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SCALLOPED POTATOES.—Scalloped potatoes make a nice dish for tea. Prepare in this proportion: Two cups of mashed potatoes, two tablespoonfuls of cream or milk, and one of melted butter; salt and pepper to taste. Stir the potatoes, butter, and cream together, adding one raw egg. If the potatoes seem too moist, beat in a few fine bread crumbs. Bake in a hot oven for ten minutes, taking care to have the top rich brown.
STEWED TONGUE.—Cut up a slice of bacon as for larding; sprinkle the pieces with salt, pepper, chopped parsley and a little allspice. Lard an ox-tongue with these, and lay it in a saucepan with two slices of bacon, four small bunches of parsley, two sprigs of thyme, two carrots cut into small pieces, two small onions, a few cloves, salt and pepper. Cover with stock to which has been added a glass of sherry. Simmer five hours, keeping the saucepan well covered while serving. Strain the sauce over the tongue.
SOFT SOAP.—To one pound of potash add three gallons of water. Boil the potash until it is all dissolved, then add three pounds of any kind of soap-grease—the cleaner the better—to the lye, and set it to boiling; it usually becomes soap after boiling from one to five hours. Let it boil slowly, so that it will not boil over. If it boils down before it becomes soap, add sufficient water to keep the same quantity in the kettle until it is soap, then add nine gallons of water, and stir well together. When cool, this will be beautiful white soap if the grease was clean.
BLACK BEAN SOUP.—Black bean soup is made of one quart of black beans and three quarts of water. Wash the beans, then boil them until they are tender; take from the stove, turn off the water, and throw it away; rub the beans through a colander, put them back in the soup kettle, add one quart of fresh water and some stock made the day before; add pepper and salt, and any herbs you choose for seasoning. Put the herbs in a little clean cloth bag. Hard-boiled eggs cut in thick slices, and dropped in the soup just before serving, are thought to be a welcome addition; little balls of chopped beef, put together with flour, and fried brown in butter, can be dropped in, in place of the eggs.
MUTTON CUTLETS STEWED.—Cut a quantity of carrots, turnips, and potatoes, all to the size of olives. Trim some cutlets, and toss them in butter, with a sprinkling of pepper and salt till they begin to colour; put them in a stewpan with the carrots, about a pint of stock (free from fat), a spoonful of French tomato sauce, and a faggot of sweet herbs, and let them stew gently for fifteen minutes, then add the potatoes, and lastly the turnips; let the whole stew gently till the meat and vegetables are quite done; add a piece of butter rolled in flour, a small piece of glaze, and more pepper and salt. Remove the sweet herbs, and serve the cutlets round the vegetables, with as much of the gravy as is required.

HOW IT WORKED AT THE MURRAY HOUSE.
Among the costliest hotels in Ontario is the Murray House of St. Catharines, kept by Mr. Thomas Scully, where the writer always stops when in that city. Upon a recent trip, the writer was speaking with Mr. Scully concerning his old ailment, weak back, when Mr. S. observed: "I take sincere pleasure in recommending St. Jacobs Oil to all sufferers. I have found it a most excellent remedy myself, and I know of others who have used it with great success. I would not be without St. Jacobs Oil, nor do I believe any sensible man ought. I caught a cold about three years ago, which settled in my back and sorely afflicted me between my shoulders. The pain was almost unendurable at times, especially at impending changes of the weather; and at such times I used to be incapacitated for attending to my business. I tried electric baths, salt baths, various strengthening plasters and other such means without success. Finally I tried St. Jacobs Oil, the Great German Remedy, and was cured at once, and permanently. St. Jacobs Oil is a most excellent remedy, and I would not be without it at any price."

THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, JUNE 28th, 1882.

No. 26.

NOTES OF THE WEEK.

At the recent State convention the Independent Republicans of Pennsylvania declared in favour of a constitutional amendment prohibiting the liquor traffic.

Civil war has commenced in Zululand. A large army under Dabuko, a brother of Cetewayo, has defeated Chiefs Usibeh and Oham. It is expected that Dabuko will attack John Dunn.

The great-grandchild of the Emperor William, and also of Queen Victoria through his maternal grandmother, is the future heir to the Imperial throne of Germany. He is christened Frederick William, like his progenitors for many generations.

There are upwards of 6,000 scholars in the Sabbath schools associated with Mr. Spurgeon's Tabernacle, London. The principal school at the chapel has 1,330 scholars, 108 of whom are members of the Church. There are 109 teachers, and these are not eligible for office before they have united with the Church.

Funeral services in honour of Garibaldi were held in Rome, Paris, and other cities, on both sides of the Atlantic, on Sunday, the 11th inst., being attended by an immense concourse of spectators. The remains were not cremated, as requested by the deceased, but interred at Caprera on Thursday, 15th, before a large and distinguished assemblage.

The situation in Egypt wears a grave aspect, and any day may see a wonderful uprising. Rioting has commenced, and twenty persons were killed, and the English, Greek, and Italian Consuls wounded in Alexandria, on Sunday, the 11th inst. Two hundred marines were landed from a British man-of-war to protect the British inhabitants.

Rev. Dr. Fleming Stevenson recently delivered a very able course of lectures on "Foreign Missions," in Edinburgh, also in Glasgow, to an audience of 5,000 persons. He has been requested to deliver them in Belfast, and has consented to their publication. Dr. Stevenson has been appointed the "Duff missionary lecturer" for the next four years.

James Parton, in an article on the habits and death of Bayard Taylor, advises the young brain-worker, if he wants to win in the struggle of existence and live a cheerful life to the age of eighty, to throw away his dirty old pipes, put his cigar in the stove, never buy any more, become an absolute teetotaler, take his dinner in the middle of the day, and rest one day in seven.

Assassination has begun again in Ireland. Mr. W. M. Bourke, an Irish landlord, was shot near Gort on the 8th inst., and a reward of £2,000 is offered for the capture of the murderers. Three farmers were shot and seriously wounded the following day in different parts of Ireland, and great excitement prevails. It is thought that these deeds of violence will hasten the passage of the Repeal Bill.

The Free Church of Scotland makes an appeal for contributions to a South Africa mission building fund of \$50,000 for the following objects: 1. The extension of the Lovedale and Pirie Girls' schools; 2. The erection of an institution for girls at Blytheswood; 3. The building of a new institution for both sexes for the Zululand at Natal. Their circular is bristling with statements of facts.

Paul Tulane, of Princeton, N. J., has given all his property in New Orleans, La., to the city for educational purposes. It is estimated to be worth over \$1,000,000. The conditions imposed by the donor are these: a college for the education of white young men in languages, literature, science and art shall be founded and sustained from the income of the prop-

erty. Buildings for this purpose may be erected at the trustees' option. Mr. Tulane's fortune was accumulated in trade in New Orleans.

A SOCIETY has just been formed in Winnipeg, under the name of the Manitoba Coffee House Company, with the view of starting temperance coffee houses in the cities and towns of the prairie province, beginning of course with the capital. It is the intention of the promoters to make the capital stock of the company \$30,000, to be made up of 6,000 shares of \$5 each. It seemed to be the general opinion of the gentlemen present at a meeting recently held that the enterprise would prove to be a commercial success. It is proposed to connect with the institute a free reading room, containing newspapers from all parts of Canada; also to furnish writing materials at a small cost, with opportunities for conducting correspondence, thus making the place convenient for general resort, besides supplying coffee and other temperance drinks and meals at a moderate cost.

The "Watchman" has the following pertinent paragraph for those who believe one can consistently put his name to a declaration of religious truth which he does not believe: "According to report, George Chainey, an ex-Methodist and an ex-Unitarian minister, who discourses on Sundays in the Memorial Hall, Boston, has been excluded from the Grand Lodge of Masons in Indiana because he no longer believes in the existence of God. Now, is not this interfering with freedom of opinion? and should not more liberty have been allowed this Mason by his fellow-Masons? Why not let him remain in the fraternity, though he does not accept all the dogmas which may be recognized by the body of which he has been a member in good standing otherwise than in respect to religious views? Where is toleration to come in if a man cannot believe or disbelieve as he chooses? Could not Mr. Chainey consistently subscribe to the tenets of Masonry, including a belief in a Supreme Being, even though he had no such belief, putting his own construction upon those tenets, or exercising mental reservation? These are questions for some of the editors of daily papers and others to answer."

At the recent meeting of the Anglican Synod in this city, the Rev. J. Langtry moved as follows: "That this Synod hereby records its conviction that the Church of Christ cannot without guilt acquiesce in the practical absence of religious instruction from the Public School system of this country, and feels that the circumstances of the times in which we live, and the manifest results of the purely secular system of education, call upon Christian men to take action to remedy this evil. Be it therefore resolved, that a committee be appointed to communicate and co-operate with the representatives of the Presbyterian Synod of Hamilton and London, and any religious bodies that may be disposed to co-operate in this object; and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools, and to petition the Legislature for its adoption." Eloquent speeches in favour of the resolution were delivered by Revs. J. Langtry, J. W. Beck, Provost Body, J. Carry, and Mr. N. W. Hoyles. The resolution was passed unanimously, and on motion a copy ordered to be forwarded to the Methodist Conference, then in session, with a request for co-operation.

The "Watchman" of Boston thus sets forth the character of "Free Religion" and its work: "The Free Religious Association held its usual May anniversary in our city, along with other religious and non-religious bodies. If any one asks who and what Free-religionists are, the question may be well answered in Thomas Fuller's quaint account of the Free-thinkers of his day. Changing a single word, his description is perfect. They are a set of people 'who having heard that it is a vastly foolish thing to believe everything, have straightway concluded that it is a vastly wise thing to believe nothing. And so they have set up as Free-religionists, their principal stock-

in-trade being that they are free from religion.' And this is no slander. They have been telling us all the time that the only religion that is worth having is that of good works and high ethical character. But now the eminent Hebrew member of the society, Felix Adler, comes forward with the severe question, 'What living thing for the good of mankind has emanated from the Free-religious ranks of this city during the past twenty years? Our religion must be a religion of life, and not of death. It must enter upon some great work of benevolence if it would show the spirit of religion.' That is just what we all have been saying; and it is in the light of this fact that the yearly instalment of Free religious talk has appeared so supremely absurd. The coarse abuse of Savage, and the bland and mellifluous denials of Frothingham, have called for some positive well-doing on their part, to give a show of justification for their assaults on the alleged ill-believing of orthodoxy. But it has not been forthcoming. The fact is that Free-religion, from beginning to end, has been barren of anything bearing even the semblance of a genuine, self-denying, hearty service for the good of mankind. Let it tell us when it rolled up its sleeves and went down into the wretched quarters of the city and established missions for reclaiming the fallen or reforming the drunkard. Let it show us the foreign missions which it has planted, or the hospitals it has founded. If Free-religion would open its eyes and take a look at what orthodoxy has been doing during these twenty lean years of which Prof. Adler complains, it might find it modest to lower its tones somewhat."

It appears that there are people in New Zealand, as elsewhere, who object to having the Sabbath rest enforced by legislative enactment, maintaining that the State steps out of its province altogether, becomes persecuting and intolerant, when it compels a man to shut his shop or lay aside his axe, or when it confers any special privilege or immunity, directly or indirectly, on such as hold a certain doctrine anent the Lord's Day. "It does not appear to us, however," says the "New Zealand Presbyterian," "that the matter can be disposed of in so summary a manner; for, although it is a matter of doctrinal opinion, it evidently takes a special complication when the doctrine is inherently practical, entering into the fabric of a nation's life. Let us take as a parallel case the law of Monogamy; and this case has emerged in practical form in America. The great majority of citizens base their belief in monogamy as a moral law, and their belief in the sinfulness of all contrary practices on the Scriptures. They believe that God has so ordained, and has authoritatively made known His mind and will to us. Monogamy is a theological doctrine as much as the Sabbath is. But suppose the inhabitants of Utah to say, 'It is a scandalous breach of our liberty, and most intolerant, for you to thrust on us your dogma, which we disbelieve and disavow. We do not ask you to marry two wives—do as you think right, let us do as we think right;' would this plea be listened to? The answer would be given—'Irrespective of the grounds on which we base the law of monogamy, this is a practical matter entering into the very life and well-being of the community. We would just as soon allow the black plague to spread without resistance as allow polygamy to root itself as an institution.' The reply seems unanswerable. But is not the weekly day of rest as vital a matter? Does it not bear on health and wealth and morals? Would not its loss be a national calamity? Like the law of monogamy, we believe it is only securely based when based on the Divine will revealed to man; but we may join in maintaining the Lord's Day against encroachments, although we have diverse theories concerning it. We fear, however, that this is more correct theoretically than it is of much practical value. A real and earnest zeal on the subject is almost limited to such as regard the observance of the Lord's Day as obedience to the Divine will, and, viewed simply as a valuable social habit, it never seems to elicit enthusiasm enough to promote it, or shield it against a progressive secularization."

OUR CONTRIBUTORS.

MISSION WORK IN MANITOBA.

MR. EDITOR,—The interest felt in the North-West and the work of the Church here is my only apology for sending you a few lines regarding the field to which I have been recently appointed by the Presbytery of Manitoba. I do not promise anything sensational or beyond the mere commonplace. But, after all, is not life made up chiefly of the commonplace?—hence it should not be to us without its own interest, and then it will help to illustrate the way in which matters move here.

The field to which I was designated is "Portage West and Burnside." Burnside is a preaching station five or six miles west of Portage, and has a Presbyterian population of some twenty-two families. It is a comparatively old settlement for this country. All the land has long ago been taken up, and most of it is under cultivation. The majority of the Presbyterians are of Highland Scotch descent, but came here from Ontario. For agricultural purposes the district is fully occupied; indeed several of the families are already moving farther west, where they can get more land for their sons. Some have already gone, and others are about to go soon; among the latter is one of the two remaining elders of the congregation, Mr. Sutherland, whose absence he felt as a loss to the cause here. No growth, therefore, can be expected from Burnside except what may result from pastoral work and Sabbath services.

The other station (that is to be) is "Portage West, to which more interest is supposed to attach. Portage-la-Prairie, be it known, has, like many other towns, an east and a west, a little over a mile apart, and which in times gone by were virtually separate villages. The east is the town at present, and contains the court-house, post-office, town-hall, churches, and nearly all the business. The west is on the Hudson's Bay Company's reserve, and contains their store and two others, and twenty-five to thirty dwellings such as are usually found in the country. The town lot "boom" enfolded both in its wide embrace, and extends westwards fully a mile and a half beyond. Portage has been prosperous during the last eighteen months—one of the places, indeed, where the "boom" has been greatest—and it looks forward to a large and substantial prosperity in the future. It is in many respects favourably situated for this. It has a good location, generally healthy, good water, a fair supply of wood for fuel, and its people are considered as intelligent and energetic. Its visions of future greatness are bold and bright; to picture them I would not attempt. Whether they shall be realized or not, time will tell. Altogether, Portage may fairly be called the "Ambitious City" of this Province.

With regard to Church matters, which are more pertinent to the present purpose, your readers are no doubt aware of the fact that a new Presbyterian church, seated to hold between four and five hundred, was opened here about six months ago. No doubt they have also heard more than once that it was immediately filled to overflowing. So marked was this at the time, that it was under consideration to sell the new church and to build a more commodious one. This was not, however, carried into effect, but, owing to various causes that may not be here mentioned, it was proposed by some instead to build a second congregation. It was supposed that if the town continued to grow as it was then doing another would soon be required—in the west end of the town at any rate. There were avowedly other reasons for this besides the glory of God and the good of souls. There are many town lots to be sold in the west end, and to be occupied. The people of Portage would have reached a state of moral elevation bordering on the sublime in this country, and in these speculating and land grabbing times, had they thought only of the common good, and been indifferent to their sectional and individual interests. But they have not attained to so high an elevation; they are men of like passions with their fellows, and fully possessed by the spirit of the time and place in which they live. Hence sectional jealousy, personal rivalries, and all the *et ceteras* belonging to the circumstances are in full and active operation among them.

Regarding the prospects of the cause at West Portage, I cannot venture an opinion. I am confidently told that a second church will be built—one that will

be worthy of the place and of its promoters—and that a minister will be called in due time, and I have no reason whatever to doubt that when the "due time" comes it will be done. In the meantime I can only speak of things as I find them, and as they at present are. On the Saturday of my arrival I found that Sabbath evening services had been held at West Portage during the winter and spring, but from various causes they came to nothing, and no one in the place expected that they were to be immediately resumed. There were no arrangements whatever made for continuing them, and no place of meeting was to be had. I announced a service in the open air for next evening, preaching at Burnside in the forenoon. The meeting was held, and a few attended, and at the close a small provisional committee was appointed of gentlemen most interested in the movement, and best acquainted with the place, with whom to consult. Mr. T. A. Garland kindly granted the use of an unfinished store on Saskatchewan Avenue, in which to hold the services, till it should be required for other purposes, and here the Sabbath evening meeting has since been held. In the meantime I visited the district, and met and consulted with the committee before referred to, the result of which may be stated as follows: There are in Portage West some four Presbyterian families, and five single individuals, permanent residents, and these are mostly members of the congregation already established, and see no reason why they should separate from it to form another. There are also three or four families of transients, some members of which "should belong" to the Presbyterian Church, but they will move west in a few weeks. As for the Church already established, of which the Rev. A. Bell is pastor, I have the best authority for saying that it is quite able to accommodate all who come at present. At and for a few weeks after its opening it was often crowded to overflowing; but these were the weeks of town lot excitement, and there were many strangers in the place, who did not intend to remain, and many, no doubt, were drawn by curiosity to the new church. But the excitement abated, and the speculators passed away, and the overflow ceased. It will not be wondered at if, in these circumstances, the friends with whom I consulted, though favourable to the project, at once and unanimously pronounced the attempt to form a second congregation here premature. At present it is not needed for any part of the population as a means of grace. Unless the people begin again to come into Portage in large numbers it will not be needed for some time, and till then it cannot be expected to succeed, or if it should succeed it will be at the expense of the other congregation. To what extent and how rapidly Portage may grow in the future, time will tell. Points farther west are attracting more attention at present. The immediate prospects of the field are therefore uncertain, and I do not feel my own connection with it to be either a desirable or permanent one; but perhaps the matter will be differently arranged when the Presbytery here meets again.

