

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.

- 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

Additional comments:/
Commentaires supplémentaires:

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
											✓

The Canadian Presbyterian

TORONTO: LEITCH & CO.

Vol. 9.—No. 27.
Whole No. 492.

Toronto, Friday, July 8th, 1881.

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

THE Westminster Question Book.
Price reduced to 15 cents.
Every Sabbath School Teacher should have a copy.
JAMES BAIN & SON,
BOOKSELLERS, ETC., TORONTO.

SCHAFF'S BIBLE DICTIONARY.
New edition, revised and corrected. Nearly 1,000 closely printed pages, with
Twelve Coloured Maps and over 400 Illustrations.
Mailed postpaid to any part of the Dominion for \$2.50.
THE TRADE SUPPLIED.

JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

ANGLICAN BIBLE REVISION:
Its Necessity and Purpose.
BY
MEMBERS OF THE AMERICAN REVISION COMMITTEE.
Fourth revised edition. Reduced to 50 cents, postpaid.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street, Toronto.

JUST PUBLISHED.
WALKS ABOUT ZION.
BY REV. JOS. ELLIOT.
172 pages. Cloth, 50 cents; in paper, 30 cents.
Mailed to any address, free of postage, on receipt of price.

"A truly useful little work... and might prove, during a pastor's absence from an evening service, a useful selection of Gospel readings."—*Canadian Independent*.
As a contribution to family Sabbath readings, and with a view to prayer meetings held in the absence of stated ministers, it seems well adapted to the purpose intended."—*Montreal Witness*.
"We hope they will receive, as they deserve, a wide circulation and be productive of much good."—*Canadian Presbyterian*.

Usual discount to the trade.
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

TO MINISTERS.
Marriage Certificates
NEATLY PRINTED ON
FINE PAPER, IN GREEN, GOLD & CARMINE
Mailed to any address, postpaid, at 50 cents per dozen; or TWENTY-FIVE for \$1.00.
MARRIAGE REGISTERS,
25 CENTS.
BAPTISMAL REGISTERS,
75 CENTS.
COMMUNION ROLLS,
ETC.; ETC., ETC.
C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher.

S. S. LIBRARIES.
Schools desiring to furnish their Libraries can not do better than apply to
W. Drysdale & Co.,
132 St. James Street, Montreal, where they can select from the choicest 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.,
132 St. James Street, Montreal

THE CATHOLICITY OF THE Presbyterian Church,
By Rev. Professor Campbell, D.D., Presbyterian College, Montreal.
* * It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts on Presbyterian Topics" which the Publisher intends giving to the world, and we must say that he has made a good beginning.—*CANADA PRESBYTERIAN*
Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price.
C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher.

IMMERSION
PROVED TO BE
Not a Scriptural Mode of Baptism
But a Romish Invention.
Second Edition (fourth thousand), revised and enlarged, with Appendix.
"A REVIEWER REVIEWED."
By REV. W. A. McEWEEN, B.A.
This is a book of 116 pages. It contains two well executed plates, the originals of which date back to the early centuries, and both exhibiting the ordinance performed by pouring.
Rev. D. H. McEWEEN, LL.D., S.T.P., Principal Presbyterian College, Montreal.
"Our people, and especially theological students, should read it. Every family should have a copy of it. In style it is easy and readable, and in argument short and pointed."
Price, 20 cents, sent post-free on receipt of price, by
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.

PRESBYTERIAN Normal Class Teacher,
OR A
PREPARATORY COURSE OF STUDY,
Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.
BY REV. JOHN McEWEEN.
Every Sabbath School Teacher, as well as every attending teacher, should have a copy of this work.
Price 25 cents; in cloth, 50 cents. Mailed to any address free of postage.
C. BLACKETT ROBINSON,
5 Jordan St., Toronto

MOWAT MACLENNAN & DOWNIE, SOLE AGENTS, ETC.
Queen City Insurance Building, 24 Church Street, Toronto. Oliver Mowat, Q.C., James Macleannan, Q.C., John Downie, Thomas Langton, Duncan D. Riordan.

ROBINSON & KENT, BARRISTERS AT LAW, ATTORNEYS, SOLICITORS, ETC.
Office:—Victoria Chambers, 6 Victoria Street, Toronto.
J. G. ROBINSON, M.A. HERBERT A. E. KENT

DOMESTIC SEWING MACHINE!
A. W. BROWN, Sole Agent,
7 ADELAIDE STREET EAST, TORONTO.

H. J. MATTHEWS & BRO.,
93 Yonge St., Toronto,
MANUFACTURERS AND IMPORTERS OF
Picture Frames, Mountings, Mirrors, Mirror Plates, Engravings, etc.

HANNA BROS.,
428 and 430 BAY STREET,
Manufacturers and dealers in all kinds of BOOTS and SHOES. Hand-made work a specialty.

JOHNSTON & LARMOUR, TAILORS,
No. 2 Rossin Block, Toronto.

HENRY WALTON, MERCHANT TAILOR,
39 King Street West, Toronto.

THOMAS CREAM, Merchant and Military Tailor,
Master Tailor to the O.C. Rifles.
95 YONGE STREET, TORONTO.
Price list sent on application.

THE SABBATH SCHOOL Teacher's Companion.
BY REV. JOHN McEWEEN.
The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.
"This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—linking up the dropped links of connection between the lessons. It has a Normal Class Exercise of Bible Investigation, illustrated by the Book of Genesis.
Price 10 cents per copy, or \$2.00 per dozen. Sent to any address, post free, on receipt of price.
C. BLACKETT ROBINSON,
5 JORDAN ST., TORONTO. Publisher.

70 YOUR NAME in New Type 10c.
New style of Artists: Bouquets, Birds, Gold Chronos, and other Fancy Scenes, etc.—no 2 alike. Agent's Sample Book, 25c. Great variety Advertising and Trade Cards. Lowest prices to dealers and 100 Sample Fancy Advertising Cards, 50c. Address
STEVENS BROS., Box 22, Northford, Ct.

KENT BROS., Watch Manufacturers & Jewelers.
THE LARGEST ASSORTMENT OF
Watches, Clocks, Jewelry, Spectacles, and Silverware in Canada.
WHOLESALE AND RETAIL.
Send for price list and catalogue.
Indian Clocks 168, Yonge St., Toronto.

UNION FIRE INSURANCE COMPANY,
Government of Ontario. Largest of any in Ontario.
HEAD OFFICE, TORONTO.
Hon. J. C. AIKINS, President. T. McCORD, Jr., Manager.
JAMES BRANDON, Agent.

PORCELAIN COMPANY,
Toronto, Ont.
Tea Sets, Breakfast Sets, Dinner Sets, Dessert Sets, Toilet Sets,
AT VERY LOW FIGURES.
TABLE GLASSWARE, SILVER PLATED WARE, CUTLERY, FANCY GOODS, &c.,
PORCELAIN COMPANY,
Show-Rooms, 29 King Street West.

ESTABLISHED 1854.
A. McDONALD, Renouveau and Dyer
Of Gentlemen's Wearing Apparel,
24 ALBERT ST., corner of James, TORONTO

KILGOUR BROTHERS, MANUFACTURERS AND PRINTERS OF Paper Bags and Paper Sacks, Printed Wrappers, Wrapping Paper, Tissues, &c.
18 Wellington St. West, Toronto.

R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER,
190 YONGE STREET.
Order them a Specialty

WESTMAN & BAKER, 119 BAY STREET, TORONTO, MACHINISTS, &c.
Manufacturers of the latest
IMPROVED GORDON PRESSES.
Printing Presses repaired and adjusted with dispatch.

THE PEOPLE'S FAVORITE THE OLD ESTABLISHED Cook's Favorite Baking Powder.
PURE, HEALTHY, RELIABLE
Manufactured only by
W. D. McLAREN,
Retailed Everywhere. 55 & 57 College St.

AGENTS WANTED for the Best and Fastest Selling Picture Books and Tables. Prices reduced 33 per cent. National Pub. Co., Phila., Pa.

SHORT'S



STEEL BARB WIRE

is adopted by railroads, stock raisers and farmers on account of its SUPERIOR STYLE OF BARB...

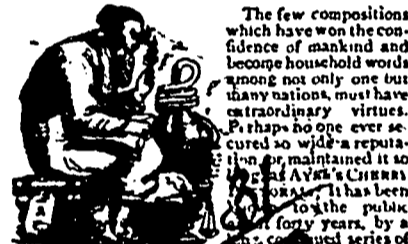
SHORT'S STEEL BARB WIRE. Manufactured by THE ONTARIO METALLIC SPINNING CO. WOODSTOCK, ONT.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, BELL FOUNDRY, WEST TROY, N.Y.

THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY. Established 1846. Manufacture of Bells. Special attention given to Church Bells.

BUCKEYE BELL FOUNDRY. Bells for Churches, Schools, etc. FULLY WARRANTED. VANUZEN, Cincinnati, O.

Ayer's Cherry Pectoral, For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.



The few compositions which have won the confidence of mankind and become household words among not only one but many nations, must have extraordinary virtues.

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. Sold by all Druggists and Dealers in Medicine.

CINGALESE HAIR RENEWER

BEST PREPARATION FOR THE HAIR that has been presented to the public, for restoring it to its natural colour, and making it soft and glossy.

\$5 to \$20. Samples worth \$1.00. Portland, Maine.

50 All Gold, Copper and Lithograph Cards (No 2 alike) with 100 35 Filtration Cards, 100 Game of Auction, Lithograph Album, 500 All, 500. Clinton, Conn.

72 A WEEK. 72 day at home easily made. Conly outfit. Augusta, Maine.

DANGER! BEWARE! As you value your life, beware of opiates in diarrhoea mixtures. They quell pain, but checking too suddenly, the result is inflammation.

FRENCH'S HOTEL, European Plan. Opposite City Hall Court House, and New York.

EARLE'S HOTEL, one of the best hotels in NEW YORK for the travelling public. Elegantly furnished, centrally located, and most comfortable.

LELAND HOTEL, CHICAGO, ILL., finest location in the city, corner Michigan Avenue and Jackson Street.

THE VENDOME, BOSTON PALATIAL HOTEL, Commonwealth Avenue, corner Dartmouth Street, Boston, U.S.A.

W. WHARIN & CO., Established 1854. Watches, Clocks, JEWELRY, And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

47 King Street West, Toronto.



WISTAR'S BALM OF WILD CHERRY. ONE OF THE OLDEST AND MOST RELIABLE REMEDIES IN THE WORLD FOR THE CURE OF Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Influenza, Asthma, Whooping Cough, Croup, and Every affection of the THROAT, LUNGS AND CHEST, including CONSUMPTION.

A WELL-KNOWN PHYSICIAN WRITES: "It does not dry up a cough, and leave the cause behind, as is the case with most preparations, but loosens it, cleanses the lungs and allays irritation, thus removing the cause of complaint."

In ordering anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

S. S. LIBRARIES. Schools desiring to replenish their Libraries cannot do better than to apply to W. Drysdale & Co., 212 St. James Street, Montreal.

THE CATHOLICITY OF THE Presbyterian Church. By Rev. Professor Campbell, M.A., Presbyterian College, Montreal.

Price 10 cents, or \$1 per dozen. Mailed to any address postage prepaid on receipt of price. C. BLACKETT ROBINSON, Jordan Street, Toronto.

REVISED VERSION OF THE NEW TESTAMENT.

We are now receiving orders for the Revised Version of the New Testament, for delivery at once.

MIDDLE OF MAY. SEND FOR PRICE LIST. HART & RAWLINSON, BOOKSELLERS, 5 KING ST. WEST, TORONTO.

GAS FIXTURES. Ecclesiastical & Architectural Designs made to order in a superior manner.

D. S. KEITH & CO., 109 KING ST. WEST, TORONTO. D. S. KEITH. J. B. VITKOVICH.

500,000 ACRES Farm Lands in Manitoba and the West for Settlers, on long credit. Several Blocks well suited for Speculation.

ESTERBROOK STEEL PENS. Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York.

Scientific and Useful. SANITARY QUALITIES OF THE VINE. Prof. Bouchardat attributes to the vine powerful sanitary properties. He asserts that wherever it is cultivated to any considerable extent there is a very sensible diminution of intermittents.

CHICKEN CAKE. Beat the yolks of eight eggs very stiff, add eight ounces of sugar finely powdered and sifted, and eight ounces of sweet almonds, beaten fine or powdered.

SALMON WITH TOMATO SAUCE. Take two slices of salmon, one-quarter of a pound of butter, one-half teaspoonful of chopped parsley; salt, pepper, and grated nutmeg a taste.

RHUBARB JELLY. Sufficient pink rhubarb to make two quarts when cut up quite small, half a pound of loaf sugar, one ounce gelatine, one lemon.

MORE USES FOR CARBOLIC ACID. According to the London "Lancet" the use of carbolic acid has been found specially effective in all that class of local festering, pustulating diseases of the skin which are at once so common and so difficult to cure.

SUDDEN CHECKING OF PERSPIRATION. A Boston merchant, in "lending a hand" on board one of his ships on a windy day, found himself at the end of an hour and a half, pretty well exhausted and perspiring freely.

A POSITIVE FACT. It is now established beyond controversy that Dr. Fowler's Extract of Wild Strawberry is the most perfect cure for all forms of bowel complaints, including cholera morbus, dysentery, colic, cholera infantum, nausea, indigestion, the stomach and bowels, piles, etc.

BURDOCK BLOOD BITTER cures all diseases of the blood, liver and kidneys, female complaints, nervous and general debility, and builds up the entire system when broken down by disease.

THE CANADA PRESBYTERIAN.

VOL. 9.

TORONTO, FRIDAY, JULY 31st, 1881.

No. 27.

NOTES OF THE WEEK.

THE Halifax "Witness" has the following very pointed and deserved criticism on a late exhibition on the Intercolonial Railway, which could only take place among a very ignorant and superstitious people, and could only be tolerated by religious teachers of a very different spirit from the Apostle Paul: "These be thy gods O Israel!" The other day a bishop of Lower Canada was travelling on the Intercolonial Railway. When he stepped out on the platform men, women and children with one accord knelt before him and crossed themselves, and looked as devout as possible. What is the harm? Well, we think this sort of reverence to men of any caste ought to have vanished out of civilized countries. But it is very clear that the revolution of 1789 has not yet reached the Province of Quebec."

THE overture that was last year sent down by the Assembly of the Scottish "Kirk" to Presbyteries with reference to the modification of the formula of subscription for elders has been rejected by sixty Presbyteries and supported by nineteen. It was consequently set aside, and though a motion was made in the Assembly to appoint a committee to inquire generally into the object of formularies, it was defeated and the matter was consequently allowed to rest. The report on temperance to the same Assembly stated that there was a growing interest felt in the question, and that it was ascertained by personal visitation that a large number of the students attending the different Theological Halls of the Church were total abstainers, while it was added the general state of feeling even among those who were not, was increasingly in that direction.

DR. CUYLER writes from Jerusalem to the New York "Evangelist": "New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside of the gates. Along the turnpike to Jaffa runs the telegraph wire, and on the plain of Sharon stands the large 'Jewish Agricultural College,' surrounded by a model farm and thrifty nurseries. Bethlehem is a thriving town—largely it is nominally Christian—and it carries on extensive manufactures in mother-of-pearl. The Bethlehemites brought back from our Centennial Exhibition at Philadelphia about \$70,000 as the net profit of the sale of their beautiful wares. If Palestine were only delivered from the tyranny of the Sultan, or were ruled by such a man as the Pasha Rouff (the Governor of Jerusalem), it would rise rapidly into a new era of economic progress. The Sultan's touch and tread are death."

THE following statement of the gifts of the Churches named below for Foreign Mission purposes, may be interesting and useful for reference. The figures are for the year 1880: Established Church of Scotland, £25,168, about \$125,000; Free Church of Scotland, £65,000, or \$320,000; United Presbyterian Church, £42,000, or \$210,000; Presbyterian Church of the United States (North), nearly \$600,000; Presbyterian Church of the United States (South), \$50,000; Presbyterian Church in Canada, about \$50,000. Of these Churches, the United Presbyterian stands first in liberality; the Free Church of Scotland, second; the Presbyterian Church of the United States (North) third; the Established Church in Scotland fourth, the Presbyterian Church in Canada fifth, and the Presbyterian Church of the United States (South) last. The aggregate of their contributions last year for carrying the Gospel to the heathen, Mohammedans, and Jews, was \$1,335,000.

If we may judge by statistics, the examinations for women, instituted in 1877 by the University of St. Andrews, have been remarkably successful. Nine candidates appeared for the first examination, and thirty-two for the second, while for the examinations which were recently held at four centres simultaneously, as many as 175 candidates came forward—a

number exceeding that of the matriculated art students of the University. English literature and French appear to be the favourite subjects, twenty-three candidates taking honours and twenty-five passing in the former, while seventeen take honours and thirty pass in the latter. There are nine passes and twenty honours in German. The traditional subjects of a university curriculum are feebly represented, there being only four passes in mathematics, four in Latin, apparently none in Greek. On the other hand, history, political economy, and education—whatever that may mean—are comparatively strong. Thirty-three candidates received the crowning degree of LL.A. Next year Belfast will be added to the list of centres; the others are St. Andrews, London, Halifax, and Bristol.

THE Czar, we are afraid, is becoming absolutely infatuated. He seems determined on a policy of vigour, though it should end in his own death as it has already resulted in his virtual imprisonment. Everything is to be put under the official gag and such a thing even as a newspaper that has not passed under the official censorship and scissors is not to be allowed to exist. The latest despatches from St. Petersburg run in the following fashion (Could any one wonder at such a state of things coming any day to a very unpleasant termination?). "The present Government are endeavouring to shew that the mild policy of the late Government was eminently dangerous. The police are now bringing to light the danger which accumulated during Melkoff's rule. The Reactionists are making the most of the discovery of dynamite mines, etc., in order to frighten the court and secure their own position. Suspicion seems to have been excited by the visit of Melkoff to Geneva. It is reported that police and spies have been detailed to watch him. Newspapers are hated at court, because not a single independent organ favours the present Government's desires. Severe penalties have lately been imposed upon three or four journals. Several editors have received a circular, ordering them to submit the first proofs of their papers to the press censor before four o'clock in the morning."

WE have never been able to get up any amount of enthusiasm for Dr. Talmage or any great interest in his utterances; but really the following extract from his late sermon on the "Curse of Bribery" may be very properly and profitably read and pondered as well on this side of the lines as among our neighbours. We are always trying to persuade ourselves that we are much better than these neighbours, and that our "moral tone" is "much higher," etc. It may be so. We hope it is. Still there is considerable room for improvement in the very direction here indicated: "Revolution is just ahead of us, and I pray God it may be a peaceful revolution. We must have emancipation of American labour from the curse of monopoly. You and I are paying the board and washing and cigars and whiskey bills of the legislatures of the State of New York, while they are hovering over the spoils of office. No one supposes that the fifteen or twenty candidates, over whom they are contending, are the only men fit for the Senate. Why not give us two great Christian philanthropists who would adorn the Senate of the United States more than the office would adorn them? I nominate William E. Dodge, of New York, and George I. Sevey, of Brooklyn. I do not know whether they are Conkling or anti-Conkling men. I only know that they are anti fraud, anti-rum, anti-ignorance, but no such nomination will be ratified; but the time will come for the elevation of such men. God did not make the Atlantic ocean for a few great whales to swallow up all her small fish; nor did He make this great continent to furnish a few fat magnates with blubber. The greatest blessing of this country is its railroads, made for us to ride over. But we must not lie down and let the railroads ride over us."

