

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 14.—No. 21.
Whole No. 693.

Toronto, Wednesday, May 20th, 1885.

\$2.00 per Annum, in advance,
Single Copies Five Cents.

BOOKS.

THE REVISED VERSION OF THE HOLY BIBLE

COMPRISING
BOTH OLD AND NEW TESTAMENTS,

Will be issued shortly, and orders for it, either wholesale or retail will be executed by the subscriber. The prices will be from one dollar per copy upwards. Detailed price lists forwarded on application.

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
102 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL.

THE WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D., and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,
Agent Presbyterian Board of Publication,
120 DUNDAS ST., LONDON, ONT.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,
232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal.

THE DOMINION BOOK STORE, 236 & 238 Yonge St., Toronto. The great second-hand Book Depot. Sabbath School Li- braries supplied. Send for catalogue. D. & W. SUTHERLAND.

DOMINION LINE of Steamships.

GREAT REDUCTION IN RATES.

Dates of Sailing from Portland:

DOMINION,	From Quebec,	30th April.
SARNIA,		20th May.
TORONTO,		23rd
MONTREAL,		6th June.
BROOKLYN,		20th

Cabin, Quebec to Liverpool, \$50 and \$60; return, \$90, \$100, \$108, and \$120. Intermediate and Steerage at lowest rates. A rebate of ten per cent. is allowed clergymen and their wives. Apply to S. OSBORNE & CO., 40 Yonge Street, or to GEO. W. TORRANCE, Manager, Toronto Agency, 45 Front Street, East.

USE PROF. LOW'S SULPHUR SOAP for Prickly Heat, Nettle Rash, Scaly Eruptions, Itch, and all diseased conditions of the skin.

Books and Stationery.

NEW BOOKS.
NEW COMMENTARY BY JOS. AGAR HEET.
Now Ready, crown, 8vo., \$1.75. A Commentary on the
EPISTLE TO THE GALATIANS.
Also, Fourth Edition, \$2.50. A Commentary on the
EPISTLE TO THE ROMANS.
Also, Second Edition, \$3.50. A Commentary on the
EPISTLES TO THE CORINTHIANS.

"THE PEOPLE'S BIBLE,"
Vol. I.—Genesis, by Joseph Parker, D.D. \$1.75.
Newly revised on receipt of price.

JOSEPH COOKE'S New Volume of Lectures,
"OCCIDENT." \$1.25.
New Work on the "SHORTER CATECHISM,"
With Analyses and Illustrative Anecdotes, etc.
By Rev. Robert Steel, D.D. 90 cents.

S. R. BRIGGS,
TORONTO WILLARD TRACT DEPOSITORY,
Corner Yonge and Temperance Streets.

WANTED—AGENTS, MALE
OR FEMALE, for "Words that Burn, or
Truth and Life," the richest, rarest and handsomest
book ever published. Also for "Errors of Romanism,
the most thrilling work out.
Address
THOMAS McMURRAY, 331/2
General Agent,
100 DOVERCOURT ROAD, TORONTO.

HENRY W. DARLING & CO.
Importers of
WOOLLENS AND CLOTHIERS' TRIMMINGS,
And General Dry Goods Commission
Merchants, 31/2
52 FRONT ST. W., - TORONTO.

WM. J. McMASTER & CO.,
41 Front St. West. Importers of
BRITISH AND FOREIGN DRY GOODS,
And dealers in
Canadian Woollens and Cottons.
Stock for Spring Trade now complete in every
Department.

SAMUEL CORRIGAN, 1/2
MERCHANT TAILOR,
And Importer of Select Woollens. 122 Yonge St.,
second door north of Adelaide St., Toronto. Fit,
Workmanship and Style guaranteed.

JOHNSTON & LARMOUR,
TAILORS, 7/5
ROBE AND GOWN MAKERS.
No. 2 ROSSIN BLOCK, - TORONTO.

THOMAS CREAN, 1/5
MERCHANT AND MILITARY TAILOR,
(Master Tailor to the Q. O. Rifles.)
89 YONGE STREET, TORONTO.

JAMES WILSON, 33/5
Bread, Cake, and Pastry Baker,
497 AND 499 YONGE STREET.
Best Family and Pastry Flour by the
Stone or Bag.
Orders promptly delivered.

THE RECTIC FLUSH, pale hollow
checks and precarious appetite, indicate
worms. Freeman's Worm Powders will
quickly and effectually remove them.

Professional.

ROBINSON & KENT, 5/2
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, &C.
OFFICE.—Victoria Chambers, 9 Victoria Street,
Toronto.

J. G. ROBINSON, M.A. HERBERT. A. E. KENT.
KEHOE & HAMILTON, 6/5
Barristers, Solicitors, Notaries, etc.,
SAULT STE. MARIE, ONTARIO.
J. J. KEHOE, Crown Att'y. H. C. HAMILTON.

PROF. VEROY'S ELECTRO-
THERAPEUTIC INSTITUTION, 197
Jarvis Street, Toronto. 10/5
Electricity scientifically applied positively cures
nervous and chronic diseases, not cured by other
means. Our improved family Battery with full in-
structions for home use is simply invaluable. (No
family can afford to be without one.)
Send for circular with testimonials, etc.

DR. E. T. ADAMS, 19/5
258 KING STREET, WEST.
Specialty—Diseases of the Stomach and Bowels—
Dyspepsia, Constipation, Fistula, Fissure, Piles—
cured without pain or rest from business. Consultation
free. Office open 9 to 5.

J. W. ELLIOT, DENTIST, 19/5
43 & 45 King Street, West.
New mode celluloid, Gold and Rubber Base, Sepa-
rate or Combined: Natural Teeth Regulated,
regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, AR-
CADE BUILDING, Toronto, is the only
dentist in the city who uses the new system of Vital-
ized Air for extracting teeth absolutely without pain
or danger to the patient. 60/5
Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and war-
ranted for ten years.

STEWART & DENISON, 1/3
Architects, &C.,
64 KING ST. EAST, TORONTO.

WM. R. GREGG, 7/5
ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, 7/5
ARCHITECTS,
23 SCOTT STREET, - TORONTO.

KILGOUR BROTHERS, 3/5
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER
BOXES, FOLDING BOXES, TEA
CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

WANTED—SEVERAL LADIES AS SE-
LECT CANVASSERS. Salary from \$400
to \$700, according to ability. BRADLEY,
GARRETSON & CO., Brantford, Ont. 3/4

BREDIN'S BLACKBERRY BALSAM
Is one of the best cures now in the market for
CHOLERA, DIARRHOEA, CRAMPS,
AND ALL SUMMER COMPLAINTS.
4/5
It is purely vegetable. For children it is unsur-
passed. Prepared by R. G. BREDIN, Chemist, cor-
ner Spadina avenue and Nassau street, Toronto.

Miscellaneous.

EWING & CO., TORONTO,
received
TWO SILVER MEDALS
FOR 30/5
WOOD MANTELS.
Over Mantels, Mantel Mirrors, Fine Engravings
and Frames. Write for sample photos and prices.

KEITH & FITZSIMONS 42/5
— MANUFACTURE —
Church Chandeliers and
Artistic Brass Work.
109 KING ST. WEST, TORONTO.

HARDWARE.
Builder's Hardware, Sole Agents Nor-
ton's Door Check and Spring. 4/5
AIKENHEAD & CROMBIE,
Cor. King and Yonge Sts.

W. H. FERGUSON, 29/5
CARPENTER,
81 Bay Street, corner Melinda, Toronto. Jobbing of
all kinds promptly attended to. Printers' and Engrav-
ers' work a specialty.

FAIRCLOTH BROS., 4/5
IMPORTERS OF
WALL PAPERS, ARTISTS' MATERIALS, &C.
Painting, Glazing, Calomining,
And Paper Hanging
In all their branches. Church Decorations. Esti-
mates given.
256 Yonge Street, Toronto.

MISS BURNETT, 2/3
FRENCH MILLINERY, DRESS, MANTLE
MAKING AND FANCY GOODS,
FLOWERS AND FEATHERS,
71 KING STREET WEST, - TORONTO.

CHURCH GLASS
Executed in all Styles. 30/5
Designs and estimates on application.
JOS. McCAUSLAND & SON,
70 King Street West, Toronto.

UNITED EMPIRE LOAN CORPORATION

SAVINGS BANK DEPARTMENT.
Deposits received. Interest allowed from date of
deposit at 4% and 5 per cent. For Special Term
Accounts 6 per cent. will be allowed. No notice re-
quired for the withdrawal of moneys. 12/5
GEO. D. MORTON, Esq., M.D., President,
JAS. SCROGGIE, MANAGER.
HEAD OFFICES: PUBLIC LIBRARY BLDGS.,
Cor. Church and Adelaide Sts., Toronto.

EPPS' COCOA.
GRATEFUL & COMFORTING
Only Boiling Water or Milk needed.
Sold only in packets, labelled: 8/5
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

FEVER, colic, unnatural appetite,
fretfulness, weakness and convulsions,
are some of the effects of Worms in Chil-
dren; destroy the worms with Dr. Low's
Worm Syrup.

DISEASE BANISHED

Health Gained,
Long Life Secured,
BY USING

KIDNEY-WORT

It Purifies the Blood,
It Cleanses the Liver,
It Strengthens the Kidneys,
It Regulates the Bowels.

TRUTHFUL TESTIMONY.

KIDNEY DISEASES.
"I suffered day and night with Kidney troubles, my water was chalky and bloody, I could get no relief from doctors. Kidney-Wort cured me. I am as well as ever."
FRANK WILSON, Proby, Mass.

LIVER COMPLAINT.
"I could not live without Kidney-Wort (it cost \$10). It cured my Liver and Kidney troubles after I had lost all hope."
SAM'L HODGES, Williamstown, W. Va.

PILES!! PILES!!
"I suffered for 12 years from Piles, as none but those that have been afflicted can realize. Kidney-Wort quickly cured me."
LYMAN T. ABELL, Georgia, Ft.

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

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

FEMALE COMPLAINTS.
"Kidney-Wort has cured my self after two years suffering and weakness, brought on by use of a cheap medicine."
DR. C. M. SUMMERLIN, Sun Hill, Ga.

FOR THE BLOOD.
"The past year I have used Kidney-Wort more than ever, and with the best results. Take it all in all, it is the most successful remedy I have ever used."
PHILLIP G. BALLOU, M. D., Monkon, Vt.

MALARIA.
"Chronic Malaria for years, with liver disease made me weak for death. A European trip, doctors and medicine did no good, until I used Kidney-Wort—that CURED ME."
HENRY WARD, Late Col. 61st Reg., N. G. S. N. Y., Jersey City, N. J.

It acts at the same time on the KIDNEYS, LIVER and BOWELS stimulating them to healthy action and keeping them in perfect order. Sold by all Druggists, Price \$1.00 Liquid or Dry. The latter can be sent by mail.

WELLS, RICHARDSON & CO.,
BURLINGTON, VERMONT, U. S. A.
Montreal, P. Q., and London, England.

KIDNEY-WORT

A MILLION A MONTH THE DIAMOND DYES,

have become so popular that a million packages a month are being used to re-color dyed DRESSES, SCARFS, HOSIERY, STOCKINGS, HATS, BONNETS, &c. Warranted fast and durable. Prepared for making ink, staining wood, coloring Philadelphia, Flowers, Grasses, &c. Send stamp for 24 colored samples, and book of directions.

WELLS, RICHARDSON & CO'S

IMPROVED BUTTER COLOR
USED BY THOUSANDS of the finest Creameries and Dairies BECAUSE it is the Strongest, the Purest, the Brightest and the Best.

Color the Buttermilk or Turn-Refresh. It contains no Acid or Alkali. It is not our old Color, but a new one so perfect in its nature that it cannot change.

BEWARE of imitations, and of all other colors, for they get rancid and spoil the butter. Sold by Druggists and Grocers. Price 25c., 50c., and \$1.00. To know where and how to get it, write Wells, Richardson & Co., Burlington Vermont, or Montreal, P. Q. Delivery Guide sent free.

MAKES GILT-EDGED BUTTER

DR. PRICE'S SPECIAL FLAVORING EXTRACTS
MOST PERFECT MADE
Purest and strongest Natural Fruit Flavors. Vanilla, Lemon, Orange, Almond, Rose, etc., flavor as delicately and naturally as the fruit.
PRICE BAKING POWDER CO., CHICAGO. ST. LOUIS.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure **CONTAIN AMMONIA.**

THE TEST:
Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

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

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,
MAKERS OF

Dr. Price's Special Flavoring Extracts,

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems

for Light, Healthy Bread, The Best Dry Hop Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public."
E. F. HARRIS, River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. His ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY **Dr. J. C. Ayer & Co., Lowell, Mass.**
Sold by all Druggists; \$1, six bottles for \$5.

APRIZE. Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed with first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, Thuz & Co., Augusta, Maine.

CONSUMPTION. I have a positive remedy for the above disease; by its use thousands of cases of the cough, and of long standing have been cured. Indeed, I will send you in the efficacy, that I will send TWO BOTTLES of my medicine together with a VALUABLE TREATISE on this disease, to any sufferer. Write to me at once, and I will send you the medicine free.
DR. T. A. BLOOM, 101 Pearl St., New York.

Humphreys' Homeopathic Specific No. 28
In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work of the brain, or from any other cause. \$1 per vial, or 5 vials and large vial powder for \$5. Sold by Druggists, or sent post paid on receipt of price. Address, Humphreys' Homeopathic Medicine Co., 109 Fulton St., New York.

Clergymen, Singers and Public Speakers, will find Robinson's Phosphorized Emulsion of the greatest benefit to them, where there is any tendency to weakness of the lungs or bronchial tubes, as it soothes the irritated membrane, gives full tone and strength to the vocal organs and imparts new life and vigour to the enfeebled constitution.

Scientific and Useful.

FURNITURE POLISH.—Equal parts of linseed oil, turpentine, and alcohol; apply with a piece of soft flannel.

COOKIES.—One cup of molasses, one-half cup of butter, one teaspoonful of cinnamon, two teaspoonfuls of soda, or saleratus, dissolved in a very little luke-warm water, and flour enough to roll. Cut in small cakes and bake in a quick oven.

A POLISH DRESS.—Cut in very small pieces any sort of baked or roast meat (veal, mutton, or beef), add soft-boiled eggs and finely-minced onion, lettuce or endive. Mix all thoroughly with a dressing of oil, vinegar, mustard and pepper and serve.

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

SUGAR CAKE.—One cupful of sugar and a tablespoonful of butter, mixed together; two cupfuls of flour, two teaspoonfuls of baking powder, one cupful of milk, a little salt and one well-beaten egg. Flavour with nutmeg or lemon and bake in a loaf.

BROWN BREAD.—Two cups of corn meal, three of rye meal, one and one-half cups of flour, one and one-half cups of molasses, three and one-half cups of sour milk, two teaspoonfuls of soda and a little salt. Steam three hours, and bake one-half hour.

TO IMITATE GROUND GLASS.—Boil a teaspoonful of rice in a pint of water for half an hour, dip in a painters' brush, press the brush against the side of the saucepan to squeeze out the surplus liquid, dab the brush on the glass; it will give the appearance of ground glass when dry.

COMPOSITION CAKE.—One and three-fourth pounds of flour, one and one-half pounds of sugar, three-fourths of a pound of butter; one pint of milk, five eggs, one nutmeg, two pounds of raisins, two pounds of currants, one teaspoonful of soda. This will make several loaves.

HEAD CHEESE.—Take a hog's head, ears and feet, and clean thoroughly; boil them till you can pick all the bones out; chop the meat, add a cup of vinegar, a little salt and pepper, and pack in a pan or cheese-hoop; when cool is ready for use. It is very nice served in slices cold for the tea-table, or fried for breakfast.

APPLE SNOWBALL.—Boil one-half pound of rice in milk till nearly cooked; then strain, peel and core some large apples without dividing them. Put a clove and some sugar in the centre of each apple, and the rice around them. Tie each up in a cloth separately, boil for three-quarters of an hour; remove the cloth and place on a warm dish.

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

COLD MEAT PUDDING.—Rub half a pound of beef-dripping into one and one-half pounds of flour, with a little salt. Moisten the paste with water and roll it out half an inch thick. Mince any kind of cold meat; season it and add a few spoonfuls of gravy. Spread the minced meat on the paste and roll it up. Tie it up in a cloth buttered and floured and boil for an hour and a half.

BEEF FOR ROASTING. If your beef for roasting does not seem as tender as it ought to be, it may be improved in this way: Put the meat in a tureen, mix salt, pepper, two tablespoonfuls of chopped parsley, four sliced onions, the juice of half a lemon, two bay-leaves and four tablespoonfuls of sweet oil; put half of the mixture under the meat and half over it. Cover the tureen and let the meat remain in it for two days in winter and eighteen hours in summer.

MUTTON OR VEAL CUTLETS.—Select the most solid portion of half a can of tomatoes and stew twenty minutes with a little parsley, two cloves, pepper and salt. Put a heaping teaspoonful of butter in a saucepan over the fire and when it is very hot add a large teaspoonful of flour. Mix this smoothly, and when thoroughly cooked add the tomatoes, which first pass through a sieve. Stir the sauce well. Broil quickly over a hot fire half a dozen well trimmed mutton or veal cutlets. Arrange them on the dish and pour the sauce around them. This dish should be eaten at once, while smoking hot to be good.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES
Very Palatable and Strengthening.
In Children's Diseases.

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

Downright Cruelty.

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

Having experienced a great deal of "Trouble!" from indigestion, so much so that I came near losing my

Life!
My trouble always came after eating any food—

—However light and digestible.

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

Excruciating pains,

"And the only way I over got"

"Relief!"

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

"At last!"

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

Could eat nothing!

My sufferings were so that I called two doctors to give me something that would stop the pain; their

Efforts were no good to me.

At last I heard a good deal!

"About your Hop Bitters!

And determined to try them."

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

One!

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

"Sick!"

Hour, from the same cause since.

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

"Advocate as I am."—Geo. Kendall,

Allston, Boston, Mass.

Columbus Advocate, Texas, April 21, '83

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

H. TALKER.

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

CORPULENCY Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi-starvation dietary, etc. European Mail, Oct. 24th, says: Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cents to cover postage to F. C. RUSSELL, Esq., Woburn House, Store Street, Bedford Sq., London, Eng."

HAVE YOU

- Hot and dry skin?
- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and their death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. Warner's BARK Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, MAY 20th, 1885.

No. 21.

Notes of the Week.

AN important overture was unanimously agreed to at the recent meeting of the Free Church Synod of Glasgow and Ayr, having for its object the formation throughout the Church of an organization for interesting the young in missions and securing uniformity in contributions. At present, on account of the want of this, there is a great lack of information in the Sabbath schools regarding mission work, while the children's givings go in an undue proportion to outside agencies which, however important in themselves as many of them undoubtedly are, yet have not the same binding claim as the Schemes of the Church. The Glasgow Presbytery has organized a Sabbath scholar's missionary association, which has already awakened a deep interest in missions; and last winter a series of meetings with the young were successfully carried through over the whole city. In this there is a suggestion worthy of consideration by Canadian Presbyteries.

THE Government Commission is still engaged in the North-West adjudicating the claims of the Half-breeds. Scrip has been issued to those whose claims have been proved to be satisfactory, but it is asserted that cunning speculators hover about the vicinity, plying the Half-breeds with whiskey and persuading them to part with their scrip at less than its face value. In plain English, designing knaves are plundering defenceless victims while the country is in rebellion and the flower of Canadian youth are dyeing the prairies with their life-blood. To the conscienceless greed of these schemers in the past not a little of the present grave troubles in the North-West is owing. It is to be regretted that these tricksters cannot be subjected to martial law. It is even doubtful whether merited discipline on the triangle, and ignominious dismissal to the tune of the Rogue's March, would suffice their phenomenal cheeks with a blush of shame, but their conduct causes all honest Canadians to blush for their country.

CANADIAN Volunteers have shown that under exceptionally difficult circumstances they possess the qualities that make good soldiers. They have been brave, resolute, vigilant; have endured fatigue and privation without finching, and have been thoroughly amenable to discipline. Their bravery under experienced and competent leadership has enabled them to hold their own and to advance to victory over a foe whose local advantages and mode of warfare would have tested the endurance and pluck of trained veterans. Riel's forces have been successfully dislodged from Batoche. The arch-rebel has lost his stronghold and whatever prestige he had. When Poundmaker's force is shattered the only formidable aspect of the North-West rising will have disappeared. A desultory guerrilla warfare may be carried on for some time, but no serious danger will remain. The pursuit of defeated and fugitive rebels may necessitate the keeping of a considerable force in the field for some time, but the end of the rebellion can hardly be far off. Meanwhile the list of killed and wounded has been added to and the number of bereaved homes and aching hearts increased.

THE Presbyterians of Belfast were enthusiastic in their welcome of the Prince and Princess of Wales during their recent visit to that progressive city. At the reception in the town hall, Presbyterian ministers and laymen were prominent. The Royal party visited Queen's and the Assembly's Colleges, where addresses were presented and responded to. In reference to the visit to the General Assembly's College, the *Belfast Witness* says: The remarks of the venerable President of the college, Dr. Killen, who presided on the occasion, especially deserve mention. Diverging from the stereotyped formalities of the occasion, he welcomed his Royal visitors in a few happily-chosen sentences which, delivered in his own emphatic style, and coming from an aged divine of his great eminence, who has seen four Sovereigns sit on the British throne, must have

made the deepest impression on the Prince and Princess. Indeed, we have the most satisfactory proof that they did, for on leaving the college his Royal Highness remarked to the Mayor that "nothing had touched him more since his arrival in Belfast than the simple and earnest words of that venerable old man;" while the Princess added that she admired him because he was so "natural and unaffected."