Portage-la-Prairie, June, 1882. J. ANDERSON.

UNFAITHFUL ELDERS.

MR. EDITOR,—We have faithful elders, and, in their place, there is nothing so beautiful and blessed. We have faithful ministers, and they are among heaven's most bounteous gifts to a sinful race. We have ministers and elders of another character, and they constitute a power for evil which it would be hard to find equalled. They have such controlling connection with the highest interests of religion and morality, that their influence, sure in every testing case to be on the wrong side, is more destructively effective than that of the most pronounced enemy who fights against Christ without the cover of hypocrisy. Unfortunately, ministers and elders of these opposite characters may be associated—a circumstance which must, sooner or later, produce collision whose violence will bear proportion to the decisiveness of character and effectiveness of action of the party faithful to the Master.

There are lamentable cases ever recurring from this cause, in which faithful ministers are mauled and persecuted without mercy or compunction. At the same time, the cause of Christ, who is the prime object of enmity, suffers in its vital interests, and His people, through their regard for Him and His cause and His servants, and for the spiritual good accruing through their instrumentality, feel wounded and bitterly aggrieved. Strife, division, desolation, are the result.

These things are not fancy, but oft-repeated fact; and the magnitude of the evil cannot be calculated. Such facts are a natural result. We have, say, a minister who is faithful and earnest, and some or all of his elders, backed by a good proportion of people like-minded with them, who will not put their finger to any work belonging to them as spiritual office bearers. They will not take part in a prayer meeting or Sabbath school; they will not pray with the afflicted, or warn and counsel the erring. They may have a keen relish for financing, for pre-eminence, for intrigue; but as to anything implying spiritual exercise, or holy desire, or solicitude for the perishing, their sympathies are repugnant. The more earnest their minister is for the spiritual life of his people, the more decisive is their dislike of him—a dislike which rapidly grows into malignity—a malignity which leaves no stone unturned for his ruin. His character, his health, his usefulness, are nothing to them, except to be crushed. The cause of Christ is nothing to them, except it be to bolster up their importance and their credit. For the gaining of their design in such a case, no resort is too wicked except it be dangerous to self-interest.

Perhaps you will say, your representations are too severe. Nay, they are not too severe, and cannot be, where applicable; and we have seen their applicability too often. Such cases are not made known in print so often as they occur. The principal sufferer suffers usually in silence. And there is a Higher, who keeps silence with the intention to speak out in due time. The voice of His providence is often heard in frightful visitations upon those who fear not to touch the ark and lay hand upon His anointed.

Unfaithful elders in any Church are a standing menace to its peace and prosperity. They will attribute non-prosperity to any cause but the right one. They will lay all upon the shoulder of the faithful minister, and fan up every breeze raised against him. They will cry, "Not satisfied, not satisfied," carefully avoiding the cause of dissatisfaction, which lies in hearts at enmity with the truth and duty urged upon them—urged by one who loves them too well to hold back any of the counsel of God. They will say, the young people don't like the minister and are not coming in, and then aid the devil in raising hue-and-cry from every throat. Meanwhile these elders, and the class to which they belong, allow the young people to grow up in the ways of their heart, and in the sight of their eyes, untaught and uncontrolled at home. In their nature has its own way, and in nothing are they so decided as in their repugnance to all serious piety and to those who most seriously serve its cause.

In a congregation where such elements are strong, what is to be expected? If it be blessed with a faithful minister, of necessity there will be ever-recurring agitations, strifes, and disaster. If it be cursed with an unfaithful minister—a dumb dog that can neither bark nor bite—there may be peace, the peace of death.

Well, what is to be done? Do tell us something, Mr. Editor, or get some of our wise and good men to look at this matter. It is evident that such men as we have been talking of ought to be kept out of the eldership—and the Church, if possible. They will creep or crawl in if they can; but the Church doors are under keeping, and the keepers should look well at their "keys." If ministers are unfaithful in this matter, they prepare a whip for their own backs, or for the backs of better men, as often results. Should not our Church and all Churches set up a standard and combine against the invasion, so dangerous, of the world? Such elders of course ought to resign an office whose duties they disregard, and to whose spirit they do despise—and this in common honesty and self-respect. If they were to show a like disregard of honesty in any secular society, such society would soon discover some effective method of relief. What action would you recommend in the Church? Is the Church, of all societies, to tolerate humbug and hypocrisy, to its own disgrace and damage?

N. M.

ORDAINED MISSIONARIES.

MR. EDITOR,—Who employs ordained missionaries? It will be at once answered, the Presbyteries. It is true that the Presbyteries appoint them, and pay a large proportion (sometimes more than one half) of the salary, but it is another power that controls them. What or where that power may be is not so easily defined. It is sometimes said to be the congregation; but mission fields are rarely organized in such a way as to merit the names of congregations. It is gene-

rally because they are divided and disorganized that they have not settled pastors, and have been put on the list of mission fields.

By a rule of General Assembly, a Presbyterian deputation is expected to visit those fields annually. As some of those mission fields extend over a district of country more than ninety miles in length, and comprise eight or ten preaching stations, it is impossible for the deputations to visit all those stations. A meeting is generally called at one of the most important stations, and before the few who can be got together on week day—rarely comprising more than from one-seventh to one-tenth of the whole number of hearers, or paying more than one-seventh part of the salary—the investigation is held. The meeting is expected to be as unanimous as a jury. If two or three threaten to discontinue their support, the missionary must be removed. No one is expected to give any cause for his likes or dislikes—facts are altogether eliminated from the case. It is decided on mere money considerations. Presbyteries know that if a few individuals withdraw their support for any cause, or for no cause at all, they must pay the deficiency; and to drop the missionary, if it should be on the road, is a very simple way to dispose of the matter, as the Church is under no obligation to find employment for its ministers. We will not discuss the question at present from the minister's standpoint, though cases of hardship must frequently occur; but is it for the good of the cause that a power should be placed in the hands of the people, on those mission fields, which is not enjoyed by large, wealthy congregations in the cities? Should those who are supported largely from the funds of the Church have a power placed in their hands which is not enjoyed by those who pay the greatest part of the money into those funds?

The Congregational Church in the United States has proved a failure in carrying on work in the new States and Territories.

The Presbyterian Church of the United States has modified its system, so that it is quite as Episcopalian as the English Church in this country. The district missionary does precisely the same work, and does it in the same way, as an Anglican Bishop. This is not from any love to prelacy, but because it has been found from experience to be necessary. In Manitoba the same system is being introduced.

If the Presbyterian Church in Canada does not become sufficiently Presbyterian to control both the missionaries and the mission funds placed at its disposal, instead of placing both at the disposal of a few individuals, too frequently destitute of both grace and judgment to be controlled by them according to their whims and caprices, without being expected to give any reason for their conduct, failure must be the result. As the missionary money, and a large proportion of the money expended in educating the missionaries, is contributed by the whole Church, the whole Church should, through district missionaries, or agents appointed by the whole Church, have a voice in the expenditure of the money. To allow the people on those mission fields to control men and money belonging to the whole Church, according to their whims and fancies, is an injustice to every individual who contributes to the Home Mission Fund.

MANITOBA AND NORTH-WEST CHURCH EXTENSION SCHEME.

The following additional subscriptions have been received for the Church and Manse Building Fund for Manitoba and the North-West:—

HAMILTON.

James Turner, \$400; Sawyer, Ames & Co., \$550; John Harvey, \$150; Mrs. John Garrett, \$150; Mrs. Wm. Garrett, \$150; J. M. Gibson, \$50; J. H. Park, \$50; A. Davidson, \$50; John Campbell, \$25; J. M. Williams, \$25; A. K. Kerr & Co., \$50; Jno M. Murray, \$50; Mrs. Mills, \$50; Robt. H. Park, \$50; Young & Bro., \$50; T. H. Macpherson, \$50; A. Laidlaw, \$25; G. H. Gillespie, \$25; James McArthur, \$25.

TORONTO.

Gordon, McKay & Co., \$600; Robert Hay, \$500; John Leys, \$300; W. Alexander, \$200; James McLennan, \$150; J. K. McDonald, \$150; William Thomson, \$150; W. B. Scarth, \$150; John J. Davidson, \$150; J. S. Playfair, \$150; Hon. John McMurrich, \$100; George Craig, \$100; A. M. Smith, \$100; W. B. McMurrich, \$100; W. Wilson, \$100; John Kerr,

\$100; Vice-Chancellor Proudfoot, \$100; Alex. F. Fulton, \$100; A. A. Allan, \$100; J. L. Brodie, \$100; John Burns, 1882, \$100; L. D. Henderson, \$75; J. C. Hamilton, \$75; J. McGaw, \$75; Swan Bros., \$75; James Reid, \$50; David McGee, \$50; J. S. Rennie, \$50; John Y. Reid, \$25; Thos. Kinnear, \$30; Ogilvy & Co., \$25.

GODERICH.

M. C. Cameron, \$100.

GOSPEL WORK.

GLASGOW.

WHAT IS TO BE DONE FOR THE CHILDREN

who have been converted? This subject was considered at the noon meeting on Wednesday. Mr. Moody said that their new life must be nurtured. Many of these children had godly parents, and would be cared for by devoted ministers, but many had careless parents, and were in no way connected with the churches. He spoke strongly about the possibility of infant conversion, and urged the importance of ministers giving the children a few words in each service. Mr. McKeith, who addressed some 3,000 poor children every Sabbath in the Evangelistic Hall, said that anyone attending the meetings must have been struck with the great numbers of children asking to be spoken with. He had got as clear answers to questions from them as he had from older persons. Last night a child said to him, "I have found Jesus." "When?" "To-night. He is in my heart." A boy near at the same time said, "I have not found Him. I wish I had." He spoke to this lad for half-an-hour. He urged that they should be regarded as Christians, but as Christian children, and that it should be remembered that Christ required of a child only a child's faith and love. They should be recognized as Christian workers. In many instances—and he referred to some—children had brought their careless parents to the meetings, and God had put His blessing on their child-like but Christian efforts.

Major Ross, of Aberdeen, urged parents to speak personally and faithfully to their own children, and illustrated the importance of this by the way in which God's blessing had attended his earnest dealing with one of his own boys.

MR. SANKEY'S HYMNS.

We have been delighted by the reappearance among us of Mr. Sankey. We can never forget the deep impression made on the community by his singing of the Gospel eight years ago, and although there cannot be the same novelty in this method now, we still feel that if the singing of these songs and solos were suddenly discontinued, a right arm of service would be taken away. Some of the old hymns, like "Jesus paid it all," and "Jesus of Nazareth passeth by," are greatly owned of God still to the awakening of the careless and the bringing of peace to the anxious. Just as ministers often find that their simplest Gospel sermons are owned of God to the conversion of souls in a state of mind to receive blessing, so are these Gospel hymns signally blest. I may illustrate this point by reference to that simplest of all simple hymns, which, account for it how people will, is at present, especially among the poor at the East-end, the favourite most frequently called for when the evangelist asks, as he sometimes does, "What would you like to sing?"

"TAKE ME AS I AM."

Almost all our Christian workers can bring forward cases of positive blessing as the result of the message breathed through these songs. Only this day I was talking with the devoted brother who conducts the daily meeting at the Sailors' Institute, and he told me that on giving out this Hymn 327 he said: "This is a hymn for those of you who are so deeply sunk in sin that you feel there is no hope for you. Listen! Here you have the sinner's plea. At the close of the meeting,

A SAILOR

waited for conversion, and declared that the hymn had given him hope. This was three weeks ago. Since then he has had no desire to enter a whiskey-shop, although for twenty-five years previously he had been a constant frequenter of them.

Another sailor at the same service gave similar testimony, and said that for nearly thirty-five years he had given way to the drink, but that he had put up the simple prayer from his heart, "Take me as I am;" and he added, "You will think it strange what I tell

you, but it's true: what do you think I had in my pillow-slip when I came into port? Well, just two bottles of rum and two of whiskey! And what do you think I have got now? Well, blessed be God! I've got Jesus in my heart, and I've got 'Take me as I am' in my pillow-slip."

Talking with a minister to-day, who has regularly attended the Circus meetings, he told me that a few weeks since a man came into the Circus ring in a state of intoxication, too much dazed to understand a connected discourse; but the constant repetition of the lines, "Take me as I am," etc., made a deep impression on him; he turned to the minister and said while the hymn was being sung, "That just suits me." When he first entered he interrupted the meeting; later on he asked that this hymn might be repeated. The minister walked home with this man, and talked to him in his sober hours.

A UNIVERSITY MAN.

I have just returned from an extremely interesting meeting in one of the largest Free Churches, near the Circus, and there also I heard a testimony to the blessing which this same hymn had recently proved. The minister of the Church had asked a gentleman recently brought to Christ to tell the congregation of God's gracious dealings with his soul. This gentleman had passed through seven sessions at the University. He had at one time thought of entering the ministry. He had been much owned of God in mission and Sabbath school work, but for years now had been a terrible backslider and a drunkard. I need not describe his case further. His conversion—or restoration—is causing hundreds of us unspeakable joy, and he tells us that the first ray of hope for him, who had so utterly fallen, was kindled when, in the St. Andrew's Hall, he was enabled from the depths of a penitent heart to make that simple prayer his own—"And take me as I am," etc.

AN OLD SOLDIER.

At the testimony-meeting on Monday evening, when there were about 1,100 persons present, mostly men, an old soldier said: "I have served the Queen for twenty-one years and four months, and have taken part in twenty-three battles. I was a great drunkard. I wanted lately to hear Mr. Moody. A lady said, 'If you meet anyone who wants a ticket for the meeting, give him this. 'Thank you, ma'am,' I said, 'that will just do for me.' I entered the meeting, but could not hear a word; but a gentleman spoke to me. I hope he will say to many others what he did to me. I have taken Christ for my Saviour, and my wife and two big daughters also have got the blessing." "How old are you?" inquired Mr. Moody. The soldier answered, "Fifty-three years of age." "Then," said Mr. Moody, "you will have to work hard for the Master, to make up for some lost time."

Another testified that, having come to Christ himself, he had been compelled to separate from a companion who wanted to tempt him back to the drink. A backslider told how Mr. Moody's words about there being no order to prevent a bitten Israelite from looking a second time to the brazen serpent, had encouraged him to return to Christ.

A man said he believed God had brought him home at this time from a foreign country on purpose to save him at these meetings. Another had to leave his father's house through drunkenness, had been fond of the theatre, was at that place of amusement when his sister died, had recently been brought to the truth, and was rejoicing in the pleasures of his new life. A man who had given way to drink fourteen years was awakened in the Circus, and found peace at a meeting in Paisley.

THE Rev. R. C. Moffat, of Walkerton, has had the title of Doctor of Divinity conferred upon him by the University of Blackburn, U. S. A.

AT a recent meeting of the Presbytery of Halifax, the Rev. Thomas Duncan, in view of the call addressed to him from Edinburgh, tendered his resignation of the charge of St. Andrew's Church, Halifax.

THE way to obtain peace with our friends and success against our enemies, is to make God our friend, and keep ourselves in His love.

HAS it never occurred to us, when surrounded by sorrows, that they must be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing.

PASTOR AND PEOPLE.

NARAYAN SHESHADRI AT HOME.

The following letters will be read with very great pleasure by many in Canada and elsewhere. The first is from Mr. Sheshadri himself, describing his own reception at Jalna; the second is from Dr. Murray Mitchell, telling of a visit which he had paid to the same place, and of the extraordinary impression it made on his mind:—

MR. SHESHADRI'S LETTER.

"I began my Sabbath ministration in our beloved Zion on the 28th of August. As my safe arrival was known far and wide without any special advertisement, a large number of my friends and acquaintances from neighbouring villages came to Bethel, both to pay their respects and hear what I had to tell them of men and places I had visited during my late evangelistic tour round the world. As they seemed so curious to know something regarding Ceylon, China, Japan, America, and Europe, I took advantage of this and tried to place before them as much information as I could. My head teacher, who has not terms in the Civil Engineering College at Poona, very kindly drew up a map of my tour round the world, and had it placed on one of the magnificent pillars in our church.

"You will be amused with the inquiries that some of our people made. They asked me if I saw any traces of the giant Rāwan, who had ten faces and twenty arms! whether he was still reigning there. Whether Lanku (Ceylon) was still submerged in the sea and kept up burning. Whether I came across a race of people who were blessed with such large ears that they used the one as a mattress and covered themselves with the other! Whether I saw any race of men with faces like that of a horse! Whether there is a country where there are only women and no men.

"You can imagine what my answers must have been. I tried, however, to show how the grand prediction in Malachi, chap. i. 11, was literally fulfilled from Sabbath to Sabbath and from day to day: 'From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts.'

"They were astonished to hear that thousands and tens of thousands in Ceylon, in China, and Japan, have exchanged Buddhism and Shintoism for Christianity.

"Sabbath, the 18th of September, was our High Sabbath. We style that Sabbath as High Sabbath when both the ordinances of our holy faith are administered.

"Fourteen individuals were admitted into the Church of God by baptism. Two of these belonged to the class of what are called the Mehetres—that is, head men of the Panchayats—and as such possess a good deal of influence amongst their people, the Mangs.