ARCHBISHOP HANNON, of Halifax, lately returned to his diocese from a visit to Rome. Of course there was the usual address full of all manner of abject flat-

tery, if not of what some might call by a harsher name. In his reply the Archbishop among many other things said: "No one can live in Rome for any time who must not see that the Head of the Church is a captive in his own palace, and that if he were to leave it, he would only subject himself to insults and indignities from a Government without honour or principle. Within a few feet of the stairs by which the Vatican is entered stand the soldiers of the traitor king. It was needless to tell them, as they were all familiar with it, of the thousands of religious of both sexes driven out into the world—their churches and homes confiscated." His Grace said that he would be able to refer to those things at some future time from the pulpit, also to the other scenes and places visited by him during his stay in England and Ireland. Any number of people quite as reliable as Archbishop Hannon, and who have lived longer than he has done in the eternal city and have had quite as good opportunities of knowing the feelings and bearing both of the Roman people and the Roman Government, can with equal confidence testify that if Pope Leo were to leave his palace and either walk or drive through that city he would be subjected to neither insult nor injury. He would not, of course, be received or treated as a temporal sovereign, and the great insult might be offered him of being let severely alone, that is by being allowed to pass on his way like any other citizen. But insult or injury he would have none—always of course on the understanding that he and his attendants bore themselves like quiet, peace-loving members of a community over which he can no longer lord it as an autocrat, and the members of which can no longer be expected to grovel in either mud or dust as he passes. It would be a great mercy if dignitaries of the Roman Catholic Church, whether more or less recently from Rome, could be persuaded not to talk so foolishly and so far away from the fact as evidently His Grace of Halifax has been doing.

THE Woodstock "Sentinel" of the 24th ult. has the following statement in reference to Dr. McKay's "farewell meetings." We hope the rest of these meetings will be all that could be desired both in attendance and contributions. It surely can never be that the rich and liberal Presbyterians of the "garden county" of Ontario will allow it to be said that they could not raise \$4,000 for such a cause as that to which the proposed sum is to be devoted, and for such a man—"one of themselves" too—as the pioneer Presbyterian missionary to North Formosa. Why, there are individual Presbyterians in Oxford who could each give the whole sum and scarcely miss it: "We are more than pleased to hear that Dr. McKay's farewell meetings throughout the county, thus far, have been successful even beyond the anticipations of his best friends. The churches have been filled, sometimes crowded. The local clergymen of all denominations have attended, and several Presbyterian ministers from a distance have taken part in each of these meetings. The doctor's earnest and eloquent addresses make a profound impression; that at Thamesford on Wednesday was more than ordinarily solemn and impressive and drew tears from many eyes that seldom wept before. Under these circumstances raising money for his training school is a comparatively easy matter. Indeed the doctor himself never asks for money, but at the close of his address some one of the clergymen present states the case and the result is a most hearty response on the part of the people. Ingersoll gives \$360; Princeton and Drumbo, \$134; Thamesford, \$243. The Woodstock congregations have already contributed about \$800, and Embro over \$400. If the congregation yet to be visited contribute with equal liberality, and we have no doubt they will, the whole amount contemplated (\$4,000) can be raised without difficulty; and, let us say, never did the Presbyterians of Oxford county contribute to a better cause or to a worthier man." If the whole sum is not raised without difficulty onlookers will begin to think that the Oxford Presbyterians are not in earnest and not nearly so much interested in their distinguished countryman as they profess to be.

OUR CONTRIBUTORS.

THE STORY OF THE OLD AND NEW VERSIONS.

BY DR. BURNS, HALIFAX, N.S.

The Hampton Court Conference, in 1603, convened by King James to settle ecclesiastical differences, and which terminated unsatisfactorily, accomplished one good thing. It started the movement which ended in the bringing out of the authorized version. The idea originated with the Puritan minority, though it fell to the lot of the Episcopal majority to take the principal part in carrying it out. Dr. Reynolds, then President of Corpus Christi College, Oxford, made the suggestion to the king at the second session of the conference, which was promptly taken up and acted on. Bancroft, then Bishop of London, afterwards Archbishop of Canterbury, was appointed to supervise the work. By the end of July fifty-four were chosen to conduct it in sections, but from death and declination forty-seven was the actual number engaged. They were instructed to make the Bishop's Bible their basis and to make as few changes as possible, every particular man of each company to take the same chapter or chapters, and having translated them severally by himself, all to meet together, confer on what they have done, and agree for their parts what shall stand. They were then to send to the rest, to be considered by them "seriously and judiciously." If any company upon the review of the book so sent doubt or differ upon any place, to send them word thereof, note the place, and send the reason, to which if they consent not, the difference to be compounded at the general meeting of the chief persons of each company at the end of the work. When any place of special obscurity occurs letters to be directed by authority to any learned person in the land, for his judgment of such a place preceding translations named above, to be followed when counted preferable to the Bishop's, etc. These are among the fifteen rules drawn up for the direction of the translation. The revision board was divided off into six companies, two to meet at Oxford, two at Cambridge, and two at Westminster. The first, composed of ten, met at Westminster, and had allotted to them from Genesis to the 2nd Book of Kings. The second, composed of seven, principally professors, met at Cambridge, to whom was apportioned 1st Chronicles to Ecclesiastes inclusive. The third convened at Oxford, composed of seven, chiefly Oxford Professors, to whom were allotted the remaining books of the Old Testament. Pre-eminent in this section was Reynolds, the Puritan College President, who died while the work was in progress and in whose lodgings during his sickness his associates gathered to go over their work. "The memory and reading of that man," said Bishop Hall, "were near to a miracle, and all Europe at the time could not have produced three men superior to Reynolds, Jewell and Usher, all of this same College." The fourth company, comprising eight, of whom George Abbott (afterwards Primate) was one, met also at Oxford, and had charge of the New Testament to Acts, inclusive, with Revelation. The fifth company of seven met at Westminster, and translated from Romans to Jude inclusive. The sixth company, embracing seven, and sitting at Westminster, had charge of the Apocrypha. The only glimpse we get of the private history of the authorized version is from Selden's Table Talk, that remarkable man saying "translation in King James's time took an excellent way; that part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in the hands some Bible either of the learned tongues or French, Spanish, Italian, etc. If they found any fault they spoke, if not they read on." The Committee's work lasted two full years. These copies were sent to London from the three localities where they sat, and were subjected to the criticism of a committee of learned persons who devoted nine months to a thorough revision of the whole. It was published in 1611, in handsome folio, printed in black letter—with handsome frontispiece. The proofs were read by Dr. Thomas Bilson, Bishop of Winchester, and Dr. Myles Smith, made the following year Bishop of Gloucester, who also wrote the translator's preface.

Robert Barker printed it at his own expense. It did not cost the king or the nation anything. For

37 years (from 1577 till 1709) "not a single copy of the sacred volume had issued from the press in which this one family—father, sons and grandsons—had not a personal pecuniary interest."

The translators did their work gratuitously. A small allowance was made for the expenses of the final course of revision. The title page bore the words, "Appointed to be read in churches," but there is no record of any such appointment by Convocation or Parliament, Privy Council or King. The version, as Westcott informs us, "gained currency partly by the weight of the king's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals."

REASONS FOR REVISION.

1. The change in our language has had to do with it. During the past two centuries and a half the English language has altered greatly. Books written at the time of our authorized version are now, in not a few portions, hard to be understood. Many words in them have become obsolete, so that they need a glossary, or, when new editions are published, the spelling, and not unfrequently the words themselves are changed. Some of those old authors are quite different in their modern from their original dress. The authorized version has been in this respect quite exceptional. It has wonderfully kept abreast of the language and is indeed a marvel of simplicity and correctness. Still, being human, it is necessarily imperfect. Many of the words used in it have a different meaning now from that of the time when they were introduced. This was shown by adducing a variety of the military, musical, artistic and scientific terms, etc. The discoveries in Natural History have rendered obsolete such words as Cockatrice, Palmerworm, Unicorn, Behemoth, Leviathan, etc. Sneezing is now used for "neezing," architect for master-builder, crown of the head for "pate" or "poll," satchel for "scrip," boil for "seethe," report for "bruit," man-servant for "servitor," modesty for "shamefacedness," scrawl for "scrabble," fine for "amerce," bruise for "bray," directly for "straightway," etc. Some words too have got different meaning from what they had 270 years ago. *Prevent* followed then its etymological signification to "go before" or "anticipate," not "hinder," as now. As in God is "preventing with the blessings of His goodness," and the living saints, not "preventing them that are asleep." To "ear" then is plough or sow now. "We took up our carriage," is the baggage—not the conveyance. "Charity" then meant the same as love, but how different now, when "as cold as charity" is a proverb. "Lewd" was like lay, as opposed to clerical; "virtue," valour; "conversation," behaviour in general; "ancient," an elder. "Wit" was knowledge; "witty invention," not funny, but wise; sober was then "sedate;" "sobriety," gravity—not limited, as now, to one form of temperance, etc.

Spelling has changed. In this respect corrections have been made since 1611 of many words, but we retain still in the best of modern editions "astonied" for astonished, "bewrayeth" for betrayeth, "chaws" for jaws, "causey" for causeway, "sope" for soap, "tentation" for temptation, "fat" for vat, "fitch" for veich, "cotes" for cots, "crudle" for curdle, "knop" for knob, "defence" for fenced, "marish" for marsh, "magnifical" for magnificent, "garner" for granary, "shird" for shred, "unmoveable" for immovable, etc. Denominational partialities also occasionally crop out, though very seldom, as "Bishop" for overseer, "bishopric" for office, "Easter" for passover.

There are also some indelicate forms of expression which were not out of the way at the time, but which sound strangely now and which it is well to have altered.

2. The material for the formation of a correct text is much more ample and reliable than two centuries and a half ago. Certain interpolations and inaccuracies have occurred in copying—the wonder is there are so few; and the compilers of the authorized version had not the invaluable codices, such as the Vatican Codex, the Alexandrine, and especially the "Codex Sinaiticus," discovered by Tischendorf, which contains, besides the Old Testament, pretty complete, and the Epistles of Barnabas and Hermas, the entire New Testament, except a single leaf, and which dates back to the middle of the fourth century. Nor had they the mass of manuscripts, at least a thousand, which have accumulated since. In this how much

more reliable the Bible text than that of any classical author, the most celebrated of which date not back beyond the tenth century, and are taken from at most fifteen or twenty MSS., and sometimes even from one. Some have felt strongly the risk of unsettling the popular mind by the very proposal to revise, but, in point of fact, that mind has been already roused and made restless, and revision may secure settlement and satisfaction, where uncertainty and dissatisfaction exist. It is desirable to invite all the light which the progress of science, philosophy, geographical and archaeological discovery has gathered, so as to make our dear old English Bible as perfect as it can be made, all the more when we take into account not merely that the English language is spoken by so many, but that our English authorized version has been the basis for the 150,000,000 copies sent by British and American Book Societies all over the world. Our missionaries have not leisure or facilities, as a general thing, for the settlement of the original text, or for going into the critical niceties of language. They largely follow in their work of translation our standard version, and if there be any obscurity or mistakes in it these will be multiplied and perpetuated indefinitely through them. Such considerations have weighed strongly with wise and learned men in England and America, and led them seriously to entertain the question, not of making a new translation, but of revising the time-honoured existing one, making no change save where palpable error exists or the original is obscured by the rendering, and avoiding the pedantry of discarding Saxon for Latinized expressions, or sacrificing English idiom to slavish literalism.

(To be continued.)

THE ENGLISH OF THE REVISED VERSION.

"Long looked for, come at last." After waiting for it eleven years, the public is now in possession of the revised version of the New Testament in English. In this article I shall, in conformity with the title thereof, say nothing regarding its merits as a version, but treat it merely as an English book. I shall make my criticisms with the greatest respect for the learning and piety of the revisers.

One of the rules by which they had to go was the following: "2. To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions." From this they have almost invariably departed in their use of the subjunctive mood. According to the rules of English grammar we should, for example, say, "If I, thou, he, she, we, you, or they *be*." The same is also true of such words as "though" and "until." This is the almost invariable form of expression in the authorized version, as in the following instances: "If I *be* a father . . . a master;" "If Thou *be* the Son of God;" "If He *be* the King of Israel;" "Though He *were* a son;" "Until He *come*." The common form of expression at the present day is making the subjunctive the same as the indicative, as for example: "If I *am*, if thou *art*, if he or she *is*." Sometimes we find instances of this in the authorized version. In Proverbs xx-x. 9 it is said, "If a wise man *intrudeth*;" yet in v. 12 it is said, "If a ruler *hearken*." In Philomen v. 18 it is said, "If he *had* wronged thee or *oweth* thee aught;" yet in v. 17 it is said, "If thou *count* me." These are inconsistencies, very possibly at least in some cases, the continuation of misprints like "straining at a gnat." Now, the revisers almost invariably use the modern form of the subjunctive already referred to. For instance they say, "If then I *am* a wrong doer . . . if none of these things *is* true;" "If Thou *art* the Son of God;" "Though He *was* a son." There was not the slightest need of such a change. The old form of the subjunctive is more majestic than the new, and therefore, more suitable for the Scriptures. The revisers—as we shall afterwards see—have let some things remain which really needed changing. They are inconsistent, too, in their use of the subjunctive. For example, they say: "If any man *have* a hundred sheep and one of them *be* gone astray;" "If he *gain* the whole world and *lose* or *forfeit* his own self;" "If this counsel or this work *be* of men . . . but it *is* of God." Here, "the piece taken out of the new agreeth with the old" (Luke v. 36).

When the verb "to ask" means "to express to one our desire that he would bestow on us a certain fa-

"your," the correct expression is, "to ask it of him." For example, in Psalm li. 8 (authorized version) it is said, "Ask of me and I shall give thee." In Mark vi. 23, 23, in both versions it is said, "Ask of me whatsoever thou wilt." But in Acts xvi. 39 in the revised version, we find the expression, "they asked them to go away." It should have been, "they asked of them," etc. In Acts iii. 14 we have the expression, "Ye asked for a murderer to be granted unto you." This is not good English. "For" should be left out. "Herodias bade her daughter ask the head of John the Baptist," that is, ask it of Herod (Mark vi. 24).

In Luke vii. 36, and Acts xvi. 39, we have in the authorized version the verb "desired," which is not a correct rendering of the original, as the latter means not a certain feeling but the expression of it. In the first passage the revisers have let the old reading stand. In the latter they have changed it into "ask."

"Of" in the sense of "by" is not used now; hence, "spoken of Paul," in Acts xvi. 17, in the authorized version, is in the revised version very properly rendered "spoken by Paul." Yet, in the latter, the expressions "baptized of John," and "tempted of the devil" (Matt. iii. 13, 14; iv. 1), have been allowed to stand. This is another inconsistency. The preposition, I may remark, is the same in the original in both instances (*υπο*).

Sometimes where the Third Person in the God-head is in the authorized version called "The Holy Ghost." He is in the revised version called "The Holy Spirit" (Luke ii. 25). Yet, He is often in the latter called "The Holy Ghost." Now, it is true that "ghost" is a Saxon word, whereas "spirit" is a Latin one. It would have been better, however, if the word *pneuma* had always been rendered "spirit," as preferred by the American Committee. It would sound very strange to say, "God is a ghost (John iv. 24).

In the authorized version the word "charger" is used in the sense of "dish" or "vessel." Now it is used only as a poetical term for a horse. Yet it is retained in the revised version in the first sense (Matt. xiv. 8, 11; Mark vi. 25, 28).

In the revised version the pronoun "him" is in one place applied to a corpse, and in another the pronoun "it" (Matt. xiv. 12; Mark vi. 29). In both instances the authorized version uses "it," which is better.

One argument in favour of a revised version is the fact that many words in the authorized one are no longer used. Yet, the revisers have let several of these stand, for example "haply" (perhaps), "wist" (know), "wot" (knew), and "wise" (manner). However, in 2 Cor. viii. 1, they have changed "we do you to wit" into "we make known to you." "Hold" (prison) has been changed into "ward." The latter word is just as old-fashioned as the former.

In the authorized version the relative pronoun "which" is very often applied to persons. It is now applied only to the lower animals and things without life. In the revised version it is sometimes used in the former sense, and at others "who" or "that" is put in its place.

"Hardly" and "scarcely" are both used in the authorized version in the sense of "with difficulty." They are now used in the sense of "imperfectly." In some instances the revisers have let them stand, and in others have changed them into "with difficulty."

In the revised version pronouns are sometimes unnecessarily supplied. This is true of the pronoun "they" in Acts v. 6, 9, 10. In the authorized version it is wanting there, which is more elegant. I may remark that "carried" is in verses 6 and 10 a participle. The revisers might as well have so translated it. In Luke xx. 11, 12, we read as follows: "Him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third; and him also they wounded, and cast him forth." This is very inelegant. "Him" should be used only in the first clause of each verse.

The authorized version has in Luke iv. 29, "cast him down headlong." The revised version has "threw." The old is at least as good as the new.

The old-fashioned forms of the words "plowing," "judgement," "cloke," and "a coming," have been retained.

In Luke xix. 15, "returned" is changed into "come back again." The old is better than the new. Either the second or the third word of the latter could very well be left out.

The expression, "he that was dead," is retained. "Had been dead" is better.

"Straightway" is sometimes retained, and at others, "immediately" is used in place of it.

"Somewhat superstitious" is rather better than "too superstitious" (Acts xvii. 23). The rendering, however, is better, which makes Paul give the Athenians credit where credit was due.

"If we live by the Spirit, by the Spirit let us also walk" (Gal. v. 25). The order in the authorized version seems to me to be better.

The "bishops" have been spared (Phil. i. 1), but "bishopsrics" have been abolished (Acts i. 20).

I could point out other defects of a like kind in the revised version, but let the foregoing suffice. There is considerable room for improvement in it. As I have already said, I am now criticising only its English.

I am glad that the revisers have retained the old form of the third person singular of the present indicative, as "loveth" and "doeth" instead of substituting for it the modern one "loves and "does." I am also glad that they have retained the old form of the nominative plural of the second personal pronoun "ye" instead of using the modern form "you," as Howson and Conybeare do in their translations of the epistles of Paul.

Some call the change of "charity" into "love" a "senseless" one. It is a very proper one. It would sound very strange to say "God is charity" (1 John iv. 8). Yet in the word there rendered "love" and rightly so, is in the original the same as the one rendered "charity" in 1 Cor. xiii.

