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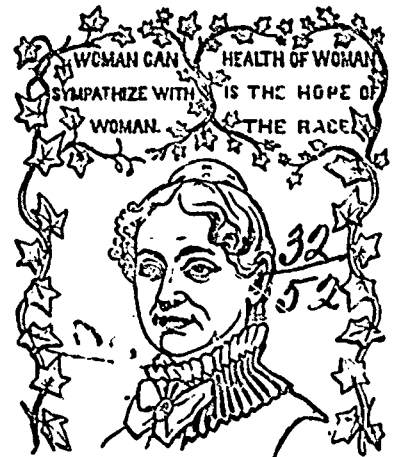
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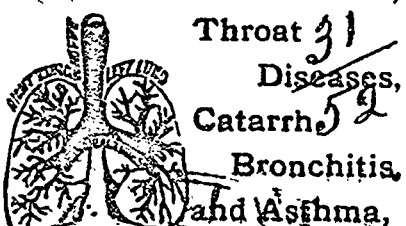
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piece of butter the size of an egg; pepper  
and salt well; bake two hours. When cold  
slice it thin. It is like pressed meat, and is  
very nice.

**CORN BREAD.**—Steamed corn bread is  
particularly wholesome when made with but-  
termilk. If this cannot be procured, use  
lobbered milk. To two cups of Indian meal  
allow one cup of white flour, two tablepoon-  
fuls of white sugar, two and a half cups of  
milk, one teaspoonful of soda, one of salt,  
one tablepoonful and a half of melted but-  
ter; steam for two hours in a well-buttered  
tin, and dry off in the oven.

**DESSERT.**—A delicious dish for dessert,  
to be served with white and fruit cakes, is  
made by taking one pint of thick, sweet  
cream, and beating it until it is very light;  
then add the grated rind of one large lemon  
and the juice of two; half a pound of pul-  
verized sugar must then be stirred with the  
cream. Serve this in wine glasses, or in  
small china cups that will hold as much as  
the after-dinner coffee cups.

**CHOCOLATE CREAMS.**—Two cups of gran-  
ulated sugar, half a cup of milk. Boil just  
five minutes. Then take it from the stove  
and stir it till it is stiff; then drop on but-  
tered plates and leave till cold. While it is  
cooling break a square of Baker's chocolate  
in small pieces in a bowl, and set it over a  
teakettle in which the water is boiling. After  
it is melted, then take the drops and with a  
fork roll them in the melted chocolate: then  
lay on the plates till cold.

**LEMON PICKLES.**—Put in a jar one teacup  
of common salt, pour over it one pint of boil-  
ing water, and put the lemons into this,  
cover it over with a plate, and leave it for  
five days. Drain off the salt and water and  
add fresh, and at the end of ten days let the  
lemons drain again. The pour over them as  
much hot vinegar as will cover them, with  
plenty of cayenne pepper and ginger, and a  
little shallot. Tie down the pots, and look  
to them occasionally as the vinegar wastes.

**OMELETTE.**—A delicate omelette is made  
thus: Beat the yolks of four eggs, and while  
beating mix with them a teaspoonful of flour,  
two tablepoonfuls of pulverized sugar, a  
pinch of salt, and any flavouring extract  
that you choose, this, of course, can be de-  
cided with reference to the other dishes  
which make up the dinner. Beat the whites  
of the four eggs to a froth and mix with the  
other. Bake this on a buttered dish; a deep  
plate will answer, it will rise very light and  
brown nicely in a very few minutes. Send  
to the table hot. If you please you may sift  
powdered sugar over it before sending it to  
the table.

**RAISIN CAKE.**—A delicious and inexpen-  
sive cake is made of two eggs, one cup  
and a half of sugar, two-thirds of a cup of  
butter, one cup of sweet milk, two cups and  
a half of flour, three tablepoonfuls of baking  
powder or two tablepoonfuls of cream of tar-  
tar and one of soda; one cup of raisins,  
cloves and cinnamon to suit your taste, one  
cup of stoned and chopped raisins. It is the  
experience of most cooks that cake made  
with cream of tartar and soda will keep moist  
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AND INDIGESTION CURES, 52  
**AGUE, FEVER,**  
AND BILIOUS SPECIFICS,  
**BRAIN & NERVE**  
FORCE REVIVERS  
**GREAT HEALTH**  
RESTORERS.

**IN SHORT, TAKE ALL THE BEST**  
qualities of all three, and the best qualities  
of all the best medicines of the World and  
you will find that **BLOOD-BITTERS** have  
the best curative qualities and power of  
all concentrated in them, and that they  
will cure when any or all of these, singly  
or combined, fail. A thorough trial will  
give positive proof of this.

"**BUCHUPAIBA**" 32  
Quick, complete cure, all annoying Kidney,  
Bladder and kindred Diseases. \$3.00 per  
bottle.

AN EXCELLENT REPORT.—**MR. JOS. G.**  
Goodridge, of Brooklyn, N. Y., writes: "I  
cannot express myself sufficiently praise-  
worthy terms of Burdock Blood Bitters,  
which I have used for the past two years  
with great benefit."

**SKINNY MEN.** 31  
"Well's Health Renewer" restores  
and vigour, cures Dyspepsia, General  
debility \$1

Why Be Languid?—Try, you may  
be in a miserable condition—you may be  
weak, pallid and nervous. You cannot sleep  
at night, nor enjoy your waking hours; yet  
why lose heart? Get a bottle of Burdock  
Blood Bitters. It will restore you to health  
and peace of mind.

The Diamond Dyes always do more  
than they claim to do. Colour over that old  
dress. It will look like new. Only 10 cents  
for any colour.

**FIRST RATE EVIDENCE.**—"Often unable  
to attend business, being subject to serious  
disorder of the kidneys. After a long siege  
of sickness, tried Burdock Blood Bitters,  
and was relieved by half a bottle." Mr. B.  
Turner, of Rochester, N. Y., takes the pains  
to write.

"Both Lydia E. Pinkham's Vegetable  
Compound and Blood Purifier are prepared  
at 233 and 235 Western Avenue, Lynn,  
Mass. Price of either, \$1. Six bottles for  
\$5. Send by mail in the form of pills, or of  
lozenges, on receipt of \$1.00 per box  
for either. Mrs. Pinkham freely answers all  
letters of inquiry. Enclose 3 cent stamp. Send  
for pamphlet. Mention this paper."

**ROUGH ON RATS.** 32  
Clears out rats, mice, roaches, flies, and  
red-bugs, skunks, chipmunks, possums, &c.  
Druggists

Mr. W. C. Winlow, Toronto, writes: "Northrop  
& Lyman's Vegetable Discovery is a valuable medi-  
cine to all who are troubled with indigestion. I tried  
a bottle of it after suffering for some years, and  
the result was certainly beyond my expectations.  
It assists digestion wonderfully. I don't eat food  
with an apparent effort, and am now entirely free  
from that sensation, which every dyspeptic well  
knows, of unpleasant fullness after each meal."

**TWO-THIRDS OF A BOTTLE CURES.**  
Dr. R. V. Pinkham, Buffalo, N. Y., writes: "I  
have been taking your 'Favourite Discovery'  
for 'female weakness.' Before I had taken it  
days I began to feel stronger. I have taken  
two-thirds of a bottle and believe I am cured."  
Graciously,  
Mrs. H. C. LOVETT, Watkins, Ill.

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, JUNE 27th, 1883.

No. 26.

## NOTES OF THE WEEK.

THE unfortunate but brazen ex-member of the Pennsylvania Senate, R. L. Dukes, who shot the father of the girl he ruined and slandered, has in turn fallen by the assassin's bullet. The brother and son of the libertine's victims rashly became the avenger. Is it not high time that social wrongs were made criminal offences?

ON the arrival of the "Circassian," of the Allan line at Liverpool, by which the Hon. Alexander Mackenzie was a passenger, it is stated that in presenting an address to Captain Smith, Mr. Mackenzie, in the course of his remarks said: "I am sure that I speak the views of at least all Canadians when I say that we are proud of the Allan line of Canadian steamships, and that no money was ever better spent than the comparatively small mail subsidy which the company received from the Government to carry the mails and aid in securing a first-class steam communication with England."

MR. JOHN T. MIDDLEMORE, founder of the Orphan Children's Emigration Charity, London, Ont., left Liverpool on the 7th inst., in the S. S. Circassian with a party of fifty girls and eighty boys between the ages of three and fifteen years, who are brought out to this country for adoption or hire, chiefly among farmers. They are expected to arrive at the Guthrie Home, near the city, on or about the 20th inst. This will be Mr. Middlemore's eleventh annual visit to these shores with juvenile emigrants from Birmingham, England, since 1872. Already many applications accompanied with good references have been made for the children expected to arrive, but more are required. Further particulars may be obtained by addressing Mr. H. Gibbens, Manager of the Guthrie Home, London, Ont.

IN reference to the resignation of the presidency of Princeton College, the Philadelphia "Presbyterian" says: "Dr. McCosh has given official notice of his resignation as President of the College to the Trustees. Their action at the present time is not known. President McCosh announces that the Trustees of the late Frederick Marquand have given \$60,000 for the establishment of a School of Art in the College. He also recommends the establishment of a Department of Philosophy, for which he has the promise of \$150,000 from Mrs. Stuart, widow of K. L. Stuart, of New York. More is needed, but it will probably be soon received, and with these additions to the great gifts of the past Dr. McCosh will close a most successful and memorable Presidency of this venerable Institution."

THE Toronto License Commissioners have come to a decision that merits the approval of most right-thinking people. They decline to grant licenses for the sale of liquor on the Island. Summer residents and the largely increasing numbers that visit it for recreation have good reason to be satisfied. An endeavour was made in the Property Committee to make an exception in favour of the Hanlan hotel, but the matter coming before the City Council the effort was frustrated. In favour of the exception it was urged that people would carry drink with them to the Island. Probably they will, but it seems to be a shadowy reason for allowing full scope for those that way inclined to indulge without restraint in that which is injurious. The order-loving citizens of Toronto will sustain the action of the License Commissioners and the City Council.

THE Annual Methodist Conferences of London, Montreal and Toronto have pronounced on the Union question. In each of these Conferences the discussion was conducted with marked ability and in the main in a most excellent Christian spirit. It would be difficult to say on which side, for or against the basis, most logical acumen was displayed. One thing is very obvious that those most strenuously opposed to the basis were careful to concede that the principle of Union was both right and desirable. Montreal Conference decided in favour of the Union on the proposed

basis by a majority. London Conference voted against it, while in the Toronto Conference the vote after a prolonged debate stood 137 for; 37 against. The keenness with which the subject is canvassed has occasioned increased interest, and though the movement seems now assured, the meeting of the General Conference will be looked forward to with not a little anxiety.

THE protracted trial of the Star Route delinquents has at last come to a close. Despite the admitted evidences of their guilt the jury have acquitted them once more. It is stated that their delinquencies amount to over \$2,000,000, and the cost of the second trial is estimated at \$1,000,000. The press is speaking out manfully on the glaring failure of justice in this case. Dorsey threatens the New York "Times" with a libel suit, and this is how it takes up the gauntlet: "It will continue the warfare. If this course should be unsatisfactory to Thomas J. Brady, Stephen W. Dorsey, or any other Star Route thief, and they choose to attempt to vindicate themselves in libel suits, the 'Times' will welcome the opportunity to do the Republican party and the country the grandest service of which it is capable by proving in a court of law that they are thieves and that it has told the truth in calling them such."

THE death of Bishop Colenso was announced last week. The erratic character of his speculative views on the Pentateuch brought his name into great prominence in 1862 and subsequent years. In the department of Biblical criticism he settled nothing while unsettling much. He was a painstaking and persevering scholar. He achieved eminence in mathematical studies, and Colenso's Algebra is yet a text-book in educational institutions. Bishop Colenso is a tangible illustration that a studious divine is not necessarily a dreaming dotard. As a missionary bishop he was eminently successful in the administration of a large and interesting diocese. He entered into the feelings of the Zulus, and when they were made the victims of a grasping ambition his voice and pen were employed in pleading for their rights. However much the scholarship of Bishop Colenso may have been misapplied, it is universally conceded he proved himself a Christian philanthropist.

THE following gives the votes on the union question recorded by the laymen of the various Methodist conferences up to date.

Toronto Conference.			
	For	Agst.	Ties.
Boards.....	217	16	3
Individual vote.....	2,521	402	
London Conference.			
Boards.....	208	21	1
Individual vote.....	2,542	474	
Montreal Conference.			
Boards.....	111	29	4
Individual vote.....	1,095	362	
Nova Scotia Conference.			
Boards.....	46	16	1
Individual vote.....	348	130	
New Brunswick Conference.			
Boards.....	55	2	1
Individual vote.....	491	33	
Newfoundland Conference.			
Boards.....	9	2	
Individual vote.....	88	18	
Total—Boards.....	646	86	10
Total—Individual vote.....	7,085	1,425	

A DISCUSSION of most absorbing interest took place on the use of instrumental music in public worship in the Free Church General Assembly on the 20th May last. By a vote of 390 to 250, the motion made by Rev. Dr. Rainy on the subject was carried. It was as follows: "The General Assembly having considered the report of the committee with relative overtures, memorials, and petitions, find that there is nothing in the Word of God, or in the constitution and laws of this Church, to preclude the use of instrumental music in public worship as an aid to vocal

praise. The General Assembly do not feel entitled to withhold this declaration, which in the circumstances, it has become their duty to make. But they desire to record their sense of the regard due to the numerous petitioners as well as the Presbyteries which have sent up overtures, and their regret at not carrying with them the convictions and feelings of so many office-bearers and members. They declare that while, in all such matters, due regard must be had to the peace of congregations, and the authority of the courts of the Church, it is peculiarly incumbent on all parties to bear their obligations in mind, in a case where judgements are so much divided, and in view of the associations connected with the manner of everlasting public praise heretofore universally prevalent in this Church." The minority entered a protest.