"In the early part of this month we were cheered by a visit from Dr. and Mrs. Mitchell. Dr. Mitchell still speaks Marathi with ease, fluency, and accuracy. They spent four days at Bethel, and saw a good deal of our work at Jalna and Bethel. Both the doctor and his equally enthusiastic and energetic partner in life seemed greatly pleased with what they saw and heard.

"As the only surviving father of our Western and, may I not add, Central India, we were delighted to get him to baptize nineteen individuals—ten adults and nine children. One of these was a Gōsāvi, who was regarded as a person of peculiar sanctity; he had worn a string of beads in honour of the popular god Vitthoba from his childhood, and it was truly very affecting to see him take it away and hand it over to his baptist.

"Personally, to myself, the visit of our friends was very gratifying, having received our early training under Dr. Mitchell and his two colleagues now in glory.

"The doctor could not help noticing the vast progress that we have made in our mission enterprise. He came out in 1838 fresh from college, ruddy in appearance, and most enthusiastic and zealous as a missionary. You are aware that Dr. Mitchell both

speaks and writes in several vernacular languages with the same accuracy and precision with which he writes and speaks his own mother-tongue; and I am sure that is saying a great deal. A brother missionary, who knows him well, writes that Dr. Murray Mitchell can do nothing perfunctorily.

"On the occasion above referred to Dr. Mitchell delivered a most excellent discourse to my people from Matthew xi. 28, which will be long remembered by them. I am sorry to say that Mrs. Mitchell suffered a good deal on account of the heavy rains in which they travelled and from bad roads."

DR. MITCHELL'S LETTER.

"We got to Jalna at last in spite of roads that seemed constructed to discourage travel. Narayan came some way out of Jalna to meet us. Many both in Britain and America will be glad to hear that, although they worked him so hard, he seems not a whit the worse; both mind and body are as buoyant and elastic as ever;—in fact, he seems to flourish mainly on hard work.

"Almost as soon as we met, our dear friend addressed me: 'Well, are you prepared to baptize between sixty and seventy people next Sunday?' 'Are you serious?' I asked. 'Entirely so; the people are prepared, and waiting.'

"I could hardly speak in reply. There flashed on my memory a scene I witnessed ten years ago at Ranchi, in Chutia Nagpore; and all the thoughts and emotions the sight had suggested came rushing like a flood into my mind. On the occasion referred to I saw the German missionary, Jellinghaus—of the mission associated with the much-honoured name of Gossner—baptize on one Sunday seventy-six people, and on another ninety-two; till he paused for very weariness, and was fain to call on a brother to finish the delightful task. The men and women baptized were Kolhs; among whom you are aware the Gospel has had very remarkable success. I told the missionary after the service that I thought the admission of so many into the Church of Christ was the most touching sight I had ever witnessed. 'I do not wonder,' said he; 'all who witness such a scene are deeply moved. Both Bishop Cotton and Dr. Duff witnessed it, and were melted to tears.' I well remember that the question occurred to me at the time, 'Shall I live to behold such a sight either in the hard field of Western India or among the Hindu villages of Bengal?' and that I answered my own query by saying that, humanly speaking, no such joy was likely to be reserved for me. Hence Narayan's question gave me a delightful surprise, and filled my heart with overflowing thankfulness.

"It turned out that on account of certain Government arrangements most of the people who were to be baptized could not come from their own villages to Bethel on that particular Sunday; and, in fact, I baptized only nineteen—ten adults and nine children. Still, that does not in any way alter the fact of the desire of the people for admission into the Church; and it remains true that in some parts of Western India the day of large reaping is come, or close at hand.

"We had a dreadful journey back; for heavy rain fell, and the road from Bethel to Jalna and from Jalna to the Godavari became a quagmire. The journey made my wife very seriously ill; and she had to remain behind me in Poona. Still, even to her, as well as to myself, our visit to Bethel will ever remain one of the most delightful of our many Indian reminiscences."

LUKEWARMNESS.

Various causes conspire to produce a lukewarm condition in the Church—the most loathsome in the sight of God. Of just such a people—those at Laodicea—the Lord said, "I would thou wert either hot or cold, but because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." What is there in this state that renders it specially displeasing to the Lord? A fair interpretation would furnish two reasons for this: First, it is the most hopeless state. This lukewarm state is more hopeless than that of absolute coldness. Having come about through self-delusion, it is more likely to become permanent than the other. He who has never been warmed at all, knows he is cold, and makes no pretence to warmth. Hence, when the Spirit calls him, he may become hot; he may become fervent and zealous as a Christian. But the lukewarm has been brought within

reach of holy fire, and has not been heated by it into fervour; he has received just religion enough to lull his conscience into a false security, but not enough to save his soul. So it would be more difficult to bring him into a state of salvation than one who is cold. Second, the influence of lukewarmness is much worse than that of absolute coldness; as a moral and spiritual factor it works greater harm to the kingdom of God. The cold professes only coldness; it does not pretend to be spiritually "rich and increased in goods;" so nothing of that kind is expected of it. The lukewarm says it is rich, but the world looks upon it and sees it is not; so its baseless professions are more harmful than the position of the cold.

Is it too much to assert that this type of piety is too prevalent to-day? There are those now in the Church who are not led away by utterly false doctrines, and yet they are not thoroughly devoted to that which is true. They are not worldlings exactly, and they are not decided Christians. They have no marked Christian character; they are not what one has called "out-and-out" Christians. They are listless and indifferent; the cause of their Lord does not lie near their heart. They feel little zeal for their own souls or for the souls of others, and yet they have such a general conviction of the truth and importance of Christianity that they cannot give it up. In short, they are lukewarm; and they are repulsive, nauseous, to the Lord and Head of the Church. Their state is the most loathsome to Him; so He says, "I will spue them out of My mouth."—*Zion's Herald*.

WHERE SHALL IT BEGIN?

Where shall it begin?

What?

Why, the revival. We all think we want it. We pray for it in our prayer meetings, and in our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin?

Some of us watch our pastor to see if he preaches with some directness and power, if he feels what he says, if his eyes moisten or his lips tremble.

Some of us watch the Wednesday evening meeting; we count those who are there, and our faith rises or falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he were a little more active. And so through the prayer meeting and church, each is looking at the other, to see if we are to have a revival.

We all wish the young people would be interested and come to Christ. We look for the sign of His coming. Where shall it begin?

What if each of our Churches should say, "Lord, I want a revival. Let it begin in me. Give me the earnestness, faith, and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me, and begin now. Lord, what wilt thou have me to do?"

We should have a revival if each of our one hundred church members would begin thus.—*The Congregationalist*.

TO THE DOUBTING ONES.

Ask thy soul these questions:—1st. Whether there be any gain by doubting? Faith purifies the heart, but doth doubting purify the heart? 2ndly. Whether there is anything more pleasing to God than to trust him in and by Jesus Christ, when all comforts are out of view, and when you see nothing but what is contrary to the promise? 3dly. Whether you must venture upon Christ at the last? and if you must venture upon Christ at the last, why not now? When a man has to go over a river, though he ride once and again into the water, and come out, saying, "I fear it is too deep for me"—yet considering that there is no other way for him, he resolves to venture. "For," saith he, "the longer I stay the higher the water will rise, and there is no other way for me. I must go through at the last—why not at the first?" And so he ventures through. Thus it is with you. You say, "O, but my heart is not humbled; O, but I am a great sinner—and how can I venture upon Jesus Christ?" Will thy heart be more humbled by keeping from Jesus Christ? and wilt thou be less a sinner by keeping from Him? No, certainly; for the longer you stay from Christ, the harder it will be to venture on Him at the last. Wherefore, if there be ever a poor, drooping, doubting, fearing, trembling heart reading these words,

know that I do here, in the name of the Lord, call out to you and say, "O soul—man or woman—venture, venture upon Christ now! for you must come to trusting in Him at last; and if at last, why not now?"—*Sword and Trowel.*

STAND BY YOUR COLOURS.

A personal incident will illustrate this secret reliance, which the people of the world have upon the people of God. A young man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him:—"You know that you are a Church member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him.

He accordingly applied to the officers of his Church (which must have been very loose in its joints) for a release from its membership. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my Church, and I do not make any profession to be a Christian." The honest-hearted girl turned on him with disgust and horror, and said to him: "M—, you know that I have led a frivolous life, and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself, and to hold me up also. I said what I did just to try you; and if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not, the lesson it teaches is beyond dispute. The world expects Christians to stand by their colours. When we desert them, we not only dishonour our Master and ourselves, but we disappoint the world. Christ's followers never will save the world by secularizing themselves or surrendering their strict principles of loyalty to whatever is right and pure and holy. Conformity to the world will never convert it. "Come out and be ye separate," saith the Lord, "and touch no unclean thing." Even if the world could succeed in bringing the Church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the light-houses which illuminate its own channel. It would destroy the spiritual leaven which Christ has ordained and prepared to save human society from corruption.—*Rev. Dr. T. L. Cuyler.*

IRREVERENCE.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesques of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsify our piety.—*Rev. Dr. Washburn.*

THE IRON EGG.

In the museum at Berlin is an iron egg, of which the following beautiful story is told: Many years ago a prince became affianced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived, bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince should send her so valueless a present that she threw it on the floor, when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining it closely discovered a secret spring, which she touched, and the silver lining

opened, disclosing a golden yolk. Examining it carefully, she found another spring which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself. So often comes the richest gifts of God to us. Their outward seeming is unattractive as the iron egg. But within the seeming repulsiveness lies hidden the silver linings of a Divine love. Within that love lies hidden the golden treasures of the gospel. Within that lies hidden the crown of life. ("Be thou faithful unto death, and I will give thee a crown of righteousness.") And within the Bridegroom—will affianceth His bride unto Himself.

"And I saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband."—*Christian at Work.*

THE WONDERFUL.

"His name shall be called Wonderful."—*Isa. ix. 6.*

Thou art wonderful, O Jesus,
Where Thou sittest on the throne;
Through the mortal form Thou wearest
Is the Father's image known;
From that mortal form there beameth
The full Godhead's perfect light;
With Thee ever more abideth
The full Godhead's boundless might.

Thou art all divine, O Saviour!
Thou art lovely to my thought,
Who from Thine eternal glory
Life to dying men hast brought;
Thou art fairer than all angels,
Than the radiant seraphim;
Heaven and earth should sound Thy praises
In one everlasting hymn.

Yet Thou stoopest to the lowly;
Prestest childhood to Thy breast;
To the comfortless art comfort,
To the way-worn strength and rest;
Oh, Thy tenderness of pity!
Oh, the sweetness of Thy grace!
Oh, the goodness, pure, unfathomed,
That is found in Thine embrace!

Thou hast not, dear Lord, forgotten
Thine own griefs as mortal man;
From the cradle in the manger,
Where Thy mortal years began,
Thou didst bear each human burden;
Thou didst taste each bitter woe;
Thine were e'en the sore temptations
That our human bosoms know.

Jesus, when the cup of sorrows
We are drinking, sad and lone,
Dry our tears, of Thy sweet pity,
In the mem'ry of Thine own;
Oh! since Thou didst kneel in anguish
In Thy darksome, suffering hour,
Look on us o'erborne and fainting;
To our weakness lend Thy power.

Thou Thy sacred head once bowing,
Didst yield up Thy mortal breath;
Thou didst pass the awful portal
And the gloomy shade of death;
By the pangs which Thou didst suffer,
By the fears which rung Thy heart,
Unto us, dear Lord, when dying,
Strength and holy peace impart.

As the tomb's firm barrier rending
Thou triumphant didst arise,
And all heaven's uncounted legions
Bade Thee welcome to the skies;
So let us—earth left behind us—
Cleave yon clouds with tireless wing;
Send Thine angel hosts with greetings
Our freed spirits home to bring.

Thou—the Wonderful—O Jesus,
Art for evermore the same;
God and man in one abiding,
Highest heaven adores Thy name.
Oh, let raptured mortal voices
Sound that name through every clime;
Till, one mighty chorus swelling,
Heavenward rolls the song sublime.

Ray Palmer, D.D., in S. S. Times.

VERY great progress is being made in female education in India. At the recent examination for admission to the Calcutta University eight women passed successfully, of whom six are natives of India; and at Bombay seven women were matriculated, including four from Poonah. It is stated, also, that a female candidate obtained a scholarship of the first grade at the First Arts examination of Calcutta. When this Mission of North India first proposed to open a Girls' School, an old Mohammedan ruler exclaimed, "What! teach girls! The next thing will be to open a school for cows!" But many of the natives now appreciate female education, and aid in promoting it.

MISSION NOTES.

THE gifts of the Presbyterian Church South, for Foreign Missions, in the year just closed were, in round numbers, \$60,000—an increase over the previous year of about \$2,600.

In the Presbyterian boys' school in Tokio, Japan, there are ninety-five students, nearly half of whom are Christians. There are at present eight or ten applicants for baptism from this school.

MISS SARAH GOODRICH, who has done such a good work as the Superintendent of the Chinese Mission in New York, died recently, and was buried from Dr. Crosby's Church, being carried to her grave by members of her Chinese class, who were greatly attached to her.

NEWS has been received by telegraph from Zanzibar of the death of the Rev. Charles Albert Janson, University College, Oxon, a member of the Universities' Mission to Central Africa. Mr. Janson died near Lake Nyassa, making the nineteenth death among the members of this mission.

THE headquarters of the Livingstonia Mission of the Free Church of Scotland has been moved to the more healthy and central port and promontory of Bandawe. Cape Maclear is now an out-station at the foot of Lake Nyassa, where is now an excellent day school, under the charge of a native Christian.

THIRTY-FOUR young men graduated from the theological seminary at Allegheny, Pa., last month. Eighteen will enter the Home Mission field. Five will devote themselves to the work of Foreign Missions—one in Africa, two in China, one in Siam, and one in India; while one goes to South Carolina to labour among the Freedmen.

A NEW missionary agency for the central provinces of India has been suggested. It is recommended that a missionary community, including men and women, should buy a village and develop native industries. Native customs should be respected, and the appearance of a European colony should be avoided. The missionaries should identify themselves with the people, and exercise a moral influence.

ON May 5th a meeting was held in London to take leave of twenty missionaries of the London Missionary Society. Five with their wives were leaving for Madagascar and ten for Africa. The ten include Captain Hore, who is in command of the missionary vessel on Lake Tanganyika; his wife, who will be the first European lady to penetrate so far into Central Africa; a young man who has been appointed mate of the vessel, and two artisans. Captain Hore carries the Gospel in his vessel round a lake shore of 900 miles.

REV. T. L. GULICK, missionary in Spain, has had an experience of the intolerance and bloodthirstiness that still animates the deluded people of that priest-ridden country. Mr. Gulick and his attendant, on their way to visit a company of Christians in the mountains of Navarre, were waylaid and repeatedly fired upon, even after taking their seats in the car, the priest who had incited the assassins having declared that if it was not for his "corona" (shaven crown) he would kill them himself. Mr. Gulick has applied to the Spanish Minister for redress.

AMONG the trials of a missionary's life, is the impossibility of securing any privacy. One in Japan writes as follows: At the different hotels along the way, we were only shut in by paper doors. Tired and almost frantic from being gazed at, we are still not allowed to remain unseen. They tear the paper and peep through the holes; soon on every side we see eyes, eyes, eyes. We shrink into the corners of the room; we make screens of each other; we turn our backs; we cover our faces, to get out of sight, and really, covering the face is about the only seclusion we can have while travelling through the country.

A CALL for mission labour has come from Luxor, Egypt, to the United Presbyterian missionaries of that field. The "Central Presbyterian" refers to it thus: It was amid the splendid halls and columns of this capital that Moses delivered to Pharaoh the message of the Lord that he should 'let his people go.' Here was the theatre on which the wonders that preceded the exodus were wrought. More than three thousand years have rolled by, and now we have this petition for the organization of a Presbyterian Church at Luxor—in proximity to the very scenes familiar to Moses when he was brought up as a child by the daughter of the Egyptian king.

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TORONTO, WEDNESDAY, JUNE 28, 1882.

THERE are one hundred and six Presbyterian churches in New York. The Episcopalians come next, with eighty-two, the Roman Catholics with fifty eight, the Methodists with fifty-seven, and the Baptists with forty-four. Nobody speaks of New York as a Presbyterian city, but the Presbyterians far outnumber the other denominations, and many of them are princely givers. One-sixth of the Home Mission Fund of the Presbyterian Church of America is raised in that city. The most magnificent benefactions given to Princeton College have been raised in New York. Some of the largest revenues raised by congregations in any part of the world are raised in that city. It is a great pity that so many people who might know better always speak of that great city as a city almost entirely given over to wickedness. Perhaps the most liberal Christians in the world are there.

THE fund for the support of Knox, Queen's and Montreal College is a little behind. It would be a relief to see a small surplus in our college funds just for a change, if for no better reason. Our people believe in ministerial education, and have confidence in our colleges, but they don't raise collections for college purposes as they should. Doubtless one reason is because it is difficult to raise enthusiasm about a college. There is no Dr. McKay or Mr. Robertson to work up sentiment on the question. It is easy to fire the Presbyterian heart with a speech about Formosa or the great prairies of the North-West, but not so easy to rouse the people about colleges. Ministerial education is a cool subject. A man who contributes to a college must do so from cool conviction. The right way to get over this miserable business of deficits is to endow the colleges and be done with it. The whole energy of the Church could then be devoted to Mission work. It would be a great thing to have these colleges endowed.