Just one word on the revised version as a version. On the whole it is a great improvement on the authorized one, excellent though the latter is. Arians, Socinians, Universalists, Restorationists, Destructionists, and Arminians, have profited nothing by the revised version. The doctrines which they oppose stand as firm as ever. T. F.

Meliss, Que.

"AT EVEN-TIDE IT SHALL BE LIGHT."

[The following beautiful little poem was written by the late Rev. John L. Stuart, formerly of Trenton. The health of the lamented gentleman had been failing for more than a year, and in the faint hope that residence in a milder climate would restore him to health he went to Florida, where he died on the 6th of May last. His remains were interred in Mount Pleasant Cemetery, Toronto.]

What is it to be born,
To draw a mortal breath,
To enter on the gloomy morn,
Whose eventide is death?

Spring with her flowing dress,
Striving with fragrant breath
To speak of life and cheerfulness,
Whispers the name of death.

Oh! mournful heart of mine!
Art thou not happy yet?
Wilt thou not see the sunlight shine,
Because that it must set?

And burning thus to die,
And beating to be still,
Thou viewest not the azure sky,
Foreboding clouds of ill.

Have then thy gloomy thought,
Gaze on into the night,
Hath not the holy prophet taught
"At eve there shall be light?"

And lo! a silver ray
Gleams from beyond the tomb,
And tells of an undying day—
A spring's eternal bloom.

WOMAN'S UNION MISSIONARY MEETING.

The following letter from the Philadelphia Woman's Foreign Missionary Society of the Presbyterian Church of the United States was addressed to the Union Meeting of the Woman's Missionary Societies of the Presbyterian Church in Canada, and is here given in full that it may reach as many members as possible of the Societies to which it was addressed:

MY DEAR MISS MACHAR,—The Executive Committee of the Woman's Foreign Missionary Society of the Presbyterian Church of the United States of America asks me to acknowledge your kind invitation to be present at the meeting to be held in Kingston on the 14th inst., and express regret that the Society cannot be represented by a delegate. As the living voice will not be heard in your conference of missionary workers, they wish, by aid of this letter, to extend a cordial greeting to the various organizations of the Woman's Foreign Missionary Societies of the Provinces.

It is a well-known fact that family love establishes ties between those who are far apart in age, in tastes, in disposition, and occupation. We therefore grasp your hand with a genuine cordiality, not only because of the family feeling that exists in our Presbyterian household, but because of our common work.

We rejoiced when we heard that the women of Canada were being banded together for mutual encouragement in the work of the Lord, and for special and systematic effort in the behalf of heathen women, whose condition is little better than that of animals whose death ends all.

The historical sketch and the 11th annual report of our Society have been forwarded to you. By them you will learn how the Lord has encircled us with His goodness in the past eleven years. We have forty-seven Presbyterian Societies, 1,068 Auxiliaries, 600 Children's Bands. These support ninety-nine missionaries, nine mission teachers, 166 Bible readers and native teachers, 116 day schools, and 379 scholarships in boarding schools. Copies of "Woman's Work for Woman" subscribed for, 10,000; "Children's Work for Children," 11,000. Total of money collected this year, \$99,420.24.

You will say, "This is a great work for one Society in a single year to accomplish." It is; but there is a greater work in fields which are so vast and extensive that we are appalled at the Church's indifference, and ashamed when we read the rebuke of the African woman who said: "We hear that America is full of Christians; then why do they not come here to teach us? What do they say to themselves to quiet their consciences, when they know we are dying so fast? Is not this the call of Jesus to us to go forward?"

The life of the natural body is what makes its unity, for it enters into each member, giving it the needed power to perform its allotted tasks, and to minister to the well-being of all the members. The salvation of heathen women and children demands not only a closer union with one another, but with Christ the Life. If His voice be heard in the heart of every woman who has confessed His name, and at every fireside in our churches—"Freely ye have received; freely give"—then every congregation will be like the fountains which, in hot countries, play day and night, blessing all their influence falls upon.

May your meeting be an occasion of fresh impulse and interest, calling forth new labourers, whose service will be blessed, not only in distant parts of the world, but also in developing many whose gifts and prayers shall prove the strength as well as the tenderness of that tie which unites workers for Christ in our own and in foreign lands.

We cannot look into the faces of the dear women who are gathered together in His name in Kingston, but we will be present in spirit, and we will ask that this time of tarrying before the Lord be a season of great blessing to all whose privilege it is to be present, and asking for a place in your hearts and in your prayers, I am yours in Christian love,

A. C. F. CUNNINGHAM.

1133 Chapline St., Wheeling, West Va.

LONDON is a bad city, according to the report of the London City Mission, which is doing all it can to make it better. At the annual meeting of the Society the following information was given: "A portion of the population of London is as irreligious as any of the tribes to be found in the remotest and most uncivilized quarters of the globe. Indeed, there are traits of propriety and virtue in social and domestic life amongst the uncivilized people which our home population might do well to imitate. It appears from some of the police reports that in London alone there are no less than 30,000 regular thieves, 150,000 habitual gin-drinkers, and 150,000 persons living in systematic debauchery and vice. Out of four and a half millions of people in London, not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 regular communicants." The Society employed 449 missionaries the past year, and the expenditures were \$254,285. The missionaries paid 3,143,801 visits, distributed 17,569 Bibles and portions of Scripture, and 4,004,612 tracts, received 2,188 new communicants, restored to communion 364, reclaimed 2,508 drunkards, rescued 500 fallen women, induced 5,746 to attend public worship, and sent 3,553 children to school. The Society is undenominational.

TWELVE Chinese converts have been ordained to the ministry of the Church of England. Nine are still living and doing faithful service for the churches.

PASTOR AND PEOPLE.

THE LAND OF THE RISING SUN.

Have you ever had an unsociable neighbour? One who shut her doors in your face, who would not let her children play with your children, who would not even give you a greeting if she chanced to meet you in the street, and who, come trouble or come prosperity, shewed you most unmistakably that she wanted none of your sympathy? If so, you know just the sort of neighbour the island of Japan has been for years and years to all the other countries of the world—a sort of locked cupboard, of which now the French, now the Russians, now the English, hoped they could find the key, but were never allowed to try it in the lock.

Roughly speaking, Japan is something like England in many ways. It is a country composed of several islands, standing outside the great continent of Asia as we stand outside Europe, and there are about the same number of people in the two countries. But there the likeness ends. We are a very free and liberal people, priding ourselves on receiving all visitors and visiting every country in return; while, till quite lately, Japan, the Land of the Rising Sun, as it calls itself, refused to admit a single foreigner into its ports, and threatened with death any Japanese subject who attempted to "see the world," and leave his native country to travel.

Especially were the Japanese averse to have anything to do with the sect called Christians. A Spanish missionary, the well-known Xavier, had found his way to Japan in the days of our English King Edward the Sixth, and after enduring much suffering, succeeded in making many converts to Christianity. The idols of Japan were touched up by the chisel of the mason to stand for images of Jesus Christ and the Virgin Mary, and the temples and altars of the old religion were in many cases handed over to the new. But, alas! as years went by the Christians forgot that their religion was one of gentleness and forbearance, and some of the Japanese lords who had embraced the faith of Jesus began to insist on their subjects becoming Christians too on pain of death or banishment from their country. Now began quarrels and disaffections, the Christians siding with one party in the land, and opposing the other, till plots and fightings and massacres were associated with their name.

At last the tide turned, and the great body of Japanese fell on the Christians and their converts, determined to rid the kingdom of what seemed a troublesome sect. This is the account of the extirpation that commenced:

"The unhappy victims met torture and death with a fortitude that compels our admiration, and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments; and historians on both sides agree that but few apostatized. One Jesuit priest, Christopher Ferrayra, after enduring horrible tortures, was at last hung by his feet in such a way that his head was in a hole in the ground from which light and air were excluded; his right hand was left loose, that with it he might make the prescribed sign of recantation. He hung for four hours, and then made the sign. He was at once released, and compelled to become a Japanese Inquisitor, and to consign Christians to torture and death."

To get rid of Christianity at all costs seemed to the Japanese the wisest thing they could do; so they desired the priests of the old religion to search diligently in their parishes for any stray Christian, reporting him instantly to the police. The suspected man was then had up before the justices and forced to trample on the image of Christ. Sometimes a whole town would be put to this test. Nay, so lately as the year 1829, it is said that six men and an old woman were convicted of holding Christian doctrines, and crucified in the town of Osaka. For 230 years public notice-boards appeared at the gate of every city and village in Japan bearing these terrible words: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if He violate this command, shall pay for it with His head." And for 230 years Japan shut her doors and refused to communicate with any

of her neighbours, believing that all her former troubles had come from foreigners and Christians.

The English, however, as we all know, like to go everywhere and see everything, so about twenty years ago we made a first attempt to call on our surly neighbour. In vain did she sing out, "Not at home." Our envoy sailed right up to her capital, bringing with him a present from Queen Victoria in the shape of a pretty little steam yacht for the "Emperor of Japan." The Japanese had already purchased one or two steamers from the Americans, and had been pretty much in the case of a child who has a mechanical toy and does not know how to manage it. They had got up steam in one of their vessels, but did not know how to stop the engines! So till the steam was all spent, they had to guide the boat round and round the bay to prevent its running ashore.

The "Land of the Rising Sun" would have been just as well pleased if their English visitors had stayed at home, but as they were there, at their city gates, they behaved civilly, and signed a treaty allowing the British to trade at some of their ports. They little guessed what a flood of changes would pour in immediately on this move. All the secrecy in which Japan had existed was at an end; the very Emperor crept out of the hiding place in which he had lurked for centuries, and proclaimed himself a real man as well as a supposed power. Heretofore the emblem of monarchy had been a blank curtain with two feet peeping out beneath it.

In days gone by the great nobles had really ruled the kingdom, smiling down any one who opposed their wishes; now they too were to obey the laws framed for the good of the kingdom. And the Christian religion, how was that received this second time? Well, outwardly the Japanese were beginning to soften a little. In the year 1873 the Government sent officers to take down the ugly wayside notices, "The evil sect called Christians is strictly prohibited," etc.; but still those same officers warned the people that the law remained the same though the placards were removed. The Government would have greatly preferred the people to remain under the sway of their old idol worship, fearing lest Christianity should again introduce disturbances into the land. See what it is to have a bad name! The Japanese, moreover, took note of the various Christian people who visited Japan, the sailors, traders, and others, and remarked that they were far from carrying out the good precepts they pretended to hold dear. "If Christ were to come into the world He would not know the Christians now," wrote a Japanese youth who had thought deeply on the subject.

America was the first power to come forward at this crisis with the standard of the cross, inviting the newly-awakened Japanese to rally around it. And—who would have thought it?—it was after all a young Japanese visiting America who had put the desire to do so into the hearts of that people. Young Nisima had met with a Chinese book on geography, written by an American missionary. It began with these words: "In the beginning God created the heavens and the earth." He was very much struck by the sentence. Who and where was God? he wondered. Could He be found in America, where the writer of the book lived? The young fellow became so anxious and excited on the subject, that in spite of the death punishment hanging over the head of any Japanese leaving his native country he got secretly on board a Chinese vessel, and once in China, he easily found an American ship which took him to Boston. On board this ship, however, he met with a serious trouble. None of the rough crew, no, not the captain, even, could tell him about God. "I came all the way to Boston to find God," he said sorrowfully, "and there is no one to tell me." Happily at Boston there was a good man, a merchant, to whom the captain took poor bewildered Nisima, and this Mr. Hardy received him as a son, taught him how to seek and find God, and finally sent him to college. You will not be surprised to hear that Nisima in after days went back to Japan as a Christian missionary.

The Japanese are a clever little people. I say little because in stature their men are not much bigger than our women. And they very soon began to find out that they could learn many useful things from the nations who now called at their sea-ports. They wished to obtain from them instruction in everything but religion. So the Government engaged a clever American gentleman to teach in a large school, and when he arrived they placed before him a paper to

sign, saying that he would not speak of Christianity for three years. Mr. Clarke was much perplexed. He had spent all his money in coming to Japan; if he did not agree to this he might have his appointment taken from him, and be left a beggar in a strange country. "You had better sign," said the interpreter, "the Government won't give in." It was a hard matter. At last right conquered. "Tell the Government I can't sign," said the Christian scholar; "I could not live three years in a pagan country and keep silence on the subject nearest to my heart." Was he sent away do you think? No, the teacher was too precious to be given up; so the clause was struck out, and Mr. Clarke not only spoke of Christianity, but taught it to the young men under his charge.

And now I must tell you one of the great changes which Christianity has already introduced into Japan, namely, the keeping of Sunday. Under the old laws the holidays of the nation were every sixth day, and the Japanese when they had procured foreign masters for their schools and colleges tried to force them to work on their Sunday and keep the sixth day of Japan. The English and the Americans refused to consent to this. Still it was not till the year 1876 that Sunday was really established as the day of rest for the country.

Since the coming of the American missionaries England has sent out to spread the Gospel two bands of men supported by the two great missionary societies of the land. They are fairly well received now by the Japanese. Each year the people grow less bigoted and more willing to learn. Only the Christian teachers have to take care not to be in too great a hurry. They are not teaching a savage nation here, but a people who have customs and manners which deserve respect and which must be respected. For instance, the Japanese are a very polite people. There is a great deal of bowing in their intercourse with each other. A little child does not take a sweetmeat from its parent's hand without saluting very prettily, and it is not only among the higher classes that such gentle manners exist. A little naked child in a village "minds its manners" just as much as the son or daughter of a two-sworded noble. Now if the Christian teachers in their schools think these little politenesses a foolish waste of time they give offence and perhaps find in the end that "most haste" makes "worse speed."—*Mission Life*.

THE NOBILITY OF LIFE.

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially that chief of all purposes—the pleasing of God. We treat God with irreverence by banishing Him from our thoughts, not by referring to His will on slight occasions. He is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but that we may honour God by asking His guidance of it, or insult Him by taking it into our own hands; and what is true of the Deity is equally true of His revelation. We use it more reverently when most habitually; our insolence is in ever acting without reference to it; our true honouring of it is in its universal application. God appoints to every one of His creatures a separate mission; and if they discharge it honourably, if they acquit themselves like men, and faithfully follow the light which is in them, withdrawing from it all cold and quenchless influence, there will assuredly come of it such burning as, according to its appointed mode and measure, shall shine before men, and be of service constant and holy. Degrees infinite of lustre there must always be, but the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift, also, to his race forever. Says George Herbert:

For all may have,
If they choose, a glorious life or grave.

—Ruskin.

ANSWERS TO PRAYER.

Sometimes God, for wise reasons, may not answer our prayers at the time they are offered; He may defer an answer for weeks or months; but He is all the time drawing us out to make our supplications with greater ardour, and more humility, and stronger faith. It is in love and mercy to us that He keeps us waiting. It is that our desire for an answer may become more intense, and our perseverance more inflexible.

and that the answer when it comes may exceed our expectations. While the blessing is being withheld, it is becoming more vast. While the mercies and favours are kept back, the store of them is increasing. While the heavenly rain is forbidden to descend, it is only preparing to come in more copious showers.

The sweetest and most blessed manifestations of the divine presence are bestowed on those who are most importunate and persevering in their requests at the throne of grace. By continued and fervent prayer, by long and earnest talking with God, a condition of mind is obtained that is well-pleasing to God, so that He can bestow the blessing that is sought in perfect consistency with the administration of His government. To bestow a peculiarly great and rich blessing on one whose heart was not in a fit state to receive it, would be unwise—would be contrary to the laws of His spiritual kingdom. Before God can wisely bestow extraordinary benefits, the heart must be set on their attainment, the desires after them must become intensified, and the purpose must be fully formed never to rest until they are obtained; and this state of mind can only be secured by prayers of uncommon fervour and perseverance. The soul must be full of burning earnestness, and the flame of prayer must ascend continually to heaven.

Get into close connection with the living fountain—the fountain of life in Christ—and then you may be the means of conveying streams of the water of life to others. If full of love yourself, you will kindle love in others. If full of light, you will communicate light. If full of the Holy Spirit and of power, other hearts will be divinely influenced.

FAMINE AND THE LIQUOR TRAFFIC.

During the last famine year, 1879, Ireland stretched forth her hands to receive the contributions of the benevolent all over the world. Appeals for bread for her starving poor were incessant, and their utter destitution was portrayed in language that brought tears from the eyes and generous donations from the purses of sympathetic altitudes. The total amount contributed for the relief by the British Government and by private charity, British and foreign, is stated at £1,261,000, or \$6,305,000, for the year 1879; whilst during the same year of starvation, the value of spirits and beer consumed in Ireland was about £9,375,000, or \$46,875,000! For every dollar received from charity in answer to most piteous appeals for bread, more than seven dollars were spent for intoxicating liquor! During the same year, in England and Wales, where no famine prevailed, the proportion of persons arrested for drunkenness was seven per thousand of the population; in Ireland, over eighteen per thousand! About one person in every eleven of the total population of the island, during this year of sore hunger and apparently still sorer thirst, "either received official relief or was officially arrested for being drunk!" Another item from British official statistics sheds additional light on the great source of Irish wretchedness. During the twelve months ending with March, 1879, the number of detections for illicit distilling and dealing was in Scotland two, in England eight, in Ireland 683. Alas for the people whose bread is dear but whose untaxed whiskey is cheap!—*Christian Statesman.*

MY INFLUENCE.

"Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside, as stated to the writer a while since by one to whom he was dear. What a wish was this! What deep anguish of heart there must have been as the young man reflected upon his past life!—a life which had not been what it should have been. With what deep regrets must his very soul have been filled as he thought of those young men whom he had influenced for evil!—influences which he felt must, if possible, be eradicated, and which led him, faintly but pleadingly, to breathe out such a dying request—"Gather up my influence and bury it with me."

My young friends, the influence of your lives, for good or evil, cannot be gathered up by your friends. After your eyes are closed in death, no matter how earnestly you may plead in your last moments on earth. Your influence has gone out from you, you alone were responsible; you had the power to govern, to shape; your influence no human being can withdraw. Such a request cannot be fulfilled. It is impossible. Your relatives and friends cannot "gather

up your influence and bury it with you." Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions and at all times—everywhere. —*Dalwin.*

CONTENT.

Not asking how or why,
Before Thy will,
O, Father, let my heart
Lie hushed and still!

Why should I seek to know?
Thou art all-wise;
If Thou dost bid me go,
Let that suffice.

If Thou dost bid me stay,
Make me content
In narrow bounds to dwell
'Till life be spent

If Thou dost seal the lips
That fain would speak,
Let me be still till Thou
The seal shalt break.

If Thou dost make pale Pain
Thy minister,
Then let my patient heart
Clasp hands with her.

O, if Thou sendest joy
To walk with me,
My Father, let her lead
Me nearer Thee.

HE KNOWETH ALL.

The twilight falls, the night is near;
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows.

And He has loved me; all my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast,
Who knows and pities all.

—*The Christian Age.*

SETTLED FOR EVER.