THE Synod of the Presbyterian Church of England was held in Regent Square Church, London. The Rev. Robert Taylor, of Norwood, was elected Moderator and gave his opening address, which dealt with the distinctive principles and position of the Church. The income of the denomination for the past year was \$1,065,000, and the average rate of contribution \$18.56 per member. There are now 383 congregations, an increase of four during the year. The committee appointed to consider the relation of the Church to the Confession of Faith submitted a declaratory statement drawn up on the lines of that adopted by the Scottish U.P. Church a few years ago, and also the heads of doctrine for a brief creed. The question as to the restriction of Moderators to the ministry also came up for final settlement. The reports submitted have been very cheering, showing that the Church is making good progress. All lovers of sound Evangelical Protestantism, says the *Belfast Witness*, will hail it as one of the good signs of the times that in these days when Romanism and Ritualism are advancing with such determined footsteps to obliterate all traces of Reformation work in England, this English Presbyterian Church is steadily growing in strength and influence.

THE annual meeting of the Toronto Mission Union was held at the Mission Hall last week. Mr. S. H. Blake occupied the chair, and on the platform were Rev. P. McF. McLeod, Messrs. W. H. Howland, S. R. Briggs, J. J. Gartshore, A. Sampson, Henry O'Brien, R. Kilgour, and others. There was a large attendance. The erection of the Mission Hall on College Street has greatly facilitated the work of the Union, meetings having been held every evening since at this commodious and comfortable place of worship. The report stated that the attendance on the whole had been good, and steadily increasing, ranging from 800 to 1,000 in the aggregate during the week. The Sabbath afternoon Bible class, conducted by Mr. W. H. Howland, is attended by 300 members, and the children's church on Sabbath evenings by over 300. The Home for the Aged in connection with the Union was prospering, the report stated, and the Union hoped to procure two more houses to enlarge the work. The morning Sabbath school had met with good success. The Sewing Society has assisted over 100 families during the year. The treasurer's report showed that the total receipts up to April 1 amounted to \$3,061.96, of which \$1,924.85 was for the erection of the Mission Hall. The good work being done by this Mission Union, which is undenominational, is deserving the support and encouragement of the Christian people of Toronto.

THE Earl of Aberdeen, writing in the May number of the *Fortnightly Review*, refers to the disposition among the various Presbyterian bodies to dwell upon the various points of agreement rather than those of difference, and to contemplate favourably the possibilities of union. Having mentioned a few of the leading obstacles to a good understanding between the parties concerned, such as the principle of Voluntarism and connection between Church and State, his lordship suggests that, given a sincere desire on the part of the respective churches to effect a union, the various bodies might agree to a joint representation to Parliament with the view of obtaining a transfer of the Scottish ecclesiastical endowments to a new United Church, formed of existing denominations combined, the present form of connection between Church and State to be at the same time brought to a termination. No doubt a section of the House of Commons would oppose all legislation which implied any sort of recognition of religion by the State; but, on the other hand,

Lord Aberdeen says the suggested mode of dealing with the question would find support from many who sit on opposite sides of the House. Though not a State Church in the technical sense of the term, it would be thoroughly national; and, though not established by law, it would be founded on the broad and firm basis of the people's approval; and, having been brought into existence by the exercise of forbearance and mutual concession, it is not unreasonable, adds his lordship, to expect that these qualities would be maintained in healthy operation.

PROFESSOR GEORGE E. DAY, D.D., of Yale, President of the American Board for the Revision of the Old Testament, speaks enthusiastically of the forthcoming volume. I do not, he said, expect the present generation, and more especially elderly people, to give up their old Bibles. To them it would seem a sacrilege perhaps, and, while they would have nothing to unlearn, the new book might never seem natural to them. But it is the coming generation which will adopt the revised version. Professor Day emphasized the point that, as the new Bible was the outcome of researches of the very highest knowledge in restoring the Scriptures to their textual purity, to the unlearned even more than to the learned will the new version be profitable. The meaning of the Word would be made clearer, and scepticism will become disarmed. The changes made are not fundamental. They touch nothing which is essential to Christianity. It is a new revision and not a new translation. In concluding, Professor Day said that another point which could not be brought out too strongly was that the Bible reading public, while it might miss some of the beautifully flowing and favourite passages of the old English version in the revised version, should recollect that all rhetorical considerations should be put aside for the one thing of importance—that of having the truth and the whole truth. He did not know whether the clergy of New Haven used the revised New Testament, but he did not think one of them durst preach contrary to the sense of the text of that volume. He was sure they used it for reference constantly.

VICTORIA University Convocation was held at Cobourg last week. From the report of the proceedings it would appear that the Methodist friends of the higher education had a splendid time. The honorary degree of D.D. was conferred on Rev. Henry Evans, Belfast, Ireland; Rev. W. S. Griffin, Guelph; Rev. W. R. Parker, M.A., St. Thomas, and Rev. E. J. Watkins, President of Wesley College, Melbourne, Australia. The degree of LL.D. was conferred on the Hon. Justice Rose. After an able discussion of the question of University Federation by the Alumni Association, the following resolution was adopted: That it is the unanimous opinion of the Alumni of Victoria University, in annual meeting assembled, that we ought not to go into the proposed Federation without all reasonable assurance of our perpetuated existence as an Arts College. Rev. President Nelles, who is a vigorous and consistent champion of University Federation, is reported to have said: But it is evident that a large part, and perhaps an increasingly large part, of academic work is to be done by the Provincial University, and the question is whether the Methodist Church will do her share in the work or prefer an isolated and less influential position? I have tried to forecast the disastrous results to the Methodist Church which some of our friends prophesy from this scheme, and when I have summed them all up, and, at the very worst, I can only find the following: First, improved intellectual advantages for all the youth of the country, including, of course, the youth of the Methodist Church; secondly, the same religious safeguards which we possess at present; thirdly, a wider range of religious influence; fourthly, increased facilities for the theological training of our ministers; and lastly, all of these with a smaller or, at least, a more productive outlay of money on the part of our Church than is possible under any other arrangement.

Our Contributors.

CONCERNING INNOVATIONS.

BY KNOXIAN.

"That is an innovation," says our conservative friend, when any change is proposed, and he generally says it with the air of a man who feels certain he has settled the matter. Well, supposing it is. Your first baby was an innovation. Webster defines an innovation to be "Change made by the introduction of something new." Every law, custom, rite and practice in existence was an innovation when first introduced. The very customs that extremely conservative people cling to so tenaciously were at one time innovations. That which they fight for now because it is old, was fought against years ago by the same kind of people because it was new. The innovations of one century become the good old things of the next. It is a little perplexing that the same class of people should denounce a change when made and not very long afterwards fight for the thing changed. Such a procedure would almost lead one to believe that the merits of the question are not taken into account and that mere age is the only thing considered. Now a custom is not necessarily good, simply because it is old. Drinking customs are old. Profane swearing is an old custom. It is a long time since men began to cheat. Lying began soon after the creation. Sin in a hundred forms is old. Satan is old. An old custom is not necessarily good any more than an old man is necessarily good. Some old men are terribly wicked.

Every man that ever did anything conspicuously good for God or humanity might be charged with introducing innovations. The Priests of Baal might have accused Elijah for introducing innovations on Mount Carmel. The fire test was certainly a new thing. Daniel figured as an innovator in Babylon. Every prophet or priest or king that broke up a system of idolatry might have been charged with innovation. Peter's sermon on the day of Pentecost was a decided innovation. No preacher in Jerusalem ever delivered a sermon like that before. The Twelve introduced an innovation when they asked the Church to elect deacons. The cry against the founders of Christianity everywhere and always was that they were overturning established rites and customs. That cry was put in a condensed form when they were charged with turning the world upside down. Turning the world upside down is an extensive and rather startling innovation.

Martin Luther was an innovator. So was John Knox. So was John Wesley. Dr. George Leslie Mackay introduced some innovations in Formosa.

Now we think we hear some good man say: "Oh there is no analogy between these cases and the case of a man who wishes to make changes in these modern times." Well, we admit the comparison does not go on all fours, but we do most emphatically assert that it is good in one particular: it shows that to shout "innovation" proves nothing in regard to any given question. Any proposed change should be considered on its merits and merely to say "innovation" is to say nothing.

The utter emptiness of the cry about innovations may be seen in another way. Railways are innovations, steamboats are innovations, telegraph lines are innovations, printing presses and reaping machines are innovations, coal oil lamps are innovations, the electric light is an innovation, daily newspapers are an innovation, improvements of all kinds are innovations when introduced. We live among innovations, work with innovations, make money out of innovations, enjoy innovations, and would feel that many of the comforts of life were withdrawn if the innovations were removed and we were forced back to the old state of things. Of course people who are pinched a little by any improvement are apt to cry out against the innovation. The proprietor of a line of stage coaches never likes to hear the whistle of the locomotive. A manufacturer of tallow candles is of course opposed to gas, and the gas companies are not in love with the electric light. A man who sells whiskey thinks the Scott Act a most outrageous innovation. Riel may come to the conclusion one of these days that the Gatling gun is a very dangerous Yankee innovation. He may even conclude that firing fifteen hundred shots a minute at him is *ultra vires, unconstitutional, incompetent, an interference with his rights, and a lot of other things.* But Riel is not the right

man to judge of such matters. When the material improvements mentioned were introduced somebody always shouted "innovation," which proves, not that needless and useless changes are good, but the mere cry of "innovation," in and of itself, is no reason why a proposed change should not be made.

Over against the very conservative people who contend against any change, no matter what its merits, there is another class, equally unreasonable and far more dangerous—the class who want to change everything. They fight against everything old just as the others fight against everything new, and with just as little reason. They never look at an old institution without feeling a burning desire to pull it down. They clamour everlastingly for change, just for the sake of change. They are uneasy, restless and dangerous. It gives them great delight to prove that their fathers were fools and their grandfathers asses,—propositions the truth of which we might almost infer from the character of the progeny. It grieves these people very much that we can't have a new sun every day and a new moon every night. They want a new Bible, and new standards, and a new church, a new way of salvation, and a new minister, and new elders and new managers, and new Sabbath school officers, and if they would tell the truth most of them want a new God. This last mentioned want is probably the parent of all the other wants. If they ever get to heaven, which is rather doubtful, unless greatly changed, they won't be there any time until they begin to clamour for changes. As between these people and the people who oppose every change there is not much to choose. Probably the people who cry "innovation" are the safer of the two. The right course lies between these extremes. A proposed change should be examined on its merits. The main question is not: "Is it old or is it new?" but "Is it on the whole the best thing to do now and here?" What a world of trouble would be saved if everybody kept this very elementary question before his mind!

MARRIAGE AFFINITY.

MR. EDITOR,—I am not better pleased with Dr. McKnight's exegesis of Lev. xviii. 16 than with the textual translation of Lev. xviii. 18 and the argument founded upon it. The Principal says: "Did the Mosaic law prohibit the marriage of a deceased brother's wife? It is commonly supposed that this is the meaning of Lev. xviii. 16. I believe the supposition is incorrect." And then he goes on to prove that it only prohibits sexual intercourse with a living brother's wife, or marriage with her should she be divorced, and that it does not apply to marriage with a deceased brother's wife at all. He says there are definite reasons for holding that deceased brother's wife is not referred to in the verse. I cannot accept this view of Lev. xviii. 16: "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness." The following are my reasons:

1. I feel curious to know whether Dr. McKnight would apply the same criticism to Lev. xviii. 8, "The nakedness of thy brother's wife shalt thou not uncover; it is thy father's nakedness." In the Hebrew verse 8 is identical with verse 16, *mutatis mutandis*. In other words, if the term "thy father" in the one, be applied to the term "thy brother" in the other, they shall coincide and be equal in every respect; like two lines which coincide at two points, they coincide altogether.

And should the Principal apply the same criticism to verse 8 by which he interprets verse 16, then I should feel curious to know how he would prove that the father of the miserable Corinthian who violated verse 8 was living at the time of the offence. For if he were not living at the time of the offence, was not Paul a little too rash in administering to the offender such a heavy and scathing denunciation and in ordering such severe discipline. (1 Cor. v. 1-5.)

2. I find seven prohibitory laws in a group in Lev. xviii., prefaced by solemn declarations concerning the divine authority by which they are promulgated, and followed by terrible warnings derived from the fate of the Canaanitish nations that had polluted and degraded themselves by the sins which these laws prohibit. Dr. McKnight well says that the subject "is not specially attractive." The seven laws are:

(a) The law of incest, verse 6-7; (b) the law of polygamy, verse 18, (c) the law of ceremonial separation for uncleanness, verse 19; (d) the law of adultery, verse 20; (e) the law of human sacrifices, verse 21;

(f) the law of sodomy, verse 22; (g) the law of bestiality, verse 23.

All these laws are based upon the common idea of the vileness and unnaturalness of the sins which they prohibit. These sins are very vile and odious, and, therefore, quite repugnant to the holy nature of the divine Legislator. Violations of these laws are so vile and unnatural and disgusting that even the light of nature, apart from any specific revealed legislation, ought to deter people from committing them. It is on this principle, I think, that we can realize the justice of the doom of the offending nations, whose fate was made a beacon to the children of Israel. And if the light of nature makes the breakers of these laws inexcusable, how aggravated is the sin of men who, under the full blaze of Gospel light, tamper with them?

But, besides being grounded on the common idea of vileness and repugnance to holiness, some of these laws are also based on specific grounds of their own. For instance, the specific ground of the law of incest is near kinship, or relationship within specified degrees of consanguinity and affinity; and the specific ground of the law of polygamy is vexation to the first and the lawful wife whose rights are violated by the introduction of a second wife within the family domain. Two queens cannot live in peace within the same bee-hive, neither can two women live in peace in a bigamous or polygamous state, if their minds have been enlightened by the truth of God. Ignorance, heathen environments and hardness of heart, may so far darken the intellect and crush the natural feelings of a woman that she may endeavour to content herself to live in such a state. But if she is enlightened she will be vexed; yea, more, if she is enlightened she will not tolerate it.

The 16th verse is part and parcel of the law of incest. The declaration of the ground of this law in verse 6 applies to both kinds of relationships; nor is there anything said in the body of the law, in connection with the specified degrees that come under the prohibition, to limit or modify the prohibition. Now plainly, the force of the prohibition within the consanguineous degrees is such that they constitute a bar to marriage forever. A man must never marry his sister or his daughter or his daughter's daughter. Nobody disputes this. There are also some degrees of affinity about which, I suppose, there is no dispute. A man must never marry his father's wife (verse 8); nor may a man ever marry the wife of his father's brother (verse 14); nor may a man ever marry his daughter-in-law, whether his son is living or dead. There is no limitation contended for in these cases. Now, I ask where is the warrant for suggesting or contending for a limitation of the force of the prohibition regarding a brother's wife? There is nothing in Lev. xviii. to warrant any such limitation. Dr. McKnight says that the expression, "it is thy brother's nakedness," requires the limitation of the prohibition to the lifetime of the brother. But the same reason is assigned for the prohibition in verse 14. The violation of it is the uncovering of the father's brother's nakedness; and the same reason is assigned in verse 8 also, "it is thy father's nakedness."

3. As to that part of the Doctor's argument which he founds on the levirate law, I see no force at all in it, and I think few, if any, will be influenced by it.

4. Should any one say that the term "wife" in the 16th verse indicates that the prohibition must be limited to the lifetime of her husband, he must again be referred to verse 8, where the phraseology is the same, and where no limitation must be allowed. But this is not all. It can be shown that the employment of the term "wife" here is quite in accordance with the *usus loquendi* of the Hebrew. When a woman has become the wife of a man, by Hebrew usage, she continues to be always spoken of as that man's wife. Ruth iv. 5—"Then, said Boaz, what day thou buyest the field at the hand of Naomi, thou must also buy it of Ruth the Moabitess, the wife (*esheth*) of the dead, to raise up the name of the dead upon his inheritance." Verse 10—"Moreover, Ruth the Moabitess, the wife (*esheth*) of Mahlon, have I purchased to be my wife." She is still called the wife of Mahlon, and will, in Hebrew usage, be the wife of Mahlon after she has also become the wife of Boaz. 1 Sam. xxvii. 3—"And David dwelt with Achish, at Gath, he and his men, every man with his household, even David and his two wives, Abinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife." (*Esheth Nabal*.) See also Gen. xxxviii.

8, 9; 1 Sam. xxx. 5; 2 Sam. ii. 2; 2 Sam. lii. 3; 2 Sam. xii. 8, 9, 10, 15.

I was going to say that I would venture the assertion—but I have just discovered that another has made it and has proved it conclusively too—the assertion, namely, that the Hebrew never has such an expression as the widow (*almanah*) of A B or X Y. In English, we can say, the widow of James Jones. There is no such expression in the Hebrew Bible. Widow (*almanah*) is used to express the desolate, lonely state of a woman whose husband is dead, and to express this state absolutely, that is to say, without any reference to her dead husband. If reference is made to her husband, she is not called *almanah* Mahlon, but *esheth* Mahlon, or *esheth* Nabal, as the case may be.

The effect of this *usus* is that, when it is said in plain, preceptive language, without any express limitation or qualification, "Thou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness," a Jew would understand the prohibition to be a bar to marriage with a brother's wife forever. And I have no doubt that this *usus* influenced the minds of Jews even when they spoke Greek and Latin. Wherefore, when Paul denounces the offending Corinthian who had his father's wife (*γυναίκα*, not *χρησά*) he does not think it necessary to state whether his father was dead or alive, for in either case the conduct reprobated was a violation of Lev. xviii. 8. I cannot speak of the Greek classics; they constitute a wide field for the investigation of which I have neither time nor facilities; nor do I think that their *usus* would be of any value in this argument. But I can say of the *usus* of New Testament Greek that it gives no countenance to such phraseology as the widow (*χρησά*) of John or James. Its phraseology is, "the wife" (*γυνή*) of John or James, whether John or James be living or dead.

For these reasons I reject the exegesis founded on the Principal's criticism, and cleave to the generally received view that Lev. xviii. 16 forms a barrier to marriage with a *deceased* brother's wife. And then if there is any force in the principle that *what is law for a man is law for a woman also in similar relations*, Lev. xviii. 16, drives the full force of that principle against marriage with a *deceased* wife's sister.

Mr. Editor, I believe there is force in that principle, and through your kindness and indulgence I shall (D.V.) make known the grounds of my belief.

Mosa.

N. MCK.

THE BELFAST TOWN MISSION.

BY THE REV. WILLIAM HAMILTON, D.D.

MR EDITOR, — Toward the close of last year, I published in THE CANADA PRESBYTERIAN, with your sympathetic approval, my reminiscences of the Belfast Town Mission from its commencement half-a-century ago. The wonderful success of that mission and of other church agencies in raising Belfast and Ulster generally from a condition of spiritual decay and indifference to a state of Christian energy and activity must afford practical lessons that would be profitable elsewhere.

Many of your readers will remember the visit paid to Canada by the Rev. Dr. William Johnston, of Belfast. He has long been one of the most devoted and successful Christian workers in the Irish Presbyterian Church. He is, indeed, sprung from a good stock. His father was a man of the same stamp.

When I was preparing the paper on the Belfast Town Mission, I wrote to my friend and *quondam* pupil, asking for information on that subject. In the answer to my letter, after some reminiscences of school and college life, Dr. Johnston proceeds as follows:—

"As to the Belfast Town Mission, I do not think there is any printed history of it; nor have I time to look up and draw out such an elaborate paper as you seem to desire. I shall give you only a few facts which you can use.

"I think the first form of the Belfast Town Mission was the employment of Wm. Cochrane, to visit among the poor and hold meetings. He was at work when I came to Belfast as a schoolboy in 1832. Dr. Edgar, Dr. Morgan and a few other Christian friends took a deep interest in him and his work. He caught fever and died, much regretted and missed. After his death the Belfast Town Mission was formed; and the various denominations united in supporting it on a common platform. There was a number of laymen like William Cochrane employed, and the poor were well

looked after. The town was not then very large (about 60,000 or 70,000; now 250,000). Students were employed to conduct meetings.

"This united mission continued many years, until a very active High Church clergyman, the Rev. Mr. Monsell, came to the 'Magdalene.' He would not recognize any man as a minister who had not received Episcopal ordination. He struck out, therefore, for denominational organization and action. He formed an Episcopalian Mission. The old Town Mission held on for two or three years after the secession of the Episcopalian; and then the members of the Presbyterian Church felt constrained to form an organization of their own. This led to the formation of the present Town Mission, which is Presbyterian.

"Charles Finlay, a pious man of business, was appointed as Secretary, and a very good one he made. The town was then divided into districts, and an agent appointed for each, with a superintendent to counsel and co-operate in the work.