ALL things considered the past year has been a prosperous one for the Presbyterianism of the Dominion. The reports presented at the Assembly show substantial progress in every department. There is marked improvement from year to year in the support of Missions. The report on the State of Religion is, on the whole, encouraging and hopeful. Our Church grows in numbers and liberality. So far as we can remember, it has never been the duty of our Supreme Court to receive a statistical report setting forth either a falling off in our numbers or a reduction in the sum total collected for Church purposes. Certain schemes have at times had the balance on the wrong side, but the sum total has always shown an increase. It is easy to say that the Church only gives so many cents per member for Home and Foreign Missions, so many for colleges, and so many more for the smaller schemes. True, but the amount given for all purposes foots up a good sum. We might give more; we hope to give more; but the people will never be made more liberal by belittling their present efforts. Let us thank God and take courage.

EVERY reader of THE PRESBYTERIAN has heard the proverb about "all work and no play." That kind of treatment makes dull ministers and dull sermons as well as dull boys. Congregations that give their minister no holiday are in their own light. A minister or any other brain worker can do more and better work in eleven months than twelve if he "recreates" on the twelfth. Besides, ministers are forced to work seven days per week, while most other men work only six. No constitution can long stand seven days' work

each week. Mind or body, or both, will break down. It is easy to say that the minister may take his Sabbath rest on a week day. Does he? Can he? Each day brings its duties. Rest is an impossibility while a man is looking at undone work. Change is needed as well as rest. Change of scene takes a minister out of a rut, freshens him up, brightens him, and gives him a new start. A fresh start is a good thing. A cheque for a nice sum, when the minister is leaving for his vacation, is also a good thing. It helps a minister mightily to enjoy his holidays if he knows his expenses are not coming out of his ordinary income.

WE have not much sympathy with the cry for short sermons, though we have a most profound conviction that more sermons are spoilt by length than brevity. A clock is not the correct standard by which to measure sermons. Some sermons are longer at twenty minutes than others at an hour. If a preacher is in a good vein, has a rich subject, has the ear of people well, and is making a good impression, let him go on, even if the clock handle has come round to the usual place for stopping. If, however, his chariot wheels drag, if his brain works badly, if his voice is bad and the whole effort drags and the people weary, why should he drag on simply because the clock handle has not come round? At this season of the year it is well to curtail. A thirty-minute sermon is longer on a hot sultry day in July than a forty five minute sermon on a clear, crisp, frosty day in January. Most of our churches are wretchedly ventilated. Many hearers are not accustomed to sit in crowded rooms buttoned up in their Sunday clothing. When the thermometer is about 90° the service should in a measure be suited to the weather. People who say it is not pious to shorten in July are generally those who go asleep. If a man is sound asleep, he does not know how long the service is.

THERE are not many things about Presbyterianism that any good man need feel ashamed of. There is one part of the Assembly's report, however, which must make good Presbyterians blush as they read it. We refer to the proceedings anent the Fund for the Support of Aged and Infirm Ministers. It is often said that our Church should make more progress than she does. It is perhaps more wonderful that the Almighty blesses and prospers as much as He does a Church that gives to its aged and infirm ministers the magnificent sum of \$220 per annum. To say that this amount is shamefully small is to treat the subject very mildly. If it is the duty of the Church to support retired and infirm ministers at all, in the name of Christianity, decency, and common sense, let them have at least such a sum that a respectable Presbyterian can read about without hanging his head with shame. There are lawyers at the bar who would not put on their gown *once* for the whole sum paid annually to a retired Presbyterian minister. And still we call ourselves a great Church, and say big things about the "Church of our fathers," the "blue banner of Presbyterianism," the "blood of the martyrs," and kindred subjects. The worst kind of martyrdom a minister can suffer is to live on \$220 a year. Compared with dying slowly on this pittance, death at the stake was a glorious thing.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

THIS vexed question has been again up before the Assembly, and it is very evident that it will come up again and again until some plan be fallen upon to give it a final and universally acceptable settlement. It is confessedly a matter on which unity of opinion does not prevail in the Presbyterian Church of this Dominion. Both ministers and elders have in open court advocated a modification of the statements in the Confession on the subject; and if there is to be no tolerance given to those who do not think that the relationship in question is not forbidden by the Word of God, this will have to be definitely understood and acted upon. This is the more necessary, as such marriages have now been declared to be perfectly legal and binding in Canada; so that it is for the Church to let it be definitely known whether or not every one who in this matter follows the law of the land shall be disciplined as guilty of a violation of the law of Christ. We can easily understand how a cause may be perfectly legal, and the very opposite of being Christianly legitimate. But in the confusion

and contrariety of opinion prevailing, both within the Church and without, on this vexed question of marriage with a deceased wife's sister, it will be indispensable that our Assembly should give forth no uncertain sound, and should at the same time be ready and prepared to follow the decision come to, to all its legitimate consequences.

RELIGIOUS CONVERSATION.

THERE cannot be anything more painfully offensive than mere cant—the formal use of language, especially on religious subjects, that does not in any great degree represent the feelings cherished, or the convictions really entertained. But while the fear of this, or even the fear of being suspected of this, may lead many to maintain a very great amount of silence on the personal joys and difficulties of the religious life, or even on the great verities and obligations of Christianity, it surely cannot fully account for the absolute reticence on all that class of subjects which is so rigidly maintained in their families, in social gatherings, and in friendly personal intercourse—among too many professing godliness. Let any non-controversial religious topic be introduced in conversation among those who may all be members of the same Church, or even in some cases ministers of the Gospel, and what a strange air of constraint will frequently be induced, as if some evident violation of good taste and social etiquette had taken place. How speedily will the conversation die altogether away, or assume a formal, uneasy, unnatural tone, as if the whole matter in hand were forced, unpleasant, and uninteresting; and how readily will such a turn be given that the *dénoir* will be got quit of with all expedition, and the company will again find itself refreshed and interested by what one used to call "a little pleasant carnal conversation." In connection with all other matters in which people are interested, there is natural, frank, frequent, and spontaneous conversation. With some, politics can scarcely ever be thought out of place; with others, business is always in order; farmers will have their professional talks, and lawyers naturally discuss their cases—the rulings of this judge, or the foolish mistakes of that brother of the long robe. Every one is full of the matter in which he or she is specially interested, and is ready to talk on it if the slightest inlet is given. One often laughs or is tempted to get angry at the persistent and perennial flow of remarks on matters exceedingly insignificant or strictly personal, and still more when the law is laid down on all imaginable subjects, without allowing others the opportunity of interjecting a word or putting in the mildest possible caveat. But how changed all this becomes when religious matters are brought forward, and more especially when the soul's sorrows and joys are introduced as fairly important and interesting enough to be talked about in a quiet, natural way, by those who have professedly tasted the grace of God in truth! Why should it be thought almost a virtue in so many cases to maintain a silence as of the grave on such subjects? How much of the conversation in going to and returning from the house of God has even a shadow of such religiousness about it? Every one will be ready enough to acknowledge, with more or less regret,—not much. How often are the services of the sanctuary dismissed with the curt "How did ye like the minister the day?" "Oh, very well. How did you?" "Oh, very well. Man, this is fine weather for the crops." And then there is a full course of remarks on all kindred topics, and the sermon and sanctuary service are quietly and definitely laid on the shelf. In many cases it would be thought singularly offensive if, amid friendly expressed anxiety about health and secular welfare, there should come in the slightest reference to an enquiry about spiritual prosperity and the health of the soul. Even formal religious "enquiry meetings" tend in the same way to relegate such matters from the natural, ordinary thought feeling and talk of every-day life, and make it appear as if all that dwelt apart, and were either too serious or too transcendental to be discussed at ordinary times and in ordinary tones. And then when these concerns of the soul and the grand wondrous things connected "with life and salvation" are brought up, how frequently do men assume a *falsello* tone of voice, and strange, stilted forms of speech, as unnatural and forced as can be well imagined, and as far as possible removed from the way in which they discuss every other subject, or indicate how they are disposed to every other interest. Drop into very

many professedly religious circles, whether on week days or Sabbaths, and this will be found to be very much the order of things: the affairs of this life all discussed in a easy, interested, quite human fashion, but the affairs of the next either quietly ignored or spoken of in a vague, far-off, forced manner, which too frequently dies off altogether into silence, or becomes a painfully wearisome monologue on the part of individuals who are anything but thanked for a zeal which is thought far to outrun their discretion. Why this is we do not at present profess to say. But that it is, is beyond all reasonable question, whether it is a cause or a consequence, or both.

PESSIMISM.

EVERY now and then a cry of "Pessimism" is raised. The dark record of current crime is gone over with even painful minuteness. We are pointed to the murders, so common and so atrocious; to the robberies, so many and so defiant; to the seductions and general licentiousness so frequent and so much taken as matters of course; to the dishonesties in business; to the profanity of speech among old and young, so prevalent and so disgusting; to the lying, that is laughed at as clever, or at best set down as a good joke; to the drunkenness, that knows no shame; to the Sabbath-breaking, that has been even exalted into something like a religious cult; to the worldliness which, both within the church and without, has become so absorbing and so persistent; to the Agnosticism which so glories in an ignorance of things unseen and spiritual that it has the very suspicious appearance of scarcely concealed atheism and unbelief; to the popular philosophy which makes the only standard of right and wrong, utility, and leaves every one to settle for himself what that utility may mean, and what obligations it may imply; and as the result of all this, and its practical embodiment, the grand epicurean and godless conclusion so thoroughly criminal and so thoroughly hopeless, "Let us eat and drink, for to-morrow we die." Everything, it is said, is out of course. The restlessness of revolution, religiously, morally and socially, is upon the nations; God has become but a name, His law a tradition, and His threatenings a mere subject for jest.

Now, we don't deny but that appearances give some plausible ground for such mournful statements and such depressing prognostications. Crime is very rife. The marriage tie is often sadly relaxed, outraged and scoffed at. Female virtue is often found to be very low, and men's passions very outrageous and pitiless. We can say nothing against the charge that commercial morality is often very discreditable, and that falsehood has been so reduced to a system that it is taken by many as a necessity in the world of business, politics, society, and even religion itself. Tricks which ought, in a state of things fairly good, to involve social ostracism and the sternest reprobation, are laughed at as jokes, or applauded as cleverness incarnate. Fraud that keeps on the safe side of the law is "mighty smart," whether it develops itself in petty adulterations, or in huge "rigging" operations on the Stock Exchange or in bogus swindles. All this and a great deal more is unfortunately too true. Men and women who live apart in a small family or ecclesiastical circle of their own may know nothing of such a state of things, but the fact is all too notorious and unquestionable. And yet, after granting all that can be asked, are we to come to the conclusion that society's course is at present downward, and that "the former times were better than these?" We more than question this. No doubt we are pointed to the high unsullied honour of the British merchant in former days, which now it seems cannot be found. But is it a fact that it *can't* be found? In the midst of abounding shoddy is there no genuine cloth? Of course there is. The cases of fraud and falsehood are made notorious if not celebrated; the quiet integrity and scrupulous honour pass unknown or as matters of course. And when we go over all the items of the huge indictment against current morals and modern Christianity, is there nothing to be said *per contra*? Much every way. The ubiquity of the press, and its craving for salable and shocking sensations, brings everything to light, and leads every horror to be canvassed in all circles, whether of town or country. Let any one go back over English history, for instance, and even the comparatively little that is known of the social and religious condition of these days will make him feel that the people of the present have no need

to hang their heads in shame as they read the record of the gone by. Let any one try to represent to himself the condition of England when Whitefield and Wesley began their work, or even at a much more modern period, and he will not be so down-hearted in the contemplation of the present. What was London at the end of last century? What was England at the commencement? What about the political corruption? What about the courtly vices? What about the general coarseness and the prevailing immorality? We are bad enough, Heaven knows, but things were tolerated less than fifty years ago which would not pass muster to-day. It is said that men are now venial, that politics are corrupt and voters purchasable. It is all too true. But were they less so, even in this Canada of ours, thirty years ago than they are to-day? We doubt if they were, while certainly on the outward decorum and business quietness of an election struggle, as we had it last week, the change for the better is as marked as it is unquestionable. There is, no doubt, still plenty of work for the philanthropist and the Christian to attempt and to achieve. There is much religious languor, and the restraints of Christian morality are too often altogether thrown aside. But there is nothing greatly to depress, still less anything to lead one to fold his hands and despair. It is quite true that all past civilizations, apart from Christianity, have ended in barbarism, and that there is no element in our present civilization but that same Christianity to prevent its following in the downward course in which its predecessors have gone. But that makes all the difference. The Christianity of the present is still that of the past, and when the enemy comes in like a flood the Lord will lift up a standard against him, and the Lord's people must only the more resolutely and perseveringly, in His name, display their banners, not with the dogged resolution of despair, or with the depressing feeling that it will do no good, but with the exultant and even growing conviction that the cure for men's moral and spiritual maladies which the religion of Christ supplies is sufficient, and is alone sufficient, and will undoubtedly and at no distant day be universally effective. Let men oppose and condemn as they please; in the meantime they will not forget that to them has been committed the glorious work of seeing that it be rightly and perseveringly applied.

BOOKS AND MAGAZINES.

THE MORMON PROBLEM. By a Citizen of Massachusetts. (Boston: James Campbell.)—A glance at this pamphlet of seventy-six pages shows that it contains an attempt to prove the morality and lawfulness of plural marriage. What next?

ST. NICHOLAS. (New York: Century Co.)—The July number of "St. Nicholas" is out, with its sense and its nonsense, its instruction, information, amusement, skilfully compounded and rendered irresistibly attractive to the intelligent juvenile.

THE SOUTHERN PULPIT. (Richmond, Va.)—The June number of the "Southern Pulpit" is to hand with a full and varied table of contents—sermons, outlines of sermons, expositions, suggestions of texts, homiletical illustrations—all well fitted to stimulate thought.

THE CENTURY MAGAZINE. (New York: Century Co.)—The July number of the "Century" opens with a portrait of Mr. Emerson, engraved from a photograph of the stone bust. Some of the other illustrations are very striking, especially those from Alaska. The reading matter is attractive, as usual, several well-known contributors' names appearing. This number contains the conclusion of "Carlyle in Ireland."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Along with instalments of three serial stories that are running at present in this magazine, and some short stories, the July number contains a variety of papers more or less practical, such as "Care for the People under Despotism," by O. B. Frothingham; "Naval Courts-Martial and the Pardoning Power," by Henry Cabot Lodge; and "Shall Members of the Cabinet sit in Congress?" by Willard Brown. The poets are well represented.

THE HOMILETIC MAGAZINE. (London: Kegan, Paul, Trench & Co.; New York: A. D. F. Randolph & Co.)—In the June number of this magazine we have paper No. 4 of the "Clerical Symposium," on the doctrine of the Atonement, which has been running

its course for some months. The writer is Dr. G. W. Oliver (Wesleyan). The article is a great improvement on some which appeared in the previous numbers, and treats the subject in a manner that is in harmony with Scripture and with the general consensus of the Christian Church. The number contains several sermons and other papers on important subjects.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: C. E. M. Publishing Co.)—"The Natural Sciences in Relation to the Work of the Higher Schools," by A. McGill, B.A.; "A Boy's Books," by Dr. Scadding; "The Literature of Education," by An Old Head Master; "Wordsworth," by the Rev. S. Lyle; "A Year in England," by A Canadian; and "Mr. Puzzle, H. M. Inspector," by James Runciman, are among the contributions to the June number of the "Educational Monthly." It also contains editorials on "Professional Works of Reference" and "Departmental Recognition of Private Schools." The usual practical departments of "University Work," "School Work," etc., are well filled.

PNEUMA BAPTISM. (Pulaski, Tenn.: Pneuma-Baptist Publishing Co.; Montreal: F. E. Grafton. Price 75 cents.)—The preface to this book informs us that "it is the purpose of the Pneuma-Baptist Publishing Company to issue such books and tracts as will tend to bring into prominence the work of the Holy Spirit, not only in 'gathering out of' the Gentiles a people, but as dwelling in the believer and in the Church as the wondrous Paraclete or Comforter." The book before us, however, appears to aim at something more than bringing baptism with the Holy Spirit into prominence. It aims at the entire abolition of water baptism, whether by sprinkling or by immersion, on the ground that it was not water-baptism that the Saviour commissioned His apostles to administer, but baptism with the Holy Ghost, or Pneuma-Baptism. The main argument in support of this singular view appears to be the fact that water is not mentioned in the commission.

WHAT OUR GIRLS OUGHT TO KNOW. By Mary J. Studley, M.D. (New York: Funk & Wagnalls; Toronto: W. Briggs. Price \$1.)—This book is principally, though not exclusively, occupied with matters pertaining to health; it is addressed to a class of persons about to enter on a phase of life in which they will find information on such matters urgently necessary and highly beneficial to themselves and to others; and it is written by a person peculiarly qualified to give such information. Dr. Mary J. Studley was not only an M.D., but a *doctor* in the primary sense of teaching. Throughout the book she seems to imagine herself talking to a class of young ladies, and this gives to her remarks a sprightliness which renders the book very attractive even to the casual reader. If "our girls" of the present day would just put themselves in possession of the knowledge contained in this book, and make a good use of it through life, they would confer an invaluable boon on generations to come, besides adding not a little to their own comfort and happiness.

BAPTISM AND SALVATION. By the Rev. James Roy, M.A. (Montreal: L. E. Rivard.)—Mr. Roy in this pamphlet places before his readers the following adaptation of a well-known passage of Scripture: "He that immerseth, immerseth unto the Lord; and he that poureth, poureth unto the Lord, for he giveth God thanks," and much more in the same vein, his object being to reconcile the hostile parties in the Baptist controversy by getting them both to understand that the mode of baptism is a matter of indifference. He also takes up the other point in the controversy—the *subject* of baptism—but here he offends one of the aforesaid hostile parties by advocating infant baptism, while his way of doing so is likely to give almost as much offence to the other; for he bases the right of the infant to be baptized, not so much on the faith of the parent, as on a "germ of salvation," a "prevenient grace," which exists naturally in the child. On the subject of salvation Mr. Roy speaks very vaguely. In a pamphlet with such a title he surely had an opportunity of pointing out the way in which God saves sinners. Of this opportunity he has not availed himself. His definition of salvation is, "Salvation is the satisfaction and well-being arising from godliness in constitution and character." If this is correct, then salvation is a *feeling*, and the poor man who prayed the Lord to give him "a good conceit" of himself was on the right track after all.

