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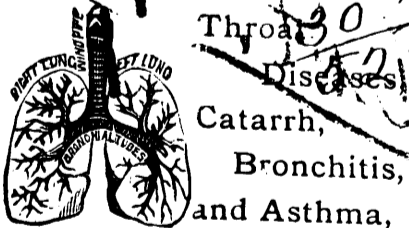
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KISSES.—Whites of six eggs, one pound of pulverized sugar, one drop of rose oil; put the sugar in the dish first, and drop the whites of eggs (unbeaten) upon it; beat them together thoroughly for two hours; drop on tins with a teaspoon, turning spoon round and round until the cakes are very high and end in a point; this will give them a fluted appearance; when baked and still hot, stick two of them together, using a little white of egg in necessary; lay them very carefully upon an inverted sieve to cool; they may also be squeezed through a meringue bag like lady-fingers, or they may be dropped in smooth round cakes.

COOKIES.—Take one cup of butter and two cups of sugar and beat them together "with fury," as the French cook said; stir together two tablespoonfuls of milk and a cupful of flour, with which a teaspoonful of baking powder has been mixed. Beat up four eggs, and add them to the flour and milk, beat in the butter and sugar, and add enough flour to make a dough that can be rolled. Bake on a sheet of iron rather than in a pan, for the temptation to crowd a pan is almost irresistible, and a cookie with one straight edge, although it may taste quite as well as if it were round, does not look as well. The children would not think that it tasted as well, either.

DEVILLED MUTTONS.—Cold mutton cannot be accused of being rich or unwholesome, but its warmest defender will not say that it is tempting as food. To make an agreeable breakfast or luncheon dish of it, melt two tablespoonfuls of butter and one of currant jelly in a frying pan, and heat the mutton in the mixture, turning it frequently prevent crisping, when it is thoroughly hot, lay it in a hot covered dish set over boiling water; add three tablespoonfuls of vinegar, a small spoonful of mustard, a quarter of a spoonful of salt, and an eighth of a spoonful of pepper to the mixture in the pan, and, when it boils, pour it over the meat and serve in three or four minutes. Even mutton will seem hot under this treatment.

LOBSTER FRITTERS.—To make them, cut the meat of a cold boiled lobster into dice and mix the lobster fat with it; add three-quarters of a cupful of mushrooms cut into dice; season this mixture with celery salt and cayenne pepper; put a piece of butter half the size of an egg into a saucepan, and when it bubbles stir in a tablespoonful of flour; let the flour cook a little, then add a cupful of cream and some finely minced parsley; stir until the sauce thickens, then add the other ingredients, and stir well until they become scalding hot; remove from the fire and stir in the well beaten yolks of three eggs, spread this mixture an inch thick upon a buttered dish, and set it upon ice to become chilled; then cut it into small parallelograms, and roll them in fritter batter, or beaten eggs and bread crumbs; fry them in boiling lard.

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MR. J. R. SEYMOUR, Druggist, St. Catharines, writes that he finds an ever increasing sale for Burdock Blood Bitters, and adds that he can, without hesitancy, recommend it. Burdock Blood Bitters is the grand specific for all diseases of the Blood, Liver and Kidneys.

WELL'S "ROUGH ON CORNS." Ask for Wells' "Rough on Corns," 15c. Quick, complete, permanent cure for warts, bunions.

"No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty. It is health alone that kindles the fire that lights the countenance and brings back the fresh tints of the apple blossoms to the faded cheek. If anything on earth will do this it is Mrs. Lydia E. Pinkham's vegetable Compound, which has already brought health to multitudes with whom all other means had failed."

JOHN HAYS, Credit P.O., says: His shoulder was so lame for nine months that he could not raise his hand to his head, but by the use of Dr. Thomas' Electric Oil his pain and lameness disappeared, and although three months have elapsed, he has not had an attack of it since.

"THREW AWAY HER SUPPORTER."
DR. PIERCE.—A neighbour of ours was suffering from "female weakness" which the doctors told her could not be cured without a supporter. After considerable persuasion my wife induced her to try your "Favourite Prescription." After using one bottle she threw away the supporter and did a large washing, which she had not done in two years before.

JAMES MILLER, 4246 Jacob Street, Wheeling, W. Va.

THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JUNE 30th, 1883.

No. 25.

NOTES OF THE WEEK.

THE presence in the General Assembly and the cordial words spoken by the Bishop of Huron were received by the members with the utmost cordiality. The spirit of liberality is growing.

THE Bible Christian Conference, at its meeting in Exeter, after an animated discussion, adopted the basis of Union. Fifty-four voted in favour of the basis; sixteen pronounced against it, and eleven declined to vote. This is another indication in favour of the speedy accomplishment of the movement decidedly popular in all sections of the Methodist Church in Canada.

THE REV. H. R. HAWES, the eccentric London clergyman, aesthete and connoisseur in violins and old china, last year delivered a series of lectures on American humourists. This year he is giving a special course of sermons at St. James's, Marylebone. Amongst the "texts" are included "Extravagance and Luxury," "The Stage," "Occupation of Women," "Music," "Infidelity" and "Holidays."

The Lakeside Home for convalescent children on the island, which has just been completed and furnished at a cost of \$2,000, is the gift of Mr. J. Ross Robertson, and will be managed in conjunction with that admirable charity, Toronto Hospital for Sick Children. The only condition restricting the generous action of these excellent charities is that the children of Freemasons, in the case of both institutions, are to have the preference of admission.

PROF. LEE, of Glasgow University, at the close of the last session, said the theological classes at that university were never so well attended during the time he has occupied the Church History chair as they are at present. There were nearly three times as many students during the past session as there were ten years ago. Why do so many promising young men desire to enter the ministry in Scotland, and in the United States a ministerial famine is feared?

We are glad to observe that the people of Kingston have taken practical steps to secure the establishment at their city of a Women's Medical College. The great point of securing a sufficient sum annually for five years to meet the necessary expenses has been almost attained. All women should know something of medicine, and there is besides a large and increasing sphere of usefulness for women as medical practitioners. We shall be delighted to record the success of the movement so well begun at Kingston.

THE Synod of the Diocese of Toronto was opened last week in St. James' Cathedral. About a hundred male choristers, in surplices and cassocks, with the officiating clergymen, walked in procession from the adjoining schoolhouse at ten o'clock, and on reaching the centre aisle, opened out, and permitted the Bishop to pass between. They then took their places in the chancel. Rev. Dr. Courtney, of New York, preached an able sermon. This scenic innovation caused great dissatisfaction to those who are attached to evangelical principles.

THERE have been further embezzlements in Toronto, where a certain class of young men appear to be losing their honesty and sacrificing their honour and good character under the influence of high living and fast associations. Within a short time it has leaked out that two trusted clerks in leading wholesale houses in this city have been helping themselves to the property of their masters. In both cases quiet settlements have been arrived at, the pilferings being either returned or a cash equivalent supplied. In one house goods to the value of \$4,000 or \$5,000 were acknowledged to have been taken.

DR. MACKAY, of Hull, was the master of a feast given lately to the waiters from the lodging houses in that town. "Come, lads!" cried the doctor as soon

as he had said grace, "wine in! You don't get grub like this on Hedon Road"—a quietly suggestive bit of sarcasm that greatly tickled the guests, the road named being the site of the gaol. Supper over, Dr. Mackay said, "Come, lads, clear out while we get the tables removed; you can come back after if you like." Nearly all returned and listened most attentively to a religious address. Dr. Mackay is a shrewd judge of human nature.

AT a recent meeting of the London Teachers' Association, Dr. Bucke, medical superintendent of the asylum, delivered a lecture on "Primeval Man." He took the position that man is of far greater antiquity than is ordinarily supposed, and carried the date of his existence as far back as 240,000 years ago; then sketching briefly his development civilly, mentally and morally up to the present, and from this pointing to the great hopes of man's advancement in future ages. Dr. Bucke has also put himself on record as of opinion that Walt Whitman is the greatest genius the world has seen. His ideas of proportion are erratic.

AT the annual meeting of the Church Association in England the usual bellicose resolutions were passed. Among other speakers Canon Taylor specially distinguished himself by advocating the revival of Queen Elizabeth's Act of Uniformity. It may be as well to give the words of this Act: "It prohibits, under pain of forfeiting goods and chattels for the first offense, of a year's imprisonment for the second and of imprisonment during life for the third, the use by a minister, whether beneficed or not, of any but the established liturgy; and imposes a fine of one shilling on all who should absent themselves from church on Sundays and holy days."

THE gambling den at San Carlo has put one of the first Schleswig-Holstein families into mourning. The second son, a promising young nobleman, visited Monaco during his journey through Italy. He had a large sum with him, which he lost at roulette, and he had to telegraph to his family for more. Having received a supply he again took part in the play, but ill-luck pursued him. When the last franc was gone, and his watch, studs and rings, he tried to borrow 500 francs to pay the bill at his hotel; but, not being known, he got only a trifle. Exasperated, and ashamed to ask his family a second time, he shot himself.

OF late years the employment of women as clerks has greatly increased in England as well as in France; and in both countries it is generally agreed that the system works satisfactorily. At the Bank of France there are now 160 female clerks, who receive three francs a day to commence with, and whose annual salary, after a year or two's service, rises to 1,800 francs; and at the Paris offices of the Credit Foncier, where also there is a large staff of women, the remuneration, beginning at 350 francs a day, rises in some cases to as much as 4,000 francs, or \$800, a year. In both establishments the hours of attendance are from 9 to 4 on six days of the week, and the male and female clerks sit in different rooms—the women being superintended by officials of their own sex, and thus enjoying the greatest possible degree of privacy.

THE St. Louis Manual Training School is an interesting experiment. The first class of twenty-eight is about completing the three years' course. They have made three steam engines, doing all the work from the drawings to the final touch. This education of the hands has not been accomplished at the sacrifice of the education of the head, as only two hours of each day are devoted to manual labour. The course extends over three years, in which time they become skilled draughtsmen and gain a knowledge of materials. They learn to mould, to cast, and to plane, bore and drill castings by machine tools. Wrought iron and steel are worked by them at the forge, and tempering, brazing, and soldering are thoroughly learned. In view of the success of the St. Louis

school, Chicago has raised \$100,000 for the establishment of a similar institution.

IT is stated that the new English dictionary proceeds apace in Dr. Murray's workshop at Mill-hill. The printing has progressed to the end of the article "alternate," and at that point there are over six thousand entries as compared with under three thousand in Webster. By the end of June the whole of the manuscript to the end of "an" will, unless some unforeseen delay should occur, be in type. The statisticians connected with the project have calculated that the work will contain nearly 200,000 main entries, and that the quotations will reach to more than a million in number. The first part of the undertaking will probably be ready for distribution in a few months; it is probable, indeed, that by next spring English students will have in their hands the opening volumes of two works for which they have long pined, a new English dictionary and a new encyclopædia of national biography.

AN interesting competitive examination took place at the Royal Arthur School a short time since, between two girls and four boys, pupils of the Mackay Institute, and six girls and six boys of the senior division of the Royal Arthur School. The examination was held in order to see how the deaf-mutes of the Institute would acquit themselves when brought into direct competition with those who were blessed with both hearing and speech, and those who witnessed the examination at Royal Arthur School are loud in their praises of the manner in which the deaf-mutes conducted themselves. The Rev. Canon Norman presided at the examination, and among those present were Dr. Robins, Principal Widd, Mr. Humphrey (Head Master of the Royal Arthur School), Mrs. McFarlane, and a number of other friends of the Institute. The subjects in which they were examined were arithmetic, writing, grammar, Scripture and geography, and the results will be made known in a few days. At the conclusion of the examination, Miss McFarlane and Master Frank Wiggett, son of the mayor of Sherbrooke, were brought upon the platform, and gave an exhibition of the way in which conversation is carried on between deaf-mutes by means of the movement of the lips and tongue, etc. The Rev. Canon Norman thanked the pupils of both schools for their attendance, and the proceedings were brought to a close.

WEEKLY HEALTH BULLETIN.—The weather of the week has been typical of early June, except in the one fact of an abnormally large amount of rain. The number of diseases recorded by various reporters is smaller than usual. Amongst diseases of the respiratory organs we have occasion to note the fact of Bronchitis having taken the second place, the first in degree of prevalence being occupied by Measles, a Zymotic disease. Anæmia may here be noticed as occupying the position next in prominence. Neuralgia and Rheumatism both show a tenacity in maintaining their previous prominent positions, to be explained only by the damp weather characteristic of the week. Amongst Fevers, the continued prevalence of Intermittent must again be noted, it appearing this week in five districts. We fortunately have not yet to chronicle the re-appearance of Enteric Fever. Speaking of the class known as Zymotic diseases, it must be said that several of them, notably Measles, show an upward tendency. Mumps likewise remains in some localities still very prevalent. Diarrhoea, now classed here, does not show this week a very marked increase. Diphtheria has again appeared amongst the twenty most prevalent diseases, after a short period of absence. Whooping Cough has greatly fallen for several weeks past in its degree of prevalence, and this week is last in the list of the twenty most prevalent diseases. Erysipelas, it is pleasing to note—and especially so from what has been mentioned concerning its relation with puerperal fever—is decreasing. Cerebro Spinal Meningitis still retains its hold amongst the prominent diseases in District III., Muskolka and Parry Sound.

OUR CONTRIBUTORS.

RELIGIOUS INTOLERANCE IN AUSTRIA.

My last letter contained some facts regarding the present condition of religious matters in Bohemia. The same unhappy state of things prevails in

MORAVIA,

which has had to pass through pretty much the same experiences, both as respects her churches and her schools. Moravia contains some three million inhabitants, but only in the east and west are any Protestants to be found. The central parts are entirely Popish. The members and adherents of the Reformed Church are scattered amongst three or four hundred hamlets and villages, and amount in all to perhaps thirty thousand—old and young—with twenty poorly-paid pastors.

In passing through this country, we could not but think of the story of David Christian, the Moravian carpenter and preacher—descendant of an ancient and persecuted race—who went to Dresden in the beginning of the last century, to inform Count Zinzendorf of the remnant of old Waldenses who had fled from an exterminating persecution into Bohemia, and there joined the Hussites, forming the Taborite party. But here, too, they were soon doomed to suffering, when the Jesuits and Ferdinand II. began their bloody extirpation of Protestants. Finding resistance in vain, once again they emigrated, and one hundred years after a remnant appeared in Moravia, and were looking for a place of refuge and rest. The Count promised them a cordial reception at his estate in Upper Lusatia.

COUNT ZINZENDORF'S

history is too well known to need repetition here. I shall only add that he was descended from an old and distinguished Austrian family that had settled in Saxony, that he studied at Halle and Wittenberg, and from his youth had a desire to do something for the advancement of Christianity. Here was his opportunity, which he gladly embraced. David set off with the good tidings, and soon after appeared at the Count's estate, in company with a band of pilgrims who had sacrificed all they possessed in Moravia to seek a home where they would be at liberty to worship God according to the dictates of their own consciences. The lands were then all covered with forest, and the spot where the colonists cut the first tree for the building of

HERRNHUT,

on the 17th January, 1722, is indicated by a granite monument. The colony flourished, the faith of the pilgrims agreeing with that of the confession of Augsburg. Of the missionary zeal of this little colony it is not necessary to say anything to the readers of THE PRESBYTERIAN, nor of its marvellous results, considering their means and numbers. Herrnhut, I may say, is only fifty miles from Dresden on the railroad to Breslau, and can be easily visited in the course of a summer's day from that city. It is a neat little town, each community of Brethren having its own prayer and assembly room, in which music is greatly cultivated. In the Friedhof, or "Court of peace," as the Germans designate their cemeteries, lie the remains of Count Zinzendorf and his family and friends. The house in which the Count lived is now the direction or government house of the missionary colony. The people cultivate the lands, which include several estates, and all is neat and flourishing.

THE THIRD JUBILEE

of the Moravian Missions was celebrated on the 21st August last year at Herrnhut, and at the missionary stations in Germany, England, Holland, and Switzerland, for all these countries and many others prouted largely by the religious life and missionary zeal, which were re-kindled last century by this little colony, at a time of great deadness in Church life, when, as it has been said, "the sea seemed to have almost ceased to flow in the great tree of the Reformation." Even England herself was indebted to the movement set on foot by Count Zinzendorf, for he had a powerful influence upon Wesley, and thus contributed to one of the greatest awakenings recorded in the history of the Church. The following passage from a letter written by Dr. Pressaté, of Paris, on this subject is so interesting that I am sure your readers will thank me for quoting it. It occurs in an account he gives of the celebration of the jubilee at Moutmirail, a quiet Swiss village in the canton of Neuchâtel; at which he was

present. "In England," he says, "just after the victory gained by the Protestants over the retrograde Catholic policy of the Stuarts, the withering wind of deism began to blow. In France the revocation of the Edict of Nantes was bearing bitter fruit. Adherents of the Reformed faith were wandering in desert places, exiled or proscribed, while Catholicism, dishonoured by its victory, provoked a terrible reaction of infidelity, which found its most formidable exponent in the profane irony of Voltaire. In Germany and Holland the doctrines of the Reformation became more and more transformed into arid scholasticism, which made orthodox a whitened sepulchre, from which the living Christ was fled. The Scribes and Pharisees of the new synagogue had succeeded in glossing over with their formulas the words of eternal life and of infinite love. It was then that, gathering around him the relics of the Churches of Bohemia and Moravia, a young nobleman of Northern Germany gave a living exhibition of the truth of Christianity—the truth which loves, and worships, and saves. It was as though another Moses had struck the rock, and there flowed forth into the desert a stream of living water. It was, indeed, the same living spring which was revealed to the woman of Samaria—the fountain which Christ opens in the hearts of all who are truly His. The most striking features of the religious movement among the Moravians was the central place given to Christ in their theology, worship, and religious life. They brought back the Christian soul from the cold and foggy region of subtle metaphysics, to the highest realities, even to Him who said, 'I am the Truth,' and who reveals and restores to us the love of the Father. At the same time the Moravians gave a powerful impulse to apostolic zeal, and inaugurated the missionary movement, which has since then been taken up by all the churches. It was just because they exalted the everlasting Gospel above all human preliminaries that they were the initiators of the Evangelical Alliance. Their aim always was to unite instead of dividing the Churches, and they steadily set their faces against the theological controversies then being waged with so much bitterness. Lastly, these Christians, who sought above all things to foster the simplicity of a living faith, did much to aid the revival of evangelical teaching, seeing practically, as they did, that Christianity is a fact—an historical reality—the supreme manifestation of the love of God in the person of Jesus Christ, they prepared the minds of men to use the Bible, not as a collection of verbally inspired syllabic oracles, but as the testimony of God—a revelation communicated through human lips and human lives—which, as we have it in the Bible, is something more than a mere book: it is a Divine work wrought by the God-Man. It is well known that Schleiermacher belonged to a Moravian family. To this influence he owed all that was true and useful in his theology (mixed, as it was, with so much that was misleading), all that he has transmitted to his followers, who on many points have corrected their master. To his Moravian education I trace the pre-eminent place which even he assigned to the person of Christ in his system of Christianity." It will be readily understood that for all these reasons the third jubilee of the foundation of Moravian Missions was celebrated with joy and gratitude by all the Churches, and your readers will, I feel sure, share in the feeling.

Flornsee, Italy, May, 1883.

T. H.

THE SALVATION ARMY IN KINGSTON.

(Concluded.)

The slightest analysis of the "tactics" of the "Army" impresses the observer with the thought and skill with which the whole is planned and arranged. The Army leaders are certainly not open to the reproach of being less wise in their generation than "the children of this world." There is profound knowledge of human nature, especially of the nature of the outlying class they chiefly seek to reach, and who in mental and spiritual development are to a great extent still children. It is not "religious rowdiness," but a religious kindergarten, or infant school. Ordinary preaching passes over the heads of these uncultivated natures, and ordinary appeals do not touch their often hardened hearts. But there is something in the stirring choruses, the lively tambourines, etc., the soft and sweetly sung plaintive hymns, which first attract and then impress them, in spite of themselves. Then, when they have been softened, and brought into an impressive or emo-

tional mood, come the earnest appeals, the testimony of others, the prayers, which seem to bring the impressed to the deciding point. Having once come forward they feel that they have taken a decisive step—have, usually, under the influence of strong emotion, pledged themselves to the service of God instead of that of sin and Satan. The emotion passes, but the pledged feeling lasts. They are taught to look in faith to Christ for the freedom from sin's dominion over them, and what they ask they find. Each day's rejoicing in this discovery is a great step in the upward road. Their public "testimony" giving is another decisive act, which further commits them to their choice, and they at once begin to be workers themselves in bringing in their companions and friends. Then, if they wish formally to join the Army, they must become total abstinents, renounce tobacco, and don the Army "uniform." Young women must give up every ornament. These naturally seem to us unwarranted conditions as complications to add to the simple ideas of salvation. But the Army is a school of discipline, and if we consider what are the special snares of the class from which the recruits chiefly come, we shall see that these rules are not without sound reasons. The men must have a strong barrier against the temptation of strong drink. Tobacco, too, is a snare. And no greater subordinate service could be done to the young women than to remove from them the temptation to tawdry finery, and array them in the simple, even tasteful, costume of the female recruits. Moreover, the very wearing of the uniform gives a sense of esprit de corps of Christian brotherhood, which in itself must be a great help and safeguard. And the recruit feels that he must not disgrace his uniform, consecrated to the service of the Most High, just as the earthly soldier feels that he must not disgrace his. Then the marching together to some church to partake, as a body, of the Lord's Supper gives a further and still closer sense of brotherhood; and the frequent meetings, the lively singing in unison give a needed play to the social instincts, a beneficial outlet for the emotions of their new life. It is quite possible that they may overdo this, that the pleasurable excitement of the meetings may make the quiet, steady path of home religion and self-denial seem somewhat flat and monotonous. There are evils attendant on every system, but let us be thankful when the good infinitely preponderates over the evil. And we may trust that God will care for His own, and make His grace sufficient for them. In the meantime let us rejoice that in homes, but lately hell on earth through profanity and intemperance, parents and children now gather round the family altar and worship God, with stammering tongues it may be, but with full and happy hearts.

But all the advantages which their methods can supply for attracting and impressing the class among which they best succeed would avail but little without the vivifying power of the Holy Spirit, and that has, in the most signal and unmistakable manner, blessed the earnest workers and their work. No true-hearted Christian, I think, could attend their meetings, hear the thanksgivings of the converts, know of their changed lives from parents, brothers, comrades, best of all, employers, who feel it's worth their while to subscribe to the Army's funds on account of its influence on their men; and refuse to acknowledge the presence of more than human agency. "No man can do these miracles, except God be with him." It is not a mere temporary excitement, however caused, which can transform hard, reckless, vicious hearts and lives into penitent, loving, child-like ones—can touch even intellectual sceptics, as has been done—and lead them to rejoice with the simple faith of a child, or change careless young men, just like thousands of others, in a few weeks, into enthusiastic missionaries of the Cross. For the converts work! They have already begun to go into "the villages round about," following closely in the footsteps of the first disciples; and it is delightful to see and hear the joy with which they relate the success which has attended their first efforts in the conversion—apparently, at least—of a number of their hearers. And these mission expeditions—some of them fifteen miles in length—come after a hard day's work, wind and rain proving no obstacle! If we rejoice over Dr. Mackay's converts from savage heathenism in Formosa, may we not well rejoice over these converts from "civilized heathenism" in Canada?

A parallel movement has been going on in the village of Portsmouth, a suburb of Kingston. It was

begun by a young man in humble circumstances, who received the impulse, humanly speaking, from the meetings of the Salvation Army. Some two hundred conversions have taken place there, with the same results as in town. A number of the converts have joined the Salvation Army, while the rest have constituted themselves as the "Saved Army," in order to remain in closer relation with their respective churches than is possible under the rules of the Salvation Army. But there is no hard feeling between the two divisions—they work side by side in Christian emulation; and the village, formerly a tolerably wicked one, is revolutionized as much as the city, in which, by the way, the proportion of crime and police offences has sensibly diminished within the last three months.

Looking at the Salvation Army then, in the light of its own success as we have seen it, and of the special needs of the age, it would seem an agency raised up by God to meet the special exigencies of a time and a class for which ordinary means have to a great extent failed. The Churches may learn something from its success, more of elasticity, more of variety, to meet the varying grades of mental and moral development. Of course the movement has excited some opposition, as every true work does, but this has only quickened the sympathy of others, and shown how strong a hold the Army has taken on the Christian heart of Kingston. A number of the evangelical clergy have given hearty sympathy and active aid. The Rev. Dr. Wilson, an earnest and prominent Anglican clergyman, has strongly supported, in view of the results he has seen with delight, and is able to rejoice that, "every way, Christ is preached."

It is true that the Army deals little in what is termed doctrinal teachings, but all the more it is able to unite Christians who differ on theological points. But they follow St. Paul's example, in "publicly and from house to house testifying repentance toward God and faith in the Lord Jesus Christ." And the converts learn too, that salvation is *salvation from sin*, and that "he that nameth the name of Christ" must "depart from iniquity." I, for one, have never heard anything that I could call "irreverence," though much that is thoroughly *unconventional*, as might be expected among a class not accustomed to a religious phraseology, and deficient, as yet, in spiritual culture. But the living faith is there and the other will follow. Nor are their tambourines, nor even their brass band, much more obtrusive than our organs and melodions; so that, but for the greater numbers, greater life, livelier tunes, and personal testimonies, their meetings are not so different from the ordinary prayer-meeting, as some appear to think. Some extravagances there may be, and it would be strange if there were not, among so many wild, untrained natures, but lately in absolute bondage to sin and passion. But we may well bear with these, remembering the imperfections even of the primitive converts under the apostles themselves. Let them not lessen our rejoicing at finding that the unbelief of the age does not prevent the "old, old story" from finding as warm a response as ever in craving human hearts, that the joy of a first love is as great as it was in the first century, and that seems to me a partial realization of the prophecy, "One shall say I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself with the name of Israel."

NOTES FROM CALAIS, MAINE.

AN AMERICAN CITY WITHOUT A PRESBYTERIAN CHURCH.

MR. EDITOR.—Maine is the most eastern State in the Union, and except Eastport, Calais is the most eastern point of any importance on the American side. Maine has a population of about 650,000, and the city, whose name is at the head of this paper, was founded about the beginning of the present century. Calais, which has a population of about 5,000, is situated in the county of Washington, and lies on the south west side of the St. Croix river, which divides it from New Brunswick. The land stretching along the river is said to be good, but Maine will never become a famous farming State. Considering the wealth and importance of Calais, the wonder is that there is not a Presbyterian church in it, but such is the fact. Congregationalism in this State is largely in the ascendant.

On Sabbath morning the bell summoned us to the Congregational church, a handsome edifice on a commanding site, and well equipped in every particular.

At eleven o'clock the congregation was seated, and the fine organ gave forth sweet strains of music; but instead of the sharp-faced, angular-cut American preacher, with turned down collar and black tie, we noticed a stiff, prim, young Scotchman, with white and close fitting vest, who only emerged about two years ago from the college halls in Glasgow, step up to the platform and take his seat at the desk. The preacher for the day was the Rev. A. T. Love, of St. Stephen, N. B., who had exchanged with the Rev. Mr. McCully, the popular pastor of the Congregational church. The church is a commodious one, having all the necessary appointments which the latest improvements in church architecture could suggest, such as lecture room, library, parlour, and, not least, kitchen, etc.