"The first agents or missionaries were promising and pious licentiates, who were coming out as ministers; and their work was to visit from house to house so many hours, four days in the week, and conduct so many meetings on the Sabbath and two or three other evenings in the week. They worked very well for some time till several country congregations, trusting to the judgment of the Town Mission directors, asked these town missionaries to preach as candidates; so they were scarcely ever at home on the Sabbath, and they continued but a short time on the Mission. There were several new congregations formed in the town by their agency. They were gathered by the licentiate missionaries for themselves; and they were not all or always of the stamp many would have liked for Belfast. Still they did their work, or parts of their work, wisely and well, and nursed their infant congregations into a vigorous maturity. The system and the settlements, however, did not give entire satisfaction.

"There was a change, therefore, made. Students were employed and set to do the same work in the same way. But this was found to interfere with their studies, and their studies interfered with their work. Another change became necessary.

THIS WAS THE EMPLOYMENT OF PIOUS LAYMEN, who knew their Bibles, and could state and teach the Gospel. They were to be wholly devoted to the work, not being allowed even to attend college. This system and agency are still in active operation. The salary of each missionary is about £70, or less than \$400. The work of visitation is well done.

"The superintendents and agents meet once a month; and every agent gives a report of his work for the month with the results. The superintendents successively invite the meeting to their own homes; and, after tea, attention is given to the business of the Mission.

"Since the employment of laymen as agents, there has not been the same increase of congregations, nor the same amount of visible fruit.

"When Mr. Finlay's health began to fail, he resigned the Secretaryship, and the Rev. Dr. Knox was chosen as his successor. He worked very diligently for many years. His manner did not please all parties; and there were sometimes rather unpleasant differences. He organized also a church-building association, and some three churches were erected in or near Belfast. The town is still rapidly increasing, and we are trying to organize congregations to keep pace with the population; but times are dull, business is bad, money is scarce, and the work is not easy.

"I was myself obliged to rebuild the church on Townsend Street. It will hold 1,400 seated, the lecture hall 500, and with the library partition open, 700. The school rooms below will accommodate from 500 to 600; and the entire cost amounted to £11,200.

"I send you a memorial volume, which will bring up old times and old friends. I hope you will get it safe. I send also a copy of the Town Mission Report.

"I have your address, and I will send you occasionally a pamphlet or report, which may inform you what is going on. I am very sincerely,

"Yours in Christian love,
"WM. JOHNSTON."

FROM the sixty-third Annual Statement of the Presbyterian Church, Prescott, of which the Rev. James Stuart is pastor, it appears that the congregation is in a prosperous condition. The income for the year was \$1,475, and the managers began the next financial year with a small balance in their favour. The Ladies' Aid Society and Sabbath School, judging from the returns given, are doing good work.

THE COLLEGE OF EX-MODERATORS.

MR. EDITOR,—I notice in a recent PRESBYTERIAN an article condemning the College of Moderators as a serious innovation, as something calculated to undermine the rights and privileges of Presbyteries. You say: "If anything worthy of serious attention can be urged in favour of the College of ex-Moderators, nobody has yet favoured the public with it."

It is no doubt right and proper, when a new plan is put forward, that the reasons for it should be shown. But it is equally reasonable when an old custom is defended, to show the advantages belonging to it. And I think I may say that if anything worthy of serious attention can be shown in favour of the old system, nobody has yet favoured the public with it. It may be asked, what rights have Presbyteries in the matter? Have Presbyteries the right to appoint the Moderator of the General Assembly? or has the Assembly the right, like every other court in the Church, to appoint its own Moderator? And if the Assembly has the right to choose its own Moderator, why should Presbyteries complain if it does so, and does so in its own way? What is the advantage secured to Presbyteries by the right to nominate? What privilege is lost when that right is withdrawn?

If the nomination by a majority of Presbyteries did secure the position to the man so nominated then the nominating power might be valued. But the Assembly was not bound to appoint the man who had most Presbyteries at his back. It was still at liberty to choose its Moderator by open vote, and it might choose the man with most nominations or the man with fewest, as it saw fit. In these circumstances the nominating power was a very empty privilege indeed.

Nor did Presbyteries, so far as my experience goes, attach very much importance to the privilege. Nominating the Moderator for Assembly never occupied a very prominent place on the docket. It served sometimes to fill an unoccupied five minute space before adjournment; or if not it was usually relegated to the list of routine business of little or no interest.

Nor was the exercise of the right always profitable in the Presbytery. The principal object of it seemed to be to give an opportunity to discuss pretty freely in open court the comparative merits and claims of certain prominent doctors, professors, and fathers in the Church. The "reasons" for and against the proposed nominees were not always of the most dignified kind. Nor were they always flattering to the persons whose names were thus bandied about. Sometimes a man was proposed because he belonged to a certain college, or to a section that was supposed to represent one of the uniting churches. Sometimes because he had been unceremoniously passed over at last Assembly, sometimes because he belonged to the Presbytery making the nomination, and sometimes because while he had no chance of being elected, a nomination would gratify him. All this was mere child's play. Indeed the Presbyteries never had a privilege in this matter worth "a hill of beans." The Assembly always has had and still retains, as it always should retain, the power of electing its own Moderator. And if it chose to appoint a committee of ex-Moderators to propose some suitable person, and thus remove the necessity for discussing claims in open court, it has a perfect right to do so. If the rule had been that the man having a majority of nominations was chosen; or had the rule been that each Presbytery in its turn had the right to nominate and its nominee was accepted; or that the Presbyteries composing a Synod had in turn the right to nominate and their nominee was accepted, there would have been a privilege in the case. As it was the nominating power was a most barren privilege. The Presbyteries might as well have played at nominating the President of the United States, so far as any advantage went. These facts show that there was no grievance and no injury done when the Assembly appointed the College of ex-Moderators.

Now as to the new system, what can be said for it?

1. No privilege or right of the Presbyteries is withdrawn, and no interest or liberty of the Church is endangered, by the Assembly taking this course with reference to the election of its Moderator.

2. No committee could be more thoroughly representative of the different interests, institutions and sections of the Church than a committee composed of ex-Moderators. None could be named or suggested that could more fully command the confidence and respect of the Church. There is no danger, then, of sectionalism or centralizing tendencies in the new plan.

3. The man to be chosen Moderator will know his appointment some time beforehand and will be able to make preparation for the office. A prepared speech at the opening of Assembly is not always needed. But there are occasions when it might be very appropriate and useful. And it would come with a better grace from the man who could reasonably look forward to the position, than from a man who must seem, if he gives a prepared address, to have been counting pretty confidently upon what was only problematical. But there are other reasons for preparation. It is necessary that the Moderator of Assembly should be thoroughly conversant with business, church forms, and rules of procedure, that his conducting the business may be expeditious, and his decisions such as to command confidence.

4. There is still another reason. When the claims of several persons are being considered matters may come up that are not suitable for discussion in a public place such as the Assembly or even the Presbytery. There may be reasons for or against a candidate that could not or should not be discussed in public, which ought to be fully considered. The College of ex-Moderators is in an excellent position to do that. They meet in private. They can consider many things fully which could only be hinted at in public. Then, further, the College of ex-Moderators can bring a prepared finding before the Assembly—a thing the Presbyteries cannot do—and thus obviate the delay and discussion connected with the open selection of a Moderator on the floor of the Assembly.

I consider these valid and substantial reasons in favour of the College of ex-Moderators. G.

THE DECEASED WIFE'S SISTER.

MR. EDITOR,—It appears your correspondent W. R. S. in a late issue has come to the conclusion that the Word of God forbids such marriages, but gives only one text as proof, wherein *marriage* is never mentioned, but thinks he can discover the forbidding of a man to marry his deceased brother's wife. I have examined the said text and others treating more fully and clearly on the subject, and have come to the conclusion that such marriages are not forbidden.

It appears that the advocates of prohibition are driven to rest their case on Lev. xviii. 16, and that by parity of reason the woman is forbidden to marry her deceased sister's husband, because the above passage says: "Thou shalt not uncover the nakedness of thy brother's wife." Now, whatever the above passage may mean, it cannot be a prohibition of such marriages for the following reasons: God's commands are never contradictory, neither does He command anything that will diminish the glory of His name or lessen the happiness of His people. Therefore, those texts which are obscure must be explained in harmony with those that are perfectly clear treating on the same subject.

Turn we then to Deut. xxv. 5-10. There we find under certain circumstances it was a commanded duty for a man to marry his deceased brother's wife, and a disgraceful penalty was annexed if he refused to do so. And this was not a new law, but the regulating of an old one, as old as the days of Jacob. (Gen. xxxviii. 8-10) There we find this law for the first time referred to as one apparently well-known and under divine sanction, for the Lord slew a grandson of Jacob's for endeavouring to evade it. Here, then, in clear, plain, unmistakable words such marriages are commanded; therefore, whatever Lev. xviii. 16 forbids, it cannot be them. And it should be kept in mind, that Deuteronomy is a repetition, or rather a clearer exposition of the laws given in Leviticus. Therefore, when any doubt arises, it is safest to explain the obscure in Leviticus by the clear exposition of Deuteronomy.

It has been said that this is an exceptional case to the general law forbidding such marriages to preserve family inheritances intact. But, by referring to the passage already given in Genesis, it will be seen that that law or custom prevailed for such marriages under the sanction of God before the children of Israel had any inheritance in the land of Canaan. True, this was an exceptional case in Deuteronomy, but only as far as making that which was optional imperative when a married brother died without leaving issue. Is it then consistent with the character of God to conclude that, what He here enjoins as a duty in Deuteronomy with a penalty annexed for its neglect, the same thing is forbidden as a sin in Lev. i. ? There-

fore, the conclusion is irresistible that such marriages are not forbidden by Lev. xviii. 16, much less that of a man to his deceased wife's sister.

But let our opponents take comfort; there is nothing even in Deuteronomy compelling them to marry their deceased brother's wife or their wife's sister. Will they allow us like liberty who believe we lawfully have that privilege? EQUITY

MUSKOKA MISSIONS.

MR. EDITOR, My reply to Mr. Findlay's communication is, in substance, the same as to "H. K's." The letter in question was written seven months ago. Its aim was, by a presentation of facts, to excite an interest in a Church and Manse Building Fund for Ontario. After the delay of several months, Mr. Findlay has seen fit to give it a new lease of life. From the printed minutes of the Barrie Presbytery I obtained the information that he confuted certain statements in said letter. What these are, I have no means of ascertaining, as I was absent, but doubtless can find out at next meeting. Mr. Findlay does not venture to assail the correctness of the picture drawn—dark though it is—of unfinished and wrecked churches in Muskoka. He shields his confronting under the all-sweeping declaration: "The facts admit a different interpretation." In what that interpretation is different from what the writer placed on them, he does not condescend to state. Though clothed with the euphonious title: "Superintendent of Missions, Muskoka, Parry Sound and Algoma," I am not aware that he possesses the power of a Presbytery, which he seems, at least, to arrogate with an air of triumph, "and so on, and so on." He imagines he has found out one vulnerable spot, "No manse north of Bracebridge!" Is there not one at Parry Sound? The statement made by me is literally correct, as the following sentence clearly shows. I was thinking of the country along the Junction Railway—"north." He states that in the vast area traversed by him, six or seven churches are to be erected. With a church renovated at a cost of \$660, a manse and two churches in process of erection in Huntsville and neighbourhood, there is building up, "not" pulling down. In closing I may express my conviction that my time is better occupied with practical Christian work than in idle disputation which cannot contribute one iota to church extension in a spiritually necessitous region of country. JAMES SIEVERIGHT.

THE PEOPLE OF SOUTHERN INDIA.

BY REV. GEORGE H. GUTTERSON, MELER, MADURA MISSION.

The following striking account of the people in the Madura district is given in a familiar letter from Rev. Mr. Gutterson, who was on a missionary tour and in camp near the village of Mangalum.

As I pen these lines, the village near my camp is astir. It is early morning and the day's work begins, for work the people must to keep body and soul together, although some of them are scarcely aware that they have any soul. Do they begin work with a hearty meal? Not they. A cup (earthen) of cold rice gruel, or a handful of cold boiled rice seasoned with a red pepper, is all they have, and they are glad enough to get even that.

I wish that some of our good Christian men and women from America could see this material out of which we missionaries are trying to build the future Christian civilization of this district. Let us look about us. A dozen men, more or less, and some young women are the first comers. They are sharpening their bill-hooks on the broad root of a banyan-tree near the tent, preparatory to their day's work of wood-cutting in the mountains, four or five miles away. The men are naked, except a scanty cloth about the waist and a few rags over their shoulders. The women are not much better off. They will work all day, returning at nightfall with as much firewood as they can carry on their heads, and to-morrow they will carry it from seven to ten miles to market, and receive from seven to ten cents for two days' labour! Not one of them can read; they are dirty and might be called ragged if they had any clothes at all!

Next appear the village cattle and the children who herd them, followed by the old women, shrill-voiced, and vile-tongued, who come to gather cow-dung for fuel! If one desires to see how wretched and disgusting it is possible for old age to appear, let him visit the

Queen's dominions in India. These old women, haggard, unkempt, unclothed, makers of mischief, promoters of quarrels, aiding in all sorts of sin, covetous, sticklers for caste and custom—how can one love their souls, or feel a Christian interest in their welfare sufficient to endure it all and work for their uplifting? These before my tent are quarrelling glibly over their respective shares in the fuel business aforesaid. I shall have to request them to leave, one can neither think, read, nor pray, with such a din in his ears. Yet they are not the poorest of the poor, and they have heard the gospel message many times, but they are as if they had not heard it, steeped in ignorance, yet so exalted by their caste that they would never allow a Christian, however clean, to even touch one of their cooking utensils! This is caste—the great barrier to our work.

I asked some villagers recently their idea of the hereafter, and they had never heard that there was a hereafter. Death ends all for them, and the present is useful in so far as it affords means of satisfying hunger, passion, and love of money and power. Yet I do not say that they are not a worshipping people, for they are, in a way. I was asked to visit and give medicine to the wife of the chief village official, who was dangerously ill. The man is said to be worth \$10,000, yet I found his wife lying upon the ground, with only a mat under her, in a little den so close that I could hardly endure it, a bundle of straw for a pillow, and an old crone sitting by, and her pulse at one hundred and twelve degrees! Her husband would not touch her nor scarcely approach her.

As I write this, the morning sun gleams from the white walls of their great temple three miles away on the mountain side—a temple built to the god Vishnu. They throng its great festivals and sacrifice to its royally appareled god; they raise the hands in worship to priestly Brahmans who minister in its dark recesses. From this, and other ancient places of worship in this strange land, goes forth an influence felt far and wide among a people who are naturally religious; but their religion is that of fear, not of love, and it is powerless to change the heart. Yet as the years pass away, our faith is that God's Word is here to stay, and that the heaven is working downward through the whole mass.

I should lose courage if I could not feel that promising attempts are being made to secure good ground by teaching the young.—*Missionary Herald.*

THE GROWTH OF LONDON.

It may indeed be safely asserted that London is the greatest city this world ever saw. Never before in this planet's history has there been gathered together such a concourse of human beings. Nineveh might boast of a population, according to the Book of Jonah, of 800,000 or 900,000; Rome, which, like most of the olden cities, resembled London as the centre of a world-wide empire, never reached a third part of its population, good authorities setting down the highest number its people ever reached, which was in the days of Nero, at about 1,020,000; and Pekin of modern times is said to be the only city which has any claim to rank beside it; but eye-witnesses tell us that Pekin is rather a peopled district than a city. Paris, Vienna, and Berlin united would but a little more than equal it in the number of its people; and twenty-three of the other largest cities of these isles must be rolled into one to make a second London. Sir Salar Jung, in visiting it, may also, while describing Paris as "the city of pleasure," well refer to "the severe aspect and activity of London," seeing that 10,488 vehicles course through twenty-four of its principal thoroughfares every hour, and 384,000 pedestrians and 75,000 vehicles pass over its bridges daily. In the words of Sir Joseph Bazalgette, "it is now without a rival as regards its size and population, not only in the present, but as far as we know in the past history of the world. Its population is equal to that of the whole state of Holland, is greater than that of Scotland, and double that of Denmark, and if it continues to increase at the same rate until the end of the century it will then equal that of Ireland, as indeed Outer London now does."—*Christian Chronicle.*

PROFESSOR CHRISTIEB, of Bonn, has established an Evangelist School called the *Johanneum*. Already nine evangelists have been sent out. These messengers endeavour to reach the non-church-going masses by means of prayer-meetings, addresses, visitings, etc. Their success, so far, has been encouraging. Both in mind and method the Bonn Professor is not unlike the English Spurgeon.

Pastor and People.

THE MOHAMMEDAN MOHURRUM.—ITS RESULTS IN TRINIDAD.

(Continued.)

The following description of the way in which the Mohurrum is celebrated in India is given by a Canadian lady now residing in the Mohammedan state of Hyderabad, and will be read with interest in connection with Mrs. Morton's account: "The most extraordinary feature in the commemoration of the deaths of Hassan and Hussein is the participation of the Hindoos, who are frequently seen to vie with the disciples of Ali in their demonstrations of grief and in the splendour of the pageant displayed. A very large proportion of the Hindoos go into mourning during the ten days of the Mohurrum, clothing themselves in green garments, and assuming the guise of *fakirs*. The ceremonials are not confined to processions out of doors, persons of wealth having an *Imam-barrah* constructed in the interior of their own buildings. This is usually a square building containing a hall and other apartments in which the mourning assemblage is congregated during the festival. It is decorated for the occasion with all the splendour the owner can afford. The *taziyah* or *tazie* (mimic tomb) is placed upon the side facing Mecca, under a canopy of velvet or tissue richly embroidered, and near it is a handsome pulpit richly decorated with silver, ivory, ebony or carved wood, having a flight of stairs covered with a costly carpeting of broad velvet or cloth of gold. The *taziyah* is lighted up by enormous wax candles, and near it are placed offerings of flowers and fruit presented by pious ladies to do honour to the memory of the *Imams* (Hassan and Hussein). The remainder of the hall is fitted up with much splendour, furnished with mirrors which reflect the light from the numerous lustres and lamps. The service is held twice a day, that in the evening being the most attractive. The guests are seated round the apartment, the centre of which is occupied by a group of hired mourners, consisting of six or eight persons. These men are usually of large stature and considerable muscular strength. They are usually very scantily clothed in green cloth, breasts and heads being perfectly uncovered. A priest, selected on account of his superior elocution, ascends the pulpit, and proceeds to the recital of a portion of a poem in the Persian language, which contains a detailed account of the persecution and tragic fate of the *Imams* (or sons of Ali). The composition is said to be very pure and its effect upon the audience is prodigious. After some well-wrought passages, describing the sufferings of the unhappy princes, the reader pauses, and immediately the mourners commence violently beating their breasts, and shouting "Hassan," "Hussein," until they sink exhausted on the ground amid the piercing cries and lamentations of the spectators. A part of each day's services consists of a chant in the Hindustani language, in which the whole assemblage joins, and the Shiah end it by standing up and cursing the usurping Caliphs by name, devoting the memory of each offending individual to universal execration.

"The Sunis also hold these solemn assemblies, but their grief does not assume so theatrical a character. Attired in the deepest mourning, they evince the most profound sorrow, and it is persons of this sect who manifest the greatest indignation where there is a risk of any of their processions being crossed by the heathen revelries of the Hindoos. The pomps and ceremonials which precede it are nothing to the grandeur reserved for the display on the last day of the Mohurrum, when the *taziyahs* or *tabuts* are borne to the place of interment, usually a river or tank. The pageant represents the military cavalcade of the battle of Kerbela, together with the funeral procession of the young princes and the wedding retinue of the bride and bridegroom divorced by death upon their wedding day. The banners are carried in advance, the poles being surmounted by a crest composed of an extended hand, which is emblematic of the five holy persons of the Prophet's family, and a symbol particularly designating the Shiah sect, and many make a declaration of their religious principles by holding up the hand—the Sunis display only three fingers, while the Shiah extend the whole five. The horse of Prince Hassan and his camp equipage appear, furnished with all the attributes of royalty; some of the *taziyahs*, of which there is a great variety, are accompanied by a platform on which these effigies are placed: the ass Korkla or Burak, the animal selected by Mohammed to bear him on his road to heaven, and two hours. The tomb of Kasseen, the husband of Hussein's daughter, is honoured by being carried under a canopy; the bridal trays, palanquins and other paraphernalia accompany it, and the whole is profusely garlanded with flowers. These processions, followed by thousands of people, take the field at break of day; but there are so many pauses for the reading of the poem dedicated to this part of the history of the events at Kerbela, and such numerous rehearsals of Hassan's dying scene, that it is night before the interment commences. Debut Moslems walk on these occasions with their heads and their

feet bare, beating their breasts and tearing their hair and throwing ashes over their persons with all the vehemence of the most frantic grief, but many content themselves with a less inconvenient display of sorrow, and leave to hired mourners the task of exciting and inflaming the multitude by their lamentations and bewailments. The zeal and turbulence of the Shiah are peculiarly offensive to the Sunis, who are shocked by the almost idolatrous frenzies displayed by their less orthodox brethren, and the expression of this feeling often leads to serious disturbances, which break out upon the burial of the *taziyahs*. Private quarrels between the two sects are frequently reserved for re-adjustment to this period, when, under pretext of religious zeal, each party may make an attack upon his enemy without exposing the real ground of his enmity. When the procession reaches the water's edge, the *taziyahs* are stripped of their ornaments, and when little remains but the bamboo frames, they are immersed. This ceremony usually takes place by torchlight, the red glare of innumerable flambeaux adding much to the wild and picturesque effect of the scene."