THE GENERAL ASSEMBLY.

FRIDAY, JUNE 16TH.

DR. BARCLAY'S CLAIM.

Assembly met according to adjournment. After devotional exercises, a reference from the Synod of Toronto and Kingston respecting the claim of Dr. Barclay against St. Andrew's Church, Toronto, was taken up. Rev. Prof. McLaren read a statement from the Presbytery of Toronto in reference to the case, and after a short discussion it was moved by Rev. Principal Caven, seconded by Rev. K. McLennan, and agreed to by the Assembly, "That in accordance with the request in the reference from the Synod of Toronto and Kingston, respecting certain claims of the Rev. Dr. Barclay against the congregation of St. Andrew's Church, Toronto, the General Assembly appoints a small commission to investigate the case, with full power to issue it." It was afterwards agreed that the commission consist of seven members, and that the Moderator and Rev. K. McLennan be appointed to name said commission.

Rev. Dr. McVicar, from the Committee on the Reception of Ministers, asked that said Committee be allowed to continue its sittings during the business hours of the Assembly.

APPEALS.

An appeal was submitted from the Session of St. Andrew's Church, Peterboro', against the Synod of Toronto and Kingston, and another from the Presbytery of Prince Edward Island against the Synod of the Maritime Provinces, in the S. G. Lawson case. The papers were all read, and both cases were remitted to the Judicial Committee, to be reported on at a future sederunt.

STATISTICS.

Rev. R. Torrance presented the report on Statistics. The report indicated that returns had been received from 903 pastoral charges and stations, showing that there were 1,509 congregations or stations forming these charges. The number of families reported is 65,593, an increase of 490 on last year, and of communicants 110,687, showing an increase of 3,717 on those of the preceding year. Baptism was administered to 10,385, and the attendance in Sabbath schools and Bible classes is 91,675. Then \$528,051 were promised by the congregations as a stipend, and nearly \$10,000 were paid more than promised; \$359,523 were expended on churches and manse; \$222,485 were raised for the schemes of the Church, a large increase on the year before. Sabbath schools and Bible classes raised \$14,464. The amount raised for all purposes was \$1,408,872, being an increase of \$163,377 on the preceding year. The report gave the average contribution per family and communicant towards the stipend, all congregational objects, schemes of the Church, and all purposes, and closed with recommendations that the Presbyteries be required to procure and forward full and carefully prepared reports to the committee, and that they be examined by the Presbyteries after being recorded in the printed minutes of the Assembly for the purpose of informing themselves whether congregations are contributing according to their ability, and take such action as may be called for.

Rev. Mr. Warden moved, seconded by Principal Caven, "That the report of the Committee on Statistics be adopted; that it be printed in the Appendix to the Minutes; that the thanks of the Assembly be given to the Committee, especially to the Convener, in recognition of his services. Further, that the General Assembly has heard the report of the Committee on Statistics with gratitude to God for the evidence which it affords of increasing liberality on the part of our people, both in support of ordinances among themselves and on behalf of the missions of the Church." In moving this report, Mr. Warden said he thought that our Church year should end on the 31st of December instead of the 31st of March. That would give ample time for the congregations to make complete returns, and thus the annual report each year would be passed upon a fuller and more accurate basis, and the result would be much more satisfactory than that which has been obtained in the past. The report was adopted.

ADDRESS BY DELEGATE.

The Rev. Dr. Hartley, delegate from the Reformed Presbyterian Church in the United States, was introduced by the Moderator, and addressed the Assembly. In reply, the Moderator thanked Dr. Hartley for his address, and asked him to convey to his Church the fraternal greeting of the Presbyterian Church in Canada.

COLLEGE REPORTS.

The report of the Halifax College having been submitted by the Rev. Dr. McKnight, it was moved by Rev. Dr. McGregor, and seconded by the Rev. G. Christie, "That the General Assembly, in receiving the report of the Board of the Presbyterian College, Halifax, would record gratification at its steady advancement and growing usefulness. The General Assembly would strongly recommend the ministers and people of the Maritime Provinces to encourage the Board by hearty co-operation to complete the endowment. The Assembly notices that although a larger sum has been contributed by the congregations than in past years, yet, in consequence of having to provide for a third professor, there has been a large deficit on the year, and trusts that the Board's appeal for a collection from every church and mission station in the Maritime Provinces will meet a unanimous and hearty response, so that future deficiencies may be avoided. The Assembly would commend the college to the prayers and support of the people of the Maritime Provinces, so that by the Divine blessing on it and kindred seminaries a full supply of labourers may be provided to meet the wants of that portion of the Church." The motion was adopted.

Rev. Prof. Weir presented the report from the Board of Management of Morin College. The report showed that the work of the college was well maintained, and that the college was an important centre of influence in the city and Province of Quebec.

In the absence of Mr. D. Morrice, chairman of the Board of the Presbyterian College, Montreal, Rev. R. H. Warden

read the reports of that institution. They were of a most encouraging character. The revenue had been sufficient to meet the expenditure on the Ordinary Fund, and \$70,000 had been added to the Endowment Fund during the year. With one exception, there was a balance to the credit of all the funds of the college. The Endowment Fund now reached upwards of \$110,000.

The annual report of Queen's University, Kingston, was presented by the Rev. Principal Grant. The report indicated that the students in Arts and Divinity numbered 200, 60 of whom were studying with a view to the ministry of the Church. In the Arts Faculty, gold medals are now connected with honour studies in every department, and His Excellency the Governor-General and the Chancellor give valuable prizes. The medals are founded by the Prince of Wales, the Chancellor, the Mayor of Kingston, and Mr. John Caruthers. The scholarships are given by various donors. The report referred to the Dominion legislation of last session, by which the position of the University was secured against the threatened attack by those who had dissented from the union of the churches. Mr. Allan Gillmour, of Ottawa, and other gentlemen, were specially thanked for their handsome donations to the library fund. It was moved by the Rev. R. Campbell, M.A., of Renfrew, seconded by the Rev. M. W. McLean, of Belleville, and carried, "That we receive the report and express satisfaction with the evidences of growth as shown in the increased attendance in all the faculties. We congratulate the Board on the result of the recent application for legislation, and rejoice at the prospect of increased equipment secured by the liberality of the graduates and other friends of the college."

HOME MISSION REPORT.

The Rev. Dr. Cochrane, Convener of the Home Mission Committee, presented the annual report, and addressed the Assembly on the Home Mission work. It was moved by the Rev. Mr. Torrance, seconded by the Rev. Principal Grant, "That the General Assembly express their gratitude to the Great King and Head of the Church for the continued increase of prosperity which He has been pleased to grant in our Home Mission field (Western Section) during the past year, as appears from the report which has just been submitted; that the thanks of the Assembly be given to the Committee, and especially to the Convener, for the time and care they have expended on the field of duty which has been under their special care; and that the recommendations of the report with regard to British Columbia, and the rules for the guidance of the Superintendent of the Missions in Manitoba and the North-West, and the regulations for church and manse building fund, be adopted; that the suggestion as to the disposition of the money bequeathed by the late Mr. Joseph McKay be approved, and that the Moderator, Dr. Cochrane, be appointed a deputy to visit British Columbia to confer with the Presbytery there, and make enquiry in order to ascertain the condition and prospects of the Church in that district; and further, that the Assembly thank Mr. Robertson for his energetic efforts in connection with the Church and Manse Building Fund, and those subscribers whose prompt and generous contributions have made these efforts so largely successful." The motion was adopted, and the Assembly adjourned.

SATURDAY, JUNE 17TH.

KNOX COLLEGE REPORT.

Assembly met at ten o'clock a.m., and was opened with devotional exercises. Rev. Principal Caven presented the report of Knox College, Toronto, and in an extended address showed the necessity of a large increase to the Endowment Fund. This is rendered necessary by a fall in the rate of interest, as well as by a reduction in the revenue from contributions under the new arrangement. At the close of Principal Caven's address he moved the following resolution, which was seconded by the Rev. John Laing, and carried: "Receive the report and express approval of the purpose of the Board of Management to take steps without delay for largely increasing the Endowment Fund, and enjoin the constituency of Knox College placed upon the common fund, unitedly and heartily to contribute to that fund according to the estimate sanctioned by the General Assembly, so that the revenue for theological education may be made equal to the necessary expenditure in each of the colleges. The General Assembly, moreover, having in view the widely extended field which the Church is being called at once to occupy, would earnestly remind ministers and Presbyteries of the duty of encouraging, in all proper ways, such young men as may have their attention suitably turned towards the ministerial office."

SUPPORT OF MANITOBA COLLEGE.

The Rev. Prof. Bryce gave in a report of his mission to Scotland in behalf of Manitoba College. On reaching Scotland, Professor Bryce found that the attention of the churches had been much directed to New Zealand, Australia, and South Africa, and that they were not fully aware of the great need of assistance in Manitoba. He had succeeded in obtaining assurances of some new grants. He had met with a kind reception from the Church of Scotland Colonial Committee, and the General Assembly. The feeling there is unmistakably in favour of our United Church. The committee is behind in funds, but was so anxious to show sympathy that it gave a grant of £25, and the members made up the amount to £76. It is hoped that the grant next year may be £200. The Free Church of Scotland showed Professor Bryce every kindness, both in its Colonial Committee and Assembly, and cheerfully granted £150 to the Ordinary Fund of the College. The Irish Colonial Committee had given £100 to the Ordinary Fund, and the United Presbyterian Church had made the liberal grant of £250 in endowment. Professor Bryce proposed votes of thanks to the several churches. He had also received donations from individuals, and assistance for the college museum. Efforts had been made also to obtain subscriptions from wealthier persons in Britain. These had varied from £100 to £1; from individuals and churches he had received \$6,089.61, or along with the Smith and McKay donations and amount

in Dr. Reid's hands for endowment there is a total of \$11,253.95. Professor Bryce returned thanks to the Assembly for the leave granted him, and made certain recommendations for the support of the college this year. He stated that this year to make up the \$3,600 promised by the Assembly there had been received—collections, \$998; grants from foreign churches, \$1,339; and grants from Home Mission Committee, \$1,200, being a total of \$3,537.

The remaining business of the sederunt was the time and place of holding the next meeting of the General Assembly. After a brief but lively discussion on the subject, the rival claimants for the honour being Toronto and London, the Assembly decided by a vote of 84 to 74 in favour of London. The Assembly then adjourned.

MONDAY, JUNE 19TH.

The Assembly met at ten o'clock, and, after the usual devotional exercises, was constituted for business.

MORIN COLLEGE.

An overture was presented from the Presbytery of Quebec, in behalf of Morin College, asking that \$300 a year be granted to that institution from the common College Fund. This overture was supported by the Rev. Dr. Mathews. On the motion for its reception, which was moved by Mr. Croil, and duly seconded, considerable discussion took place. Some members complained of the small number of students educated at the college, and appeared to grudge it any support, others were willing to let it have the college contributions of the Presbytery of Quebec; while others still objected to that plan as receding from the position taken by the Assembly last year in instituting a common fund for all the colleges, and proposed that whatever amount was granted should be from the Common Fund. Finally, the following motion, which was moved by the Rev. Principal Caven, seconded by the Rev. Principal Grant, became the judgment of the house: "That the General Assembly, without assuming responsibility for the support of the theological department of Morin College, yet recognizing the valuable service rendered by said college in training candidates for the ministry of this Church, allow the Presbytery of Quebec, at its congregations may see fit, to bestow their contributions on behalf of Morin College."

RECEPTION OF MINISTERS.

Professor Gregg read the report of the Committee on the Reception of Ministers. The report recommended that leave be granted to the Presbytery of Paris to restore Mr. Hudson to the office of the ministry. This recommendation was agreed to. Leave was granted to the Presbytery of Toronto to receive the Rev. Mr. Jamison. Considerable discussion took place in reference to the case of Rev. Mr. Leis, whose restoration to the office of the ministry was recommended in the report. This recommendation was strongly opposed by some members of the Assembly, and it was agreed to take no action until more was known about the case. The following ministers were received from other churches: W. H. Jamison, Daniel Blue, Thomas McAdam, Godfrey Shore, P. Fleming. In the case of George Crobie it was recommended and agreed "not to vote his reception as a minister of this Church at the present time." After discussion and a vote taken, it was decided in the case of Joseph Vesot and Mr. Mervin that it is expedient to receive them as ministers of this Church. Regarding J. G. Henderson, the Presbytery of London was authorized to receive him as a licentiate. The necessary papers connected with the application of Mr. Quinn not being on hand, the case was postponed.

MANITOBA COLLEGE—THEOLOGICAL DEPARTMENT.

An overture was read from the Presbytery of Manitoba, setting forth the great increase in the population and asking the General Assembly to take the necessary steps for the establishment of a theological department in the college there. The overture was supported by Messrs. Robertson, Sutherland, and James Croil.

The Rev. Principal Caven said he was sorry to have to move an amendment. It seemed perfectly clear to him that while no doubt in course of time, perhaps in a short time, there must be a fully equipped college in Manitoba, yet it was quite evident that the time had not yet come. We are bound to look at the requirements of existing theological colleges. The amount received last year for the Common Fund to meet the ordinary expenses of Montreal, Queen's, and Knox Colleges had fallen short some \$3,000. While he had every sympathy with the friends in Manitoba and their very praiseworthy efforts for the promotion of education there, he was constrained to move the following: "The General Assembly rejoices greatly in the progress of the Church in the North-West, and recognizes fully its responsibility for providing, according to its resources, labourers for that widely extended field; the General Assembly moreover does not doubt that it will in time be proper and necessary to bring into existence a theological school in the part of the Church referred to. But in view of the present strength of our Church in Manitoba, as well as the financial obligations of the Church in respect to theological education, the General Assembly cannot go beyond the permission already given to the Presbytery of Manitoba in respect to the education of students for the ministry." This motion was seconded by the Rev. Principal McVicar, and carried.

PERIOD OF COLLEGE SESSIONS.

An overture was presented from the Presbytery of Barre, asking that the General Assembly take steps to synchronize the period of the college sessions so as to make them end on the last day of April, instead of the thirty-first day of March. After a short discussion it was moved by Rev. W. Armstrong, seconded by Rev. G. Bruce, "That the overture, with the various replies thereto from the Home Mission Committee and the boards of Knox College and the Presbyterian College, Montreal, be placed in the hands of a committee, who shall take the whole matter of the period of college sessions into consideration and report to the next General Assembly." This was carried.

FOREIGN MISSIONS.

The Rev. Prof. McLaren, Convener of the Foreign Mission Committee (Western Section), said that the report which he had now to present was one of the most encouraging ever submitted to the Assembly. He had the painful duty of stating that since the last Assembly one of our most venerable and useful missionaries in the North-West had been called to his reward—Dr. Black. The work in the North-West had been chiefly indebted to the wise counsels and laborious efforts of our departed father in the Church. The committee felt that in the removal of Dr. Black, of Kildonan, the committee had lost one of its most valued coadjutors in their Indian work. From the time he went to Red River, in 1851, until the close of his career on the 12th of February last, he took a deep interest in the temporal and spiritual welfare of the Indian tribes. Prince Albert, the earliest of our Indian stations, had by reason of a large influx of white settlers become less important lately as a centre of Indian missions, but excellent service had been rendered by the school which had been carried on by Miss Baker with great success during the year. The school was supported partly by the English-speaking settlers and partly by your committee. The English residents had shown a marked appreciation of Miss Baker's high qualities as a teacher. No less than seventy pupils were enrolled last winter, and of these fourteen were Indian children. These are indications of the kind of work which is being done in that field. At the Crow Stand, near Fort Pelly, a school has been opened for Indian children, which promises to do much. The Rev. Solomon Tunkansuicye has continued his labours among the Sioux Indians near Fort Ellice as formerly, and is doing a good work. He has two weekly prayer meetings—one on Wednesday evening for men, and one on Thursday for women. The whole band appears to be making satisfactory progress in religious knowledge and material comfort.

In reference to our mission in China, there was nothing very special to report. Dr. McKay, our esteemed and distinguished missionary, had returned to China, and, as might have been expected, he received a warm welcome, not only from his converts, but also from the heathen generally. The arrival of Dr. McKay was very opportune, as Mr. Junor, one of his co-labourers, had been very ill. Since his arrival at Formosa Dr. McKay has visited all the stations, and speaks encouragingly of the state of the work. Touching on the work in India, while some things have caused unhappiness and discouragement, yet, on the whole, the work is making a satisfactory degree of progress. Mr. Wilkie has been prosecuting his work there with many tokens of success. He continues to employ medical skill as formerly to relieve human suffering. Throughout the year Mr. Wilkie has had coming to him many who have been making enquiries about the truth. Twenty years ago the total amount contributed for Foreign Missions was \$2,067, whereas last year the total amount was \$47,116, showing a steady and uninterrupted growing increase. Prof. McLaren eulogized the Woman's Foreign Missionary Society, which had completed the sixth year of its prosperous career, showing no signs of waning vigour.

The report of Foreign Missions for the Eastern Section was presented by Rev. Mr. Morrison, of Dartmouth. The report showed a good degree of promise in the work.

Dr. Caven, in a spirited and impressive speech, expressed his great delight with the encouraging indications which appeared in these reports, and said that the work of Foreign Missions had done more to perfect and complete the Act of Union than anything else.