Some persons are always confessing, and reconfessing, repenting, and re-repenting, and never can look upon any of their religious experience as a settled and accomplished fact. A writer represents a minister to whom a deacon told over his tale of perpetual dolour, as saying:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards felt sorry, and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it, when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled for ever."

"Now, do you believe that you can be better to your son than God is to you? He pardons like a father."

It is easy for a father to forgive his erring son. And sin once forgiven is settled forever between them. If the wanderer should come every day asking forgiveness for what was already forgiven, and pleading for mercy when mercy had already been shewn, would not the father feel both injured and insulted?

When the prodigal son had worn the best garments, and eaten the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity, and disbelieved his words of loving wel-

come? What excuse could he have made for thus marring the joyousness of that festal hour in which the father said, "This my son was dead and is alive again, was lost and is found?" Would it have been fitting in him to have refused a place at the feast because he was unworthy, or to have hidden away in some corner, in shame and tears, while his father's heart was glowing with affection for his repentant son?

ASKING BOYS QUESTIONS.

If a speaker is not an expert in the art of asking questions, he had better avoid putting them to boys in a public meeting. The following story illustrates what may happen.

"Now, boys, when I ask you a question, you must not be afraid to speak right out and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Well, where will your fathers be in twenty years from now?"

"Dead!" shouted the boys.

"That's right. And who will own all the property then?"

"Us boys!" shouted the urchins.

"Right. Now tell me, did you ever, in going along the streets, notice the drunkards lounging around the saloon doors, waiting for somebody to treat them?"

"Yes, sir, lots of them."

"Well, where will they be in twenty years from now?"

"Dead!" exclaimed the boys.

"And who will be the drunkards then?"

"Us boys."

The questioner was thunderstruck for a moment, but recovering himself, tried to tell the boys how to escape such a fate.

MISSIONARY NOTES.

DR. JOHN IRVINE, a South African colonist, has sent £500 to Dr. Stewart in aid of the work carried on by the latter at the Free Church Institution at Lovedale, with its branches, Blytheswood and Livingstonia.

THE total receipts of the Lyons Propaganda, from its origin (1822) to 1879, collected from all parts of the world, is \$36,943,935. Total receipts of Protestant foreign missionary societies, \$270,000,000. Of this, \$200,000,000 is the gift of the last thirty years. The Roman Catholics of the British Isles gave to foreign missions in 1879, \$40,560. Protestants of same land and year, and for same purpose, \$5,392,830. Roman Catholics in the United States gave for foreign missions in 1879, \$15,000. Protestants of the United States for same year, gave to foreign missions, \$2,623,618. These figures tell who is doing the saving work, and who ought to grow.

IN the Fiji Islands, fifty years ago, the inhabitants feasted on human flesh. To-day there are 25,000 communicants, and out of 120,000 inhabitants, 102,000 are regular attendants upon Church. In 1820, in the Friendly Islands, there was not a Christian. To-day there are 8,000 communicants and 20,000 worshippers. In 1860, in Madagascar, there were only a few hundred fugitive Christians. To-day, the queen and her prime minister, and over 253,000 of her subjects are adherents, with more than 70,000 communicants. A century ago, Captain Cook brought to light Polynesia, with its 12,000 islands—heathen to the last degree. To-day it is nearly all Christianized.

NOT long ago a missionary of Hangchow, China (Rev. D. H. Lyon), had been trying to sell tracts at a large market town near by, but none seemed disposed to buy of him. It then occurred to him that he should literally obey the Saviour's command to say, "Repent, for the kingdom of heaven is at hand." So he walked slowly along, and shouted at the top of his voice, "The kingdom of heaven is at hand. Repent! repent!" He had not gone far before the people came pressing from all sides, wanting his tracts. Some understood him to say that the heavens were falling, and that they would be crushed, others thought the rebels were coming again, but most of them understood him to mean that death and judgment were near, and that they must prepare for them. Such results were, to the mind of the missionary, an evidence of the awakening power of the very words of Scripture. They were the very words suited to arouse the people from their lethargy, and are equally suitable to every clime and age.—*Illus. Miss. News.*

THE CANADA PRESBYTERIAN.

25.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
OFFICE—NO. 8 JERBAULT, TORONTO.

ADVERTISING TERMS—Used 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements take.

TO SUBSCRIBERS IN ARREARS.

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

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

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



Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JULY 8, 1831.

YOUNG LADIES' COLLEGES.

IT must be a matter of great satisfaction to those in the Presbyterian Church of this Dominion who have taken a practical interest in the promotion of the higher education of women to notice how the Colleges at Bradford and Ottawa have become permanent institutions, and are every year doing their work with greater efficiency, and to the entire satisfaction of an ever increasing number of the parents and guardians of the young women of our Church. We have no doubt but that the future has in store for these colleges a still brighter and more satisfactory record than even their past would indicate. The difficulties naturally connected with the first establishment of such colleges have been almost all successfully surmounted. They have become widely known as supplying a want in our educational system, which has long been painfully felt and often bitterly deplored; while the terms fixed upon are so moderate as to put the advantages they offer within the reach of very many of the well-to-do Presbyterians of Canada, who have hitherto been inclined to allow their daughters to receive only the comparatively limited education supplied by our common schools. It is very evident that if matters were as they ought to be many more than two such institutions would be fully supported by the Presbyterians of Canada. We have no doubt this will be the case at no distant day. In the meantime, however, let those already in operation be fully supported, and then when they can no longer accommodate all who seek admittance it will be comparatively easy and pleasant to establish others.

FRENCH EVANGELIZATION.

WE call attention to the circular issued by the Board of French Evangelization, which will be found in another column. It will be seen that a collection in aid of the funds of the Board has been ordered by the Assembly in all the congregations and mission stations of the Church where there are not missionary associations or other special arrangements for raising funds for the different "schemes." It is to be regretted that there are still so many of the kind referred to, and that of these so many think it right, apparently, and decent to give nothing to this and other missionary enterprises. Perhaps in a good many instances this may arise from a mistaken view of Presbyterian order on the part of the office-bearers in these defaulting congregations and stations. It has been too often

forgotten that the supreme court of the Church has direct access to the members of every congregation in the body, and that no session or board of management has any right to interfere with the arrangements of that court, or to say whether or not its orders shall be carried out. By far the best and most fruitful plan for raising missionary funds is, no doubt, to have in every case a regularly organized and systematically wrought association. But in the absence of this the yearly collections appointed by the Assembly ought all to be taken up, and no session has any right to say that such collections shall not be made. What may be the importance attached to this scheme or to that, it is for individual congregations to say by the varied liberality which in each instance may be displayed. This, however, can only be done by the opportunity being afforded, and that minister or session that pre-judges the matter and says that such a collection is not thought in the circumstances to be wise or prudent, shews either a defective knowledge of Presbyterian order or a disregard of ordination vows, which is at once regrettable and blameworthy. Much or little, these collections ought all to be taken, while the supreme court on the other hand will shew its prudence by not making them so numerous as to reduce many or all of them to mere shams. We have heard of cases in which, though there were no missionary associations, congregations never have had an opportunity of making any effort in the appointed way for the different Church schemes. In such instances surely Presbyteries are blameworthy if they do not discipline those who presume to say what arrangements of the Assembly shall be carried out and what shall not. Sure we are in any case that it is a short sighted policy to prevent weak and struggling congregations from taking part in extra-congregational work, for it cuts them off from living sympathy with the great missionary enterprise, and by leading them not to do their best in helping others, makes them infallibly both less able and less willing to help themselves. We sincerely hope, then, that the collection for French Evangelization will be taken up in all the congregations and mission stations of the Church where there are no missionary associations, and as far as possible on the day fixed by the Assembly. There may be cases where it is either impossible or in the last degree undesirable to have this done. But in the vast majority of instances it will be found by far the best plan to keep to the fixed day, and give the people the opportunity of contributing as God has prospered them, and as they think the urgency and the importance of the particular scheme may demand. Let none say: "Ours is but a mission station, itself getting help from the central fund." That fact is only a greater reason for such a congregation or station having a pecuniary interest however small in every scheme which the Church has entered upon, and is bound to sustain. If the work is God's, every one of His people will desire to have a share in it, and there is in this as in other connections a very evident and a very appropriate significance in the words of the Master: "Where your treasure is, there will your heart be also." If there is interest there will be effort—and effort which in most cases will take the form of contribution. And if there is pecuniary contribution there will be a continued deepening of the interest in that work for which the treasure is given and a growing desire to know all about what is done with the money and what may have been the results.

THE IRISH PRESBYTERIAN ASSEMBLY.

THE General Assembly of the Irish Presbyterian Church met in Dublin on the 6th ult. The well-known Dr. Fleming Stevenson was chosen Moderator unanimously.

The report on statistics shewed that two congregations had been added during the year, and that there were now 567 congregations and stations in the Church. The total sum raised for all purposes during the year had been £140,749, being £909 more than last year, but considerably behind what was raised in either 1878 or 1879. For sustentation there had been raised £22,266, or £161 less.

The sum paid to ministers was almost exactly the same as in the previous year, viz., £44,948.

The membership had decreased during the year by no less than 388 families or 1,221 communicants. This decrease is mostly due to emigration. The number of contributors to the Sustentation Fund had, notwithstanding, increased.

The average stipend paid by the people was £80, and the average income of ministers from all sources was £179 or \$895.

The average contribution per family for all purposes had been nearly \$9, and per member nearly \$7. The number of Sabbath scholars returned was \$87,047, which gives only about one child from each family.

In connection with the report on the state of religion a resolution was adopted, recommending among other things "that a text-book be adopted or prepared for the instruction of the youth of the Church in the doctrine, constitution and government of the Presbyterian Church and the Scriptural authority for the same"—a recommendation, by the way, quite as much needed in Canada as in Ireland.

From the report on temperance laid before the Assembly it appears that the "Sunday Closing Act" had had a very marked effect in reducing the consumption of intoxicating liquors. In the year before that Act came into operation £11,000,000 had been spent on spirits and beer. The year immediately after the amount fell to £9,375,695, while last year it was down to £9,174,803—thus within two years making a decrease of £1,777,526 per annum. The Convener of the Committee in closing his report made the very sensible, though almost self-evidently true, statement that if the people of Ireland would only save the money they spent on strong drink they could very speedily buy up the whole Irish soil and every father of a family could be in possession of a freehold. Most true not only for Ireland but for all the world. The land and trade difficulties everywhere would be wonderfully simplified if people would only save and be sober; but the great mass either can't or won't understand this.

The next meeting of Assembly is to be held in Belfast on the first Monday of June next. There was, upon the whole, no very burning question before this Assembly, so that all the business was transacted quietly and with general harmony.

PROTESTANTISM NEITHER DEAD NOR DYING.

A GOOD many seem to have an especial pleasure in either boldly saying that Christianity is in the last stage of decrepitude or in trying to get credit for candour by a sort of affectedly regretful acknowledgment that such seems, upon the whole, to be very much the fact. A great many more who will scarcely venture upon such assertions in connection with Christianity have no doubt at all about Protestantism being in the serene and yellow leaf and fast hastening to its grave. According to such the very name implies mere negation, and for that a lengthened existence, it seems, is impossible. Now, without staying to shew that Protestantism is the very reverse of being made up of a bundle of negatives, we shall give some additional statistics to shew yet more clearly that Protestantism instead of dying of inanition is going forward prospering and to prosper, always exercising an increasing amount of influence and always counting an increased number of adherents. We do not profess to have collected those facts at firsthand, but we know that they have been gathered with great care, and that they may be depended upon as substantially correct. The number of Sabbath school scholars in the different Protestant Churches throughout the world we have already given at thirteen millions, of whom there are considerably over seven millions on this continent. This advance has been made chiefly during the last fifty years, for in 1830 there were not all together very much more than a million and a half. When we come from Protestant Sabbath schools to Protestant populations the figures are equally marvellous and equally encouraging. It is estimated by the most reliable authorities that the present population of the earth is very nearly fifteen hundred millions. Of these it is calculated that there are 410,000,000 in the three great Christian divisions of Roman Catholic, Greek Church and Protestant. This gives an increase since 1800 of a larger percentage than took place during all the previous eighteen centuries. No doubt, of such a large number there are very many who are Christians only in name, but has this not been the case in every past century quite as much as in the present? If then such is the present number of so-called Christians the question comes to be answered, What has been the relative increase in these three sections of Christendom? and the answer is as curious as to en-

lightened Protestants it must be satisfactory. We are often called upon to mourn over the rapid advance of Popery and the supposedly incontrovertible fact that Protestantism scarcely holds its own without making any advance. But it is well to ask what may be the actual facts, and how far do figures justify such mournful Jeremiads?

In 1500 the Roman Catholic Church comprised a population of 80,000,000, and the Greek of 20,000,000, while a few thousands were all that could be called Protestant. In 1830 Malte Brun estimated the numbers as follows:

Roman Catholic	116,000,000
Greek Church.....	70,000,000
Protestants.....	42,000,000
Total.....	228,000,000

This shows a pretty fair percentage of advancement on the part of Protestantism. But the next estimated increase is greatly more startling. In the forty-eight years which elapsed from 1830 to 1878 the relative increase was as follows:

	1830.	1878.	Increase.
R. C. Church.....	116,000,000	209,000,000	80%
Greek Church..	70,000,000	88,000,000	26 "
Protestant Churches..	42,000,000	113,700,000	170 "

It is all very well to cry "nominal as far as Protestants are concerned," but what evidence is there that there has been more nominalism among them than among the others? If we pass from individual profession to governmental rule we find that while in 1500 only 100,000,000 were under professedly Christian Governments, in 1700 there were 155,000,000; in 1830, 387,000,000; and in 1876, 685,000,000. In 1700, or one hundred and eighty years ago, what a contrast in the mere matter of power and its holders with what there is to-day! Protestantism was then the only form of religion not disseminating itself. Almost all existing Christian missions were Roman Catholic. Great Britain and her colonies did not comprise more than 10,000,000, and her authority extended over no others. What is the case to-day? She rules over more than three hundred millions, while professedly Christian Governments exercise authority over half the population of the globe. In 1700 Roman Catholic Governments exercised civil sway over 90,000,000; in 1870 over 180,000,000, just the double. In 1700 Protestant Governments ruled over 32,000,000, but in 1876 over 408,000,000, an increase of more than twelvefold. Since 1830 Romanism has added 46,000,000 to those under her civil sway, while Protestantism has added 376,000,000. The fact is that instead of Romanism gaining, as some would have us believe, its power is broken and it is rapidly going to the wall. But it is said that Romanism is at any rate making rapid advances in the United States, and will soon rule that great Republic. Is such the fact? The very reverse. In 1850 there were in the States 1,600,000 Roman Catholics out of a population of 23,000,000; in 1870, 4,600,000 out of a population of 38,500,000; while in 1880 there were only 6,300,000 out of a total population of 50,152,866. This does not show a mighty increase, especially when we think of all the Roman Catholic immigrants. Indeed it is calculated that if all those who came to the States as Roman Catholics had remained such, with their children, there would now have been 20,000,000 without counting conversions, instead of something over 6,000,000. What do all such figures and many more which could easily be given indicate? What but this, that in spite of all the outcry about the advance of Popery, and of every form of unbelief, Protestant freedom and Protestant prosperity are ever making greater advances and ever achieving more noticeable triumphs? No doubt much still remains to be accomplished, but the apologetic is not the tone in which Protestants ought uniformly or at all to indulge. It may be and is true still, as one phrased it more than forty years ago, "that the enemy comes in like a flood with the gathered strength of a hundred torrents," that its columns are still as deep and as dark; its hostile array as firm and determined; and its approaches quite as secret and insidious; but now as then there is an opposing army in the field. A Man of war is against all those thronging enemies—the Lord of Hosts is His name. A standard has been raised, the Spirit of the Lord hath raised up a standard against them. And who can help rejoicing and being strong as he sees so many flocking to that standard from the north, from the south, from the east, from the west, as he marks that glorious banner waving above our own and many other lands, and as

he hears the pure music which is produced as its celestial folds rustle over head when stirred by the soft breath of penitential sighs or spread aloft to heaven on the strong gales of hymns and prayers? It may be that in some localities the battle waves occasionally seem to go against the cause of truth, of righteousness and of Christ. But as a whole advance is surely being made, while even where the opposite may be feared, it is only as with the inflowing tide which though it seems to recede from the advantage it has already secured, is found to do this only to gather greater force, and thus in due time to reach a higher mark than it had ever previously attained.

PRESIDENT GARFIELD.

THE attempt made last Saturday morning upon the life of President Garfield has filled the whole civilized world with astonishment, indignation, and horror. No crime could possibly have been less expected, none was less excusable, and none less likely in the long run to subserve the ends desired by the miserable assassin. Whether or not the result will be as generally feared, is while we write still uncertain. It is not impossible that the wounded man may survive, though the chances are sorely against him. Should he be spared, he will in all likelihood become the most powerful President that ever occupied the White House, and may thus be able to accomplish for his country, and for good and honest government, what but for this dastardly assault would have been altogether impossible, or at least much more difficult. Should he die, as most seem to anticipate he will, then it is in the highest degree likely that the whole wretched "spoils system" will be buried in his grave. It would be unjust in the last degree to think that any of the President's great opponents in the late miserable struggle, which on their part has been so ostentatiously prosecuted for the meanest and most selfish purposes, had any hand directly or consciously in this attempt to remove the great obstacle to their triumph. But that their bitter selfishness, and their unscrupulous denunciation of the President and his proceedings have had a mighty influence in working up the wretched miscreant to the requisite point of hatred and determination seems to us beyond all reasonable question. They may not have considered what effect their language was likely to exert upon a weak, ambitious, disappointed, and unscrupulous partizan. That influence, however, was exerted, and they can understand the whole thing a great deal better now in the light of actual events. That selfishness, hatred and greed—though in this case displayed perhaps more impudently and more unblushingly than in any other previous political struggle, even in the States—could so blind any to the requirements of ordinary honour and decency as to make them not particularly indignant at the removal of one who was shewing himself intellectually, morally, and politically too strong for them, is not to be believed except on the most unquestionable evidence. Still, it is not impossible, and with a morality so low and a selfishness so impudent and unscrupulous as have been lately but too frequently displayed, it is not even improbable. Let us hope, in the interests of all, and especially of those who might on a narrow view of the case appear likely to be benefited by Garfield's death, that the President's life will yet be spared, and that there will be no reason for any except the would-be assassin himself lying under the odium which somehow or other would be likely in this case to attach to those who would be personally and politically benefited by what would then be an utterly indefensible and most scandalous murder.

THE Senate of Hanover College, Indiana, has at a late meeting conferred on Rev. A. T. Colter, of Clarksburg, the honorary degree of M.A.

CORRECTION.—By an oversight the name of Miss Machar in the open sentence of the report of the Woman's Union Missionary Meeting was substituted for that of Mrs. Machar, President of the Kingston Woman's Foreign Missionary Society.