Having thus seen how important an occasion the Mohurrum is, and with what pomp and enthusiasm it is celebrated in the East, we can the better understand the account given by Mrs. Morton of the collision which it has produced between the Coolies and the authorities in Trinidad.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

THE LORD THY STRENGTH.

Poor trembling soul I fret not at coming woe,
For, with thy sorrows, help shall come to thee,
A heavenly power controlleth all below,
And, as thy days are, so thy strength shall be.

However dark the valley to be crossed,
Though heavy be the burden thou must bear,
Though faint may be thy soul and tempest tossed,
Yea, driven to the verge of grim despair.

Yet still be sure a Guiding Hand leads on,
Able to quell the foe which thee alarms;
His promise thou may'st safely rest upon,
Beneath thee are the everlasting arms.

Happy art thou to have a refuge sure;
Accept the aid He freely offers thee;
His promises for ever shall endure
And, as thy days, thy strength shall surely be.

II.

MOHAMMEDANISM vs. CHRISTIANITY.

Africa, that dark, forgotten continent, rimmed around by mountain ranges of an altitude from 1,000 to 9,000 feet high, divided into fair and fertile basins, and watered by mighty rivers and peopled by countless millions! A fleet of Arab vessels sails across the Red Sea; an army of these fanatics debarks; they climb the steep passes of Abyssinia and surmount the lofty plateau. They are mounted on fleet dromedaries, with coverings of velvet adorned with gold and silver filigree, on coursers of Yemen and white asses of Arabia. They unfurl their standards, and, with banners streaming, they advance against Paganism with the fierce cry of "Death to the Unbeliever! There is no God but God, and Mohammed is his prophet." Terror precedes them, death accompanies them, desolation follows them. The Apostle of Islam knows no mercy. Ages elapse, and this creed overruns North Africa; from Guardafui to Cape Juby the Crescent is triumphant. The Libyan Desert and Sahara are traversed, and, invincible and dauntless, the proud riders advance towards the Equator, when suddenly the camels are stricken down as by a pestilence, the high-spirited steeds become nerveless and die, and the white asses shrink under this mysterious change of nature. Baffled, they return, to resume their conquests over the dry deserts and rocky plateaus of Northern Africa, leaving the southern half of Africa to other influences and to higher nations. That is one picture.

The other is of a more modern period. From the Cape of Good Hope advances a Christian missionary, with a meek and humble following of Hottentot servants, a waggon, and a few teams of oxen. He advances northward toward the untravelled wilds of Southern Africa. He seeks the heathen in his home. To his astonishment he hails him as a brother. He soothes the benighted man with the vision of a heaven, comforts him with the assurance of a Redeemer, and infuses into him the hope of salvation. And ever as he advances northward he repeats the song of the angels which they sang over Bethlehem: "Peace on earth, good will towards men." This same Christian arrives finally on the banks of the Zambesi, and thence directs his paths westward to the Atlantic Ocean. Back again whence he came he retraces his wearied steps, and he halts not until he has viewed the waters of the Indian Ocean, and along all that vast route he has dropped the sweet words of peace and love. After a short pause among his own kind he returns to Africa, and for fifteen years more he continues to move among the lost nations, loving and loved, blessing and being

blessed, and at last surrenders his life in their midst on the shore on Bangweolo; and as we turn to the map of Africa to regard the traces of his footsteps, we behold the outlines of the Cross of the Redeemer drawn by Livingstone during his thirty-two years of travel in the southern half of Africa.

There was pomp and majesty in the proud advance of Mohammed into Abyssinia, but the picture of the lone Christian wandering in those untrodden wilds of South Africa, with charity and good-will for his motto, is almost divine. It is grand to think of the brave, undaunted Arabs, so invincible in war, carrying the Crescent flag from the Red Sea to the Atlantic; but it is still grander to think of the large conquests achieved by this meek and patient follower of Christ by the simple power of Christian love. Give due heed to the Arabs for the valour and matchless courage with which they carried their faith over many a thousand leagues in Northern Africa; but the undying constancy, the persistent resolution, the patient fortitude of this lone soldier of the Cross, during his long and blameless crusade in the strongholds of Paganism, is sublime.

Well, then, since this Christian, with all his unrivalled goodness and piety, has declared that the end of geographical feat is the beginning of commercial (the missionary) enterprise, do you wonder that I, the last of his race and colour who talked with him, should take up his work with the view of redeeming Africa from its forlornness and squalid poverty by initiating legitimate commercial enterprise? If even Brummagem were the means of awakening the Africans from their torpor, let Brummagem were be consecrated as the means which caused Livingstone's hopes to be fulfilled.—H. M. Stanley, in *Scottish Geographical Magazine*.

OUR SUNDAY MORNINGS.

Sunday should be the brightest and best day of the week, when the specks of rust can be cleaned from our moral armour, and our weapons burnished for the work that is before them. A day for pure thoughts, for high resolves, for the keenest and most delightful exercise of the intellect, as well as of the even nobler powers of the soul; a day full of active deed-doing, with every faculty in fine and clear working order. Much can be accomplished on Sunday in the way of practical usefulness to our fellow men, "our neighbours," which the business engagements and the cares of weekdays do not permit. Of all days, this sweet, joyous Seventh is the last to be wasted, to be dozed away in thick, sluggish lethargy, which not only devours time itself, but clogs the energies of mind and body till nightfall. In the silvery, pure hours of the morning while the day is unshadowed by the cares and passions, the little evils and worries, that gather about the fairest human lives; when hurt minds have been soothed by the balm of sleep, and the tired body refreshed and strengthened for good work; then let us be wide-awake, with eyes sparkling, and lungs filled full with that sweet, sun-bathed air which only the early hours know. The birds are awake, and all fluttering and singing with the joy of new life, every Sunday morning. Can we not be sparrows for a while?—Willis Boyd Allen.

ALL SEEN AT LAST.

It is not too much to think that when God shall have made up all His jewels, and the number of the elect shall be complete, He will make it a part of their happiness to look back from the height of heaven upon all their winding track and to see that every step has been ordered in infinite love; that their sorest trials have been merciful, and that their freest choices have been links in God's chain of purpose, that their very sins have been over-ruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved, when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan and centre in one sovereign purpose! The great end of Creation and Providence and Grace is God's own glory.—Rev. F. W. Alexander.

A CONTEMPORARY says: Many persons fancy that there is a decay of religious sentiment at present in the United States, and that a profession of Christianity is becoming rarer year after year. It is not difficult to show the fallacy of such a supposition, as statistics prove beyond cavil that a most remarkable increase in a continually enlarging ratio has taken place in the number of Evangelical communicants since the commencement of the century. In 1800 there were in the United States 365,000 Evangelical communicants, being seven per cent. of the population of the country at that time. In 1850 there were 3,529,988 of such communicants, being fifteen per cent. of the population. In 1870 there were 6,673,963, being seventeen per cent. In 1880 the communicants had risen to 10,065,963, being more than twenty per cent. of the entire population of the country. Since 1800 the increase in the population has been ninefold, but that of the Evangelical communicants has been twenty-seven, or three times as great as the ratio of the increase of the population.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

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 subscriptionable advertisements taken

EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly 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. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, MAY 20, 1885.

AN appeal from the Joint Conveners of the Aged and Infirm Ministers' Scheme appears in another column to which our readers' attention is specially directed. Every intelligent member of the Presbyterian Church admits the importance of making some provision for those who have given their best energies and the best years of their lives to the work of the Gospel ministry. The provision hitherto made has been wholly inadequate. The poor income enjoyed by the average minister was barely sufficient to meet recurring wants, and only in exceptional instances could he make any provision for declining days. Business has no doubt been less remunerative during the past than in previous years, but to diminish the pittance on which our aged and infirm ministers depend is what no one can complacently desire. There is sufficient right feeling and sufficient means in the Church to enable the Conveners to report to the Assembly that their most reasonable expectations have not been disappointed.

THE Synod of Montreal and Ottawa had a pleasant and profitable meeting at Cornwall last week. The good people there were unremitting and successful in their efforts to render the visit to the fine old town as agreeable as possible. The members carry away pleasant reminiscences of the Cornwall meeting. Much good and important work may be expected from the deliberations of the brethren of the Synod of Montreal and Ottawa. Besides discussing various questions that came up at the other Synods, in addition to the able presentation of the work done by the French Evangelization Board by the Chairman and Secretary, the report presented by the Rev. Professor Scrimger, on Protestant Education in the Province of Quebec, and the discussion that ensued, ought to receive serious attention. It was decidedly refreshing to hear outspoken words on the practice of Protestant parents sending their children to be educated in Roman Catholic institutions. It is high time that this matter received the consideration it deserves.

WE see no good purpose that can be served by sending the overture against work among Roman Catholics that came before the Presbytery of Toronto last week to the General Assembly. If anybody wishes to engage in that kind of work now he is at perfect liberty to do so. If it is proposed to add another scheme to our church work, the Assembly will nip the proposal in the bud. We have quite as many schemes now as the Church is willing to support. To add another while some of those already in existence are suffering from a want of funds would be the height of folly. We have our special work among the Catholics of Quebec, and the Church is not in a position to undertake any further work of that kind at present. Let us do all in our power to strengthen the hands of the French Evangelization Committee and make that work as successful as possible before starting a scheme that might be a rival if not a hindrance to the one already in existence. To say that work might be done in this new field is to say nothing to the point. A dozen different kinds of work might be attempted; but the Church must select the most pressing, and

certainly the work already undertaken in Quebec is very much more pressing than that which has not been undertaken in Ontario. If we were even beginning the work now Quebec would have stronger claims than Ontario.

TORONTO was favoured last week with a visit from the prince of living lecturers—John B. Gough. Time and incessant labour have made some changes in his appearance. The bushy-black hair and whiskers of other days have become white; his voice is not quite so flexible as it once was, but Gough is still Gough. In his own line he is unapproached and unapproachable. Eclipse is first and there is no second. He has kept his hold on the public longer than any living man, and he draws as well as he ever did. Of course, no report ever does him justice. You might as well try to report a thunderstorm. Even if the words were all taken down they would convey no idea of the impression made. Doubtless, one reason why Gough has kept his hold on the public so long is that in all his lectures and in every part of each lecture he teaches most important lessons. Behind his most ludicrous anecdote, or his finest description, or his most side-splitting mimicry, there is always a noble lesson of some kind. He is a true man, and teaches a good moral with great power. One reason why you are sorry when the two hours are over, instead of glad at the end of one, as you usually feel when anybody else lectures, is because Gough introduces a never-ending variety. He reasons, describes, paints, appeals, makes you laugh and weep, appeals to your conscience and keeps changing from one thing to another so often that you never know until the two hours are up. The bane of public speaking is monotony. Hum-drum is a curse.

THE world has never seen nobler efforts made by a statesman than those made by the Premier of England during the past few weeks to preserve the peace of Europe, and, at the same time, keep the honour of England untarnished. His policy was well condensed in the last sentence of the peroration of his great speech when he asked for fifty-five millions to prosecute the war:

I believe that, with one heart and one soul, and one purpose only, while reserving the absolute liberty of judging the conduct of the Government and visiting them with its consequences, the House will go forward to perform and meet the demands of justice and the calls of honour, and will, subject only to justice and to honour, labour for the purposes of peace.

The demands of justice must be met and the calls of honour obeyed at whatever cost of treasure and blood. But the Christian Premier of England held, and still holds, that it is his duty to do everything possible within the lines of honour and justice to preserve peace. To our mind, one of the most revolting spectacles of the present day is the disappointment manifested by so many people calling themselves civilized because these two great empires have not taken each other by the throat. The cool brutality with which some of these people can contemplate the horrors of the battlefield and the hospital, the callous way in which they speak about the thousands of devastated homes the struggle would make, leads one to ask whether civilization has done much for us after all. Some men who even profess to be Christians seem as cruel and callous as Poundmaker or Big Bear, with this difference, that these Indian chiefs risk their lives, while the men who call Gladstone a coward take precious good care that they keep out of rifle range. A good many of them wish to make some money out of the blood of their fellow-countrymen. That is the kind of patriots they are.

AS a rule we avoid any reference to congregational troubles, but when the affairs of a congregation are regularly before a Church court and the proceedings are published far and wide in the daily press, if the trouble points a moral then we think silence is not a duty. The Carlton Street Church troubles in this city should be a subject of earnest meditation to those Presbyteries that are always ready to organize new congregations on very flimsy grounds. Such work is usually done in this way. A few people, probably without any sufficient reason, break away from the congregation or congregations to which they belonged. They go before the Presbytery and ask for a new organization. Usually they make offers that they have not the ability to carry out, and promises that are

seldom kept. Quite often they are very angry or very much excited, and people in that condition usually speak more than they think. Some member of Presbytery is almost sure to champion their cause. Any number of specious arguments can always be used in support of such a position. It seems very evangelical and pious to fight for a new "centre of influence," as it is usually called, though the result sometimes shows that the influence is not particularly spiritual. The question is asked, Will you refuse the Gospel to these people? and generally the Presbytery gives way about this point and establishes a congregation that is no more needed than five wheels are needed on a waggon. The next thing is to lay siege to some minister, and the promise-making business is again gone into. Now the trouble begins. Some of the promises are broken early in the first year and a large number of them at the end of it. The glowing predictions that were made about crowds that were waiting to rush into the church the moment a settlement took place are found to have no foundation. The funds are not forthcoming; and then the leaders in the movement usually turn round and accuse the minister they deceived. The whole thing perhaps goes to pieces, or becomes an eye-sore to the Presbytery for years. The remedy for this is quite simple—never organize a congregation except in places where a congregation can exist and perhaps grow. Presbyteries might also be expected to know that the passions or even prejudices of human nature scarcely constitute a basis on which a Christian congregation can be expected to flourish.

DON'T WASTE YOUR MINISTER'S TIME

IN his admirable address at the Cobourg Conference, the Rev. D. J. Macdonnell suggested parenthetically a very valuable hint. Referring to the kind of preaching best suited to the present time, he indicated that much of the difficulty in giving serious thought and attention to the work of pulpit preparation was occasioned by the many interruptions to which every minister, more especially those of large cities, is subject. It was in no fretful or querulous spirit that the remark was made. It was very brief, but it spoke volumes.

Of the existence of this great evil many are aware; but, unfortunately, many more are entirely unconscious. The feeling that a minister's time is of comparatively little value is not confined to the indifferent who profess to imagine that a minister has little or nothing to do. In most congregations there are active workers who imagine that the minister may attend every conceivable kind of a meeting and take part in every scheme of good doing that is originated. Many belonging to this class of Christian workers are, without being aware of it, unreasonably exacting. If the minister has manliness and firmness enough to decline such invitations, he is too often misjudged, and his refusal is regarded as an offence.

In these particulars some people, it must be owned, are very unreasonable, but all the blame does not lie with them. On the ministers themselves some of it must rest. In some instances, overveering vanity tempts a minister to appear on every platform to make "the speech of the evening" on every occasion that offers, and to have a hand in every philanthropic, benevolent, or other movement that the fertile brain can invent. Without knowing or intending it, such a minister dissipates his energies, lessens the value of his special work, and instead of extending his influence he weakens it. In these busy days no man can do many things well. A multiplicity of duties necessarily renders the thorough performance of them all an impossibility. A wise man will husband his resources and aim at doing the special work he is called of God to do, to the very best of his ability.

Presbyterianism the world over owes its influence for good to faithful pulpit work. When this is neglected it becomes weak. To be a faithful ambassador of Christ, to preach the words of life, is the highest honour, the noblest field of labour, to which anyone can aspire. It is worthy of the consecration of the best talent and endowments that can be devoted to it, and the faithful ministry of the Word requires other cognate duties no less important, the neglect of which cannot be compensated for by attention to a host of multifarious calls that might be just as well if not better attended to by others. By a too easy compliance with burdensome and trivial exactions, ministers have accustomed people to make insatiable demands on their time, energies, and strength that seriously interfere with their own proper work, and which account

in some cases for the attenuated discourses to which hearers have sometimes to listen.

Intelligent young men may not know when a sermon violates the principles of homiletics, but they are acute enough to discern when it is loosely prepared. A padded discourse satisfies no mortal, and imparts benefit to few hearers. Happily, this evil is not without remedy. For a successful and beneficent ministry conscientious study is indispensable, and this is impossible if a minister's precious hours are frittered away by frivolous demands upon him. Let people be more reasonable in their requirements in this respect, and let ministers exercise more discretion and firmness and the evil will to a great extent disappear.

THE CENTRAL INDIA MISSION.

THE published report of the work done by our missionaries in Central India has recently reached us, from which the following extracts, the first from Rev. J. Wilkie's and the second from Rev. J. Builder's reports, are taken :

"During the past year the opposition to our work, of which in former years we have had to complain, continued more or less. In the month of July, in consequence of the unfair hindrances that were put in our way in the Cantonment, as well as in the city, and especially, as the Rev. J. Fordyce, of Simla, who has very faithfully and persistently been working for us, and others, were urging me to go there, it was thought well that I should do so. Through the kind assistance of Rev. Mr. Fordyce I was able to see H. E. the Viceroy (Lord Ripon) and other leading officials, and in the Union Chapel Rev. Mr. Fordyce also kindly arranged a public meeting to enable me more fully to make known the facts of the case.

"This visit was followed by our memorial to the Viceroy of July 21. The results were very substantial advantages in the Cantonment, and we hope some also in the city; though Lord Ripon, in his reply annulled the opposition on the part of the Durbar, only emphasized the position the Durbar has always taken, viz. that the subjects are entirely under H. H. Holkar's control, and therefore we can only speak to them with his consent. Several changes took place very shortly after the receipt of this memorial, which, we believe, have very materially helped us and made our position in the city better than ever before. Lord Dufferin and Sir Lepel Griffin took the places respectively of Lord Ripon and Col. Bannerman, and Sir Lepel since his return has expressed a desire to help us and do justice as far as lies in his power. Most of those, too, in the Durbar, who were most bitter in their opposition, have lost much of their former influence or have been removed elsewhere. Street preaching we do not neglect, but all other kinds of work go on with but comparatively little hindrance.

"All my work has been much as in former years. Preaching, as can be seen from the reports of the workers, has been carried on in different places in the Camp, Mohallas of the City, Station, and villages far and near; and at the regular services in the church there have always been some non-Christians present.

"My medical work, from the pressure of other work, not so much undertaken as patients wish, has been carried on as opportunity was given, both at the dispensary and in the villages that I have visited. I have failed as yet to get any one to be a helper in this work, and so, being alone both in the prescribing and dispensing, I have kept no record of the number of patients. For want of time I have also been obliged latterly to almost entirely close my dispensary. I hope soon to be able to again undertake and perhaps extend this important branch of the work. Miss Beatty after her arrival very kindly assisted me in the dispensary work, until her own rapidly increasing work amongst the women interfered."

In his report the Rev. Joseph Builder speaks hopefully of his work and prospects :

"In reviewing the work of the past year for the purpose of estimating its progress there is a feeling of disappointment at the actual results, though this is greatly relieved by the many hopeful signs that have been observed. Some slight opposition on two occasions has been experienced from Brahmin officials, but this has, by no means, been the usual reception accorded to the preaching of the Word in the villages round about. Wherever the workers have gone they have been, as a rule, kindly received and in many cases have been invited to come again and explain further the things concerning Christ. Several

have come as inquirers, some seeking the loaves and the fishes, others for the purpose of disputation, usually asking the question, "What is religion and what is not religion?" and still others more or less sincere who shrink, principally on account of family ties, from the open confession of Christ. Concerning this last class Mr. Middleton, in his report, writes: "There are in Mhow many Hindoos and Mohammedans who are willing to be secretly baptized." He even ventures to say that there are one hundred of such persons. However this may be, such willingness on the part of even some, though unsatisfactory, is an indication of struggling towards the Light, and we can only hope that their groping may issue in their finding Him who is not far from every one of us.

"In connection with this school-work the outlook is also hopeful, but we are very much in need of efficient teachers. In two villages the Patels, or headmen, give houses free of rent for school purposes, and other places are willing to receive us as kindly. Had we only a sufficient number of competent Christian teachers we could very largely control the education of the youth in the villages at least. Public opinion is also growing in favour of female education. A short time ago the people in a village about one mile from Mhow asked that a girls' school might be opened, and we hope to comply with their request this month."

Books and Magazines.

MIND IN NATURE. (Chicago: Cosmic Publishing Company.)—The May number of this new serial is the third issued, in which a variety of interesting topics is discussed by able writers who are thoroughly conversant with their respective subjects.

OUR good neighbour the *Evangelical Churchman* takes the opportunity in beginning a new volume to make decided improvements in its general appearance. New and appropriate headings embellish last week's issue. We cordially extend congratulations and good wishes for our contemporary's success.

WE have received two vigorous pamphlets written with a view to persuade the friends of Victoria College to have nothing to do with the proposed University Federation Scheme. One is by the Rev. Dr. Sutherland, the authorship of the other is conjectural, being anonymous. Both are written with great ability.

SCHOOL OF EXPRESSION—The first annual catalogue of this endeavour on a great and comprehensive scale to cultivate a complete system of instruction in the important art of expression has been received. It is the intention to endow this school so as to secure its thorough efficiency. It is under the charge of S. S. Curry, Ph.D., Professor of Oratory in Boston University.