Mr. James Croil moved, seconded by Principal McVicar, "That the names of the ministers of this Church who are engaged in Foreign Mission work, and whose names are not now on the rolls of the Presbyteries of the Church, be placed on the rolls of the Presbyteries within which they resided at the time of their several appointments." This motion was carried, and the Assembly adjourned.

TUESDAY, JUNE 20TH.

After devotional exercises, the Moderator nominated the following as a committee on the subject of the

OPENING AND CLOSING OF THE COLLEGES:

Rev. Messrs. Wm. Armstrong (convener), Laing, R. Campbell (of Renfrew), Wilson, King, Warden, Sterling, Professors McLaren and Scrimger, and Mayor McMurrich (of Toronto).

THE LAWSON CASE.

The Judicial Committee, through their Convener, submitted their decision in this case, which was as follows:—"The General Assembly sustain the appeal, express strongly their sense of the injury done to religion by the conduct and spirit of Mr. Lawson, and resolve that he be rebuked at the bar of the Assembly by the Moderator. The Assembly being deeply concerned that the ministry be not dishonoured, would solemnly warn Mr. Lawson that any repetition of the offence proven would necessarily incur censure still graver." It was moved by the Rev. J. Laing, the Convener of the Committee, that this finding be adopted. After some discussion, it was moved in amendment by the Rev. J. A. Murray, seconded by Rev. J. C. Smith, that the whole matter be referred to a commission of Assembly for final deliverance. On a vote being taken, the motion was carried by a large majority. Rev. J. C. Smith entered his dissent, and Mr. Lawson handed the following to the Moderator: "Whilst firmly believing that if I had a new trial, where all the matters would be considered, matters which were not before the commission, my sentence would not be so severe, yet I bow with all submission to the decision of this venerable court." Mr. Lawson was then called to the bar of the House, and the infliction indicated in the finding of the Assembly was passed upon him by the Moderator.

DAY OF PRAYER FOR COLLEGES.

A resolution was proposed by the Rev. H. M. Parsons, seconded by Rev. Dr. Matthews, that the Assembly recommend the ministers and members of this Church to observe, on a week day to be appointed by the Moderator, special religious services on behalf of our colleges. This was sup-

ported by Dr. McVicar. Rev. C. A. Tanner thought that a week day would not be as suitable as Sunday. Rev. J. Ferguson moved that the motion be amended, that a Sunday be appointed by the Moderator, and shall be set apart as a day of prayer for colleges. This amendment receiving a majority of votes, became the judgment of the Assembly.

COMMON COLLEGE FUND.

Rev. H. Warden gave in the report upon this fund. It was instituted last year in behalf of the maintenance of the Knox, Queen's and Presbyterian College, Montreal. This year's work shows an improvement upon previous years. Every Presbytery, except one, has contributed one hundred more congregations and mission stations this year than last. Altogether the report is of an encouraging nature.

The following motion of Dr. McVicar on the subject became the mind of the Assembly:—"That the report be received and adopted; that the Assembly record their thankfulness for the improvement that has taken place in the contributions to the college funds; that the thanks of the Assembly be given to Dr. Reid and Mr. Warden for their diligence in the matter entrusted to them, and that Mr. Warden be reappointed to the position he has so successfully filled during the past year.

THE REPORT ON MANITOBA COLLEGE,

presented by Professor Bryce, was sent to the Assembly committee on that college appointed at a previous session, and an overture from the Presbytery of Lunenburg and Yarmouth, supported by Rev. D. Stiles Fraser, asking that the statistical and financial blanks should be uniform from year to year, was handed over to the Committee on Statistics.

WEDNESDAY, JUNE 21ST.

The Assembly was opened with devotional exercises. The Committee on the

RECEPTION OF MINISTERS

reported upon the two names that were left over from a previous diet.

Rev. Dr. Gregg, the Convener in the case of Mr. Archibald Lees, deposed minister, moved that the whole matter be left with the Presbytery of Kingston, to examine all the circumstances and reprove him if they see fit. It was moved in amendment and seconded by the Rev. Dr. Caven and Rev. A. Wilson, and carried by a large majority, that the General Assembly regrets that it does not see its way to modify the finding of last year in this case.

The case of Mr. Charbonnell was next taken up. Dr. Gregg reported that the majority of this committee were in favour of receiving Mr. Charbonnell, but that he as Convener had given his dissent, for the following reasons:—1. Because the reception of Mr. Charbonnell is a virtual sanction of a marriage relation which is forbidden by the teaching of Scripture, and especially Lev., chap. 18. 2. Because it is a violation of the teaching of the Confession of Faith, chap. 24, sec. 4. 3. Because it is inconsistent with the appointment by the General Assembly of this Church in 1880, of a committee to watch legislation on the subject of marriage with a deceased wife's sister—to take such steps, by petition or otherwise, as they might deem advisable, with a view to avert the proposed legalization of such marriages by Parliament. 4. Because it will tend to relax discipline in the Church and to encourage violations of the law of God as contained in His Word and as enunciated in the Standards of the Church. 5. Because it would be a violation of the Barrier Act of the Church according to which the article in the Confession of Faith, which forbids marriage with a deceased wife's sister cannot be set aside. Dr. Gregg moved that the application of Mr. Charbonnell be not entertained; this motion was seconded by the Rev. A. Wilson. A long time having been spent in discussion, and several amendments put and lost, the matter was disposed of by an amendment, moved by the Rev. J. Laing, and seconded by the Rev. D. J. Macdonnell, to the effect that the portion of the report referring to Mr. Charbonnell lie on the table.

RECEPTION OF STUDENTS.

Rev. Mr. Simpson presented the report of the Committee on the Reception of Students. It was agreed (1) That leave be granted to the Presbytery of Sydney to take on trial for license Mr. Hector McQuarrie. (2) That the Kingston Presbytery has leave to accept Mr. John Robertson as a theological student of the second year, and therefore license him. (3) That the Presbytery of Quebec have leave to take on trial for license Mr. John Pritchard. (4) That the Presbytery of Paris shall receive under its charge Mr. M. Clark, with a view of completing his theological studies. (5) That Mr. J. H. Simpson be allowed at once to enter upon his theological studies. (6) That leave be granted to the Presbytery of Prince Edward Island to receive Mr. John Ferry as a second year theological student.

REMITTS.

Rev. Mr. Bruce, Convener of the Committee on Remits, reported (1) on the changes suggested respecting the Aged and Infirm Ministers' Fund; fifteen Presbyteries approve, three disapprove, and four approve with suggestions. (2) That fourteen Presbyteries approve of the changes proposed in standing orders, one disapproves, three make no returns, seven accept first recommendation and disapprove of the rest. (3) That on the Sustentation and Supplemental Schemes thirty-four Presbyteries had reported; that fifteen of these favour the latter, and eleven the former, while eight are varied and indefinite, and one makes no deliverance as to preference; three prefer the present system, and four wish the matter sent down to Sessions. The analysis of the remits on these two schemes shows the opinion of the Church is divided; that the Church is not in a position to adopt either one of them.

FRENCH EVANGELIZATION.

Rev. Principal McVicar presented the report on French Evangelization. From the report it appeared that the working staff under the Board consists of twenty-one ordained ministers, ten unordained ministers, nineteen teachers, eleven colporteurs, and three Bible women. There are now

forty-seven preaching stations, thirteen mission schools, 1,840 pupils, sixteen theological French students, 1,340 church members, 5,200 adherents, 34 Sunday schools, 1,350 Sunday school scholars, and 3,140 copies of Scripture have been distributed. The total receipts for the year amounted to \$38,552, which includes a legacy from the late Jos. McKay of \$1,300, and \$1,345 collected in the Maritime Provinces by the Rev. C. A. Tanner.

Addresses on this subject were given by Revs. C. E. Amaron, Doudiet, Cruchet, Coussirat, Tanner, and Father Chinquy. The Rev. Kenneth McDonald, a convert from Rome, now a Presbyterian minister in Western Ontario, offered a few remarks, and the motion for the adoption of the report was passed.

AGED AND INFIRM MINISTERS' FUND.

Matters in connection with the Aged and Infirm Ministers' Fund, Western Section (Mr. Middlemiss, Convener), received attention. Twenty-nine annuities have been paid, ranging between \$80, the smallest, and \$220, the largest. The names of Thomas Lowry and Walter Wright appeared for the first time. The number of beneficiaries at present is 27. The income of the fund is \$18,124, expenditure \$7,823. From the executors of the late Joseph McKay, of Montreal, the fund benefited by \$2,000. There is an increase upon the income of last year of \$1,062.

The following resolution was moved by Rev. J. Laing, seconded by Rev. M. W. McLean:—"Receive the report; give thanks to the Committee for the care with which the fund has been administered; record satisfaction with the improved condition of the fund; report approval of the purpose expressed in the report; make no reduction in the annuity, and aim at an increase thereof; and inasmuch as this Assembly has granted leave to several ministers who are no longer able to serve the Church actively to retire, earnestly recommend the fund to the ministry and membership of the Church, and instruct all Sessions to consider what they can do towards increasing the income of the fund, and to send contributions to it, and further instruct Presbyteries to see that this instruction of the Assembly is attended to."

Rev. Mr. Sinclair reported in behalf of the Eastern Section on this fund. The report was received, and thanks tendered to the Committee, especially to the Convener.

On motion of Rev. Dr. Jardine, and Rev. Mr. Simpson, on the Aged and Infirm Ministers' Fund, an overture was received and read from the Presbytery of Huron, recommending a division of the fund into two parts—first, benevolent; second, equitable.

On motion of Rev. Dr. Reid, seconded by Rev. Mr. Thompson, it was agreed that the overtures from the Presbyteries of Huron and Paris on the subject, together with the returns to remits from Presbyteries, be sent down to the Committee to be appointed for the administration of the Aged and Infirm Ministers' Fund (Western Section), to consider the same during the year, and report to the next Assembly.

STANDING COMMITTEES.

Rev. R. H. Warden, convener of the Committee appointed to strike Standing Committees, gave in his report. The following are the standing committees for the year: Knox College.—(1) Board of Management—Mr. W. M. Clark, chairman; Revs. Principal Caven, Prof. McLaren, Prof. Gregg, Dr. Proudfoot, Dr. Reid, W. D. Ballantyne, E. F. Torrance, Jas. Little, Bowmanville; J. Hastie, J. M. King, D. D.; H. M. Parsons, J. Smith, P. McF. McLeod, Peter Nichol, J. Carmichael, King; J. A. R. Dickson, D. H. Fletcher, W. T. McMullen, J. A. Murray, J. Thompson, Sarnia; Colin Fletcher, H. McQuarrie, David Wardrop, D.D., and Messrs. T. W. Taylor, W. Alexander, K. Urquhart, Andrew Jeffery, G. B. Fairbairn, R. L. Wanzer, Donald McKay, Colin McJougat, Jos. Henderson, Rev. J. Leiper, J. Battisby. (2) Senate—Principal Caven, chairman; the professors and lecturers of the College, Revs. Dr. Reid, H. L. Parsons, D. J. Macdonnell, J. Lyle, Messrs. J. Kirkland, A. McMarchy, W. M. Clark, Revs. J. Carmichael, J. Laing, Dr. King, P. McF. McLeod, J. M. Cameron. (3) Board of Examiners—Rev. J. Laing, chairman. The Senate—Revs. G. Bruce, E. D. McLaren, F. R. Beattie, W. McWilliams, P. Wright, R. Torrance, G. M. Milligan, Dr. Wardrop, J. Gray, Orillia.

Presbyterian College, Montreal.—(1.) Board of Management—Mr. D. Merrice, chairman; Revs. Principal McVicar, Prof. Campbell, Prof. Coussirat, Prof. Scrimger, C. Heine, J. R. McLeod, R. Campbell, Montreal; A. B. McKay, W. M. McKibbin, J. A. F. McBain, W. R. Cruickshank, D. L. McCrac, J. McCaul, John Fraser, T. W. Faries, Chas. McKillop, J. Fleck, J. J. Casey, W. J. Dey, Justice Torrance, Messrs. J. Croil, N. S. Spence, A. S. Ewing, Warden King, W. Guile, A. C. Hutchison, W. Darling, jun., J. Murray Smith, Rev. R. H. Warden. (2) Senate—Principal McVicar, chairman; the professors and lecturers of the College, Revs. Dr. Jenkins, C. E. Amaron, J. S. Black, N. Burnfield, D. Paterson, Justice Torrance, Principal Dawson, Prof. Murray, Revs. D. Ross, Lachine; Dr. Mathews, J. B. Muir, J. Cameron, Millbrook.

Presbyterian College, Halifax.—(1.) Board of Management—Revs. Dr. Burns, chairman; Dr. McGregor, secretary; Principal McKnight, Prof. Fullok, Prof. Currie, Principal Ross, Prof. Forest, Dr. McCulloch, Dr. McRae, S. Houston, A. McL. Sinclair, John McMillan, L. L. McNeil, K. McLennan, A. J. Mowat, Messrs. J. K. Blair, R. Murray, James N. Forbes, Dr. Walker, and D. C. Fraser. (2) Senate—Principal McKnight, chairman; the professors, Principal Ross, Dr. Burns, Prof. Forrest, Revs. Dr. McRae, D. B. Blair, L. G. McNeill, M. P. Morrison, A. Simpson, R. Murray. (3) Board of Examiners—Mr. R. Laing, chairman; Principal Ross, Prof. Forrest, D. McCulloch, Prof. McDonald, P. M. Morrison, A. Simpson, and H. H. McPherson.

Queen's College, Kingston.—Bursary and Scholarship Committee—Dr. Smith, convener; Prof. Williamson, Prof. Ferguson, Revs. H. Gracy, F. McCaug, J. Ross, Perth; and Messrs. G. M. Macdonnell and A. Macalister.

Manitoba College.—Hon. A. G. B. Bannatyne, chairman; Prof. Bryce, Prof. Hart, Revs. D. L. Mordon, A. Bell, G.

Robertson, C. B. Pitblado, T. McGuire, A. Matheson, Hon. G. MacNicken, M.P.P., D. McArthur, Hon. D. A. Smith, John Sutherland, A. W. Ross, M.P.P., D. H. McMillan, M.P.P. Home Missions; Western Section—Dr. Cochran, convener; Revs. R. H. Warden, G. R. McLeod, W. A. Lang, F. W. Farrier, R. Campbell, Rentfrew; G. Burnfield, Dr. Smith, J. Clelland, J. A. Carmichael, Columbus; E. Cockburn, J. M. King, D.D., R. Moodie, J. Campbell, H. Morrison; Stewart Clinton, R. Torrance, G. Bruce, J. Rennie, Hector Currie, W. Walker, R. H. Tilton, Duncan Cameron, A. Tolmie, J. Robertson, J. Laing, D. J. Macdonnell, and Messrs. Daniel McKenzie, T. McCrea, T. W. Taylor. (2.) Eastern Section—Revs. John McMillan, convener; J. T. Burgess, R. Laing, T. Houston, S. C. Gunn, A. B. Dickie, E. Grant, J. S. Carruthers, J. F. Forbes, J. Layton, W. S. Whittier, M. G. Kenny, Jas. Barnes, J. K. Munnis, and P. M. Morrison. Supplements—Revs. T. Sedgwick, convener; Dr. McGregor, Jas. Sinclair, Jas. McLean, W. Grant, G. L. Gordon, E. A. McCurdy, E. Scott, J. H. Chase, Joseph Hogg, J. C. Herdman, E. D. Millar, Edwin Smith, and Messrs. J. F. Blanchard and Geo. W. Underwood.

Foreign Missions.—(1) Western Section—Revs. Prof. McLaren, convener; Principal Grant, T. Lowrey, R. Campbell, Montreal; J. S. Barnett, Dr. Moore, D. J. McLean, Dr. Jardine, M. W. McLean, R. J. Beattie, D. D. McLeod, J. B. Fraser, M.D., A. H. Scott, J. S. Black, Dr. Wardrope, J. B. Battisby, A. D. McDonald, J. Ferguson (Chesley), J. Robertson, and Messrs. W. B. McMurrich, Dr. Macdonald, C. Davidson, J. T. Reid, Hon. A. Morris, Thos. Gordon, F. B. Stewart, Revs. W. A. McKay, John Smith, and Dr. Smith. (2) Eastern Section—Revs. Alexander McLean, convener; Dr. McGregor, Dr. McCulloch, A. McL. Sinclair, E. A. McCurdy, Dr. Barnes, E. Scott, H. B. McKay, D. B. Blair, W. Donald, Peter Goodfellow, K. McLennan, John Millar, Dr. George Murray, D. C. Fraser.

French Evangelization.—Principal McVicar, chairman; Rev. R. H. Warden, secretary; Prof. Campbell, Prof. Cousirat, Revs. C. E. Amaron, Joseph Hogg, T. Cumming, Prof. Scrimger, A. B. McKay, J. Fleck, J. McCaul, R. Campbell, Montreal; C. A. Doudiet, J. S. Black, T. N. Thompson, J. Nichols, A. A. Scott, Wm. Armstrong, A. McGillivray, C. Heine, A. B. Cruchet, Messrs. D. Morrice, W. D. McLaren, James Croil, James Court, D. Youle, Dr. Weir, G. Hay, L. W. Johnston, and Rev. C. A. Tanner.

State of Religion.—Revs. Dr. James, convener; W. M. Roger, R. D. Fraser, D. D. McLeod, D. Morrison, C. A. Doudiet, J. Ferguson, Vankleek Hill; John Bennet, Almonte; Thomas McGuire, Neil McKay, J. B. Logan, T. C. Jack, Joseph Henderson, F. B. Stewart, and C. E. Hamilton.