The service was commenced with a voluntary by the choir, which I understand is a paid one. This was followed by an anthem. Then came singing and prayer, followed by a short liturgy, the congregation reading the responses. The text was then announced and Mr. Love discoursed on the "Manliness of Christ," showing that it did not consist in physical strength, or mere hardihood, such as distinguish men of the world, or what the world would call manly, but it was seen in his single-handed endurance and suffering. He willingly trod the wine-press alone; through His humanity He revealed the glory and love of God to sinful man. He was God as well as man, and as such had a certain work to perform, and thought it not robbery to be equal with God. He humbled Himself, and became obedient unto death, even the death of the Cross, and who by His active and passive obedience has procured eternal salvation for all who believe in His name. By His death on the Cross, He showed how that in saving others He could not save Himself. We are saved only by His death. He died that we might live.

The discourse was an able one, and was listened to attentively by a large congregation. Mr. Love gives promise of being an excellent preacher. Although the service was different from our unadorned, simple Presbyterian worship, and its beauty somewhat marred by an unnecessary ritual, still underlying and above all was the preaching of that Gospel which is yet to convert the world—the raising of that Cross in which Christians of every name glory—and the lifting up of that Saviour who is to draw all men unto Him. The Christian Church, divided as she is into sects and parties, pants for the day when, as there is One Shepherd, there may be only one sheepfold, and the name of Christ shall be one, his praise one, and His people one in Him.

SAINT STEPHEN, N. B.,

is just across the St. Croix river, which is spanned by a wooden bridge. This bridge is owned by a public company, and supported by a toll of one cent for foot passengers, and a yearly toll of five dollars for horses and carriages. Owing to the continual and extensive traffic between the two places, it may be said that there is free trade across the line, and strong protectionists do not hesitate to purchase and use American coal oil at ten cents per gallon, and consider it cheap. St. Stephen has a population of about 3,000, is wealthy in proportion to its size, and comprises among its citizens more than one millionaire. Many live in beautiful residences in the suburbs. There are two banks in the place, one, local, and the other a branch of the Bank of Nova Scotia, the agent of which is Mr. John Black, late of the British Bank in Montreal. A large cotton mill has been in operation for some time, where a great number of hands are employed; but the staple industry is "lumber," which is produced in large quantities on the "river."

PRESBYTERIANISM

was established here about 1840. The first minister was the Rev. A. Stevens, a missionary from the Church of Scotland, to which Church Presbyterianism in these Provinces owes much. Mr. Stevens, who emigrated to Australia afterwards, is a brother of Judge Stevens, of this place, whose name is a household word throughout the entire neighbourhood. He is a warm supporter of the cause here. Among other ministers who succeeded Mr. Stevens was the Rev. William Elder, a licentiate of the Irish Presbyterian Church, who came in 1854, but who subsequently took to journalism, and for a number of years has been editor and proprietor of the St. John "Telegraph," one of the leading papers in the Maritime Provinces. For some years the Hon. Mr. Elder has served his

country in the Local Parliament, and is now Provincial Secretary in the Blair Government which about two months since replaced the Harrington Administration. The Church is sometimes slow in recognizing and rewarding real merit.

The present pastor of the Presbyterian church, St. Stephen, is the

REV. A. T. LOVE,

who was ordained about two years ago. Mr. Love is a graduate of Queen's College, Kingston, but afterwards finished in Glasgow, and is a native of Scotland. The congregation, never a strong one, like many others suffered from emigration, but during Mr. Love's pastorate seventy members have been added to the communion roll, a debt of \$2,000 has been reduced to \$400, and there has been an increase of the minister's salary of \$100.

Although Presbyterianism cannot be said to be embraced by the majority in these Provinces, her ministers and members are doing good work. For devotedness, intelligence and morality, they will compare favourably with those of any other denomination.

Toronto, 14th May, 1883.

K.

A SYNODICAL REPORT ON TEMPERANCE.

At the recent meeting of the Synod of Montreal and Ottawa, held at Brockville, the following report on Temperance was presented by the Rev. W. J. Dey, M.A.:

Your Committee notice with gratitude that during the year the cause of Temperance has been making rapid progress in Canada and elsewhere. For example, in the neighbouring Republic, the State of Ohio has by popular vote demanded prohibition as an article in its Constitution. Owing to some technicality, the decision of the people has been disallowed; nevertheless, the fact that a State has, by a majority of over 50,000, declared in favour of prohibition is a decided step in advance. In England, "Local Option," which, in principle, is exactly similar to the Canada Temperance Act, is making steady progress. A few days ago the Imperial Parliament, by a large majority, declared in favour of the principle, and doubtless provision will soon be made for giving it effect.

Since the last meeting of Synod, the Privy Council of England has declared the "Canada Temperance Act of 1878" to be constitutional, thus giving counties and cities in which it has been adopted an opportunity of enjoying the full benefits it may confer. During the year the Roman Catholic clergy of the Province of Quebec have been very active in Temperance work. For example, a petition signed by all the Roman Catholic bishops of the Province, as well as by others, and urging more rigid and progressive enactments against the liquor traffic, has been sent to the Dominion Government since the opening of the recent session of Parliament; and in the City of Quebec the priests of St. Patrick's Church have lately published an appeal, urging men to sign a pledge binding themselves to abstain from entering any public-house for six months from May 1st. In a few days upwards of 500 signed the pledge, and others are still following their example.

Besides other temperance organizations in the city of Quebec, there is a Vigilance Committee, characterized by great vigour and activity. Its object is to enquire into the character of applicants for license, and to prosecute those who break the law.

Good foundation work is being actively though quietly carried on in every part of the Synod by moral and religious instruction; and it is earnestly hoped that this may soon lead to more active and decided legal opposition to the liquor traffic. As leading to practical results your Committee beg leave to emphasize two points:

1. That every restriction put upon the liquor traffic is attended by a decreasing amount of drunkenness.

This is a thoroughly well established fact, although it is often boldly denied, and the assertion as boldly made that, if facilities to consume drink in public houses were reduced, the only result would be that secret drinking would replace open drinking. Carefully prepared statistics show that since public-houses have been closed on Sundays in Scotland, there has been a decrease of twenty-one per cent. in the sale of spirits; that, in Sweden, since an alteration of the liquor laws took place, which reduced the places for the sale of spirits in the whole country to 450, drinking has enormously fallen off; whereas in Switzerland, where public houses since 1879 have increased from

17 807 to 21 838, there has been a marked increase in the consumption of spirits and in drunkenness. *Ireland* testifies in the same direction. Five years ago the Imperial Parliament passed a Bill for closing liquor shops in Ireland on Sundays, except in five of the largest cities. Its effects on drinking, drunkenness and crime were decided and instantaneous. During the first twelve months, after the Act came into force, there was a decrease of over 11,000 in the number of cases of punishable drunkenness; and its effects ever since have been so beneficial that the five cities are expected very soon to come under the provisions of the Bill. All these illustrate the fact that where the liquor traffic is restricted drunkenness decreases. The cases are always stronger where the restrictions amount to total prohibition. The evidence from *Maine* is clear and overwhelming. One of the Toronto "Globe's" commissioners to investigate the working of the law in Maine gave the following testimony: "Even when laxly administered, the law has decreased the volume of drinking, and done much to make the practice unpopular and disreputable. By the admission of both parties, it has driven all respectable men out of the traffic. The facilities for drinking are not presented in such a form, or under such surrounding as to tempt those who have not acquired the drinking habit to do so. In rural portions of the State, the Maine Law has suppressed open drinking and reduced secret drinking to a minimum, and may therefore be considered as effective as any other measure on the statute book." This commissioner went to Maine an anti-prohibitionist in principle; but such is his testimony.

Vermont has tried prohibition for thirty-one years with such good results in suppressing intemperance and consequent crime, and in promoting temperance sentiment, that no political party could live for a moment that opposed it. Testimony in favour of prohibition comes from more limited districts. For example, in the ecclesiastical Province of *Canterbury*, England, there have been for years over one thousand five hundred (1,500) parishes in which there is neither public-house nor beer-shop; and the testimony of clergymen and chief constables is, that where there is no public-house, and no beer-house, there is no intemperance. Many other striking illustrations of the good effect of restricting, and particularly of prohibiting, the sale of intoxicants might be given, but one more will suffice—one of particular interest to Canadians—the benefit of enforcing our own "Scott Act." It has been adopted by over twenty-five cities and counties, the first being *Fredericton, N. B.* Fifteen months after the Act came into force at *Fredericton* the police magistrate certified as follows: "There is no such thing now as the open sale of liquor by retail in public-houses or saloons; there is of course an occasional case of illegal sale discovered and punished. The cases of street drunkenness are very few, indeed; and the business at the police office arising out of intemperance has been reduced by at least one-half." Similar testimony is borne by the Auditor-General of New Brunswick, by clergymen and others.

In *St. Stephen's, N. B.*, the Act has been in force since May 1st, 1880. Its effects may be judged from the fact that in 1879, under license, the arrests for drunkenness from May to December were forty-one; whereas the arrests for the corresponding period in 1880, under prohibition, were only four; and the town dispensed with one of its two night police. All this proves that every restriction placed upon the liquor traffic is attended by a decreasing amount of drunkenness; and that the habit of drinking intoxicating liquor is in direct relation with the facility to obtain it. Every drinking place opened in a community is a centre of influence for intemperance as certainly as every evangelical church is a centre of influence for virtue. In either case the reaping is as the sowing.

The practical inference is that we ought to use every means within our power to restrict the liquor traffic, till finally we can abolish it; and, further, that we ought to get the people thoroughly acquainted with the benefits of enforcing restrictive and prohibiting laws.

II. The second point your Committee would emphasize is, the importance of communicating to the people the outspoken and repeated testimony borne by our Church courts on the subject of Temperance.

These deliverances are valuable to the members of the Church courts themselves, as they bring out more clearly from year to year the attitude of Scripture and the duty of Christian people in relation to this ques-

tion. And the Assembly considers them of value to the people, for last year the Assembly "requested" ministers to communicate to their congregations the recommendations on Temperance of the Assembly of 1881, if they had not already done so. Yet it appears that through failure to notice the request, or from some other cause, the matter has not been generally attended to. All have been faithfully engaged in Temperance work: and some have taken a Temperance sermon or lecture as equivalent to making known the Assembly's Deliverance. But, on a moment's reflection, it is quite evident that it is one thing to deliver a Temperance sermon or lecture, however perfectly it may be in accordance with the views of the Assembly, and another thing to deliver the Assembly's message to the people, when the Assembly draws attention to a particular deliverance, "with the request that it be made known to the people where this has not been done." (Assembly's Minutes, 1882, p. 53) Your Committee beg leave to submit a few reasons why the Assembly's finding on Temperance should be made thoroughly well known:

First, for the sake of the good name of our Church. It is a fact that the Presbyterian Church in Canada does not get credit for the full amount of temperance sentiment she cherishes. The Assembly's finding of 1881 would be a revelation to many outside of our Church; and to not a few of our own people.

Secondly, for the sake of our own people who look to us for instruction. Our people have great respect for the deliberate and solemn conviction of even one minister; and justly so, for they instinctively judge that when a man has carefully studied a subject and written upon it, when he is a man of God separated unto the work by the Holy Ghost, and led by the Spirit of Truth, his conclusions ought to be in accordance with the mind of Christ. And much more respect have they for the finding of a whole Assembly of such men of God, met in the name of the Lord Jesus Christ, and under the guidance of His Spirit. A congregation may have the fullest confidence in their minister, but his words will have more weight with them when they know that he expresses not only his own conviction, but the united conviction and sentiment of the whole Church. Again, if the people are not abreast of the Assembly on this question, the Assembly's testimony will greatly assist in bringing them up. And it may be noticed here that the Assembly's Deliverances have not been enactments—Church laws—on Temperance, but united testimony in its favour.

In view of these considerations, your Committee respectfully submit the following recommendations:

I. That our people, by means of vigilance committees or otherwise, should in the meantime seek to enforce as rigidly as possible existing enactments restricting the liquor traffic.

II. That where licenses are granted the people should, by petition or otherwise, make strenuous and untiring effort to reduce the number of licenses issued.

III. That Presbyteries should co-operate with other denominations, and with the Dominion Alliance, to inaugurate plans for carrying the Canada Temperance Act in the several counties.

IV. That the attention of Presbyteries be called to the Assembly's Deliverance of 1881, with the recommendation that they call the attention of sessions and congregations to the same; and that the action of sessions be reported through the Synod's Committee next year.

V. That the new committee be recommended to take immediate steps to introduce to our people temperance literature, giving information on the results of enforcing restrictive and prohibitory laws, on the nature of the Canada Temperance Act, and how to secure its adoption.

VI. It is further recommended that in appointing the committee for next year, the conveners of Presbyteries' committees on Temperance be *ex officio* members of the Synod's Committee.

SABBATH IN OHIO.

MR. EDITOR,—Before leaving Canada I promised you that I would write to you from Ohio, which promise I now fulfil, trusting that the residence of one year will enable me to give your readers some idea of the way in which Sabbath is kept in this beautiful State.

If I were writing on the liberality of the American

people, I could say much to their credit; but on Sabbath observance, I am sure they will not be flattered.

In New Carlisle, I find many who "remember the Sabbath day to keep it holy;" yet they are in the majority who hold extremely loose views concerning the sanctity of the Sabbath. It is quite common for professed Christians to smile knowingly at the weakness (?) of those who have a scriptural regard for the Lord's day, and I have heard some relate, for the enjoyment of listeners, the story of their father's love and Christian loyalty for the Holy Sabbath; and I have heard them call such loyalty by the misnomer superstition.

I have seen a herd of cattle driven to the slaughter-house, and I knew they were to be butchered by a prominent member of a neighbouring church on the Sabbath day. Such work is not confined to this place, but is a common practice in many towns and cities.

In New Carlisle, most of the stores are kept by Christian men, and are therefore closed on the Sabbath day; but it is quite common to see people going down to the butcher-shop and grocery, with a basket on their arm, while the bells of the churches are calling them to the house of God.

This is a lovely country, but to me it looked less lovely when, a few Sabbaths ago, I saw men carting trees from a neighbouring nursery to the railway station to be shipped on Monday morning.

Next Sabbath morning at 8.15 o'clock, an excursion train, chartered by the authority of the German Baptist Church of Ohio, will reach this place from Columbus, and with its burden of Sabbath breakers will proceed to Kansas, where the annual denominational convention will assemble in the name of Him whose day they desecrate, and where, in all probability, the subject of public morality will be discussed. They make no pretence of expediency as a train has passed this place each day under the auspices of that body for one week.

At a Methodist camp-meeting here last summer, tickets were sold at the gate, and watermelons and cigars and tobacco sold on the camp ground on the Lord's day, as well as all kinds of temperance drinks.

In the M. E. church, of this place, there is held a monthly concert, on Sabbath evening, to influence the young, who can scarcely be got into the church, except by such means. The concert opens by singing and prayer, which are the only exercises of the evening in keeping with the place and day. Children from five years and upwards appear on the stage, and give recitations, dialogues, essays and readings. They are applauded if they do well. These exercises are secular. Scott and Campbell were borrowed from me for the occasion.

I need not offer comment, as every Presbyterian in Canada will be able to draw conclusions for himself.

I wonder that a Christian minister can voluntarily suspend the regular service of God's house, and sit a spectator to such Sabbath desecration, and declare it an advance on the old Puritan idea of the Sabbath.

Let any man spend one Sabbath in Cincinnati and spend the next in Toronto, Canada, and he will see a difference he never dreamed of.

I was in Cincinnati last summer over the Sabbath. General business was certainly suspended, but the whistle of steamboats and constant roar of railroad trains and street cars, and vehicles of various description running, told me that in some parts, and to some people Sunday was a busy day. Then the open and besieged saloons, and tobacco stores, told me that there was no respect for the Sabbath among the masses. It is true that the law exists to suppress vice, but it seems powerless in the face of such overwhelming defiance. Such is not confined to Cincinnati, but is found in other places. I have visited several towns where the butcher shops and bakeries are open on the Sabbath.

An eminent lawyer of Findlay, Ohio, told me that last year he remained over Sabbath in Toronto, Canada. He said he was wearied to prostration seeking a tobacco store. He at last asked a policeman where he could get some tobacco, but was told that it would be impossible to procure it on the Lord's day. He said that he could not find a street car on Sunday, and what surprised him more than anything else, was the multitudes that were going to church. He was surprised that so many men were going, which is very unusual in many towns and cities in the United States.

Another, a lady of high literary culture in the town

of Troy, Ohio, told me that during a visit to Toronto a few years ago she was surprised at the quiet calm of the Lord's day in that city.

A minister, who preached one Sabbath in the town of Ottawa, told me that the difference between the American and Canadian Sabbath was very striking.

I use these statements to show that even Americans themselves acknowledge the loose way in which the Sabbath is observed in the United States.

I heard one speaker laying the blame on the numerous nationalities that make their home under the stars and stripes. This is a mistake. The native American so far as my observation has gone is not in advance of the foreigner, in his respect for the Sabbath. I have heard foreigners as well as native Americans deploring the wholesale desecration of the Sabbath. The blame lies in the impotence of the law.

The politics of the United States is to blame. Men in power seem to be afraid to put the law in force, since they owe their position largely to those who break the laws. The majority rules the law makers, and the law breaker is in the majority, hence the law breakers rule the law makers. Magistrates are elected to office by the people, and if they want to keep the office long they must not enforce the laws that are repugnant to the people. Magistrates who love office dare not enforce the Sunday law.

In the narrative of the State of Religion given at the Synod of Ohio, the sentiment was expressed, concerning Sabbath observance, "that we must rely mainly upon the power of truth and the grace of God in individual hearts, while aiming also at the faithful execution of our laws."

The sentiment is good, but it does not expose the defects and dereliction of duty on the part of Christian parents and teachers to impress upon the rising generation the importance of keeping Holy the Sabbath day. In every town I have visited, and in every Church where I have preached, I have found that children are not at the regular services of God's house. It is an alarming fact, known to the Christian ministers, that but few children appear in the Sanctuary. They attend the Sabbath school in the morning, and when dismissed, they go home, not to return with their parents to divine service. They regard the Sabbath school as their church. It is evident, therefore, that when they grow up unaccustomed to attend divine worship, they will not go through habit, but will think it irksome and unnecessary. Thus Sabbath is to them only a holiday and not a holy day.

The views of the press and public opinion, on the Sabbath question, are not only freely discussed in the presence of the children, but are favourably received by parents as "advanced" thought. The holy commandment, "remember the Sabbath day to keep it holy" is made to appear like a fetter, instead of a divine hedge to guard the best interests of man against the thousands of vices and ills that will advance if that hedge is torn down. WM. J. SMITH, Ph. D. *Manse, 1st Presby. Church, New Carlisle, Ohio, May 11th, 1883.*

EVANGELISTIC SERVICES AT OAKVILLE.

MR. EDITOR.—A union meeting of the Methodist and Presbyterian churches has been in progress during the last week in the pleasant little town of Oakville. The Rev. John M. McIntyre has conducted the meetings with great acceptability and interest. He began this work on Sabbath the third of June. He addressed a large and interested congregation in the Presbyterian church in the morning, visited two Sabbath schools in the afternoon, and preached to a great congregation at night in the Methodist church. Varied, deep, and favourable impressions were made on the people. During the week three meetings were held in the Presbyterian church, and two in the Methodist. At all the meetings the attendance was good, and the attention and interest very considerable. When requested, at the different meetings, a number rose, declaring that they desired to be saved. About forty persons have already gone into the enquiry meeting, and the whole aspect of religious matters is most encouraging.

Yesterday was a great day in these two churches in Oakville. They met in concert in the Presbyterian church in the morning, which was packed full, with chairs all along the aisles. A mass meeting of children was held in the Methodist church in the afternoon. The children filled the central angles of pews, numbering over 300; while the two sides were

fully occupied with their parents and friends. In an admirable manner Mr. McIntyre addressed the children, and young people, securing their attention and retaining it to the end.

The evening meeting was about the largest ever assembled here. The text selected was Rev. xxii. 12. "Behold, I come quickly; and my reward is with Me, to give every man according as his work shall be." Very solemnly and powerfully the truths of the Saviour's sudden coming, and the rewards He would bestow, on the good and the evil were urged on the attention of all.

The meetings will be continued this week with every prospect of deeper interest, and greater success. In connection with these nightly meetings a prayer meeting has been held in the afternoon. All classes of the community have been moved; and, it is hoped, further progress will be made this week.

Mr. McIntyre is excellently adapted to this work. He has fluency of utterance, has a powerful and agreeable voice, is full of zeal, tempered with discretion, and preaches in all its fullness and freeness the glorious Gospel of the blessed God.

Mr. McIntyre is prepared to engage in similar work elsewhere, when invited, and parties writing him should address Kemptville, Ontario.—W. MEIKLE. *Oakville, 11th June, 1883.*

THE SCOTTISH CHURCH ASSEMBLY.

MR. EDITOR,—I promised to write you an occasional letter if any thing came under my notice that might be of interest to your readers. I have failed to send you any contributions hitherto, not because I have not seen and heard and experienced what might be worth telling, but because I have been so busy and so tossed about from place to place, that I have scarcely had the opportunity, or felt in the humour of writing.

Now that I am in the midst of the great Assembly gatherings, which have an interest for Presbyterians all over the world, I send you a few thoughts and impressions which may be welcomed, if for nothing else than that they come from the great little motherland of our Church.

I have now had the privilege of standing before the three great ecclesiastical courts of Scotland, to speak in behalf of Canada and of the Presbyterian Church in Canada, and have had the pleasure of meeting with many of the eminent men of all three.

In the Synod of the United Presbyterian Church no question of any great interest emerged, and the debates were in consequence very quiet and unexciting. The marked feature of the Synod was its monster missionary meeting. The ample Synod hall was packed with an earnest and interested audience, and the addresses delivered by missionaries from all parts of the heathen world were worthy of the occasion in every respect.

Considerable interest was manifested by the Synod in Canada. I had a fair opportunity of stating our case. The people of Scotland are only beginning to understand it. As there is no religious weekly newspaper in the land they are in a measure dependent upon such information as may be brought before them before platform and the pulpit. The United Presbyterian Church and students of the U. P. College will, I believe, give substantial aid to our North-West mission next year.

On Friday last I appeared before the Assembly of the Established Church. Dr. Gray the convener of their Colonial Committee is all alive as to the claims of Canada. In presenting his report this year he spoke strongly in favour of sending help in some way or other to Canada. Immediately after he had presented his report I was called upon, and gave as full a statement as I could in twenty minutes of our Canadian mission fields. I was received most cordially by the Assembly and Drs. Milligan, Story, Jamieson, and most notably Dr. Snodgrass, gave emphasis to the Canadian mission work, so that Canada and her missions had a decided prominence given them on that afternoon.

Last night was the Continental and Colonial night in the Free Assembly. The Continental got the first and, therefore, the best part of the evening. The Rev. J. C. Burns, of Kirkleston, the convener of the Colonial Committee of the Free Church has given great attention to Canada in his report, and there is throughout it a tone of unfeigned regret that the funds will not allow of any grant to Canada. He

urged in strong terms the duty of the Free Church in this matter. It had been arranged that I should address the Assembly at nine o'clock, and time sufficient was allotted me to plead our cause. Assemblies are very jealous of their time and I took it as a favour to Canada that I had a good half hour in which to set forth her extent, her mission fields, and her need. The great obstacle in the way of obtaining contributions for Canada here is the prevalent idea that she is now strong enough to help herself.

I set myself to remove that obstacle by giving a simple statement of the strength of our Church, and then in detail pointing out her extensive and difficult missions. It is with surprise that most people here learn that almost one third of the population of Canada is French Canadian Roman Catholic and consequently a drag upon the country, and an enormous mission for the Church. Many open their eyes with astonishment when by a few illustrations I made clear to them the continental extent of our North-West Mission must spread. Some other points I was able also to discuss, such as the relation of this mission to the mother Churches, the prudence of investing Christian money and energy in it, and the probable effect, ultimately, on the evangelization of the Chinese nation. From the remarks of some of the prominent members of the Assembly and others who have spoken to me to-day, I believe I have not wholly failed in my design, and the way is opened for more liberal contributions to Canada in the future.

If a well digested scheme for helping the North-West were presented to the people of Scotland I would not be surprised if £10,000 were received for it from the wealthy and liberal Christians of this land.

In my work here this winter, whilst it has been difficult far beyond what one who has not tried it might suppose, I have, nevertheless, received much sympathy, especially after I had time to make personal acquaintance of the friends of the cause. The most notable case of this I experienced last night, when Dr. Andrew Bonar handed me an envelope containing £30 for the French Canadian Mission, sent through him by some friends. Some of the ministers have of themselves taken up collections for me, and I have no doubt that, if some one from the North-West were to come here to plead her claims, he would meet with many a token of sympathy such as I have indicated. I find that everywhere Manitoba and the North-West have the ear of the country.

There is a desire to help us and the Church should not hesitate to avail itself of this desire by presenting to the mother Churches suitable channels for their good will towards us. W. D. ARMSTRONG. *Free Assembly Hall, Edinburgh, May 29th, 1883.*

"SAYS I TO MYSELF, SAYS I."

MR. EDITOR.—The Roman Catholic Bishop of Kingston was one of the guests at the last convocation banquet in Queen's University in that city. In the course of an address which he delivered on the occasion, he spoke of what great things his Church had done for high education. Well, without disputing that point, I would ask, how is it that she has done, and is still doing so little for what we may call low education? How was it that in the middle ages, when she had almost universal sway, the great mass of her people were, as regards learning, in Egyptian darkness? How is it that, at the present day, ignorance is in proportion to her power? Look at the Province of Quebec, where there are so many "good Catholics." The great majority of them know A from Z, not by name—only by sight. Still more have to make a drawing of the end of a saw horse to represent their name. Were a prize offered to the most ignorant Province in the Dominion, Quebec would win it with the greatest ease. Why should a high education be given to a few priests, lawyers, doctors, and notaries, and the rest of the people be denied the knowledge of "the three R's?" As the song says, "Says I to myself, says I." T. S. *Metis, Quebec.*

A NEW YORK judge is wrestling with a tough question arising from a disputed will case. It seems that an ancient Roman Catholic couple, having left \$2,300 in trust to procure masses for the repose of their souls, the administrator of the estate brings an action to recover it, on the ground that the trust was void, because there was no beneficiary under the trust, and the object of the donor's bounty was "metaphysical and spiritual, and not within the jurisdiction of the court."

PASTOR AND PEOPLE.

A UNIQUE CHRISTIAN COMMUNITY.

In the current number of "Blackwood" an interesting description is given of a singular German community, who have established themselves near Haifa, under Mount Carmel, and elsewhere in Palestine, and who hold that the world is to be converted to Christ, and the advent of the Messiah to be brought near, not by preaching Christianity, but by living Christian lives. Some three hundred of this sect are engaged in cultivating olives at Haifa, dealing largely with Nazareth, and living devout lives in a clean and comfortable village. Mr. Hoffman, their founder, was a Lutheran clergyman and educator of influence, and at one time a member of the Diet at Frankfort. For some years he conducted a journal, in which he elaborated his peculiar views. The spiritual temple, he maintained, had first to be built, and the kingdom created, before the Lord could come to reign. In consequence of this teaching he was expelled from the Church. He was followed by a large number of those who shared his opinions, and they were thenceforth known as the "Temple Society." In 1867 it was determined to establish the headquarters of the society in Palestine, about four-fifths of its members, who now numbered over five thousand persons, remaining, however, in Europe and in the United States, "to bear witness for the new and higher life which they were struggling to realize." The Turkish government did its utmost to frustrate the attempt to found the colony. It refused to sell government land, except at exorbitant prices, and it was not until after twelve years that they obtained satisfactory and legal titles to the land they now occupy.