REFERRING to the progress of the female medical education movement in England, the Liverpool "Mercury" says: "The Government have made a significant concession in favour of lady doctors by appointing Miss Shove as medical superintendent of the female staff at the Metropolitan General Post Office. The field available for lady doctors has recently been greatly widened by a movement which has met with much favour in India to give the women of that country an opportunity of consulting medical advisers of their own sex. Very large sums of money have been contributed in furtherance of this object, and one native gentleman has offered £10,000 to build a hospital for women and children, to be entirely under the care of lady doctors. In India, as in other countries, females not unfrequently endure untold miseries rather than consult medical men. The information collected on this point by the Zenana missions has excited throughout India a strong feeling in favour of the introduction of medical women, and the proposal has received the approval of the Queen, who in this, as in everything else, shows a womanly sympathy with suffering which none the less appeals for relief because it is borne in silence. A sum of about £5,000 has been promptly raised at Bombay as a guarantee fund to meet the expenses of qualified ladies who will go out to that country to act as doctors, so that there is likely to be no lack of encouragement to women to enter the medical profession."

WEEKLY HEALTH BULLETIN.—Amongst Fevers, while several cases of Euteric are reported, yet the prevalence of such diseases belongs wholly to Intermittent. With the enormous quantities of rain which have fallen, the usual drying out process, accompanied by organic decay, of marshes and low lands has been delayed, and hence we expect to find in the latter and hotter summer months this disease increasing even over its present prominent position. Amongst Zymotics, Measles, although it has greatly receded since last week, still remains the most prevalent, amounting to 55 of the total reported diseases. Mumps is decreasing, and Whooping Cough does not appear; but Diarrhoea is prominently present. The increase which ordinarily occurs from this disease during the summer seems delayed for something of the same reasons referred to in speaking of Fever Intermittent. Amongst some of the noticeable health matters of the week, is that of the complaints due to the presence of a fat rendering establishment in a suburb of Toronto. It is complained that the odours from it not only render the air of the suburb unpleasant to the senses, but have actually been instrumental in promoting a severe type of Measles. The numerous establishments existing through the Province such as this and tanneries, slaughter-houses, etc., which, though nuisances, have been hitherto allowed to continue, make it necessary to call the attention of the public to the definition given of such a nuisance as is actionable. According to Mansfield, a British authority, to constitute a nuisance it is enough that the matter complained of renders the enjoyment of life and property uncomfortable. It will therefore be well for health officers everywhere, ere the intense heat of summer has come, to see that the proprietors of such establishments as are nuisances be required to remedy such at once.

## OUR CONTRIBUTORS.

### RELIGIOUS INTOLERANCE IN AUSTRIA.

Until the Edict of Toleration of the Emperor Joseph II. on the 13th of October, 1781, Protestants were not tolerated in Austria in any sense. Afterwards members of the Reformed and Lutheran Churches were permitted to worship according to their consciences within certain limits, and the boon was received with joy; as it put an end for a time to much hardship and persecution. By the patent of 1861, Francis Joseph raised these Churches to the rank of "accredited churches," though the buildings in which they meet in

#### VIENNA

bear no resemblance to churches, beyond having a cross above the doors. The Irish Presbyterian Church had a mission to the Jews here, but now only a service in English is held every Sabbath. The pastor, the Rev. Mr. Pirie, is still a young man; but has been an invalid for nearly a year. The services are conducted by a lay helper—Professor Pelotta a Croat, but whom I took to be an Irishman, both from his appearance and his speech. He is a converted Jew, speaks English well, and gives instruction in that language in the Technological College. I had conversations both with him and Mr. Pirie. They told me of the suppression, a few weeks previous of their Sunday school, which had been in a flourishing condition for the last ten years. The case had been and still is before the law courts; but, with the present Ministry in power, it is not difficult to guess how it will end. I went, during our stay in Vienna, to hear a discussion on a new school law in the Reichsrath or Chamber of Deputies. Two points were specially aimed at by the Act; first that the teacher of every school shall be of the same faith as the majority of the people—which means, of course, that he shall be Roman Catholic—and that the clergy shall have the supervision of the schools. Another point was the reduction of obligatory attendance at school from eight to six years. After a hard fight the clericals succeeded in passing the Act by a majority of three, five votes being those of Cabinet Ministers. I had several conversations with Mr. Millard, agent of the

#### B. AND F. BIBLE SOCIETY,

who has lived thirty-six years in Austria, and who is therefore thoroughly conversant with its whole history. He told me that the Government is completely in the hands of the priests, not religiously perhaps, but politically. He himself had had a flourishing Sunday school, which also was closed by the police. He still has an interesting religious service on Sabbath afternoons which I attended, and heard one of his sons, who had just finished his theological studies, preach the best sermon I have heard during our stay in German-speaking countries. Every seat in the hall was occupied, and the larger part of the people I was told, had been Roman Catholics; another of Mr. Millard's sons you have in Canada, a pastor of a Presbyterian church, the father told me. I hope he preaches as well as his younger brother. Mr. Millard is put to the trouble and expense of sending invitations every week to those who attend his meetings, so as to keep within the law. When tracts are distributed they have to be enclosed in envelopes and addressed to particular persons. I was told of a lady who was anxious to do good in this way, and left some tracts outside on her window sill. The wind blew them away, and she was brought by the police before the court and fined five florins. No colporteurs are permitted, except in connection with book shops which have legal permission to use them. The prohibition of

#### COLPORTEURS,

it seems, did not at first arise exclusively from religious motives. It extended to this mode of selling all printed matter. Nevertheless, from the very beginning facilities were given for the sale of Roman Catholic prayer books, catechisms, etc. Afterwards permission was given to sell Bibles, but the granting of licenses for the sale of these was left with the local authorities, few of whom had the inclination or possessed the courage to permit the dissemination of the Scriptures.

#### THE VIENNA DEPOT

is the source of supply to thirteen provinces. During 1881 there were sold 3,764 Bibles, 25,130 Testaments and 7,765 portions of Scripture. In one case mentioned, the colporteur sold six copies of the Testament in a priest's house. The housekeeper bought

a copy for herself, and five copies which she gave as presents to poor girls who attended a school kept by nuns. The priest approved of the books, and the housekeeper was delighted to be allowed to give them away. Sometimes the colporteurs find that all the portions of Scripture sold have been burnt by order of the priests; and that portions are often taken from the children at the schools. Of the painful scenes witnessed by the colporteurs, of the reproach and persecution they bravely bear, I heard much, but space forbids repetition. Mr. Millard told me that greater liberty exists in

#### HUNGARY

than in Austria proper, though even there the local authorities occasionally give trouble. Still light does seem to be dawning in Hungary. The circulation of the Scriptures is increasing, and the publications of the Religious Tract Society are in growing demand. Sunday schools, which are forbidden in Austria, are allowed here. Young theological students volunteer as teachers, a thing unheard of before. Sunday-school scholars get their parents and older relatives to attend worship—most of these scholars belong to Roman Catholic circles, and have never had a Bible in their hands before.

#### STYRIA

must be a picturesque country in summer; but when we passed through it its hills were bare, the trees not having assumed their spring clothing, while the summits of the higher hills were covered with snow. It is said to nourish in its pastures magnificent flocks, and to conceal in its mountains heaps of iron, copper and lead. It is cold in winter, but warm in summer. Graz the capital we did not enter, but it is described as a delightful town, picturesquely placed on both banks of the Mur, and as one of the pleasantest provincial capitals of Austria. I mention it here to say that monks go round from house to house hunting for copies of the Scriptures, carrying off every copy they find and calling down heaven's curse wherever independence of spirit shows itself. There is a hard struggle going on; but the Bible is being read—and read, I was told, with profit even in Styria.

#### CARINTHIA

is physically a charming country, where the tourist will find endless pleasures to gratify his eye in the deep recesses of the mountains; in the picturesque banks of swiftly-flowing streams; in villages hid in the most unexpected nooks, and in the strange costumes of the people everywhere; and even here may the colporteur be found carrying the Word of Life to a dead population, and even meeting occasionally with kindness and hearty reception. We were told of a colporteur who had become ill and was obliged to go to the public hospital. Here the priest tried to compel him to confess. The conflict attracted the attention of his fellow-sufferers, and gave the colporteur an opportunity he desired to read to them his New Testament. Of the interesting country of the

#### TYROL,

which I have visited two or three times, I shall have something to say on a future occasion. Here the priest is supreme, and we have excellent opportunities of witnessing the consequences. Truly we may say that religious liberty in Austria, is at the present time more restricted than in Spain, or even in Turkey. There may be an advance on the state of things which existed forty years ago, and yet the difference is not so very great. The late Rev. Dr. Scaaffler, so well known from his long connection with the American Board of Missions, and who died in New York in January last, at the age of eighty-five, spent three years, between 1839 and 1842, at

#### VIENNA,

superintending the printing of the Hebrew-Spanish Bible. While there he used to engage in evangelistic work, as far as he was able, both in the city and in the neighbouring towns. He tells of a visit he made on one occasion to the town of Linz, higher up the Danube, and at that time the hot-bed of Jesuitism in Austria, and where was and continues to be a great monastic establishment. "There was no Protestant preacher in the place," he says, "though Protestants enough to fill a church. In the neighbourhood across the Danube was Gallen-Kirchen, that famous Catholic parish, where Martin Boos preached the Gospel, for which he was imprisoned and exiled. Contrary to all law and justice, these followers of Boos were kept by the 'paternal' Catholic government in

a state of practical persecution; unable legally to marry, with no one to baptize their children, no one to follow the dead to the burying ground, saving the police officer, who generally took his dog with him, fitly to express his contempt for the occasion. Some of these people I was to meet in a farm-house in the night, 'for fear of the Jews.' The farm-house was in a very unfrequented place. The weather was cloudy and rainy. We seemed to be a hunted little flock indeed. Eight o'clock came, but no Gallen-Kirchen people were there. I held the meeting, closing sometime after nine. When all was over, lo! there came the missing delegation. I was too much exhausted to hold the meeting over again, at which the people were much disappointed. They had tolled over the ground in deep mud, and could not reach us sooner. 'Well,' they said, 'you will have prayers this evening at your own house before you retire; let us enjoy them at least with you.' How could I refuse? We drove back to Linz, and they went on foot. They filled our room at the hotel, and we talked till late, and then had prayers. So anxious were these people for more instruction that they prevailed on me to stay another week with them. The following Sunday was carefully improved. Human laws and priestly tyranny to the contrary, we had our service. Had the Jesuit bishop and the police known of our gathering, we should have been interrupted long before the Amen. There is nothing so savoury as a meeting under persecution and close 'where Satan dwelleth.' It was with the utmost difficulty that we could tear ourselves away from these people, even when one extra week had come to an end." Could the Doctor have spent such a profitable week of evangelization at Linz in 1883? We doubt it.

T. H.

Florence, Italy, May, 1883.

### THE ORGAN QUESTION IN THE FREE CHURCH ASSEMBLY.

MR. EDITOR,—Whether to consider it a privilege or not I can scarcely determine, but I have had the opportunity of witnessing a genuine field-day in the Free Church Assembly. The subject for discussion was the irrepressible organ question. The whole of Thursday was set apart for the debate or tournament. A Canadian can scarcely realize the intense popular character of the Free Church Assembly. The hall is encompassed with galleries, and these are usually filled with interested onlookers and listeners. The Assembly was opened for business at half-past ten, but I was assured that the first applicant for admission to the gallery knocked at the door shortly after seven. When I arrived on the scene the place was packed. Ladies were there, with their books, and baskets of provisions, and their knitting prepared to sit out the whole day. The students' and ministers' gallery could not hold another occupant. In the whole building above and below there seemed to be neither sitting nor standing room. The galleries, especially the students', took an active part in the proceedings in the way of applause and hissing and other signs of approval or disapproval. Fortunately for me I had a very comfortable and advantageous position in the seat set apart for delegates, and with the exception of a few minutes in which I adjourned for refreshments, I sat during the whole debate, which lasted from half-past ten in the morning till eleven o'clock at night, save of course a couple of hours reserved for evening dinner.

The debate and the decision have before this reached your readers. Speculation is rife as to the results. I had been frequently told during the winter that such a decision would split the Free Church. The Highlanders would withdraw. The glory of the Free Church would depart. All sorts of threats and evil prophesyings were heard. My belief is that nothing very disastrous will follow. The Highlanders will not withdraw. They will study the question in a new light, and will think twice before separating themselves from those without whose aid they cannot live. Besides I am inclined to think that Dr. Begg by supporting Sir Henry Moncrief's motion, which was one of expediency instead of moving absolutely against the organ has greatly lost his influence with the people of the north. The Free Church must be the gainers for having this "miserable question of organs" out of the way. One could not help but feel sorry that so much time, talent, and energy should have been wasted over it. The getting up of petitions against the organ, of which a great

drum was to be seen in an antechamber, must have cost a vast amount of time and some money. I shall not occupy space delineating the debate. The arguments were such as we are very familiar with and were not presented in any better form than we have heard in our own Assembly.

Principal Rainy is the acknowledged leader of the House. He has a reputation for subtlety and is often styled the "astute Rainy." I am not sure how far he deserves the epithet. His influence is perhaps due as much to his attractive personal character as to any intellectual capacity as a leader of men. Dr. Begg, the champion on the other side, is an old war-horse in debate. He is a man of lionine appearance, great self-possession, ready wit, and not slow to take advantage of any slip or mistake, or weak argument of which his opponent may be guilty. The whole country has been agitated with this question so far as Free Church circles are concerned. When the decision was announced on Thursday night it was received by the house and by the galleries with an uproariousness that would seem very indecorous to our staid Canadian Assemblies. Every one felt greatly relieved on Friday and there was a desire to get back to the delightful Christian tone which pervaded the Assembly during the previous discussions on the State of Religion and kindred subjects. How much evil has been done to the cause of Christ by this organ question! On Friday it comes up in a very awkward form in the Irish Assembly. It will there be debated not on its merits, but in connection with a case of discipline, and that in an almost evenly divided house. The Apostle Paul would, I think, have settled the matter speedily. Neither an organ nor a vocal worship. Some matters in the Assembly of the Church of Scotland interested me, and I may give you more notes on these hereafter.

Edinburgh, June, 1883. W. D. ARMSTRONG.

A CURIOUS CASE.

MR. EDITOR,—A case lately came before the Superior Court in Quebec, to which the title of this article can very properly be applied. The following is an outline of it. In 1861 a person named Burgess living in the suburbs of that city, stood as godfather to a child of a neighbour named Gagnon. Some time after, both Mrs. Burgess and Gagnon died. In 1870, Burgess married Gagnon's widow. For twelve years they lived together as husband and wife. At length the parish priest learned that Burgess was the godfather of his own step-child. He, therefore, declared the marriage null and void on the ground of "spiritual affinity" which according to the Council of Trent is an impediment to marriage. Burgess and his wife were ordered to live apart till they should get a dispensation, and by it be married again. Burgess, however, says that if he be not now married, he will take to himself a younger wife than the mother of his god-child. He is trying to have the marriage set aside on the ground of "spiritual affinity." The case was argued before the Superior Court, and Mr. Justice Stuart is now thinking over it.

