink. Causeur's words for it, those who heed these rules will be beloved and favoured in every editorial sanctum.—*Causeur, in Boston Transcript.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXX

July 24 } **MOSES AND AARON** { Ex. iv. 27-31
1881. } { v. 1-4.

GOLDEN TEXT—"He sent Moses His servant, and Aaron whom He had chosen."—Ps. cv. 26.

HOME READINGS.

- M. Ex. iv. 1-17. Unwillingness Removed.
- T. Ex. iv. 18-20. Departure from Midian.
- W. Ex. iv. 27-31; v. 1-9. Moses and Aaron.
- Th. Ex. v. 10-23. Cruel Bondage.
- F. Ps. cv. 1-26. Moses, his Servant, and Aaron.
- S. Ps. xlii. 1-11. A very Present Help in Trouble.
- Sab. Ps. xxxvii. 1-20. Evil-Doers shall be cut off.

HELPS TO STUDY.

The following introduction is from the "National S. S. Teacher."

"Fortified by God for His mission with assurances of Divine help, with the sacred, covenant name of Jehovah, and with the power of performing convincing signs and wonders, Moses prepared for his return to Egypt. As it was right that he should do, he obtained the consent of Jethro, his father-in-law, in whose employ he seems to have been. He did not reveal to his employer all the reasons, nor the main reason, of his desire to go back to Egypt, but gave to him the general explanation that he wished again to see his brethren, 'Whether they be yet alive.' It was not necessary, and possibly not wise, to inform Jethro of his divine commission to emancipate his people. The two parted friends, and ever remained so.

"The word for return finally was given by the Lord. With it God revealed the fact that all of those were dead who had sought the life of Moses. He did not tell him his enemies were dead until he had set about obeying his command. Possibly his coming back was delayed until there could be no personal danger in his going. It certainly would have been quite an impediment in his way, just as soon as he got back into Egypt once more, to have been arrested for murder! The ill consequences of his hasty act had to be avoided. Doubtless it was an unspoken fear relative to this danger that caused the Lord to assure him that no avengers of his deed were now alive to trouble him. After forty years the memory of that act had not ceased to be disquieting!

"He went back charged to do all the signs before the new Pharaoh, as well as before the people. But he was warned beforehand that the heart of Pharaoh would be hardened. He knew what he had to expect with regard to the king. To him he was instructed to say, when he should have shewn his obstinacy, 'Thus saith the Lord. Israel is My son, even My first-born, and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born.' It was son for son—first-born for first-born! But how many expedients the Lord adopted to wrench loose the hand of the tyrant from the throat of his people before He delivered this final blow! His love for his own first-born is such that He was reluctant to strike down the first-born even of His enemies."

The following division of the lesson is suggested: (1) *The Meeting of the Brothers,* (2) *The Message Delivered and Welcomed,* (3) *The Demand for Liberty,* (4) *The Refusal.*

I. THE MEETING OF THE BROTHERS.—Chap. iv., ver. 27. For forty years, at least, Moses and Aaron had not seen each other. The former had reached the age of eighty years and the latter that of eighty-three. Their meeting was pleasant—how could it have been otherwise when they met in the mount of God, and under His guidance?

II. THE MESSAGE DELIVERED AND WELCOMED.—Chap. iv., vers. 28-31. The difficulty raised by Moses as to his lack of fluency of speech was removed by the appointment of Aaron as his spokesman. Without any delay the brothers appear to have proceeded to Egypt, now wholly absorbed with the thought of acting as God's instruments for the liberation of their oppressed kindred. Calling together the elders of the children of Israel—probably the heads of tribes, or those to whom patriarchal authority

was accorded—they told the good news of deliverance, attesting their message by miracles which they had been Divinely authorized and empowered to perform; and the people believed, and bowed their heads in thankful worship and adoration of the God of their fathers, who had not forgotten His covenant, but had looked upon their affliction.