By degrees three other colonies were formed—one in the immediate vicinity of Jaffa; another, called Sharon, about an hour distant from that town; and a third in the suburbs of Jerusalem, near the Jaffa gate. Mr. Hoffman now resides with the Jerusalem colony. The united population of the four colonies is about one thousand souls; a few families are also settled at Nazareth and Beyrout. The colony at Haifa numbering, as we have said, about three hundred, consists mostly of Germans, German Americans, Russians, and a few Swiss. They possess over seven hundred acres, of which one hundred are laid out in vineyards upon the slopes of Mount Carmel. They make excellent olive-oil soap, the export of which to America is yearly increasing; they have also a wind grist-mill and a factory for carving olive wood. A steam-mill is in course of erection. They have their own physician, an architect, and an engineer, while the British, American, and German Vice-Consulates are held by members of the colonies. Their schools are supported by a two-thirds donation from the German government and one third from the colonists. Their trim little village, running back in two streets from the sea to the base of Carmel, with its double line of shade trees, its neat little gardens and its commodious houses, contrasts with the native bazaar, it is said, like some rare exotic transplanted to a foreign soil. Of all the benefits which the German colony has conferred upon the native population, the construction of roads for wheeled vehicles has exercised the most marked influence. Such a thing as a cart was unknown when they first came. Now they are extensively used by the Arabs, and their number is constantly increasing, while between Acre and Haifa, a distance of ten miles, omnibuses driven by natives run every hour. There is a good hotel, kept by a German, in the colony. It is impossible, says the writer of the article in "Blackwood" to conceive a more agreeable climate during the winter months than Haifa offers.

A REMINISCENCE OF SAKER, THE AFRICAN MISSIONARY.

I used to hear some portly "gentleman of England, who lives at home at his ease," maundering over his claret and cheroot about the luxury of our missionaries, when I know that if there are heroes on God's earth, there is to be found up in the mission field a band of Christ's own nobles, whose patrician piety dwarfs into nothing the pignoles of Petticoat Lane. It is a shame to sit amongst our comforts and our dear Penates flouting the chivalry which has renounced them all for Christ's sake, and talk across the port and walnuts of the luxury of the men who are

dying for the Master. Whenever I hear men talking thus, I fancy I can feel the skinny hand of that grand saint of God, Thomas Saker, in my grip, and see his little pallid face, like an old baby, with God's own Spirit beaming from his eyes, just about to lay its weary head upon the Saviour's breast. I saw him down in Birmingham as he sat among a group of sleek "subscribers" who were asking for "results," and wanted to see their guineas' worth in the shape of ten little niggers, all alive and warranted converted. I heard him tell, with a modesty that was like the scent of violets amidst the blatancy of home-fed platitudes, of how the wand of faith had fetched a language and forged a vernacular out of the jargon of the tribes of Africa, as Moses' rod had brought the water from the rock; how he had chimed their gutturals into the Word of God, and coined a character from the spluttering of their lips from which they might spell the promises and read the story of the Cross. Even hardware could see something in that. Even the caucus was alive to that; and political nailmakers and Radical riveters filled up their cheques in recognition of such a tidy piece of work as that. As for me, I fancied I could see a nimbus playing round the hero's head, and white wings budding on his narrow shoulders. Both are there now; and not the faintest of the notes that reach him now he is in heaven are the hymns of praise from the once savage tribes whom he has taught to sing the anthems of the Lord. — *Rev. Arthur Murcell, of Birmingham.*

WAITING.

It is a dear and patient face, framed in by silvered hair,
A light shines in the dark brown eyes, that hope has kindled there,
The feeble hands are folded o'er her fondly cherished prize—
The Book of promises—the lamp that lights her to the skies.

Her form is bowed with weight of years, but oh, the look of peace
That dwells on every feature, as she waits for her release,
The aged head now bends beneath the widow's snowy cap,
I whisper, "Grandma's fixing for her usual twilight nap."

"Not so dear child; though quiet, I am holding converse sweet
With Him, my Comforter, my Lord—I'm sitting at His feet;
My weary head He fondly takes, and lays it on His breast,
I praise Him! oh, I praise Him! for this evening time of rest.

"Tis joy, this dear communion that we hold from day to day,
'Tis sweet to know His loving hand has led me all the way;
Down through those checkered years of life, and sunshine
and thro' rain,
His smile shone through the rifted cloud, and bore away the pain.

"What though my ear grow dull to sound, I still can hear His voice,
'Let not your heart be troubled,' thus He speaks, and I rejoice;
And though my eyes grow dim with age, clear shines my spirit's sight,
I prove His blessed promise true, 'At eve it shall be light.'

"I am happy while thus waiting for the coming of the King,
I do not fear the shadows, for each day will nearer bring
The feast of my beloved, who is coming soon, I know,
And gladly will I welcome Him, and leave these scenes below,

"My dusty robe of pilgrimage will then be laid aside,
For one of snowy whiteness, well befitting fairest bride;
My staff of faith I will not need, faith will be changed
sight
In heaven's noontide glory, where 'the Lamb shall be the light.'

"Sometimes I have sweet visions of that happy ransomed throng,
And I sometimes catch the echo of the saints' triumphant song.
Oh, I long to hear the summons, but my Lord, He knoweth best
When to take His weary pilgrim to her home of joy and rest."

—*Mrs. W. Fawcett, in Frank Leslie's Sunday Magazine for July.*

DEACONESSES.

In the New Testament there is a distinct trace of the existence of deaconesses—that is, women who were regularly employed for the care of the poor and the sick, and to administer hospitality among the female portion of the congregation. In the Orient and in Greece, the sexes were more strictly separated (as they are to this day among the Mohammedans, Jews, and Gentiles)

than in Christian Europe and America. Hence there was a practical necessity for a special class of female officers who had access to their own sex and could discharge the charitable functions of the diaconate much more easily and effectually than men. Phoebe is called a deaconess of the congregation of Cenchrea, the port of Corinth, and was intrusted by Paul with the important mission of carrying his Epistle to the Romans. (Rom. xvi. 1.) The pious and devoted women, Prisca, Mary, Tryphæna, Tryphosa, and Persis, who "laboured much in the Lord," and are saluted by Paul (Rom. xvi. 3, 6, 12), were in all probability likewise deaconesses; for just in that capacity women could make themselves most useful in the Church without stepping outside of their proper sphere, or violating their native modesty. Whether certain passages in the Pastoral Epistles (1 Tim. iii. 8, 9; Tit. ii. 3) refer to the same office is a matter of dispute among commentators.

In the Eastern churches, the office of deaconess continued down to the end of the twelfth century. The candidates were solemnly ordained. In the Roman Church the congregational deaconesses ceased or were superseded by sisterhoods devoted to charitable work. Everybody knows what a powerful, though silent, influence these sisterhoods exert in public and private hospitals, female seminaries, in afflicted homes, and how effectually they commend their Church even to Protestants and the indifferent world. Far be it that we should detract one iota from the merit of these noble women who, prompted by the love of Christ, devote their fortunes and their lives to the relief and comfort of their suffering fellow-men, and find their happiness in this labour of love. We rejoice in every manifestation of genuine Christianity in the Roman Catholic or any other Church. It redounds to the honour of Christ, our common Lord.

Among Protestants, similar sisterhoods have been founded by the Moravians, and in Lutheran, Episcopal, and other Churches. The most useful institution and society of that kind is the sisterhood of Kaiserswerth, on the Lower Rhine, founded by pastor Fliedner, which has sent out branches to various parts of Germany, Switzerland, France, Russia, Sweden, Alexandria, Smyrna, Belrout, and Jerusalem. The sisterhood is an honour and benediction to Evangelical Christianity.

But, while all these sisterhoods derive their inspiration from the love of Christ and from the New Testament, they cannot do the full duty of the apostolic institution, which provides for a regular congregational office. They do occasional and special work of great importance, and are most indispensable in seasons of war, pestilence, and the raging of contagious diseases. But they cannot do the local work in every community. There is no church in the city or the country where there are not some poor and suffering mortals who appeal to the sympathy and support of Christians. "The poor," says the Lord, "ye have always with you." Every congregation, therefore, ought to have a regular band of deacons and deaconesses to attend to these charitable duties. The revival of the apostolic diaconate—male and female—is an important practical question for the churches to consider. — *Dr. Philip Schaff, in Sunday School Times.*

PARENTAL SOLICITUDE.

In this graphic way Solomon sets forth the idea that the good or evil behaviour of children blesses or blights the parental heart. I know their are persons who seem to have no special interest in the welfare of their children. The father says: "My boy must take the risk of life. If he turns out well, all right; if he turns out ill, he will have to bear the consequences. He has the same chance that I had. He must take care of himself." A shepherd might just as well thrust a lamb into a den of lions and say: "Little lamb, take care of yourself." Nearly all the brute creation are kind enough to look after their young. I was going through a woods and I heard a shrill cry in a nest. I climbed up to the bird's nest and I found that the old bird had left the brood to starve. But that is a very rare occurrence. Generally a bird will pick your eyes out rather than surrender her young to your touch. A lion will rend you if you come to near the whelps; even the barnyard fowl, with its clumsy foot and heavy wing, will come at you if you approach its young too nearly, and God certainly intended to have father and mother as kind as the brutes. Christ comes through all our households

to-day, and he says: "You take care of the bodies of your children and the minds of your children; what are you doing for their immortal souls?" I read of a ship that foundered. A lifeboat was launched. Many of the passengers were in the water. A mother, with one hand beating the wave and the other hand holding her child out towards the lifeboat, cried: "Save my child!" And that impassioned cry is the one that finds an echo in every parental heart in this house to-day. "Save my child!" That man out there says: "I have fought my own way through life; I have got along tolerably well; the world had buffeted me and I have had many a hard struggle, it don't make much difference what happens to me, but save my child."—*Dr. Talmage, in Frank Leslie's Sunday Magazine for July.*

CARE OF NEW MEMBERS.

Does any one believe that by the influence of Christian character, pecuniary contributions, or personal efforts to do good we can rightly feel compelled in the dust? The unused power in our churches is frightfully large. Take the numbers reported by almost any church and compare its workers with its members and there is evidence at once of fearful delinquency. The great majority, like ancient Meroz, do not think of coming to the help of the Lord. There are multitudes in all our churches who never have made a single effort to save a soul from death by personal entreaty, and who beyond a scanty offering for missions have never tried to promote the world's evangelization. It is to be hoped that the bulk of the many thousands lately added to our churches will not prove as powerless for good as have so many of those who preceded them in church relations.

What can be done to make more of our new members efficient? The great need is more care of new members. There is a command to "feed" and "tend" the lambs which is grievously neglected. Too often in every denomination there is a great deal more of anxiety to secure new members than there is to develop Christian character afterwards. There is a necessity of kindly watchfulness and constant instruction in spiritual truth which is not general in the churches. The reason why many young Christians, who promise in the beginning to be "good workers," do not fulfil that promise is because they do not themselves live on the Divine Word. There can be little strength where there is meager aliment. Bible study is necessary to a strong and immovable Christian character. As a consequence of the conviction which follows the study of the word there will be a disposition for labour, and there will be wisdom in that labour. As we get good we are impelled to try to do good. Growth in grace will be promoted by exercise of Christian sympathies. Study and work will each be helpful to the other. To promote these ends in our new members ought to be the first aim of pastors and the more spiritual members of the churches.

CHILDRENS PIETY.

Every child should be a true child of God. Every one might be. Somehow—whether it be said out in so many words or not—it will be made evident enough to the children in the home, and the Sunday school, whether this is really expected of them. What is child piety? How can it be secured? How can its full, strong, natural, and sweet development be helped on most favourably? These are questions which every intelligent Christian, heartily engaged in Sunday school work, is continually asking. Of course, the Sunday school is not for the young alone. For it is not only the church's school, but is the church-at-school, and has its eye on all in it, of whatever age. Yet, doubtless, its most eager outlook is toward the children.

In explaining what the being a Christian is, make it plain, but do not explain it all away. Cant phrases

usually have become such, because they originally were so apt and expressive. What is wanting is some fresh thinking, such as any earnest mind can give, so as to translate them into certain fresher forms of thought. Such ideas and reasonable obligations as are expressed by the words love of God, trust, obedience, gratefulness, sincerity, honour, repentance, unselfishness and prayer, children readily can be made to understand. Yet the sinfulness of the human heart, a tempting devil, and a wicked world, begin early to deceive the child's mind here. How early and how eagerly, than, should parents and teachers begin, so as to get the start of these fatally misleading influences.

Probably there are more children in our homes and schools whose souls have been touched by the Saviour's love than we are apt to suppose. It is not safe or kind to assume that all the young are indifferent or undecided. Let us be natural, true, sincere, devout Christians ourselves, and then pray that our children may be, and expect and help them to be, such

BLESSED ARE THE DEAD THAT DIE IN THE LORD.



- 1 REJOICE for a brother deceased,
 One less is his infinite gain;
 A soul out of prison released,
 And free from its bodily chain;
 With songs let us follow his flight,
 And mount with his spirit above,
 Escaped to the mansions of light,
 And lodged in the Eden of love.
- 2 Our brother the haven hath gained,
 Out-flying the tempest and wind;
 His rest he hath sooner obtain'd,
 And left his companions behind,
 Still toss'd on a sea of distress,
 Hard toiling to make the best shore,
 Where all is assurance and peace,
 And sorrow and sin are no more.
- 3 There all the ship's company meet,
 Who sail'd with the Saviour beneath;
 With shouting each other they greet,
 And triumph o'er trouble and death:
 The voyage of life's at an end,
 The mortal affliction is past,
 The age that in heaven they spend,
 For ever and ever shall last. —C. Wesley.

in their turn. In boys and girls only boy and girl piety must be expected, but this may be as genuine, fruitful, and inspiring as adult piety.—*Congregationalist.*

THE NEED OF THE AGE—THE GOSPEL.

A little candid thought should be sufficient to convince one that the real evils against which communism and socialism rage—a mischievously unequal distribution of property, monied and hereditary aristocracies, the want of opportunity for the poorer and weaker members of the community, and so on—are in no way to be so effectually met and remedied as on the basis of the New Testament revelation, rules and requirements. The essential spirit of Christianity is the spirit of fraternal love. Far more rapidly than the realization of the most lauded theories of socialism would the practice of the Golden Rule alone, when practiced from hearts made new through repentance for sin and in fellowship with God, bring about the happier state of things for which men are yearning. The only socialism that is healthful in its nature and hopeful in its outlook is that known as Christian

Socialism, which takes its principles and inspiration from the words and life of Him who spake as never man spake. It is a pity that Christianity is often so grossly mis-represented to the world that men who should and would adopt it are repelled therefrom. In its true nature it bears the only hope of mankind. This will become evident to all men after a few more generations of waywardness and unrest.—*The Morning Star.*

THE TRUE CHURCH.

The "Literary Churchman" recently remarked that "Congregationalism was so entirely at variance with the whole scope of revelation that a critic is entitled to reject it on its merits, even before he refers to the ascertained fact of its modern and not too respectable origin." After quoting the above, the "Christian World" informs its readers that "Bishop Lightfoot, Canon Curteis, and Mr Hatch—three Church authorities of high repute—have shown that Congregational polity was the polity of the Apostolic Church." Now it is certain that these writers have destroyed the High Church view of prelacy; but it is rather too much to claim them on the side of Congregationalism. In reference to the first and most eminent of the three, we may quote a passage from a sermon preached by the late Dean Stanley, four years ago, in a Presbyterian church: "The most learned of all the living bishops of England, whose accession to the great See of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of St. Paul's Epistle to the Philippians, that the early constitution of the apostolic churches of the first century was not that of a single pastor, but of a body of pastors indifferently styled bishops or presbyters; that it was not till the very end of the apostolic age that the office which we now call the episcopate gradually and slowly made its way in the Churches of Asia Minor; that presbytery was not a later growth out of episcopacy, but that episcopacy was a later growth out of presbytery; that the office which the apostles adopted was a rule not of bishops but of presbyters."—*Outlook.*

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life and the sensitive souls that are travelling over them.

HE that carefully attends to the operations of his own mind will not be long in discovering that when he speaks confusedly and obscurely, there is in his thoughts, at the time, a corresponding want of order and clearness.—*McElligott.*

VERY few now follow the example of Isaac of old, and get out into the fields to meditate. The old law of composition is reversed. Men do not appear to write because they cannot help it, but to whip and goad their unwilling minds into expression by extraneous means.—*Whipple.*

CHOICE LITERATURE.

BE COURTEOUS.

BY MARY M. RYAN.

As Annie Hale sat by her open window, she heard a boyish voice exclaim in pettish tones, "You, Hat! Why isn't dinner ready? Hurry up, and don't keep a fellow waiting a week."

The voice belonged to the very individual of whom she had been thinking with loving pride. She knew how clearly the brown eyes shone; what a bright smile could light up the happy, boyish face; she felt glad to know her favourite cousin was so strong and healthy, and possessed such a quick, fine intellect; she was sure that if God spared his life he would make a true, good man, for Will had given his heart to God, and only the day before she had seen him stand in the little country church, and, with earnest face, promise before God and men to live a Christian life.

But one serious fault marred the otherwise noble character. Like too many other boys of his own age Will seemed to think politeness at home was a very unnecessary observance.

He ordered his mother and sisters to give him this, or do that; when dressing, he would stand at the top of the stairs and rudely call for any article of dress he might want, and failed to find in his room; at the table he helped himself first, quite forgetful of the wants of others. He threw his hat or gloves anywhere on entering the house, and found great fault if they were not in their appointed place when he wanted them again.

When away from home, Will was very polite, so Annie knew it was not ignorance, but thoughtlessness, and the mistaken idea, that "sweet, small courtesies" had nothing to do with home life.

Cousin Annie knew so well the terrible power of habit, and feared that if Will's eyes were not opened it would be too late; so with a silent, but very earnest prayer for help and wisdom, she resolved to have a talk with him.

An opportunity came that very evening, as Will asked his cousin to ride with him to town after the weekly papers, and Annie gladly accepted.

"What a beautiful night it is," exclaimed Will, as they rode slowly along in the moonlight. "Every thing seems brighter to me since yesterday."

"Yesterday was a most precious day to me, dear Will. I cannot begin to tell you of all the solemn joy that filled my heart when I saw you publicly professing Christ, and promising to keep his commandments."

"I do hope I shall be strong enough to keep that promise."

"God will give you strength if you ask Him. I know you will try, but Will, there is one command you forget, almost altogether. You must let me speak plainly, dear cousin, for I only do it because I love you, and want to see your Christian character without a flaw."

"I cannot imagine what you mean, Annie; for I have so carefully studied my Bible, with Mr. Milton's help, the last few months, to find out and understand Christ's commandments, before I dared promise to keep them in that solemn way."

"You will find this one in the third chapter of First Peter, and eighth verse; and it is given in two words—'Be courteous.'"

Will was silent for a moment, and then said: "Please tell me how I break it?"

"You fail to keep it when you order your mother or sisters, or the servants, to wait upon you, without a quietly spoken 'please;' when you tease the younger children, and make unnecessary trouble by your own carelessness. It seems to me that Christians should be particularly careful

about these little things, for they have so great an influence. I know you want to set a good example to your younger brothers, who all look up to you, and watch you so closely; and if your example teaches them to be gentlemanly, thoughtful and kind at home, you will accomplish much good. The truest politeness is forgetting one's self, and thinking of others' comfort. No matter how gracefully a boy lifts his hat on the street, or proffers to his lady friends polite attentions, if he constantly disregards the feelings of mothers, sisters and brothers, he is not a true gentleman; he has not learned the meaning of the Bible command, 'Be courteous.' Not one of your young lady friends can appreciate your considerate kindness, as will your mother and sisters. We have Christ's own example as we read of His loving thoughtfulness toward His mother, and all these acts of courtesy will help your Christian influence."

"Thank you, cousin Annie, for your plain speaking, I know I have not been courteous, but I will watch more closely, and pray for help to conquer what I know is wrong."

So Annie knew that her silent prayer had been answered, and that her words had fallen on good ground.

CORUNNA'S LONE SHORE.

Do you weep for the woes of poor wandering Nellie,
I love you for that but can't love you for more;
All the love that I had lies entombed with my Willie
Whose grave rises green on Corunna's lone shore.

On that night Willie died, as I leaned on my pillow,
Thrice was I alarmed by a knock at my door,
Thrice my name was then called in a voice soft and mel-
low,
And thrice did I dream of Corunna's lone shore.

I thought Willie stood on the beach, where the billow
Dashed over his head and so wildly did roar;
In his hand he was waving a flag of green willow;
"Oh, save me!" he cried, on Corunna's lone shore.

They tell me my Willie looked lovely while dying;
His features were calm, though all clotted with gore;
The boldest in battle around him stood crying,
While night's gloom stole over Corunna's lone shore.

They tell me my blue eyes have lost all their splendour,
My locks once so yellow now wave thin and hoar,
They say it's because I'm so restless, and wander
My thoughts ever dwell on Corunna's lone shore.

But tell me, O, where shall I go to forget him;
While here in my home my heart bleeds to the core,
For this sofa—alas—where I used oft to seat him,
Cries think, Nellie, think of Corunna's lone shore.

Here oft in my dreams my arms seem to enfold him,
For here he has kissed me a thousand times o'er;
My brain gets bewildered, as I think I behold him
All bloody and pale on Corunna's lone shore.

Hark! What do I hear. 'Tis the voice of my Willie—
"Come loved one," he says, "now for me weep no more,
For I've gone to those realms of bright glory, dear Nellie,
Far removed from the woes of Corunna's lone shore.

"Come, Nellie, prepare, for the Saviour is calling;
Here soon we shall meet and will never part more;
No sorrow nor sighing, no briny tears falling,
You'll never weep here for Corunna's lone shore."

CARLITO AND LUZITA.

In the city of Mexico there is a great number of little Indians. They are very busy little people and run about the streets or sit at the corners all day long, selling fruit, sweetmeats, little baskets and brooms which they make themselves, funny little brown jars and plates just large enough for toy kitchen furniture, and many other interesting things. But among them all there are few so intelligent and pretty as Carlito and Luzita.

These two little children had kind parents, who, although they could neither read nor write, knew the importance of knowledge, and sent Carlito and Luzita to school. They were very studious, and had learned to read their little primer and to make big letters on their slates, when one sad morning their papa lay sick and quiet with closed eyes, and before night he was dead.

They lived in a tiny cottage on the banks of

one of the old canals which lead from the city of Mexico to the large lake lying miles away at the foot of the mountains. It was not a pretty white cottage like the small farmhouses in the United States, but a low building containing only two rooms. Its walls were of rough stones fastened together with coarse mortar, and the roof was only a thatching of dried plaintain leaves; but it was home to this simple Indian family, and now the kind, strong father was gone. Carlito, although only ten years old, was the man of the house, and must do a man's work. There was the mother, Luzita (two years older than Carlito), and a baby brother, who lay all day in a basket, fighting the air with his little brown fists. There was the garden full of fresh vegetables planted by the father, which must be harvested by other hands than his; and in the canal in front of the cottage was the rude, empty canoe, tied fast to an old tree stump.

Somehow the garden and the canoe must be made to continue their work of bringing bread for the desolate family.

In those first days of sorrow little Carlito sat and thought very earnestly. His head was weary with the care thrown upon him, but his courage grew larger and larger as plans for the future opened before him. His mother could take care of the garden, he was sure of that for he had seen her digging and hoeing many long sunny days, while the father was away in the city selling vegetables. And he and Luzita could sell things, of course they could. He knew lots of boys and girls who did it who could not reckon and count as well as he could.

Besides the vegetable garden, there were pear trees, pomegranates and quince bushes, all loaded with ripe fruit. And great numbers of *tunas* grew all about the cottage.

The *tuna* is a very large cactus, with great round prickly leaves. Its fruits, which is green, and shaped something like a small plump cucumber, has a thick skin, which encloses a pale green pulp, as delicious and refreshing as a glass of cool water. The fruit grows in a very curious manner. It has no stem but springs directly from the top and sides of the great leaf, first appearing as a little green knob, which, after the yellow blossom falls, swells and swells until it attains its full size.

The pomegranate you will perhaps remember is one of the fruits brought back by the men sent by Moses to spy out the land of Canaan. It is a very beautiful fruit, containing hundreds of juicy seed vessels of the richest crimson. It flourishes all over the American tropics as plentifully as in the Promised Land in olden time.

It was a very proud moment for Carlito when, for the first time, he loaded his canoe with great bunches of juicy carrots, baskets of fresh peas and beans and tomatoes and peppers, and rich ripe fruit from his own trees, and taking his seat among his treasures, with Luzita at his side, paddled down the canal toward the great city in the early morning. And he was prouder and happier still when, late in the afternoon, he and Luzita paddled home again with an empty canoe, but with their pockets filled with little shining silver pieces.

Hard work and keeping at it brought success to these two little Indians. The mother, with Carlito's help, tilled the little garden, and on days when the load of vegetables was very abundant she would strap the baby on her back, wrapped in her blue and white cotton mantle, and come herself to the city to sell them in the great marketplace, while the two children sat at the street corner with their fruits. Carlito was soon able to buy a large, square piece of straw matting, of which he made an awning, that Luzita might not suffer from the hot rays of the sun.

If you come to the city of Mexico, and go to a

certain corner of the street near the great square in front of the Cathedral, you will be sure to find Carlito and Luzita sitting under their awning selling fruit; and, if you can talk with them, you will learn that every word of this story of two hard-working little Indians is true.—*Harper's Young People.*

WATER.

There are few things endowed with more marvellous properties, or which are less studied and understood, than water. The artist, indeed, appreciates its value in one respect, as an element of the picturesque, capable of giving life and splendour to the landscape. The lover of rural life is also sensible of its charms, whether it murmurs in a brook, rolls in a foaming cataract, or expands into the silvery mirror of a lake. Hence the painter and the poet have vied with each other, to celebrate these emanations of creative kindness. But higher and deeper thoughts than any which external beauty can suggest, fill the mind that contemplates the internal constitution of this Protean liquid. Though in mass it is incompressible, and able to burst a passage through the strongest metal or rock, yet its particles form a fluid assemblage, softer than ermine, and yielding to the lightest touch. Obedient to the laws of gravitation, it enjoys singular prerogatives. Each invisible atom presses solely for itself, neither giving nor receiving aid from its associates. It weighs not only, like solids, from above downwards, but laterally and upwards with equivalent gravity. Possessed of perfect mobility, it never wearies in its journey, till it reaches the level plane of repose. Without shape, it is susceptible of every figure, and the parent of myriads of crystalline forms. Capable of being aggregated in an ocean mass, yet renouncing its cohesive attraction before the feeblest power, it becomes divisible into the rarest exhalation. It exerts at one time an impulsive force, nearly irresistible, before which even the mountain bows its head, and crumbles into dust, and at another, it gives way to the light canoe. Just dense enough to float the pine, and afford a buoyant highway for ships, it is rare enough to permit the fleetest motions of its finny tribes. Had it been more attenuated, it would not have served the navigator, and if either denser or rarer, in a very slight degree, fish could not have swum in it.