According to the Church of Rome—as referred to above—there are three kinds of relationships which are impediments to marriage, namely, consanguinity, affinity, commonly so called, and "spiritual affinity," such as that between god-parents and god-children. To prove that the latter is an impediment, according to the Word of God, is an utter impossibility. No marvel then that she is so strongly opposed to her members reading that Book.

If a man may not marry the mother of his step-child, neither may he marry other relations of it, as, for example, its sister or aunt.

Burgess, however could be married again to his present wife if he only had a dispensation. "Mother Church" would of course have to get a few dollars for it. A dispensation enables one to do what she says would otherwise be a great sin. For money, one can get a dispensation for almost anything. Henry VIII. of England was enabled by a dispensation to marry his brother's widow. One of the royal family of Spain was enabled by a dispensation to marry his aunt. I once married a French Canadian couple who were uncle and niece by affinity. I did not know at the time their relationship. They were excommunicated with great parade and separated. The man, however, afterwards paid Bishop Langevin twenty dollars for a dispensation by which they were married again.

All is right with them now in the eyes of their Church. The twenty dollars did it. Great is the power of money in the Romish Church. "Infernal" is a term not at all too strong to apply to the system of dispensations.

Bishop Langevin says that no power can set aside a law of God. According to the Church of Rome, the impediment to marriage arising from so called "spiritual affinity" is a divine law. But the bishop can set aside that law by granting a dispensation. Therefore—according to the Church of Rome—he can set aside a Divine law, and, therefore, he is greater than God Himself.

Let us suppose that the Superior Court set aside the marriage of Burgess on the ground of "spiritual affinity." Well, their are god-parents also in the Church of England. Now suppose that one belonging to that Church marries in circumstances of the same kind as those in which Burgess married. Hearing of the decision referred to, he applies to have his own marriage set aside. Why should his application be refused? It would be most unjust to refuse it on the ground of his not being a Roman Catholic. The law of the land ought not to make any difference between one citizen and another on the ground of religious belief.

I do not see how the court need have any difficulty in the case of Burgess. The Church of Rome—on whose teaching the application to have his marriage set aside is founded—says that the relationship between a god-parent and a god-child is an impediment to marriage, because one's god-child is in effect the same to him as his own child, but a person cannot marry his own child. But Burgess did not marry his god-child; he married only its mother. Now, there is no law, either human or divine, which forbids a man to marry his own child's mother, provided there be no impediment arising from consanguinity or affinity. Therefore—even according to the Church of Rome—the marriage of Burgess is quite valid.

It is to be hoped that the Queen's crown will not be humbled by that of the Pope. T. F.

Montreal, Quebec.

EVANGELISTIC WORK.

MESSRS. MOODY AND SANKEY.—LAST DAYS AT MANCHESTER.

As the present campaign of the Evangelists in this country draws near its close, the public interest seems to increase in a corresponding ratio. I sometimes hear it asserted that the present mission of Mr. Moody and Mr. Sankey is not causing such a stir among the English people as did the campaign of eight years ago. What the premises are from which this wonderful conclusion is drawn I know not. My own experience so flatly contradicts the statement that I cannot help assuming either the ignorance, culpable under the circumstances, or the wanton prejudice, more culpable still, of those who say such things.

What is the test of waning interest in any public movement? Surely it is to be found in a diminished attendance at the meetings. The element of "novelty" that may be said to have belonged to the mission of 1873-75 of course has ceased to be; there might, therefore, be as much of genuine interest now with a smaller attendance than before. But what do we find? I need not recapitulate the history of the past weeks spent by the evangelists in such places as Dublin, Birmingham, Belfast, etc., all of which they had visited before; the facts must be fresh in the mind of every reader. But what was the case at Manchester on these last days of the two weeks' mission? Briefly it was this: the capacious buildings at the disposal of the committee were utterly inadequate to receive the crowds that would fain have pressed into them to hear the preaching and the singing evangelists twice or thrice on a working day.

Coming to details, let me speak briefly of Tuesday, March 13, the penultimate day of the mission. Having by special favour gained entrance to the Free Trade hall half-an-hour before the advertised time of the evening meeting, I found the great building crammed from end to end with men—not a spare foot of seating space even on the spacious platform. What a magnificent audience! They tell us that in Popish countries the male section of the community are seldom, if ever, seen within the walls of a building devoted to religious uses. Yet here, in one of the busiest cities in the world, where time is money, and where commercial com-

petition is one of the fine arts, the most popular place of concourse is packed with sharp shrewd, calculating, wideawake gentlemen, who were apparently well content to spend a long period of waiting in order to be present at a Gospel service. Where is the philosophical and impartial critic who can square that simple fact with any theory of popular indifference to evangelical truth, or of its unsuitness to meet the truest and deepest aspirations of our common humanity?

While Mr. Moody held this vast company spell-bound by his homely, graphic, and searching speech, the great Circus in Chepstow street was the scene of an almost similar spectacle on a somewhat smaller scale. Having sung out the sweet music of the Gospel invitation to the men in the Free Trade hall, Mr. Sankey picks his way through the swarming streets to the Circus, and assumed the command of the crowd that covered that big building with a sea of eager faces literally "from floor to ceiling." Here he repeated, in grandest and most expressive tones, that old favourite song that never seems to grow stale, "Jesus of Nazareth passeth by." I observed lately that a Unitarian gentleman in Birmingham was severe in his censure of the sentiment of the last verse of this hymn. According to him, it is a monstrous reflection on the unchanging pity and compassion of our Lord to say that a time could ever come when He will spurn the sinner's "bitter prayer for pardon." But until we have some solid proof of that "probation after death," which Mr. Joseph Cook so logically and scripturally controverts, orthodoxy must continue to defend and re-assert the teaching of this verse, however tragically solemn and fearful it may be.

The after proceedings at the Circus on this Friday evening were most singularly touching. I can remember few occasions when the conduct of the audience showed more conclusively that God was at work in the midst of them, and moving them towards an open avowal of spiritual concern. Mr. Sankey's talk that followed the sermon was well-nigh severe in its artless simplicity, but that was only an additional proof that the plainest key is the one that most readily unlocks the human heart, when that heart has been prepared by God for the reception of His truth.

From all parts of the Circus the responses came freely to Mr. Sankey's invitation that those who were anxious should signify the same by rising, or lifting the hand. After the three figures had been reached he ceased to count, and, indeed, many hands were held up that evidently escaped the vigilant eye of the evangelist. When the general meeting was being dismissed that the Gospel net might be drawn up in the afternoon, a fresh crowd of those who had been excluded pressed into the building, and personal dealing had to be relinquished for further appeals from the platform.

Several of the incidents related by Mr. Sankey were unusually pathetic and striking. He told of a young lady who on her death-bed felt much solicitude for the salvation of her circle of associates. She asked that a wedding-cake should be specially prepared for her. This she cut up into small portions, and sent one to each of her unsaved companions, with a little note written by herself, saying she had accepted an invitation to be at the marriage supper of the Lamb, and asking them to meet her there. After a few days she passed away. That little group of friends gathered around her coffin, and a number of them then and there gave their hearts to Jesus. Another touching anecdote was of a little girl in Glasgow who had learned to sing, "Safe in the arms of Jesus," and who, as she was dying of scarlet fever, expressed a strong desire that the hymn-book, opened at that hymn, should be laid on her bosom and buried with her. In his earnest appeal to the people to "come clear into the harbour" on safety that night, Mr. Sankey found an apt and powerful illustration in the loss of the *City of Brussels*, whose deck he had often trod when crossing the Atlantic, but which now lies at the bottom of the sea, sunk just on the eve of gaining port.

Simultaneously with this meeting in the Circus, the after-meeting was going on in the hall of the Y.M.C.A., composed of inquirers from Mr. Moody's meeting in Free Trade hall. An experienced friend informed me next day that this was the most wonderful sight he ever saw: the hall was full of those who were anxious to enter into assured rest of soul, and though workers were present in abundance, many had to speak to groups of six and eight at once.—*The Christian*.

## PASTOR AND PEOPLE.

### AT THE DOOR.

This bright, beautiful day comes like a benediction. As I look up toward the welcome sun this thought comes into my mind; Yonder sun is ninety six millions of miles away. These rays of light have travelled all that stupendous distance, and yet I have only to drop the curtain of my eyelid and I am left in total darkness. There might as well be no sun as to have his rays shut out at the last instant from this little doorway of my eye. Even so has the Lord Jesus Christ come from His infinite, far away throne on His errand of mercy to a sinner's soul. That sinner has but to close up his heart's door and keep it bolted, and for him there might as well have been no Redeemer. Eternal life is refused, eternal death is chosen at that very spot, the door of the human heart.

When an anxious inquirer came into my study for conversation to day I reminded her of this illustration of all the bright and blessed sunlight of heaven being shut out by the drop of an eyelid. I said to her: The decisive battle for your salvation is to be waged right at the door of your heart. Just as the decisive conflict of Gettysburg turned upon the fifteen minutes' struggle at the stone wall on the last afternoon, so the destiny of your soul turns upon opening your heart's door to Jesus, or holding it barred against Him. Jesus has come all the way from heaven with the offer of eternal life. He is now knocking at the door; He has come to the door, but as a free agent you still keep Him outside. There is no salvation for you until He enters. Listen to the knock and the tender accents, "If thou wilt hear My voice and open to Me the door I will come in and sup with thee."

What I said to that earnest inquirer (for whom Jesus himself was inquiring with all his tender compassion), I would say to every one who honestly desires to be saved.

Your heart is a house with many rooms; one apartment is decorated for the occupancy of Pride; in another one Covetousness may keep its iron safe; on the walls of another perhaps Sensuality has hung some pictures that if Christ enter, must be pulled down. Unbelief has chilled and darkened the whole house. Satan has a mortgage on the whole of it, and by and by will foreclose it.

How much longer Jesus will consent to let thee shut Him out, my friend, no one can tell. Remember that He gives His last knocks. This one may be the last; and the next sound at the door may be the hand of death bursting in, despite all the puny bolts and bars. Then you may look out of the window and call with ever so loud and agonizing importunity for the Saviour and He will have vanished. When death gets possession probation is over. Your house will be left to you desolate.

Open, then, that door with eager haste. Welcome as a friend Him who will be your judge. It is only a moment's work if you are in earnest.

Admit Him, for the human breast  
Ne'er entertained so sweet a guest;  
Admit Him, and you won't expel,  
For when He comes, He comes to dwell.

—Dr. Cuyler.

### YOUNG MEN AND YOUNG MEN.

In Yale College, a good many years ago, a quiet and by no means talkative young Christian became interested in the welfare of a classmate. This classmate had been trained in a godly family and was moral in life, but gave no evidence of heart-piety. The Christian student won his affection by many kindnesses, persuaded him to attend religious services, and finally to meet at his room the godly and zealous Professor Goodrich. The result was that the classmate was won. He decided to enter at once upon the service of Christ; he did so, and during the forty years that have since elapsed has wielded a wide influence for good. The moral is easy: young men can and should influence young men in the right direction.

In truth, there are none who have so much power over young men as their fellows. Sympathy in hopes, in feelings, in aspirations, makes their hearts susceptible to impression by one another. It is an immense power that is thus wielded, often for evil, sometimes for good. Young men are constantly alluring young men to ruin, and they have the same power to guide them to right ways and to heaven. They know the

dangers surrounding the period of early manhood, the temptations besetting youth on every side from within and from without; and knowing and feeling them, and knowing that they feel them in common, they are able to touch one another with the touch of a sympathy that is most potent.

If you have received the grace of God and been by Him enabled to overcome, set yourself to lead others to the same strong Helper. Set yourself to do this positively and actively, not content with the mere influence of your example. By a kindly friendliness you may get hold of a companion and ally him to yourself, and thus make him feel your example—make him come under its power. You may learn how he spends his evenings, and may help him to spend them profitably and pleasantly; you may take an interest in his amusements, his reading and business; you may get him into the Bible class or the Sunday school the young people's meeting and the church. In short, you can exert over him a positive, continuous influence, and all that you may lead him to a pure, honest, godly life. Just how this is to be done in each case must be decided by the circumstances of each case; the great point is that it be thought of and done.

Let our young men bear in mind this power given them, and use it faithfully as a talent to be improved, not buried, and many a young man will be saved who otherwise will go to ruin.—Forward.

### THE DRY BONES. PZPKIEI VVVVII

The hand of God was on me,  
The Spirit led me nigh  
Unto a valley full of bones,  
And they were very dry.  
He caused me to pass by them,  
As by a river's side,  
About these bones that were so dry,  
Did I think they could live!

Lord God, thou knowest best,  
I said, for me I cannot say.  
Then prophesy thou son of man,  
To these dry bones to-day;  
And say, that I will raise them.  
My voice these bones shall hear;  
An army great of living men  
Before thee shall appear.

And I will cover them with flesh,  
With sinew, and with skin,  
And breath upon them—though they're dead,  
And they shall live again.  
I did as He recommended;  
And bid the winds to come  
From the four corners of the earth,  
And lo, the work was done.

Now say to them "My people  
I brought thee from the grave,  
And breathed upon thee life divine  
My spirit to you gave;  
And I will place you in your land,  
According to my word.  
The power, the work, the glory's mine,  
I am the living God."

Oh, Lord, do thou again make known  
Thy power and wondrous might,  
And bring the heathen from afar  
From darkness into light,  
Do thou revive and quicken us,  
Who have received thy word;  
For we plead guilty to thy charge  
Of deadness, too, O Lord.

St. Mary's, June 17th, 1883. MARGARET MOSCUP.

### ROOTED IN CHRIST.

Those who live in our cities and towns can hardly realize the significance of this expression. For they know not the depth and the extent of the connection of the plant with the soil.

Yet it was but a few days ago that a farmer told us of roots of the cornstalk which he had seen. High water had washed away the side of a cornfield, and as he passed along the stream, he saw great bunches of such roots hanging in matted, intertwining masses. Some of the rootlets were twelve feet in length, and in number they were countless. Another farmer immediately remarked that even strawberry plants have roots six or eight feet long.