Sunday Schools.—Revs. A. Simpson, convener; John McEwen, Mungo Fraser, J. Carmichael, Maskham; J. M. Cameron, J. B. Mullan, J. McCaul, J. B. Edmondson, Dr. McRae, David Fotheringham, James Croil, John Milne, Agincourt; T. W. Nesbit, S. Waddell, W. R. Ross, N. McKay, G. Bruce, W. S. Whittier, and H. H. McPherson.

Sunday Observance.—Revs. Dr. McCulloch and W. T. McMullen, joint conveners; Dr. Jardine, A. Gilray, A. Wilson, Kingston; A. D. McDonald, Seaford; Peter Wright, D. M. Gordon, R. J. Laidlaw, M. McGillivray, G. G. McRobbie, A. Beck, Dr. Christie, R. Laird, and R. Murray.

Presbyterian Record.—Revs. D. Ross, Lachine, convener; Prof. Scrimger, Dr. McGregor, W. F. Furlong, J. D. McGillivray, and J. Fleck.

Widows' and Orphans' Funds, late Canada Presbyterian Church.—Messrs. W. Alexander and T. W. Taylor, joint conveners; Revs. Dr. Reid, G. M. Milligan, D. H. Fletcher, Wm. McWilliam, Messrs. J. Brown, J. L. Blaikie, J. Osborne.

The late Presbyterian Church, Lower Province.—Revs. D. B. Blair, convener; Dr. Patterson, Dr. McLeod, Dr. McCulloch, Dr. Bennett, W. Maxwell, T. Sedgwick, A. L. Wylie, K. McKenzie, E. A. McCurdy, James McLean, J. D. McGregor, Dr. Geo. Murray, Howard Primrose.

The late Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland.—Revs. J. Bremner, convener; Dr. Pollok, Alex. McLean, R. Laing, J. M. Sutherland, George McLean, J. R. Nichols, J. McDonald, G. Mitchell.

Aged and Infirm Ministers.—(1) Western Section—Revs. J. Middlemiss, convener; Dr. Reid, R. Leask, H. McQuarry, D. Mitchell, Rev. Wm. King, Alex. Fraser, J. C. Smith, O. McCuaig, J. K. McDonald, A. D. Ferrier, Hon. A. Vidal, John Charlton, A. McAllister, Wm. Gordon, Jas. McKay. (2) Eastern Section.—Rev. A. McLean Sinclair, convener; Principal McKnight, Dr. Patterson, Messrs. A. B. McKay, Jos. Hogg, P. Goodfellow, E. Bayne, G. Johnston, R. Cumming, D. McMillan, J. McGillivray, J. H. Chase, G. W. Underwood, J. D. McGregor, and Jos. G. Forbes.

Finance.—(1) Toronto Section—Hon. J. McMurrich, convener; Dr. Reid, Messrs. J. L. Blaikie, W. Alexander, A. Jardine, J. Michie. (2) Montreal Section—Rev. R. H. Warden, convener; Messrs. D. Morrice, J. Stirling, W. Youle, W. D. McLaren, and J. Murray Smith. (3) Halifax Section—Rev. J. S. McLean, convener; Messrs. J. J. Bremner, J. W. Carmichael, James Forrest, Hon. J. S. McDonald, and Isaac Murray.

Statistics.—Rev. R. Torrance, convener; Messrs. S. Houghton, W. P. Archibald, J. Smith, J. R. Gemmell, W. Robb, S. Fraser, and Jos. Wellwood.

Protection of Church Property.—Mr. J. McLellan, convener; Dr. Bell, Dr. Reid, Dr. Pollock, Sir W. Young, Messrs. G. M. McDonnell, J. L. Morris, S. Blanchard, and R. Sedgwick.

Temperance.—Rev. J. McCaul, convener; Messrs. G. Christie, D. Fraser, J. M. McAllister, J. Straith, A. F. Carr, R. McDonald, J. M. Cameron, H. McKellar, Walter Paul, T. Yellowlees, Hon. A. Vidal, G. W. Ross, M.P.; C. M. Copeland, J. Farquhar, and J. H. Ratcliffe.

NORTH-WEST CHURCH AND MANSE FUND.

Respecting the administering of the Church and Manse Building Fund for Manitoba and the North-West, it was moved by Rev. J. Robertson, seconded by Rev. John Sutherland, and carried:—"That for this purpose a committee be appointed, consisting of Rev. C. B. Pitblado, A. Bell, A. McArthur, J. T. Baird, G. D. McVicar, D. M. Gordon, Dr. Cochran, Jas. Robertson, and R. H. Warden, and that the Board thus constituted be and is hereby empowered to petition the Dominion Parliament for incorporation."

THEOLOGICAL EDUCATION.

Certain overtures on this subject having been presented to last Assembly, the whole matter was handed to a committee to report on at this Assembly. Mr. Armstrong, convener of this committee, gave in the report, which contained the following recommendations:—

"1. That the Assembly appoint a Board of Examiners, whose duty shall be to examine students (a) at their entrance upon the study of theology, and (b) at the completion of their theological course.

"2. That every student for the ministry who is not a graduate in arts of an approved university shall, upon entering the theological course of any of the colleges, be required to present to the faculty thereof a certificate from the Assembly's Board of Examiners that he has passed a satisfactory examination in the literary subjects prescribed by the General Assembly.

"3. That every candidate appearing before a Presbytery to be taken on trial for license shall, in addition to the usual certificates of having completed his theological curriculum, be required to produce to the Presbytery a certificate from the Assembly's Board of Examiners that he has passed a satisfactory examination in his theological studies.

"4. That these examinations shall be in writing, the papers being prepared by the Assembly's Board, and the examinations conducted by committees appointed by the Board for that purpose.

"5. That these examinations shall be held at the college centres, and in the month of May of each year."

It was moved by Rev. Neil McKay, seconded by Rev. J. C. Smith, "That inasmuch as there are Examining Boards in connection with our several colleges, whose duty it is to attend to this matter, and as it is the recognized duty of Presbyteries to satisfy themselves as to the attainments of every student presenting himself as a candidate for license, it is inexpedient to appoint an additional Examination Board."

In amendment, it was moved and seconded, "That the report with its recommendations be received and sent down to the Presbyteries for examination." After considerable discussion a vote was taken, and the amendment carried.

WIDOWS' AND ORPHANS' FUND.

Reports were handed in from the different committees in charge of the several sections of the work. The committees were thanked for their care and diligence, and general approval was expressed at the conducting of the finances and the state of the funds.

MEMORIAL.

After consideration of a memorial from the Presbytery of Guelph in behalf of the widow of the late Rev. Mr. Smith, asking that although without legal claim she be allowed on the ground of benevolence to participate in the benefits of the Widows' and Orphans' Fund, the Presbytery being willing in such case to pay a certain sum into the capital fund, the Assembly agreed that on condition that the Presbytery of Guelph shall pay into the capital fund the sum of \$500, the name of this lady shall be placed on the list of annuitants.

REV. C. CHINIQUY.

A reference from the Presbytery of Chatham, inquiring into the relations sustained by Rev. C. Chiniquy to the congregation of St. Ann's, Illinois, and to the Chatham Presbytery, was next presented. The reference was made to the Assembly from the Chatham Presbytery, because they thought that the French Evangelization Board had, without their knowledge, installed Mr. Chiniquy to the charge of that congregation, and as the St. Ann's congregation was placed by the Assembly in their charge some time ago there was a grievance, demanding explanation.

THE TEMPORALITIES.

Principal Caven was heard in support of a remit sent down to the Assembly from the Synod of Toronto and Kingston, asking that the Church should come to the aid of those brethren who, through the recent litigation in connection with the above fund, have become personally responsible for about \$2,000 each. He urged that, irrespective of the old party lines, the Church should come cheerfully to the help of brethren who would become personally responsible, and the Assembly should at once adopt the motion which he would now present. It was as follows, and was carried unanimously:—"Entertain cordially the remit from the Synod of Toronto and Kingston, commend to the members of this Church the duty of coming liberally to the assistance of the brethren made personally liable in this case, and appoint a committee with power to take the steps which they may deem expedient towards giving effect to this resolution, to report to the next Assembly."

The following committee was appointed:—Dr. Grant (convener), the Moderator, Drs. Caven, Wardrope, R. J. Laidlaw, J. A. Murray, R. Campbell (Montreal), R. Campbell (Renfrew), D. Fraser, Prof. Hart, A. Morris, James McLean, C. Davidson, W. B. McMurrich, John Charlton, James Croil, and Alex. McPherson.

MANITOBA COLLEGE.

Dr. Grant, in behalf of the Committee appointed to examine into the affairs of the Manitoba College, reported as follows:—

"1. That the grant of £150 given last year by the colonial meeting of the Free Church of Scotland be credited to the ordinary revenue of Manitoba College.

"2. That votes of thanks be given to the British and Irish Churches for their grants to the college.

"3. That the accounts of the Building Endowment and Ordinary Revenue Fund be kept distinct.

"4. That the Endowment Fund in the hands of the agent of the Church be transferred to the treasurer of Manitoba College and invested there.

"5. That the responsibility of providing for the financial support of Manitoba College be henceforth placed in the hands of the Board of Management and reported on annually to the General Assembly, and that in addition to the support from local sources the Board be authorized to appeal to the whole Church for a collection on a day to be appointed by the General Assembly, and also authorized to appeal to the home Churches in Britain and Ireland, it being understood that payment of the interest upon the debt created in connection with the working of the college in the previous year be a first charge upon the funds so collected.

"6. It will be seen that the Home Mission Fund east and west is to be relieved of the annual sum hitherto paid toward the maintenance of the college. This recommendation is made in the confidence that the response from the congregations of the whole Church will more than take the place of that amount; that this confidence can only be realized by every Session bringing the claims of the college before the congregation and securing a contribution, however small.

"6. In conclusion, the committee would express its sense of the great importance of Manitoba College to the Church in the North-West, and its gratification in being able to anticipate an increased measure of public confidence and support for the college in connection with the addition of esteemed brethren to the Board of Management."

The recommendations were adopted by the Assembly.

DISTRIBUTION OF PROBATIONERS.

The Committee on the Distribution of Probationers reported, recommending several changes in the regulation. A long discussion took place, and the matter was ultimately referred to the Home Mission Committees, east and west, to consider the subject of probationers' supply during the year, and report a scheme to the Assembly next year.

JUDICIAL COMMITTEE—CASE OF MR. BELL.

Rev. J. Laing, from the Judicial Committee, reported on the case of the appeal of Mr. Bell, of Peterboro', from a decision of the Synod of Toronto and Kingston. The finding neither sustains nor dismisses the appeal, but instructs the Session of Peterboro' to grant a certificate to a former elder of that congregation in terms that cover his standing up to the time when he applied for that certificate. From this finding the convener of the committee (Mr. Laing) dissented, but its adoption was moved by Rev. Dr. Jardine, duly seconded, and carried.

THURSDAY, JUNE 22ND.

The Assembly having been opened in the usual manner, the matter of

SUPPLEMENTS VS. SUSTENTATION

was taken up and disposed of by the appointment of a committee to report at the next Assembly.

SABBATH OBSERVANCE.

Rev. Dr. Jardine presented the report on this subject, and moved the following resolution, which was agreed to:—"That the General Assembly having heard the report of the Sabbath Observance Committee, desires to express gratitude to God for the success which has attended the efforts to preserve the sacredness of the Sabbath, enjoins ministers and office-bearers of the Church to be diligent in their respective localities in resisting unlawful inroads upon the Sabbath rest, and recommends the formation of local associations, composed of all Christian Churches, for the purpose of co-operating in the endeavour to guard the sanctity and secure the proper observance of the weekly day of rest."

RETIREMENT OF MINISTERS.

The report was read by Mr. Mowat—(1) Dr. Mann, the application granted; (2) Mr. Glass, granted; (3) Mr. Howe, granted; (4) Mr. Jno. Scott, granted; (5) Dr. Sedgwick, of Musquodoboit, granted; (6) Mr. John Gray, Orillia, granted, also that he have a grant from the Aged and Infirm Ministers' Fund; (7) Mr. S. Bernard to retire from the active duties of the ministry, granted; (8) Mr. A. McCullough to retire, granted; (9) Dr. Bennet to retire, granted; (10) Mr. J. Porteus to retire, granted; (11) Mr. D. McNaughton to retire—there was no medical certificate—not granted; (12) Mr. A. C. Windel to retire, granted; (13) Mr. R. Renwick to retire, granted; (14) Mr. D. B. Whimster to retire, granted; (15) Mr. Murdoch Stewart to retire, granted; (16) Mr. Forbes to retire, granted; (17) Mr. M. A. Padlar to retire, granted. The following were special cases: (1) Mr. R. Torrance, granted; (2) Dr. Jenkins, granted; (3 and 4) for leave to put the names of Mr. W. Burns (agent for College Fund) and Mr. T. Lowry (Secretary of Foreign Mission Board) on rolls of Presbyteries, declined.

MARRIAGE LAWS.

An overture on this subject was, after some discussion, laid on the table until next meeting.

THE REPORT ON TEMPERANCE

recommends that the recommendation of last year be confirmed, and that those who omitted to make it public be instructed to attend to it this year. There were several other recommendations of a practical nature, especially that members be recommended to associate with the others in the Dominion Alliance or otherwise in promoting this question.

CHURCH BUILDING FUND.

An overture from the Presbytery of St. John, agent a Church Building Fund, was read, and a committee of seven appointed to devise a scheme to aid weak congregations in building churches.

SABBATH SCHOOLS.

Mr. Simpson reported that they had revised, corrected, and shortened very much the report on Sabbath schools, and

made some recommendations: (1) that a paper bearing on a Board and other work be prepared by a member of Committee and sent down to the Presbyteries. (2) That the Sabbath schools be acknowledged as part of the Church, and under the direction of the Session. (3) That the Shorter Catechism be urged on the Sabbath schools and families. (4) That the subject of Sabbath school instruction be taken up by the Presbytery and a full sederunt be devoted to it. (5) That the same day of prayer for colleges be devoted to prayer for Sabbath schools also.

VARIOUS REPORTS.

The report on the "Record" showed that the circulation is 34,000. There is a balance on hand of \$873. Reports on finance were presented, both from the east and west. A discussion took place, as usual, as to the number of copies of minutes to be printed, and at length it was decided that the practice hitherto pursued be continued this year. The report on the hymn book was read. Some 40,000 copies of the various editions have been sold. The royalty received so far amounts to about \$1,000. It is estimated that the revenue will be from one to two thousand dollars annually, and it is recommended that the income on hand and for next year be given to the Aged and Infirm Ministers' Fund. The report was received and the committee reappointed after consideration. An overture from the Presbytery of Guelph and the publishing of the Psalms, with music, was referred to the Hymn Book Committee. Reports of Brantford and Ottawa Ladies' Colleges were received.

VOTES OF THANKS

were passed to the citizens of St. John for their generous hospitality; to the trustees of St. Andrew's Church; to the several railroad and steamboat companies; to the press; and to the Committee of Accommodation, especially the convener, Dr. Macrae.

ASSEMBLY CLOSED.

The Moderator then addressed the Assembly in suitable and eloquent terms, after which he engaged in prayer. The 133rd Psalm was then sung. The Moderator, then, in the name of the Lord Jesus Christ, adjourned the Assembly, and called another meeting in London on the second Wednesday in June, 1883. The benediction was pronounced, and the proceedings closed.

MINISTERS AND CHURCHES.

THE Rev. Mr. Whittier was inducted into the pastorate of Chalmers Church, Halifax, N.S., on the 12th inst.

THE printed annual report of the united congregations of Chalmers Church, Keady, Zion Church, Peabody, and Desboro' Church, gives the following statistics: Total number of families, 135; communicants, 205; added during the year, 18; removed, 12; baptisms, 30. It also contains an extended financial statement which indicates no small measure of activity and prosperity.

THE new Presbyterian church to be erected in Barrie this summer will cost \$10,000. There will be seating accommodation for 500 persons. The building will have a frontage of sixty feet and a depth of seventy-six feet. The inside dimensions will be sixty-two by fifty-four feet, with circular seats. In the basement there will be a lecture room and a committee room, with folding doors, so that the two apartments can be used as one when necessary. A quantity of material is already on the ground, and work will be commenced soon.

THE Presbyterian Church at Stouffville has recently undergone a very thorough renovation. The old pulpit has been replaced by a neat platform, with reading desk in front. The seats have been painted, varnished and cushioned. The lighting arrangements have been very much improved. Outside, the fence has been removed and the front nicely sodded. Mr. Urquhart, student, is supplying the pulpit for the summer with much acceptance. The re-opening services took place last Sabbath, when the Rev. E. Cockburn, M.A., of Uxbridge, preached.

THE Presbytery of Glengarry met at Lochiel on 30th May for the induction of Rev. Wm. Ferguson. Mr. Fraser preached. The Moderator put the questions prescribed. Mr. Burnet addressed the minister, and Dr. Lamont the people in Gaelic, followed by the Moderator in English. Thereafter the minister-elect was cordially welcomed by the people. There was tabled a call from Alexandria to the Rev. James Cormack, which was sustained and ordered to be transmitted. In a recent letter to the clerk, Mr. Cormack accepted the call.—H. LAMONT Pres. Clerk.

ON the evening of the 7th inst., a large and enthusiastic meeting took place in the First Church, Brockville, to welcome the pastor, Rev. G. Burnfield, B.D., on his return from Palestine. Col. Wylie presided, and read an address of welcome. Rev. Mr. Pickett, Mr. J. M. Gill and Mr. McGregor made congratulatory speeches, and Mr. Burnfield addressed the meet-

ing in reply, rehearsing several amusing incidents which occurred to him in his travels, and hinting that in all probability he would before long deliver two or three lectures on what he had seen and heard while abroad.