AMONG THE LAURENTIANS. A Camping Story. By Sydney C. Kendall. (Toronto: William Briggs.)—As the sub-title of the little book implies, this is a story of camping life. Its appearance is opportune, written in a racy and pleasing style. It is just such a book as will add zest and enjoyment to the not unwelcome monotony of summer camping, remote from the toil and bustle of ordinary life.

NOTES ON THE LESSONS OF 1885. Prepared by Professor Ezra P. Gould, A.M. (Boston: Howard Gunnett.)—Had this useful volume reached us sooner it would have received an earlier notice. It is specially designed for Sabbath school teachers and senior scholars, to whom it presents concisely and in compact form a comprehensive and intelligible view of the Lessons adopted in the International Series for the current year.

MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

HE Rev. E. F. Seylaz has accepted the call from St. Hyacinthe, and the Presbytery has appointed Tuesday, the 2nd of June, for his induction, the Rev. Professor Scrimger to preside and address the people, Rev. R. P. Duclos to preach and Rev. J. Patterson to address the minister. Mr. Seylaz enters upon his work in this field with encouraging prospects of success. St. Hyacinthe is a good manufacturing centre, and there is a probability of its making rapid progress in the near future. The French Protestants are among the most respectable of the community, and there is also a good nucleus of English-speaking Presbyterians.

MR. M. L. LEITCH, one of the graduating class of the Presbyterian College, Montreal, this spring, was duly licensed to preach the Gospel by the Presbytery of Glengarry, on Wednesday last. Mr. Leitch is to settle in Valleyfield, the congregation there being about to extend to him a unanimous call. Though considerably weakened in numbers they have resolved to offer a salary of \$800 per annum, and an effort is soon to be made to raise sufficient money to erect a manse on the church property. The church building erected two or three years ago is one of the finest in the Province of Quebec outside the cities of Montreal and Quebec.

AT the meeting of the Synod of Montreal and Ottawa in St. John's Church, Cornwall, on Tuesday last, the Rev. Dr. MacNish was unanimously elected Moderator. In addition to the consideration of reports from the Committees on Temperance, Sabbath Schools, State of Religion, and Protestant Education in the Province of Quebec, there was an interesting discussion on the work of French evangelization. Messrs. Armstrong, Heine, Dewey, and Ferguson spoke encouragingly of the work in their respective Presbyteries of Ottawa, Montreal, Quebec and Glengarry; and addresses were given by Principal MacVicar, Messrs. McCaul, Campbell, and Warden. The Synod unanimously adopted a resolution expressive of their confidence in the Board, and their determination to aid it in the prosecution of the work. Some of the speakers referred to the necessity of ministers throughout the whole Church from time to time pointing out to their people the errors of Romanism, as there seemed to be a tendency in some quarters to quietly ignore them in their teaching. After a brief discussion it was agreed to transmit to the General Assembly overtures from the Presbyteries of Ottawa and Brockville, asking that steps be taken to have a summer session in some of the Theological Seminaries of the Church. It was also agreed to transmit, with the approval of the Synod, an overture from the Presbytery of Brockville asking the Assembly to take such action, in unison with other Protestant denominations, as will strengthen weak congregations in districts where there are several struggling churches assisted by Mission Funds, and only room for one self-supporting charge. A resolution was heartily adopted in favour of the effort about to be made by the Presbyterian College, Montreal, to secure additional endowment and the scheme commended to the members of the Church throughout the Synod. It was pointed out that altogether apart from any increase to the present staff of Professors, an additional sum of \$50,000 is required to meet the present requirements of the College. Two years hence special subscriptions promised for a term of years expire, and the amount derived from the Union College Fund is annually growing smaller. For the year just closed the expenditure in the ordinary fund of the College exceeded the revenue by nearly \$1,500. There is urgent need, therefore, for additional endowment, and now that the effort on behalf of Knox College is nearing completion, it is hoped there will be a generous response to the appeal of the Presbyterian College, Montreal. The next meeting of the Synod is to take place in St. Andrew's Church, Perth, on the third Tuesday of April, 1886, at 8 p.m. The warm-hearted, generous hospitality of the friends in Cornwall will not soon be forgotten by those present at the meeting of Synod just closed. Dr. MacNish proved himself well qualified for the position of Moderator; and the address on Wednesday evening of the Rev. J. Fraser Campbell, from India, made a deep impression on those who heard it.

THE choir of the Crescent Street Church, Montreal, recently gave a concert and donated the proceeds to the Pointe-aux-Trembles schools. The lecture-hall of the church was well filled and the entertainment quite a success.

PRINCIPAL GRANT preached last Sabbath in St. Paul's Church; Prof. Ross, of Queen's, in Emmanuel Church, and Rev. M. C. Cameron, of Milton, in St. Joseph Street Church.

MR. C. B. ROBINSON, of THE CANADA PRESBYTERIAN, has been here for the past week, and is adding very materially to the number of your readers.

REV. PROF. ROSS, B.D., of Queen's College, Kingston, sails for Europe on June 13. He proposes visiting Switzerland, Belgium and Italy, returning in September. The Rev. M. W. Maclean, M.A., of Belleville, also visits Europe, leaving this week. We trust that he will return quite restored to health.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER IX.—Continued.—"BE THOU FAITHFUL."

Never had Josephine seen her father so gentle as now; she took his hand and said, "Be sure, father, that I have not betrayed you. No one knows how you were hurt, no one will laugh at you; be sure of that. But, truly, I should have been very much afraid for your soul if you had yourself separated it from the body. Who can repent after death?"

"But if I repent, daughter, what will I have then?"

"Happiness, father, for the rest of your life and for ever."

"My daughter, I am tired; I am sick at heart; I am no longer myself; my courage is melting away, and I have no longer any heart to hope. If you would try to pray as you did when Benedicte was here, perhaps that would do me good."

Josephine knelt down and obeyed. She was very much surprised and full of joy; in fact, it was joy itself which brought tears to her eyes when she rose and looked at Fougère.

"Why do you cry, my daughter?" he asked.

"You have grown so penitent and good, father, that I am afraid you are going to die."

Yet Fougère did not die. His leg healed, but he remained weak, silent and calm. The deep working in his soul was like the growing of a wheat-kernel hidden in the earth. Each day Josephine read to him from her book and prayed at his side; he said little, but listened much.

"Surely he will die," she thought one day as he said "Thank you" as she closed the book. She wondered at seeing him so patient and so teachable. His former temper showed itself rarely, and then only for a moment, leaving him more sad and gentle than ever. Little by little he ceased to ask for brandy.

Except Leonora and the doctor no stranger came up to the tower of Fierbois. Because of her love for Josephine the crazy woman had never told in the village how the poacher was lying so pale in his bed. Josephine had made the prize money for her two wolves last as long as she could; then she had used the money hidden under the hearthstones; but all was gone, and as the sick man grew better his appetite increased. Josephine had no leisure to spin; still, they must have food. The day came when she had only a morsel of bread and nothing for the morrow.

"Now is the time to sell my wardrobe," said the poor girl to herself. "My mother told me a hundred times, 'Never borrow. Sell rather than bind yourself with a debt.' The hour has come;" and she looked with love and regret toward the old cupboard which for more than a century had been the family linen. Josephine was sad at the thought, but had firmly resolved to sell it, when the crazy woman came:

"Tell me, Leonora, you who see people, do you happen to know a young girl in the village who is going to be married and who might want to buy a wardrobe for her linen?"

"Yes and no; there are always people who are thinking about it, at least."

"I must sell it, Leonora;" and there were tears in Josephine's eyes as she pointed to the old chestnut wardrobe, dark and shining and ornamented with iron bands. "It was my mother's, and when that is gone I shall have nothing more to sell, except her wedding ring, to keep us from starving."

The beggar said nothing; she looked into the fire with a strange smile. "I have bread for many days," she said at last, dreamily; "yes, I have a bag full behind my door.—Wait, dear, wait a while. The rats would eat all your linen if you took it out of the wardrobe."

"I will hang it over a cord stretched across the room, Leonora. I am so often hungry that I have no heart for anything, and each day my father eats a little more as he grows stronger. Without money what shall we do?"

"Wait, dear; I will tell you. Wait till Leonora has nothing more before you starve to death;" and with the end of her stick she stirred the ashes. "Beggars must help each other," she answered with a half-tender, half-malicious look. "I will beg for you, dear, from door to door; I will take my hood and my stick and go down into the plain to seek something for you. No one will know anything about it. No one can see anything in my bag; the bread will not say, 'I am going up to the tower, I am going to Josephine.'"

"Oh, Leonora, you are as bright as any one when you mean well; and your heart is so good, too!" said Josephine with astonishment. "And I—tell me, what can I do for you?"

"You will beg for me," answered the crazy woman in a more solemn tone, "at the gate of heaven, that when the poor Leonora has laid down her bag and her stick the good God may let her enter into His house."

"Yes," said Josephine, touched. "Is it true, Leonora, that you are crazy?"

The old woman shook her head, smiled again and went out without answering.

Early in the morning Leonora came back. She had a new stick in her hand, and over her shoulders the worn cloak, which meant that she was going a long distance. "I promised you bread, dear," she said; "here is white flour. Take it, dear, and don't be troubled, but, in your turn, remember to keep your promise;" and Leonora laid on the hearth a little clay pitcher full of fine white sand.

"Oh, Leonora, how wicked you are!" You are making fun of me; you are cruel. Hope deceived is another burden to bear. Yesterday I thought that your reason had come back, and I believed your word. Alas! I was more crazy than you."

At these words Leonora began to laugh, drew her torn hood over her head and started away as she had come.

Disappointed in her efforts and sadder than ever, Josephine went on arranging the little house. Fougère was still

asleep. When she had finished she took up the little gray pitcher to set it in the corner, but, to her surprise, when she lifted it it was heavy as lead. She set it down. Oh, wonder! the sand as it ran out showed a thick layer of money—small pieces at first, then larger ones, which spread themselves before her feet, till finally crowns, heavy silver crowns, fell out of the now empty pitcher. Josephine was so astonished that she could not move; with both her hands she held the deceptive pitcher, and could not believe her eyes as she looked at the pile of money which poured itself out on the hearth. Finally, she put down the pitcher, rubbed her eyes and felt the money to make sure that she was not dreaming. "Is it true?" she cried, joyfully. "Oh God! I bless the poor Leonora and prepare a place in Thy heaven for her!" Then, throwing herself on the wardrobe and clasping in her arms the blackened panels, she kissed it again and again, crying for joy.

Suddenly she thought came to her that perhaps Leonora had not gone. She opened the door and rushed out, but the old woman was already far away. Alone among the ruins chattered two crows, picking up the few seeds which the winter had spared. "Our heavenly Father feeds the birds of the air, because they cannot spin, and I cannot spin any longer, yet He provides for me," said the happy girl. "In His mercy he forgets no one."

She wanted to sing for joy; she wanted to wake her father and show him her treasure. But prudence kept her mouth closed. "No," she said, "it is Leonora's secret; she has kept it, and I will keep it too. God's mercy is great. Bless the Lord, O my soul, and forget not all His benefits."

After a time the poacher could leave his bed, but when he felt that he was lame, disabled for the rest of his life, he bowed his head in sorrow and shame, and the tears flowed down his rough cheeks. Little by little he learned to bear his weight on a wooden leg which he had made himself, but he could not walk without help. Josephine studied to anticipate his wants; she tried to make his dependence seem less hard, to make him forget it. Never had she been so gentle and tender with him, but he hardly responded except by half sighs, and each day the wrinkles in his forehead grew deeper.

"How thoughtful he is!" said Josephine, looking at him—"how thoughtful he is!"

"My daughter," said the poacher to her one day, "you are tired out with taking care of me; you need a change. Go down into the village and hear the news; I can stay alone."

"Oh, father, what have I done that I need to rest? I am repaid in seeing you get well. I am not tired out; don't be afraid of that. I can take care of you a long time yet. But, since you wish to give me pleasure, I have only one thing to ask, I have only one wish; it is to see my Benedicte again."

"You cannot do that," answered Fougère, shortly. "But know," he said in a gentle tone—"know that it was not to make you sad that I took the child away. Scolastique was the only cause; she spoke evil of you. You shall never pass the threshold of her door."

The young girl sadly bowed her head and went down into the village.

"Ah, come here, Josephine Fougère," cried Laurencine, Marie-Rose's mother, as far away as she could see her. "How long it is since you've been seen! But here you are, as thin as a weasel in spring. It is true, then, that the great René has been sick? You have taken care of him a long time; I see that by your looks."

"It is true, Laurencine. But, tell me, how is Marie-Rose?"

"Oh, she's well and happy; she is going to be married soon to her cousin Peter. Now I am counting the linen to see what I will keep and what I will give her. Here is this piece; you spun it yourself last summer. It has a fine thread. I have some flax left; will you spin it for me?"

"Willingly, Laurencine. But I am quite surprised at the news; I wish your daughter much happiness. But tell me, do you happen to know anything of Benedicte, the little blind girl? I have not seen her since last summer. I think that perhaps she must be lonely."

"Oh no, I think she is quite happy, in spite of her black dress."

"Black dress! and why?"

"Have you just come from the moon, that you open your eyes so wide? See here, Josephine, didn't you know that Scolastique was dead? It was in vain that she thought herself strong enough to tread down her husband and all the village before her. Still, Scolastique has gone all the same, feet first, through the gate of the cemetery. Nobody is sorry, but it is dreadful to think that it was her own bad temper which caused her death. She was so angry that she turned pale, instead of red, as usual. In a fit of rage she strangled. To be sure, they've given a long name to her short sickness, but I think it was nothing but her anger which struck in."

"Oh, Laurencine, what have you told me? Unhappy woman! I tremble as I think of her," said Josephine, growing pale.

"But it is all true what I have said. She fell flat down before she died, flat down on the ground. It was all in vain that Scolastique rose up and walked so proudly while she could, now she is lying down lower than the grass; already people can walk over her grave, and her place in that fine house is empty. Who will fill it? I've no idea yet. It is not to exult over the dead that I say this—indeed not. But it is the truth, and nobody can deny it, that the only day when Scolastique did any good to the world was the day she left it."

"Unhappy woman!" repeated Josephine, "unhappy woman!"

"People might think that you were really sorry that she is dead. Ah, do you want to wear mourning for her? What! you don't know what she said about you? Don't you know of her black jealousy? Of course not; you don't know anything. And yet, poor innocent girl! you go on saying, 'Alas! alas!' Be glad that the village is rid of her, Josephine Fougère."

"Madame Laurencine," said Josephine, raising her head, "I am sincere; I say nothing that I do not feel. If Scolastique has spoken evil of me, she has found her Judge, but God keep me from rejoicing at her death. I would rather give her an hour of my life in which to repent."

"Every one to his taste," answered Laurencine, drily. "Will you take this hemp? Make me twelve skeins, all of the same length."

"What is the news in the village?" asked the sick man as Josephine came in. She sat down beside the fireplace, opened her mouth as if to speak, and finally said, in a low voice, "You will not believe it, father, but Scolastique is dead."

"You are dreaming."

"No, it is the truth; I am astonished myself. It is the truth, father—Scolastique has passed away. She died without knowing that death was coming, without having time to repent. It makes me shudder," said Josephine, trembling.

At first the poacher did not say anything; then, after a silence, he murmured:

"God has been very merciful to me. I have seen death come; He has given me time to repent." He was silent, but his face showed the conflict within his soul. "Listen, my daughter—listen to every word," said he, after a long silence. "You know well where Rémy, the gamekeeper, lives. You must go and find him and tell him, René Fougère wants to see you."

"What do you want to have me do, father?"

"I want to see Rémy at once, here in my house."

"What is going to happen?" thought Josephine. "He wants to see this man, against whom he has had a grudge ever since I was born—this man who has always been his enemy. Has my father lost his reason?" She looked at Fougère in a troubled way.

He seemed uneasy, but said firmly, "Go."

Josephine had to obey. She went out, but before she reached Rémy's house she saw the gamekeeper coming. Ever since her childhood she had been accustomed to hide herself as soon as she saw him; she had never in her life spoken to him. This time she went straight up to him, dropped a courtesy and said, "My father, René Fougère, wants to see you, Monsieur Rémy. He is at home, in the tower of Fierbois."

The gamekeeper raised his eyebrows at this strange request: "How? What did you say, girl? What did I hear? Does an old fox ever call the hunter into his den? Since I have been gamekeeper in these forests, since I have carried a gun on my shoulder, I never heard of anything like that. The artful man wants to play me some new trick, I suppose."

"No, Monsieur Rémy," said Josephine, fearlessly, fixing her clear eye on the old gamekeeper's stern face. "Come, and you will see; come, Monsieur Rémy. He cannot harm you."

"Lead the way, my girl."

She turned around only at the threshold of the house. "My father is sick," she said, softly.

"I know it; the boar goes back to his lair to die."

"Please God, my father will not die this time; he is better," said Josephine, opening wide the door.

Fougère was seated in the chimney-corner; a sheepskin was thrown over his knees. He turned toward his visitor; his hair had grown white with suffering, his face was furrowed with deep wrinkles; he seemed very serious. Full of astonishment, the gamekeeper stood motionless, nailed to the threshold.

"Come in, Rémy, and shut the door," said the poacher. "You have nothing to fear. René Fougère is no longer a poacher. Listen, Rémy. I have tried three times to kill you. If I have failed, it is not because I did not want to. But I have given that all up. Come here; do not be afraid."

Stupefied, the keeper could neither speak nor move. He looked, he listened, he could hardly understand.

"The next day after I missed you," continued Fougère, "my foot was caught in a trap which I had set myself. You can sleep in peace now, Rémy; I shall no longer roam the woods. Look at me." He lifted the sheepskin and pointed to his wounded limb and his wooden leg. "I was held a long time," he said, after a pause—"so long that the worst came. They came close to me on the other side of the fire that I had lighted. I had nothing but a few thorns to burn. If the fire had gone out, it would have been the end of me. It was a terrible hour, I can tell you. Do you see my Josephine? It was that girl there who saved me. She was not afraid, but came with her dog Faro. She held a hatchet, and she used it bravely, I assure you. She and the dog killed two wolves, but Faro lay dead when it was all over. She brought me home. My foot was broken; they cut it off the next day. She has taken care of me ever since. She has done more: she has taught me that it is not too late to repent, that God will pardon me. Now, Rémy, you whom I have tried three times to kill, can you also forgive me?—Bring me my gun, Josephine, but be careful, for it is loaded."

The young girl obeyed in silence.

"Open the door; now go and plant this stick in the ground down in front of the door. That's it; now step out of the way—Give me your arm, Rémy; I cannot take a step alone.—Go away, Josephine." The poacher placed the gun to his shoulder, aimed carefully and fired. The hatchet, a hundred paces off, vibrated, cut in two through the middle. Then Fougère gave to the guard his gun, still smoking. "Rémy," he said, "this ball was meant for you. Take the gun; I give it to you. I have fired my last shot to-day."

The keeper and the poacher became friends from that day forward through all their lives.

(To be continued.)

ON the motion of Dr. Cunningham, Crieff, the Established Presbytery of Auchterarder has unanimously overruled the Assembly to allow congregations to elect ministers of other Presbyterian Churches and Presbyteries if they see fit to sustain such call. This was the first step, he held, towards union with the Free and U.P. Churches.

MENTAL ACTIVITY IN YOUTH AND AGE.

There can be little doubt that the rate of life or of tissue change varies in different persons, and the extent of this variation is characteristic of human nature. Animals are less eccentric than man. In their physiology, instances of individual excess or defect do not so commonly appear as in him. In them, too, each organ is more accustomed to go constantly in harmony with the rest. The whole are active, or the whole are indolent. Man, although, of course, his various organs hold the same physiological relation to each other, differs in this respect in a singular degree. Various temperaments, individual idiosyncrasies, characters distinguished from others, are far more marked among men. Allowing fully for imperfect observation, we are less alike than are animals. And what is true of different men is true, in a less degree, of different organs of the same man. Activity of body and of mind are in him by no means in such constant accord as in animals. The impression is general that, as a rule, the size of the brain and mental power of an individual are in proportion; that a man with a large brain has more mental capacity than another with a small one. Why this rule is so frequently broken, is subject to such numerous exceptions as to render any inference of intellectual power drawn from the size of the head or brain a very uncertain one, is not, perhaps, so difficult to explain if the question of rate of life or of tissue change be taken into account. The vital activity of the organ, or its rate of change, is a factor that cannot be so readily or accurately reached; but, nevertheless, this which is involved in the nature of the constitution, or temperament, or idiosyncrasy, has to be considered. Is the whole man, or his brain, quick or slow, lethargic or energetic? How strikingly is this illustrated by the influence of age! How marked are the different degrees of cerebral activity at different periods of life! How quick the apprehension, how vivid the imagination, of the young! How prone the perceptive faculties are to grow dull as life advances! Of course there are other changes, for the most part of greater importance, which more than compensate these and other influences which come into play. But, so far as simple rapidity of function is concerned—mental activity—the contrast between the young and old is obvious. Even a very few years are apt to produce a considerable difference in this respect. Those who have had much experience in the conduct of examinations, especially of competitive examinations, are probably aware of this. The older men, notwithstanding many advantages on their side, such as a longer period of training, a larger amount of work, perhaps a wider range or greater depth of study, do not, as a rule, come out higher than the younger ones. Of course, one cannot pretend to be precise in such a statement as this; there are circumstances outside the present question to be taken into consideration. But the objection often urged, that it is unfair to allow older men to contend with younger ones in competitive examinations on the score of their superior advantages, is met by the fact that the younger men, at least, can hold their own in the struggle, and this chiefly because of the quickness of their work. They can think better against time.—*Dr. Savory in the Book of Health.*

HOW VINCENNES WAS SAVED.