If such a length and such a number of roots be necessary to the best development of so small a thing as an ear of corn, or a handful of strawberries, what connection with Christ is necessary to the development of a perfect Christian character? How many tendrils of love must we put forth! how long must they be! how must they intertwine themselves with every act, and every parable, and every word of Christ! how must they drink in of the spirit of Christ

and carry it to our souls, to nourish us in piety and vigour!

As the plant, the leaves, the fruit cannot grow unless there be a plenty of roots and healthy ones, so the Christian cannot grow without being well rooted in Christ. But the reverse is also true. The roots will not do their work well, will not feed the stalks and branches unless the leaves do their part. In like manner it is our Christian activity in good works that makes the rootlets draw freely of the spirit of Christ. The idle Christian gets but little benefit of his union to the Lord. The man who is active in Christian work, draws largely from the Master's treasures of love, joy, and peace.—Christian Observer.

### IT IS THE LORD!

Love is the best learner and sees quickest. Love had drawn John to lean upon the bosom of Jesus and there had gained for him that intimate acquaintance which made future recognition instinctive. As soon as the miraculous blessing appeared his first uprising thought was, It is the Lord!

So will it be with us if we love with the love of John. If we experience for ourselves or for our children some unusual bounty, increase of health, knowledge, reputation, influence or wealth—any marked success in a legitimate calling—even before we fully realize our enjoyment the recognition sanctifying all will overspread the heart, It is the Lord!

Nor must the blessing necessarily be either sudden or of overwhelming magnitude. We are as sure that the sun is the cause of the morning dawn as of the mid day splendour, and the father of the family is as sincere when in the morning he returns thanks for protection and refreshing slumber during the night as when with stronger emotion he calls upon the assembled household to praise God for signal deliverance from threatened clammy.

In the freshness of the early morning the singing bird perched on the topmost limb of the tree turns his breast to the sun, and the music of his song gushes forth spontaneously.

The Christian sings, too, when, with his face turned to Jesus, his heart grows warm with the rising beams of the Sun of Righteousness, he receives a blessing and says, "It is the Lord!"—Illustrated Christian Weekly.

### DIRECT PRAYERS.

The late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track and soon came to the usual petition for the Jews. As he went on with the time honoured quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying, "Eh! man, you're aye drawn out for the Jews; but its our bairn that's deirin." Then, clasping her hands, she cried, "Lord help us or give us back our darling, if it be Thy holy will; and if he is to be taken, O take him to Thyself." That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things he knows better than we do is not a prayer. If persons who lead in prayers had as vivid a conception of what they want and as earnest a desire to get it as this old woman, would there be as many complaints about long prayers as we hear?

### THE BROOK IN THE WAY.

The way is long and the weary feet drag themselves slowly onward beneath the glowing heat of a scorching sun. Still there is no sign of the journey's end and the traveller is nigh to fainting.

Lo! at a turn of the road he hears the murmuring sound of a brook! Surely that silver gleam, those rustled palms rising and standing sculptured against the sky can have only one meaning. Water, oh! thought of gladness; water, oh! pearl of pure delight, what music in its very name, when the pilgrim is perishing with thirst, choked with dust, and reduced almost to despair!

The Psalmist says with simple eloquence that "He shall drink of the brook in the way, therefore shall he lift up the head."

What a picture for you and me and how true to our everyday needs! What a blessing that, if in the way,

be never so hard, and we ever so worn and exhausted, God can lead us to a rill or a river of refreshing, as it shall please Him. What force in this little link "therefore." Because we have drunk of the stream heaven sent in our necessity, we shall go on, not bowing and bent, but lifting the head! Invigorated, renovated, recreated, and heartened for our work since on God's errand and in God's way we have tasted of the cooling draught supplied us by His grace.

Let us thank God that we never need journey in spiritual dearth and dryness if we only seek his help in the methods of His appointment, if only we are willing to drink of "the brook in the way."—Mrs. M. S. Sangster.

**LIFE IS WHAT WE MAKE IT.**

Life is, in a great degree what we make it. And how shall we succeed if we pass by, heedlessly, life's precious opportunities?—little opportunities of doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life.

Our facilities for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man, who critically examines his intellectual and moral state, will observe that however short his interview with another person may be, it has had an effect upon him.

And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution, or encouragement may decide the question of a man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our life a blessing to others.

**THE GREATEST STREET PREACHER.**

Archbishop Leighton, returning home one morning, was asked by his sister, "Have you been hearing a sermon?" "I've met a sermon," was the answer. The sermon he had met was a corpse on its way to the grave. The preacher was Death. Greatest of street preachers!—nor laws nor penalties can silence. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets can drown his voice. In heathen, pagan and Protestant countries, in monarchies and free States, in town and country, the solemn pomp of discourse is going on. In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chains will bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what sermons does he deliver to us! His oft-repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain. Here there is no continuing city. Why are you labouring for that which I will presently take from you and give to another? Take no thought for the morrow. Prepare to meet thy God."

**TEACHING WITHOUT TRAINING.**

Children are just now in great danger of losing the best result of training by the prevailing endeavour to make everything easy and simple. Acquisition without discipline is a positive injury, and there are many things which ought not to be made easy; the difficulty of mastering them is the only preparation for using them. Given to us in any other way, they are of no more use than the book put into our hands in a language we cannot read; it is the failure of writers and teachers to understand this, which robs children of that final result of training—the consciousness of power—which Dr. G. Stanley Hall has recently said, "is one of the deepest and proudest joys of life," and gives them, in its stead, "a sense of possession so often attended by the exquisite misery of conscious weakness."

**PLEASING SERMONS.**

The struggle of the pulpit to please the pews ought to stop at certain well defined limits. Its proper use is to help the preacher to the ears of the people; it should be arrested when this rhetorical purpose is accomplished. There are pews that want to be pleased—just pleased, straight through to the end of the sermon; and there are preachers whose highest ambition is to please with every sentence and with every thought. The taste of such pews is unhealthy, and the pleasing qualities of such preachers are out of place. Put the standard of preaching as low as possible, and assign it merely the duty of promoting the proprieties, decencies and honesties of life, and ever on this lowest possible theory a sermon which can be described best as "a pleasing discourse," "a discourse that greatly pleased the people," is a very melancholy parody of the real business of preaching.—*Zion's Herald.*

**THE SIN OF FRETTING.**

There is one sin which seems to me to be everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which most probably every one in the room, or in the car, or on the street corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill-cooked a meal, stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as sparks flying upward. But even to the sparks flying upward in the blackest of smoke, there is a blue sky above, and the less time they waste on the road the sooner they will reach it. Fretting is all time wasted on the road.—*Christian Observer.*

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**LEARNED PLAINNESS.**

The last, the highest, and the ripest result of scholarship is the faculty of simplifying that which is abstruse, of expressing profound and difficult things in the plain language of every-day life. Read Hebrew and Greek—indeed, I charge you to read and study these languages every day, and Latin, too. Read if you choose, also, Egyptian Hieroglyphics and Assyrian Cuneiform inscriptions, but when you preach do not display the processes by which you reach results, do not parade your learning, but speak to the people in good, honest Anglo-Saxon—preach the Gospel straight from the heart; let it leap from the tip of a ready tongue. The great steam hammer of Nasmyth which crushed rocks and ores as they were pipestems could, nevertheless, be worked with such delicacy that it would break an egg-shell in a wine-cup without injuring the glass. Strength and delicacy, force combined with fineness—this, young gentlemen, is the ideal which you should see before you. Be as strong as lions, as swift as eagles, and as gentle as doves.—*Prof. S. J. Wilson.*

**THE MISSION FIELD.**

The following gives a condensed view of the Foreign Mission work carried on by the United Presbyterian Church of Scotland:

**Jamaica.**—Congregations, 38; out stations, 67; ordained missionaries, 24 (of whom 9 are natives); native catechists or evangelists, 13; members, 7,937; candidates, 1,410; contributions for all purposes, £5,841, 12s. 9d.; Sabbath schools, 55; teachers, 566; scholars, 5,955; day schools, 70; teachers, 70; scholars, 6,054.

**Kaffraria.**—Congregations, 7; out-stations, 45; ordained missionaries, 8; European female teacher, 1; native evangelists, 14; members, 1,339; candidates, 452, attendance (including out-stations), 3,600; day schools, 25; teachers, 28; pupils, 1,175.

**Old Calabar.**—Congregations, 5; out-stations, 20; ordained missionaries, 8 (of whom 2 are natives); European teachers, 7; European mechanic, 1; native agents, 12; members, 199; candidates, 93; attendance, 2,318; attendance at Sabbath schools, 620; day schools, 11; scholars, 687.

**India.**—Stations, 9; ordained and medical missionaries, 13; zenana missionaries, 5; European teacher, 1; native agents, 39; members, 397; Sabbath schools, 30; scholars, 1,606; day schools, 89; scholars, 402.

**Trinidad.**—Congregations, 3; out-stations, 3; ordained missionaries (of whom 1 is a native), 3; members, 113; contributions for all purposes, £1,039, 9s. 6d.; attendance at Sabbath schools, 446; teachers, 53.

**Spain.**—Congregations, 3; out stations, 3; ordained missionaries, 4; members, 208, attendance (including out stations), 400; attendance at Sabbath school, 238; day schools, 4; teachers, 10; pupils, 538.

**China.**—Stations, 3; ordained and medical missionaries, 7; zenana missionary, 1; native evangelists and teachers, 7; members, 185.

**Japan.**—Ordained and medical missionaries, 5; native pastor, 1; other native agents, 12; members, 150.

THE gross income of the Wesleyan Methodist Missionary Society for the last year was £169,361, 0s. 3d.; but its expenditure was £85, 1s. 9d. more, so that it closes its books with a slight adverse balance.

A PROTESTANT teacher in Damascus was walking through the street "Straight," in which St. Paul stayed, and saw a Moslem picking up a crumpled leaf of a book, which he folded carefully and placed in his bosom. As it appeared to the man to be a leaf from the New Testament, he accosted the Moslem and asked if it was so. Being answered that it was, he asked him why he was so anxious to preserve a portion of the Gospel. The Moslem said, "Is it not the Word of God? It is precious, and it is sinful to have it lying on the ground."

THE women among the Limbus, an aboriginal race living chiefly in the hill country immediately west of Sikkim, and now partly Hinduised, have three vertical blue lines tattooed on the chin. If you ask what these are, they will tell you that in the world of shades on the other side the grave they will recognize their own people by these marks. This may not be the true explanation; but it is the one generally given by the Limbus, and, in any case, it shows that they entertain ideas regarding the life to come in a way far nearer to the Christian belief than to the transmigration and absorption-into-deity theories of the Hindus and Buddhists.

A CHINESE leper girl was brought to Miss Houston by her friends, on foot, for nearly a hundred miles, that she might take her to Jesus, for Him to lay His hands upon her and cure her of her leprosy. She had heard a native catechist preach on the Scripture narrative, and thought that the missionary lady at Foochow could lead her to that powerful Healer. Miss Houston stated that she should never forget the poor girl's look of bitter disappointment when she explained to her that the Lord Jesus was no longer upon earth; but she hastened to tell her of His power still to heal the worst leprosy—that of the soul—and set before her "the old, old story." The leper girl remained for a short time in Foochow, before returning home, and Miss Houston had cause to rejoice over her having really found the Saviour, whom, with such simple trust, although in ignorance, she had come to that city to seek.



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TORONTO, WEDNESDAY, JUNE 27, 1883.

A MISPRINT in the report of Assembly's proceedings last week materially alters the meaning of Rev. D. D. McLeod's remarks while speaking on the subject of ministerial support. Instead of "he denied that," it should have read, "he stated that \$1,000 raised by each of the Presbyteries would be sufficient to provide a fund to give \$750 a year to ministers having a less salary than that."

THE discussion on the organ question in the Irish Presbyterian Assembly at Belfast resulted in a motion in the direction of liberty, being carried by a majority of eleven. In the Irish Church the subject has been under discussion for several years. Feeling has been keen, parties pretty evenly balanced, and this year side issues were more or less mixed up with the main question. The irritating agitation may now be permitted to subside and the time and energy of the Church devoted to work of a higher and more useful character. Strange that the organ should cause such discord.

ATTENTION has been turned to the question of more adequate support for the Christian ministry. The press generally has discussed the matter from various points of view, and for the most part in an excellent and appreciative spirit. This indicates that the real nature of the case is beginning to be understood. All that is necessary for the improvement of the condition of the ministry is that the people be put in possession of the actual facts. Several speakers in the General Assembly expressed the opinion that whenever the question was comprehended by the people they would at once set themselves to provide a remedy. One thing is certain that an inadequately sustained ministry can never be an efficient one. In another column of this issue will be found a communication that appeared in the "Mail." "Juno"—an inexplicable *nom de plume*—discusses one aspect of the subject which needs to be thoroughly understood. There are other phases not less important, but he who states such facts as are contained in "Juno's" letter is doing the Church a service. The state of things described is capable of verification—the more's the pity.

## ASSEMBLY NOTES.

THERE should be no misunderstanding about the balance of \$16,000 at present in the Foreign Mission treasury. A considerable portion of this amount came in during the past two or three months and will have to be paid out in a short time. Let no one suppose that this balance will lie in the treasury. Money has to be paid out all the year round whether it comes in or not, and it just happens that the balance is on the right side at the close of the ecclesiastical year. Let us hope that next year the contributions will be larger, the work greater and the balance still on the right side.

That the best men, acting from the best possible motives, may sometimes blunder was painfully seen by the way in which the Presbytery of Manitoba brought their college business before the Assembly. We hope that neither Manitoba nor any other Presbytery nor College Board will take the liberty of bringing ministers' names before the Assembly and country in connection with any vacant position whatever. Let it be understood once for all that these appointments are to

be made in and by the Assembly, or else let them be made by the college authorities without any reference to the Assembly. Mr. McMullen undoubtedly expressed the mind of the Church when he said that such appointments should be sent down to Presbyteries. Our Manitoba friends ought to have a college, and every other good thing the Church can give them; but the good things will be all the better for being done in a good way. The best way to establish a sixth theological hall is not at the end of Assembly, when only about one-fifth of the members are present.

The General Assembly showed its wisdom in refusing to commit itself to any particular Temperance Act. What the Assembly wishes the people to know is that a large majority of the Court are in favour of the principle of prohibition, but the members decline to commit themselves to all the details of any Act. In this the Supreme Court is undoubtedly wise. Many of the enactments on any prohibitory statute may be for a while—some of them may be of such a nature that no Church court would care to endorse them. Then the politicians—yes—there's the rub. Every law is passed by some party, and the party is sure to use the deliverance of the court for party purposes. Our Assembly does not see its way clear at present to identify itself with any party even on the temperance question. Any person who tries to use the Supreme Court for party purposes is certain to get hurt.