THE Board of Trustees of Fulton College, Mo., U.S., has, we understand, at a late meeting conferred on Rev. T. Gallaher, of Lagrange, Mo., U.S., the degree of D.D. Dr. Gallaher is well known in his own district and in some parts of Canada as an able writer and speaker on the Baptist controversy, and especially for his little work entitled "A Short Method with the Dipping Anti-pædobaptists."

BOARD OF FRENCH EVANGELIZATION OF THE PRESBYTERIAN CHURCH IN CANADA.

The following circular has been issued by the Board of French Evangelization to all ministers and missionaries. We trust that the collection this year will in every congregation be larger than in any former year.

ANNUAL COLLECTION, SABBATH, 17TH JULY, 1881.

Dear Sir,—By appointment of the General Assembly the annual collection on behalf of the French Evangelization Scheme of the Church will be made on Sabbath, 17th July

From the report forwarded you will observe that encouraging progress is being made. During the past year 6,150 copies of God's Word, in whole or in part, and about 32,000 French tracts, were distributed by the fourteen colporteurs and Bible women employed by the Board. In twelve of the fields under the care of the Board there are mission day schools—including the central schools at Pointe-aux-Trembles, full particulars as to which will be found in the body of the report. During the past year thirty-five mission fields were worked by the Board; the total number of missionaries, teachers and colporteurs employed being fifty-five.

Did the funds at the disposal of the Board admit of it, from ten to twelve additional labourers could be at once employed in districts where there is urgent need of the services of French-speaking missionaries, and many additional schools could be opened.

While the estimated expenditure for the current year, on the basis of the staff at present employed by the Board, is \$34,000, fully \$6,000 additional will be required to enable the Board to take advantage of new openings and prosecute the work with that energy which its great importance demands.

We invite your attention to the following points.

(1) That the collection be made on the Sabbath named—17th July. Upwards of \$8,000 are required before the end of July to meet the salaries of missionaries, etc. then due.

(2) That the collection be taken in every congregation—settled and vacant; in every mission station, and in every preaching station connected with the several congregations and mission stations of the Church.

(3) That owing to the precariousness, from various causes, of a Sabbath collection, an additional opportunity to contribute be given, where there are no missionary associations, by means of subscription books or cards, which can be obtained on application to the Secretary. Your co-operation in this direction is specially solicited.

(4) That the Pointe-aux-Trembles schools be brought before your Bible-class and Sabbath-school with a view to the support of a pupil. Should they be unable to provide the full amount required (\$50 per annum), a liberal contribution towards this object is earnestly solicited. The Board are most anxious to increase the number of pupils to 150 next session.

(5) That, by instructions of the General Assembly, all collections and contributions for the work of the Board (including the Ste. Anne mission, of which the Rev. C. Chiniquy is pastor) be forwarded direct to the Treasurer, addressed Rev. R. H. Warden, 260 St. James street, Montreal, from whom additional copies of last year's report may be obtained.

We take the liberty of suggesting that on the Sabbath preceding the collection you give your congregation the substance of the annual report of the Board, with a view to draw out their sympathy and increased liberality on behalf of the Scheme, and that on this Sabbath special prayer be offered for the continued success of the work and for the outpouring of God's Spirit on all engaged in it. With an improvement in business throughout the country generally, and with the prospect of a good harvest this year, is it too much to ask an average contribution of \$1 per member towards this increasingly important Scheme of the Church?

D. H. McVICAR, LL.D., Chairman.
ROBT. H. WARDEN, Secretary-Treasurer.

P.S.—The General Assembly having enjoined that contributions be made in all mission fields, students and missionaries will kindly see that this collection is taken up at each preaching station supplied by them, and the amount forwarded, as soon as convenient, to the Treasurer. In vacant congregations the session will please attend to the matter.

CHOICE LITERATURE.

THE STORY OF A MONUMENT.

"I hate it! I hate every word of Alice said, throwing down her book and lying back in her chair. "The Mohammedans invaded India 977 A.D. What do I care? I hope they 'said there."

"What now, Alice?" said a gay voice behind her. And Alice started up.

"Oh! Uncle Will! It's this awful 'Outlines of History,' and I never know it, and never care a straw if I don't; only I hate the bad marks. Why should I care about the East Indies, or who invaded them? All savages together."

"Ah!" said Uncle Will, slowly. "Savages, eh? Well, as you are studying about them, you must know."

Alice coloured. She had learned the meaning of this quiet tone, and had already told Mattie Hall, her most intimate friend, that it made her feel "as if she didn't know anything and never should."

"I thought all Indians were savages," she said, "like ours out west. I know you lived at Calcutta a good while; but I thought it was all English and a few civilized ones, you know. There, Uncle Will! I don't know anything. I wish you'd give me some lessons. History is disgusting, anyway. All dates and bare facts."

"What are you trying to learn?" said Uncle Will, picking up the fat volume of "Outlines."

"It's about the East Indies, and I'd got to where the Turks invaded it again. They'd done it once, and been driven out; and then they staid out till the tenth century, and came in again, and there were lots of kings. Akbar ascended the throne 1558, had a long and prosperous reign, and was succeeded by his son Selim. I don't care about Akbar, or Selim his son, or any of them. I'm not like Mark Twain. I couldn't weep over the tomb of Adam, or even over Akbar's, if he had one."

"He has, and a very magnificent one," said Uncle Will. "But keep your tears to shed over that of his daughter-in-law. I am strongly inclined to elect myself professor of East Indian history, and tell you what I have seen."

"Do," said Alice; and "do," echoed another voice, and pretty Mattie Hall came up, flushed with walking, and took her place in the old summer-house.

Uncle Will leaned his elbows upon the rustic table and looked at the two girls.

"I'll agree to take you both through Hindostan, and convince you it is an actual country, provided you promise solemnly to write out a clear account of all I tell you, with dates and facts as correctly given as in an encyclopædia. But if you won't work, neither will I."

"You work! It isn't work for you!" said both the girls at once. "I mean, I shouldn't think it would be," Alice went on, "because you've lived there and had to know all about it. I suppose you had to learn, though."

"Yes, I had to learn. I began with 'Lalla Rookh,' when I was a boy, and worked backward," said Uncle Will. "But you will be more interested in Akbar's daughter-in-law, and her 'tricks and manners,' than in Akbar himself."

"I didn't suppose they ever had daughters-in-law," said Alice, mistily. "It feels like wax figures. But if there was one, tell about her to-day and begin at the beginning to-morrow. Then we shall know if it's interesting enough to fuss over. You can't call it East Indian history though, when it's about Turks."

"I beg your pardon, young ladies. They were not Turks, but Arabians. Evidently, I must begin at Akbar; but will get through with him as soon as possible. Attention young ladies! The strictest attention!" said Uncle Will, taking the tone of a lecturer and fixing his eyes severely upon them. "Akbar shall be summed up first, but we will do it speedily as possible and come to Nourmahal, because, if he hadn't been, you know, there couldn't have been a daughter-in-law. Akbar, then, came of a long line of despots. You have already learned that the Mohammedans from the peninsula of Arabia, not the Turks, invaded India twice; were driven out the last time and remained out until the tenth century, when they suddenly swarmed in in such numbers that resistance was useless, and they remained nominal sovereigns until expelled by the British, in the eighteenth century. True to Mohammedan nature, they oppressed cruelly the gentle and passive people, who seldom revolted, and who had sunk into despairing submission when Akbar, in 1558, came to the throne. Very young in that time, authority was given to a regent, who took advantage, as regents will, and brought about a revolt, hoping thereby to become king himself. Akbar, betrayed by a treacherous officer, escaped into the jungle and was a wanderer for months. The revolt ended, he returned to Delhi, and ascended the throne when only eighteen. Having served an apprenticeship as a fugitive and wanderer, whose familiar sports were taming wild elephants and hunting the tiger, he was not likely to be daunted by ambitious Mussulmans or treacherous Hindoo chiefs. For fifty-one years he reigned, restoring the empire to its former bounds, reorganizing the army and finances in so statesmanlike a manner that the revenues increased while the burden of taxation diminished. He treated all religions with equal favour freely admitting Hindoos to a share in the government, from which they had long been excluded. In short, he earned well the title of Akbar the Good. He was strong, brave, generous and handsome; delighting in war and all manly sports; but equally ready to enjoy the cultivated and philosophical talk of men like Feroz and Abdul Fazel, two famous Persian philosophers of his court."

"Two sons revolted and generally misbehaved. The third, Selim (otherwise called Jehangir, Conqueror of the World), had few of his famous father's characteristics, and is best known as the husband of a famous wife—Nourmahal, or Light of the Harem—who has left a far more decided impression upon history than he. Fortunately, Jehangir admired his father's talents; and, as Akbar the Good had left the system of government in so perfect running order as

a de-polism can ever be, he was content to let matters remain undisturbed.

"Nourmahal was the daughter of Kwsja Aecaa, a Persian emigrant of noble family, who left Western Tartary to obtain employment under Akbar. On their journey she was born near Candahar; and so extreme was then their poverty that she was exposed on the highway, either for sale or to die of hunger if no buyer appeared. A passing merchant took pity upon her, hired her own mother as nurse, and educated her as his own daughter. In time, however, her father, who had risen to the highest position under Akbar, reclaimed her, and on one of his visits to the court she accompanied him.

"After the crowd of guests had retired, only those of highest rank remaining, the ladies entered, shrouded in their veils, as was then the custom. Nourmahal was conspicuous not only by her exquisite outlines, but by her wit, as well, and the fascinated prince was conquered entirely by a slipping veil, which allowed a glance from her soft eyes.

"Terrified at Selim's infatuation, Akbar at once betrothed her to Shere Afghan, a Persian adventurer, of whom there were many about the court. Prince Selim, not in the least discouraged, waited till emperor, then calmly murdered the unlucky Shere, and, if not suddenly overcome by remorse, would at once have married the beautiful widow, who had left for Delhi, shortly after her husband's death.

"On her arrival, instead of being conducted to the arms of the emperor, she was shut up in one of the meanest apartments of the seraglio and allowed a sum equal to about fifty cents a day. Grieved and indignant, she, however, wasted little time in tears. Determined to at least excite the curiosity of this most capricious tyrant, she employed her genius in inventing and her industry in making an unheard of number of beautiful and tasteful articles. Every harem was upon the *qui vive*, and no woman but desired some creation of Nourmahal's nimble fingers. Money poured in, and soon her mean chamber became a luxurious nest.

"Jehangir could not wait longer, and determined to see the woman whose talents made her quite independent of him, entered one day unannounced.

"A circle of gorgeously-dressed slaves surrounded an embroidered sofa, where, clad with severe simplicity in a plain white robe, Nourmahal reclined. The moment had come for which she had laboured. Slowly and with well-dissembled confusion she arose, touched the ground and then her forehead with her right hand, and then stood in silence.

"To Jehangir's slow-working mind but one thought occurred: Why so great a difference in her attire and that of her slaves? And he at once asked the question.

"These are my servants," she answered, her woman's tact seizing the opportunity, "and I relieve the burden of bondage by every means in my power; but for me, I am your slave. O emperor! and am content with the raiment of the station it is your pleasure to assign me."

"The sarcasm of the reply made less impression than its wit, and he clasped her in his arms. With the speed of a fairy tale, the next day saw them husband and wife. All other favourites were discarded, and to such honours did she climb that her head figured with his on the national coin. Though even her influence could not entirely refine him, he became more human day by day. Before his marriage terrible deeds of cruelty had taken place. His son, Khusru, had rebelled, and his want of success was punished by the impalement of hundreds of his followers, arranged by rank, from the gate of Lahore. Along this fearful line the unhappy prince was forced to ride on an elephant, to receive the obsequies of his treason; while his chief adviser was sewn up in the fresh skin of an ass and thrown into the street, lingering for days in intensest agony.

"Nourmahal, as she was now called, Nour Jehan, Light of the World, whose family teachings were as strong as those of our modern politicians, saw her father made prime minister and her brothers in high positions of trust; while a crowd of cousins, who appeared with Celtic celerity, shared in the rise of the house, and were, on the whole, no discreditable addition to the court.

"Jehangir found occupation first in defeating the rebellion of his own sons, and at last in a long contest, ending only with his life, with Malik Amber, an Abyssinian.

"Nour Jehan had married her niece to Prince Khurran, the second son, and, as he thus became one of her own family, she espoused his interests with the greatest zeal. Jehangir became ill. Purvez, the eldest son, hastened to his side, but was ordered back to his petty principality, and Khusru happened just then to die by assassination, thus leaving the coast clear for such combinations as Nour Jehan's inventive brain might produce. The sons all sought the throne, the absence of any fixed law of succession making such a state of things inevitable; but as Shabriar, the youngest, had recently married the only daughter of Nour Jehan, she withdrew her support from the elder and plunged with ever fresh energy into new cabals for her son-in-law.

"Her father was by this time dead, the emperor infirm and thoroughly under her control; and she held now the supreme power, no portion of which she determined should ever pass into the hands of Shah Jehan, the probable successor to the throne. Jehangir's suspicions were easily aroused and a civil war followed. Within two years Shah Jehan filled as many *roles* as Napoleon: was master of Bengal and Behar; a fugitive in the Deccan; a beaten and dispirited suppliant for mercy at the hands of Mohabat Khan, the imperial general.

"With the ruin of Shah Jehan, Nour Jehan found leisure to nip in the bud the growing power of Mohabat, and summoned him to court, to answer the charge of misconduct at Bengal. Before his arrival, his son-in-law, who had married without the imperial consent, was stripped and beaten with whoms as well as compelled to turn his wife's dowry into Nour Jehan's treasury. The general, instead of passing on to judgment and certain conviction, took matters into his own hands—marched over a bridge on the highway to Cabul, and seized the emperor in person.

"The indomitable spirit of Nour Jehan arose. In disguise she crossed the River Jalum, upbraided bitterly her brothers and the other chiefs of the imperial army, and urged

them to attack the rebel camp. With morning light they found the bridge destroyed, and moved down stream to a difficult ford, where the enemy met them at once. Nour Jehan, mounted on an elephant, armed with arrows, and carrying the young son of Shahriar, landed almost alone, in the midst of a cloud of balls and arrows, and barely escaped with her life. The driver was killed; the child wounded; and the animal, made desperate by a gash in its trunk, plunged into the river and swam to the friendly shore.

"Nothing was left but to join the emperor in his captivity. But she soon succeeded in procuring his release. Shah Jehan immediately entered into alliance with Mohabat. Jehangir died, and Nour Jehan, following the example of sundry other famous intrigantes, retired from the world and devoted her remaining years ostensibly to the memory of her husband.

"Shah Jehan seems to have shared his father's belief in women, and practically reversed all the known laws of Menu, which, however, had no application to these Mohammedan invaders. Moom ta-ee Mahul, his wife, was to him another Nour Jehan, and her death gave us the most perfect monument ever raised to mortal, the Taj Mahul, at Agra. Though it cannot literally be said to come under the head of Hindoo architecture, being of Saracenic origin, the fact that it is one of the wonders of India, and, indeed, of the world, entitles it to more than mere mention.

"Through a superb gateway of red sandstone, inlaid with ornaments and texts from the Koran in white marble, one enters a garden, surrounded by lofty walls, with arched colonnades, running around the interior. Here a profusion of shade-trees and the spray and fall of eighty fountains give coolness even in tropical heats. The central avenue, lined on either side by dark Italian cypresses, leads to a terrace of yellow and white marble, thirty feet high, and having a minaret at each corner. One either side are the Mosque and Rest House, facing inward, the left one being used for worship as the faces of the pilgrims are thus set toward Mecca. From this great platform, three hundred feet square, rises the Taj, octagonal in form and having entrances at all the cardinal points. Seventy feet above is the roof, and then for fifty feet the circular neck of the dome. From the point where it begins is eighty feet, thus making the total height, including the golden ornament which crowns the dome, about two hundred and seventy-five feet. Spotless white marble, highly polished, forms the entire building, inlaid outside with black marble and within with precious stones. The whole of the Koran is said to be thus inlaid in the Arabic character, the letters beautifully formed and so carefully placed that it is impossible to detect the joining. In a vault below are the sarcophagi, and one ascends from this the interior of the Taj, where are the tombs which may be said to represent them officially. Above rises the lofty dome. The floor is of polished marble and jasper, and the wainscoting is of sculptured marble tablets, inlaid with flowers formed of precious stones. An octagonal screen, six feet high, surrounds the tombs, the open tracery of which is wrought into beautiful flowers, while its borders are inlaid with leaves and blossoms in precious stones, executed with such skill that hues and shades are perfect, as in life. The queen's cenotaph, side by side with that of her husband, is thickly inlaid with flowers, some so exquisitely shaded that a hundred stones often are used to form one alone. Everywhere the marble is wrought to almost the fineness of lace, and the mosaics are delicate and perfect as those of the Florentine masters.

"Let a guitar or flute be touched in the vault below, and the spell is complete. A hundred arched alcoves return the sound as it rises to the dome above and sinks in waves of exquisite melody, till the spirit of the Taj seems to have found voice, and a sense of unearthly beauty is born and remains while life lasts. Harmony, a heavenly purity and delicacy, fill the mind. The world holds no monument like it, and Shah Jehan were all other works of his time destroyed, must, through this, live so long as it endures. Even the Depoys, in their wild fever of destruction, passed it by; and the building stands to-day perfect as when it left the architect's hands, the one supreme flower of Saracenic art.

"Here endeth the first lesson."

"Lesson!" repeated Alice, whose eyes had been intently fixed upon him. "It's not a lesson. It's travels, and novels, and a good time. And to think it's all done up in that old 'Outlines.' You will tell some more, won't you?"

"Wait till to-morrow, and we will see if you remember a word of it," said Uncle Will, rising. "I doubt if you will."

"Oh! Uncle Will! And after all your trouble! You liked it, though, I do believe. Hurrah for the historical professor!"

Uncle Will escaped, laughing; and Mattie and Alice prepared a theme for the next day's history class which astonished Miss Hartley to such a degree that she read it aloud then and there, wondering what had inspired her two lazy pupils. They did not tell, and neither must you.

THE WIDOW AND THE JUDGE.

Sometime about the commencement of the year 1871, a train was passing over the Northwestern railroad, between Oshkosh and Madison. In two of the seats, facing each other, sat three lawyers engaged at cards. Their fourth player had just left the carriage, and they needed another to take his place.

"Come, Judge, take a hand," they said to a grave magistrate, who sat looking on, but whose face indicated no approval of their play. He shook his head, but his apparent refusal only increased their eagerness to secure him.

"O, yes, yes! We can't get along without you, Judge! Come, only just one game." They persisted in their urgency, until finally, with a flushed countenance, the Judge slowly rose and took a seat with the players, and the playing went on.

A venerable woman, gray and bent with years, sat and watched the Judge from her seat near the end of the railway carriage. After the game had progressed a while she arose, as if urged by some strong impulse, and tottered forward along the aisle until she stood face to face with the Judge:

"Do you know me?" she said in a tremulous voice
 "No, my good woman," said the Judge, while he and his companions looked at her inquiringly.
 "Where did I ever see you before?"
 "You seen me at court in Oshkosh, when my son was tried for robbin' somebody; and you sentenced him to prison for ten years and he died there last June."
 The tears began to chase each other down the aged woman's face, and the card players seemed to have forgot ten their game, as she went on.