More than once M. d'Herrison took a personal part in the negotiations, not without profit to his country. In a conference of officers and plenipotentiaries General Valdan expressed a hope that the Parisians might be spared the "humiliation" of having to surrender the fortress of Vincennes. It had historical associations. . . Marshal Moltke remarked that they were not dealing with questions of sentiment or history. Vincennes was surrounded by wood, and therefore strategically indispensable to the German armies. General Valdan answered that he did not believe the position was really of much importance, he only wanted—and he begged the Marshal's pardon—to procure some semblance of patriotic satisfaction to the Parisians, etc. The Marshal was inflexible, and Vincennes about to be abandoned, when M. d'Herrison ventured to interpose: "Monsieur le Maréchal, I ask your Excellency a thousand pardons, but I believe you are mistaken." How so, Monsieur le Capitaine?" replied Moltke, looking at him as if from a distance. "Why, the fortress of Vincennes is not surrounded with wood. The forest is indeed close to it, but you cannot say that a fort in the neighbourhood of a forest is surrounded with wood." "I also beg your pardon, Captain, the fort is completely surrounded with wood. In any case we can easily decide the matter." A Prussian officer eagerly handed the Marshal a coloured map, which the latter spread on the table. Sure enough, Vincennes appeared buried in green. "The map is wrong," maintained M. d'Herrison. "There is no wood on that side. Then, here, on the right, they have completely forgotten to indicate the camp of St. Maurice." The Marshal began to doubt. "Let us look at your map," he cried, turning suddenly to General Valdan. General Valdan shrugged his shoulders and looked at M. Jules Favre. Neither of them was provided with maps. Luckily M. d'Herrison always carried with him the regulation map, which General Schmitz had caused to be distributed among the members of the staff; and, great to the Marshal Moltke's vexation, proved that the German map was incorrect. The line which the French had considered for was then adopted. And thus was the fortress of Vincennes saved "by General Valdan"—as M. Jules Favre put it in his despatches.—*Temple Bar.*

AUNT ELLEN'S IDEA OF FREEDOM.

My father (writes a correspondent) was a slave-owner in the South before the war, and I was brought up largely by colored nurses, to whom I naturally became very much attached. After the war the blacks were scattered more or less, and but a few of my father's former slaves remained in our neighbourhood. Among those who did remain, however, was one of my old nurses, a woman of about forty-five or fifty years of age, who lived on the farm of a man who had never owned slaves, and who took no further interest in the blacks than to get work out of them. Returning on one

occasion to visit my home, I received word that "Aunt" Ellen wanted me to come to see her, and of course I was glad to go. I found her living very meanly, faring, apparently, much worse than she ever had done when a slave. Her husband was a drunken, worthless fellow, whom she had to support; she had poor health, and a houseful of poorly clad, poorly fed children to care for. Brought up in the midst of slavery, and being at the time a very young man, I had never realized the cruelty of that institution, and as I looked about my old nurse's cabin I could but contrast her surroundings with what they had been when I was a child and she was a slave. So I said to her: "Aunt Ellen, don't you think you fared much better when you were a slave? Then you had a better house to live in, plenty to eat, plenty to wear, no doctors' bills, and never any thought or care about such things." "Dat's so, Mas' John," she replied. "I did had mo' to eat, an' mo' to wah, an' none o' dis here kin' o' trouble; but den, de Lawd bless ye, honey, afta all, da's de feelin's!"—*Editor's Drawer, in Harper's Magazine for June.*

MOTHER'S GIRL.

Sleeves to the dimpled elbow,
Fun in the sweet blue eyes,
To and fro upon errands
The little maiden flies.
Now she is washing dishes,
Now she is feeding the chicks,
Now she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden,
Oh, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl;
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture,
With many a ringing laugh,
Coming whenever you call her,
Running wherever sent,
Mother's girl is a blessing,
And mother is well content.

—*Central Christian Advocate.*

A BRAVE EPISODE IN SWISS HISTORY.

It was a glorious sight, says the chronicler, to see the Austrian host come on, the horse in front, as at Morgarten, banners flying, armour flashing, the Duke himself the handsomest man in the army. Out of very scorn they had mown off the ripening corn and had fed and littered their horses with it; and some of them rode up to the gate of Sempach and asked for "breakfast for the mowers." "Take care," cried a townsman, "or the Confederates will give you such a breakfast as you've no stomach for. Don't drop your spoons out of your hands while eating it." Leopold, however, was not quite so foolish as his knights. It was clear that horses could not get at the Confederates, so he made his men dismount and, taking their long sixteen-foot lances, form in close column. On the column went, forcing the Forest men before it by its very weight, and if light-armed infantry had been at hand to take them in flank, the Confederates must have been cut to pieces. As it was, the Swiss couldn't get at their foes. "Break the wooden handles," shouted an Uri man, but it was no good; as fast as a lance was broken, another from behind supplied its place, and sixty Swiss—a great number out of their little army had fallen, when Arnold of Winkelred, crying, "Take care of my wife and children, and I'll make a passage for you," rushed on, seized in both arms a sheaf of lances, forced himself upon them, and falling, bore them down to the ground. His friends swarmed in over his body, and the day was won. The long lances were only an encumbrance in hand-to-hand fight, while the short swords and clubs and bills of the Swiss dealt destruction in the ever-widening breach. Another body of volunteers, coming up at the same moment, increased the dismay of the Austrians. Leopold thrice led his knights to the charge; and then, when they fled on all sides, rushed into the midst of the foes and fell.

PRAYER BY MACHINERY.

But far more ingenious, and, I may say, poetic, is the device which has enlisted the breeze and the stream in the same service. In the latter case the cylinders are placed upright in a shed, or rude temple, built over running water. A spindle, passing through each, terminates in a horizontal wheel, with cogs turned diagonally to the water, which, rushing onwards, causes the wheel to rotate, and so turn the cylinders. The winds of heaven are also enlisted, some cylinders being made to rotate by the action of wings like the fans of a windmill. On these also the sacred words are inscribed. Another variety may be seen at Darjeeling, where there is an important Lama temple and a large prayer wheel, and where the priests are provided with neat little wheels for private devotion. Here ceaseless ascriptions of praise are offered for the benefit of the dead, and it is especially on their behalf that the breezes are taught to work. The names of the dead and the words of praise are inscribed on flags of great length, and only about four feet in width. These streamers are affixed to lofty poles, and, as they flutter in the breeze, they are accounted to be offering praise in the name of the dead. Similarly inscribed flags flutter from many a cairn on the lonely mountain passes. Such, too, is the poetic meaning of the little tinkling wind-bells suspended beneath each storey of the many-roofed pagodas of China and Japan.—*C. F. Gordon Cumming, in Contemporary Review.*

British and Foreign.

AN Anglican cathedral is to be erected at Townsville, Queensland, at a cost of \$125,000.

THE Free Church sustentation fund receipts for eleven months were \$748,595, an increase of \$3,510.

A NEW Baptist church in course of erection at Rangoon will be the finest place of worship in Burmah.

SIR JAMES FERGUSON has headed a subscription list with 500 rupees to build a Wesleyan chapel in Bombay.

THE Rev. R. S. Horne, Slamanan, moved in his presbytery that marriages be proclaimed in the churches free of charge.

THE new parish church at Moffat, Scotland, is to cost between \$45,000 and \$50,000. The building is to be proceeded with immediately.

THE Rev. James McNaught, Abbotsford parish, Glasgow, has been elected a fellow of the Royal Physical Society of Edinburgh.

It is rumoured that Dr. R. Chenevix Trench, who lately resigned the Archbishopric of Dublin, is about to join the Romish communion.

A NEW building for Langside Established Church congregation is to be erected on Langside battlefield. It will cost \$25,000 and is to be of Gothic style.

THE Chinese have looted a Romish chapel at the mouth of the Canton River, on the spot where Xavier died, and carried off a large bell presented by the Empress Eugenie.

IN the school of art at Madras a stained-glass window has been completed for the Anglican Church at Arcot, the first work of the kind that has ever been executed in India.

AT Lucknow a coffee-shop and reading room, the first in the place, has been opened in a bungalow near the Methodist Church, by the Local Gospel Temperance Union.

TWELVE women students, five Parsees and seven Eurasians, have completed their first year of study in the Grant Medical College at Bombay in a satisfactory manner.

THE two districts in Ceylon are about to be consolidated by the Wesleyans into a conference. There are 6,000 communicants and 20,000 adherents in the Wesleyan churches of the island.

IN Finland the Lutheran ministers have zealously promoted education, even to the questionable length of refusing the Lord's Supper to any person until he can read and write.

PROFESSOR FLINT, of Edinburgh, preached recently at the opening of Fortwilliam-park Church, Belfast, which has been erected at a cost of over \$35,000, to meet the wants of a rapidly-increasing suburb.

A HOME for students at Madras, built at the private expense of Rev. W. Miller, has been quietly occupied by about forty students, the donor refusing, with characteristic modesty, to have an opening ceremony.

THE staff of Madras College is composed almost entirely of Aberdeen graduates. During the past year the pupils in the school numbered 1,040 and the students in the college 438. The total expenditure was \$28,885.

THE foundation-stone of the Wilson College, Bombay, was laid recently by Sir James Ferguson, who received an address from the present and former students. The building is to cost over a lakh and a-half of rupees.

THE Rev. Peter Carmichael, late Reformed Presbyterian minister at Airdrie, has applied for admission to the English Presbyterian Church, so as to enable him to accept the call to become colleague to Dr Edmond, at Highbury.

THE licensing courts in Lanarkshire and other parts of Scotland have in various instances substituted public house for hotel licences, in order to put down the nuisance of Sunday drinking and rioting by *tona fide* travellers.

FATHER STUART, a Romish priest, has been requested not to visit the pothouse belonging to St. Cuthbert's parish, Edinburgh, in the meantime, for surreptitiously baptizing a child of Protestant parents which was born in the pothouse.

THERE are eleven vacancies for Gaelic ministers in the Free Church of Scotland at present, viz., three in Arran, three in Lewis, one in Olan, one in Campbelton, one in Rosskeen, one in Lairg, the eleventh being the Gaelic Church in Greenock.

PROFESSOR HENRY DRUMMOND, with a party of seven students from Edinburgh, conducted a crowded meeting of men in the circus at Greenock on a recent Sabbath evening. A profound impression was made on the vast audience by the testimonies of the students and the address of the Professor.

THE Rev J. Murray, M.A., Kilmalcolm, Scotland, in order to induce a taste for flowers among the workmen in the village laid out, at a reasonable rent, a portion of the glebe in garden plots. Upwards of twenty were taken last year, and the number has now been nearly doubled.

ABERDEEN Free Church Synod has adopted an overture in favour of Mr. Dick Peddie's disestablishment bill, and another in favour of the abolition of grants to denominational schools, the abolition of normal schools and in favour of Scottish education being placed under the direct control of a secretary for Scotland.

At the annual soiree of the Bible class connected with Abbey Church, Dunfermline, held lately, the Rev. Robert Stevenson stated that the membership had increased since last year from 300 to 350, and there had been started in connection with it a young men's guild, a temperance association which has now 250 members, and a society for assisting members in sickness and those in necessitous circumstances.

Ministers and Churches.

THE Rev. W. Ross, B.A., of Prince William, N.B., has declined the call addressed to him by the congregation of Hovey.

THE Rev. William Anderson, M.A., late of Rosemont and Mulmur, has removed with his family to Oakville, where, for the present, he purposes residing.

MESSRS. MURRAY, Carson and Fiske, candidates for the ministry, passed satisfactory examinations, and received licenses to preach the Gospel at the late meeting of St. John, N. B., Presbytery.

A CALL was moderated in at Consec, on the 12th inst., and came out unanimously in favour of Mr. A. K. McLeod, recently licensed by the Presbytery of Kingston. The people, among whom he has laboured as a student missionary for several years, are most enthusiastic for his settlement.

THE Rev. A. Bell gratefully acknowledges the receipt of the following collections to aid in rebuilding the church at Portage la Prairie: Lobo and Caradoc, \$31.50; Prouf Line Church, London, \$55; Carlisle and Ailsa Craig, \$40; Rev. J. Logie, Valette, \$12. The collections of other friends will be acknowledged as received. Private subscriptions are not given as they would occupy too much space.

THE Rev. James K. Smith, M.A., of Galt, preached in McNab Street Church, Hamilton, on the occasion of the thirtieth anniversary of the induction of the pastor, the Rev. D. H. Fletcher. The sermons were eloquent and instructive, and most appropriate to the occasion. At the close of the morning discourse the preacher made a few remarks on the prosperous condition of the congregation and on the changes that had occurred among its members since its organization thirty years ago. He also feelingly alluded to the loss the congregation and a large circle of friends had sustained in the melancholy death of Mr. James M. Stuart, who had been one of the most exemplary and useful members of the congregation, and whose whole life and conduct proved him to have been a true and sincere Christian man. The collections morning and evening were liberal. It was announced that on account of the death of Mr. Stuart the anniversary social had been indefinitely postponed.

THE friends of D. J. Grant, M.D., assembled at his residence in Woodbridge lately to bid him farewell previous to his removal from the village, and to manifest their good will to him and Mrs. Grant, by presenting him with an artistically carved water pitcher, and to Mrs. Grant a massive silver salver, with suitable inscriptions. Dr. P. D. McLean took the chair, and after a few well chosen remarks, called upon Dr. J. O. Orr, to read a handsomely illuminated and framed address, expressive of the high esteem in which he was held as a citizen, a physician and a Christian, and kindly wishes for his own and his family's happiness and success. Dr. Grant replied in a very affectionate manner. After the presentation by Mr. D. Allen, addresses were delivered by the Rev. Messrs. P. Nichol, Walter Reid, T. Fenwick, and Dr. Campbell. Messrs. W. A. Wallis, G. Wallace, T. Porter, reeve of the township; Dr. J. O. Orr, D. Allen, John McCullough and several other gentlemen, all spoke in flattering terms of the Doctor's worth and of his public and professional career. Dr. Grant, during his residence in Woodbridge, took an active interest in the prosperity of the Woodbridge congregation in which he was a respected elder. He helped forward every Christian and philanthropic cause. His many friends there sincerely regret his departure.

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting on May 12th, in Dumfries Street Church, Paris, Rev. James Little presiding as Moderator. The Rev. William Robertson reported a call from Stanley Street Church, Ayr, in favour of Mr. J. S. Hardie, licentiate. Commissioners having been heard, the call, which was unanimous, was sustained as a regular Gospel call, and placed in Mr. Hardie's hands, who requested an hour to consider his decision. Permission was renewed to St. George anent a moderation. Dr. Cochrane, on behalf of Committee having supervision of Mr. Dempster's studies, gave in a report, recommending that Mr. Dempster be admitted to the status of a student entering on the first year in Theology, which was adopted. The recommendation of the Assembly's Committee anent marriage with a deceased wife's sister was approved simpliciter. The third recommendation anent the Aged and Infirm Ministers' Fund was approved; the fourth and fifth were disapproved. The Presbytery recommended that no change be made as to the number of Assembly minutes to be printed. The call to Stanley Street Church, Ayr, having been accepted by Mr. Hardie, his ordination was appointed to take place on Tuesday, June 2nd, at two o'clock, p.m., Rev. W. Robertson to preside, Rev. T. Atkinson to preach, Dr. Cochrane to give the charge to the minister, and Mr. Robertson to address the congregation, the Presbytery to meet at ten o'clock, a.m., for business. Mr. Archibald Blair, after a creditable examination, was licensed to preach the Gospel. Rev. W. H. W. Boyle was granted three months' leave of absence to visit Europe. The following motion, proposed by Dr. Cochrane, seconded by Mr. Robertson, and adopted, was ordered to be engrossed on the minutes and published with the Presbytery's proceedings: The Rev. W. T. McMullen, pastor of Knox Church, Woodstock, having completed twenty-five years of service in that congregation, the Presbytery desire to put on record their gratitude to Almighty God for sparing their brother to minister to that people for so long a period, and for the fidelity and success which have marked and attended his arduous labours; they bear testimony to the diligence with which, as a member of Presbytery and Presbytery Clerk, he has discharged the many duties devolving upon him; to his readiness at all times to assist and co-operate with his brethren; to the service he has rendered to Presbyterianism in the superior courts of the Church, and on the public platform, and his consistent advocacy of all that appertains to the highest interests of society; and they unite in the

earnest prayer that he may long continue to serve his congregation and the Church at large, and exercise an ever-increasing power for good in every department of Christian activity. Next ordinary meeting is to be held in Knox Church, Ingersoll, the second Tuesday of July, at twelve o'clock, noon.—WILLIAM T. McMULLEN, Pres. Clerk.

PRESBYTERY OF TORONTO.—The monthly meeting of this Presbytery was held on the 12th inst., a week later than usual, Rev. R. D. Fraser, Moderator. In terms of an application of Rev. W. Peattie, minister without charge within the bounds, the Presbytery agreed to recommend his case to the General Assembly for leave to his retiring from the active duties of the ministry, etc., etc. It was reported by the Clerk that he had sent to the congregation of Carlton Street Church a copy of the resolution passed at the previous meeting anent the arrears of stipend due to their minister. No communication had since been received from them. Statements, however, were now heard from Mr. Harper and Mr. Johnstone, and Rev. A. Wilson was heard at some length. It was then moved and agreed to hold a Presbyterial visitation of said congregation on Tuesday, the 26th inst., at 8 p.m., with a view to adjusting the existing difficulties. In place of Revs. J. Alexander and J. Frazer, who resigned their appointments, Revs. J. Carmichael and R. P. Mackay were appointed Commissioners to the General Assembly. The remit anent the Aged and Infirm Ministers' Fund was taken up and disposed of; the third recommendation of the Committee, as also the fourth, being carried by a majority, and the fifth being carried unanimously. It was also resolved, on the motion of Rev. D. J. Macdonnell, that an effort be made to secure such an interest in the Fund on the part of our congregations that the full amount of the dividend may be paid as an honourable pension to each retired minister, without taking into account other sources of income. Rev. John Mutch reported his conduct in congregating thirty persons at West Toronto Junction, whom the Presbytery now declared a regular congregation, under its jurisdiction, to be supplied in the meantime in connection with Dixie. Sanction was also given to the people at said Junction, as applied for, to purchase a site for a church, and proceed with the building of one. A committee previously appointed reported, through Rev. A. Wilson, an overture to the General Assembly anent evangelistic efforts towards Roman Catholics of all nationalities. The overture was adopted, and ordered to be transmitted; Revs. D. J. Macdonnell and C. A. Tanner were also appointed to support the same. Mr. J. B. McLaren, theological student, after undergoing the necessary trials, was duly licensed to preach the Gospel. Mr. John McInnis, a graduate of Princeton Theological Seminary, applied for examination with a view to be taken on public probationary trials. A committee was appointed to confer with him and examine his papers. The committee reported very favourably in his case, and as recommended by them, it was agreed to ask leave of the General Assembly to take him on public trial for licence. Extract minutes of the Synod of Toronto and Kingston were read anent the appeal of Rev. J. Kirkpatrick and others, as also anent the decision come to by the Synod, and the appeal therefrom of Mr. Kirkpatrick to the General Assembly. Various other matters were brought up and disposed of; but being of no public interest, they are not reported. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of June, at ten a.m.—R. MONTEATH, Pres. Clerk.

SYNOD OF MONTREAL AND OTTAWA.

The Synod of Montreal and Ottawa met in St. John's Church, Cornwall, on the 12th inst., at half past seven p.m. The Rev. James Watson, M.A., of Huntingdon, the retiring Moderator, preached an able and appropriate sermon from Luke xii. 57, and on motion of Rev. Robert Campbell, seconded by Rev. John Ferguson, the thanks of the Synod were given to Mr. Watson for his efficient services as Moderator and for the excellent sermon just delivered.

The retiring Moderator having delivered his closing address, in which he referred feelingly to the number of deaths during the year among the members of the Synod, five ministers having died, asked the Court to appoint his successor.

On motion of Rev. Dr. Jardine, seconded by Rev. Geo. M. Clarke, Dr. MacNish was elected unanimously, and after taking the chair, addressed the Synod shortly on some points of public interest, making special mention of the urgent need of more liberal contributions to the Augmentation Scheme, and the Aged and Infirm Ministers' Fund.

On Wednesday morning the first hour was spent in devotional exercises, in which Rev. Messrs. Myers, Crombie, Professor Scrimger, Dewey and Dr. Jardine, took part. The Report on Protestant Education in the Province of Quebec was read by Professor Scrimger, of Montreal. From it it appeared that the equipment of the schools is defective in a marked degree in a good many cases; that while all the teachers hold diplomas, the standard is too low, and this is due to the very small salaries given for the most part; that the Bible is read in all the schools, and prayer is offered in opening and closing; and that very few Protestants send their children to nunneries or other Roman Catholic institutions. The following recommendations in the report were adopted by Synod: 1. That the Synod appoint a committee on the subject for next year, and that it be instructed to secure returns as far as possible from mission stations, also to make special enquiry as to the position of French Protestants in the Province, and the facilities for education in their own language, with a view to taking such action as may be called for in their case. 2. That the Synod endorse the recommendation of the Superintendent of Education to have a minimum for teachers' salaries fixed by the Legislature, power being reserved to the Department of Education to deal with special cases, with a view to securing more efficient teachers. 3. That the Synod also endorse the recommendation of the Superintendent of Education to establish a single Board of Examiners which alone should grant diplomas, with a view to raising the standard of qualification. 4. That the Synod enjoin ministers resident within the

Province to exercise their rights as visitors of the schools in their own municipalities, and to secure that in every school a fair amount of religious instruction shall be given. The Committee was re-appointed, with Professor Scrimger as Convener.