The fraternal intercourse between the Assembly and the Anglican Synod of Huron was the new feature of the London meeting. Bishop Hellmuth came over and paid the Assembly his compliments in the most handsome style. Then the secretary came over with a very kind minute of Synod expressing good-will and brotherly love and all that sort of thing. Then several of our bishops went to the Synod and returned the salutations. They were very well received. Now all this was very pleasant; but perhaps it would be well not to make too much fuss about it. Let us not proclaim to the "Philistines" that we consider it a very great triumph of Christianity for two religious bodies mainly composed of ministers to salute each other when met in the same city. It was a nice thing to do, but the average "man of the world" won't see in it any great amount of self-sacrifice or moral heroism.

The retirement of Prof. McLaren from the Conventionship of the Foreign Mission Committee marks an era in the history of Foreign Missions in this Church. When he became Convener sixteen years ago the Foreign Missions interest of the branch of the Church to which he belonged were in their infancy, and the infant was very delicate. So far as the Western Section is concerned, the retiring Convener has seen our Foreign Missions grow from almost nothing to what they are now. The future historian of the Church will not fail to say how much our Foreign Mission work owes to the judgment, wisdom, zeal, and unwearied diligence of Dr. William McLaren. He retires while the work is in very successful operation, and with a balance of \$16,000 in the bank. The good judgment which characterized the Professor's long administration didn't desert him in his choice of a time to retire.

The Assembly and the whole Church are to be congratulated on the appointment of Dr. Wardrope as successor to Prof. McLaren in the Conventionship of the Foreign Mission Committee. The position is one that often brings very difficult and delicate duties to its occupant, and Dr. Wardrope brings to the discharge of these duties a combination of natural and acquired qualities possessed by very few men. If it were allowable to boast of any man when he is putting his harness on, we should be inclined to boast a little of Dr. Wardrope even at this early stage. May he have the maximum of prosperity with the minimum of friction.

The scheme for the Distribution of Probationers remains unchanged. The committee are of the opinion that the present plan is the best possible if honestly worked. Mr. Torrance, the Convener, stated to the Assembly that, in his opinion, the alternative lies between the present plan and no plan at all. How would it do to try no plan at all for a time—allowing all vacancies to find their own supply, and all probationers their own appointments? Perhaps absolute freedom for a time would reconcile all parties to reasonable restrictions. As a matter of fact, most vacancies have absolute freedom now so far as the Distribution Committee is concerned. It might be a good thing to allow both vacancies and probationers to do just as they please for a time.

## THE GENERAL ASSEMBLY OF 1883.

ST. ANDREW'S CHURCH, London, last week a centre of activity and of far-reaching interest, has resumed its normal condition. The delegates from all parts of the Dominion have dispersed, carrying with them for the most part pleasant recollections of a very profitable and enjoyable time. Friends separated by great distances exchanged heartfelt greetings, noted the impress made by the passing years, held converse together, bade each other adieu, and have departed for the places where their work is assigned them.

No stirring question, no sharp and acrimonious debate, no decision of momentous interest signalizes the Assembly that finished its work last week as a remarkable one. It will be remembered chiefly on account of its exceptionally pleasant associations, and the great amount of real practical Christian work accomplished.

The interest of the Assembly was mainly centred on the most important schemes of the Church. Home Missions, Foreign Missions, and French Evangelization, as they ought, occupied the most favourable opportunities that could be secured for them. In each of these great departments of Christian endeavour the results attained were very satisfactory and encouraging. To each of them the contributions during the past year have been liberal. Faithful labour had been bestowed, and large blessing on the work experienced. Be it remembered that mere self-satisfied congratulation on the results achieved would be both unsatisfactory and unworthy. The prosperous condition in these departments of Christian activity ought to prompt to greater diligence, enlightened zeal and still larger-hearted liberality. The retiring Moderator struck the key-note in his opening sermon: "And there remaineth yet very much land to be possessed."

The Church has grown to such magnitude, and the various organizations connected with it have attained such dimensions, that the time at the disposal of the Assembly is all too limited for the full and adequate consideration of many subjects of vital interest of necessity coming before it. There was not much time taken up in the hearing of appeal cases. Those up for consideration received as they ought a proper degree of careful attention. Their emergence is sometimes viewed with regret. Yet their consideration is an essential part of the Assembly's work. It ought to be felt by the humblest member of the Church that in the court of last resort he is not only entitled, but may confidently expect a fair and impartial hearing by a body of men sufficiently removed from the warping influence of local feeling and prejudice, and who will decide conscientiously on the merits of each case submitted to their judgment.

Another noticeable feature of the late Assembly was the absence of speech-making for speech-making's sake. There was little if any superfluous oratory. Its day is past, time is too precious to waste on flights of rhetoric. There was no disposition on the part of anyone to bore the Assembly with unnecessary "motions." The only thing that seemed overdone was in raising points of order. It is just possible that even better order might be maintained with fewer "points."

It is to be regretted that questions of great interest and importance had to be somewhat summarily dismissed for lack of time. The deceased wife's sister marriage question was one on which a lively discussion, on account of recent legislation on the subject, was expected. So far as the Church's action is concerned it remains where it was.

The state of the Aged and Infirm Ministers' Fund is by no means satisfactory, yet it had of necessity to be crowded out without adequate consideration. It has not yet received the attention its importance demands. The same thing may also be said of other valuable departments of Church work: such as the State of Religion, Sabbath Schools, and Sabbath Observance; this last, from insidious encroachments on the day of rest, calling for earnest consideration and united action. The decision arrived at is on the whole satisfactory, though the time for consideration was far too brief. Temperance in some respects fared better, but in a certain sense this was accidental. A suspicion of politics set the members on the *qui vive*. One thing, if the Assembly sought to avoid political partisanship, it stands committed to the principle of prohibition. It has now assumed an attitude that cannot be mistaken on this practical moral question.

Another noteworthy event of the late Assembly was

the fraternal interchanges with the Anglican Synod of Huron. The Diocese of Huron has been since its formation distinctively evangelical. The present and the former bishop have been faithful to their professions in this respect. May the brotherly feeling of which these mutual courtesies are an evidence continue to grow.

The Assembly of 1883, from the fine spirit prevailing it, the amount of useful work it accomplished, and the gratifying progress its minutes record, takes its distinctive place in the annals of the Presbyterian Church in Canada.

**AN EXCELLENT NOMINATION.**

AN opinion is entertained by several good Presbyterians that we have too many colleges. They occasionally argue that because other bodies of the same persuasion in other lands have not so many theological institutions as we possess there might be a little more economy exercised in this direction. In support of this conclusion, however, too much is taken for granted. One valid reason for the existence of so many Presbyterian Colleges in Canada is the greatness of its territory. Our Church extends over the breadth of the continent; it reaches from ocean to ocean. Beside this Great Britain is diminutive in size. But are our kinsmen in the faith there content with one or two theological schools? The Church in Ireland in earlier days used to send her students over to the Scottish divinity halls for their training. They have long since ceased to do so. They found the establishment of a theological school of their own a necessity. It is presided over by professors of great reputation and has been doing good work for a number of years. The English Presbyterians have their own theological college. And Scotland, which altogether would make three or four decent sized counties in Ontario, is rich in schools of divinity. The four national universities have each a divinity hall State-aided for the education of students connected with the Established Church. The Free Church supports three theological colleges, and the United Presbyterian Church has its well-appointed divinity hall in Edinburgh. Compared either with the Churches of the mother land or those of the United States we have been by no means extravagant in the matter of institutions for the advancement of sacred learning. There is a good reason for the existence of every one of them. The future may be relied on to justify the foresight of those who have founded the theological institutions for training the rising ministry of the Presbyterian Church in the Dominion.

The strenuous efforts put forth for the extension of the Presbyterian branch of the Christian Church in Manitoba are in every respect commendable. Past neglect, not wholly culpable, has interfered with its success in several of the early settled districts in Ontario. Care is being taken to avoid similar mistakes in the North-West. Manitoba College has been instituted, and it is growing up with the country. There is strong reason to believe that its growth will be rapid. The requirements of many of the present settlers, and the ever increasing numbers selecting their homes in Manitoba and the North-West make it evident that a theological seminary is a necessity. This is conceded on all sides. This new claimant for support has therefore a right to a respectful hearing.

Hitherto it has been conducted with energy and success. It has had serious difficulties to contend against. Its friends have resolved to make a great advance. They are evidently men that discern the spirit of the time. They have instinctively seized the right moment to go forward.

In the consideration of the Manitoba College report the General Assembly resolved to appoint a principal for the theological college in Winnipeg. The members are to be congratulated on the wisdom of their selection. In the wide range of the Presbyterian ministry there would doubtless be found many who could adequately and successfully preside over the education of the western youth devoting themselves to the work of the ministry. Yet it was not by hap-hazard that the gentleman who has been designated for that high position has been named. As to the wisdom of nominating John M. King, D.D., for the presidency of Manitoba theological college there will throughout the Church be one opinion only. He has given evidence of the possession of the very qualities that specially fit him for the position. He has been a life-long student. Many a good student enter-

ing on a laborious pastorate has contracted the lines of research to the actual necessities of his weekly pulpit preparation. Dr. King, while a most diligent and faithful pastor, has never ceased to be an earnest and conscientious student. He is gifted with a well-balanced and judicial mind. While a vigorous, he is, at the same time, a safe thinker—one in whom the whole Church has confidence. In entrusting the training of young and inquiring minds at the most impressionable time of their lives, there is no room for misgiving. The pastor of St. James' Square Church has given evidence of the possession of another apostolic qualification—he is apt to teach. From the time he came to Toronto he has sought out and been sought after by students. They have gathered around him in large numbers. He has rendered them services some of them will never forget.

Dr. King though in thorough sympathy with scholastic pursuits, is no mere learned recluse. He is no less eminent as a man of action. He has even been a working minister, and the result is that he has a working congregation, with its varied but harmonious organization complete. The earnest attention he has bestowed on the general work of the Church, particularly that of Home Missions, shows that his great activity is confined by no narrow or selfish limits. The hearty unanimity with which the nomination of Dr. King was received by the Assembly is readily understood. In the special interest of Manitoba and the North-West, in the general interest of the Church, the choice may well be regarded as an excellent one.

What Dr. King's decision may be cannot at present be anticipated. He ministers to a large, influential, and attached congregation. The influence for good that comes only by years is deepening and extending. If the tie binding him to an attached people has to be broken the severance will occasion deep emotion. He is also one of the representative ministers in the city of Toronto. It would be difficult to decide whether the present or the prospective sphere would be most influential for good doing. Whatever decision is arrived at will doubtless be in response to the voice of duty.

**BOOKS AND MAGAZINES.**

**THE FAITHFUL PROMISER.** By the author of "Morning and Night Watches." (New York: Anson D. F. Randolph & Co.)—This is a bijou edition of a widely known and highly valued devotional work. It contains a Scripture promise and a meditation for each day of the month. The get-up of this book is a triumph of the bookmaker's art. The printing is exquisite; and the binding is harmonious, in blue and gold. It is not only just such a little book as one wishes to keep at home, but also one that is suitable for presentation to friends. Its price is remarkably cheap.

**ELECTRA: A Belles Lettres Monthly Magazine for Young People.** Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Isabella M. Leyburn.)—This new aspirant for popular favour is most cordially welcomed. It is specially designed, and from the interesting and healthy nature of the contents of the first two numbers, admirably fitted for the instruction and entertainment of the young. Another point in its favour—it is edited and published by ladies. These have in the past proved themselves excellent educators. Success, it is hoped, will attend this literary and publishing venture by ladies.

**CASSELL'S FAMILY MAGAZINE.** (Toronto: J. P. Clougher.)—The useful articles of "A Family Doctor" are worth the attention of the many readers of this magazine. Here he writes of "Life at High Pressure," and gives a warning to those who try to do too much in too hurried a way. "A Visit to the Worcester Porcelain Works" is well worth reading, and C. F. Gordon-Cumming gives an account of the new business of "Alligator Farming." In the Family Parliament the question, "Is it Wise to Promote Emigration?" is discussed; and the "Gatherer" presents a number of new inventions and improvements.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—The numbers of "The Living Age" for June 9th and 16th contain "Persecution of the Jews" (Edinburgh); "John Richard Green and Henry J. Stephen Smith" (Fortnightly); "Mrs. Carlyle," by Mrs. Oliphant (Contemporary); "Unwritten History," by F. H. Huxley; "Naturalness" (Longman's); "The Central Asian Desert To-day and Twenty Years Ago" (Good

Words); "Absent-minded People" (All the Year Round); "Whitsuntide at Home and Abroad" (Saturday Review); with the conclusion of "No New Thing," instalments of "The Wizard's Son," and "My Daughter-in-Law," and poetry.

**THE HOMILETIC MAGAZINE.** (New York: Anson D. F. Randolph & Co.)—The June number of the "Homiletic Magazine" is an excellent one. The opening sermon, given *in extenso*, is by Dr. Bersier, of Paris, on "The Widow's Mite; or The Unreserved Gift." In the Practical Homiletic Section there are a number of striking and suggestive outlines of discourses. In the present number the Obscure Scripture Character, sketched by the editor, is "The Ephesian Chancellor; or, Tumult and Official Calm." In addition to sermons and skeletons of sermons, there is much valuable reading on topics of great practical import. In the Symposium, Professor Stanley Leathes continues the discussion on the "Inspiration of Scripture;" J. Robinson Gregory, that on "The Argument from Prophecy in the Light of Modern Criticism;" and Rev. William Roberts considers "The Revelations of Himself by God to Men." The Expository Section this month contains specially valuable contributions by the Dean of Canterbury, Drs. Dieffenbach and Lindsay-Alexander. Principal Rainy's address on Preaching is continued. This number completes the eighth volume of the "Homiletic Magazine."