This water, by its mysterious tenuity, loosens the indurated soil, enters the invisible pores of plants, passes freely through all their vessels, expands in the filmy blossom, and is an element of the fleeting aroma. But these fluid particles can be chained together in the firmest cohesion; in which state it may exhibit either the hardness of rock, or the softness of eider-down. Enormous blocks of water thus stand in immovable columns, surmounting the loftiest pinnacles of our globe. How different are these from the soft, insinuating liquid, which is the circulating medium of all organic life!—*Ure.*

AFTER MARRIAGE.

One frequent cause of trouble in married life is a want of openness in business matters. A husband marries a pretty, thoughtless girl who has been used to taking no more thought as to how she should be clothed than the lilies of the field. He begins by not liking to refuse any of her requests. He will not hint so long as he can help it at care in trifling expenses—he does not like to associate himself in her mind with disappointments and self-denials. And she who would have been willing enough in the sweet eagerness to please her girlish love, to give up any whims or fancies of her own whatever, falls into habits of careless extravagance, and feels herself injured

when at last a remonstrance comes. How much wiser would have been perfect openness in the beginning! "We have just so much money to spend this summer. Now, shall we arrange matters thus or thus?" was the question I heard a very young husband ask his still younger bride not long ago! and all the womanhood in her answered to this demand upon it, and her help at planning and counselling proved not a thing to be despised, though hitherto she had "fed upon the roses and lain upon the lilies of life." I am speaking not of marriages that are no marriages—when Venus has wedded Vulcan, because Vulcan prospered at his forge but marriages where two true hearts have set out together for love's sake to learn the lesson of life and to live together until death shall part them. And one of the first lessons for them to learn is to trust each other entirely. The most frivolous girl of all "the rosebud garden of girls," if she truly loves, acquires something of womanliness from her love, and is ready to plan and help and make her small sacrifices for the general good. Try her and you will see. *Our Continent.*

WHAT IS LIFE!

Life is not living
Just for to-day,
Life is not dreaming
All the short way.

To live is to do
What must be done;
To work and be true,
For work is soon done.

'Tis living for others,
To lighten their load,
'Tis helping your brothers
And trusting in God.

FALSIFICATION OF BRANDY.

A lamentable picture has been drawn in a recent report of the American Consul at Rochelle, of the falsifications of brandy which, it appears, in the last three years has undergone a complete transformation, and is no longer brandy, the greater portion being prepared from alcohol, of grain, potatoes, or beet. The most unsatisfactory circumstance is that even the merchants who desire to purchase a pure cognac cannot be certain that they do so, for the proprietors of the vineyards, all of whom are distillers, have become so clever in the manipulation of alcohol and the accompanying drugs that they deliberately make a brandy of any required year or quality. The mention of the year 1840 or 1876, for instance in an invoice, or on a label, means simply that the article is presumed to have the taste or colour of the brandies of those years.

It is, moreover, becoming a custom to sell the brandy in twelve bottle cases, marked with one, two, or three stars, according to the presumed quality, thus avoiding any compromising mention of year or place of production. Some of the manufacturers import the small raisins from the East and make what they call brandy from the juice, there being at least one such establishment in operation at Cognac. Apart from the unsatisfactory purchase of a brandy which is not a brandy, drinkers should seriously consider what are the properties of the liquid which they are so complacently imbibing. It is simply an active poison, the imported alcohol, which is known to trade as *trois six*, being of 90° strength, and sold at a little less than three francs a gallon. Its characteristic effect is to produce an intoxication in which the patient is especially inclined to rage and physical violence, while insanity of an obstinate and almost hopeless form, is the inevitable consequence of a prolonged use of it. It is said that the great increase of violent and brutish crimes in France may be traced to the drinking of this brandy and absinthe. The slang term for a

glass of Cognac is *petrole*, and for coffee with cognac, *un grand devil*. Not only in France but in other countries, and even in the United States, these liquors are producing a condition of national alcoholism of the worst kind, far beyond the ordinary drunkenness arising from unadulterated intoxicating drinks.

NO MORE WEeping.

The glorified weep no more, for all outward causes of grief are gone. There are no broken friendships nor blighted prospects in heaven. Poverty, famine, peril, persecution and slander are unknown there. No pain distresses; no thought of death or bereavement saddens. They weep no more, for they are perfectly sanctified. No "evil heart of unbelief" prompts them to depart from the living God; they are without fault before his throne, and are fully conformed to His image. Well may they cease to mourn who have ceased to sin. They weep no more, because all fear of change is past. They know that they are eternally secure. Sin is shut out and they are shut in. They dwell within a city which shall never be stormed; they bask in a sun which shall never set, they drink of a river which shall never dry; they pluck fruit from a tree which shall never wither. Countless cycles may revolve, but eternity shall not be exhausted, and while eternity endures, their immortality and blessedness shall co-exist with it. They are forever with the Lord.

They weep no more, because every desire is fulfilled. They cannot wish for anything which they have not in possession. Eye and ear, heart and hand, judgment, imagination, hope, desire, will, all the faculties are completely satisfied. And imperfect as our present ideas are of the things which God hath prepared for them that love him, yet we know enough, by the revelation of the Spirit, that the saints above are supremely blessed. The joy of Christ, which is an infinite fulness of delight, is in them. They bathe themselves in the bottomless, shoreless sea of infinite beatitude. That same joyful rest remains for us. It may not be far distant. Ere long the weeping willow shall be exchanged for the palm branch of victory, and sorrow's dew-drops will be transformed into pearls of everlasting bliss. "Wherefore comfort one another with these words." Can we not exclaim with Dr. Watts:

"Sin, my worst enemy before,
Shall vex my eyes and ears no more.
My inward foes shall all be slain,
Nor Satan break my peace again."

C. H. Spurgeon.

THE GORILLA.

The gorillas are the terror of Africa. In the gorilla country no lion will live. They are man-haters, and kill them for the love of it, leaving the body, never eating it. When they spy a negro they come down from a tree, hit him on the head with a club, which they wield with their hind claw, or carry him up into the tree, there to murder him. Their strength is so great that they will bend the barrel of a rifle. Only one live one was ever brought to England, and that soon died. Several have been shot, but they are tough customers, and the natives dread them more than any animal of the African forests. The gorilla makes a bed like a hammock, and swings in the trees. The gorilla is the sworn enemy of the elephant, because each derives subsistence from the same source. When he sees an elephant pulling down and wrenching of the branches of a favourite tree, the gorilla steals along the boughs, strikes the sensitive proboscis of the elephant a terrible blow with his club, and drives off the clumsy and statted giant, shrilly trumpeting his pain and rage through the jungles of the forest,

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
Office—No. 5 Jordan St., Toronto.

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

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, JUNE 20, 1883.

WE regret exceedingly a delay in publication of this week's PRESBYTERIAN, caused chiefly by postal irregularity. A communication mailed several hours previous to the despatch of Monday morning's mail reached this office only at nine a.m., Wednesday, 20th. Another posted Monday evening was received by the afternoon mail of Wednesday.

TORONTO is becoming an art centre. The recent exhibition of the Royal Canadian Academy, attracted a large number of admiring visitors. Several artists are taking up their residence in the Queen City. Mr. J. W. L. Forster whose card appears in our advertising columns, after a period of European travel and study has opened his studio in Toronto. Mr. Forster had several noteworthy pictures at the late exhibition.

IT is very gratifying to see the growing interest manifested in the Foreign Mission work of the Church. The Assembly meeting on Friday evening last is an evidence that the vast importance of this essential work of the Christian Church is in some degree beginning to be realized. The addresses were for the most part admirably fitted to awaken and sustain a spirit of devotion to the grandest undertaking in which the Church can engage. The progress already made by the Presbyterian Church in Canada is very encouraging. It added greatly to the interest of the meeting to have the presence of so many labourers from the Foreign field. The Rev. George Flett's address, rich in pathos, humour, and earnestness will prompt all who heard it to take a deeper interest in the condition and prospects of the Indians in the North West. His earnest appeal for additional missionaries, it is hoped, will meet at no distant date with a satisfactory response. To all acquainted with the history of modern missions the island of Eromanga possesses a peculiar interest. Mr. Robertson gave many facts concerning the lights and shadows of the missionary enterprise on an island where the bones of Christian heroes and martyrs lie interred. The address of Mr. Builder, who is about to leave for India, inspired all who heard it with high hopes for his usefulness in that most promising field for Christian effort. The faith that animates such men as these is a power from on high.

ASSEMBLY NOTES.

THE aroma of Calvinism filled the air in and around London last week. Commissioners were there from all parts of the Dominion except British Columbia. Commissioners from Cape Breton sat down beside their brethren from Manitoba, and all the space between these extreme points was well represented. A very few years ago one solitary disciple of John Calvin represented the whole North-West in the Supreme Court. now there is a large delegation and probably the day is not far distant when the Assembly will meet in Winnipeg. A veteran Commissioner declared the other day that if anyone had told him twenty-five years ago that Commissioners from Halifax would sit in a Church court in London he would have considered him insane. Greater changes may take place in the next twenty-five years.

SPECIAL FEATURES.

This Assembly has some marked features. The attendance is very large. The members are in capital spirits. The funds are in very good shape, the

balance being on the right side in the larger schemes. There are no "burning questions" and few appeals. The Assembly went to work with a rush on Thursday morning, and the huge ecclesiastical machine ran with the minimum of friction. The Commissioners seem unusually hopeful and cheery. There are no huge deficits to provide for. If the Church would only give the Superannuated Ministers' Fund a lift, and endow the colleges so that the mission schemes might receive the entire support of the people still greater things would soon be done. Meantime the liberality of the people is rapidly increasing.

POPULAR MEETINGS.

The Assembly has adopted the American system of holding its most popular meetings in the evening and doing dry and routine business during the day. We have "Home Mission Night," "Foreign Mission Night," "French Evangelization Night," and "College Night" may yet be added. At these meetings a summary of the report is read and popular addresses delivered on the particular scheme under consideration. The attendance at these meetings has been very good, almost equal to that of Kingston. Kingston takes the palm for large and brilliant audiences at such gatherings, as those who were present at the Assembly of 1881 can easily remember.

HOME MISSIONS.

The Home Mission Fund is in a most healthy condition. The Committee reports receipts to the amount of \$43,401.22, with a balance of \$1,406 on the right side. A few years ago a much larger balance than this was on the wrong side. Some timid spirits then recommended a reduction in expenditure, but the Committee appealed to the people and the money was forthcoming. The success of this Fund is mainly owing to the wisdom and faith of the Committee and the indefatigable energy and perseverance of the Convener. At the close of a powerful speech on Home Mission night, he told the assembly that it would soon be time for him to retire and allow a "live" man to take his place. Roars of laughter came from all corners of the House followed by loud applause. The idea of there being any more "live" man in the Church than Dr. Cochrane seemed to convulse everybody. The Dr. predicts that the Home Mission fund will be \$100,000 in a few years.

FOREIGN MISSIONS.

Prof McLaren has been Convener of the Foreign Mission Committee for a long time and has presented many a good report; but he has never had the good fortune to present such a report as that of Friday evening. Receipts \$40,111.90; balance on the right side, \$17,858.52. The Foreign Mission work has been carried on during the past year with success, and additional missionaries will be sent to the Foreign field almost immediately. The Committee have abiding faith in the liberality of the people. Several able and devoted young men have we understand offered for Foreign service, and new appointments are under consideration. Few Presbyterians in this part of the Dominion need to be told that the success of our Foreign work is largely owing to the zeal, prudence and energy of Dr. William McLaren—Convener of the Foreign Mission Committee.

FRENCH EVANGELIZATION.

No scheme of the Church has made more rapid progress during the last few years than "French Evangelization." When Mr. Warden took charge of it six years ago, the gross income was about \$16,000. The receipts for the last year were \$32,807.14, balance \$3,613. During these years about \$25,000 have been expended in the erection of new buildings or in paying debt of old ones. The interest in our French work continually increases, and no doubt the funds will also increase in proportion. Mr. Warden is a first class financier; and his management of the trust confided to him six years ago has been all that the most sanguine could desire.

TOO SECULAR.

Some good readers may be ready to say that these "notes" are rather too secular. Well, we don't intend them for Sabbath reading. Our intention is to give a bird's-eye view of the financial condition of the above mentioned scheme. Next week we may have something to say on less secular topics. Money is not everything but very little Church work can be done without it. It is a matter of profound gratitude that the Church is waking up to something like her duty in the matter of giving.

A STEP IN ADVANCE.

SOLIDITY and weight are generally considered, and not mistakenly, as characteristic of Presbyterianism. Fickleness and caprice find little favour with those who espouse the doctrinal system taught in Scripture, and maintained by Augustine and John Knox, and who follow the Church polity founded on the New Testament, practised in the early Church, and restored by the Reformers in Geneva and Scotland. Presbyterianism is not liable to be bewitched with specious novelty. It is not, however, stagnant. It moves forward, not by spasms, but with the stately march of a solid phalanx. Proposals for advancement have occasionally to wait their time. They are subjected to the keenest criticism. After thorough examination they are adopted, if found worthy; if they fail in the approval of judgment and conscience they are rejected.

A good illustration of this is found in the action taken on the proposal to devise a plan for the better support of the Gospel ministry. Efforts in this direction have been made long since; but, up to the present, a definite practical scheme has failed of adoption. The prolonged consideration of the question has, however, produced important results. The people are becoming convinced of the necessity for doing something to remedy an evil that has too long been permitted to continue. The growing improvement in the conditions of Canadian life lead many to think that those who devote their efforts to advance the moral and spiritual well being of the people should be relieved from the crushing anxieties that not only impair the comfort of their homes but distract heart and mind in the performance of the sacred duties to which their lives have been consecrated.

Every year there are gratifying evidences that the Presbyterian is a United Church, not only in name but in reality. This is as it ought to be. There are, however, old recollections and associations which are not forgotten. Perhaps it is not desirable that they should be erased from memory, if they could. They are happily diminishing in intensity as the years go by. Their presence, however, was observable in the lengthy but interesting debate on the question of Ministers' Support. The rival schemes of supplement or sustentation had each its zealous advocates. Much can be advanced in favour of both. With all the strenuous efforts to secure the adoption of each method by its respective supporters, there was a manifest willingness to concede something in order to arrive at a harmonious course of action. The general desire was evident that a practical plan—one adapted to the condition of things in the Church and the Dominion—should be evolved from the conflicting opinions entertained on the question. It is on these lines obviously that the Church will advance. The decision arrived at is not final. It is as yet tentative. A year's experience of its working will go far to solve the problem and contribute to the adoption of a method that will achieve the end contemplated. Many members of Assembly in the course of the discussion expressed their conviction that, when the people thoroughly understood the urgency of improving the material condition of poorly paid Ministers who are faithfully and self-denyingly labouring in difficult fields, the means to achieve this will be forthcoming. There is no doubt of it. The action taken by the Presbyterians of Montreal and Quebec, on which almost radical differences of opinion exist, proves that not merely a sectional but a general movement all over the Church will soon result in making the hardships and sufferings of a wretchedly supported ministry a thing of the past.

The Moderator in a peculiarly happy vein in his most appropriate inaugural address helped to prepare the way for the excellent discussion that followed. That discussion as a whole was most satisfactory. It was conducted throughout with great ability, and with much varied talent. The ready, racy, rhetorical power of Mr. Mackay of Montreal, and the calm, logical and subtle reasoning of Principal Cayen, not to speak of many other able debaters, may without invidiousness be alluded to. The spirit manifested throughout was all that could be desired. One thing only is to be regretted in connection with it, two few of the elders took part in the debate. In the other courts of the Church, however, they will have ample opportunity, of which it is hoped they will avail themselves. The General Assembly has come to a decision on the subject, which, though not all that is desired, and therefore not a finality will lead to beneficial results. On the successful carrying out of the plan adopted, the Presbyterian Church in Canada will be congratulated on having taken a step in advance.

BOOKS AND MAGAZINES.

ST. ULRICH; OR, RESTING IN THE KING'S WORD. By E. A. W. (Philadelphia: The American Sunday School Union.)—The scene of this interesting and well-written story is laid in the Tyrol. It contains some good description of Tyrolese Scenery, and the habits prevalent among the people. It also contains several good illustrations. The blessedness of trusting in the Divine promises amid trials and wrong is impressively taught.

GWENDOLINE. By Agnes Giberne. (Philadelphia: The American Sunday School Union.)—The Halcots and Halcomes, the Selwyns and Fosbrooks who figure prominently in this story are English people. The scene of it is in England. The delineation of life and character is clear and distinct. As the narrative advances it grows in interest. It is true to nature. The lesson inculcated—the value of genuine religion and the real comfort and guidance it brings—is not obtrusively, but none the less effectively taught in the story of Gwendoline.

ABIDE IN CHRIST. Thoughts on the Blessed Life of Fellowship with the Son of God. By A. M. (New York: Anson D. F. Randolph & Co.)—This is a book written as an aid to a devout life. The title contains the main theme. A suitable text is selected for each day of one month, and a meditation follows. These meditations are not merely pious rhapsodies, they are the direct and simple utterances of a fervent and Christ-like spirit. They also contain profitable and practical exhortations, which, if followed, would greatly strengthen joyous Christian living.

BIBLICAL EXPOSITOR AND PEOPLES' COMMENTARY. By Jacob M. Hirschfelder. (Toronto: Rowell & Hutchison.)—Professor Hirschfelder has undertaken a work which deserves to meet with great encouragement. It is one for which he is eminently fitted. His ripe, varied, and extensive scholarship enables him to speak with becoming confidence on the subjects discussed in the earlier numbers of this work. At the same time there are no traces of dogmatism in the treatment of his subject. The numbers to hand are devoted to a thorough and exhaustive examination of the genuineness and authenticity of Old Testament Scripture. The extent and thoroughness of the author's linguistic acquirements, his wide acquaintance with the results of recent Biblical criticism are apparent. His reasoning in defence of the genuineness of the sacred oracles is conclusive. "The Bible Expositor" will add new interest to the study of the sacred scriptures. It is published in a manner to bring it within the reach of all.

ALDERSYDE. A Border Story of Seventy Years Ago. By Annie S. Swan. (Edinburgh: Oliphant, Anderson and Ferrier.)—Amid so much that is pithless and flabby in the shape of stories for young people, it is refreshing to come across a really good book that, in addition to a well written narrative, carries without obtrusion its moral with it. "Aldersyde" is in every respect worthy of commendation. The persons of the story are real, not shadowy ghosts. They stand out clearly in their own individuality before the reader's imagination. This interesting story in which the manners and customs of a past generation are portrayed is told with a charming simplicity and beauty that create a most favourable impression on the mind of the reader. The tone of the book is thoroughly healthy and elevating. The work has been already received most favourably. The Prime Minister of Great Britain read it with delight, and addressed to its author a note in which he speaks most appreciatively and kindly of her effort. The book is beautifully got up and embellished with six fine lithograph illustrations from original sketches of famous scenes in the south of Scotland.

JOCK HALLIDAY. A Grassmarket Hero. By Robina F. Hardy. (Edinburgh: Oliphant, Anderson & Ferrier.)—The true artist that would succeed in delineating life and character must have an open eye for the beautiful wherever it is to be found. Another qualification equally essential is an affectionate interest in the subject of study. One possessing these gifts has no limited range of observation. Loveliness of character is not the peculiar possession of the great and the high born. In the humblest walks of life it is to be found many a gem of purest ray serene. The writer of Jock Halliday has the natural endowments necessary to a charming story-teller. A well cultivated

mind, and previous successful experiments in authorship have enabled her to produce a most readable, interesting and instructive story of humble life, whose unpromising beginnings lead under happy influences to the most gratifying results. In the narrative of Jock Halliday's misfortunes, struggles and successes there is nothing unreal or exaggerated. It is a faithful transcript of every-day life. Such a life as is not only possible but actual even amid sordid surroundings. No one can read this well-told tale without being delighted and benefited by it.

LARRY GILBERT. By Mrs. S. K. Reeves. (Philadelphia: The American Sunday School Union.)—This book is written for the young. It records the leading events in the life of the hero, Larry Gilbert. He was an orphan who lived with his pious grandmother on a slope of the Blue Mountain. He was a good boy and made friends. His teacher took a kindly interest in him. When his grandmother died he continued for a while working with farmers in the neighbourhood of his old home. After a time he went to a situation in a merchantile house in town. Larry began on the lowest step in the ladder. He soon gained the confidence of the principal and the best people in the establishment; but he incurred the envy of a scape-grace clerk who treacherously made it appear that Larry was a dishonest lad. Appearances were against him. He was imprisoned. He had to associate with hardened criminals. Two of them he was the means of rescuing from crime. His old teacher, now a minister, found him in prison. Through his efforts the real culprit is discovered and Larry is released. From that time forward he is respected. His prosperity enables him to do a great deal of good for the benefit of others. The book is well written and attractively illustrated.

THE HOME MISSION PROBLEM.

MR. EDITOR,—May I be permitted, although at the eleventh hour, to say a few words in regard to this problem? I think it can all be reduced to this principle, viz., *personal acquaintance*. That was the chief ground on which the disciples proceeded to elect a successor to Judas (Acts i. 21-26). That was the guiding principle in the election of deacons according to Acts vi. There we read of them choosing seven men of honest report, full of the Holy Ghost and of wisdom—languages which implies that the electors and appointees were well known to each other. The same principle is recognized in the advice that Paul gives to Timothy and Titus regarding the election of office bearers. As a bishop must rule his house well, then, assuming that he is married, how can it be known that he does so unless he lives for some time amongst those having the right of choosing him to office? But it may be said with regret, that we never take such a thing into consideration, if he can preach a well composed sermon.

"Moreover," says Paul, "he must have a good report of them that are without," and when, it may be asked, do we ever take that into consideration? What is the apostles meaning here? Partly this, that the candidate must live honestly among the neighbours; and if we attached more importance to honest living, we would hear less of ministers cheating others in horse trading, running up bill they could not pay, getting drunk and the like. Even outsiders then are somewhat interested in a man's election to office; and their collective opinion ought to influence those whose business it is to fill the vacancy with a suitable servant.

Now the question arises: "How are the members of a congregation to know a man sufficiently to be justified in accepting or rejecting him as the case might happen?" to which I would reply: "Place him in the vacant church for at least three months." You would thereby give him time to visit the people, especially the sick; ways would be better noticed than if he were a mere passing stranger, he would have some time to influence the young, and perhaps to start a Sabbath school, if there were none in the congregation; and he could also get up a few fresh sermons, which might be of use to him elsewhere, if his election in his present place of probation were an impossibility.

Outsiders would know him; and in the event of his election, it would give all a better reason for sitting still, when asked to come forward with objections, if they had any, against his induction—they would not be giving him the mere benefit of the doubt.

Such a trial of three months would be favourable to

his pocket. He would not be paying railway fares every little while, perhaps every week, especially when certain Presbyteries might prohibit him coming within their bounds. While probationers may have their faults, yet many a minister who prevents a probationer from coming into his Presbytery must incur a fearful responsibility in the face of the text: "Ho that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me" (Luke x. 16); and again, "It were better for him (the offender) that a millstone were hanged about his neck, and he cast into the sea than that he should offend one of these little ones." (Luke xviii. 2) Constant movement is a strong temptation to make a probationer take undue steps to obtain a settlement in any congregation.

But again, such a trial of three months would be favourable to the congregation, although the probationer did not give satisfaction. It would be far easier for the congregation to pay the wages of a period than the wages of a week. Look to the efforts, I might say the unsanctified efforts, that certain congregations are obliged to put forth from time to time, to make up the probationer's weekly allowance; and as not a few congregations are poor to pay the little stipend regularly when due, they often run up a bill with a long list of probationers, some of the latter remaining a year or more without their pay, or waiting till the Greek kalends for it—a state of things which engenders a bad conscience in congregations, preventing their growth in holiness, and making them liable to the prophetic denunciation: "Cursed be he that doeth the work of the Lord deceitfully." (Jer. xlvi. 10.)

Supposing then that the vacant congregation were poor, it would be able to give something however small to the servant removing; but there would be fewer removals than at present, for the people would not have their minds upset by a variety of preachers in every variety of style, until all would be obliged to yield to the maxim that comparisons are odious.

If objections should be urged against my plan, I would ask my opponent, "Have you faith in the Word of God?" If so can you not find therein the principle of personal acquaintance in solution at least with regard to the filling up of vacancies; and if it should work ill, would it be worse than our present method, which is at once too quick and too slow? Are not congregations to slow when they give a hearing to a long list of men, and too quick when they give one of them their choice? for they have him in the pulpit before they are properly acquainted with him, and ere long they may compel him to shake the dust off his feet, as an unhappy termination to his thankless ministry. "LECTOR."

MORE QUERIES.

MR. EDITOR,—Was there ever any instance of God's Spirit being poured out upon a people after building a grand church?

Whether do we find the people in great grand churches more humble than those who worship at an altar of unbewn stone, or the reverse?

Did even Solomon's temple humble the Jews, or did it produce the reverse?

Have the poor ever gone to grand churches to hear the Gospel? Will they ever go? Will they ever eat the crumbs from the rich man's table?

Why is it that you can gather the poor and the religious outcasts anywhere to hear the Word of God, save in churches?

Was Solomon's temple a blessing or a curse to the Israelites; given to them like Saul to be a king?

Are not highly ornamented churches a sign of spiritual decay? Misdirected wealth?

Was ever a grand church built but with a large mixture of the aim of the builders of the tower of Babel. To leave a name? A. B. C.

THE Rev. Dr. McCosh has tendered his resignation as President of Princeton College, Princeton, N.J. He was formerly Professor of Logic and Metaphysics in Queen's College, Belfast. In 1868 he resigned and accepted the Presidency of Princeton College. Dr. McCosh intends to devote his time to philosophic research.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A Friend, Beverley, for Home Mission, \$2; Foreign Mission, \$2; and French Evangelization, \$2; Widow's Mite, Roslin, for Foreign Mission Formosa, \$10.

THE GENERAL ASSEMBLY.

WEDNESDAY EVENING.

At the appointed hour a large number of Assembly Commissioners, and a goodly representation of the Presbyterians of London assembled in St. Andrew's Church, London. This handsome church has been recently improved and beautified. The services were commenced by the retiring Moderator, Dr. Cochrane. After devotional exercises he announced as his text Joshua xiii. 1. . . . "And there remaineth yet very much land to be possessed." After a rapid historical introduction, suggested by the context, he stated that the possession of Canaan was a fulfilment of the promise made to Abraham, to Isaac, and to Jacob. The Canaanites were driven out because of their sin. It then became a holy land. History testifies that as long as Israel remained faithful they enjoyed the blessing of God.

The text might be viewed in reference to the world at large. In its vast population only 410,000,000 professed Christianity; the rest were in heathen darkness. As Joshua urged the possession of the promised land, so the Christian Church has a commission to fill the world with the glad tidings of salvation. It ought to have faith in the promise and purposes of God. The Church has not literally fought for the possession of the earth. The weapons of our warfare are not carnal but spiritual. In the early ages there was no nationality in which Christianity was in the ascendant. All the agencies of ancient civilization, commerce, literature, art, were heathen. The world was written over with heathenism. Not a single government was influenced by Christianity. Wherever heathenism predominated morality was corrupt, but vice, superstition, and paganism would disappear before the truth as it is in Jesus.