III. THE DEMAND FOR LIBERTY.—Chap. v., ver. 1. "Moses and Aaron," says the "National S. S. Teacher," "went before the king, but not in their own name. They came, not as representatives of an oppressed and powerless people, but as ambassadors of the Most High. Unquestionably it was a trial to their courage to go before such a haughty, inflexible, cruel, and powerful ruler to make a demand that would be regarded as very presumptuous. The knowledge that Moses had from his former life in the palace made him clearly see the magnitude of this undertaking. And though he had been prepared beforehand for the result, and fortified for this interview by the conference and the miracles upon the mount of God, yet it is plain to see that Moses felt a little timid and weakened somewhat when he came before the king. Let My people go. The demand, however, actually was made, and made as a demand. It was no mere request. God did not ask as a favour that His people might go and hold a feast to Him in the wilderness, but insisted upon it as His right. The ambassadors made it clear that they regarded the authority of God as being higher than that of Pharaoh, and that their Divine Master held His right to the service of the people as being above that of the king. Thus, while the demand only was that the people might be allowed to go, and hold a sacrificial feast to Him in the wilderness, it was a plain notice that the allegiance of the Israelites was due to God first, and to Pharaoh afterwards."

IV. THE REFUSAL.—Chap. v., vers. 2-4. The Egyptian king who had lived when Moses was young had now passed away, but his successor no doubt found his Hebrew serfs profitable to him, and was loath to part with them. He met the demand for freedom with the impious words, Who is the Lord, that I should obey His voice? "We stand aghast," says the "Westminster Teacher," "at such words. A poor, miserable king to talk so of the eternal God, and to defy Him so insolently! But really that is just what every one is practically saying who refuses to yield to Christ and to serve Him. Men are usually a little more polite to God than Pharaoh was. They put their refusal in more courteous phrase. They profess some reverence for Him. They acknowledge His power, also His right to their love and obedience. They admit that they ought to accept Him as their king and do His bidding. Indeed, they tell Him, or His messengers, that after a while they mean to give themselves to Him and follow Him, doing His will. Just for the present, however, they beg to be excused. They mean no offence to the Lord, and deal very respectfully with His servants. They are horrified to hear how Pharaoh talked of God and to His ambassadors. But, to be honest, what is the difference between Pharaoh's answer and theirs? There is only the difference of a little matter of politeness of speech. At the core they are the same. For that matter the king is only a little more honest and outspoken. Remember, too, that he was a heathen, and, as a matter of fact, did not know Jehovah. He knew plenty of Egyptian gods, but did not know Israel's God. But you know the Lord—His love, His grace, His mercy. This makes it all the worse for you if you act Pharaoh's part, however politely."

SOME POOR CHILDREN.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could get. Luther sang ballads in the street to get the funds for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clothed and worked very hard. Dr. Livingstone learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning and do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Capt. Eads was barefoot and penniless at nine years old. None of these people have been idle or whiled away their time on street corners, or in games of cards or billiards. They were too busy.—*Youth's Companion.*

WHY YOU SNORE.

Snoring is due to a relaxation of the *levator palati molis* and the *circumflexus palati* in sleep, by which the *vacuum pendulum palatina* is left free to vibrate or flap in the two currents of the air which enter at the same time through the nostrils and the mouth. Besides the vibration of the *velum pendulum palati* or soft plate, there is also a vibration of the column of air itself. Thus is produced the rasping, snorting noise so well known and so unpleasant to every one within earshot of the placid snorer himself. When a man is fatigued and his self-control unusually relaxed in sleep, he is apt to let his lower jaw drop down. No man was ever heard or seen to snore with his mouth shut. The moral is obvious. The soft plate flaps like a sheet in the wind, and the near neighbours of the snoring sleeper are correspondingly disturbed. Now the Indians never snore. They think it a disgrace. An Indian believes that if he snores when he is young he will grow up to be even less handsome at maturity than nature originally intended. His vanity, therefore, is enough to make a savage sleep in a proper position. To cure snoring you must first give a person a chance to breathe through the nose, and then make him do so. If there is any obstruction in the nasal passage, that must be removed by treatment. Then, if a snorer can't keep his mouth shut by force of will, his jaw must be tied up. A harness for the lower jaw is sometimes employed in bad cases of snoring. A skull cap worn upon the head serves to hold a system of straps under the chin, and keep the mouth shut until the patient can form a habit of sleeping on his side, or with his head sufficiently elevated to hold his jaw.

OUR YOUNG FOLKS.

THE WOLF.

You need never fear, little children, to meet
A wolf in the garden, the wood, or the street;
Red Ridinghood's story is only a fable,
I'll give you its moral as well as I'm able;
Bad Temper's the wolf which we meet everywhere—
Beware of the wolf! little children, beware!

I know of a boy, neither gentle nor wise,
If you tell him a fault, he gives saucy replies;
If kept from his way, in a fury he flies—
Ah! Passion's the wolf with the *very large eyes*;
'Tis ready to snap, and to trample and tear—
Beware of the wolf! little children, beware!