**SUCCESSFUL MEN OF TO-DAY.** By Wilbur F. Crafts. (New York: Funk & Wagnalls.)—Another of the excellent issues of the Standard Library series. In the earlier days of English authorship it was customary to write an elaborate and too often fulsome dedication to some nobleman, in the hope that, in return for the flattery, he would subscribe for a large number of copies, and reward the author with a money gift. This degrading condition of authorship has long since passed away. The author's appeal lies direct to the reading public. The form of dedication, however, is in many cases still retained. The admirable little work now under notice contains one. It is worth quoting, because it will at once indicate the class to whom the book is specially addressed: "To young men, in whose opening careers I have a great interest, this volume is dedicated in the hope that it may help some of them to true success." It is a real pleasure to come across such a book as this. Its perusal will not take long; but, if the lessons so plainly taught by it are learned, it will be remembered with gratitude for a life-time. It has a genuine, manly, Christian ring about it. It is quite refreshing, amid all the low and degrading maxims, now, alas, so prevalent, to find a live American anxious, to impress on the minds of his readers the principles of practical wisdom, and that in the truest and most Christian spirit. The book contains a number of vignette portraits of distinguished men. They give an idea of the form and features of men widely known for business success and excellence of character, but it would be an entire mistake to quote these illustrations as models of artistic beauty. There is also a page of autographs, full of interest. Those of any age can read Mr. Crafts' book with profit; but it will be of great service to the young. The reading of this little work to some may be the turning of the tide that leads on to fortune.

RECEIVED: "Jubilee Notes of the Oberlin Colony and College."—"Thirty-fourth Annual Announcement of the Woman's Medical College of Pennsylvania."—"Practical Expositor and People's Commentary, No. 7."—"Canada School Journal," for June.

THE awful calamity that occurred at Sunderland last week emphasizes the danger to life arising from panic. A panic-stricken crowd is one of the most merciless of ungoverned forces. Over 200 young human lives were trampled to death in the wild confusion that befel at the close of an entertainment. The hopes of many homes were extinguished by this sad occurrence. Those conducting the entertainment had for the purpose of presenting prizes to the children in leaving the hall narrowed the exit so as to permit only one to pass at a time. To this absurd arrangement the calamity appears to be mainly due. Until order is taken that all public buildings where people assemble in large numbers shall have capacious means of egress, and that to obstruct these is regarded as a punishable offence, people will continue to be startled by the recurrence of similar disasters.

## THE GENERAL ASSEMBLY.

## SEVENTH DAY.

## Afternoon Session.

## FOREIGN MISSIONS.

The report of the Foreign Mission Committee was taken up.

Rev. Prof. McLaren moved as follows:—That the report of the Foreign Mission Committee be adopted, and

"1. That the Assembly in accordance therewith agrees to allow the sale of the ten acres of land—property at Prince Albert—made by the missionary in charge for the benefit of the congregation be confirmed; subject, however, to such conditions as the Foreign Mission Committee may consider necessary in order to secure the interests of the congregation, the Committee, and the Presbytery in the proceeds;

"2. The Assembly instructs the Committee to consider during the year, and report to the next Assembly, what provision should be made for foreign missionaries who may have become permanently disabled, and in the meantime authorizes them to continue the furlough allowance to Rev. K. F. Junor for such time as they see fit;

"3. The Assembly hails with much satisfaction the appointment of Mr. Joseph Builder, B. A., to Central India, and cordially commends him to the grace of God for the work whereunto he has been called, and authorizes the Presbytery of Toronto in conjunction with the Foreign Mission Committee to ordain him, and designate him as a foreign missionary of the Church;

"4. The Assembly instructs the Foreign Mission Committee to take steps to send another missionary to Formosa as soon as a suitable labourer can be secured in that field, and also to look out for an additional labourer to work among the Indians;

"5. The Assembly rejoices to recognize the encouraging measure of success which has attended the labours of the missionaries in the various fields, and marks as matter of special thanksgiving to God the continued progress of the work in Formosa and the large gathering of the aborigines in that field which has recently been evinced."

Rev. Dr. Cochrane suggested that as Mr. Builder had many friends and relatives in the neighbourhood of Brantford, and as the Church would be much benefited by the ordination taking place in his church, that a change should be made.

Rev. Prof. McLaren agreed to the change, and the clauses to that effect were adopted.

On the question of the appointment of new missionaries for Formosa and the North-West,

Rev. James Ross called attention to the fact that the Committee had made no reference to the offers made by members of another communion. He should be sorry if the munificence of these gentlemen be put aside. Mr. John Macdonald had offered to pay the passage and outfit of a missionary to Japan, and pay \$500 either spread over three years or payable in one year, while Mr. William Gooderham offered to pay the passage and outfit to the extent of \$500.

Rev. Principal Grant was in favour of sending additional missionaries to the Foreign field. In the Home field they had to some extent to enter into competition with other denominations, while in Japan it would not be so.

The clause was adopted and discussion continued.

Mr. James Croil moved.

"That it be an injunction to the Foreign Mission Committee for the western section to pay \$1,000 to the Committee on Foreign Missions in the eastern section to liquidate the debt incurred by them to prosecute the work during the past year.

Rev. Principal Caven asked if the eastern section had made representation that they were in real difficulty. He did not see that anything would be gained by the proposal. He wished that the Foreign Mission Committee would take wider views of the need before them.

Rev. Prof. McLaren said no formal request had been made.

Some further discussion ensued, when the motion was withdrawn, and the resolutions passed with the amendment noticed.

## MISSION TO JAPAN.

Rev. Principal Grant said there were two incidents in connection with this Assembly which gave him great pleasure. There was first the attitude of the representatives of a Church which had stood aloof from them for centuries, and the other the handsome gifts of the two gentlemen named. He considered his a challenge to Christian liberality, courage, and brotherly feeling which this Assembly cannot overlook. He concluded by suggesting the passage of a resolution suitably acknowledging the offers.

Rev. Professor McLaren said he did not see any prospect for establishing another Foreign mission. He moved a resolution expressing the thanks of the Assembly to the gentlemen, but regretting that owing to what it considers the inadequately equipped state of the missions at present established they were not in a position to commence a new mission among the heathen.

Rev. Principal Caven moved in amendment. He would take the opening clause moved by Mr. Grant, and instruct the Foreign Mission Committee very carefully to consider the propriety of entering upon the mission work in Japan, availing themselves, if possible, of the most generous and Christian offer of assistance made by these gentlemen.

The amendment was carried by a large majority.

The report of the Eastern Mission Committee was taken up, and the clauses referred chiefly to the thanks of the Assembly to the missionaries, and concluded with a request that the missionaries at Trinidad be allowed to retain their connection with their Presbytery. The report was adopted without discussion.

The report of the Committee on the Unification of the Eastern and Western Committees on Foreign Missions was moved by Rev. Dr. MacGregor. The committee did not think the unification practicable at the present time.

The report was adopted.

A report from the General Mission Committee was re-

ceived stating that letters had been received urging the Church in Canada to send a missionary to labour among the coolies in Demerara, whose work should be in connection with the Church's work in Trinidad. The contribution expected from the Church in Canada would be £200 per annum. The committee agreed to ask the advice of the Assembly.

Rev. J. K. Smith made a motion stating that if the Foreign Mission Committee of the eastern section selected a missionary and sent him to Demerara, the General Assembly would approve the payment of £200 to the eastern section by the western section.

The motion was carried unanimously.

## EFFICIENT SERVICES RECOGNIZED.

Rev. Dr. Cochrane moved that a committee be appointed to draw up a deliverance thanking Rev. Dr. McLaren for his efficient performance of the arduous duties as convener of the Foreign Mission Committee for the past sixteen years.

Rev. Dr. Moore read a motion in accordance with the suggestion, and it was accepted and ordered to be engrossed and presented to Dr. McLaren.

## HOME MISSIONS.

The Home Mission Committee's report was taken up, and the question of the relations with British Columbia arose. The report submitted two resolutions:—(1) That the General Assembly place under the care of the Presbytery of Toronto Pandora Street Church, Victoria, and any other congregations that may make application to be received in connection with the Presbyterian Church of Canada. (2) The Assembly empower the Presbytery of Toronto to receive as ministers of this Church ministers of any of the Presbyterian congregations in British Columbia making application to be received on presentation of a Presbyterial certificate. The report deprecated the formation of a rival Presbytery.

Considerable discussion ensued from which it appeared that the action of the committee seemed to tend to the formation of a rival Presbytery. Ultimately the motion was altered so that the first clause would read, "Pending the union of all the congregations in one Presbytery the General Assembly place," etc.

The Assembly then adjourned.

## Evening Session.

## SABBATH SCHOOL REPORT.

Rev. H. H. McPherson, Halifax, presented the report of the Sabbath School Committee. He said he would present unfavourable and favourable facts. The unfavourable facts were the large number of non-reporting schools, the large number of children of Presbyterians who do not attend Sabbath school, large number of schools not contributing to the mission work, in many cases no teachers' meetings, the apparent indifference on the part of many members of the committee in the work. The favourable facts were the large number of teachers and scholars engaged in this grand work; the return showed 65,715 attending Sabbath school, the large number of communicants in the schools, the shorter Catechism being generally studied. The committee recommended:—

"1. That it be an injunction to Presbyteries to see that returns are received from all Sabbath schools within their bounds in good time for reporting to the Synods.

"2. That the recommendation of last year be renewed, viz., that each Presbytery devote at least one sabbath in the year to the consideration of Sabbath school work within its bounds; and also that, if possible, it hold a Sabbath school conference, the members of which shall consist of members of the Presbytery and delegates from Sabbath schools within its bounds.

"3. That Presbyteries be instructed to use diligence to ascertain how many children within their bounds belonging to the Church are not under Sabbath school instruction, and to report to your committee, so that the information may, if possible, be before the next Assembly.

"4. That for the purpose of cultivating the missionary spirit among the young all sessions and superintendents be required to see that the schools under their charge give something, however little, to the missionary enterprises of the Church.

"5. That the Assembly instruct the Sabbath School Committee to take into consideration the question of providing a monthly periodical for the schools, and report at next Assembly.

"6. That the General Assembly instruct the committee to draft a Sabbath school constitution taking advantage of the suggestion made in the document submitted to last Assembly.

"7. That the General Assembly instruct the committee to issue the questions drawn up by it to guide the sessions not later than the first of November.

"8. That Presbyteries be recommended to use such means as they can to establish normal classes for the training of Sabbath school teachers within their bounds."

He moved that the report be adopted and the recommendations considered *seriatim*.

The recommendations were adopted.

The Moderator here stated that a telegraph message had been placed in his hands announcing that Rutgers College, New Jersey, had conferred the degree of Doctor of Divinity upon the Rev. John Laing. This announcement was greeted with loud applause.

## SABBATH OBSERVANCE.

Rev. W. T. McMullen presented the report on Sabbath observance, which asserted that public opinion was becoming more enlightened on the civil rights of the citizen to enjoy the Sabbath day, and alluded to the fact that six Presbyterian young men had recovered damages for wrongful dismissal, because they would not work for contractors on the C. P. R. on the Sabbath day. The report concluded with the recommendation

"1. That the attention of the Synods be called to the importance of requiring written reports of the respective committees respecting Sabbath observance, so that said reports

would be forwarded by Synod clerks to Assembly committees.

"2. That respectful remonstrance in the name of the Assembly be addressed to the general managers of railways relative to Sabbath desecration on main lines of railroad and their branches.

"3. That the Assembly's Committee be authorized to correspond with similar committees of other Churches with a view to united action in enforcing the existing laws and in petitioning the Dominion Government and the Provincial Legislatures on the subject of Sabbath desecration."

A communication from the Toronto Ministerial Association respecting Sabbath observance was read.

Rev. John Smith moved the adoption of the report and the consideration of the recommendations *seriatim*.

The clauses were amended and adopted as above, and one added to the effect that the Assembly authorize the Sabbath Observance Committee to petition the Dominion and Provincial Legislatures. The communication from the Ministerial Association was received, and the clerk instructed to inform the Association of the action covering its recommendation.

## AGENTS' SALARIES.

The discussion of the report on agents' salaries was resumed. The advance to Rev. Dr. Reid of \$250 was granted, and \$150 was added to Rev. R. H. Warden's salary. The Rev. R. H. Warden declined the proposed increase of his salary.

## EIGHTH DAY.

## Morning Session.

## QUESTION OF PRIVILEGE.

Rev. D. J. Macdonnell called attention, as a matter of privilege, to the fact that an article had appeared in one of the London papers gravely reflecting on the members of the Temperance Committee and Senator Vidal. He could say that Mr. Vidal had no connection whatever with the report and that the Rev. D. Fraser, who read the report, had heard himself described, probably for the first time in his life, as a "tricky Tory."

The matter then dropped.

Rev. Dr. Proudfoot read the report of the Judicial Committee in reference to the case of Rev. Dr. Barclay. The report was re-committed.

Rev. Dr. Moore read the report on loyal addresses to the Queen and the Governor-General. That to the Queen is as follows:—

"To the Queen's Most Excellent Majesty:

"We the ministers and elders of the Presbyterian Church in Canada now met in General Assembly, desire to approach Your Majesty in order again to testify our devoted attachment to Your Majesty's person and our loyalty to the Crown. The report of the accident to Your Majesty, and the illness which followed, awakened sympathy and regret which found expression in earnest prayers to the God of Grace in your behalf. Acknowledging with devout thankfulness the divine mercy granted us in your happy recovery, we pray that Your Majesty may long be spared to rule over us in righteousness, and to set before us the example of devout fidelity to duty with which Your Majesty has adorned your high position and so completely won our hearts, and that the rich blessing of the God and Father of our Lord Jesus Christ may rest upon Your Majesty, and all the members of your illustrious family."

The report was adopted.

## THE COMMON COLLEGE FUND.

The report of the Treasurer of the Common College Fund was read by Rev. R. H. Warden. He stated that 111 congregations and mission stations had failed to contribute anything to the fund, of those sixty-nine were pastoral charges. The receipts for the year were \$850.75 less than the preceding year, the total being \$15,260.31. On motion by Rev. Dr. Matthews the Assembly accorded its hearty thanks to Mr. Warden.

## COLLEGE SESSIONS.

The report of the Committee on the Opening and Closing College Terms was read. It appeared that the Presbytery of Barrie and the Mission Committee in desiring the change had been influenced by the needs of the mission stations. The month of October had been regarded as the most valuable of the year, and it was desired that the colleges open on the 1st November and close May 1st. The committee recommended that there should be no change, and the recommendation was adopted.

## AGED AND INFIRM MINISTERS.

The report of the Committee on the Aged and Infirm Ministers' Fund was read and its adoption moved by Rev. Principal Grant. The committee recommended that the Assembly express its gratification that the income for the past year has exceeded the expenditure, and its earnest hope that the growing interest in the fund may soon enable the committee to give the maximum allowance permitted by the regulations. He expressed the hope that as the capital of the fund was not more than any one year's expenditure it would be speedily increased and the fund thus placed in a secure position.