The text, however, might be appropriately viewed in relation to our own and other Christian lands. It applies to this continent of America, to the United States and Canada, to the Great North-West, to Australia and the colonies. These lands are capable of sustaining vast myriads of people. The Church is called upon to advance the highest form of all civilization—Christianity. Paul spoke of the fairness of the Gentiles. This was prophetic of the preaching of the Gospel in every land. Christianity was yet to be in the ascendancy. As the waters cover the sea was a fit emblem of the steady, quiet, equable advance of Christian influence among the nations. It is not the blare of trumpets and the shouting and confused noise of tumultuous hosts that cause the citadel to fall; rather it is the quiet and unseen work of the miners that prepares the way for the final explosion when it falls in ruin. The preaching of the Gospel, aided by the power of Omnipotence, will pull down the strongholds of heathenism. The following topics were then briefly and aptly illustrated in their order: (1) The Gospel will be published among all nations; (2) It will be presented to all nations; (3) It will be professed by all nations; and (4) it will be practised by all nations. In illustration of the last named point, Dr. Cochrane said that there was at the present time a decided advance in the cause of New Testament morality. Men were not now valued so much for their creed as for their conduct. There is, I grant, in too many cases, a great disparity between profession and practice. This was an insult to God and man. There is a higher standard now demanded for those high in station from what formerly prevailed. The moral of the Gospel will go on advancing. They shall know Me from the least to the greatest, the races of India and the dusky sons of Ethiopia shall come under the sway of the Gospel. There were too many cases in which religion in the present day did not direct the life as it ought. It was worn by some as the Pharisees wore their phylacteries. The time is coming when all this hollowness shall take end. The darkness shall vanish before the rising light. In Swedish Lapland there are six weeks of the year when the sun shines at midnight. On the 24th June large numbers from many lands come to gaze on that wonderful sight. The day is drawing near when a grander illumination will be seen. That is partial; the coming splendour will be universal. There shall be no night there. For ten years the Grecian sentinels kept their stations watching for the beacon lights to announce the fall of Troy. At length the tidings of victory came on the wing of flame. So the Christian sentinels on their watch-towers may lift up their heads for the redemption draweth nigh. Finally, we ought to have faith in the ultimate Christianization of the Globe. Christ's parting words to the Church were, "All power is given to me in heaven and in earth." What language is better fitted to cheer those engaged in the work of promoting the Gospel, and to give them assurance of success than this: "Lo, I am with you alway, even to the end of the world." The parting commission was addressed to the apostles, but not to them exclusively. The apostolic office was not permanent. There was no proof in Scripture of apostolic succession. Presbyter and bishop were synonymous terms long after the ascension of Christ. This system of apostolic succession owes its origin to the ambition of ecclesiastics. The command to preach the Gospel to every creature is addressed to all professing Christians. The command gives the ability by the enlightenment of the Holy Spirit. There can be but little comfort and success in the preaching of the Gospel without a firm belief of the Omnipotent power in God's Word. God is never absent from His Church. Our failures are not chargeable to the Almighty's distance from us. They are to be traced to deadness in our hearts and to our idleness. There is no standing still in God's work. It may seem to rest, but it rests as the tree rests in winter. All our successes are due to the power of God's Spirit. There must be faithful adherence to the terms of the commission. We must hold up the cross as the alpha and omega of our ministry. Let these considerations inspire us to nobler deeds of daring. Hopeful courage may be our possession even now. We ought to be as men moving above the region of faction and passion. We feel inspired in our work in the presence of friends, when we are watched by the eager eyes of love. We ought to have an abiding sense of God's presence. The Saviour from his exalted seat is an interested onlooker. Let us then possess the land. No kingly throne is even to be compared with a Christian pul-

pit. There is a great work before us in the training of an educated ministry. As followers of those who have gone before let us imbibe their spirit. Believing in the absolute sovereignty of God, and man's freedom and responsibility, let us proclaim the Gospel, lofty as the love of God, and ample as the wants of men. Let us labour to win the world for Christ.

After prayer and praise, the Moderator then constituted the Assembly. Dr. Fraser, joint clerk, called the roll when one hundred and seventy-three delegates answered to their names. Quite a number from more distant Presbyteries of the Church had not arrived for the opening sederunt.

Dr. Cochrane then in fit terms expressed his acknowledgments for the kindness and forbearance extended to him during his term of office. He made appropriate mention to the losses by death in the ranks of the eldership, mentioning the names of Alexander McLeod and James Baines, Halifax; David Greenshields, James Court, and Edward McKay, Montreal; John McMurrich and James Michie, Toronto; Warren Rock, London; and William McVicar, Chatham. He also mentioned the name of Elizabeth Bonar Burns, a sweet, saintly, gracious and active worker in the cause of Christ. Her name associated with Dr. Burns would never be forgotten in the Presbyterian Church in Canada. With a full heart I thank you, he concluded, I have not done all I desired, I have done what I could.

The Hon. Alexander Morris then proposed, and the Rev. A. B. Mackay, Montreal, seconded the nomination of the Rev. John M. King D.D., for the Moderatorship.

Mr. James Craig, nominated the Rev. Kenneth McLennan, Charlottetown, P. E. I., and Mr. George Duff seconded; when

Dr. Thomson supported the nomination of Dr. King. The Rev. Daniel Gordon proposed Professor MacLaren. The proposal was seconded by the Rev. R. N. Grant, of Orillia.

The vote resulted in favour of Dr. King. On motion duly seconded the nomination was made unanimous whereupon the mover and seconder of Dr. King's appointment conducted him to the Moderator's chair.

Dr. King expressed his deep sense of their great kindness in bestowing upon him the highest honour in the power of the General Assembly. He could not say that it was wholly unexpected, but it was wholly unsought. While relying on the forbearance and the support of the fathers and brethren, he would endeavour in his ruling to be impartial and courteous. He proceeded in a very lucid and effective manner to urge on the Assembly a due consideration of the better support of the Gospel ministry and in a fine spirit alluded to the union negotiations between the various branches of Methodism. He concluded by saying that in elevating him to this place they sought to honour one of the ordinary working ministers who had for twenty-six years served in the Gospel as God had enabled him.

Principal McVicar proposed, and the Rev. George Burnfield seconded that the thanks of the Assembly be tendered to the retiring Moderator for his eloquent, instructive and appropriate discourse.

Dr. Cochrane announced that replies had been received to the addresses presented to Her Majesty the Queen, and to His Excellency the Governor General.

The Rev. John Laing presented the Report of the Business Committee after which the benediction was pronounced and the Assembly adjourned.

SECOND DAY.

The first hour of the morning sederunt was spent in devotional exercises.

At twelve o'clock the Assembly was constituted for business.

After the minutes were read Dr. Proudfoot rose to a question of privilege. He called attention to an article which appeared in the "Globe" of the 13th. He considered it a very offensive article. As it was dated from London and he being the only member of Assembly from that city, he deemed it right to call attention to the article. It was very offensive. Its statements were extremely damaging to our colleges. It might prove very injurious to the effort now being made for the endowment of Knox College. It is the most unfortunate article published in a long time.

The Moderator ruled the question of privilege out of order and the matter dropped.

The Rev. John Laing, Convener of Committee on Bills and Overtures, read the order of business agreed upon.

Afternoon Session.

The first business was the appointment of committees to receive applications for leave to retire from the active duties of the ministry; to classify returns to remits; to draft loyal addresses; to arrange for Sabbath services; to receive applications of students; and to nominate standing committees.

The report of Committee on the Better Support of the Gospel Ministry was presented by Rev. John Laing, who proposed that the report be received, and that its consideration be the first order of business to-morrow morning. The Rev. A. B. Mackay seconded the motion which was agreed to.

Applications for leave to retire from the active duties of the ministry were presented by the Presbytery of Sydney for Rev. Mathew Wilson, M.A.; by the Presbytery of Halifax, for the Rev. Walter Thorburn, Bermuda; by the Presbytery of Kingston for Rev. Dr. Neil; by the Presbytery of Peterborough, for Rev. William White; by the Presbytery of Lindsay, for Rev. Joseph Elliott; by Presbytery of Toronto, for Rev. Mr. Stewart, Hornby; by Presbytery of Chatham, for Rev. William King, late of the Buxton Mission; by Presbytery of Maitland, for Rev. Alexander Grant. These applications were referred to the committee appointed for the purpose.

RECEPTION OF MINISTERS.

The following applications to receive ministers and licentiates were presented: From the Presbytery of Sydney, to receive Rev. James Scott, of the Methodist Church. From the Presbytery of Halifax, to receive J. M. Robinson, of the Presbyterian Church of the United States, and James Anderson, licentiate of the U. P. Church, Scotland. From the

Presbytery of Toronto, to receive W. H. Hunt, licentiate. From the Presbytery of Owen Sound, to receive Rev. George Law, late of the Presbytery of Glasgow. From the Presbytery of London, to receive Rev. George Crombie, late missionary to China. From the Presbytery of Stratford, to receive H. Norris. From the Presbytery of Huron, to receive Rev. G. A. Francis, of the M. E. Church. Application referred to the Committee on Reception of Ministers.

Rev. Principal Caven reported that in the matter of Mr. Norris, his case had been before the Assembly at Kingston, and he had been instructed to attend a theological school for two years. He had done so earning a creditable record. He had, however, not been formally received by the Assembly, and his call to a church by the Guelph Presbytery, although premature on the part of the Presbytery, was not a wilful assumption of authority.

LICENSE OF STUDENTS.

A communication was read with reference to the licensing of students, from the Senate of the Presbyterian College of Halifax. The Synod of the Lower Provinces had changed the time of meeting from the spring to the autumn, and in consequence students who completed their studies in the former term are unable to procure leave of Synod. It was therefore asked that the Assembly sustain the action of the Presbytery of Halifax in anticipating the granting of license by the Synod for the present year.

Rev. Principal McKnight supported the application in an explanatory speech.

Dr. Proudfoot moved that the action of the Presbytery of Halifax be sustained.

The Rev. Robert Campbell, Montreal, protested against granting the request of the Senate.

Dr. McGregor, Halifax, supported the motion which was thereafter agreed to.

An application on behalf of Mr. McIntyre, student, was made on the ground that his case was a special one.

Principal Caven explained the circumstances of the case, whereupon Dr. Grant proposed, and Rev. John McMillan, Mount Forest, seconded a motion that Mr. McIntyre be permitted to enter on the study of theology. The motion was unanimously adopted.

An application from the Presbytery of Lindsay, to take on trial for license Mr. Robert Myers, a student at Princeton. The application was granted.

APPEAL CASE.

The protest, appeal and complaint of the Rev. Adam Spenser, Minister of St. Andrew's, Darlington, against a finding of the Synod of Toronto and Kingston was then taken up. Mr. Spenser appeared for himself, Principal Caven and Grant for the Synod of Toronto and Kingston, and Messrs. Drummond and Little for the Presbytery of Whitley.

Mr. Spenser made a vigorous statement of his case in a lengthy address.

The hour of adjournment having arrived, further consideration of the appeal was postponed, to be resumed as second item of business in the morning.

Evening Session.

The evening meeting was most interesting. A large attendance was present. After devotional exercises, conducted by the Moderator and Dr. R. F. Burns, Halifax, the

HOME MISSION

Reports, printed copies of which having been supplied to the members, were held as read.

The Rev. George Bruce, St. John, N.B., moved the adoption of the Report of the Committee on Home Missions in the Maritime Provinces in an earnest and able speech. He spoke of the difficulties in prosecuting missionary work in the eastern Provinces as compared with the Western Section. In the west there was a larger hopefulness. Settlement was spreading westward. They were not in the east sufficiently able to overtake the work for want of men and means. Last year a debt of \$2,000 had been removed by the increased liberality of the people. For the two branches of their work, missionary effort and the supplement of weak congregations, they had raised \$8,000. They had incurred no debt in either branch during the year. More ministers were wanted. The people gave a generous support to the missionaries employed. Three dollars were virtually given for each one expended on their behalf. They were not, from the nature of their occupation, a wealthy people, yet they contributed liberally. They had done good work by means of Presbyterial inspection. The Ladies' Aid Societies had also rendered efficient service. Excellent work had also been done by ordained missionaries in reclaiming those who had long been deprived of Presbyterian services.

The Rev. Dr. Cochrane, Convener of Home Mission Committee, moved the adoption of the report of the Western Section. In an able, eloquent, and vigorous speech he referred to the outset to the gifts made by the West to the East in the transference of Rev. Mr. Bruce and Dr. Smith. He then narrated the cheering increase in the contribution to the cause of Home Missions. Those of last year amounted to nearly \$49,000. Erskine Church, Montreal, had contributed \$2,500 for Home Missions. Lanark and Renfrew Presbytery had done nobly under the able efforts of Mr. Campbell. In Muskoka Mr. Findlay had been most devoted in his self-denying work. Dr. Cochrane paid a fervent and well merited tribute to the noble and self-sacrificing character of those engaged in this important branch of the Master's service. All the important parts of the Home Mission field were referred to in the course of Dr. Cochrane's remarks. Special attention was given to Manitoba and the North-West. One hundred and seventy-five congregations and mission stations now exist in that promising region. Last year forty to fifty thousand emigrated there; this year the tide of immigration would be greater still. Very much depends on the action of the Church now. He thought that fifty good elders might go to the mission field in the North-West in the winter when the students had to withdraw to attend college. He declared Mr. Robertson, Superintendent

dent of Missions, from the cruel and unmanly attack made upon him by an anonymous writer in the "Mail" some time ago. Though that journal had made the *amende honorable*, lies were sometimes hard to kill. He considered that the union of the churches in British Columbia was necessary. If it is not accomplished it would not be the fault of the Colonial Committee of the Church of Scotland. He quoted from reports of proceedings in their General Assembly at its recent meeting, in which the opinion of the desirableness of union is strongly expressed. He concluded by specifying the many generous bequests that had been made to aid the promotion of Home Mission work.

A lively discussion followed on various matters touched on in the report, participated in by Principal Grant, D. J. Macdonnell, A. B. Mackay, Principal Caven, R. H. Warden.

Mr. Robertson made a brief but forcible address on Home Mission work in the North-West.

The Rev. Principal Grant moved, and the Rev. A. B. Mackay seconded, the following motion, which was unanimously adopted:

"That this General Conference now receive the report, and thank the Committee and especially the Convener, for their valuable services. The General Assembly expresses its deep gratitude to the Head of the Church for the many cheering features connected with the Home Mission work during the past year, especially for the extension of the work in the North-West, the success with which the Church and Manse Building Fund has been presented by its trusted Superintendent of Missions, the increase of liberality among the people generally, and the great energy manifested by the Missionary Associations in the colleges in view of the special expenses connected with ministerial labours in the North-West. The Assembly empowers this committee to raise the salaries of missionaries labouring there, should the state of the fund warrant, and also to take immediate steps to provide ministerial supply for the place that will be left vacant in a few months.

"The Assembly records its profound satisfaction with the attitude taken by the Church of Scotland towards the congregations in British Columbia connected with it, and instructs the Committee to do nothing to imperil the unity of Presbyterianism in that Province, leaving the matter in their hands."

The Moderator conveyed in fitting and impressive terms the thanks of the Assembly to Dr. Cochrane as Convener of the Committee.

The Assembly then adjourned.

THIRD DAY.

Morning Session

When the Assembly was convened Principal Grant obtained leave to make the following addition to his motion in relation to Home Missions. — "The General Assembly resolves to learn that the parent Churches recognize the claim on them that the new Districts and Provinces of the Dominion have, on account of the vastness of the work thrown on this Church, and the present large immigration to Canada from Great Britain and Ireland, and hereby conveys its thanks to the Church of Scotland for its grant of £100 for the mission work in the North-West, and of £50 for Manitoba College, and to the Church in Ireland for renewed and generous assistance to both the Eastern and Western sections of its Home Mission Committee."

Rev. Kenneth McLennan suggested that a committee be appointed to receive and examine References.

MINISTERIAL SUPPORT.

Rev. John Laing said that this question is becoming more and more important. Its discussion was very desirable. His experience and feeling were wholly Canadian. His prejudices were Canadian. When he was ordained twenty-nine years ago the minimum salary was \$400, that aimed at in present movement was \$650. There has in many cases been a large increase, but the sad fact remains that many of the smaller congregations have made no increase in their contributions for this purpose. There has always been difficulty in bringing the matter before the people. The late Joseph McKay offered \$10,000 if \$20,000 were raised by the Church for a manse fund. He recounted the steps taken to originate a plan for the improvement of the condition of poorly paid ministers. There were different elements in the Church. Each has a preference for its own methods. Old world schemes do not succeed here. What is there in the atmosphere of this western world preventing "sustentation?" Mr. Laing then discussed the proposed plans. He made a reference to the illiberality of some in the farming community, and he objected to the invidious distinction between ministers in self-sustaining and supplemented congregations. There ought to be a common fund to which every congregation can contribute, and a common rate of contributions. He pled for a careful consideration of this question by our business men. He concluded by moving "that a committee be appointed in which the elders and private members of the Church shall be largely represented, who may consider what is the best method of securing adequate support for the ministry of the Church, and prepare a statement on the subject; and in order to ascertain the mind of the principal congregations and of the laity of the Church generally, on whose approval and cordial support the success of any scheme must largely depend, instruct that committee to send down the statement by them prepared to sessions and congregations, asking in reply for an expression of opinion through the Presbyteries next year."

Mr. George Duff, Cookstown, thought there had been an unworthy aspersion of farmers. He could not let the reflection on the class to which he belonged pass unchallenged. In his neighbourhood he knew several who give from \$20 to \$30 a year for the support of ordinances.

Hon. Alexander Morris seconded the motion. He held that the voice of all classes of the people in the Church should be heard on the matter. The real question was sustentation, or supplement. You may get a man for \$50, but he will only be a \$50 man. It was the imperative duty of the Church to secure an educated ministry and to relieve those who are suffering from penury.

Principal Caven wished to contribute a little to the discussion of this important—almost vital—question. The reproach of negligence cast upon the Church is undeserved. Mr. Laing's statement removed a wrong impression on this point. Of scheme making we have had enough. There is no need of a third plan. What is wanted is something practical. He proposed that "The General Assembly be deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that if possible a minimum stipend of not less than \$750, with manse, shall be secured. The Assembly deems it inexpedient to pronounce in favour of the principle of a supplementary rather than sustentation scheme, yet, considering that our past working has been in the line of supplement, the General Assembly instructs the Home Mission Committee, east and west, to use their best endeavours to put into operation the scheme of augmentation presented to the Assembly last year. The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church, with the view either of improving said scheme of augmentation or of preparing the way for the harmonious introduction of another scheme, towards which our experience shall be found to point."

Dr. K. F. Burns, Halifax, seconded the motion. He thought it undesirable to enter on any new scheme at present. It is better to make advances on present lines. The separation of Home Mission and supplemental funds worked well in the Eastern Section. He defended the action taken by Montreal Presbytery.

Rev. William Bennett, Springville, did not like the motion, because it staved off all efforts to relieve a class of suffering men. He did not like the amendment, because he is opposed to a supplemental scheme. Sustentation could best secure the necessary funds.

Rev. D. D. McLeod, Paris, recommended the throwing aside of preferential prejudices in favour of any mere scheme. He paid a tribute to the Moderator for the manner in which he referred to this subject in his opening address. There ought to be no fault-finding as to the liberality of the people, which, in many cases, was most creditable.

The Moderator then named the judicial Committee.

Afternoon Session.

The discussion on the question of ministerial support was continued by Rev. D. D. McLeod who had the floor; he moved "That a committee be appointed by the Moderator to draw up a deliverance for submission to the Assembly on this subject of ministerial support." He denied that \$1,000 raised by each of the Presbyteries, would secure to the whole ministry a minimum salary of \$620. He thought too, that the supplemental scheme would be better divorced from the Home Mission Committee's work.

Mr. James Cross, Montreal, seconded, and expressed the opinion that whatever plan might be adopted, the action of the Assembly would be liberally supported by the people of Montreal. He thought the divorce suggested by Mr. McLeod should be effected and a committee appointed to devote its whole energies to the scheme of supplementing insufficient salaries.

Rev. Dr. Reid thought the motion of Mr. McLeod should indicate some definite line of action.

Rev. D. J. Macdonnell claimed that the motion of Dr. McLeod was out of order, as it was not strictly an amendment to the amendment of Principal Caven.

The Moderator ruled the motion of Mr. McLeod out of order.

Rev. Mr. Lyle, Hamilton, supported the amendment of Principal Caven, and strongly advocated the separation of the scheme for ministerial support from the work of the Home Mission Committee.

Rev. Principal Caven asked leave to add to his motion the following: "The Home Mission Committee be instructed to take measures to bring the whole subject of the better support of the ministry before the several Presbyteries and congregations of the Church, in order to awaken such an interest in the matter as shall result in a large increase in the funds available for carrying out the objects of the scheme."

Rev. Mr. Laing begged leave to withdraw his motion, which was granted, and the following amendment was then moved by Rev. R. H. Warden, Montreal, seconded by Rev. A. B. McKay: "that with a view to increase the salaries of the ministers of the weaker congregations of the Church to a minimum of \$750 per annum and a manse, it be remitted to the Home Mission Committee of the Western Section of the Church, and the supplementary committee of the Eastern Section to revise the present regulations, or frame additional ones as may be necessary and as shall best conduce to the accomplishment of this object, said regulations to go into effect at the earliest possible moment with instructions to the Home Mission Committee of the Western Section hereafter to set apart for supplementary purposes a definite proportion of the entire moneys received for the Home Mission funds; farther, that the committee, both east and west, be empowered to solicit, in such manner as they may deem best, special contributions for the work of supplementing."

Rev. Mr. Warden vigorously supported his motion. He claimed that by the provisions and operations of the Montreal sustentation system not less than \$1,000 it was anticipated would be added to the Home Mission Fund, and careful provision was made that the General Fund should not suffer meanwhile, owing to the systematic character of the scheme, the minimum salary of \$750 was secured to each of the ministers in the Presbytery.

Rev. A. B. McKay, in a terse, humorous, and forcible speech, characterized the condition of things, which permitted a salary of \$4,000 to be paid to some ministers, and compelled others to labor for less than \$600 a year, a scandal. If no other remedy were possible, reduce the higher salaries and increase the lower. They had plenty of experience, all they wanted was cash. He would like Presbyteries to be instructed to do as Montreal had done. Say something definite, give the congregations an accurate idea of what was required, and the response would readily come. He thought the better paid ministers did not sufficiently exert themselves in behalf of their poorer paid brethren.

The Moderator, having left the chair, supported the pro-

position of Principal Caven. He said it would require from \$20,000 to \$25,000 to accomplish the end in view. He could not favour the principle of a sustentation fund. We had a right to take precautions that the congregations did their duty according to their wealth and proportions. He disliked the prescribing of rates. They weakened the force of appeal to the congregation. They wished to get the money but also to educate and elevate the giver. The less we spoke of rates and the more of great principles the better we would succeed. The Home Mission Committee met in September, and before that time the Presbyteries would be enabled to give this matter consideration. He gave a very decided preference to the motion of Dr. Caven. He could not approve the action of the Montreal and Quebec Presbyteries, but after all that action might be instrumental in awakening a proper activity in relation to this important question.

Rev. Robert Campbell, Montreal, said whatever scheme was launched should be learned from the action of the Montreal Presbytery that an appeal to local sympathies was a very powerful influence, and therefore an extension of the system could scarcely fail to be advantageous.

Principal McVicar was in favour of the motion which would best contribute to the acquirement of the necessary funds. Systematic instruction and earnest labour were imperative. It was necessary to say to every man, "How much will you give?" There would be no difficulty about administering the money. The difficulty was to get it.

Rev. R. J. Laidlaw, Hamilton, supported the scheme of Principal Caven. He thought the Home Mission scheme and the scheme for the augmentation of salaries should be separated. He had no fear but that the Presbyteries of Montreal and Quebec would fall in line with the action of the Assembly in the scheme for augmentation of salaries which might be devised.

Rev. Principal Caven asked and was permitted to add the following words to his motion: "Except that the extent of the supplement to ministers in the North-West shall be regulated by the action of the Assembly on the Home Mission report."

Rev. K. McLennan, Charlottetown, supported the views enunciated in the motion of Mr. Warden. It was more genial and left the Home Mission Committee more freedom in the arrangement of details.

The vote was then taken. Mr. McLeod's amendment was declared lost. Fifty nine voted for Mr. Warden's amendment, and on being put against Dr. Caven's motion the latter was defeated.

Before putting main motion, Principal Grant moved in amendment as follows: "That in view of the unanimity of sentiment in the Church on the subject of increased ministerial support the General Assembly, resolves: 1. That it is the duty of every Presbytery in the Church to see that no minister settled over a congregation within its bounds receive a smaller stipend than \$750 or \$700 and a manse; 2. That it is the duty of Synods to see that Presbyteries attend to this important matter, and to devise methods by which Presbyteries having resources inadequate to the work shall be assisted by the wealthier Presbyteries within its province; 3. That the Presbyteries of the Church are hereby enjoined to visit the congregations within their bounds during the year, and in that or in some other equally effectual way ascertain what amount of outside aid is required to secure the above named minimum stipend, and that they report accordingly to the next meeting of their respective synods, that the various Synods take the whole subject into their earnest consideration and report to the ensuing General Assembly whether it is possible to attain the end desired by this Assembly without aid from other Synods. The General Assembly agrees to the foregoing resolutions with the confident hope that each of its four Synods will take action so that the minimum stipend will be secured independently of aid from other Synods; and then that the work of Home Missions proper and the whole of our work in the North-West shall be carried on by a general fund contributed by the whole Church. Farther, the General Assembly instructs its Home Mission and Supplementing Committees to use their utmost efforts during the ensuing year to carry on the work committed to them."

The consideration of this subject to be resumed tomorrow morning.

Evening Session.

The evening was devoted to the consideration of the Foreign Mission work of the Church.

Professor McLaren, Convener of Foreign Mission Committee, Western Section, presented the report. He gave an account of his recent visit to the Indian Missions in the North-West Territories. The work there has been done very satisfactorily. The Indians are making progress in the arts of civilization. The best ploughing he had seen was done by Indians at Bird Tail Creek. One of the elders of the church there is an Indian; so is the minister. Last year has been one of trial and triumph in the China mission. Mr. Junor had been laid aside by sickness. He is able to be with us to-night. In the McKay Hospital, founded by Mrs. McKay, Windsor, 1,900 patients had been treated, and 8,000 had received medical aid from Dr. McKay and his assistants. Residents in Oxford County, Ontario, had contributed \$6,215 to found Oxford College in Formosa. A minister's daughter on her death-bed had given \$500 to help the work. With this Dr. McKay had erected new churches. There are twenty-six chapels and twenty-six native agents. One hundred and forty converts had been gained during the year. Their contributions are generous. In India the mission staff has been reduced by the return of Mr. Douglas to Canada. Each missionary in our field there has baptized twelve converts. Mr. Joseph Builder, a distinguished graduate of Toronto University, is about to proceed to India, and Miss Roger is expected to return soon. Mr. J. S. Taylor has been obliged to abandon his intention of joining the India Mission on account of weakened eyes, and Mr. James Ballantyne is unable to go at present. The financial condition of the Foreign Missions is more favourable than it has ever been. The year's income is \$40,111. Messrs. John Macdonald and William Gooderham, of the Methodist

Church, had offered to bear the expense of sending two missionaries to Japan, and the former gentleman promises \$500 additional, if the Presbyterian Church would begin a mission in Japan. Enkine Church, Montreal, at the celebration of its jubilee, gave \$1,000 to the Foreign Mission Fund. The work done by the Woman's Foreign Missionary Societies was gratefully acknowledged. In concluding Professor McLaren tendered his resignation of the Convener'ship of Foreign Mission Committee, on account of its largely increased duties, lest their discharge should interfere with his proper work.