I know of a girl always trying to learn
About things with which she should have no concern,
Such mean curiosity really appears
To me like the wolf with the *very large ears*,
All pricked up to listen, each secret to share—
Beware of the wolf! little children, beware!

And Greediness, that's like the wolf in the wood
With the *very large mouth*, ever prowling for food;
That eats so much more than for health can be good;
That would clear a whole pastry-cook's shop if it could;
That never a dainty to others would spare—
Beware of the wolf! little children, beware!

Passion, Prying, and Greediness, each thus appear
As a wolf with fierce eyes, a large mouth, or big ears;
They bring to our nurseries fighting and fears,
They cause bitter quarrelling, trouble, and tears,
Oh! chase them and cudgel them back to their lair—
Beware of the wolves! little children, beware!

I DIDN'T THINK.

Why did you leave your books, my child,
All lying on the floor?
Why did you toss your apron down,
Why fail to close the door?

Why did you wake the little one
By noisy words and loud?
Why look so cross at Emily?
She thought you vain and proud.

"I didn't think." A poor excuse,
Yet heard from day to day
"I'll try to think," you giddy child,
Would better be to say.

"LIGHT AT EVENTIDE."

IT had rained all day, and as the afternoon waned the clouds scattered, chased by the brisk west wind, and as the evening hour approached, a glorious sunset beautified by its brilliant reflections the earth that had been so dreary.

Little Ethel, the pet and idol of the household, had long been ill with a wearying, dangerous complaint that had baffled the skill of all the physicians who had tried to restore to her the bounding health and vivacity that were hers before their care was needed. A sudden cold settling upon her lungs had developed what had probably lain dormant for some time, that dread disease consumption. A strange one for a child so young to be called upon to endure, but her sufferings were borne patiently and with the most angelic sweetness that characterized her disposition.

To-night she seemed to be better, and her little couch was drawn where she too could see the crimson and gold and purple; and the bright colours fell all about her, touching her with a divine radiance. The pale, suffering face had now a strange, unnatural beauty, and the wistful intensity of her gaze made it seem as if to her was revealed a wonderful something hidden from other mortal eyes.

Presently she murmured: "Mamma, raise me in your arms, for I want you nearer to me." The mother lifted the frail form, leaning the golden ringlets against her breast; and kissing softly her loved one, while a strange dread filled her whole being, said.—

"My darling is better to-night?" For a minute there was no reply, and then smiling, she answered, "Yes, mamma, almost well."

All sat watching by turns the glowing west and the sweet face before them, expecting they know not what, when again the dear voice was heard, but could it be?—a little fainter—

"Mamma, 'At evening time it shall be light.' Isn't that lovely, and how true. I am so glad for the light now."

A longer silence, and then in a hushed, rapturous tone—

"How beautiful! A house shining like the sun, and golden stairs leading up to it. Just below the first step is a place covered with mist. I cannot see what it is, but some one is lifting across it such lovely children, and then they climb up higher and higher. Some of them seem to be alone, and other little ones, oh! so tiny, are being carried up. I cannot see the highest stair, nor what is in the house, for the brightness is so great."

Her eyes were slowly closing, but she went on talking, and now in slow, gasping breaths—

"Some one—is coming down—and it is—it must be—my dear—Christ Jesus.

"Look mamma, and He carries—in His arms—little sister Alice. She sees me, and holds out her hands. They are coming nearer. Mamma," in a quicker and stronger tone, "they are here in this room. Alice is kissing you, and Jesus is taking me in His arms. Oh, the rest, the happiness!" Then after a few minutes, more faintly, while we could only sit motionless and reverent as if indeed in God's presence, "He says He will not let me be sick any more, and there will be no—more—long—dark—nights, but the sun—of His—love—will—shine forever." Then with a last effort—

"Mamma, He will—wipe—all—tears—from your eyes. I will—wait—and watch for—." Before she could finish, a sudden tremor, three short breaths, and we were left looking at the little "deserted house," for its tenant, the soul, had gone.

Put truly as she had said, she was not going alone nor into darkness, but carried by the Good Shepherd over the unknown waters.

And the mother, what of her? Will not her heart break? A great shudder passed over her and then tears like rain chased each other down her cheeks, but in an instant, controlling herself, she gently laid the little form back on the pillow and murmured— "Only a little while, darling, and I shall find you watching for me. Blessed be God who has crowned my beautiful one."

A FATHER DYING FOR HIS SON.