Leave was granted to the Presbytery of Ottawa to take out trial for licence Messrs. George Whillans and F. W. McKenzie. To the Presbytery of Cornwall for the same purpose, Messrs. M. L. Leitch, J. L. Morin, T. Z. Leclerc, W. K. Shearer, and Robert Stewart.

At the afternoon meeting the Moderator submitted a communication from the Ottawa Ladies' College, asking for the Synod's countenance and help. The Synod very cordially commended this institution to the confidence of our people. In support of this motion the Rev. William Armstrong, of Ottawa, spoke in the very strongest terms in behalf of the college. His statements were corroborated by the Rev. G. M. Clarke, of New Edinburgh, and by others.

An overture from the Presbytery of Brockville, supported by Rev. Dr. Jardine, was read, asking that negotiations be opened as soon as practicable with other denominations to work jointly or in harmony with them in supplying ordinances to weak congregations in sparse settlements. On motion of Rev. G. M. Clarke, the Synod ordered its transmission to the Assembly, with the Synod's approval, and Dr. Jardine and Professor Scrimger were appointed to support it before the higher Court.

The Rev. Robert Campbell reported on behalf of a committee appointed last year to look after the question of lotteries in the Province of Quebec. The Committee was re-appointed, with instructions to ascertain before next meeting of Synod wherein lies the proper civil authority for the suppression by legal enactment of lotteries.

FRENCH EVANGELIZATION.

The Rev. R. H. Warden, Secretary-Treasurer of the French Evangelization Board, addressed the Synod in the interest of this work. During the year 200 communications were received among the stations of French converts. In scholars there has been an increase of from forty to fifty per cent. At the school of Pointe-aux-Trembles 300 applications were made for admission, but only 124 could be accommodated. The work done there is so thorough that it merits the fullest confidence of the Church. Thirty-one persons from this school alone were received into full communion during the year, and on closing the accounts a few days ago all claims were paid with a balance on hand of \$400.

Mr. Warden was followed by the Chairman, Principal MacVicar, who gave a powerful address in defence of the work against recent attacks made upon it. After some others had spoken, a motion by Rev. J. A. F. McBean was adopted, approving of the work done, and urging continued effort in this field.

During the discussion on this subject the Rev. G. C. Heine, of Montreal, made the statement that the Roman Catholic convents in Montreal and vicinity are swarming with Protestant young ladies, largely from the United States, and among them not a few Presbyterians. This statement was corroborated by other members, and the Synod strongly condemned such conduct on the part of Protestant parents.

STUDENTS AND MISSION WORK.

An overture from the Presbytery of Ottawa was read, praying for a summer session in some one theological college, so that a number of students may be able to continue mission work during winter and study in summer, while some others may do as has been done heretofore—pursue their studies in the winter. The overture was supported by Rev. Messrs. G. M. Clarke and William Armstrong. Another overture from the Brockville Presbytery of the same tenor was presented and was supported by Rev. Messrs. G. D. Bayne and Dr. Jardine. On motion the overture was transmitted.

Principal MacVicar and Rev. Mr. Warden addressed the Synod in the interest of the increased endowment of Montreal Presbyterian College recently resolved upon, and asked the Court to give its influence toward this movement. This was cordially granted.

The next meeting of the Synod was appointed to be held at Perth, Ont., on the third Tuesday of April.

REPORT ON TEMPERANCE.

The report on Temperance was given in by the Convener, Rev. Professor Dey, of Montreal. According to it very marked progress has been made during the year in Temperance reform. Among the causes for this named are Temperance literature, women's societies, the secular press, and chiefly the Scott Act campaign. A series of recommendations were made in the report, all of which were adopted by the Synod unanimously after being fully discussed:

I. That this Synod reaffirms (1) its oft-repeated testimony against intemperance as a sin against God and a crime against society; (2) its conviction that the traffic in strong drink is one of the greatest hindrances to the spread of the Gospel and destructive of the best interests of mankind; and (3) its desire to see this evil exterminated.

II. That the Synod expresses its gratitude to God for this rapid spread of Temperance and Prohibition sentiment in our land during the past year.

III. The third resolution is (1) that all our ministers of people seek by example and precept to promote total abstinence from intoxicating beverages; especially that they continue their earnest efforts to educate the young in this direction, and thus form a healthy public opinion. (2) That Presbyteries, Sessions, and congregations use their influence to secure the adoption and rigid enforcement of the "Canada Temperance Act of 1878," with a view to total abstinence.

The first section of this resolution was moved by Dr. Alquire, of Cornwall, and seconded by Rev. H. J. McDaniel, of Kemptville. The next section of the resolution was moved by Rev. Principal MacVicar, of Montreal, and seconded by Rev. Mr. Currie, of Three Rivers. Dr. MacVicar laid down five propositions in support of his resolution: 1. That drunkenness is a great sin against God, and a crime against society. 2. That good men, on religious and

triotic grounds, are bound to suppress and prevent this great evil. 3. For the suppression of the evils in question, the chief means to be used among others are the Gospel of Christ, the press, scientific and popular lectures, text books for schools on Temperance, such as those prepared by Dr. Richardson, and the ballot box. 4. That public opinion thus formed should be formulated in a clear law for the suppression of this great evil. 5. That it is the duty of Christians and good citizens to enforce every good law designed to suppress intemperance.

Mr. Currie, the seconder, spoke very favourably of the Scott Act where he resides.

At this stage of the discussion on Temperance the time had come for the Rev. J. Fraser Campbell, retired missionary from India, to address the Synod in the interest of the Church's Foreign Mission work in India—which he did with his usual fervour.

The discussion on Temperance was resumed when the fourth resolution was moved by Rev. J. K. Baillie.

IV. That this Synod expresses its strong disapproval of the recent unwarranted action of the Senate of Canada in passing amendments destructive of the Canada Temperance Act of 1878, in the face of a strongly expressed public opinion; and the Synod resolves to petition immediately the House of Commons not to assent to those amendments, and not to make any changes in the Act except in the direction of greater stringency.

The report on Lumbermen's Mission was given in by the Rev. W. D. Armstrong, M. A. Three missionaries are in the field, who had visited the several shanties with Testaments and religious literature, and had preached as opportunity offered. The Treasurer's report showed a balance on hand of \$314.

On motion of Mr. Armstrong, the thanks of the Synod were given very cordially to the Tract Society and others for literature; to the Treasurer, Mr. Drummond, for his services; and to the colporteurs, much of whose labours are gratuitous—these gentlemen being ministers already in charges; and to the Committee, especially the Convener. The Committee was re-appointed, with Dr. Moore, Convener.

STATE OF RELIGION.

The report on the State of Religion was given in by the Convener, the Rev. Dr. MacNish. It noted a marked improvement in the number of sessions which had reported, and showed a very favourable religious condition. Family worship is on the increase. Additions of communicants from the Sabbath school are in some congregations notably large. Also increased attendance on ordinances and in liberality is reported. But attendance at prayer meetings was reported as small in many congregations, while few persons under twenty years of age were received into full communion in a number of congregations. The report was supported in earnest addresses by Rev. G. M. Clarke and Rev. John Ferguson. Rev. Joseph White dwelt upon the importance of early conversion, and early admittance to full church membership.

THE SCOTT ACT AND THE SENATE.

The Synod adopted a petition, submitted by Rev. Professor Dey, to the House of Commons, against the late action of the Senate in passing amendments destructive of the Scott Act. It nominated three members of the House of Commons to present said petition, viz.: Dr. Ferguson and Messrs. Jamieson and Charlton.

SABBATH SCHOOL REPORT.

The Sabbath School report was read by the Convener, the Rev. J. McCaul, and the following recommendations were adopted: 1. That all schools not now doing so be urged to contribute to the missionary work of the Church every year. 2. That Sabbath School Conventions and Institutes be held by Presbyteries wherever practicable. 3. That the time has come in the opinion of this Synod for the publishing by our Church of a monthly missionary periodical for the children.

At the request of the Synod the Rev. Mr. Hastie, pastor of Knox Church, Cornwall, gave a brief account of the revival in his congregation a few weeks ago. For four weeks meetings were held every night by the pastor, with valuable aid from three well-known ministers, Rev. Messrs. Baillie, John Ferguson, and G. D. Bayne.

Rev. Mr. Bremner, of Whitelake, was also called on to give an account of a similar work of grace in his congregation. This he did, stating that he received forty-five in full communion as the result largely of these meetings.

The Synod asked the Clerk of the Presbytery of Lanark and Renfrew for particulars in regard to the many instances of special outpouring of the Spirit within that Presbytery. Many congregations were greatly blessed; he reported 541 received by profession within the Presbytery during the year, while by certificate there were 131. Much good had been done by those special services in the Presbytery, and was still being done.

On motion of Rev. John Ferguson, the report on the State of Religion was adopted and ordered to be transmitted to the Assembly's Committee. At his own request, Dr. MacNish asked to be relieved of the Conventership, on account of other pressing duties, which was granted, and Rev. G. M. Clarke appointed in his stead. On motion, the special thanks of the Synod were given to Dr. MacNish for his valuable services as Convener.

An overture was read from the Presbytery of Glengarry, asking for the amalgamation into one general committee of the Assembly's three separate Committees on the State of Religion, on Sabbath Schools, and on Temperance. It was supported by Rev. John Ferguson and Rev. William Ferguson. After several members had spoken against its adoption, it was decided to transmit it to the Assembly.

The Temperance Committee was re-appointed, with the Rev. W. J. Dey, Convener.

The Treasurer's report was read and adopted, showing a balance on hand of \$106. The Treasurer was thanked and re-appointed, and \$25 ordered to be paid him for his services in the past.

The usual votes of thanks were passed and the Synod, after engaging in devotional exercises, adjourned.

AGED AND INFIRM MINISTERS.

Your attention is respectfully called to a matter of extreme urgency in connection with the Aged and Infirm Ministers' Fund.

The General Assembly of last year having added ten names to the list of Annuitants, it was hoped that the income of the year just closed would be so increased as to enable the Committee to meet the new claims without reducing the annuities of the older beneficiaries.

This hope, the Committee are grieved to announce, has been very seriously disappointed. They find that, instead of a large increase, there has been, on the whole, a falling away, and that the amount contributed during the year, together with the working balance (over \$700) with which the year began, is hardly sufficient to allow of \$190 being paid to annuitants who have been till now receiving \$220.

There may be three or four of the beneficiaries who can very well bear the reduction. But there are from twenty-five to thirty aged ministers, to whom, the Committee have every reason to believe, it will be a great disappointment and no small inconvenience, to have their annuities reduced by \$30, especially after looking hopefully year after year for some increase of the small annuity which is, in many cases, almost their only support.

The Committee cannot yet believe that the Church will allow these brethren to suffer such a disappointment; and they are therefore constrained to make another appeal for the means to prevent it. It cannot be doubted that there are hundreds of our people who, if they were only aware of the actual state of the case as it is seen by the Committee, would contribute cordially, and some of them largely, towards the making up of the amount required (about \$1,000).

As a last resort, the Committee have resolved to request the ministers of the larger and wealthier congregations to interest themselves in the matter, and to do their best to secure a special congregational collection or a contribution from some of their ablest members, not later than the end of this month, and thus help to save the credit of the Church, and do justice to the worthy men whose comfort is dependent on the Fund.

The Committee will meet on the 2nd of June, and will be greatly relieved and rejoiced if, as the result of your kind interest and that of other ministers, they can report that the deficiency is made up.

While about \$1,000 would suffice to prevent the reduction, nearly \$2,000 would be needed to save the balance and put the Fund in the same condition as last year.

JAMES MIDDLEMISS, } Joint Conveners.
J. K. McDONALD, }

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 31, 1885. } PAUL'S CHARGE TO TIMOTHY. { 2 Tim 3: 14-17; 4: 1-8

GOLDEN TEXT.—"The Holy Scriptures, which are able to make thee wise unto salvation."—2 Tim. iii. 15.

TIME.—About 66 A.D.

Introduction.—This epistle has peculiar interest, as the dying words of the great Apostle. We noticed in the last lesson that after his release he visited the Eastern Churches again,—that he left Timothy at Ephesus, and wrote the first epistle to him from Corinth. After that, the great fire that burned two-thirds of Rome occurred, and the Emperor Nero, in order to put the suspicion away from himself, charged the Christians with the crime. In that connection Paul was arrested as the ringleader of the hated sect, and cast into prison. We can imagine how much more severe is his treatment now than formerly. The cruelty of the Emperor and general hostility made it dangerous for any one to show him sympathy. He tells Timothy in this epistle that he was almost left alone. Only Luke, his long-tryed friend, was with him. And when the trial came on, even Luke did not stand with him. All men forsook him, but God did not forsake him. He was so strengthened as to be able to preach before the Court, and to defend himself so as to be delivered "out of the mouth of the lion." The charge was not proven. He was again cast into that terrible Roman prison—probably the Mamertine prison—a dungeon twelve feet deep, built up and arched over with masonry. He expected at the next trial to be condemned. He was lonely—had an inexpressible longing for the fellowship of his tenderly beloved Timothy, and wrote this letter urging him to make haste and come to him, ere it is too late. Lest Timothy should shrink from the danger, he urges him to be courageous, to endure hardness as a good soldier, to be a partaker of the afflictions of the Gospel, and not to be ashamed of the testimony of the Lord nor of His prisoner. But, lest Timothy should not be able to come, he adds many counsels as to the dangers at hand and the spirit in which they are to be met. Whether Timothy was able to come in time to see his father in Christ before "he was offered" is not known. If not, Paul was not alone, for God was with him, and crowned him with a martyr's crown.

EXPLANATORY.

There was to be a great declension in the Churches—"perilous times"—"having the form of godliness, but denying the power thereof,"—hence the importance of faithfulness on the part of the ministry. Timothy is admonished—

I. To Continue in the Word.—He was to study, meditate on and practise the Word, not like Hymeneus and Philetus and many others, who made shipwreck of their faith because they put away a good conscience.—ii. 17-18.

Assured of.—This was more easily done, because he knew it was true. He learned it in infancy from his mother and grandmother, whose lives proved the power of what they taught. He afterwards got a more thorough acquaintance with the mysteries of grace, from Paul himself, whose inspiration and life guaranteed their character.—Ver. 10.

II. To Value the Word.—It is necessary to understand

the worth of the Word in order to make the right use of it.

(1) It is inspired of God.—The doctrine of inspiration includes two things: (1) That men intended to communicate what God had communicated to them. (2) That God enabled them to do what they intended. So that these inspired men were honest, and not deluded. How we should reverence the Scriptures, when we know that they are the Words of God sent to us! How important the lesson they teach, when such a special communication was necessary!

(2) Wise unto salvation.—We all need to be saved from sin and the consequences of sin in this world and the next, and this is the only Book that will do it.

The answer to the question in the Shorter Catechism, "What is effectual calling?" is a good explanation of what is meant by being "wise unto salvation." It is to be convinced of sin, enlightened in the knowledge of Christ, renewed in will, and enabled to embrace Jesus Christ as He is offered to us in the Gospel.

Faith in Jesus Christ.—The source of all this wisdom and spiritual transformation.

(3) Profitable, et.—It is whilst keeping the mind in contact with the Scriptures and the eye fixed on Christ, that every part of our nature is worked upon.

For doctrine. Right views of sin, God, life, eternity.

For reproof. The correction of false views.

For correction of improper conduct.

For instruction in righteousness.—Developing and building up a pure nature and a holy life.

Perfect and thoroughly furnished, etc.—This point is often stated, and cannot be too carefully noted, that our success in doing good works depends on our own character. Without Christ and His spirit dwelling in us we can do nothing.

If we were complete (perfect), rounded off in character, the results would be very satisfactory. "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you."

III. To Preach the Word.—Chap. iv. 1-2.—If the Word is of such great value our first duty is to make it known. Not science and philosophy, etc., but the Word.

(1) Constantly.—In season and out of season.—It should be the business of the whole life. Not meaning that we should not exercise discretion as to when to speak or be silent, but that we should never lose sight of it.

(2) Faithfully.—Reprove error, rebuke sin, exhort to truth and holiness. Become not weary in well-doing, notwithstanding the apparent fruitlessness of your efforts. Exercise much long-suffering and freely impart the true doctrine as the best antidote to error.

(3) Sanction.—Preach as in the presence of Him who will come to judge the quick and dead. Paul gives this charge in His presence, and wants Timothy always to feel that he is in His presence. How solemnly faithful our work would be done if we always felt that God is beside us, and that our whole life is to be passed in review! When He comes we shall wish we had been more faithful.

IV. To Improve the Present.—There were peculiar reasons why Timothy should seize the opportunities of the present time.

(1) Soon they would not endure sound doctrine.—Paul saw the signs of the times. Amongst other things he saw, what can now be seen, that many people would weary of sound doctrine and seek pleasure more than profit. They would wish to have their ears tickled with something more sensational and less practical than the truth. And they would find, easily find—"heap to themselves"—teachers "after their own lusts"—having like desires—who would give them everything but the truth.

In the meantime, whilst they would hear, Timothy's duty was to give them the truth. If that were so done as to create a desire for it, there would be less danger of depraved tastes.

(2) Paul's work is done.—When labourers are called away there is greater need for faithfulness on the part of those who are left.

This account, given by Paul of his own feelings at the close of such an arduous life, is a strong inducement to faithfulness.

Ready to be offered, or, am being offered.—His life is already pouring out as a libation on the altar. A pleasant way of looking at death.

Fought a good fight. Against sin, error, Satan and all his emissaries, Paul stood to the last.

Finished my course. His appointed time has expired—the race set before him he has run, looking to Jesus.

Kept the faith.—Loyal to the truth, and his own faith failed not.

Crown of righteousness.—The crowning day is coming. Whatever we do or think, that day is rapidly approaching when we shall receive as we have done. To the faithful there is a crown of righteousness. We are to be kings and priests. These terms indicate promotion and glory.

All that love His appearing.—The humblest will not be over looked by the righteous Judge. No just claims will be neglected. But the same righteousness will withhold from them who did not fight a good fight.

PRACTICAL SUGGESTIONS.

- 1. Attend to your own heart as the way to do good to others.
2. The importance of family religion.
3. If any side of our nature is not growing it is because we are not faithfully studying the Word.
4. "Thou God seest me," is the most inspiring thought in service. "Not as men-pleasers."
5. A gloomy close to life is the result of weak faith.

MAINE last fall adopted a Prohibitory Liquor Law Constitutional Amendment, and her Legislature has recently passed an Act enforcing it. It has now gone into effect, and drinking-places in Portland are, for the first time, effectually closed. Leading hotels have closed their bars, and refuse to sell liquor to their guests. The liquor dealers do not resist.

SCROFULA

Usually develops in early life, and is a peculiar morbid condition of the system, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, thickening of the lips, enlarged neck, sore eyes. A scrofulous condition is often hereditary, but bad diet, too free use of fat meats, bad air, want of sunshine and nourishing food will produce it. Some people are troubled with scrofulous swelling of the glands, and with ulcers and kernels, which may cause very little pain; others may have inward scrofulous, scrofula of the lungs, scrofula of the spleen, scrofula of the kidneys, and scrofula of the bones. Burdock Blood Bitters will drive away any case of scrofula, and not to appear in another place, for their action on the blood and bowels will carry the disease entirely from the body.

THE CHICAGO AND NORTH-WESTERN RAILWAY.

THE BEST ROUTE AND SHORT LINE

BETWEEN

CHICAGO, COUNCIL BLUFFS and OMAHA.

The only line to take from Chicago or Milwaukee to Freeport, Clinton, Cedar Rapids, Marshalltown, Des Moines, Sioux City, Council Bluffs, Omaha and all points West. It is also the

SHORT LINE ^{10/52}

BETWEEN CHICAGO AND

ST. PAUL OR MINNEAPOLIS

And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the North-west.

It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette and the mining regions of Lake Superior.

It is the LAKE SHORE and PARLOUR CAR ROUTE between CHICAGO and MILWAUKEE.

PALACE SLEEPING CARS on night trains, PALATIAL DINING CARS on through trains,

BETWEEN

CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the

"NORTH-WESTERN,"

if you wish the best accommodation. All ticket agents sell tickets via this line.

M. HUGHITT, R. S. HAIR,
General Manager, General Passenger Agent,
CHICAGO.

TWO GOOD MEN WANTED
to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

J. R. BAILEY & COM'Y.

COAL

AT LOWEST RATES.

32 King Street East.

CARPETS!