Dr. McGregor, Halifax, presented the report for the Eastern Section. He confined his remarks principally to the state of the Trinidad Mission. Two missionaries had to retire on account of impaired health. It was thought a suitable missionary had been secured, but his medical adviser had pronounced him unfit for the climate. The results of the work during the past year had been very satisfactory. It took \$18,000 to carry it on. Canada had given \$8,000, and Trinidad the other \$10,000. God had blessed our Mission. Tributes were paid to the Sabbath schools of Ontario and the Ladies' Societies of the Maritime Provinces for their generous aid.

The Rev. George Flett, Indian Missionary in the North West, gave, with great pathos, humour and earnestness, an account of his work among the Indians. He described their heathen customs, and the difficulties attending his work in the great North West. He made an earnest appeal for increased effort among the Indians.

After praise and prayer,

The Rev. Hugh A. Robertson, missionary from Eromanga, was next introduced, who gave a description of the scenery in the New Hebrides, and of the condition of the people there. He gave a narrative of mission work in Eromanga. There were now thirty-three Christian teachers there. In his church they had 195 communicants on the roll. Largely attended communion services had been held lately near where Captain Cook and John Williams were murdered. The son of the latter's slayer had laid the first stone of the monument reared to the memory of the martyred missionaries. He concluded by singing a hymn in the native language.

Rev. Joseph Builder, who is about to proceed to India, in a most impressive manner gave an account of the motives that influenced him in choosing the Foreign Mission field as his sphere of labour. The intention of his youth and the prayer of his manhood seemed about to be fulfilled. He esteemed it the highest honour of his life to be asked to go to India. The joy is shaded by having to leave his own land with all its associations, but he went enthusiastically—he went with joy. He felt that his enthusiasm was pure; he hoped it would be purer.

Rev. Dr. R. F. Burns, Halifax, in a few brief but happy sentences moved. "That the reports of the Eastern and Western sections of the Foreign Mission Committee be received, and that the Committee on Bills and Overtures fix a time for their consideration." The motion having been seconded by Rev. K. McLennan, was adopted.

Rev. Principal Grant moved, and Prof. Forest seconded. "That the Foreign Mission Committee, Eastern and Western sections, be continued, *ad interim*, and that it be an instruction to the members present to meet together and consider whether it would be desirable and practicable to unite the two sections so that all the Foreign Mission work of the Church may come under the purview of one Committee, and report on the subject to a subsequent diet of Assembly."

FOURTH DAY.

Morning Session.

The deliverance of the commission appointed at the last General Assembly in the case of Rev. Dr. Barclay, and a memorial and petition from Dr. Barclay ancient the same were read, and with relative documents were remitted to the judicial committee.

MINISTERIAL SUPPORT.

The discussion on the question of ministerial support was resumed by Principal Grant, who then addressed the Assembly. He thought if the recommendations embodied in the motion of Principal Caven were adopted, the condition of poorer congregations would be even worse than before. He highly approved the action of the Presbyteries of Montreal and Quebec in increasing the salaries of ministers within their bounds, and claimed their perfect constitutional right to do so. He felt that the natural prominence and regard for local wants characteristic of the Montreal action was possible of producing similar results in all the Presbyteries. However, as it was felt that what was required was not an elaborate scheme, but some simple action of a tentative character, he proposed to withdraw his motion submitted last night in favour of one to be submitted by Rev. R. H. Warden.

Rev. R. H. Warden moved as follows, seconded by Rev. R. Campbell, of Renfrew. "That the motion of Principal Caven be amended by inserting the following: 'That with the further exceptions that the second regulation be expunged, and that the fifth regulation read as follows: That the general principle of the distribution of this surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list to the extent of \$750 per annum and manse, but that beyond this amount the committee be empowered to recognize exceptional liberality on the part of any supplemented congregations.'" Mr. Warden spoke at length in support of his motion. He thought the scheme submitted at last Assembly, but not adopted as pointed out by Principal Grant, would place the ministers of the weaker congregations in a less desirable position than before. If the motion of Principal Caven carried, and the supplemental allotment were refused to the Montreal Presbytery, then it might become necessary for that Presbytery to formulate a Home Mission scheme of its own. He hoped however, that the action of the Montreal Presbytery would be merged in the action about to be taken by the General Assembly.

Rev. Robert Campbell, of Renfrew, addressed the Assembly in support of the amendment of Mr. Warden. He hoped Principal Caven, in order to a consolidation of interests, might see his way to the withdrawal of his motion. He showed that fully one hundred ministers would not be benefited by the change. The congregations that were helping themselves would not be benefited by the surplus fund. The straggling, struggling congregations which were breaking down by the magnitude of the work, the ministers in charge would not be aided, but the more compact, more comfortable charges would reap the rewards of the system. Rev. Dr. Proudfoot strongly disapproved of the motion offered last night by Principal Grant and subsequently withdrawn. He was also disposed to censure the action of the Montreal Presbytery. It seemed to him that the Montreal brethren had violated the laws of the Church, and now asked the Assembly to adapt the law to their transgression. He felt that time had not been wasted despite the length of the discussion.

Principal Caven suggested that both schemes should be submitted to a committee to frame a deliverance based upon them, and that it be printed and distributed to members of the Assembly.

Rev. Dr. Proudfoot moved. "That the motions be sent down to a committee to meet this afternoon, and that the scheme referred to in that of Principal Caven be printed and distributed among the members so that they may be able to give consideration to the motion to be submitted to them."

THE BISHOP OF HURON.

Rev. Principal Grant called attention to the fact that the Bishop of Huron was present, and he suggested to the Moderator that he be invited to take a seat upon the platform.

The Moderator said it gave him the greatest pleasure to welcome Bishop Hellmuth as a visitor to the Assembly, and cordially invited him to a seat on the platform.

The Bishop was warmly received, and in acknowledgment expressed his pleasure at the reception accorded him. He said they had always regarded the Presbyterian Church as a sister Church, and he wished for them God's blessing and all prosperity.

On the resumption of business Rev. D. J. Macdonnell supported the motion of Rev. Mr. Warden, because of the larger amount of provision made, and the more workable character of the scheme proposed.

The Moderator, having left the chair, spoke in support of the motion of Principal Caven. He said the scheme of Mr. Warden would incur an expense in working of from \$30,000 to \$35,000, and it would take away the leverage stimulating the liberality of supplemented congregations.

Rev. R. J. Laidlaw opposed the amendment of Mr. Warden as lacking in elasticity and adaptability.

Dr. Mathews, Quebec, supported the amendment of Mr. Warden, and defended the action of the Quebec Presbytery, and said that a reversal of the action of that Presbytery would wipe out many Protestant congregations in that Province.

Rev. R. Campbell, Montreal, spoke animatedly on Presbyterian rights.

On the first vote being taken, the amendment of Rev. Dr. Proudfoot was lost, and on the second the amendment of Mr. Warden was carried over the motion of Principal Caven.

An amendment moved by Professor Gregg was also voted down.

Principal Caven then asked that the following be added to the motion of Mr. Warden: "That in the administration of the scheme, respect shall be had to any obligations as to ministerial support incurred by Presbyteries for the current year."

This addition was agreed to, and the motion, as amended, was then passed unanimously.

THE DECISION.

The motion, with its various amendments, is as follows: "The General Assembly is deeply impressed with the duty of putting forth the most strenuous efforts for the better support of the ministry, so that if possible a minimum stipend of not less than \$750, with manse, shall be secured. The Assembly deems it inexpedient to pronounce in favour of the principle of a supplementary rather than a sustentation scheme, yet, considering that our past working has been in the line of supplement, the General Assembly instructs the Home Mission Committee, east and west, to use their best endeavours to put into operation the scheme of augmentation presented to the Assembly last year. The Assembly thus hopes to be able next year to bring a valuable increase of experience to bear upon this great interest of the Church, with the view either of improving said scheme of augmentation or of preparing the way for the harmonious introduction of another scheme, towards which our experience shall be found to point.

"The Home Mission Committee are instructed to take measures to bring the whole subject of the better support of the ministry before the several Presbyteries and congregations of the Church in order to awaken such an interest in the matter as shall result in a large increase in the funds available for carrying out the objects of the scheme.

"Except that the extent of the supplement to ministers in the North-West shall be regulated by the action of the Assembly on the Home Mission Report, with the further exception that the second regulation be expunged, and that the fifth regulation read as follows: 'That the general principle of the distribution of this surplus fund shall be an equal dividend to the ministers of the supplemented congregations on the list to the extent of \$750 per annum and a manse, but that beyond this amount the committee be empowered to recognize exceptional liberality on the part of any supplemented congregation. That in the administration of the scheme respect shall be had to any obligations as to ministerial support incurred by Presbyteries for the current year.'"

The Assembly then adjourned till Monday morning.

FIFTH DAY.

Morning Session.

The Assembly opened at ten a.m., with devotional exercises.

Hon. Alex. Morris moved, and Principal Caven seconded: "That the scheme of augmentation, as modified by the action of the Assembly, on Saturday, be printed as an appendix to the minutes of Saturday's proceedings." Carried. Rev. Dr. Proudfoot, as convener of the Judicial Committee, asked that the committee be permitted to sit this evening during the session of the Assembly, in order to overlook the large amount of work committed to them. Granted.

Dr. Proudfoot also requested to have his overture on Standing Orders of the Church taken from the table, which was granted.

THE APPEAL OF MR. SPENSER.

The hearing of the appeal of Rev. Adam Spenser from the decision of the Synod of Toronto and Kingston in the matter of arrears due to him by St. Andrew's congregation, Darlington, was resumed. The Moderator, Dr. King, being a member of the Synod of Toronto and Kingston, left the chair, which was taken by Principal MacVicar. Mr. Spenser concluded his defence, interrupted on a previous occasion, and was followed by Principal Caven on behalf of the Synod of Toronto and Kingston, Rev. A. A. Drummond, clerk of the Presbytery of Whitby, appeared for the Presbytery. The argument of these gentlemen was, in effect, that many of the original members of the Darlington congregation were dead. Many had removed, and it was therefore impossible to collect the amounts in the original subscription, given as a guarantee for payment of the stipend of \$400 agreed upon: that the Presbytery or Synod had not ordered the resignation of Mr. Spenser, but requested it; that the pastoral relation was not a pastoral relation, as the congregation had disappeared; and it was contended that grave injury had resulted to the Church by the action of Mr. Spenser in continuing his claims upon congregations which had practically rejected his pastorate, in order to make good his financial claim up to the time at which a dissolution of the pastoral relationship should be effected by a full recognition on the part of the congregation of the claims of Mr. Spenser.

After a lengthy discussion Rev. John Laing moved, seconded by Rev. Dr. Proudfoot: "That the appeal be dismissed."

This carried unanimously, and the parties to the case were formally notified of the decision of the Assembly.

The representatives of the Synod and Presbytery acquiesced, and Mr. Spenser stated that he submitted to the decision of the Assembly.

Afternoon Session.

The session opened at half-past two with devotional exercises.

REFERENCES.

From the Presbytery of St. John as to the work of the Woman's Home Missionary Society, organized to aid the Home Mission work and for which the Presbytery had enjoined the churches under its jurisdiction to take up collections in behalf of the Woman's Mission to assist in the payment of a missionary employed by that organization. It was contended that the Presbytery had no power to enjoin the taking up of collections for this special purpose.

Rev. Geo. Bruce, of St. John, supported the reference in a brief, lucid speech.

Revs. R. Campbell moved, and W. R. Cruickshank seconded: "That the reference is sustained, and the General Assembly recognize the right of the Presbytery of St. John to appoint the collections in question." Carried.

From the Presbytery of Montreal, as to the status of Rev. James Patterson, of Hemmingford, asking that his standing be not affected by his appointment as city missionary. Granted, on motion of Rev. Dr. Cochrane.

From the Presbytery of Montreal, as to the status of Rev. Mr. Coubouie, an ex-priest, asking that he be recognized as an ordained missionary of the Presbyterian Church. Rev. R. Campbell presented the case.

Rev. John Bennett, Almonte, moved. "That Mr. Coubouie be accorded the standing of a licentiate, and that the reference be sustained."

He claimed that by the doctrines of the Presbyterian Church Mr. Coubouie could not be received as a minister; a full standing. He had received his orders from an apostate church, and these orders, therefore, could not be recognized by the Assembly.

Professor Cousirat, Montreal, seconded the motion, and endorsed the contention of Mr. Bennett.

Dr. Robert Thomson, Drummondville, also spoke in disapproval of the recognition of the orders of the Church of Rome by this Church.

Rev. R. Campbell, Montreal, explained that, although not inducted, Mr. Coubouie had been for the past year performing the functions of the Presbyterian ministry.

Rev. W. J. McMullen, Woodstock, strongly censured the action of the Montreal Presbytery, in permitting Mr. Coubouie to perform any of the rites of the Church.

Rev. Chas. A. Doudiet, Montreal, could not consent to the ordination of Mr. Coubouie, except under the usual conditions.

Principal McVicar said the Church of Rome, with which they were in conflict, was thoroughly ultramontane in character throughout this Dominion, and they could not recognize its orders as valid in this Church.

Rev. John Laing gave a short *resumé* of the various steps taken by the Assembly in reference to the case.

After discussion the motion of Mr. Bennett was adopted. From the Presbyterians of St. John and Wallace to unite the congregations of Shediac and Shernogee. Granted.

A report on the Missionary Record was read and received.

ON THE HYMNAL COMMITTEE.

Prof. Gregg read the report of the Hymnal Committee, announcing that 35,000 copies have been sold during the year, which, with the number previously sold, made up a total of 74,000. The amount received for royalty was

\$631.83, a portion of which was devoted to the Aged and Infirm Ministers' Fund. It is proposed to issue a new edition with Tonic-sol-la notation and also an edition of the Psalms with music. It was recommended by the Committee that the royalty next year be divided as last, except what may be required for the Tonic-sol-la edition; that a selection of the Psalms and Hymns be published for use in Sunday schools, and the Committee re-appointed.

The report, with recommendations, was adopted, and the thanks of the Assembly, on motion of Dr. Cochrane, tendered to the Committee and the editor of the "Presbyterian Record."

AGED AND INFIRM MINISTERS' FUND.

Rev. James Middlemiss, Elora, read the report of the Committee on the Aged and Infirm Ministers' Fund. The total number of beneficiaries now on the roll is thirty two, the amount paid to the annuitants during the year was \$6,936.50. These figures show an expenditure of \$227 60 in excess of income, reducing last year's balance to \$1,092.23. Leaving out, however, the new investment of \$1,200, which had been actually made at the date of last report, the expenditure, properly so called, is \$7,174.66, or \$972.40 less than the income. From this year's balance, the committee proposed to invest \$500, believing that they are called to do so in consideration of sundry donations and bequests, including \$326 51 from the Hymn Book Committee. The investment will raise the capital to \$3,100, and leave a balance of \$592.43 with which to begin the current year.

The state of the Fund at the close of the financial year is: Invested in Debentures and Mortgages, \$7,600; balance, \$1,092.43; total, \$8,692.43.

The following reference from the Presbytery of Huron was read in connection with the report of the Aged and Infirm Ministers' Committee:

"1. In assent to the overture from the Presbytery of Huron, the member of the committee who belongs to that Presbytery and concurs in its opinions in relation to the fund, intimated that he believed the Presbytery would consider that their views were met by the division of the fund into two, the retired ministers whose income from other sources does not amount to \$500 shall receive an annuity rate of \$8, from which all ministers who contribute shall be entitled on their retirement by leave of the Assembly to an annuity of \$75 for ten years service, with an addition of \$2.50 for each additional year's service up to forty. After a free and full expression of opinion the committee agreed to recommend the dismissal of the overture, not only because of the serious practical difficulties in the way of the carrying out either of the eleemosynary or of the life insurance principle on which it is based, but on the special ground that while there is properly, so long as the insufficiency of the capital makes the ministerial rate necessary, a discrimination in favour of ministers who contribute personally to the fund, the annuity is to be regarded not only as a means of supplying absolute or comparative indigence, but as an appropriate and generally much needed Christian recognition of ministerial services. At the same time the committee believe that it is right to express their conviction that the progress of the fund has been hindered by a largely prevailing impression that in some instances the annuity only adds to an already amply sufficient income.

"2. In reference to the suggestion of the Presbytery of Toronto to the effect that a uniform ministerial rate should not commend itself to the Church, that a larger annuity be given to ministers who have contributed more largely to the fund, the committee believe (1) that while not a little may be pleaded in favour of a uniform rate, say of seven or eight dollars, it is on the whole not desirable to make a change that would relieve very few by laying an additional burden on the great majority of the ministers of the Church, especially when under the regulations adopted last year the few ministers who felt that the present rule presses too heavily on them may employ their rate in a way they may consider better, and still have a claim to an annuity of from \$75 to \$100, or even as it is hoped \$200; (2) That the graduating of the annuity in accordance with the amount of rate is not to be thought of, and that if any change is to be made with a view to bringing the administration of the fund, so far as the rate is concerned, more to accordance with strict equity, it should be, as the Presbytery suggests, in the way of the adoption of a uniform rate.

"3. In reference to the regulating of the fund of the Eastern Section of the Church, adopted by the Synod of the Maritime Provinces and sanctioned by the last Assembly, the committees are of the opinion: (1) in general, that there is nothing distinctive in the said regulations to be recommended for adoption in the administration of the fund of the Western Section; and (2) in particular, attention having been at the last Assembly specially called to the matter, that, in view of the essential character of the fund, there is, to say the least, no call to discriminate against professors, foreign missionaries, and Church agents by requiring them to pay a larger percentage on income."

"4. In reference to the use of the designation, *Minister Emeritus*, the committee are of opinion: (1) that the term *Emeritus* is a convenient one; and (2) that its proper application is to a minister who, having resigned his pastoral charge on account of the infirmities of advanced years, is precluded by age from resumption of the work of the pastorate; and (3) that it should not be applied to a minister so long as his connection with his congregation is such that, in view of it, he retains his right to discharge ministerial and judicial functions as one of its ministers."

The report was received.

THE NEXT MEETING.

Rev. Dr. Reid moved that the next meeting of the General Assembly be held at Toronto. Carried unanimously. Dr. Reid also moved that the meeting be held in St. James' Square Church in that city.

Rev. G. M. Milligan moved in amendment that the meeting be held in St. Andrew's Church, but at the request of the pastor of the church, Rev. D. J. Macdonnell, the motion was withdrawn, and St. James' Square Church unanimously agreed upon.

Dr. Reid moved that the next meeting be held at the usual time—the second Wednesday in June.

Dr. Mathews, Quebec, moved in amendment that the next General Assembly meet on the first Wednesday in June, in order to permit delegates to the Presbyterian Council at Belfast, Ireland, on June 24th, 1884, to attend the General Assembly before sailing for the Old Country.

The amendment carried, and the next meeting of the Assembly will therefore be held in St. James' Square Church, Toronto, on the 4th of June, 1884.

THE PRESBYTERIAN COUNCIL.

The next matter taken up was the selection of delegates to attend the Presbyterian Council at Belfast. A long discussion ensued as to the mode of election to be adopted. Finally Rev. Principal Grant moved, seconded by Rev. A. B. Mackay, "That the General Assembly ballot for sixteen members (eight ministers and eight elders) to be sent as delegates to the Council at Belfast, the scrutineers to report the names of the second sixteen as alternates."

Rev. F. McCuaig moved in amendment, seconded by Prof. Gregg, "That nominations be made on the floor of the house, all ministers and elders of the Church to be eligible. The sixteen receiving the highest number of votes to be the delegates elect, and the following sixteen to be the alternates."

The amendment of Mr. McCuaig carried. It was agreed that the selection of the delegates be the first item of business to-morrow morning.

Evening Session.

The Assembly having been constituted by devotion, the Rev. K. F. Junor delivered an address on missionary work in the island of Formosa. This he designated as the scene of early missionary enterprise. The Dutch had taken their Protestant missionaries in their first commercial ventures. Of thirty two missionaries sent there ten had found their sepulchre, and six of them had been beheaded. He dwelt at length on the many favourable circumstances presented in the island for missionary operations, among others the slight hold that the religion of China had upon the natives. He referred to the recent intelligence received from Dr. McKay, of one thousand aborigines on the east coast of Formosa having thrown away their idols. He made an excellent address, and concluded by an eloquent appeal in favour of the China mission.

FRENCH EVANGELIZATION.

Rev. Principal MacVicar presented the report of the Board of French Evangelization. It appeared that fifty-six agents had been employed, including a French Professor of Theology, missionaries proper, school teachers, and colporteurs. He ventured to remark that no Church had so large a body of earnest, devoted, and competent men engaged in French evangelization. They had thirteen schools equipped with nineteen teachers and 533 scholars, of whom 203 were Roman Catholics. At the two schools at Pointe-aux-Trembles there were ninety-two pupils, of whom forty-two entered Roman Catholics, but they did not return so. He might mention that twenty of the ninety-two were received into the Church, and partook of the sealing ordinance last winter. It might be gathered from this that it was easy to obtain admittance to the Church at Pointe-aux-Trembles, but such was not the case. Professor Coussurat, Mr. Boudreau, and Mr. Doudiet were almost Puritans in their mode of receiving converts. It might be asked what were the results? There were in Canada 11,000 and in the United States 25,000 French Protestants, while forty years ago there were none. This was largely due to the efforts of the French Evangelization scheme of this Church. The income had steadily increased, and last year they had received \$32,606. He stated that the instrument they used was the sword of the spirit, and they depended upon the grace of God to give it life. Last year 2,598 copies of the Word of God in whole or in part had been distributed. They had also distributed 26,000 tracts. He referred in favourable terms to "L'Aurore," the only French Protestant newspaper in the Dominion. He concluded by stating that they wanted several things—a much larger number of colporteurs, more mission schools, a little more Presbyterial supervision—in one word they needed loyal, large-hearted Christian laymen and women in the Provinces of Quebec and Ontario—indeed, all over the Dominion—to sympathize with the persecuted converts, and see that they are not cast out, rejected, and deprived of the means of livelihood.

Rev. Peter Wright moved: "that the report be received and adopted; that the thanks of the Assembly be given to the Board, and especially to the convener; and further, that the General Assembly express and record their gratitude for the measure of success during the year, and commend anew the scheme to the prayers and Christian liberality of the Church." In a forcible speech he dwelt at some length on the nature of the work.

Rev. Chas. A. Doudiet seconded the adoption of the report, and with no more than the slightest possible French accent, gave an address marked with great pathos, power, and earnestness.

Professor Coussurat next addressed the Assembly. He confined his remarks for the most part to his own special work of training French Canadians for the work of the ministry. The Church of Rome was now the Church of the Jesuits.

The report was received and the Moderator in fitting terms conveyed the thanks of the Assembly to the convener and members of the Board of French Evangelization.

Rev. Dr. MacVicar then moved that the salary of the Rev. R. H. Warden, the Secretary-Treasurer of the Board, be \$2,000 instead of \$1,600.

Rev. A. B. Mackay supported the motion. Rev. R. M. Croll moved an adjournment.

It was decided to continue the session till the matter was settled.

Rev. Dr. Moore proposed that the question of salaries to the Agents of the Church be referred to a Committee to report at an early day.

Rev. Dr. Moore's motion to refer to a committee was carried, and the Assembly adjourned.

SIXTH DAY.

Morning Session.

The Assembly met and was constituted, the Moderator in the chair.

The Moderator appointed the following as the Committee to consider salaries of the agents of the Church: Revs. Dr. Moore, Principal Caven, Dr. Burns, A. J. Mowat, Principal MacVicar, W. R. Cruickshank, R. M. Croll, J. Hastie, J. Laing, D. D. McLeod, J. L. Murray. Elders—John Sterling, W. E. Roxburgh, Donald Grant, J. L. Blakie, W. B. McMurrich, J. W. Robson, and P. Marshall.

RECEPTION OF MINISTERS.

On the question of applications to receive ministers and licentiates, Rev. Principal McKnight reported that the following applications in favour of the persons named were granted: Halifax, J. W. Robinson and Mr. Anderson; Toronto, W. H. Hunt; Owen Sound, Geo. Law; London, Geo. Crombie; Stratford, H. Norris. In the case of the application from Huron in favour of G. A. Francis, he agreed to attend a four years' course of study. The application of the Presbytery of Sydney in favour of James Scott was not granted.

PRESBYTERIAN COUNCIL.

The following nominations for delegates to the Presbyterian Council, to meet at Belfast on 24th June, 1884, were then made:

James Knox Munnals, Halifax; Dr. John M. King, Moderator, Toronto; Mr. D. C. Fraser, New Glasgow; Dr. James, Hamilton; Rev. D. James, Midland; Rev. Thomas Macpherson, Stratford; Dr. Thorburn, Ottawa; Professor McLaren, Toronto; Rev. John Laing, Dundas; Rev. George Burnhead, Brockville; Mr. Colin Macdonnell, St. Thomas, Mr. J. K. Blair, Truro; Rev. J. K. Smith, Galt; Principal MacVicar, Montreal; Rev. Dr. Cochrane, Brantford, Dr. Proudfoot, London; Rev. Dr. Wardrope, Guelph; Rev. Dr. Mathews, Quebec; Rev. George Flett, missionary to the Indians, N.-W.T.; Mr. James Croll, Montreal; Rev. Dr. Burns, Halifax; Rev. R. H. Warden, Montreal; Mr. Daniel Mackenzie, Sarnia; Mr. William Wilson, Toronto; Mr. H. H. McCurdy, Antigonish; Rev. Jas. Cameron, Chatsworth, Rev. K. J. Laidlaw, Hamilton; Rev. W. J. McMullen, Woodstock; Rev. H. M. Parsons, Toronto; Rev. J. S. Black, Montreal; James Maclellan, Q. C., Toronto; Mr. J. S. McLean, Halifax; Rev. F. R. Beattie, Brantford; Rev. Donald Ross, Lachine; Mr. Thomas Gordon, Strathroy, Mr. J. L. Blakie, Toronto; Mr. W. J. McCalla, St. Catharines; Rev. G. M. Milligan, Toronto; Mr. R. J. Hunter, Toronto; Prof. Mowat, Kingston; Rev. E. F. Torrance, Peterborough; Mr. Chas. Davidson, Guelph; Mr. David Morrice, Montreal; Rev. K. F. Junor, missionary, Formosa; Prof. Coussurat, Montreal; Dr. McNish, Cornwall; Rev. R. Torrance, Guelph; Rev. J. A. Murray, London, Prof. Elliott, London; John Charlton, M.P.; Rev. Jas. Robertson, Winnipeg; Jas. Bethune, Q.C., Toronto; Dr. Scott, North Bruce; Rev. Jas. Middlemiss, Elora; Dr. Macrae, St. John, N.B.; G. W. Ross, M.P.; Mr. Thos. McLean, Brantford; Judge James, Halifax; Rev. P. McF. McLeod, Toronto; Rev. A. Burrows, Truro; Rev. D. B. Blair, Pictou, Principal Caven, Toronto; Rev. John Gray, Orillia; Dr. Reid, Toronto; Mr. John Gill, Brockville; Rev. T. S. Chambers, Kingston, Mr. W. B. McMurrich, Toronto; Rev. L. G. McNeil, St. John Newfld.; Dr. Ure, Goderich; Hon. David Laird, P.E.I.; Hon. Alex. Morris, Toronto; Rev. William Frizzell, Toronto; Rev. H. A. Robertson, missionary, Eromanga, Dr. Moore, Ottawa; Hon. Alex. Vidal, Sarnia; Rev. Robert Hamilton, Fullarton; Judge Stevens, St. Stephen, N.B.; Mr. William Gordon, Toronto; Rev. J. Kirkpatrick, Toronto; Rev. A. B. Mackay, Montreal.