Rev. K. Wallace, Toronto, moved that the General Assembly recommend to wealthy members of our Church to raise an endowment of \$100,000, in order that the annuitants on the fund may receive at the rate of \$10 per year of service, or after a service of forty years \$400. In deference to requests expressed by Principal Caven and Dr. Wardrop, who thought that the proposal would interfere with the endowment of Knox College, Mr. Wallace agreed to let the matter rest for the present. He was assured that the matter would receive due attention in the future.

The report was adopted.

Rev. Dr. Moffat moved that the proposal of the Rev. John Dunbar be remitted to the Committee on the Aged and Infirm Ministers' Fund to make all enquiries, and if satisfied to place his name on the list of annuitants. The motion was adopted.

The name of Rev. A. Matthews was placed on the list of

annuities on the application of the Presbytery of Kingston. The report of the eastern section of the fund was presented. It appeared that the receipts had been, including balance \$624.50, \$2,312.65. The fund had been enriched by a bequest of \$20,000 by Mr McLeod, of Halifax. The report was adopted.

Afternoon Session.

WIDOWS' AND ORPHANS' FUND.

The report of the Widows' and Orphans' Fund of the branch formerly in connection with the Church of Scotland was taken up. It appeared that the total assets were \$104,653, the receipts \$41,470, and the expenditure \$24,000, with \$17,000 cash in hand.

By the report of the Ministers' Widows', and Orphans' Fund of the late Canada Presbyterian Church it appeared that the receipts were \$30,281, and the assets \$101,877. Three annuitants had been removed from the list by death and three added. \$19,321 had been invested, and there remained \$1,559 balance in hand.

The eastern section report was read. It showed that the amount in hand of the two funds (those of the Presbyterian Church in the Lower Provinces and the Church of Scotland), which had now been united, amounted to \$59,000. This sum included a bequest of \$20,000 from the late Mr. McLeod, of Halifax.

The reports were adopted.

STATISTICS.

Rev. R. Torrance presented the report of the Committee on Statistics. It appeared that there are in the Church 799 pastoral charges, an increase of 9 on last year; there are 122 vacancies, 3 more than last year; mission stations, 109, last year 101, but the returns are incomplete; congregations and stations 1,011, last year 903; the total number of churches and stations supplied by pastors 1,493, or adding mission stations 1,714, a decrease of 26. The families reach 69,507, an increase of 1,328; of communicants there are 119,603, an increase of 2,725; sittings in churches 350,432, an increase of 16,097; mansees 434 and 65 rented houses, an increase of 1 manse and 3 rented houses. The total amount of stipend promised by congregations was \$547,579, an increase of \$18,478; stipend paid, \$553,393, \$5,814 of an increase; raised for the schemes of the Church \$167,384, a falling off of \$55,085. The total income of the Church was \$1,422,783. The average contribution per family throughout the Church for stipend was \$7.96, last year \$8.06; per communicant \$4.62, last year \$4.65; for all strictly congregational purposes the average per family was \$17.15, last year \$16.87, and from communicants \$5.96, last year \$5.72; for the schemes of the Church the average per family was \$2.40, last year \$3.38, and per communicant \$1.40, last year \$1.05; for all purposes the average per family was \$20.67, last year \$21.48, and per communicant \$12.01, last year \$12.38. In only one item of the averages was there an increase.

MANITOBA COLLEGE.

Rev. Principal MacVicar took the chair.

The report of the committee on Manitoba College was presented by Rev. Principal Grant. He stated that the financial burden on the college was heavy—not too heavy considering the work done—and it made it a serious matter the increasing of the financial responsibility. The proposal really was to form a new theological college. Reviewing the whole case, the committee had concluded that the Church could not avoid going forward. The committee recommended that the Assembly continue the annual collection in aid of the college, and that it be taken on the last Sabbath in January; that the Assembly renew the application made last year to the churches in Scotland and the Presbyterian Church in Ireland for aid in carrying on the work in the North-West, and in view of the heavy financial obligations incurred by the Board of Manitoba College, the Board be authorized to appoint a special agent to present the claims of the college; that the salaries of Professor Bryce and Hart be raised to \$2,000; that the Assembly authorize the Board to appoint an additional lecturer in arts should the Board consider the condition of the ordinary revenue warrants the expenditure; that the prayer of the memorial for the Assembly to appoint a professor in theology be granted. The Committee recommends the appointment of Rev. John M. King, D.D. as Professor of Theology and Principal of the College.

The recommendations were considered *seriatim* and adopted, that appointing Rev. Dr. King Principal of Manitoba College being received with loud applause.

Rev. Principal Caven, Prof. McLaren, D. J. Macdonnell, G. M. Milligan, Dr. Cochrane, Prof. Gregg, and others addressed the Assembly in terms highly eulogistic and appreciative of Dr. King, though they regretted the loss which the church of Toronto would suffer.

Rev. Principal MacVicar intimated the appointment to the Moderator. Dr. King with much feeling addressed the House. He expressed himself as deeply touched by the proceedings of the past few minutes, and as undeserving of the far too kind words which had fallen from the lips of his brethren. He said it was only last evening that he had heard his name whispered in connection with this position. Since then he had reflected on the matter. When he considered that it was now nearly twenty-six years since he entered service in the ministry, and that it was twenty since he became pastor of his present congregation, he had thought that it was the intention of God that he should spend the remainder of his days as a pastor. He did not wish to be understood as expressing the opinion that the work of the pastorate was less important than that in the professional life. He had no wish to change the form of activity in connection with Christ's work, in which he was now engaged. He said that this call he could not accept until he had a larger acquaintance with the work which was to be done, and until he had taken into his confidence the session and the congregation with which for so many years he had been associated in carrying on work for God, and at whose hands he had received so much kindness. If after serious and prayerful consideration he should decide to go, he said it

would indeed be pain to part with a people who had been so dear, and with the brethren whose confidence and intercourse at home he prized so much. And if he recognized the Divine voice saying to him to go, he could not but obey. But in the event of not seeing his way to accept the invitation now unanimously addressed to him, it must be understood by this General Assembly that his honour was uncompromised. In the anxious days that were to come, he said he knew he had the prayers of at least some of the brethren. He asked for the prayers of all that he might do what was best for carrying on the work of Christ.

DISTRIBUTION OF PROBATIONERS.

The Rev. Mr. Torrance presented the report of the committee on the distribution of probationers. The committee expressed the opinion that it was impossible to adopt a scheme that could be followed to advantage by the whole Church, and it appeared that the scheme they now had was the least adapted under the circumstances.

Rev. D. D. McLeod moved that the report of the committee be received and the committee instructed to proceed with their work in accordance with the regulations at present in force, and remit the scheme proposed by the Home Mission Committee to the Presbyteries for consideration, to gether with the overture from the Synod of Hamilton and London in regard to the supply of vacant congregations.

Evening Session.

DEBATE ON TEMPERANCE.

Rev. J. K. Smith said he thought, in view of the late period at which this question had come up it would be wiser not to adopt the motion to re-commit.

Rev. D. Fraser said: I perhaps, should apologize to the Assembly for not having noticed the bearing of the sentences in regard to the last licensing law. Certainly, if I had noticed its bearing, I should have moved to have it struck out, and if we all agreed to-night, as a member of the Committee I would be quite willing to have it struck out now. I think myself it was a mistake for the convener to have inserted it, for the reason that there are few if any members of this Assembly who have read this license law and considered it in all its bearings. I may state that this statement has no political significance.

Rev. John Laing proposed an amendment "that the paragraph following after the words 'terrible evil of intoxicating drink' be struck out, and that the following be added 'and until this can be accomplished hails with satisfaction every act of the legislature, whether Local or Federal, which tends to restrict intemperance.'" My reasons are those which were given in the Synod of Hamilton and London at its late meeting. I quite agree that this Court will not surrender its right to review any Act of any Parliament under which we live, but I quite agree at times it is inexpedient to use that right. I think that the use that has been made of the discussion of last night shows that it is inexpedient to bring into the Assembly the consideration of Acts about which there is great political feeling. Still it is perfectly inconsistent for this Church to pass judgment upon any Acts which are not on the table of the House. I object that we are asked to approve of the Act of 1878. I don't know how many of those now listening to me have read that Act through; and I don't know how many of those who have read it through could pass an examination on it now. Yet, we are asked to pass an opinion on it. We are all agreed with the principle of it, and I think we shall have no difficulty in agreeing to my amendment. It is that we hail with satisfaction every Act of the legislature, whether Local or Federal, which tends to restrict the liquor traffic.

Rev. Dr. Burns—I think it is very inexpedient for the Church to commit itself to this new Act in regard to which we know very little. But I think it is presuming a little too much on the ignorance and want of knowledge of the General Assembly to say that we don't know the provisions of the act of 1878, or the Scott Act as it is called. I think that the Scott Act is pretty well known by this time. Although at one time it might have been thought prudent to adopt the course advocated by Mr. Laing, I think it would be misunderstood if we did so now. Two years ago we adopted by a large majority a motion such as we are now asked to do in reference to this very Act; and in 1881, at our Kingston meeting, we expressed our approval of the Scott Act. Now, when this comes in as an amendment to a similar motion, it would place us in an inconsistent position if we recede from that taken up in former years. I think we should adhere to the course we have adopted. Down east the Scott Act has been adopted, and we know that it has worked very well.

Rev. D. Fraser said: The clause does not approve of the Scott Act, but only of the principle.

Rev. Dr. Gregg suggested that Rev. John Smith should be allowed to amend the motion so that it would approve of the principle instead of the Act.

Rev. Thomas Macpherson said: If that motion is annulled in the way suggested I claim the right to have my motion put. I only withdraw it on the preamble being there.

It was here resolved that the motion be taken up clause by clause.

Rev. John Smith moved, without expressing any opinion on the details, that the report be read as follows:

"The Assembly would take this opportunity to renew the testimony heretofore borne against the evil of intemperance. Every year makes it plainer that intemperance is the chief cause of poverty, and a great source of crime, and a prolific source of disease and death."

The clause was adopted without debate, as was the next: "The Assembly would therefore earnestly recommend to the office-bearers and members of the Church to practise total abstinence."

He then read the third clause as he proposed to amend it:—

"Further, the Assembly approves of legislative prohibition of the liquor traffic as correct in principle, and best calculated to diminish the terrible evils of intemperance."

Mr. W. Stevely made a short address. He thought no Act went far enough.

Rev. Dr. Gregg moved as an amendment as follows:—

"The Assembly approves of the principle of the Act of 1878 as an important means of limiting the liquor traffic and educating the people for total prohibition."

Rev. Thomas McPherson said: I fail to see how principle can be the means of effecting anything or educating a people. It is the practice of the principle which must do this.

Rev. Dr. Gregg said: We wish to let the people know what our principles are, so that a knowledge of the principle will affect them, and Parliament too for that matter. I feel sure that this Assembly will not fall back from the noble testimony borne two years ago, and again one year ago.

Rev. Dr. McLaren seconded the amendment. The amendment was put and carried.

On the amendment being put as the substantive motion, Dr. Laing said the testimony borne in 1881 was as follows: "That the Assembly approves the legislative prohibition of the liquor traffic as correct in principle, and especially the Assembly approves of the principle of the Canada Temperance Act of 1878, and trusts that any amendment made will be in the direction of increased stringency and efficiency, and that retrogressive legislation will be avoided." This was carried by a vote of 44 to 25, not such a large majority. So much for the testimony in regard to the principle of the Act. Now what is the principle of the Scott Act?

A voice—Local option.

Dr. Laing said: Yes, it is local option. We have the Scott Act agitation in our county this year, and we have passed through it and are thankful it is over, and hope it will not be repeated. While Dr. Burns considers us well informed on the Act, I may just state what happened in our county a little while ago. We had a meeting in regard to carrying on the Scott Act, and a discussion arose as to what was in the Act. You may think it strange, but we know more about it than those in the meeting did, though they were reveries, and the leading men of the district. My amendment declares that it will hail with satisfaction wisely directed legislation towards restricting the liquor traffic.

Rev. Dr. Cochrane said: I need say very little about this. We ought to be consistent, and refer to no Act at all, so that we should favour neither party. The Scott Act was a move in the right direction, and still in the opinion of very good temperance people it is very far from doing what it was expected to do. I have been told by a druggist that when the Scott Act is in operation that he could sell any amount from a pint to ten gallons on a doctor's certificate, and that he had sold ten gallons.

Rev. Dr. Laing's amendment was put and lost by a vote of 22 to 44.

The next clauses were put and carried, recommending the members of the Church to aid and encourage the establishing of office-houses and temperance hotels. The Assembly recommends the ministers of the Church to bring the subject of temperance before their congregations on the third Sabbath of December, or some other suitable day. The Assembly instructs the Committee to send out their questions at an early day, so that time may be given to discuss the whole subject in sessions, presbyteries, and synods. The Assembly instructs the Committee to correspond with other Churches with a view to united action in petitioning the Government, or in any other action that they think desirable.

The recommendations were adopted as amended.

Rev. John Laing said: I wish my dissent to be recorded. I wish to keep myself free when any questions come up concerning Acts of Parliament.

Evening Session.

Rev. D. M. Gordon moved a resolution referring to the appointment of Rev. Dr. King as Professor of Theology and Principal of Manitoba College, stating the salary to be \$3,000, making arrangements for his release from his pastoral charge in the event of his acceptance, and providing that the Presbytery of Manitoba shall continue to make such arrangements as may be needed for the carrying on of the work in the event of his declining. The motion was adopted.

Consideration of the amended report of the Judicial Committee on the case of the Rev. Dr. Barclay was resumed. In its original form the report was objected to by Rev. Principal Caven on the ground that it unduly reflected on the Presbytery of Toronto, inasmuch as it asserted that a claim which the Toronto Presbytery had declared to be inadmissible was allowed. The report was amended so as to read that \$845 were granted, and the Committee did not advise the Assembly to take any further action in the matter. The report was adopted.

DISTRIBUTION OF PROBATIONERS.

The question of the distribution of probationers was resumed. The overture from Hamilton Presbytery was read and supported by Rev. George Yeomans and Rev. R. J. Laidlaw. The overture suggested a similar plan to that tried in Manitoba.

The motion by Rev. D. D. McLeod was adopted.