"He was a good boy, if you did send him to prison, Judge; for he cleared our farm, and when his father took sick and died he did all the work. He was a stiddy boy till he got to card playin' and drinkin', and then he'd be out all night at it, every night gamblin' away money, and he went down and down."

Overpowered by her emotions, she stood weeping in the aisle, while the crowd of passengers gathered around, leaning forward to hear her story. She continued:

"He ran away finally, an' took with him all the money there was left on the farm. I didn't hear from him for five years, and then he writ to me he had been arrested. I sold my house to git money to help him, and went on to court. There's 'Squire S—— (pointing to one of the four euchre players), the lawyer that argued agin him—and you, Judge, sentenced him ten years to the State prison."

The old lady shook with emotion, and her voice was choked and broken with grief as she gasped out:

"O, it does seem to me that if my boy had never learned to play keards he wouldn't 'a gone down—an' he'd been alive now!"

The Judge and his companions, and all that stood around, were melted to tears by the power of the old woman's words. There was no more card-playing in that carriage; the players threw their cards away, and some of them, it is believed, determined to play no more. That desolate, broken-hearted woman had taught them a lesson which they will never forget.

Possibly some one who reads these words may have inquired, "What is the harm of a social game of cards? Respectable people play cards, judges play cards, fashionable people play cards, what hurt does it do?"

Could they have witnessed this scene, and marked the anguish of that broken-hearted mother; and could they read the history of hundreds of young men who have been allured to their ruin by these "harmless games of cards," however strong might be their confidence in their own ability to withstand temptation, they would, for the sake of others who are weaker and are in danger, put away these implements of temptation, and say, in the language of the apostle, "If meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend." Rom. viii. 13.

We have no right to make our liberty a stumbling block to unwary souls. Let us solemnly consider our responsibility, and let the lesson which the judge received that day be a lesson to others to beware of placing temptation in the way of those around them, or, by their action, setting an example which others may follow to their own destruction.

CALVINISM.

The following anecdote is one among a multitude which prove that the very doctrines which, by many professed Christians, are overlooked or denied or even ridiculed, many avowed infidels, more especially the sagacious and candid, confess to be clearly stamped on the sacred pages.

Lord Bolingbroke, the infidel friend of Pope, and a man of genius and learning, was accustomed to peruse writings of almost all kinds of authors, and on almost all kinds of subjects. Receiving a visit one morning in his study from an English clergyman, he happened to be reading the works of Calvin. "You find me rather singularly employed," said he, and named the author he was perusing. The clergyman replied in a manner which intimated a total disbelief, with some degree of contempt, of the writings in question.

"You surprise me very much," said Bolingbroke. "If I believed the Bible, I should certainly believe the writings of Calvin, for Calvin speaks with the Bible." He added: "I know I am, accounted an infidel; but I confess there occurs to me at this moment one argument which half convinces me that the Christian religion is true."

"What is that?" said the clergyman. "Why," replied Bolingbroke, "that Christianity should have continued in the world so long when committed to the care of such gentlemen as you."

THE expedition of Mr. McCall, for the purpose of creating missionary stations along the Congo, has located one of them at Mataddi Minkanda, opposite the establishments of Stanley at Vivi, at the foot of the Falls of Yellala. The King Kagoumpaka has shewn himself very well disposed. He has furnished provisions and men for assistance, as a company of pioneers for transporting their baggage by land as far as Benza Montiko, about eighty or 100 kilometres up the river; from there, sometimes by land and sometimes by water, they will go as far as Manyanga, a large town on the right bank of and about eight kilometres from the Congo, in latitude 5° south, and longitude 12° 40' east. It is a rallying point for the people of many of the towns on the river. There is there a large trade in the exchange of the products of the country for merchandise brought from the coast. The country is beautiful, provisions abundant and cheap, the people accessible. The two banks of the river, which is at this point about two kilometres broad, are covered with magnificent forests; although the current is strong they can cross it without danger. Mr. McCall has decided to found a station there. He hopes to be able to reach Stanley Pool next fall. The committee of the "Livingstone, Inland Mission" has the intention of sending out a new expedition with a view to establish a station at Banana as a base of supplies for that of the interior, and as a sanitarium for the sick. A little steam boat will be placed on the lower waters of the Congo to ply between Mataddi and Banana. Three missionaries will immediately set out from Liverpool carrying with them the boat and a house constructed of iron in Eng-

land, a gift of some friends of the mission. Mr. Gillis, sent out to the Congo about a year ago by the International Association for the purpose of establishing the first trading post, on which Belgian commerce founds great expectations, has just returned to Belgium, and also Lieutenant-Colonel Van den Bogaert, charged with a commission from Stanley. As for Stanley, the Belgian Commercial Company has instructed him to engage at Zanzibar and for several years native labourers who will be employed on the Congo. Sixty two Arabs have been shipped at Zanzibar for the Cape, whence a schooner will transport them to the mouth of the river. One station will be located at Nyangove, in Manyema, whence the traffic in ivory will be turned toward the west coast.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
 In the rough marble beauty hides unseen;
 To make the music, and the beauty needs
 The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with Thy skillful hand;
 Let not the music that is in us die!
 Great Sculptor, hew and polish us; nor let,
 Hidden and lost, Thy form within us lie!

Spare not the stroke! do with us as Thou wilt!
 Let these be naught unfinished, broken, marred
 Complete Thy purpose, that we may become
 Thy perfect image, thou our God and Lord!

—Eonar.

THE proof that we believe in the reality of religion is that we walk in the power of it.

THE virtue of prosperity is temperance, the virtue of adversity is fortitude.

EVERY man we meet with in this world, though we should never meet with him again, will meet with us at the day of judgment.—James McCash.

WHEN that illustrious man, Chief Justice Jay, was dying he was asked if he had any farewell address to leave his children. He replied, "They have the Bible."

BENJAMIN FRANKLIN said: "The eyes of other people are the eyes that ruin us. If all but myself were blind I should neither want a fine house nor fine furniture."

THE painter by a swing of his brush places an aureole on the head of his saint, but the true aureole around the earthly saint is woven of fiery experiences, and turned to gold through the blessed touch of God.—Rev. Dr. K. S. Storrs.

"When He who, sad and weary, longing sore
 For love's sweet service, sought the sisters' door,
 One saw the heavenly, one the human guest,
 But who shall say which loved the Master best?"
 —Whittier.

A LADY once said to Dr. Spencer: "My dear doctor, why do you work so hard? You are always at it—night and day; you give yourself no respite." "My dear madam," said the pastor, "if a boat is not sailing up stream she is floating down stream. There is no standing still in religion."

AN every-day religion—one that loves the duties of our common walk; one that makes an honest man; one that accomplishes an intellectual and moral growth in the subject; one that works in all weather, and improves all opportunities,—will best and most healthily promote the growth of a church and the power of the Gospel.—Bushnell.

RELIGION, and the practice of its virtues, is the natural state of the soul, the condition to which God designed it. As He made man a reasonable creature, so all the acts of religion are reasonable and suitable to our nature; and our souls are then in health when we are what the laws of religion require us to be, and do what they command us to do.—Tillotson.

THE Liverpool "Journal of Commerce" says that at the Liverpool Corn Exchange a sample of wheat, transmitted by the Hudson's Bay Company to Mr. Drake, Canadian Government Agent in Liverpool, was carefully examined by several of the leading importers and millers present. These gentlemen pronounced it to be the finest sample of wheat in the market, and as a consequence offered 3d. per bushel were made more than for the finest samples of Californian.

THE Scott Monument at Edinburgh is to be further beautified by the filling up of twenty-eight niches with statues representing subjects in the works of the illustrious novelist. Seventy sculptors submitted competitive designs, and the subjects were selected from about sixty statues offered. The subjects selected and the artists appointed to prepare the statues are as follows: To fill four large niches—Balfour of Burleigh and Knight Temple—W. Birmie Rhind; Rob Roy and Ivarhoe—John Rhind. To fill twenty four small niches—Peter Peebles and Montrose—D. W. Stevenson; Julia Manning—George Webster; Effie Deans, Lady Avenel, and David Deans—J. S. Burnett; Percy Shafton—Clark Stanton; Dougald Crayton—Charles Macbride; Weyland Smith—J. S. Gibson; Gurth W. Sheriffs; Queen Elizabeth—W. Walker; The Abbess—W. G. Stevenson; Caleb Balderston—W. G. Stevenson; Rose Bradwardine—D. Buchanan; Dirk Hatterick and Claverhouse—W. Birnie Rhind; Dugald Dalgetty, Ravenswood, Lady Rowena, Richie Monplies, and Lucy Ashton—J. Rhind; Constance Fraser Tytler. The large statues will cost £52 10s. each, and the small statues £25 each. The total cost will be £1,020. Mr. Brodie and Mr. Hutchison are instructed to prepare a small statue each at the price of £35; the characters to be selected by them. Mr. Brodie is also entrusted with the characters of Helen Macgregor and Cromwell in large statues, and Madge Wildfire in small statue, and Mr. Hutchison with the characters of John Knox and Charles I. in large statues, and George Buchanan in small statue, all the statues being delivered by 1st March, 1882.

BRITISH AND FOREIGN ITEMS.

THE population of Ireland, according to the recent census, is 5,159,847, which is a decrease since 1871 of 252,538.

THE Rev. Donald McLeod, of Jedburgh, Scotland, is the successor of John Cumming, in London, with a salary of one thousand guineas.

A son of Dr. Moffat, the missionary, was shamefully treated at Leecrust, South Africa, by the Boers, during the late troubles, and was only saved by the threats of a friendly chief.

THE Rev. C. H. Spurgeon, accompanied by two of the deacons of his church, intends, it is said, to take a journey to the Nile. The Rev. Joseph Cook, it is also reported, has accepted an invitation from Mr. Spurgeon to deliver some lectures in the Metropolitan Tabernacle.

A ROMAN CATHOLIC paper says that had the Church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that Church, whereas there are now less than 7,000,000. It attributes the great losses to the influence of the public schools.

THE Sustentation Fund of the Presbyterian Church, New South Wales, has proved to be a great success. An equal dividend of \$1,500 will, in future, be paid to each minister of the Church, being the highest sum yet reached by any Presbyterian Church through the agency of the Sustentation Fund.

THE strange spectacle of a church floating down a river was seen during the prevalence of the recent floods in Dakota. It was constructed of strong timbers securely fastened, and as it floated down the Missouri, the bell in its steeple could be heard above the roaring of the flood and crashing of the ice.

REV. WALTER DUNCAN, of Junction Road United Presbyterian Church, Leith, Scotland, having preached eleven sermons not composed by himself, was suspended by the Presbytery for three months. The congregation are aggrieved, especially as they have to pay the stipend during that time, and also pay for the supply of the pulpit. They lately held a meeting and resolved that, as they had no longer confidence in Mr. Duncan, they should sever their connection with the congregation. They also agreed to take sittings in the Methodist church in the locality and wait events. They would rejoin the congregation under another minister.

MR. ANDREW WILSON, author of "The Abode of Snow," died lately at Ullswater, at the age of fifty-one years. He was the eldest son of the late Dr. Wilson, of Bombay, the well-known missionary and Orientalist, and commenced his literary career as a writer for the "Bombay Times." Circumstances led him subsequently to return to England, where he became a contributor to "Blackwood's Magazine"—a literary connection which was maintained during the remainder of his life. When about thirty years of age he became editor of the "China Mail," and he accompanied the Peking expedition to Tientsin. He travelled a great deal in the South of China from time to time, and by living among the natives as one of themselves he obtained a knowledge of the people such as few foreigners possessed, and was eminently fitted for the task which was afterwards entrusted to him of writing the history of the Taiping Rebellion, and chronicling the deeds of Colonel Gordon's "Ever Victorious Army," and other works.

THE centenary of the birth of George Stephenson, the inventor of the locomotive steam engine, was celebrated lately with great demonstrations on Tyneside. Born of the most humble parentage, George Stephenson first saw the light on the 9th of June, 1781, at a solitary cot or cottage on the Tyne, between Wylam and Closehouse, Northumberland, about eight miles west of Newcastle. His father was an engine fitter at a colliery, and George himself began life as a fire engine boy, at 2s. per day wages. Pilgrimages were made to the place of his birth, which is still in a good state of preservation, by multitudes, among whom the colliers and engineers of Northumberland and Durham took a conspicuous part. Shortly after eight o'clock in the morning a procession of sixteen modern railway engines started from the Central station to Street House, Wylam. The engines were all coupled together, and were brought back to the Central Station in the forenoon, where they were exhibited to crowds during the day. The Mayor of Newcastle-on-Tyne, with a large party of friends, proceeded to Wylam, the birth-place of Stephenson, and commemorated the centenary by planting a young oak tree. A large party of ladies and gentlemen breakfasted together in the Bath Hall Inn, Newcastle, and made arrangements for the establishment of scholarships, to place the advantages of a University education and a special training in mechanical engineering within the reach of any capable student whose circumstances might otherwise be a barrier to his early success. The scheme embraces Stephenson University Exhibitions, Stephenson Engineering Exhibitions, and Stephenson Science and Art Scholarships. The total number of exhibitions and scholarships to be forty-two—four to be of the value of £25 each per annum, four of £20, and thirty-four of £15. Nearly £400 per annum, in addition to the assistance received from Government, will be required to carry out the project in its entirety. A great procession also took place at Newcastle in honour of the event. About seven hundred horses and waggons walked in procession through the principal parts of the town, and the Mayor presented a silver cup, designated "The George Stephenson Centenary Cup," for the best decorated single or double yoke draught horses. The various public bodies and trades societies also walked in procession to the town moor in Newcastle, where speeches appropriate to the occasion were delivered from two platforms. Exhibitions of models and photographs of locomotives were also held at Newcastle. Similar processions and exhibitions of machinery were held at Gateshead. In various other places in England the centenary was celebrated. Most of the leading German papers devoted sympathetic articles to the Stephenson anniversary.

MINISTERS AND CHURCHES.

We are glad to understand that the Rev. Mr. Fletcher, of Kulkton, has fully recovered from his lengthened and severe illness.

THE congregation of Knox Church and Highland Creek, Scarboro', have presented their pastor, Rev. R. P. Mackay, with a handsome covered buggy and silver-mounted harness.

A PICNIC and concert were held on the 23rd ult., under the auspices of the young people of Knox Church, Harriston, in aid of the Building Fund. Though the weather was not as favourable as could have been desired, yet the handsome sum of \$121 was realized.

MRS RODGERS, of Collingwood, was lately waited on at the manse by the members of the Bible class for the purpose of presenting her with an affectionate address and with a substantial expression of the esteem in which she is held by them. The present consisted of a very handsome silver butter-cooler, fruit basket and napkin ring. The Rev. Mr. Rodgers replied for his wife, and a very pleasant evening was spent by the company.

A MEETING was lately held in Knox Church, Hamilton, for the purpose of organizing a temperance society. Dr. James, the pastor, explained that the meeting had been called to carry out the unanimous recommendation of the General Assembly at its late meeting, namely, to organize such societies in connection with the congregations of the Presbyterian Church. The meeting was quite enthusiastic, over eighty names being taken, and no doubt the society will soon embrace a large proportion of the congregation.

THE Huron "Signal" of the 1st inst. has the following: "At a congregational meeting of Knox Church, Goderich, held on Wednesday of last week, it was resolved to ask the Presbytery to moderate in a call to Rev. J. A. Turnbull, as assistant and successor to Rev. Dr. Ure. Messrs. Kay, Miller, and Buchanan were appointed delegates to lay the matter before the Presbytery. It is quite probable that before many weeks have passed, Mr. Turnbull will be ordained and formally installed into his position as assistant pastor of Knox Church. The choice is a good one."

A VERY successful strawberry and ice cream festival was held under the auspices of the Ladies' Aid Society of London East Presbyterian Church, on the evening of the 21st ult. Addresses were given by Revs. J. A. Murray, Dr. Sanderson and D. H. Taylor. Dr. Gardiner gave a reading. The musical programme consisted of solos by Mrs. J. K. Wright, the Misses Crone and Gilmour, and Mr. Robert Morrison: a duet by the Misses Crone, and an instrumental piece by Miss Willis. The proceeds amounted to upwards of \$40, with which a communion service has been purchased for the congregation.

THERE was lately held a strawberry and ice cream social in the basement of Knox Church, Morrisburg, when a couple of hours were very pleasantly spent by those present. The pastor, Rev. H. Taylor, read the biennial statement of the Ladies Aid Society in connection with the church, which was a very satisfactory one, and shewed that besides the \$500 with which the first year began, the Society has raised and expended on church improvement an additional sum of about \$600. This proves the true systematic principle on which the organization is based, and the ladies must be congratulated upon the satisfactory results of their exertions on behalf of their church.

On the afternoon of Monday, 27th inst., the Rev. J. W. Penman, of the Presbyterian Church, Carp, was presented with a purse of money by the children of the Sabbath school in connection with Lowry Church. The presentation was made on behalf of the scholars by their superintendent, Mr. Jas. Gardiner, as an expression of their feelings towards him as a faithful pastor and genuine friend. The reverend gentleman, who is leaving this charge, in returning thanks was deeply touched by the kindly feelings manifested towards him. And after the singing of a hymn and the benediction, there were many husky voices and tearful eyes when the final hand-shaking took place between the flock and pastor.