THE foundation stone of a new church to be erected by the congregation of Lansdowne and Fairfax was laid at Fairfax school house on the 8th inst. Addresses were given by the Rev. F. McCuaig, of Kingston, and Messrs. Taylor, Webster and Byers. The foundation having been duly laid, donations to a considerable amount were placed upon it by those present. The company then adjourned to the school house for tea, and listened to addresses from the Rev. Messrs. Gracey and McCuaig. Rev. Mr. Shore, the minister in charge of the congregation, read the report of the building committee, showing that \$674 had been subscribed towards the building fund, to which would be added the proceeds of the day (\$226), making a total of \$900. The church will cost \$1,000, or, if the value of the site be included, \$1,400. The congregation expect to open it free of debt.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVIII.

THE RICH YOUNG MAN.

July 9, 1882.

{Mark x. 27-31.

GOLDEN TEXT.—"One thing thou lackest."—Ver. 21.

TIME.—Immediately after the last lesson.
PLACE.—Somewhere on the last journey to Jerusalem, in the Jordan valley, before reaching Jericho.
PARALLEL.—Matt. 19: 16-30; Luke 18: 8-30.

Notes and Comments.—Ver. 17. Probably the last incident of the preceding lesson took place in a house; now He goes out. "Came one running:" only Mark tells us this. "Kneeled:" first, enthusiastic eagerness to reach Jesus, then deep respect. Matthew says "A young man," but that was a wide phrase with the Jews, and in ver. 20 he speaks of his youth as past. "Good Master:" he evidently regarded Jesus as a wise Teacher, but did not get beyond that; "what ('good thing'—Matt.) shall I do?" the fatal error of thousands; they want to do *one* thing, thinking that acceptance with God is from particular actions rather than in His own way. Salvation is from faith, not works.—Acts 16: 30. "Eternal life:" the first time this phrase occurs in New Testament.

Ver. 18. "Why callest:" or according to Matt. in Rev., "Why askest thou Me concerning that which is good;" "none good but one:" none can rise above duty but God. God's righteousness is part of His goodness.

Ver. 19. "Knowest the commandments:" the young man is met on his own ground of righteousness. He was a synagogue ruler, and of course He knew; why then ask this question?

Ver. 20. "Master:" he drops the "good" now; "all these:" and he spoke sincerely, without Pharisaic hypocrisy, and yet how little he knew of the spiritual fulness of the commands; his keeping had not brought him peace; he had not yet attained to Phil. 3: 4-11.

Ver. 21. "Jesus—loved him:" then we may be sure that He saw beneath that outer self-righteousness an honest striving for the truth. He loves what is good even in the very imperfect. "One thing thou lackest:" ("What lack I yet?" Matt. 19: 20.) whatever you have done, this is the test. "Sell—give—follow:" Christ saw his heart, knew its worldliness, and at once applied the test, and the test was in these three words. But we must understand that even this will not secure eternal life. It is the proof that eternal life is already in the heart, or it is the putting away hindrances to its reception. Whatever prevents following Christ must be given up.

Ver. 22. "Was sad:" Rev. "his countenance fell;" "went away:" the Master had led him on to the choice, and he chooses, as, alas! too many do, to go away. There was an idol in his heart—the pride of riches—and he could not cast it out. He made "the great refusal," final, fatal so far as we know, for we hear of him no more. The example of Moses, whom as a Jew he so much revered, should have taught him otherwise.—Heb. 11: 26. Many go away from Christ for far less than this.

Ver. 23. "How hardly:" not because of the riches, but of the influence they so frequently have. A poor man may be worldly, a rich man may be spiritual, but the circumstances are against him; how few rich that do not trust in riches.

Ver. 24-25. "The disciples were astonished:" they thought that riches were an evidence of God's approval, and that in Messiah's kingdom this would be one of the blessings. "How hard it is for them that trust:" this is the key-note of the discourse—it is not having, alone, but trusting in riches. "Easier for a camel:" the Talmud has a similar saying about an elephant, but a camel with a hump, symbolizing the heavy load of earthly wealth, would better answer our Saviour's purpose. It is not only difficult, it is impossible, for those that trust in riches, or anything but Christ, to enter into the kingdom. The usual reference of the needle's eye to the postern gate at the entrance into cities is not so generally received as formerly; the literal idea is preferred.

Ver. 26. "Who then:" not "what rich man," but who, rich or poor? If to those, favoured of heaven, it is so hard, who

can have hope? or, since all love riches and seek for more, "who then," etc. "They were astonished:" so, ver. 24. This shows how hard it was for them to understand spiritual things.

Ver. 27. "Looking:" with kindly sympathy. He knowing their weakness, said, "With men—impossible—with God all things are possible." For all men, without God, salvation is impossible; for all men, with God, salvation is possible. He is Almighty, and He is love.

Ver. 28. Peter thought that they had not failed where this young man had; they had left all; it was not much, but it was their all. Matthew adds, "What shall we have, therefore:" a question suggested perhaps by the "treasure in heaven" of ver. 21.

Vers. 29-30. Jesus replies, and tells them that not only shall those who have forsaken earthly things "for My sake, and the Gospel's," be sure of their reward, but that reward shall be "a hundredfold." The idea is, that spiritual possessions and spiritual blessings answering to the worldly ones sacrificed for Christ, shall be the portion of His people, but it is to be "with persecutions:" a blessing also—Matt. 5: 11-12; Rom. 8: 3. Blessings, more than enough in this life to make up for what is lost, and then "in the world to come, eternal life" what can be laid in the balance with that?

Ver. 31. A caution here. Many most prominent in apparent sacrifices and work for Christ, will have to give way to some unknown, unnoticed disciple. Not those who think themselves, or are thought by others, sure of the highest rewards, will obtain them—Matt. 20: 16; Luke 13: 30.

HINTS TO TEACHERS.

Cautions.—This is a lesson showing primarily the dangers of riches, but it is only as riches take possession of the soul and become its master, "the love of money is the root of all evil;" but a poor man may love it as much as a rich man, and so even the poorest need be cautioned against the passion. But do not neglect to show that there are other things besides money that may obtain the rule of the soul and be as fatal to its eternal welfare.

WHAT AND HOW TO TEACH.

Topical Analysis.—(1.) The young man's question and the Saviour's reply (vers. 17-22.) (2.) A parable on riches (vers. 23-27.) (3.) The reward of sacrifice (vers. 28-31.)

On the first topic, you may draw with a few sharp words touches the likeness of this young man. He was in earnest about salvation. He wanted to know how to obtain it; he braved the shame and contempt which were sure to be heaped upon him, a ruler of a synagogue, in asking such a question of a despised Galilean like Jesus; and he came running, fearing that this wise Teacher would pass on, and so he would miss the opportunity for this important enquiry. He was outwardly moral and pure, notwithstanding the perils of position, youth and riches. His life was without stain; he could stand in the presence of Jesus and say with sincerity that he had observed the commandments from his youth. We know that he was mistaken; that in the spiritual aspect of the commandments as taught by the Master there is "none righteous, no not one;" nevertheless, according to his light he spoke the truth. So sincere and transparent was he that Jesus "beholding him, loved him." Further, show that with all this he lacked *one thing*. Gather from your scholars what this was. Not the mere manifestation of the principle for which the Saviour asked: question as to what would be the motive to induce him to "sell," etc. Help them to the understanding, ask what brought Jesus from heaven, and you will come to the grand cardinal principle of our Faith—LOVE. Show, lastly, here, that he had not this love—he was worldly at heart, and so went away into the darkness of obscurity so far as the kingdom is concerned, and for aught we know was dragged down by his possessions into the greater, the eternal darkness.

On the second topic teach that although riches, here, was the hindrance to Christ—the possessions of a rich man—yet a poor man may be as much taken up by worldliness as this young ruler; and if not riches, other things may, and do, keep thousands from Christ. Press this, for the heart is very deceitful, and it is a favourite evasion to say, "Oh, riches will never keep me away from Christ,"—meaning that the speaker will never be rich. Note the blessed truth that although sin may get so firm a hold of a man as to make salvation appear impossible, yet God can help; can break the bonds of sin, and give strength to lay hold on eternal life.

The third topic teaches the divine truth, that no sacrifice for Christ shall go unrewarded, but will bring with it God's blessing even in this life, and all the glories and joy of the life beyond. Not that the best we can do merits anything, but because of the abundant mercy of our Father in heaven, who will thus reward the least service of His children; but the service must be of love; that done for reward is soiled, and unworthy of His acceptance. Only as the service is right can the service be acceptable.

Incidental Lessons.—That eternal life should be sought by all.

That man without Christ has an aching void in his heart. That there may be outward righteousness of life while the heart is yet unchanged.

That all have something to give up if they would inherit the kingdom of heaven.

That because Jesus loves us He may bid us do what appears hard and grievous.

That the way to eternal life is the way of self-sacrifice.

That we may desire eternal life, but be unwilling to pay the price.

That we may love riches without possessing them as much as those who possess.

That there is no salvation by the law.

Main Lessons.—One thing is lacking—the living principle. 1 Cor. 13: 1-3; 1 John 1: 10; 3: 17; 4: 8. Worldliness in one of its many shapes may be our ruin. Ps. 62: 10; 2 Tim. 4: 10; 1 John 2: 15.

No sacrifice for Christ unnoticed or unrewarded. Matt. 10: 42; 25: 40; Heb. 6: 10.

OUR YOUNG FOLKS.

OUR DARLING.

Bounding like a foot-ball,
Kicking at the door,
Falling from the table top,
Sprawling on the floor;
Smashing cups and saucers,
Splitting dolly's head;
Putting little pussy cat
Into baby's bed.

Building shops and houses,
Spoiling father's hat;
Hiding mother's precious keys
Underneath the mat.
Jumping on the fender,
Poking at the fire,
Dancing on those little legs—
Legs that never tire;
Making mother's heart leap
Fifty times a day;
Aping everything we do,
Everything we say.

Shouting, laughing, tumbling,
Roaring with a will;
Anywhere and everywhere,
Never, never still.

Present—bringing sunshine;
Absent—leaving night;
That's our precious darling,
That's our heart's delight.

WHERE COAL COMES FROM.

The coal fire in the grate sparkled and crackled and sent its sharp-pointed flames up through the dark mass, giving even the smoke a lurid hue.

We all sat gazing into the fire, making fancies and thinking our own thoughts, when Uncle John interrupted the silence by saying:

"And so, at last, this coal fulfils its mission."

"What do you mean, uncle?" interrupted Julia, who sat on her low stool, leaning her face on Uncle John's knee, and smoothing the tabby cat's pretty fur.

"Why, I mean that after so many long years, this coal has at last become an agent for the use and comfort of man. Perhaps you do not know how coal is formed?"

We all drew our chairs nearer as Julia exclaimed, "Do tell us."

"Well," began Uncle John, stroking his long white beard, "many thousand years ago—in fact, more years than any of you can count even in a whole life-time—there grew a vast forest. There were no North and South American continents, nor even an Eastern or Western world. An exceedingly small portion of the globe was land, the rest was a wide sea. In many places the ocean was shallow, and as years went by the sand and drift matter filled up the shallow places, until they became great swamps. In these swamps grew great forests.

"The great amount of carbonic acid gas that mingled with the air, and the high degree of warmth, along with the constant moisture, caused these forests to grow very rapidly. The pine tree grew to immense size, ferns grew as high as trees, and a sort of club moss, that in our forests never grows over three feet high, in those forests grew eighty and ninety feet high.

"Along the damp, warm valley of the Amazon, in South America and in the tropics, grow our richest and most profuse vegetation, but even that is nothing compared to the ancient forests that grew from the swamps.

"In these forests the trees and vegetation grow so rapidly that they crowded upon each other. Being too much crowded, much of the vegetation died as rapidly as it had grown. Thus year after year, the old forest died down, and above it grew the new, until one forest was piled upon another.

"After thousands of years, gradually, the whole surface of the land began to sink, until the sea once more flowed over the places where forests had grown.

"And, again, after more thousands of years, the drift matter and sand again filled up the shallow places, and other forests grew in new swamps.

"As years went by, they too were submerged in the sea.

"This continued for numberless years. Between each layer of decayed forests there was a layer of sand and mud and shells and drift matter that finally hardened into rock, forming the limestone or sandstone that is found in our coal mines.

"Miners can tell just how many times the coal-beds have been submerged by the number of layers of sandstone or limestone.

"Most of the trees of that ancient forest were pine trees.

"Pine contains tar and pitch and a great deal of resinous matter. Coal also contains tar and pitch and rosin, which it received from the decayed pine. Coal is pure carbon, and is black because carbon is black. All plants contain a great deal of carbonic acid. When plants breathe or decay they give off large quantities of carbonic acid gas, hence this carbon became a part of the coal.

"The constant pressure above, and the water, caused this decaying vegetation to take first the form of peat.

"Peat is a soft, spongy sort of coal, and is much used by the poor yeomanry of England and Ireland for their fires.

"After the peat has lain many thousands of years under great pressure and deeply buried in the dark bosom of the earth, it gradually and slowly hardens into the coal we use in our grate.

"Sometimes, in splitting open a block of coal, you can plainly see the impress of beautiful and perfectly formed leaves, branches and twigs and vines. Our coal is really, then, nothing but a decayed forest. It has only been within the last few years that coal has come into extensive use in Europe and the United States. Not until the timber of the forests was fast disappearing did coal come into demand, and yet it has been stored away in measureless abundance generations before we were born."

We were all gazing into the blazing fire that burned so brightly as to pain the eyes. Julia said it seemed to be trying to make as much light as possible, in order to make up for having been so long in the dark.—*N. Y. Tribune.*

"I CAN AND I WILL."

The difference between "I can't," and "I can and will," is just the difference between victory and defeat in all the great conflicts of life. Boys, adopt for your motto, "I can and I will," and victory will be yours in all life's

battles. "I can and I will" nerves the arms of the world's heroes to-day, in whatever department of labour they are engaged. "I can and I will" has fought and won all the great battles of life of the world.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?" "No, sir; I can and will do it if you give me time." I said, "I will give you all the time you wish." The next day he came into my room to recite another lesson in the same study. "Well, Simon, have you worked that example?" "No, sir," he answered, "but I can and will do it if you will give me a little more time." "Certainly, you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labour. Not only had he solved the problem, but what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians in our country.

My young friends, let your motto ever be, "If I can, I will."

HELPING MAMMA.

"I'm going to help you, mamma,"
Said dear little May;
I mean to help you
All I can to-day."

Then running softly
She picked up the broom,
And swept and dusted,
And tidied the room.

Her dusting finished,
She took a seat,
And hemmed a towel
So smooth and neat.

Her work all done,
She went out to play;
Oh may you be happy,
Little, sweet, helpful May.

"ENVY thou not the oppressor, and choose none of his ways."—*Prov. iii. 31.*

A MILLER was waked up by his camel trying to get its nose into the tent. "It's cold out here," said the camel, "I only want to put my nose in." The miller made no objection. After awhile the camel asked leave to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. The miller bitterly complained. "If you don't like it, you may go," answered the camel. "As for me, I've got possession, and I shall stay. You can't get rid of me now." Do you know what the camel is like? Bad habits.

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Improvements, Toronto Harbour.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the Office of the Harbour Master, Toronto, on and after Monday, the 19th inst.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Hon. the Minister of Public Works, equal to five per cent of the amount of the tender, which will be returned if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order, F. H. ENNIS, Secretary.

Department of Public Works, Ottawa, 12th June, 1882.

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TRENT NAVIGATION.

Fenelon Falls, Buckhorn Rapids, and Burleigh Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

The works at each of these places will be let separately.

Maps of the respective localities, together with plans and specifications of the works, can be seen at this office on and after WEDNESDAY, the Twenty-first day of June next, where printed forms of tender can be obtained. A list of information relative to the works at Fenelon Falls will be furnished at that place, and for those at Buckhorn and Burleigh, information may be obtained at the resident Engineer's office, Peterborough.

Contractors are requested to bear in mind that Tenders for the different works must be accompanied by an accepted bank cheque, as follows:—

- For the Fenelon Falls work . . . \$1,000
- Do Buckhorn Rapids work . . . \$500
- Do Burleigh Falls work . . . \$1,500

And that these respective amounts shall be forfeited if the party tendering declines entering into contract for the work at the rates and prices submitted, subject to the conditions and terms stated in the specifications.

The cheques thus sent in will be returned to the different parties whose tenders are not accepted.

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

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 22nd May, 1882.



WELLAND CANAL.

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the Eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

A map of the locality, together with plan and specifications of the works to be done, can be seen at this office, and at the Resident Engineer's office, Thorold, on and after TUESDAY, the twenty-seventh day of June next, where printed forms of tender can be obtained.

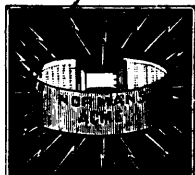
Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$1,500 must accompany each tender, which sum shall be forfeited if the party tendering declines to enter into contract for the execution of the work at the rates and prices submitted, and subject to the conditions and terms stated in the specifications.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

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

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Dept. of Railways and Canals, Ottawa, 22nd May, 1882.



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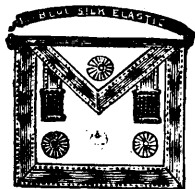
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MEETINGS OF PRESBYTERY.

- SARNIA.—In Sarnia, on the first Tuesday in July, at two p.m. Session Records will be called for.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 15th of July.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 11th of July, at eleven a.m.

Births, Marriages, and Deaths.

- BIRTH. On the 25th ult., at the manse, Aylwin, Quebec, the wife of Rev. D. McNaughton, M.A., of a daughter.
MARRIED. On Saturday, the 3rd inst., by Rev. D. McNaughton, M.A., William Blair to Christina Prestley, both of the township of Sicotte, Que.
DIED. At the manse, Aylwin, Quebec, Mary Elizabeth, infant daughter of Rev. D. McNaughton, M.A.

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