It was resolved that the vote be for eight ministers and eight elders, and that the vote be taken at noon Wednesday.

COLLEGE REPORTS.

Rev. Dr. Burns made the statement for Halifax College, and said they had commenced giving the new degrees, not that they saw there was much good in them, but they did not want any other institution to get the start of them. He hoped that they would not "get small by degrees." The ordinary fund keeps slowly moving, and there was an increase of \$600. Of the endowment fund of \$100,000 started in 1877, they had \$71,000, and this without special effort. The saddest thing was the fewness of students. This, however, was a general complaint. As to a summer session, they had not decided definitely, but the institution was so well situated, that if they were to have a summer session they would then draw from the other colleges and the United States. The professors of the college were just as well able to teach three times the number as were the professors in the last. He moved a resolution acknowledging the steady increase to the fund, and regretting the fewness of students.

Rev. Dr. Mathews, in regard to Morris College, said their work was very limited, the held restricted, and the students not numerous, the classes were well attended and conducted, and there were four theological students now in attendance. They only asked that the permission given to congregations in their presbytery to send their subscription be made a recommendation. It transpired that the report contained the statement of receipts, but not of expenditure, here was a recommendation to have a fuller statement next year.

Rev. John Bennett, Almonte, speaking of the need for helping Morris College, and incidentally Montreal College, said unless there was a special effort put forth the Protestant Church in Quebec would be almost crushed out, and in a few years there would not be a Protestant congregation in Quebec Presbytery.

Dr. Wardrope moved that the report be received, and the congregations in the Presbytery be recommended to send their collections direct to the college.

VACANCIES.

Rev. Dr. Cochrane intimated that the congregation of Prince Albert, North-West Territory, was vacant, and they

would be glad to receive names for the position of minister there; and they also wanted a Superintendent of Missions for Muskoka.

The Assembly adjourned.

Afternoon Session.

At the afternoon session the consideration of the college reports was resumed.

Rev. R. H. Warden said, when considering the motion by Rev. Dr. Wardrop for the reception of the report of Morris College, that there was a proposal in one of the reports to discontinue the Union College Fund. It would be advisable to leave over the recommendations in reference to the collections from congregations. He moved in amendment that the report be received only.

The amendment was carried.

MONTREAL COLLEGE.

The report of the Presbyterian College, Montreal, was presented by the Rev. R. H. Warden. He stated that the balances were on the right side. The senate called attention to the increased number of students taking the full university course, they further stated the Alma Mater Society had established a scholarship of \$50 for oriental studies, and in order to foster this spirit of loyalty among the graduates, they asked authority to permit the Society to nominate three names for the senate from among their number.

Rev. Principal McVicar explained that it was merely a formal nomination, and in no way bound the Assembly to accept them or precluded it from appointing just as had been done in the past.

QUEEN'S COLLEGE.

Rev. Principal Grant presented the report of Queen's University and College. He called attention to the fact that the revenue had been \$22,694, but of this they had only received \$2,731 from the common fund. This small proportion of revenue received from the Church was for the reason that as a Church it did nothing for the University as a faculty of arts and science. He contended that the Church had done very little to support the College, and he could not see any ground for the cry that the Church was making sacrifices for the education of the ministry. The fact was they had borrowed from the faculty of arts to help the faculty of theology. They had united all the revenue, or they would have had quite a different showing. They had a deficiency, which had been growing for five years. They only asked the very moderate sum of \$4,000, and yet they had never got more than half. He was glad to know that the number of students was increasing in all the three colleges, while the amount asked remained the same. The number in Queen's studying for the ministry was sixty-two, of whom forty-two were in arts and twenty in theology. He was gratified to know that God was giving them the men, and he would not refuse them the lesser blessing of money.

Mr. Colin Macdonnell, Q. C. moved the adoption of the report, and expressed his great pleasure at the growing importance of the institution and the attachment evinced by the graduates to their Alma Mater. The motion contained a reference to special contributions for five years to provide for a chair of Bible Criticism and Christian Apologetics, to which they had appointed Rev. Donald Ross, B.D.

Hon. Mr. Vidal supported the motion, and expressed the sense of relief the reports had given him.

KNOX COLLEGE.

Rev. Principal Caven presented the report of Knox College. As to the students in the College, he said that fifteen had graduated and the Church had received that accession to the ministry. In reference to the finances, he said the Board was aiming at an endowment of \$200,000, and if this were raised they would require some supplement from other sources. He was glad to say that in subscriptions to the fund they had \$105,000, but they would remember that Mr. James McLaren (Buckingham), had given \$50,000. Toronto had given \$32,000, and St. Catharines, Hamilton, Guelph, and other places had been partially canvassed. The plan was to have the fund paid in three annual instalments. The position in which they stood now was that they had \$52,000 funded, though they had a floating debt of \$11,000 and a debt on the building fund of \$26,000. The receipts from the common fund had been \$7,732 89. In the motion he should offer, the Assembly would be asked to name the chair of systematic theology the "James McLaren Chair of Systematic Theology," to set apart a Sabbath for special prayer for the theological schools and colleges, and urging the constituencies of the three colleges—Montreal, Kingston, and Toronto to loyally support the common fund.

Rev. Principal Grant supported the motion, and intimated that when the canvassers went to Kingston to work up the endowment fund he would be glad to assist them. He contended that notwithstanding the increase in the number of students they were not sufficient for the supply.

Rev. Dr. Cochrane spoke of the pleasure visits to the three colleges had given him.

The motion was adopted.

FRATERNAL MESSAGE.

The Clerk stated that the Clerical Secretary of the Diocese of Huron was at the door waiting to convey a resolution adopted at the Synod.

Rev. J. B. Richardson was here introduced, and was received with applause. He presented the resolution, which the clerk read as follows:—"Moved by the Bishop, that the Synod of the Diocese of Huron in session assembled tender their cordial and sincere greetings to the General Assembly of the Presbyterian Church, with earnest prayer that God will continue to aid and bless them in all their labours for the advancement of the Redeemer's Kingdom."

The delegate was received with the utmost cordiality.

The Moderator, addressing Mr. Richardson, said: "It affords me much pleasure to receive the resolution of the diocese whose clerical secretary you are, and we accept it as a testimony to your conviction, which I entertain in common with you, that we are serving the same Master, and that we are seeking the same ends, if with different church organiza-

tions; and it is a matter of extreme delight to us that there should be before the Christian public of Canada such an emphatic testimony to our recognition of each other's work, and to your recognition of ours; and as the mouthpiece of this Assembly I may state our extreme readiness to recognize yours."

After a brief discussion a committee was appointed to prepare a fraternal message to the Synod.

MORRIS COLLEGE.

A resolution was adopted recommending the congregations in the Presbytery to forward their collections direct to the college.

MANITOBA COLLEGE.

Rev. Prof. Bryce presented the report of Manitoba College, and after expressing his gratification at its progress stated that they must really have an increase in the staff if they were to save the lives of the professors.

The report was adopted.

A memorial was read from Manitoba College for the appointment of a theological professor, for the support of whom the Presbytery was willing to guarantee a minimum salary of \$2,500 for three years.

Revs. Allen Bell, James Robertson, and D. M. Gordon supported the memorial. The latter alluded to the fact that though there were three colleges of different denominations affiliated in one university there was no State aid to higher education in Manitoba. One-twentieth of the land was set apart for educational purposes, but it was in the hands of the Dominion Government, and they did not know when they would re-lease the land for the purpose it was designed, but even if it were re-leased they did not know that any portion of it would be applied to collegiate institutions.

A resolution was presented, proposing the appointment of Rev. Dr. Cochrane as Professor and Principal of the College.

Rev. Principal Caven moved that the report of the Manitoba College be referred to a committee with instruction to consider the important subjects therein referred to, and report to-morrow its judgment thereon to the General Assembly.

The Assembly adjourned.

Evening Session.

At the evening session the report of the Committee on the State of Religion was read and adopted.

STATE OF RELIGION.

An interesting meeting was held in the evening on the State of Religion. The report on the subject was presented by Rev. Mr. Roger. The subject of Christian liberality was referred to as follows:

"The apostolic injunction to abound in this grace also seems to be remembered, if not to the full obeyed, by a large proportion of our people. Their attainments in this respect deserve the grateful recognition of the Church. The increase of the tithe-givers to the Lord is noted by more than one of the reports, though many still fail to appreciate their privilege and recognize their responsibility. Generous giving seems to be on the increase. A number of congregations, chiefly in cities and towns, have added to their ministers' stipends, while a much larger proportion have, even amid growing strength and greatly increased cost of living, forgotten the obligations incurred in the minister's call, and the cheering tribute to his worth and devotion they might render, to their own benefit as well as his, by a just and generous advance. It were well that both classes should hear now in anticipation, as one day they will hear in reality, the Master's word, 'Inasmuch as ye did it (or did it not) unto the least of these My brethren, ye did it (or did it not) unto Me.' In giving to missions and other schemes of the Church there seems to be a steady and gratifying progress, and we are happy here to refer to the fact that the operations of the Woman's Foreign Missionary Association, instead of merely diverting the stream of missionary contributions seem to have aided in swelling the volume of those, while they widened and deepened the fount from which it flowed. This encouraging state of things would be yet further advanced could three things be accomplished—viz. (1) The still freer circulation of information as to what is being done in our mission fields and other departments of the Church, such as might be furthered by the introduction of our "Record" into every family in the Church; (2) The clear, constant, and urgent inculcation of scriptural views of the duty and privilege of systematic beneficence; (3) Lastly, the more general introduction of approved methods of gathering the gifts of His people into the Lord's treasury.

Excellent addresses were delivered by Rev. C. M. Milligan, D. J. Macdonnell, Dr. McKnight, Mr. Henderson, and others.

The following recommendations were adopted:

"1. That a pastoral letter on the subject of family religion and of the congregational prayer-meetings be issued by the Moderator of this Assembly, to be read by all ministers and missionaries to their congregations upon the first Sabbath of October, or such time as may be deemed most suitable.

"4. That instruction be given to the Committee on the State of Religion (to be hereafter appointed) to take into consideration, and report to the next Assembly, to what extent the system of deputations so largely employed by the Presbyterian churches of Great Britain in connection with this department might be beneficially introduced into this Church.

"5. That in the meantime Presbyteries be enjoined by deputation or otherwise to do what they can to awaken the zeal and promote the life and vigour of congregations within their bounds.

"6. That every encouragement be given to ministers and elders to assist each other in special services on all opportune occasions, so as to promote a healthy and lively spiritual interest in all the congregations of the Church, and possible to make inroads upon the careless and ungodly, and that in these services special attention be given to the large proportion of our youth still outwardly undecided for Christ and His Church."

The report on Temperance occasioned a prolonged discussion on two clauses contained in it as follows:—

"The action of the Dominion Government, which is making itself favourably felt on the more thoughtful of the community"; and, "The enactment recently passed by the Dominion Parliament has also provided efficient machinery for the more successful enforcement of the laws against illicit trade."

The Rev. Thos. McPherson said he was not in favour of receiving the report, and he was sure that the parts above would be objected to by a large majority of the Assembly.

Hon. A. Vidal said the report did not commit the Assembly to anything.

Rev. Thos. McPherson said it expressed approval with the actions of the Dominion Parliament, of which he was sure a majority did not approve. He moved that the clauses be expunged from the report.

On this a long discussion arose, in the course of which Rev. Mr. McPherson, Jr., said that most people in the Maritime Provinces had quite a different opinion of the Act, and at a temperance meeting at which two of the members of this Assembly were present the general sentiment was that it was a retrograde movement and would put them back a quarter of a century. This was cheered to the echo, upon which Rev. Mr. Smith proposed a modification of the Committee recommendations, generally recommending total abstinence, and stating that the Assembly approved of the legislation of 1878, and would recommend its adoption and confirmation throughout the Dominion.

The Hon. A. Vidal seconded the motion, but this was far from meeting the views of the Assembly.

Rev. T. McPherson said it was all very good, but it did not touch the point to which he referred. He moved that the clauses be expunged, and he contended that as his motion was made first it should be put first.

Hon. A. Vidal warned the venerable court against acting with precipitancy. Surely they would not attempt to review the action of the Parliament of Canada. Cries of "Yes, yes."

Rev. Dr. Burns said he totally differed from Mr. Vidal in his statement that they could not settle that great question in the Assembly.

Rev. Principal Caven suggested that the Committee should be content without expressing an opinion either way, and Hon. A. Morris signified his assent to this course. A prolonged and excited discussion then arose on the recommendation of the report proposed by Rev. J. K. Smith, and ultimately Rev. D. J. Macdonnell moved the adjournment of the Assembly.

SEVENTH DAY.

The committee to draft a resolution in reply to the address from the Synod of Huron, reported the following:—"The General Assembly of the Presbyterian Church in Canada desires to express and record the pleasure with which it has received the resolution transmitted from the Synod of the Diocese of Huron, now in session in this city. The General Assembly heartily reciprocates the Christian and fraternal greetings thereby conveyed, and earnestly prays that the abundant blessing of the Great Head of the Church may rest upon the Synod and upon its deliberations at this time and upon the work in which the Bishop and Synod are now engaged for the advancement of the Kingdom of our Lord and Saviour Jesus Christ."

The report of the Committee on Standing Committees was received.

FRATERNAL COURTESIES.

Rev. Dr. Reid said. The Hon. A. Vidal and myself performed the duty to which we were appointed, and have waited upon the Synod of the Diocese of Huron. We were received with every mark of respect and courtesy, the members all rising while we went in and again when we were called upon to be addressed by the Bishop. The most kindly expressions were used with reference to our Assembly, and I may mention that a telegram was received from the Bishop of Montreal expressing the fraternal regards of the Synod of that Diocese, and the Bishop remarked that the two Dioceses and the Assembly were brought together.

SALARIES TO AGENTS OF THE CHURCH.

Rev. Dr. Moore read the report of the Committee on Agents' Salaries, as follows: "After a careful consideration of the whole question we recommend the following resolution touching the salaries. "That \$250 be added to the salary of Rev. Dr. Reid; that \$350 be added to the salary of Rev. R. H. Warden, of which latter increase \$250 should be charged to the fund of the French Evangelization Board and \$100 to the fund of the Montreal College." On Rev. Dr. McGregor's salary no recommendation was made, for while recognizing that the value of his services and the arduous nature of his labours entitle him to similar increase, they feel that for a variety of reasons the motion for an increase should arise in the Maritime Provinces. He moved the adoption of the report.

Rev. Mr. Clarke, of New Edinburgh, moved in amendment:—"In view of the desire of the General Assembly to raise the stipend of many of our brethren who are receiving very small salaries, that it would be unwise in the meantime to increase the salaries of our worthy agents, and that no change be made this year.

Rev. Mr. Croll seconded the amendment, when the Assembly adjourned.

At the evening session the result of the vote on the appointment of delegates to the Presbyterian Council, to meet at Belfast next year, was announced as follows: Dr. King, Principal Caven, Professor McLaren, Dr. Cochrane, Principal MacVicar, Dr. Reid, Dr. Burns, Mr. Burrows, Elders, David Morrice, W. B. McMurrich, Jas. Croll, Hon. A. Vidal, Hon. A. Morris, J. L. Blakie, Dr. Thoburn, and Judge James. Alternates, Dr. Mathews, John Laing, A. B. McKay, Prof. Cousens, H. A. Robertson, J. K. Smith, K. F. Junor, Dr. Wardrop, Elders, H. D. Laird, John Charlton, M. P., G. W. Rees, M. P., Colin Macdonnell, Q. C., D. Fraser, J. Bethune, Q. C., Judge Stephens, and John S. McLean.

MINISTERS AND CHURCHES.

THE Presbyterian Synod comprising Congregations remaining apart from the united Church met in Perth last week.

REV. JOHN SMITH, of Toronto, lectured on Monday evening in St. James' Presbyterian Church, London, on "How to Get on in the World."

THE ladies of the Oshawa congregation recently presented their pastor's wife, Mrs. S. H. Lastman, with a purse of about \$75, on the eve of her departure to visit her former home.

REV. MR. DOW, Presbyterian minister at Virren, Manitoba, is preaching to large congregations. His work amongst the people there is beginning to show its results, and they intend having their church erected shortly.

THE Rev. Mr. Mordy, who is to occupy the pulpit of Daly Street Presbyterian Church for a few Sabbaths, preached his first sermon there on Sunday last. The Rev. W. D. Armstrong, the pastor of the congregation, is at present in Europe.

THE congregations of St. Andrew's Church and Brock Street Presbyterian Church, Kingston, are considering calls to their pulpits, now vacant. In connection with Brock Street Church, Rev. J. Ferguson, B.D., now of Chesley, and Rev. W. Ross, of Delta, are spoken of. There does not seem to be any ground for the impression entertained by some that there will be an amalgamation of these two congregations, a new church erected, and an invitation given to some prominent minister to become its pastor. An unwarrantable liberty in this respect has been taken with the name of Rev. Dr. Cochrane, of Brantford.

At a largely attended meeting of the Erskine Presbyterian Church congregation on Monday evening, says the Meaford "Monitor," it was unanimously resolved to extend a call to Rev. Mr. Paterson, of Hanover. An adjourned congregational meeting will be held shortly for the purpose of affording the members of the Church an opportunity to sign the call. In connection with this the Hanover "Post" remarks: We learn with sincere regret that the Rev. Mr. Paterson is likely to resign his charge of the Presbyterian church here. Mr. Paterson is loved and esteemed not only by his congregation but by every resident of the village and we can ill afford to lose such an earnest worker.

THE Presbytery of St. John, has found that the visitation of the stations by a delegate once or twice a year, though highly beneficial, is quite inadequate to meet the felt want. They have accordingly resolved on fairly trying the experiment of an ordained missionary devoting his whole time to the visiting, organizing and encouraging the scattered stations and vacancies. The ladies chiefly, though not exclusively, of St. John City, have come to their aid and provided the needful salary; and Rev. J. McG. McKay, lately of Woodstock, has been designated to the work. Mr. McKay is prosecuting the work, not only with diligence but with enthusiasm; and it is anticipated that his appointment will mark an epoch in the history of Presbyterian missions over a large district of country.

THE Manitoba "Free Press" of last week says: The Rev. John Hogg, late minister of Charles Street Presbyterian Church, Toronto, with Mrs. Hogg and three daughters, arrived in the city on Saturday and left Monday morning for Bin Scarth, near Fort Ellice. Mr. Hogg's two sons have been in the settlement for some twelve months and the family intend to make their home there. It will be remembered that Mr. Hogg resigned his charge in Toronto on account of prolonged ill-health, leaving the congregation in good condition, the last communion service being the largest ever held in Charles Street Church. The family will be a valuable addition to the settlement, and with the improved health which change of climate and occupation will bring about, the pastor will, it is to be hoped, ere long be able to resume in a modified degree his much loved labour.

REV. DR. McVICAR, Principal of Montreal, Presbyterian College, preached to a large congregation in Chalmers Church, Guelph, on Sunday evening week. His remarks were directed to a definition of the position and duties of elders and the congregation's duties respecting these office-bearers. The subject was made appropriate by reason of the members of the

church having handed in their ballots on that day, nominating additional elders. The sermon was a powerful and lucid explanation of the eldership and of the qualifications required on the part of those who were called to the position. The following evening the session of this church met for the purpose of summing up the ballots for six additional elders handed in by the members of the congregation on Sunday. The following gentlemen received the highest number of votes, and were accordingly declared elected: Messrs. Adam Turnbull, Edwin Newton, Rev. R. Torrance, James Morrison, George Hood, and Wm. Hunter. The ordination ceremonies will take place shortly.

THE death of the Rev. Robert Binnie, pastor of Knox Church, Cornwall, is announced. Mr. Binnie was born in Edinburgh, Scotland, in the year 1823. After passing the requisite examinations, he entered the university of his native city. He studied, whilst there, under Sir William Hamilton and Professor Wilson. From thence he went to London, England. Whilst there, he was attacked by a disease, which, for a season deprived him of memory. After recovery he pursued his theological studies. Coming to Canada in 1861, he was ordained a minister of the U. P. Church on the 20th May of the same year. His first charge was at New Glasgow. He removed from New Glasgow to Lindsay. He received a call from Knox Church, Cornwall, which he accepted and took charge on the 12th of May, 1872. During the remaining years of his life, he continued to exert his utmost powers for the cause of his Master. He was a noble, earnest, devout standard-bearer of the cross of Christ. As a pastor, he was beloved and revered by all who knew him. His death, although anticipated by his intimate friends for the past two months, was, nevertheless, a severe blow. He fell asleep in Jesus on Tuesday, 22nd May, at about three o'clock in the afternoon. His sufferings, though extremely painful toward the end, were borne with Christian fortitude and resignation.

THE services in most of the London churches and those in the neighborhood last Sabbath were conducted by members of the Assembly. In the morning at St. Andrew's Rev. A. B. Mackay, of Montreal, preached from Isaiah xlii. 1. Referring to this service the London "Advertiser" says: "The Church contained probably one of the largest congregations ever assembled within it. Mr. Mackay is a brilliant and powerful preacher. Thorough earnestness of purpose, a pleasing voice and energetic deliverance, pure, strong English, with a good deal of the 'poetry of speech' and 'beauty of eloquence' in his utterances, are among his gifts and characteristics. His sermon seemed to have a profound effect, and was heard with deep attention." In the evening an able discourse was preached by the Rev. L. H. Jordan, Halifax. The evening service at Queen's Avenue Methodist Church was conducted by Rev. G. M. Milligan, of old St. Andrew's Church, Toronto. The pulpit of Park Avenue Church, Rev. Dr. Proudfoot's, was occupied in the morning by Rev. Professor McKnight, Halifax, and in the evening by the Rev. George Burnfield, Breckville. Principal MacVicar, Montreal, and the Rev. Principal Cave, D.D., Toronto, conducted the services at St. James' in the morning, and the Rev. R. J. Laidlaw, of Hamilton in the evening; and Rev. A. J. Mowat, Fredericton, preached in London East.

IN relation to the call recently addressed to Rev. Mr. Barclay, the Montreal "Witness" contains the following: "St. Paul's Church, having given a call to the Rev. James Barclay of Edinburgh, at a salary of \$7,500 per annum, has issued the following circular: 'At a meeting of the committee appointed to select a minister, it was resolved to create a capital sum in the nature of an endowment fund, to meet the increased expenditure in view of the engagement of the Rev. James Barclay, M.A., as minister. The amount aimed at being \$25,000 at the least. Toward this sum a few members have already contributed liberally; the committee, however, deem it desirable that every member and adherent should have the privilege of contributing. For this purpose several gentlemen have been appointed to wait upon the members of the congregation personally, during the next few days, who will give such further information as may be required. It is confidently hoped that they will meet with a hearty reception, and a cordial and generous response to their proposals.' This is signed by Andrew Allan, chairman of the committee. The ex-

penditures yearly of the Church, containing 500 communicants, will amount to about \$11,000. The church was in debt about eighteen months ago, when its burden was not only cleared off but the tower completed and other improvements made. The salary paid to Mr. Barclay is the highest paid to any Presbyterian minister in Canada, and is second to that of the Rev. Mr. Dumoulin, of the Episcopal Church, Toronto, who receives, it is reported, \$8,500. Among the wealthy members of St. Paul's are Messrs. Andrew Allan, Alex. Bunting, R. B. Angus, George Stephen, the Hon. Donald A. Smith, Alex. Mitchell, John Rankin and several leading merchants."

THE Presbytery of Edinburgh accepted the resignation of Rev. James Barclay. Some idea of the magnitude of the congregation of St. Cuthbert's Church, which Mr. Barclay leaves, may be gleaned from figures given by Mr. Gordon, who said that during the five years previous to Mr. Barclay's appointment, Mr. MacGregor laboured under some disadvantages, but to the senior pastor's credit the number of communicants rose from 1,429 in 1872-73 to 3,107 in 1877. Dealing with the progress of the congregation during Mr. Barclay's connection with it, Mr. Gordon said that at present the number of actual communicants was 4,192. The contributions of the congregation, excluding seat rents, amounted in 1877 to £1,433, 1s. 5d.; in 1878, the first year of Mr. Barclay's ministry, £2,096, 6s. 2d.; in 1880, £2,729, 3s. 3d.; in 1882, £3,869, 17s. 4d.; and for the first four months of the present year they had reached £3,500. Dr. MacGregor amended these figures by stating that the actual membership on the purged roll was at present very considerably in excess of 3,000, and that whereas in the year 1873, just before he went to St. Cuthbert's, there sat down to the tables on one communion day 793 persons, on the last communion day there sat down 2,075 persons. The Rev. Mr. Barclay said he had but little to add to what he had said at the last meeting when he gave in his resignation. He had to thank Dr. MacGregor for his kindly words, and also the Kirk session. During these five years that he had been connected with St. Cuthbert's there had not been a shadow of unpleasantness between his colleague and himself or with the congregation. The Rev. Dr. Scott made the motion to accept the resignation, adding: The Church of Scotland was not so poor in men as to grudge one of her best men to a Church which was doing so very nobly as the Canadian Church. He was thankful that the representative that had been taken was a man of Mr. Barclay's calibre, as he did not think from the statements that had been made that the congregation of St. Cuthbert's would in the least suffer. Dr. Norman Macleod seconded the motion, which was adopted.