THE corner stone of the new Presbyterian Church, at White Lake, was laid on the 28th of June, by the pastor, the Rev. George Bremner, in presence of a large concourse of interested people. A jar was de-

posited containing a copy of the CANADA PRESBYTERIAN newspaper, "Missionary Record," Montreal "Witness," Toronto "Globe," "Mail," Pembroke "Observer," Almonte "Gazette," a silver coin of the present year, and a review of the history of the congregation for the last ten years, the time since the present pastorate began. Ten years ago the communion roll contained 108 names, since that time 215 names have been added, and ninety have been removed, leaving 233 names of the roll at present. The congregation have more than doubled during that time. The number of baptisms has been 164 children and thirty-three adults. The annual collections for the missionary schemes of the Church ten years ago were only \$12, and last year they reached \$137, rising annually. During that time the congregation has raised \$2,000 for building purposes, without reference to the new church, which will cost \$4,000. It is a stone structure thirty-eight feet by fifty two. A very successful picnic was held in connection with the laying of the corner stone.—*Com.*

THE fiftieth anniversary of First Chinguacousy (Mayfield) congregation was celebrated by a picnic on Dominion Day. It was acknowledged on all hands to have been the most successful ever yet held. Tea, ices, summer drinks, swings, the Tullamore brass band, a beautiful grove, and a perfect day, conspired to unusual enjoyment, and put a very handsome sum in the hands of the treasurer to the credit of the manse fund. The time for speaking was rather limited, but was utilized to the utmost advantage by Revs. J. Pringle and E. D. McLaren, of Brampton; A. Gilray, of Toronto; C. J. Dobson, of Caledon East, and J. R. Gilchrist, of Cheltenham. Dr. Robinson, M.P.P. for Cardwell, who was announced to speak, was compelled to leave at an early hour. We glean some facts in the history of the congregation from a paper prepared by Rev. R. D. Fraser, the pastor, who was prevented from being present by domestic affliction. It was read by Mr. McLaren. The first minister was ordained May 26, 1831—Rev. Duncan McMillan, still living in Komoka, whence he sent last week a long and most interesting letter of reminiscences. Mr. McMillan was minister not only of the north half of Chinguacousy, but of Erie, Caledon, and part of Mono. His Presbytery met sometimes as far east as Prescott, and the six ministers present at his ordination were from Markham, West Gwillimbury, Toronto, Nelson, and Grimsby. Mr. McMillan's successors were Rev. Mr. Johnston, Rev. Mr. Nicol, and in 1840, when the congregation sought and obtained admission into the "Missionary United Associate Presbytery," Rev. S. Porter, now in retirement at Barrie. Rev. D. Coutts, who is in his old age a resident of Brampton, was inducted in 1843, and remained till 1867. He was followed, in 1868, by Rev. R. M. Croll, who was translated to Simcoe in 1878, and was succeeded in 1879 by Rev. R. D. Fraser. The first place of worship was a log school-house. In 1841 a frame church was built, on a subscription list of £70. 11s. 6d. Volunteer labour was largely employed in its erection. It was soon followed by a frame manse, 20x30, which did service for a quarter of a century. During Mr. Croll's ministry the glebe of five acres with house, now removed, was bought, in which First and Second Chinguacousy shared equally, as they did also in the magnificent manse built last year. The handsome and commodious brick church, with convenient school hall, now used by the congregation, was erected in 1874. The congregation has been vigorous and harmonious from the first, and enters on its second half century at peace, well equipped, and alive to a sense of its responsibility in regard to the general work of our Church at home and abroad. It is worth adding that Mr. Robert Dansmore has been precentor for forty-four years, and Mr. Hugh Hunter treasurer since 1848, and that the Sabbath school, which meets throughout the entire year, has in the neighbourhood of one hundred scholars, more than the half of whom are adults.

DR. MCKAY'S MEETINGS IN OXFORD COUNTY.

Since our last issue Dr. McKay has addressed meetings in various places throughout the county and neighbourhood in the interests of his training school. In nearly every instance the congregation has been as large as the limits of the church building would allow, and an excellent spirit everywhere prevailed.

The results, financial and otherwise, must, we feel sure, be most cheering to the Doctor. The following are the total amounts raised, beginning where we left off last week: Kintore, \$130; Burns' Church, E. Zorra, \$106 20; Harrington, \$250; E. Oxford, \$58; St. Andrew's, E. Oxford, \$44.19; Innerkip, \$85; Chesterfield, \$150; Embro, \$465; Ayr, \$500; Paris, \$500; St. George, \$150. Let the friends in and around Woodstock, and throughout the county, exert themselves in this matter, and the whole amount of \$4,000 required for the erection of Dr. McKay's training school in Formosa will be secured. Having closed his meetings in the county of Oxford, Dr. McKay at once left for the Maritime Provinces, where he is to address a series of meetings for the next three weeks. He will then probably make a short visit to Winnipeg, after which he will leave for Formosa. It is proposed by his friends in Oxford before he leaves to give him a grand farewell meeting in the town of Woodstock. This meeting will be undenominational in character, and it is expected to be the largest religious meeting ever held in Woodstock. Such a meeting will be a fitting termination to the great missionary's visit to his native country and county.

PROBATIONERS and others, writing on Home Mission matters, to Hamilton Presbytery, will till further notice, please communicate with Rev. John Laing, M. A., Dundas.

REV. E. H. BICKERSTETH, in an account of a visit to Palestine, said that, while calling on the Turkish governor of Es Salt, and speaking to him of the mission schools there, he replied, "They are excellent schools, and I am going to take my boy, ten years old, from the Mussulman school, where he learns very little, and send him there; there is no school like it."

FROM the last published reports of the Winnipeg Young Men's Christian Association we learn that though that association was only organized about two years ago it is in full and active operation. There are free reading-rooms in Mackay's block, Main street, to the use of which all are welcome; while the immigrant sheds are regularly visited and all possible help given to new comers in the way of seeking employment for them and directing them to respectable lodging places, etc. When so many young men are turning their steps to the North-West we advise all to take advantage of the kind services of the Young Men's Christian Association in Winnipeg, and let those who do not need help themselves try to assist those who do. A kind word and a helping hand are mighty factors for good everywhere. If every professing Christian who goes to the North-West were doing his best in this respect, what a grand result there would be for good.

ATHEISTIC science babbles of life, with scientific nomenclatures, experiments, and what not, as if it were a poor dead thing to be bottled up in Leyden jars, and sold over counters.—*Carlyle.*

WHEN you enter church will you kindly take seats as far forward as you can. This is an entirely new request. Friends coming in a little late are troubled to get seats near the door. It has been funny to watch people drop into a seat near the door and look down, as though they were too tired to walk a few seats farther up the aisle, or even lift their eyes. The minister is warranted not to bite. Please sit forward.—*Pulpit and Pew.*

THEOLOGICAL soundness ought to be the glory of the Church; and it is only when made a buttress to spiritual decay and corruption that it becomes a reproach. Doctrine is the framework of life; it is the skeleton of truth, to be clothed and rounded out by the living graces of a holy life. It is only the lean creature whose bones become offensive.—*A. J. Gordon.*

Workman of God! O, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.
Thrice blest is he to whom is given
The interest that can tell
That God is on the field, when he
Is most invisible.

At Vellore, India, the men of high caste recently applied to the American Reformed Church to give them a school for their daughters. Twenty pupils were at once enrolled, of whom twelve were Brahmans; and in a month the pupils were 104.

REV. D. H. FLETCHER IN JERUSALEM.

The following letter from the Rev. D. H. Fletcher to the congregation of McNab street Presbyterian Church, Hamilton, will, we have no doubt, be read with interest by many of our subscribers :

MY DEAR FRIENDS,—Though far from me you are frequently the subjects of my thoughts and prayers, and it is to me also a matter of great comfort to cherish the confidence that I am often borne on your spirits in your approaches to the throne of our heavenly Father. When exposed to perils by sea and land, the felt assurance that petitions for my safety and guidance are sent up to the divine Protector by my dear people is a source of continual comfort to me. You will be glad to know that, with the exception of a temporary cold from which I suffered for two weeks, I have enjoyed good health since I left home. After visiting Rome and other Italian cities, and after a most delightful passage of four days across the Mediterranean Sea we arrived in Egypt on the 11th of May. There one coming from America or Europe finds himself in an entirely new world; the people, in dress, manner and other respects, forming a strong contrast to what he has been accustomed to see at home. The two largest cities in Egypt are Alexandria and Cairo, the latter, which is the capital, has a population of about half a million, and contains upwards of four hundred mosques or places of Moslem worship. Many of the streets, especially the oldest, are extremely narrow and thronged with human beings, intermingled with a multitudinous mass of beasts. The rulers of Egypt, especially the late Khedive, have a mania for building splendid palaces, and certainly some of those which we visited are truly magnificent. But, alas! while the rulers have been living amid such costly splendour, the poor, miserable subjects are living in wretched mud huts. It is impossible to conceive of dwellings more squalid and repulsive in their appearance than those of the *fellahen*, the farming peasantry of Egypt, and the money which has been lavished so freely in the erection of these palaces has been wrong by a system of merciless taxation from the oppressed and degraded people. Poor people! As one learns the extent of their oppression and degradation, he burns with moral indignation against their selfish and tyrannical rulers.

Through the British Consulate I obtained a pass which entitled me to admission to all the mosques of Cairo. I visited a few of the most ancient as well as some of those most recently erected. Some of the Moslem places of worship are of vast magnitude. Each has one or more minarets from the top of which a Sheikh calls the people to prayer seven times every twenty-four hours. The response is such as to teach a solemn lesson to Christians.

I spent some time in El-Ashar, the great university of the Moslems, situated in the very centre of Cairo. There are at present twelve thousand students in attendance from all parts of the Mohammedan world. In one large open court I saw over two thousand students seated on their mats poring over the Koran, the great Moslem text book in theology, philosophy and jurisprudence. It is impossible to observe the manner in which the professors and students apply themselves to their work without feeling convinced that the religion of Mohammed has a powerful hold on their hearts, and that they are thoroughly determined to maintain and disseminate it.

Of all places in Egypt which I visited the one that absorbed my attention most was Heliopolis, the ancient city of On, whose high priest was Joseph's father-in-law, and where Moses was learned in all the wisdom of Egypt. The spot where it is alleged the granaries of Joseph stood was pointed out to me; also the place where Moses was found by the King's daughter, and where the holy family dwelt during their sojourn in Egypt, whither they fled to save the life of the infant Saviour from the hands of Herod. But in reference to these and other places, the question always presented itself to my mind, is this really the place? What is the evidence? Is it satisfactory? With regard to Heliopolis, however, there is no room to doubt. There stands that solitary, magnificent obelisk of red granite, with its inscriptions as distinct as the day it was cut, to point out where the once famous Temple of the Sun stood. Standing there when Abraham came down to Egypt to escape the famine in Canaan, it has witnessed the material glory and degradation of the land of the Pharaohs. May God grant that at no distant day it may witness

Egypt again rising, through the power of the Gospel, to a truer and greater glory than it ever possessed in the days when these stupendous monuments of its greatness were erected!

The United Presbyterian Church of the States has done a noble work in Egypt, and has now a Presbytery consisting of twenty-eight members, called the Presbytery of Egypt. Dr. Lansing and Dr. Watson, who are at the head of the mission work and college in Cairo, are both able and devoted men. On Sabbath morning I heard Dr. Watson preaching in Arabic to a large congregation. In response to Dr. Lansing's invitation I took his service, and preached the English sermon. As I entered the pulpit the thought that I was about to preach the Gospel in the capital of that land where the ancient people of God sojourned for a season filled me with emotions such as I will not attempt to describe.

After leaving Egypt we landed in Palestine, at Joppa, on Sabbath morning, the 21st of May, and reached Jerusalem, the City of the Great King, on Monday the 22nd, at four o'clock in the afternoon. I rode on horseback from Joppa, and, though the ride was long and fatiguing, especially on the rugged Judean Mountains, yet the thought that I was that night to abide in the city of David and Solomon took such possession of my mind that I was almost unconscious of anything else. The first sight I had of the city I never shall forget. We entered by the Joppa gate, and rode directly to our hotel, which stands on the brow of Mount Zion, close to the place where David's house must have been. At once I ascended to the highest part of the flat roof, which commanded a complete view not only of the city itself, but of the surrounding country as well. There I remained for hours, filled with emotions that now and then made the tears drop from my eyes, till at last the sun, setting behind Calvary, bathed in a flood of golden light the Mount of Olives, a place which will ever be cherished in the hearts of Christians as one of those so often trodden by the feet of that blessed Saviour who came to seek and save that which was lost. We have already visited Hebron, the dwelling place of Abraham, Bethlehem, the birth place of Christ, the Dead Sea, the River Jordan, and numerous other places to the south and east of Jerusalem. To-morrow the British Consul is to send us a pass by which we will be admitted into the great Mosque of Omar, a place closed against all Christians till quite recently. On Thursday morning we purpose to go north to Bethel. May the Lord God of Israel, who revealed His glory in manifold forms in this wonderful land, command His blessing to rest upon you all, is the earnest prayer of your affectionate pastor.

D. H. FLETCHER.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXIX.

July 17 } THE CALL OF MOSES. } Ex. 1-14
1881. }

GOLDEN TEXT—"And he said, Certainly I will be with thee."—Ex. iii. 12.

HOME READINGS

- M. Ex. iii. 1-14 . . . The Call of Moses.
- T. Ex. iii. 15-22 . . . The Message to Israel.
- W. Acts vii. 30-36 . . . The Voice of the Lord.
- Th. Isa. vi. 1-13 . . . The Lord in His Glory.
- F. Isa. lxxv. 1-9 . . . By the Right Hand of Moses.
- S. Ps. cxviii. 1-4 . . . Wait on the Lord.
- Sab. Ps. cxiii. 1-22 . . . Lord Merciful and Gracious.

HELPS TO STUDY.

Our last lesson left Moses sitting by a well, wearied with his long journey and, no doubt, disconsolate enough; discouraged, not so much by his own exile as by the apparently hopeless condition of his kindred in their abject thralldom; for in all his history we do not find him actuated by selfish motives.

Wells are few and far between in eastern countries at the present day, and they were still fewer and farther between in the days preceding the Israelitish exodus, so Moses could not sit long beside a well without making the acquaintance of some of the inhabitants of the country. Very speedily his noble and heroic instincts found fitting exercise in protecting weak maidens from lawless and barbarous men. Chivalry did not originate in Spain, neither was the first champion of woman's rights born in America.

It is no wonder that there was one among the seven daughters of Jethro who thought so well of the brave and generous stranger that she became his wife.

The following division of the lesson may be found suitable: (1) *An Adventurous Shepherd*, (2) *The Burning Bush*, (3) *The Commission Given*, (4) *Objections Answered*.

I. AN ADVENTUROUS SHEPHERD.—Ver. 1. "Thy servants are shepherds, both we and also our fathers," said Jacob's sons to Pharaoh when he asked them what was their occupation (Genesis xlvii. 3). It was a bold and

honest confession to make in the presence of an Egyptian king, for shepherds were "an abomination unto the Egyptians." Here we find a descendant of one of these shepherds taking kindly and contentedly to the occupation of his ancestors, although he had spent forty years of his life in the refined and elevated employments of a royal court and among an aristocracy that despised pastoral pursuits. There is some truth in the scientific doctrine of heredity, but there is still more truth in the fact that those who are taught of God learn in whatsoever state they are therewith to be content.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian. Jethro is called "Reuel" in the preceding chapter; the latter designation is probably a territorial title. The word translated "priest" will bear the rendering *prince*, probably he was both. He seems to have been a perfect type of the Bedouin of the noblest class—generous and hospitable, a man of great prudence, minute local information, and wide general knowledge of human affairs. His wise counsels were afterwards of much service to Moses in organizing the civil government of the Israelitish nation. By birth he was a Kenite, a descendant of Abraham and Keturah. This race comes in contact with the chosen people at more than one point in their history, and always in a friendly attitude.

And he led the flock to the backside of the desert. Far beyond the limits of their wonted pastures the flocks of Jethro strayed and Moses checked them not nor turned them homeward. This was the rule of nomadic life, the wider the range the better the flock thrived; and Moses was none the worse a shepherd for being a philosopher and an explorer. But why did he cross the desert, and why did he come to what was afterwards known to him as the mountain of God? Probably he could not tell—not any better than thousands of the human race, since his day, can tell how they were led to Sinai, and thence to Calvary. God leads his own in a way which they know not.

II. THE BURNING BUSH.—Vers. 2, 3. Moses was a philosopher—a man who cannot content himself with asking what? but always asks why?—and he now found something to puzzle him. It has puzzled many a philosopher of more recent times to account for the continued existence and progress of the Church of Christ (which the burning bush represented) amid the fires of persecution and opposition. Moses soon had his difficulties solved because he drew near enough to have them solved; and there is a lesson here for all others who are in the habit of asking "why?"

The angel of the Lord that appeared to Moses could have been no other than God the Son, the Angel of the Covenant, for the being who addresses him out of the burning bush identifies Himself with the Deity.

III. THE COMMISSION GIVEN.—Vers. 4-10. Once Moses had essayed, in his own foolish, human way, to defend his enslaved brethren from oppression, and he had failed—now he receives a commission from on high, not only to defend, but to deliver them entirely from the bondage of centuries, and lead them—not merely from Egypt to Canaan, but from serfdom to freedom, a transition that could not be effected by mere travelling, but required instruction and training; for he who is a slave, and the son of a slave, cannot be changed into a free man merely by having his shackles removed.

Draw not nigh hither: put off thy shoes, etc. God is everywhere, but there are places in which His presence is specially manifested. There was a time when people erred by regarding sacred places with superstitious dread. Now the tendency is in the opposite direction. It will be a token for good when all our young people shew more reverence for the house of God than a very large number of them do at present. In the east the shoes or sandals are put off as a mark of respect before entering even a private dwelling, and no one there would ever think of approaching a place of worship unceremoniously.

I am the God of thy father. The word "father" is singular in the original as it is in the English version but it is to be understood collectively.

The God of Abraham. This connects Moses with the covenant. The God of Abraham of Isaac and of Jacob is the same God still, and the promise is to us even as it was to the earlier members of the Church. Let us take hold of the chain and claim our birthright.

I have surely seen the affliction of My people. Here it seems to be taken for granted that if God sees a wrong He will right it, other passages of Scripture teach us that He will certainly do so sooner or later, and of His omniscience there is abundant evidence.

Come now therefore and I will send thee unto Pharaoh. The task set before Moses was certainly an arduous one, and well might he shrink from it, but a wonderful strength is imparted to weak humanity by the command "Come now and I will send thee."

IV. OBJECTIONS ANSWERED.—Vers. 11, 14. "Now Moses was very meek, above all men that were upon the face of the earth" (Numbers xii. 2), and he certainly appears very meek and very humble in the passage before us; but it was the grace of God that made him so; forty years in God's school in the wilderness had wrought a wonderful change, it was no meek man that slew the Egyptian and hid him in the sand.

Who am I that I should go unto Pharaoh? How beautiful the modesty and backwardness of Moses appear taken in connection with the perseverance and heroism which he afterwards displayed in carrying out his life-work—the true man is always better than his word.

I AM hath sent me unto you. Previous to this time God had made Himself known as EL-SHADDAI, God Almighty; now He reveals Himself as JEHOVAH—the one eternal, unchangeable being, the same yesterday, to-day and forever. Who else can always say "I am?" This was Moses' authority; by this sublime name he was to awaken the slumbering traditional religion of his enslaved brethren, and rouse them to strike for freedom. The Jehovah thus dimly made known to the Hebrews is still more plainly revealed to us in the person of Jesus Christ, the Redeemer of Israel, the captain of our salvation.

OUR YOUNG FOLKS.

A BIRTHDAY.

Every year is a pearl, dear,
Perfect and pure and fair,
That God lets grow within your life,
Trusting it to your care.

And death is the golden clasp, dear,
That fastens the pearly chain,
And it shines with a clearer lustre,
If the pearls are white through pain.

Some of the chains are short, dear,
And some are of many strands;
But every one returns at last
To the Master Workman's hands.

So watch your precious pearls, dear,
And keep them ever bright,
That with the crown jewels they may glow,
At last, in the infinite light.

SPEAKING PLAIN.