TOWARDS the close of the last century Persia was governed by a Turcoman king, named Kurreem Khan, who was perhaps one of the best kings the Persians ever had.

One day he heard that twelve men had been robbed and murdered under the very walls of Shiraz. The criminals could not for a long time be discovered, but the king gave strict orders to the officers of justice not to give over the search. At last it transpired that the offence had been committed by a small branch of Kurreem Khan's own tribe, which was at that time encamped near Shiraz. Their guilt was clearly proved, and all who were actually engaged in the murder were put to death. The king would now listen to the earnest intercessions for their pardon, for he had vowed that every one of them should suffer death, and their being of his own tribe made him the more severe. When the criminals were brought out to receive sentence there was a youth about twenty years of age among them, whose appearance much interested the spectators; but their anxiety was increased to pain when they saw the father of the young man rush forward and demand to speak to the prince. He was allowed to do so, and then said:

"Kurreem Khan, you have sworn that these guilty men should die, and it is just; but I, who am not guilty, come here to demand a boon from my chief. My son is young, he has been deluded into crime, his life is forfeited, but he has hardly tasted the sweets of life; he is just betrothed in marriage; I come to die in his stead. Oh, be merciful! let an old worn-out man perish, and spare a youth that may long be useful to his tribe! let him live to drink the waters and till the ground of his ancestors!"

The king was deeply moved at the old man's appeal. But he felt that he could not pardon the offence. The crime was murder, and to check that crime in such a country as that over which he ruled it was requisite that a terrible example should be made; so, with feelings very different from ours of justice, he granted the father's prayer, and the old man went rejoicing and thankful to his doom. The old man died, and his son was suffered to live on.

How sweet an illustration of the glorious truth that "while we were yet sinners, Christ died for us!"

AN OSTRICH SITTING.

EUROPEAN settlers in South Africa, state that the generally received opinion that the ostrich leaves her eggs to be hatched by the heat of the sun, is erroneous. By a remarkable instinct, the ostrich sits upon the eggs by night, when the coolness would be too great for them, and leaves them to the sun's heat during the day, and when it is rainy, or even cloudy, one of the birds sits upon them even during the day. The male bird frequently does the sitting at night. This is the case not only with the domesticated birds, but also with the wild ones. The eggs are all placed on end in the great nest. They are much esteemed for food by the native Africans, and by many Europeans. The flesh of the ostrich, too, is not unpalatable when it is young. But it is mainly for its long and beautiful plumes that the ostrich is pursued in its native wilds, and is now raised in large numbers on "ostrich farms."

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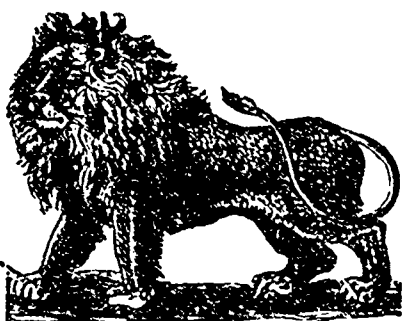
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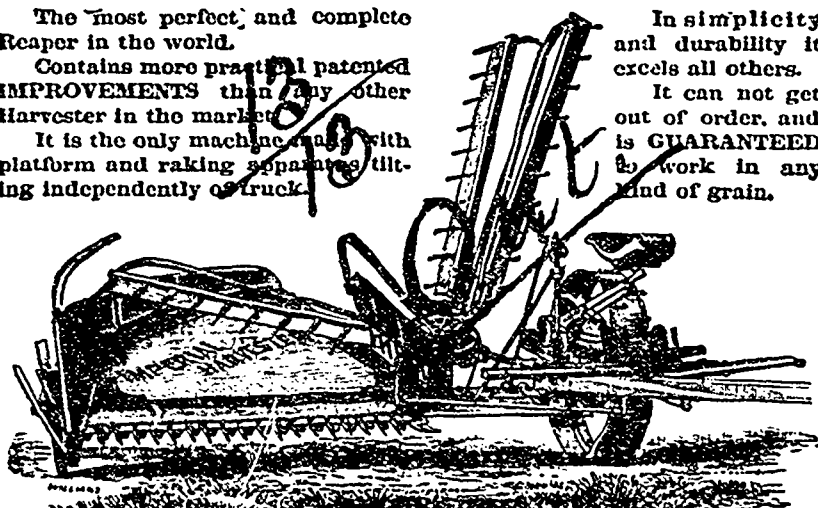
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Department of the Interior. OTTAWA, 25th MAY, 1881.