We are now showing a magnificent stock of Aubusson, Wilton, Axminster, Brussels, Tapestry and Kidderminster Carpets, English Floor Oilcloths, Linoleums, Matting, Mats, Rugs, etc., and will quote below a few of our leading prices in order that the public may judge for themselves where they can get the best value for their money :

- Tapestry Carpets at 30c.
- Tapestry Carpets at 35c.
- Tapestry Carpets at 40c.
- Tapestry Carpets at 45c.
- Tapestry Carpets at 50c.
- Tapestry Carpets at 55c.
- Tapestry Carpets at 60c. and up.
- Five-Frame Brussels Carpets only \$1 per yard.
- Axminster Carpets only \$1.40 per yard.
- Wilton Carpets only \$1.80 per yard.

The above are Net Cash Quotations, and are Lower than those of any other house in the city.

PETLEY & PETLEY,

128 to 132 KING ST. EAST, TORONTO.

LOOK HERE!

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

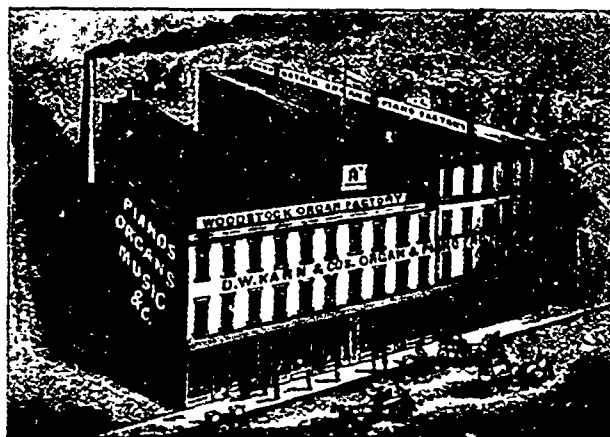
I have made analysis of samples of the Emulsion of Cod Liver Oil, prepared by the Puttner Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected, enable this Company to prepare a permanent Emulsion, without the use of acids or alkalis. This preparation has been known to me for many years, and when carefully prepared is certainly a great improvement upon the Crude Cod Liver Oil, not only being milder in flavour, but having the more substantial advantage of being in the best form for digestion and assimilation.

GEORGE LAWSON, Ph.D., LL.D.,

Fellow of the Institute of Chemistry of Great Britain and Ireland, Prof. of Chemistry.

ORGANS. ORGANS.

Superior Design and Workmanship.



Every Instrument Warranted 7 Years.

ESTABLISHED, 1865.

THE "KARN ORGAN" TRIUMPHANT.

COMPETITION OPEN TO THE WORLD.
NEW FACTORIES COMPLETED. CAPACITY, 500 ORGANS PER MONTH.
Awarded SILVER MEDAL and FIRST PRIZE over all Competitors at the Dominion Exhibition held at St. John, N.B., 1883.
Received the only Medal awarded Cabinet Organs, Toronto Industrial Exhibition, 1882.

Awarded Silver Medal, Toronto Industrial Exhibition, 1881.
Awarded Three Diplomas and Two First Prizes, Dominion Exhibition, Montreal, 1882.

Those with many other Medals, Diplomas, Prizes, &c., place the "KARN ORGAN" ahead of all others. We call the attention of the public to the facts above.
We manufacture organs suitable in style for Churches, Parlours, Schools, Lodges, & Send for Circulars and Prices to

D. W. KARN & CO.,

4/26 E.O.W. WOODSTOCK, ONT.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL



GOING WEST.
ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS, Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Atchison, Omaha and Denver with through trains to SAN FRANCISCO, and all points in the Far West, shortest time.

TOURISTS AND HEALTH-SEEKERS Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the CITY OF MEXICO, and all points in the Mexican Republic.

HOME-SEEKERS Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory. It is known as the great THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel. Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada. T. J. POTTER, Vice-Pres. and Gen. Manager. PERCEVAL LOWERY, Gen. Pass. Ag't Chicago. JNO. Q. A. BEAN, Gen. Eastern Ag't, 217 Broadway, New York, and 200 Washington St., Boston.



* PURE GOLD *
MANUFACTURING CO.
31 FRONT ST. E.
TORONTO.
ONCE USED, ALWAYS USED

SUNDAY SCHOOLS

"AND ALL HIS WONDROUS LOVE PROCLAIM"
WONDROUS LOVE

Is the Title of the **NEW SINGING BOOK** By Geo. F. ROOT and C. C. CASE, authors of "THE DELIGHT."

THE WORDS Throughout the entire book are strong, helpful, encouraging, and full of the "Wondrous Love" of Him whose praises they proclaim.

THE MUSIC

Is fresh, vigorous, and inspiring, and has the same charm of exactly expressing the sentiments of the words with which it is associated. It has been especially prepared to meet the increasing demand for bright and harmonious music that can be readily taken up and learned by the whole school. 122 pages. Printed on elegant, high finish paper and handsomely bound in boards. Price, 25 cents by mail, sent paid. \$2.00 a dozen by express, not prepaid. The Publishers will mail a single sample copy to any address, post-paid, for 30 cents. Specimen Pages Free.

Published by **JOHN CHURCH & CO.,** CINCINNATI, OHIO.

Sparkles.

"No, indeed!" exclaimed Mrs. Ponsnap energetically; "I don't believe in the extension of woman's suffrage at all. She suffers enough now."

EXTRACT of a letter from Angelica: "Dear Henry, you ask if I return your love. Yes, Henry, I have no use for it, and return it with many thanks."

LANDLADY: "It's singular but true, Mr. Crossgrain, that all my boarders remain with me." New boarder (at first meal): "too weak to leave, I guess, after the first week."

"Ah, me!" said a pious lady, "our minister was a very powerful preacher, for the short time he ministered the word among us he kicked three pulpits to pieces, and banged the in'ards out of five Bibles."

THEY were expecting the minister to dinner. "Is everything all ready, my dear?" asked the head of the house. "Yes; he can come now as soon as he likes." "I have you dusted the family Bible?" "Goodness gracious! I forgot that!"

DR. HARKIS, of Middlebury, Vt., says: "I had been troubled with Bronchitis for two years, so effecting the organs of speech that I could not speak aloud for six weeks. I had with it a severe cough, and cold night sweats. I took two bottles of Allen's Lung Balsam and am entirely cured."

A CYNICAL old bachelor, who firmly believes that all women have something to say on all subjects, recently asked a female friend, "Well, madam, what do you hold on this question of female suffrage?" To which the lady responded calmly, "Sir, I hold my tongue."

"I HEARD at least one thing in the course of your sermon to-day that I never heard in a sermon before," said a man to a preacher who had detained his congregation till their patience was nearly exhausted. "And what was that?" asked the minister, greatly pleased. "I heard the clock strike twice," was the reply.

Two neighbours had a long and even-tempered litigation about a small spring which they had both claimed. The judge, wearied out with the case, at last said, "What is the use of making so much fuss about a little water?" "Your honour will see the use of it," replied one of the lawyers, "when I inform you that the parties are both milk-men."

THE following biography of the patriarch Abraham was furnished by a school boy who was recently competing for a prize: "He was the father of Lot, and had two wives. One was called Ishmale and the other Hagur: he kept one at home, and he turned the other into the desert, where she became a pillow of salt in the daytime and a pillow of fire at night."

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

LOUIS XIV. handed the poet Boileau a few sheets of manuscript, with the words, "What do you think of these wretched verses of my own composing?" Boileau read the papers through, and quietly returned them to the king, saying, "Your majesty succeeds in everything you undertake. You wanted to try your hand at making bad poetry, and you have accomplished it."

BASHFUL young man: "Might I?—a—pardon the hesitation natural to the occasion—I have been for some time wishing to speak to you about it, but—might I ask you? Might I—?" Young lady (agitated): "Ah sir, this is so sudden, I—I know not what to say. Ask papa." Bashful young man: "No, no, I cannot. It is not your papa, but you who are sitting on my hat!"

CAN a man marry-himself? The late Bishop of Carlisle is credited with a joke. It is said that a young clergyman not far from Penryn, on the eve of his marriage, and not wishing to trouble any of his brethren, wrote to the Bishop, inquiring, as he had already published the banns from his own desk, could he marry himself? His lordship made no appeal to ecclesiastical laws, but at once capped the query with another; "Could you bury yourself?"

THE signature which should be the plainest part of a letter is frequently the most illegible. An Easterbrook pen would help to remedy the defect.

Two little boys, aged five and six years, respectively, witnessed a balloon ascension for the first time, recently. "Oh! look! look there!" exclaimed the youngest. "What is that?" "It's a balloon," replied the elder. "What makes it go up so fast?" "Gas," "What is gas?" "Why, gas is—is—is melted wind."

IS THIS POSSIBLE?

Report comes that General Grant's improved condition is due to the fact that he is using a "simple vegetable preparation" forwarded by one of our consuls from South America, and sent him by the Surgeon General! Is this possible? By an "unauthorized" remedy? Shocking!

And yet, if this "simple vegetable preparation" were owned and advertised by any one as a specific for this terrible disease, certainly the Surgeon General would not commend it, nor would bigoted physicians prescribe it!

Nevertheless, it is a fact that many of the best proprietary medicines of the day, as the late Dr. J. G. Holland stated in *Scribner's Monthly*, were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd persons, knowing of their virtue and foreseeing their popularity, secured and advertised them, then, in the opinion of the bigoted, all virtue went out of them!

Isn't this absurd? We believe that a remedy, if properly made, is just as effective when put up, advertised and sold in bulk, as when doled out to patients at enormous expense by their physicians.

Why not? If General Grant is getting better through a simple unauthorised vegetable preparation where is the vaunted exclusive skill of the medical profession?

Apropos of the suspension of some very prominent members by the Medical and Chirurgical faculty of Maryland, for endorsing advertised remedies, the *Dalton American* (April 25) says that "when a patent medicine goes on year after year widening its circle of believers, it is a pretty fair evidence that there is merit in it. The regular doctors may ignore it, and expel any of their members who use it, but when they do so their action looks more like envy against a successful remedy than a true desire to protect the public." The failure in the Garfield and Grant cases, the *American* thinks, and properly, has knocked professional pretensions higher than a kite.

But this is not a singular instance of unprofessional power over "incurable diseases." That "simple vegetable preparation" now everywhere known as Warner's Safe Cure, was once an authorized remedy: was pronounced a "god send" to the medical profession for the cure of kidney and liver disorders, malaria, general debility, spring feebleness, female irregularities, etc., by many leading physicians, but when the formula was fully perfected, and the medicine was put up in bulk and advertised so that every sufferer might know of it and treat himself, then the profession turned upon it and let their patients die rather than to use it!

This is certainly a strange proceeding, but it is on a level with all the rules and regulations of a code which has gone so far as to forbid a physician displaying beyond a certain size his name and profession upon his sign!

But the world moves, and merit wins the fight!

"My son, why is it that you are always behind hand in your studies?" "Why, so that I can pursue them of course."

THERE are few influences more detrimental to health than a Constipation of the Bowels. Burdock Blood Purifier speedily cures Constipation.

A MAN in this city, wishing to be witty, accosted an old rag-man as follows: "You take all sorts of trumpery in your cart, don't you?" "Yes; jump in, jump in!" retorted the old rag-man.

FOR RHEUMATISM AND NEURALGIC AFFECTIONS.—Bathe the parts affected freely with Perry Davis' Pain-Killer, well-rubbed in, till the pain is relieved.

A COUNTRY girl coming from the field was told by her cousin that she looked as fresh as a daisy kissed by the dew. "No, indeed," was the simple reply, "that wasn't his name."

YOUNG MEN!—READ THIS. THE VOLTAIC BELT Co., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality, manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

"ARE you denying yourself anything during Lent?" asked the rector of one of his parishioners. "O, yes," replied the gentleman promptly; "that is, I have denied my wife several things, and you know when you married us you made us one."

CATARRH:

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissue, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as is effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with MESSRS. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star*.

TEACHERS WANTED.—TEN PRINCIPALS, twelve Assistants, and a number for Music, Art, and Specialties. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill. Mention this Journal.

ELIAS ROGERS & COY, Wholesale and Retail Dealers in COAL & WOOD.

HEAD OFFICE: 20 KING STREET WEST. BRANCH OFFICES:— 413 YONGE STREET; 536 QUEEN STREET EAST. YARDS AND BRANCH OFFICES:— ESPLANADE EAST, near Berkeley St.; ESPLANADE, foot of Princess St.; NIAGARA, cor. Douro.

FURNITURE.

JAMES H. SAMO,

Manufacturer of and dealer in ALL KINDS OF FURNITURE. ORDER WORK A SPECIALTY.

JAMES H. SAMO,

189 YONGE STREET, (Albert Hall Buildings) TORONTO

BOYNTON AND LITTLE GIANT.

HOT AIR FURNACES.

8 Sizes for Coal. 2 Sizes for Wood. Best, simplest, most convenient and durable furnaces in the world. Plans and estimates for heating all kinds of buildings furnished upon application.

LIDLAW MANUFACTURING COMPANY.

STOVES, RANGES, ENAMELLED WARES, AND PUMP CYLINDERS, POTASH KETTLES, ETC.

84, 86, 88, 90 MARY ST.,

HAMILTON, ONT.

Dr. LOW'S PLEASANT WORM SYRUP—An agreeable, safe and effective remedy to remove all kinds of worms.

HARRY A. COLLINS, The House Furnisher.

LAWN MOWERS, LAWN RAKES, GARDEN ROLLERS, GREEN HOSE, HOSE REELS.

90 YONGE ST., TORONTO.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 26, 1883, Gentlemen: 18/52

Ayer's Hair Vigor

Has been used in my household for three reasons:—

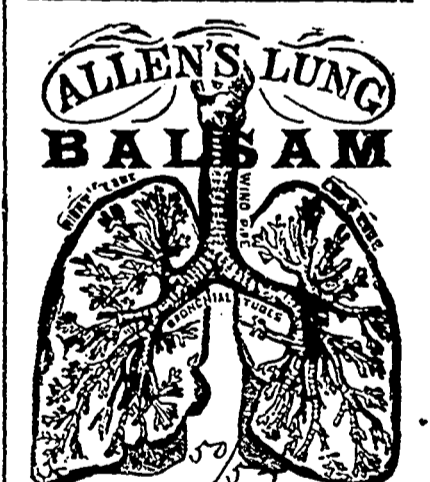
- 1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and is, at the same time, a very superior and desirable dressing.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

A PRESENT. Our readers for 12 cents in postage stamps to pay for mailing and wrapping, and names of two book agents, will receive FREE a Steel Finish Parlor Engraving of all our PRESIDENTS, including Cleveland, size 22 x 28 inches, worth \$4.00. Address Elder Pub. Co., Chicago, Ill.



THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. As an EXPECTORANT it has no Equal. It is harmless to the Most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For sale by all Druggists.

NATIONAL PILL—Sugarc coated, mild, but thorough, and are the best Stomach and Liver Pill in use.

Publisher's Department.

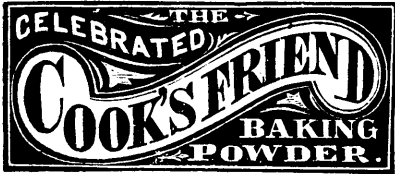
CONSUMPTION CURED.

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

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to taste. It soothes the child, softens the gums, plays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

- LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a. m.
MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.
KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.
BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p.m.
GLENGARRY.—At Lancaster, on 7th July, at one o'clock p.m.
MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, June 30th, at eight p.m.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

USE A BINDER

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can end by mail

A Strong Plain Binder for 75 Cts.

These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufactured. The papers can be placed in the binder week by week thus keeping the file complete. Address,

PRESBYTERIAN PRINTING and PUBLISHING COMPANY, 5 Jordan Street, Toronto.

DOMINION STAINED E.O.W. GLASS COMPANY, FACTORY, No 77 Richmond St. West, Toronto.

N. T. Lyon & Co.

Memorial Windows, Art Glass, and every description of CHURCH & DOMESTIC GLASS. Designs and estimates on application.

N. T. LYON, Manager. W. WAKEFIELD, J. HARRISON. P. O. Box 442.



Canfield Seamless Dress Shields



are elastic, seamless, waterproof, absorbent, odorless, strong, yet soft as kid, do not wrinkle, chafe or rip. The sales are double that of any other Shield made in the U. S. or Europe.

Samples sent free on payment of 20 cents The Canfield Rubber Co., Bridgeport, Ct. Canadian Postal Orders and Stamps taken.

THE MILD POWER CURES.

Table listing various ailments and their prices under the heading 'HUMPHREYS' SPECIFICS'. Includes items like Fevers, Congestion, Inflammations, Worms, Cholera Morbus, etc.

HOMOEOPATHIC

Table listing various ailments and their prices under the heading 'HOMOEOPATHIC SPECIFICS'. Includes items like Whites, too Profuse Periods, Crying Colic, Salt Rheum, etc.

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—Send for Dr. Humphreys' Book on Disease, &c. (144 pages); also, Catalogue, free.—Address, HUMPHREYS' Medicine Co., 109 Fulton St., New York.

MERCHANT TAILORING.

R. J. HUNTER is now showing some Magnificent Suitings, Trousers, Black and Fancy Coatings, etc., in new Spring Goods. The attention of Ministers and Students is particularly called to our standard makes of Black Goods, the most reliable that can be procured.

R. J. HUNTER, COR. KING AND CHURCH STS., TORONTO.



BRISTOL'S SARSAPARILLA AND SUGAR-COATED PILLS, The Great Purifier of the BLOOD AND LIVER.

PRINTING!

Unequaled Facilities for the execution of FIRST-CLASS

BOOK, PAMPHLET & JOB PRINTING, On short notice and at reasonable prices.

Large Founts of New Type! Modern Fast Steam Presses! Careful & Experienced Workmen!

ESTIMATES FURNISHED ON APPLICATION PRESBYTERIAN Printing & Publishing COMPANY, 5 Jordan Street, - Toronto.

CROUP.

JOHN TORRANCE, Listowel, Ont., writes, "WISTAR'S BALSAM OF WILD CHERRY is, without exception, the best medicine made for Coughs, Colds, and Croup. My little boy is subject to croup; I give him a dose whenever he has an attack, and he gets instant relief. I have had the Balsam in the house for years, and would not be without it under any consideration."

JOHN LIVINGSTON, JR., Druggist, in same place, says, "I take pleasure in certifying that I have sold DR. WISTAR'S BALSAM OF WILD CHERRY for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds and Throat and Lung Complaints. Those of my customers who have used the Balsam speak highly of it and I have no hesitation in heartily recommending it."

J. A. HACKING, Druggist, Listowel, Ont., says he has sold WISTAR'S BALSAM fifteen years; that he knows of no article that gives greater satisfaction to those who use it, and he does not hesitate to recommend it.



THE IMPROVED Model Washer and Bleacher

ONLY WEIGHS 6 LBS. Can be carried in a small valise.

Pat. Aug. 2, 1884. C. W. DENNIS, Toronto. SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.

MENEELY BELL COMPANY.

The Finest Grade of Church Bells. Greatest Experience. Largest Trade. Illustrated Catalogue mailed free.

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

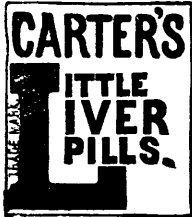
MENEELY BELL FOUNDRY Favorably known to the public since 1828. Church, Chapel, School, Bell Alarm and other bells, also Chimes and Bells. Meneely & Co., West Troy, N. Y.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. Warranted. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY Manufacture those celebrated CHIMES and BELLS for Churches, Fire Alarms, Town Clocks, etc. Price List and circular sent free. Address FERRY McSHANE & CO., Baltimore, Md., U.S.A.

Baltimore Church Bells Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal (Copper and Tin), Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c. address BALTIMORE BELL FOUNDRY, J. REGISTER & SONS, Baltimore, Md.

INCINNATI BELL FOUNDRY SUCCESSORS-IN BELLS—TO THE BLYMYER MANUFACTURING CO. CATALOGUE 1500 TESTIMONIALS THE CINCINNATI BELL FOUNDRY CO. CHURCH, SCHOOL, FIRE ALARM &c. NO DUTY ON CHURCH BELLS.



CURE

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO., New York City.

WANTED A WOMAN

of sense, energy and respectability for our business in the locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAT BROS., 14 Barclay St., N. Y.

VASSAR COLLEGE, Poughkeepsie, N. Y. FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 10,000 Volumes, Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application. S. L. CALDWELL, D. D., LL. D., President.



The Eagle Steam Washer is the only invented that a weak woman can use. It is used by millions of women, without the use of a wash-board, can wash 50 to 100 pieces in one hour. Agents wanted all over Canada. Sample sent for trial and territory given. Ladies make good agents; no wear on clothes, and every lady will buy after trying it; warranted to wash calicoes in five minutes, cotton goods in 20, bedclothes 10, or no sale. Address, FERRIS & CO., Patentees and Manufacturers, 78 Jarvis Street, TORONTO, Canada

EGGLESTON'S ELASTIC TRUSS Has a Pad different from all others, is cup shape, with Self-Adjusting Band in center, adapts itself to all positions of the body while the patient is in the cup presses back the intervertebral spaces just as a finger does with the finger. With light pressure the truss is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail, the circulars free. EGGLESTON TRUSS CO., Canada.



Mark your Copying! Clear Record of half a Century. "Most Reliable and Simplest for plain or decorated work." Use a Copying Machine. Payson's Copying Machine. Sold by all Druggists, Stationers, News and Fancy Goods dealers.

ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161 For Sale by all Stationers. R. MILLER, SON & CO., Agts., Montreal.