THE arithmetic class stood in line in the school-room, slates and pencils in hand, and Squire Curtis was on the platform listening to the recitation. Squire Curtis was one of the trustees, and the most faithful one among them, for he never suffered two weeks to pass without making a call at the school to see how the youngsters were getting on with their lessons. Sometimes he happened in at spelling-time, and sometimes at the reading-hour; and then again he would be on hand to hear the recitations in geography or history, or to give them a little practice in the rules of arithmetic.

This morning he had given Harry's class a very long column of figures to add.

"You may go to your seats," said Mr. Ropes, "and do the adding while I call another class."

"Mine ain't a bit like yours," said Walter Burns, Harry's seat-mate: speaking without permission, of course.

Harry said nothing, but worked away at his figures.

Walter turned over the pages of his Green-leaf. "Here's the very sum," he said in a whisper, as he compared the lines on his slate with the book. "Squire Curtis didn't give it to us out of his head; he copied it right out of the book, and here's the answer. I'll make mine right in a jiffy," and the answer given in the arithmetic was soon copied on his slate.

"Look here! yours isn't right, old fellow," he said, again looking over Harry's shoulder. "You've got a six there and it ought to be a four, and an eight where it ought to be a three. What a little goose you are to fuss away adding up all that great row, when here it is as plain as day before you."

But Harry was an honest boy. He knew it was expected of him to do the calculation himself, and it would be like telling a lie to copy the answer out of the book. So he worked away, going over the columns three times very carefully. But he couldn't help remembering about the figures Walter had said were wrong, and when, after the third trial, they came just as Walter had said they ought to, he could not help being glad. And yet there was a little feeling in his heart that he had not been exactly honest. What should he do about it?

Just at that minute Mr. Ropes called the

class forward for their answers. Each boy read his figures from his slate, and all were wrong except Walter and Harry. Walter was chuckling to himself over his good luck and little trouble; Harry was holding quite a discussion with his conscience.

"I know, boys," said Squire Curtis, "'twas a pretty hard practice for you, for the lines were longer than you are used to, and I don't much wonder that you didn't get the figures all right. Once adding so long a row is never enough to make sure of a correct answer. You ought to go over it two or three times, beginning first at the bottom and adding up, then at the top and adding down, and then in the middle and adding both ways. If the answers agree you may be pretty sure you are right. I'm glad we have two boys to get us the right answer. You didn't look in your books for it, boys, did you?" asked the squire.

Walter shook his head for no, but Harry blushed and hesitated. All at once it flashed through his mind about the man whose tongue was loosed by Jesus so that he could "speak plain."

"I'll 'speak plain; I don't want any 'impediment' about me;" thought he; and out it came.

"I didn't look in the book," said he, "but I knew what the right figures were, and I worked and worked till I got 'em. But if I hadn't known, I don't believe I should have got them all right," Harry spoke very distinctly.

"How did you know the answer if you didn't look in the book?" asked the teacher.

"I don't like to tell, if you'll please excuse me," said Harry; but Mr. Ropes understood the truth from Walter's confused and trembling looks.

"I did work it all out myself," said Harry; "I added the lines up three times, but if I hadn't known the answer I shouldn't have done that. I didn't try to find out the answer, and I couldn't help knowing, but it seemed like a lie, after all, so I felt I must tell."

"You are right, my boy; you have made an honest confession. It is good to clear your conscience. If at any time you have the least shadow of a feeling in your heart that you haven't told the whole truth, never rest till you have turned your heart inside out."

"But he hasn't told the whole truth, squire, for he hasn't explained how he found out the answer," said Mr. Ropes.

"Well, but you see, Mr. Ropes, how it is; I do. He couldn't tell without exposing somebody else, and he doesn't want to tell tales. I hate a tell-tale; so do you. This little chap has told the whole truth about himself, he's set himself right, and now if there's any boy in the class that knows the other part of the story, and don't tell it, why, he'll have a load on his conscience that won't be pleasant to carry. This little boy has spoken 'the truth in his heart' this morning, and God bless him!"

Poor Walter hung his head and held up his hand to speak.

"What is it Walter?" asked his teacher.

"'Twas I told Harry the right figures. I

wasn't looking for the answer, and just happened to see that the sum in the book was just like the one on our slates. But I know Harry worked it all out himself."

"Did you?"

It was with a great effort, but the words came out "No, sir."

"I'd rather be Harry Ford than Walter Burns," said Mr. Ropes. "Who thinks as I do?" And every hand went up.

A CHILD'S DEFINITION OF FAITH.

THE other day a poor woman came into my shop to speak to me on matters concerning a daughter of hers, who is doomed to be a cripple for life. I found she was a sorrowful Christian, one of those who gave many a furtive glance at Goliath without seeing David close by—looking at her trouble always—not looking to the Lord at all. When I spoke of Jesus as the all-sufficient One she began to tell me of a little boy she had lost recently, and of what he delighted in speaking of. The love of God in Jesus was his theme. When life was drawing to a close he spoke of mercy and of grace; of faith in God as his only foundation for the hope of going, when he died, to be with Jesus who died for him. Being visited a day or two before he died by an unconverted relative of mature years, the relative asked him how he was. When he answered that he was very happy, though sick in body; that his faith had kept him so; his relative said:

"I can't make you out. How do you get the faith you speak about?"

"O," said Charley, "God gives it to me."

"Well," said his friend, "I don't understand! What is it like?"

"O," replied Charley, "it's just like this:—suppose you were up-stairs, and you made a hole in the ceiling and spoke to me through the hole, and told me up there was better than being down here, and that you had got some beautiful things up there for me, if I was to come. I should want to come, shouldn't I?"

"Well, yes; I think you would; but how would you know that I had the things I spoke of?" asked the interrogator.

"Well," replied the dying child, "I should be sure to know you were there when I heard you speak. That's what faith is—believing God's Word when He speaks, and what He says without seeing what He promises. And God makes a good many holes, and speaks to 'most everybody, only they don't pay attention; and if they do hear they want to see the things afore the time, and that ain't faith."

Thus did a child in years and grace silence, with the words of faith, a gain-sayer, and so passed away. Reader, hast thou faith as this little child; faith to trust God for the fulfilment of His promise? "Have faith in God."

"A GRACIOUS woman retaineth honour, and strong men retain riches."—*Prov. ix. 16.*

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

MAKE your heaven sure, and try how ye came by conversion; that it be not stolen goods, in a white and showy profession! a white skin over old wounds.

PUBLISHER'S DEPARTMENT.

DR. FOWLER'S Extract of Wild Strawberry cures summer complaints, diarrhoea, dysentery, cholera morbus, cholera infantum, sour stomach, colic, nausea, vomiting, canker, piles, leucorrhoea, and all manner of fluxes.

HAVE WISBAR'S BALSAM OF WILD CHERRY always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. Fifty cents and \$1 a bottle.

Take-it-Easy and Live-Long are brothers, and are related to Ayer's Sarsaparilla, which has lengthened many a life.

MEETINGS OF PRESBYTERY.

LONDON.-In First Presbyterian Church, London, on the second Tuesday of July, at two p.m.
HURON.-In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
BROOKVILLE.-At Prescott, on 12th July, at half-past two p.m.
MANITOBA.-At Portage la Prairie, at the Court House there, on the third Wednesday of July, at three p.m.
GUELPH.-In First Presbyterian Church, Guelph, on the third Tuesday of July, at ten o'clock a.m.
MONTREAL.-In St. Andrew's Church, Kincardine, on the second Tuesday of July, at one o'clock p.m.
PETERBORO.-In Mill Street Church, Port Hope, on the third Monday in September, at half-past seven p.m.
BRUCE.-At Port Elgin, on the third Tuesday of July next, at two o'clock p.m.
MONTREAL.-In St. Paul's Church, Montreal, on Tuesday, the 12th July, at eleven a.m.
GLENGARRY.-In Knox Church, Lancauter, on the 12th July, at ten o'clock a.m.
WHITBY.-In St. Andrew's Church, Whitby, on the third Tuesday of July, at eleven a.m.
SARNOY.-In Guthrie Church, Harrison, on the second Tuesday of July, at eleven a.m.
LINDSAY.-At Beaverton, on Tuesday, 30th Aug ust, at two p.m.

BURDOCK BLOOD BITTERS CURES scurfula, erysipelas, salt rheum, piles, and all humours of the blood. Cures dyspepsia, liver complaint, biliousness, constipation, dropsy, kidney complaints, headache, nervousness, female weakness, and general debility.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED

At the residence of the bride's mother, Wilton Grove, Westminster on Thursday, June 30th by Rev J J A. Proudman, D.D., of London, Rev S H. Eastman B.A., of Oshawa to Bella, youngest daughter of the late Duncan McColl.

At the residence of the bride's father, on the 21st of June, by the Rev. J. A. Cameron, John Martin Burns, of Reach, to Mary Ann Nichol, youngest daughter of John Michael, of West Whitby

DIED.

At her residence, 32 Carlton street, on Friday 1st July, 1881, Catherine, widow of the late John McArthur, in the 75th year of her age - mother of A. McGregor, ex-alderman. A resident of Toronto for fifty-four years.

On Sabbath evening, July 3rd, at his residence, 17 Denison Avenue, Toronto, Mr. William Heaton.

The deceased was a native of the County Down, north of Ireland. He was a Presbyterian, descended from the good old stock of the Covenanters. He was "mighty in the Scriptures," and a resolute upholder of the standards of the Church. He bore, with the hope of a Christian, and the fortitude of a man, a prolonged and painful illness. He was comforted in his sufferings by the faithful ministrations of the Rev Robert Wallace, under whom he worshipped. He leaves a widow to mourn his irreparable loss. He leaves, also, a circle of devoted friends, to whom his simple, pious and affectionate nature endeared him. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." - Rev xxx 4.

THE BEST SELECTED BOOKS FOR LIBRARIES.

Little People's Picture Library, 50 vols. \$10 00
Sunday Hours Library, 75 vols. 14 05
Red Back Library, 75 vols. 24 50
National Library, 100 vols. 25 00
Grand Cheap Library, No 1, 50 vols. 20 80
No. 2, 50 vols. 22 40
No. 3, 50 vols. 25 60
All beautifully printed and illustrated, and supplied in neat cases, with catalogues.
Through the Winter, 12mo. 120 pp. \$1 50
The Faith-Keeper of Toronto, 12mo. 112 pp. 1 50
Two new books, very interesting specimens of the new illustrated series, "Picture World" and "Youth's World."

American Station, 1122 Chestnut St. Phila. or Upper Canada Fact Society 102 York St., Toronto

In orders for anything advertised in this paper, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in The Canada Presbyterian.

R. R. R. Radway's Ready Relief CURES THE WORST PAINS In from One to Twenty Minutes. NOT ONE HOUR

after reading this advertisement need any one suffer with pain. RADWAY'S READY RELIEF is a cure for every pain. It was the first and is

THE ONLY PAIN REMEDY that instantly stops the most excruciating pains, allays Inflammations, and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

IN FROM ONE TO TWENTY MINUTES, no matter how violent or excruciating the pain the RHEUMATIC, Bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with disease may suffer,

Radway's Ready Relief WILL AFFORD INSTANT EASE. INFLAMMATION OF THE KIDNEYS, INFLAMMATION OF THE BLADDER, INFLAMMATION OF THE BOWELS, CONGESTION OF THE LUNGS, SORE THROAT, DIFFICULT BREATHING, PALPITATION OF THE HEART, HYSTERIC, CROUP, DIPHTHERIA, CATARRH, INFLUENZA, HEADACHE, TOOTHACHE, NEURALGIA, RHEUMATISM, COLD CHILLS, AGUE CHILLS, CHILBLAINS AND FROST-BITS.

The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford ease and comfort.

Thirty to sixty drops in a half tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dysentery, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of RADWAY'S READY RELIEF with them. A few drops in water will prevent sickness or pains from change of water. It is better than French Brandy or Bitters as a stimulant.

FEVER AND AGUE. There is not a remedia... FEVER AND AGUE, the fifty cents. There is not a remedia... FEVER AND AGUE, the fifty cents. There is not a remedia... FEVER AND AGUE, the fifty cents.

Dr. Radway's Regulating Pills,

perfectly tasteless, elegantly coated, for the cure of all disorders of the stomach, liver, bowels, kidneys, bladder, nervous diseases, headache, constipation, costiveness, indigestion, dyspepsia, biliousness, bilious fever inflammation of the bowels, piles, and all derangements of the internal viscera. Warranted to effect a positive cure. PRICE 25 CENTS PER BOX. SOLD BY DRUGGISTS.

DR. RADWAY'S Sarsaparillian Resolvent,

THE GREAT BLOOD PURIFIER, FOR THE CURE OF CHRONIC DISEASE, Scrofula or Syphilitic. Hereditary or Contagious,

be it seated in the Lungs or Stomach, Skin or Bones, Flesh or Nerves, Corrupting the Solids and Vitiating the Fluids. Chronic Rheumatism, Scrofula, Glandular Swelling, Hacking Dry Cough, Cancerous Affections, Syphilitic Complaints, Bleeding of the Lungs, Dyspepsia, Water Brash, Tic Doloraux, White Swellings, Tumors, Ulcers, Skin and Hip Diseases, Mercurial Diseases, Female Complaints, Gout, Dropsy, Rickets, Salt Rheum, Bronchitis, Consumption, Kidney, Bladder, Liver Complaints, etc. PRICE \$1 PER BOTTLE.

HEALTH--BEAUTY. STRONG, PURE AND RICH BLOOD, INCREASE OF FLESH AND WEIGHT, CLEAR SKIN AND BEAUTIFUL COMPLEXION, SECURED TO ALL THROUGH

Dr. Radway's Sarsaparillian Resolvent

Every drop of the Sarsaparillian Resolvent communicates through the Blood, Sweat, Urine and other fluids and juices of the system, the vigour of life, for it repairs the wastes of the body with new and sound material. Scrofula, Consumption, Glandular Disease, Ulcers in the Throat, Mouth, Tumors, Nodes in the Glands and other parts of the system, Sore Eyes, Sinuous discharges from the ears, and the worst forms of Skin Diseases, Eruptions, Fever Sores, Scald Head, Ring Worm, Salt Rheum, Erysipelas, Ache, Black Spots, Worms in the Flesh, Cancers in the Womb, and all Weakening and Painful Discharges, Night Sweats, Loss of Sperm, and all wastes of the Life Principle are within the curative range of this wonder of modern Chemistry, and a few days' use will prove to any person using it for either of these forms of disease its potent power to cure them. If the patient, daily becoming reduced by the wastes and decomposition that are continually progressing, succeeds in arresting these wastes, and repairs the same with new material made from healthy blood, and this the Sarsaparillian will and does secure, a cure is certain. For when once this remedy commences its work of purification, and succeeds in diminishing the loss of wastes, its repairs will be rapid, and every day the patient will feel himself growing better and stronger, the food digesting better, appetite improving, and flesh and weight increasing

Sold by druggists. PRICE, ONE DOLLAR. Dr. Radway & Co., 82 Warren St. N.Y. AND 439 St. Paul St. Montreal.

NOTICE TO STUDENTS AND TEACHERS.

Students of our primary and secondary schools of the Calendar of the College for 1881-82 application to REV DR. REID, Toronto

HAMILTON AND OAKVILLE. STR. SOUTHERN BELLE Leaves Mowat's Wharf, of Yonge Street, daily at 11.30 a.m. and 3.30 p.m. Wednesday and Saturday Excursions Leaving on morning trip. OAKVILLE AND RETURN. BURLINGTON BRACH AND RETURN. Book tickets now on sale.

ROYAL BRITISH NAVY SERGES, Scotch and Irish Suitings, WEST OF ENGLAND CLOTHS, COATINGS & TROWSERINGS. All reliable goods. No trashy stuff kept in stock. USUAL LIBERAL DISCOUNT TO STUDENTS.

R. F. HUNTER, Merchant Tailor, etc., Cor. King and Church Sts., TORONTO.

JUST PUBLISHED.

44 pp. Price 10 Cents.

DOCTRINES OF THE PLYMOUTH BRETHERN.

By Rev. Professor Cook, M.A., Magee College, London University.

A comprehensive and very complete exposition in short space of the Doctrines of Plymouthism.

Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties, could do well to circulate copies of this pamphlet.

5 quantities, \$8 per rea. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

CHEAP SERIES OF LECTURES.

FIVE LECTURES BY REV. JOS. COOK.

48 pp., PRICE 20 CENTS.

Being the first five of the current course of Monday Lectures, now being delivered in Tremont Temple, Boston, as follows:

- I.-UNEXPLORED REMAINDERS IN CONSCIENCE. II.-SOLAR SELF CULTURE. III PHYSICAL FRAIGIBLENESS OF THE MORAL LAW. IV.-MATTHEW WARD'S VIEWS OF CONSCIENCE. V.-ORGANIC INSTINCTS IN CONSCIENCE.

Copies mailed to any address on receipt of price.

SECOND FIVE LECTURES.

48 pp., PRICE 20c

- VII.-THE FIRST CAUSE AS PERSONAL. VIII.-CONSCIENCE INFALLIBLE! IX.-CONSCIENCE AS THE FOUNDATION OF THE RELIGION OF SCIENCE. X.-THE LAUGHTER OF THE SOUL AT ITSELF.

Copies mailed to any address on receipt of price.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto.

Golden Hours

FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY.

It is sure to be a great favourite with the children of

CANADIAN SABBATH SCHOOLS

TERMS FOR THE CURRENT YEAR:

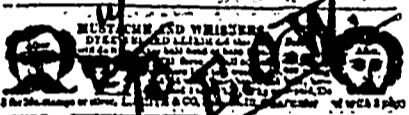
Table with 2 columns: Quantity, Price. 4 copies to one address \$1.00, 10 copies 2.00, 25 copies 4.00, 50 copies 7.50, 100 copies 14.00

Any number exceeding one hundred at same rate

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto.

CONTRASTED EDITIONS OF BIBLE REVISION

Containing the old and new versions, in parallel columns. The best illustrated edition of the Revised New Testament. Millions of people are waiting for it. It has been prepared by the Chief Joint Publishers of London. See that the copy you buy contains 100 fine illustrations on steel and wood. This is the only complete edition, and Agents receiving money selling the AGENTS WANTED. Send for circulars and extra terms. Address NATIONAL PUBLISHING CO., Philadelphia, Pa.



Full Official Report of the SECOND PRESBYTERIAN COUNCIL. Edited by Rev. Drs. PATTERSON and DALE. Full descriptive Circulars, Terms, etc., on application. Sold everywhere or mailed postage prepaid by J. C. McVEDY & CO., Publishers, 107 Chestnut St., Phila., Pa.



AGENTS WANTED COMMENTATOR THE MOST FULL AND COMPLETE

On entire Bible, in 10 volumes, now published. Endorsements by 100 able scholars. Sent to all; embodies latest research. Contains full of 2000 subjects showing line of 1200 parables, 1000 sayings and 1000 sayings of Jesus. 1000 sayings of Jesus. 1000 sayings of Jesus. 1000 sayings of Jesus.