PRESBYTERY OF MANITOBA.—At its recent meeting Messrs. Ramsay, Robertson, and Davidson were licensed and ordained. Rev. J. W. Mitchell and Mr. James Campbell, of Toronto, were asked to sit as corresponding members. The superintendent read resolutions adopted at a meeting of the congregation of Regina in regard to the first resolution asking for organization. It was moved by Mr. McKellar, seconded by Mr. Pringle, and agreed to, that the request be granted. It was moved by Mr. Borthwick, seconded by Mr. Wellwood, that the supply of Regina, asked for in the second resolution, be referred to the Home Mission Committee. The clerk stated that he had received a communication from Rev. R. H. Warden, stating that the Board of French Evangelization had agreed to the recommendation of the Presbytery, that Mr. Mullins be transferred to the Marais district, and that, at the same time, the Board suggests that a larger amount be contributed to Mr. Mullins' stipend by his new field than Headingly contributed. The matter was referred to the Home Mission Committee. Rev. Mr. Robertson called attention to a request made by Rev. Mr. Scott, who applied to the Home Mission Committee for a grant of \$400 for this year, and whose application was by the committee referred to this Presbytery for its opinion on the matter. It was decided that Mr. Scott's request to the Home Mission Committee for \$400 be recommended by the Presbytery, and that a committee be appointed to consider the question of the re-arrangement of the whole field of south-eastern Manitoba. On motion of Rev. Mr. Gordon, seconded by Rev. Mr. Borthwick, it was resolved, "that the Presbytery, having had their attention drawn to a letter that appeared in the Toronto 'Mail' of the 23rd of March last, containing an attack upon

the Rev. James Robertson, Superintendent of Missions, appoint a committee consisting of Rev. Messrs. McKellar, Wellwood, and Prof. Hart and Dr. Agnew, to draft a minute expressive of the feelings of the Presbytery in regard to this matter and report," which report was adopted at a subsequent sederunt. The superintendent stated that he had received a letter from Rev. A. Fraser, of Beulah, asking to be employed as a missionary in this Presbytery. Referred to the Home Mission Committee. Owing to the appointment of Mr. Tibb to Rat Portage, he resigned the moderatorship of the session of the congregation of Caducis. The resignation was accepted, and Mr. Wellwood appointed moderator in his stead. The following applications for aid from the Church and Manse Building Fund were received:—Dominion City applies for a loan of \$500 to aid in the erection of a church. This was recommended by the Presbytery. Green Ridge applies for \$300 to aid in the erection of a church. This was also recommended as a loan. Gladstone applies for a loan of \$225 to aid in the erection of a church, and \$375 for the erection of a manse. This was transmitted to the board simpliciter. Turtle Mountain asks for a grant of \$150 to aid in the erection of a church. Recommended by the Presbytery. Moose Jaw asks for a loan of \$1,400 to aid in the erection of a church. Recommended by the Presbytery. Broadview asks for a loan of \$1,400 to aid in the erection of a combined church and manse. Recommended conditionally, on being visited and approved by the superintendent. Rat Portage asks for a loan of \$2,000 to aid in the erection of a church. This was recommended by the Presbytery. Grand Valley asks for a loan to aid in the erection of a church. Recommended. Mr. Pringle, on behalf of the committee appointed to procure subscriptions for the salary of a theological professor in Manitoba College, reported that he had been highly successful in the appeal on behalf of the proposed chair. The amount secured is over \$2,500; and several considerable subscriptions are still expected. Rev. Mr. Pitblado, convener of the committee on Theological Superintendence, on behalf of the examiners of theological students in Manitoba College, presented the following report: "Your committee appointed at the meeting of the Presbytery in December last beg leave to report: That your committee conducted the examinations in theology, as appointed, beginning on the 18th of April. The examination was conducted at Manitoba College, except in the case of Mr. James Todd, who was allowed to pass his examinations in the presence of Rev. James Farquharson, at Pilot Mound. Your examiners beg to report that Messrs. Anderson, Kelley, McArthur, Omand, McLean and Todd passed satisfactory examinations on Systematic Theology; Messrs. Kelly, McArthur, Omand and Todd in Greek and Hebrew Exegesis, and Mr. Kelly in Church history, all passing in the subjects in which they presented themselves. The marks attained by each are hereto appended. All of which is respectfully submitted. (Signed) Geo. Bryce, Thos. Hart, Thos. McGuire, John Pringle, J. Campbell Tibb, H. J. Borthwick." The report was adopted. Mr. Justice Taylor was nominated a member of the Board of Management of the Manitoba College. After transacting some further business the Presbytery adjourned to meet in Winnipeg on the 18th of July.

who was oppressing a Hebrew. There God appeared to him in the burning bush, and appointed him to lead Israel out of bondage. After the ten plagues upon Pharaoh, he led Israel out. But Moses never entered the promised land. (Deut. 32:52.) From Mount Nebo he viewed it, and there on the mountain he died (Deut. 34:5.) Joshua: *God his help*, first called Osha, *help* (Num. 13:16), same form as Jesus (Acts 7:45), an Ephraimite, and a constant attendant upon Moses (Ex. 24:13; Josh. 1:1), and after his death succeeded him. He is first mentioned in the battle with the Amalekites when he led Israel to victory (Ex. 17:9); and next with Caleb and others spying out the land. (Num. 13:18.) He conquered the promised land. Crossing the Jordan, he besieged Jericho; had a repulse at Ai, but then swept over the country, gaining victory after victory, and striking consternation into the hearts of the nations. (Josh. 2:9) He did not conquer the whole land, but enough to make it safe for Israel to dwell there, and divided it among the tribes. He died at the ripe age of one hundred and ten. Hittites: an ancient nation in the south part of Canaan. A very old inscription by the Hittites has lately been discovered, but not fully deciphered or read.

I. THE COMMAND.—Ver. 1.—Moses, the servant of the Lord: of all created men in history, Moses stands highest; and his most honourable title is the *servant* of God. Moses' minister: just as Moses is called "servant of Jehovah," so Joshua is called Moses' servant, or "minister." He had been gradually trained under Moses for his present high position as leader of the people.

Ver. 2.—Moses my servant, is dead: Joshua could not depend on his advice any more. He must act under the immediate impulse of God! Throwing a responsibility on a person is often the greatest blessing that can be given him! Go over this Jordan: it was flooded and "impassable," and they had no boats. But the Lord knew all that! and Joshua remembered passing the Red Sea! "Jordan" means, "the descender." And it does descend 3,000 feet in a [direct] distance of 160 miles. But God who created this swollen and impetuous stream, can take his people through it!

II. THE PROMISE.—Ver. 3.—That have I given unto you: every place their feet should tread upon, should be theirs. But the land was not emptied of inhabitants before them. As far as their conquests extended, the land was theirs to possess. Our promised inheritance is always greater than our actual possession!

Ver. 4.—Lobanon even unto the great river: the mountain range of Lebanon was their north boundary, the Euphrates river the east, the desert the south, and the Mediterranean the west. They never, except in David and Solomon's time, possessed their full inheritance. But it is not God's fault. It will be theirs again, some day! Your coast: "coast" is an old English word signifying side or boundary. (From *costa*, a rib; because the coast enclosed or bounded the body.) We use the word now only for a sea-boundary.

Ver. 5.—As I was with Moses, so I will be with thee: God told Joshua that no man would be able to stand before him; and he would help him as he had helped Moses. So with us; God will not fail nor forsake us!

III. THE EXHORTATION.—Ver. 6.—Be strong and of good courage: some authorities tell us that "be strong" refers in Hebrew to the hand and arm; to "be firm," or "of good courage," refers to the knees. (See Is. 35:3) In other words, "be strong in every part!" and the injunction is good to-day! Which I swear unto their fathers: God promised it to Abraham, and to all his public servants, down to Moses; and now again makes the same engagement to Joshua.

Ver. 7.—Only be thou strong: God's promises to us are infinite; yet they all hinge upon faith. Turn not from it: he was not to turn in the least degree from all that God had commanded through Moses. On this careful obedience his prosperity depended. Or, as it is sometimes understood here, by this his wisdom in action and life should be manifested. Obedience is the only safety.

Ver. 8.—Books of law: the five books of Moses, already written. Not depart out of thy mouth: that is, thou must have it in thy speech. Thy teachings and commands must be founded on it. Are the principles of God's word discovered every day and hour in our speech? Meditate therein day and night: see first Psalm, for blessing on him who should do so with God's law. That thou mayest observe to do: this is the purpose of the meditation. It follows naturally. As the man's thoughts are, so is his speech; as his thoughts and speech are, so is the man, in all his character and actions.

Ver. 9.—Have I not commanded thee: where God commands, questioning ends. Imagination fails to picture what blessings that nation might enjoy, and what blessings they might have brought to others, if they had always walked as God commanded them. Be strong and of a good courage: again and again is this condition insisted on. The Lord thy God is with thee: we take hold of the promise—which is faith; and we find the promise fulfilled—which is experience: and faith and experience make the Christian very strong. "Such simple, childlike faith in God has made more heroic souls upon this earth than the stoic could even dream."—Miss S. Smiley.

PRACTICAL TEACHINGS.

1. Other nations held their title by conquest, or by colonization. Israel held their country as a gift from God! That is our title to the spiritual Canaan!
2. Moses was dead; but God's power was none the less with his people. "Cease from man!"
3. Joshua and Jesus are the same name. Our Joshua conquers all our foes for us; just as fast and as far as we follow Him!
4. "Strength" and "courage" are promoted by hearing, meditating, speaking, obeying. Every Christian virtue is helped by every other Christian virtue.
5. God "is with us whithersoever we go." And the terms of the promise infer that we never "go" outside of God's paths!

BRITISH AND FOREIGN NEWS.

THE new Dean of Windsor, like his predecessor, is a total abstainer.

CAMBRIDGE has conferred the degree of M.A. on Prof. Robertson Smith.

NEARLY all the Old Catholic congregations in the Bernese Jura have sunk back into Romanism.

THE Episcopalians of Cork are endeavouring to raise £10,000 for the endowment of their cathedral.

ALFRED NEVIN, of Philadelphia, is preparing a Cyclopaedia of the Presbyterian Church in the United States.

THE Bishop of Calcutta, in a speech at Oxford lately, appealed for £10,000 to erect a lecture-hall in Calcutta.

THE whole of the Scotch Episcopate signed a petition to the House of Lords against the Deceased Wife's Sister Bill.

THE *Review* ascribes Archbishop Benson's glorification of "the martyred Laud" to "the incaution of an unguarded moment."

THE venerable Dr. Mark Hopkins succeeds the late Mr. Dodge as President of the National Temperance Society of America.

A SON of the grand vizier of the King of Burma has become a pupil in the Larchfield Academy, Helensburgh, Scotland.

MISS EMILY FAITHFUL, before leaving America, signed a contract to return in the autumn and deliver a course of lectures.

SEÑOR CASTELAR, in a speech made at a banquet at Madrid to Portuguese and Spanish statesmen, advocated a union between Spain and Portugal.

IT is a fact worth noting that the often quoted passage extolling the beauties of the English Bible, attributed to Dr. Newman, was really written by Faber.

FOLLOWING the example of their Canadian brethren, the Methodists of New Zealand are agitating for a fusion of all the various branches of the body into one.

PRESIDENT ELLIOT, of Harvard, the Cambridge of the United States, says there is not an institution in the whole of America worthy to be called a university.

THE rector of Stepney, Mr. John F. Kitto, a son of the famous Dr. Kitto, pleads very earnestly for a thorough and systematic system of State-aid and State-directed emigration.

THE late ex-Provost Johnston, of Johnstone, Scotland, left £400, the interest to be paid to the parish minister on condition that he preach four sermons in the open air annually.

THE death is announced of Mrs. Craig, of Helensburgh, the author of "The Widow Dykes" and other religious tracts. She was noted for her good works among the poor.

A COMPANY has been formed for the establishment of a permanent zoological garden in Detroit, Mich. The plans include also a botanical department, fountains and aquariums.

DR. JAMES C. MOFFAT, of Princeton, has published a fresh history of the "Church of Scotland," the result of original research, and said to contain much that will be new even to experts.

CANON TRISTRAM certainly libels the Congregationalists when he declares that two-thirds of them are Arrians, and that "there are few Congregationalists who dare preach the doctrine of the Atonement."

THE desire is spreading to relax the rule among Methodists which forbids a minister remaining longer than three years in the same circuit. The Glasgow brethren have adopted a resolution on the subject.

STEPS are being taken by the patriotic Highlanders of the two chief cities in Scotland to entertain Mr. M'Kinnon, the first occupant of the Celtic chair, at a banquet in October next, and also to form a Celtic Library.

EVANGELICAL religion is making such headway in Brittany that the Roman Catholic press, in order to nullify the work, is declaring that England is preparing to annex their province by spreading the English religion among the people.

THE total income of the Free Church sustentation fund for 1883 has been £174,607, an increase of £1,715 on that of the previous year. The contributions of the congregational associations show an increase of £1,956; the donations, etc., a decrease of £241.

SIR JOHN GORRIE, late chief-justice of Fiji, has sailed for Antigua as chief-justice of the Leeward Islands. He is a native of Kettle, and was at one time on the editorial staff of the now defunct "Caledonian Mercury." For a time also he edited the "Stirling Observer."

A WONDERFUL extension of the Protestant churches has taken place in the centre of France during the last twelve years. One department, which at the beginning of that period had only one Protestant institution, has now four pastors, three evangelists, fifteen churches, and six schools.

THE Calcutta Exhibition, which will open on December 5th will be notable for the wonderful collection of precious stones which are to be shown. The great majority of the native princes of India have promised to lend their finest jewels, and among these are some of the costliest in the world.

DR. WILLIAM CHAMBERS, in accordance with his own wish, has been buried beside his mother, under the shadow of the weather-beaten tower of St. Andrew's Church, at Peeble's, an antique ruin, which is at present in course of being rescued from further dilapidation by his own munificence.

BISHOP LIGHTFOOT'S "White Cross Army" is making most hopeful progress in the North of England. At Gateshead, where he addressed the members in St. Mary's, the church was filled, despite the fact that men only were admitted. It was religion alone, he said, that could correct the social evil.

SABBATH SCHOOL LEAGUER.

INTERNATIONAL LESSONS.

LESSON XXVI.

July 1, 1883. JOSHUA, SUCCESSOR TO MOSES. {Josh. 1:1-9.}

EXPLANATORY.—Our lessons for the rest of the year are in the Old Testament. Moses had led the Israelites from Egypt, and through the desert, for forty years. He was dead, and the leadership devolved upon Joshua. He and Caleb were the only persons who were grown-up when they left Egypt, now remaining alive among the people. They had conquered two kings on the east of Jordan, under Moses, who had settled part of the tribes there. They were encamped in the land of Moab, not far from the Jordan. They had mourned thirty days for Moses, and now were waiting for orders from the Lord as to their next movement.

NOTES.—Moses: son of Amram, a Levite; born in Egypt; hid for three months, then placed in an ark amongst the bulrushes on the river Nile; found and brought up in the palace by an Egyptian princess. He was "learned in all the wisdom of the Egyptians" (Acts 7:22); fled into the land of Midian (Ex. 2:11-22), for he slew an Egyptian

OUR YOUNG FOLK.

A LITTLE CHILD'S HYMN.

Thou that once on mother's knee,
Went a little one like me,
When I wake, or go to bed,
Lay Thy hands about my head;
Let me feel Thee very near,
Jesus Christ, our Saviour dear.

Be beside me in the light,
Close by me through all the night;
Make me gentle, kind and true,
Do what mother bids me do;
Help and cheer me when I fret,
And forgive me when I forget.

Once wert Thou in cradle laid,
Baby bright in manger shade,
With the oxen and the cows,
And the lambs outside the house;
Now Thou art above the sky,
Canst Thou hear a baby cry?

Thou art nearer when we pray,
Since Thou art so far away;
Thou my little hymn will hear,
Jesus Christ, our Saviour dear.
Thou that once on mother's knee,
Went a little one like me.

1 FLOWER SERMON.

Come, dear young friends, let us fancy that we are sitting down together on this mossy bank, to have a little talk about the flowers, and see if we cannot find out what are some that should be blooming in our hearts. I am sure you must all love the daisies. Look at this one growing at your feet; how it turns upward its yellow eye and pure white petals. See how steadily it is looking straight upward into the heavens. Of what does it remind you? It makes me think of that sweet, trustful faith that is always looking up, away from the little difficulties and temptations that often surround us, to the place where help and strength are always to be found. The daisy that we know and love so well, has often to hang its pretty head because the dark clouds gather above; but to the upturned eye of faith there is ever a spot of brightness to be seen, a ray of light to gladden the darkest day. Dear child, have you such a daisy in your heart?

Look a little further, and you will see an old friend the buttercup: there it is, nodding its sprightly head in every breeze, so common and well-known that few stop to notice it, yet living its own happy life and fulfilling its own little mission, just as faithfully as the oak tree or the rose. It seems to be an emblem of a contented, useful spirit, often not much noticed, too often but little admired, yet filling its own place in the world, and making that place the brighter for its presence. Are the flowers of usefulness and contentment growing in our hearts?

The sweet, modest violet has followed the retreating footsteps of spring, and we seek it in vain among the hedgerows; but the fragrant violet of humility may always bloom in our heart's garden, if only we will tend it with patient care.

There is one fair flower I must not forget, for no truer summer has come to the soul where it is not found. Now I do not think when I speak of a holy life that I mean anything that is gloomy or sad. The happiest, brightest boy or girl may be holy, for holiness just means to have what Christ hates, and to love what He loves; and to live a holy life is

to live pleasing Him each day. Summer has never really come to you unless this lily is found blooming in your heart. Every one who loves the Lord Jesus has some of these lilies. With some, alas! they are small and poor; but that heart is most like Christ where they grow fairest and purest.

There is one blossom of which I must be sure to remind you. Its name is joy. But, O, I can compare it to no earthly flower! The most beautiful we see here droop their heads when the bitter winds blow, and are battered to the ground when the storm is raging; but this heavenly blossom is ever most bright when the clouds above are darkest; strongest and most vigorous when all around it dies. It is a plant that springs from no earthly seed; it can be planted by no human hands, but One has power both to plant it and to keep it blooming. Has it taken root in your heart?

Just see more flower, and then I have finished my list; but like the last, I can liken it to nothing on earth. It has the beauties of all other flowers, and the imperfections of none. We call it Love, and of its wondrous beauty we can never say too much, for it can make radiant the plainest face; it can make fragrant the most homely life. He who carries it in his heart will be blessed himself, and be made a blessing to all around. Boys and girls, it is icy winter, and not summer with you, if you are neglecting to cultivate this sweet flower.

Roses, violets, and all such lovely children of the sunshine and the dew cannot, you know grow on the hard, bare rock; no more can the blossoms of grace grow on your hard heart and mine—they will only droop their heads and die. Will you not ask the great Husbandman to plough up the hard ground, to water it with the gentle rain of His Spirit? Will you not ask the divine Sower to sow therein His own heavenly seed? Will you not ask the Sun of Righteousness to shine upon the tender buds, and bring them to perfection? Will you not do all you can to clear away the weeds that would hinder their growth? Then your heart will be like a fair garden, in which the Lord will walk, and bless it forever with the smile of His love.

FAITHFULNESS TO DUTY WELL REWARDED.

A story told of Gerhardt, a German shepherd boy, illustrates the fact that he who is faithful over a few things will become the ruler over many.

One day he was watching his flock, which was feeding in a valley on the borders of a forest, when a hunter came out of the woods and asked,

"How far is it to the nearest village?"

"Six miles, sir" answered the boy; "but the road is only a sheep-track, and very easily missed."

The hunter looked at the crooked track, and said,

"My lad, I am very hungry and thirsty; I have lost my companions, and missed my way. Leave your sheep, and show me the road; I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods, and may be eaten by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two would not be much to your master, and I'll give you more than you have earned in a whole year."

"I cannot go, sir," replied Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "you will trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head.

"The sheep," said he, "do not know your voice, and —" He stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said,

"I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scribe to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around.

The duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years Gerhardt became a very great and powerful man, but he remained honest and true to his dying day.

GOD'S CARE.

It has been said, and I will repeat it, "God is great in great things, but He is very great in little things." I will illustrate this by an incident which occurred in the room of a relative during a Scripture reading. There was a beautiful engraving on the wall, of the Matterhorn mountain. We were remarking that the wondrous works of God were not only shown in those lofty, snow-clad mountains, but also the tiny mosses found in their crevices. A friend present, said: "Yes, I was with a party at the Matterhorn, and, while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England are naked; then called our attention to the legs of this little fly, which was thickly covered with hair," thus showing that the same God who made these lofty mountains rise, attended to the comfort of the tiniest of His creatures, even providing socks and mittens for the little flies whose home these mountains were,

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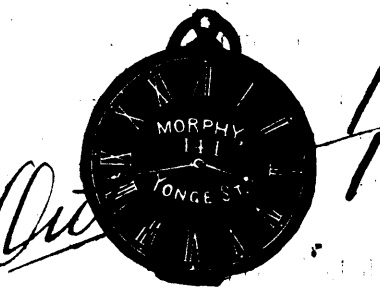
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Words of the Wise.

CHRIST'S religion is summed up in His own person. Christ is Christianity.—Gladstone.

THE way to preserve the peace of the Church is to preserve the purity of it.—M. Henry.

THERE is nothing to which the soul bows down like goodness—plain, old-fashioned goodness.

WE should do everything we can for others, if only to dissipate the thought of what they omit to do for us.

SORROWS humanize our race; Tears are the showers that fertilize this world.

MORE praise, more thankfulness of spirit, would promote our peace not more than it would our strength and usefulness.

IN every man there is a loneliness, an inner chamber of peculiar life, into which God only can enter.—G. Macdonald.

Pray, pray, pray—there is no help but prayer; A breath that fleets beyond this iron world, And touches Him who made it.—Tennyson.

AS soon as we divorce love from the occupations of life, we find that labour degenerates into drudgery.—Whipple.

WITH open eyes that look on God, My daily journey I pursue; I do not dread His lifted rod; Why should I fear what Love can do?

THOSE who fear God need not fear man. The heart that rests secure in a sense of the divine approval is not disturbed by every passing breeze of disapproval or criticism.

THE warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—Herder.

LET us beware of losing our enthusiasms. Let us ever glory in something, and strive to retain our admiration for all that would enoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

IF you want knowledge, you must toil for it; if food you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—Ruskin.

HOPE is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink down amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world, and with another sun.—Richter.

I WAS once in a large company where very severe things were spoken of an absent gentleman, when a person seasonably observed that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said behind his back.—John Newton.

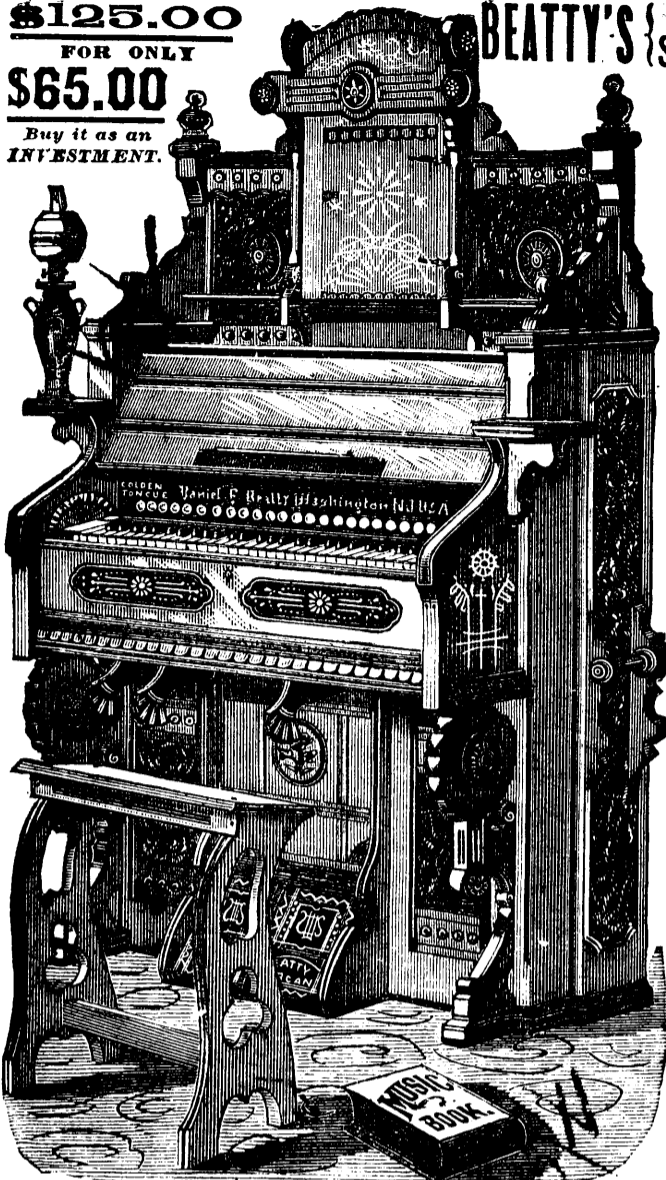
What a means of grace it would be for every Church member to be doing daily, in person and to the extent of his or her ability, what such member recognizes as the present and urgent duty of the whole Church! Organized effort is a necessity in some departments of work; but obedience to a sense of individual responsibility is a still larger necessity.

THERE is a set of people whom I cannot bear—the pinks of fashionable propriety—whose very word is precise, and whose every movement is unexceptionable, but who, though versed in all the categories of polite behaviour, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be elegance in every gesture, and gracefulness in every posture, not a smile out of place, and not a step that would not bear the measurement of the severest scrutiny. This is all very fine; but what I want is the heart and gaiety of social intercourse, the frankness that spreads ease and animation around it, the eye that speaks affability to all, that chases timidity from every bosom, and tells every man in the company to be confident and happy.—Dr. Chalmers.

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Daniel F. Beatty, signature and name.

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VISITORS ALWAYS WELCOME. I will give 8 days grace from the above date, to any person who will collect the instrument in person, and will allow \$5.00 for travelling expenses, if they buy. If possible, I would much rather have buyers come and select instrument in person. FREE COACH meets all trains. Hotel Meals Free, whether you buy or not; you are welcome anyway.

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Advertisement for 'WHAT EVERY SCHOOL OUGHT TO HAVE' featuring Blackboards and Primary Lesson Charts. Includes pricing and contact information for Lauber & Yost.

Advertisement for Himalayan Tea, featuring a map of the region and details about the tea's quality and shipping.

Advertisement for Piles, featuring 'The Medical Pile Remedy' and contact information for Hugh Miller & Co.

Advertisement for W. H. Ferguson, Carpenter, and P. Burns, Coal and Wood, including pricing and contact details.

Advertisement for Pig Iron, featuring Carron brand and contact information for A. C. Leslie & Co.

Advertisement for Mason & Hamlin Organs, highlighting their quality and availability.

Large advertisement for Sutherland's Rheumatine, featuring a cat logo and testimonials from patients like Mr. William Magrath.

Advertisement for Baxter's Mandrake Bitters, describing it as a vegetable cure for various ailments like dyspepsia and indigestion.

Advertisement for Esterbrook Steel Pens, showing a pen and listing leading numbers and contact information.

Advertisement for McShane's Bell Foundry, featuring images of bells and contact information for Henry McShane & Co.

Advertisement for The Troy Meneely Bell Foundry and Buckeye Bell Foundry, detailing their products and services.

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MR. GEORGE TOLAN, Druggist, Caversham, Ont., writes: "My customers who have used Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure say that it has done them more good than anything they have ever used."

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MEETINGS OF PRESBYTERY.

- BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
PETERSBOROUGH.—At Norwood, on the first Tuesday of July, at seven p.m.
GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.
WHITBY.—At Port Perry, third Tuesday in July.
MAITLAND.—In St. Andrew's Church, Kincardine, on 10th July, at one p.m.
STRATFORD.—In Knox Church, Mitchell, 10th July, at two p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.
HURON.—In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.
TORONTO.—In usual place, on first Tuesday of July, at eleven a.m.
HAMILTON.—In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.
LONDON.—In First Presbyterian Church, London, on the second Tuesday of July next, at eleven a.m.
SARNIA.—On the last Tuesday (26th) instead of the third Tuesday (19th) in June, as the General Assembly may be in session on the 10th.
GUELPH.—At Guelph, in Chalmers Church, on third Tuesday of July.
BARRIE.—At Barrie, on last Tuesday of July, at eleven a.m.
SAUGEEN.—In the First Church, Durham, on the 10th July next, at eleven a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, the 17th July, at ten o'clock forenoon.
LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.
BROCKVILLE.—At Morrisburg, Tuesday, 10th July, at seven p.m.
MONTREAL.—In the Morrice Hall, Montreal, on Tuesday, the 10th of July next, at eleven a.m.

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