WHEREAS circumstances have rendered it expedient to effect certain changes in the policy of the Government respecting the administration of Dominion Lands, PUBLIC NOTICE is hereby given:

- 1. The Regulations of the 14th October, 1879, are hereby rescinded, and the following Regulations for the disposal of agricultural lands are substituted therefor:
2. The even-numbered sections within the Canadian Pacific Railway Belt—that is to say, lying within 24 miles on each side of the line of the said Railway, excepting those which may be required for wood-lots in connection with settlers on prairie lands within the said belt, or which may be otherwise specially dealt with by the Governor in Council—shall be held exclusively for homesteads and pre-emptions. The odd-numbered sections within the said Belt are Canadian Pacific Railway Lands, and can only be acquired from the Company.
3. The pre-emptions entered within the said Belt of 24 miles on each side of the Canadian Pacific Railway, up to and including the 31st day of December next, shall be disposed of at the rate of \$2.50 per acre. Four tenths of the purchase money, with interest on the balance at the rate of six per cent. per annum, to be paid at the end of three years from the date of entry, the remainder to be paid in six equal instalments annually from and after the said date, with interest at the rate above mentioned on such portions of the purchase money as may from time to time remain unpaid, to be paid with each instalment.
4. From and after the 31st day of December next, the price shall remain the same—that is, \$2.50 per acre—for pre-emptions within the said Belt, or within the corresponding Belt of any branch line of the said Railway, but shall be paid in one sum at the end of three years, or at such earlier period as the claimant may have acquired a title to his homestead quarter-section.
5. Dominion Lands, the property of the Government, within 24 miles of any projected line of Railway recognized by the Minister of Railways, and of which he has given notice in the "Official Gazette" as being a projected line of railway, shall be dealt with, as to price and terms, as follows: The pre-emptions shall be sold at the same price and on the same terms as fixed in the next preceding paragraph, and the odd-numbered sections shall be sold at \$2.50 per acre, payable in cash.
6. In all Townships open for sale and settlement within Manitoba or the North-West Territories, outside of the said Canadian Pacific Railway Belt, the even-numbered sections, except in the cases provided for in clause two of these Regulations, shall be held exclusively for homestead and pre-emption, and the odd-numbered sections for sale as public lands.
7. The lands described as public lands shall be sold at the uniform price of \$2 per acre, cash, excepting in special cases where the Minister of the Interior, under the provisions of section 4 of the amendment to the Dominion Lands Act passed at the last Session of Parliament, may deem it expedient to withdraw certain farming lands from ordinary sale and settlement, and put them up for sale at public auction to the highest bidder, in which event such lands shall be put up at an upset price of \$2 per acre.
8. Pre-emptions outside of the Canadian Pacific Railway Belt shall be sold at the uniform price of \$2 per acre, to be paid in one sum at the end of three years, or at such earlier period as the claimant may acquire a title to his homestead quarter-section.
9. Exception shall be made to the provisions of clause 7 in so far as relates to lands in the Province of Manitoba or the North West Territories, lying to the north of the Belt containing the Pacific Railway, wherein a person being an actual settler on an odd-numbered section shall have the privilege of purchasing to the extent of 120 acres of such section, but no more, at the price of \$1.25 per acre, cash, but no patent shall issue for such land until after three years of actual residence upon the same.
10. The price and terms of payment of odd-numbered sections and pre-emptions, above set forth, shall not apply to persons who have settled in any one of

the several Belts described in the said Regulations of the 14th October, 1879, hereby rescinded, but who have not obtained entries for their lands, and who may establish a right to purchase such odd-numbered sections or pre-emptions, as the case may be, at the price and on the terms respectively fixed for the same by the said Regulations.

TIMBER FOR SETTLERS. The system of wood lots in prairie townships shall be continued—that is to say, homestead settlers having no timber on their own lands, shall be permitted to purchase wood lots in area not exceeding 20 acres each, at a uniform rate of \$5 per acre, to be paid in cash.

The provision in the next preceding paragraph shall apply also to settlers on prairie sections bought from the Canadian Pacific Railway Company, in cases where the only wood lands available have been laid out on even-numbered sections, provided the Railway Company agree to reciprocate where the only timber in the locality may be found on their lands.

With a view to encouraging settlement by cheapening the cost of building material, the Government reserves the right to grant licenses from time to time, under and in accordance with the provisions of the "Dominion Lands Act," to cut merchantable timber on any lands owned by it within surveyed townships, and settlement upon, or sale of any lands covered by such license, shall, for the time being, be subject to the operation of the same.

SALES OF LANDS TO INDIVIDUALS OR CORPORATIONS FOR COLONIZATION.

In any case where a company or individual applies for lands to colonize, and is willing to expend capital to contribute towards the construction of facilities for communication between such lands and existing settlements, and the Government is satisfied of the good faith and ability of such company or individual to carry out the undertaking, the odd-numbered sections (in the case of lands outside of the Canadian Pacific Railway Belt, or of the Belt of any branch line or lines of the same, may be sold to such company or individual at half price, or \$1 per acre, in cash. In case the lands applied for be situated within the Canadian Pacific Railway Belt, the same principle shall apply so far as one-half of each even-numbered section is concerned—that is to say, the one half of each even-numbered section may be sold to the company or individual at the price of \$1.25 per acre to be paid in cash. The company or individual will further be protected up to the extent of \$500, with six per cent. interest thereon till paid, in the case of advances made to place families on homesteads, under the provisions of section 10 of the amendments to the Dominion Lands Act hereinbefore mentioned.

In every such transaction, it shall be absolutely conditional:

- (a) That the company or individual, as the case may be, shall, in the case of lands outside of the said Canadian Pacific Railway Belt, within three years of the date of the agreement with the Government, place two settlers on each of the odd-numbered sections, and also two on homesteads on each of the even-numbered sections embraced in the scheme of colonization.
(b) That should the land applied for be situated within the Canadian Pacific Railway Belt, the company or individual shall, within three years of the date of agreement with the Government, place two settlers on the half of each even-numbered section purchased under the provision contained in paragraph 14, above, and also one settler upon each of the two quarter sections remaining available for homesteads in such section.
(c) That on the promoters failing within the period fixed, to place the prescribed number of settlers, the Governor in Council may cancel the sale and the privilege of colonization, and resume possession of the lands not settled or charge the full price of \$2 per acre, or \$2.50 per acre, as the case may be, for such lands, as may be deemed expedient.
(d) That it be distinctly understood that this policy shall only apply to schemes for colonization of the public lands by Emigrants from Great Britain or the European Continent.

PASTURAGE LANDS.

The policy set forth as follows shall govern applications for lands for grazing purposes, and previous to entertaining any application, the Minister of the Interior shall satisfy himself of the good faith and ability of the applicant to carry out the undertaking involved in such application.

- 17. From time to time, as may be deemed expedient, leases of such Townships, or portions of Townships, as may be available for grazing purposes, shall be put up at auction at an upset price to be fixed by the Minister of the Interior, and sold to the highest bidder—the premium for such leases to be paid in cash at the time of the sale.
18. Such leases shall be for a period of twenty-one years and in accordance otherwise with the provisions of section eight of the Amendment to the Dominion Lands Act passed at the last Session of Parliament hereinbefore mentioned.
19. In all cases, the area included in a lease shall be in proportion to the quantity of live stock kept thereon, at the rate of one acre of land to one head of stock, and the failure in any case of the lessee to place the requisite stock upon the land within three years from the granting of the lease, or in subsequently maintaining the proper ratio of stock to the area, the leasehold shall justly be the Governor in Council in cancelling such lease, or in diminishing proportionally the area contained therein.
20. On placing the required proportion of stock within the limits of the leasehold, the lessee shall have the privilege of purchasing, and receiving a patent for, a quantity of land covered by such lease, on which to construct the buildings necessary in connection therewith, not to exceed five per cent. of the area of the leasehold, which latter shall in no single case exceed 10,000 acres.
21. The rental for a leasehold shall in all cases be at the rate of \$10 per annum for each thousand acres included therein, and the price of the land, which may be purchased for the satisfaction referred to in the next preceding paragraph, shall be \$1.25 per acre, payable in cash.
22. Payments for public lands and also for pre-emptions may be in cash, or in scrip, or in police or military bounty warrants, at the option of the purchaser.
23. The above provisions shall not apply to lands available for town plots, or to coal or other mineral lands, or to stone or marble quarries, or to lands having water power thereon, and further shall not, of course, affect Sections 20 and 20-a of each Township, which are public school lands, or Sections 8 and 26, which are Hudson's Bay Company lands.

J. S. DENNIS, Deputy Minister of the Interior. LINDSAY RUSSELL, Secretary-General.