An overture from the Presbytery of Bruckville on long continued vacancies, suggesting that congregations failing to obtain a minister for a certain time, then the right of nominating should pass to the Presbytery. Rev. George Burnfield supported the overture, and moved that it be referred to a Committee to report to the next Assembly. Rev. Dr. Reid moved that it lie on the table. The overture was laid on the table.

The Committee on Distribution of Probationers was appointed as follows: Rev. R. J. Laidlaw, Mr. Ratcliffe, John Laing, D.D., Mr. Scouler, Dr. Macdonald, and George Rutherford and R. McQueen, elders.

MANITOBA PRESBYTERY.

The report of the Committee on the Overture from Manitoba Presbytery, relating to a proposal to form three Presbyteries and a district Synod was read. The Committee recommended the Assembly to remit the matter to the Presbytery of Manitoba for further consideration. The report was adopted.

In disposing of the overture from the Presbytery of Manitoba, on the licensing of Mr. John Todd, it was resolved that after he had completed his theological training as far as

his missionary labours will allow, the Presbytery shall have authority to ordain him.

#### THE MARRIAGE QUESTION.

The report of the Committee on the question of Marriage with a Deceased Wife's Sister was submitted by Prof. GREGG, stating that owing to diversity of opinion it had been found quite impossible to bring in a delivrance.

Rev. Principal Caven moved that a committee be appointed to elucidate the scriptural authority on the subject and submit an opinion to next Assembly, recommending what action the Church should take as to marriage within the prohibited relationship, and that the report be printed in time for the meeting of the next Assembly.

This was accepted as the decision of the Assembly.

#### RETURNS TO REMITS.

The report of the Committee on Returns to Remits was presented. The remit on the subject of the nomination of Standing Committees was ordered to be laid on the table, and that with regard to the appointment of the Board of Examiners was not entertained by the Assembly.

#### RETIRING MINISTERS.

The Committee on Applications for leave to Retire from the active Duties of the Ministry reported as follows: Rev. Joseph Elliott, Rev. Alex. Grant, Dr. Neill, John Morrison, Walter Thorburn, Wm. King, Wm. Stewart, Matthew Wilson, were granted leave to retire.

#### THE TEMPORALITIES FUND.

Rev. Principal Grant presented the report on the expenses of the Temporalities Fund, showing that in response to the appeal to remove the cost of litigation and legislation, about half the necessary amount of \$1,000 had been subscribed, and about one-ninth of the congregations have responded to the appeal. By the litigation those dependent upon the fund have suffered to the extent of about \$300 each, and legal opinion asserts the beneficiaries must lose the amount of arrears.

Rev. J. K. Smith moved to receive the report, thank the committee, especially the convener, and urge upon the congregations the claims of the fund, and that this motion be printed and forwarded to the ministers of the various churches. - Carried.

#### A MARK OF RESPECT.

The following, moved by Rev. John Laing, and seconded by Dr. Cochran, was submitted: "The Assembly desires to put on record their sense of the very valuable services rendered for many years by Hon. John McMurrich, late Chairman of the Finance Committee, and of the readiness and diligence with which at all times he gave attention to the important interests of the Church entrusted to his care." Carried unanimously.

An overture was read from the Presbytery of Lanark and Renfrew, and referred to the Finance Committee, agent the publication of certain accounts, emphasizing the necessity for detailed statements in all cases, in order that no suspicion may obtain as to the destination of any fund contributed toward the schemes of the Church, and also asserting that the cost of the printing the minutes of the Assembly was unnecessarily high.

#### LADIES' COLLEGES.

Rev. D. D. McLeod presented the report of the Ladies' College of Brantford. One hundred and twenty students had been accommodated during the year; five had presented themselves at the local examinations at the Toronto University, and four had taken honours. The Board suggested that scholarships for ministers' daughters be established, and a fund created for the purpose. Adopted.

Dr. Moore, on behalf of the Ottawa Ladies' College, reported one hundred and twenty students in attendance, of whom seventy-four were boarders. The college was in every respect prosperous, and the prospect satisfactory. Adopted.

#### SUPPLY OF LABOURERS, ETC.

The report of the Committee on the Supply of Labourers for the Church was presented by Rev. Dr. Reid, and referred to the following committee: Rev. Messrs. Bruce, R. Campbell, R. H. Warden, Dr. John Laing, C. B. Pitblado, Prof. Ross, Principal MacVicar, and Principal McKnight.

Owing to the edition of the book of forms being exhausted, and a new one having become necessary, it was remitted to a committee to prepare one in conformity with amendments made to the forms since the publication of 1878, and to report to next General Assembly.

#### FRATERNAL MESSAGE.

A congratulatory and fraternal message was presented from the Reformed Church in America, and the Moderator and Rev. Dr. Reid, Clerk of the Assembly, were appointed to draft a reply.

Votes of thanks were tendered to the citizens of London for their hospitable entertainment of the delegates, the trustees of St. Andrew's Church, the railway and steamboat companies, and the press.

The Moderator, in closing, expressed pleasure at the excellent tone of discussion, and the steady advancement of the work in the Church; the prosperity of the colleges, their prospects of endowment, and the success in foreign mission, the designation of another foreign missionary, the enlargement of the field of foreign missionary operations, the evidence of the confidence cherished by two laymen of a sister Church, the steady extension of Home Mission work, the Sabbath Observance Committee's aims, and especially the effort entered upon for the better support of our ill-supported ministers. The Moderator here expressed his grateful sense of the kindness and forbearance of members toward the chair.

The Assembly then adjourned to meet again in St. James' Square Church, Toronto, the first Wednesday in June, 1884.

The cross surmounting the entrance to the cemetery of Pere Lachaise, Paris, was removed on June 6th.

## MINISTERS AND CHURCHES.

REV. J. A. TURNBULL, B.A., of Knox Church, Goderich, has received the degree of LL.B., from Toronto University.

THE honorary degree of D.D. has been conferred on the Rev. John Laing, Dundas, by Rutgers College, New Brunswick, N.J.

REV. DR. BURNS, of Halifax, administered the sacrament of the Lord's Supper in the Presbyterian Church, Clinton, on Sabbath week.

REV. DR. HAMILTON, who has been for some months conducting the services in the Davenport mission church, preached his farewell sermon last Sabbath.

REV. W. T. HERRIDGE, B.D., son of Rev. W. Herridge, of London, has accepted a call to St. Andrew's Church, Ottawa, at a salary of \$3,000 per annum. He is going to Europe on a short trip.

A newly erected school house at Broadview, Manitoba, has been opened for public worship. The Rev. Mr. Livingstone, Presbyterian, preached in the morning; Canon O'Meara in the afternoon, and Rev. Mr. Bridgman, Methodist, in the evening.

THE Oddfellows of St. John, N.B., on the 20th inst. observed the sixth anniversary of the great fire in that city by attending St. Stephen's Church, where the service was conducted by Rev. Dr. McCrae, who preached an appropriate sermon on the occasion.

THE annual report, a printed copy of which has been recently received, of the united congregations of Chalmers Church, Keady; Zion Church, Peabody; and Desboro' Presbyterian Church, under the pastoral oversight of the Rev. Hugh Currie, indicates that a gratifying measure of prosperity has been enjoyed during the past year by these congregations.

REFERRING to the introductory sermon by Mr. Goodwillie at Newmarket, the "Era" says: "The congregation was unusually large at the Presbyterian church last Sabbath morning, and Rev. Mr. Goodwillie delivered an excellent discourse on the need of God's presence, leaving a very favourable impression of his ability and earnestness. He enters upon his labours with the hearty co-operation of the church and encouraging prospects.

A NUMBER of ministers from a distance who have been attending the General Assembly at London, occupied pulpits in the Presbyterian churches in Toronto last Sabbath. Rev. Mr. Mowatt, of Fredericton, N.B., preached in the Charles Street Church, and may possibly be one of those from amongst whom the congregation will select a successor to Rev. John Hogg. Rev. Mr. Donald, of Picton, N.S., preached in the Central Presbyterian Church in the morning, and together with Rev. Mr. Robertson, a missionary from Eromanga, delivered an address in St. James' Square Church in the evening.

THE Halifax "Presbyterian Witness" says that the Rev. W. S. Whittier intimated to the congregation of Chalmers Church, what he had previously intimated to the Session, that he intended at an early meeting of Presbytery to demit his charge. He intends in the autumn to start on a tour around the world, devoting eighteen months or two years to this object. His projected tour will embrace China, Japan, India, Australia, Egypt, the Holy Land, and Southern and Western Europe. Mr. Whittier has given timely notice of his purpose in order that the congregation may have due time to prepare for the change.

#### THE CONDITION OF THE MINISTRY.

The lack of students in our theological halls is a subject which is being discussed to some extent in some of our religious weeklies. While some of the causes have been faintly hinted at, others have not been mentioned. I am afraid most of the causes are internal, and not external. They do not exist either in lack of piety amongst our young men, or in any absolute unwillingness to study for the ministry, but in evils which do actually exist within the Church, evils which, unless they are in some way remedied, will continue to decrease the number of students for the ministry.

One of these evils is the matter of salary; and here I make no hesitation in saying the average salary of ministers is too low. A young man spends six or seven years in college preparing for the work of the ministry, and in the majority of instances is settled on a promised

salary of \$600 or \$700 per year (a part of this, in some cases, being poorly and irregularly paid by the congregation, the balance from the funds of the Church), while it is not an unfrequent thing to have to report a year's deficit, which in many instances is never made up. I was told of an instance which occurred not long ago where the congregation reported arrears of about \$100, and the Home Mission Committee refused to pay what they had promised until the congregation had paid up in full. In the meantime

#### THE MINISTER HAD NO MONEY,

nearly \$200 of his small salary was not paid, and he was forced to support his wife and family as best he could. A case happened last year in one of our western presbyteries in which, at the end of three and a half years, the arrears amounted to over \$300, a large part of which has not yet been paid, and I am doubtful if it ever will be. Another man reported at the end of three years a balance due him of more than \$200. In 1881 the arrears of salary amounted to \$5,845. Small salaries are bad enough when paid in full, but when large deficits occur yearly, I really do not see how many of our ministers live and maintain any degree of respectability. Not only are the majority of our ministers compelled to live in

#### GENTEEL POVERTY,

but in case of death their families are left penniless, and the widow forced to support herself and family by keeping a boarding-house, teaching music, taking in sewing, or however else she chooses. Comparing ministers' salaries with the pay received in nearly every other department of life, whether professional or mechanical, and taking into consideration the qualifications required to fit young men for the different positions, I must say the pulpit has no pecuniary inducements. Look over the list of students in our different colleges, and is it not a lamentable fact that a very, very small percentage are sons of our manes? One of our ministers asked a young man if he would not study for the ministry. The reply he gave was: "No, I am not going to run the gauntlet of starvation."

A writer in the CANADA PRESBYTERIAN truly says: "There is a great scarcity of ministers, and the sons of ministers are driven away from the work by the straitened circumstances and anxieties with which they have been too familiar." I do not propose that the Church should hold out large salaries to induce young men to study, but I do say our ministers should receive sufficient salary to enable them to live comfortably, and the Church should every year see that the promised salary is paid in full regularly and promptly. Put the ministry, in this respect, on the same footing with other callings;

#### ENABLE MINISTERS TO LIVE,

as their position demands, without an everyday worrying how to make ends meet. Dr. Guthrie presented this matter clearly in his address as Moderator of General Assembly in 1862. "I would not," he says, "hold out any lure to avarice, I would tempt no man to enter the Church by the hope of wealth, but I wish no man to be deterred from it by the certainty of poverty, that stands as a barrier at this moment." . . . "I want to remove that barrier." I say let our Church remove that barrier. It has the power. For the past two or three years we have had abundance of talk about supplementing and sustentation funds. It is time now to look for some practical result. The sooner some plan is adopted to give our ministers a comfortable maintenance, the better for the Church.

The words of the "Herald and Presbyter" apply to our Canadian Church as forcibly as to the Church in the United States — "When we guarantee to every work a man trained and competent, and to every man a work at fair living rates, say \$1,000 a year at least, and this without interruption, both on the part of ministers and churches, young men of requisite talent and piety will in much larger numbers be induced to enter our ministry." It is a shame that the Presbyterian Church in Canada, the largest Protestant Church in the Dominion, does not support its ministers better.

#### BELEAGURED PULPITS.

The second evil to which I would call attention is the system by which ministers are forced to look for settlements. As stated on the floor of the American Assembly, "The sight of beleagured pulpits repels every man of ordinary sensibility, when he thinks that it is through such a crowd he is to work his way to a position for uttering truths more precious to him than

life." The CANADA PRESBYTERIAN, commenting on the above, very justly remarks, a soul of "ordinary sensibility" revolts at the idea of candidating, and a young man of fine feeling is very apt to say, "If I can't preach Christ without fighting for a pulpit, I'll serve Him some other way, or in some other Church." It is not only in the ministry that young men can glorify God. It is terribly humiliating to a minister to feel, as he stands before congregations, that they have not come to church to hear him preach the Gospel, that they may receive good, but to criticise him.

THE PROBATIONER.

Bad as it is for a settled minister to be a candidate, to be forced to travel through the Church as a probationer. A man very much lessens his chances of again being settled if he goes out as a probationer. A minister now settled in one of our city charges said to me not long ago that rather than go on the list of probationers he would leave the Church. It will not do to tell us the present system is the best possible. It is not the best. Many of our ministers and congregations are not satisfied with it. It is a well known fact that our best vacancies seldom if ever call a man from the probationers' list. For a man to resign his charge and go on the probationers' list simply means, in most cases, a life of worry, annoyance, and expense for months, and at the end of that time a settlement in some small aid-receiving congregation, or retirement from the active duties of the ministry. Under the present system

PROBATIONERS ARE DOOMED MEN,

specially those who have resigned charges. Is our present system scriptural? Did it exist in the New Testament Church? Is it a necessity to-day? It is certainly a source of weakness to Presbyterianism. It leaves much talent unemployed. It causes long vacancies and thereby injury to the whole Church. I would like very much if some person would point me to the scriptural authority for this system or candidating, calling, and moderating in calls. We do not wonder that young men, looking at the troubles and disadvantages they must meet in order to gain a settlement, at the shortness of pastorates, the repetition of candidating, and the smallness of salary, refuse to enter the work of the ministry. Indeed, the wonder is not that we have so few students, but that we have so many.

JUNO.

June 18th, 1883.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXVII.

July 8, 1883. } PASSING OVER JORDAN. { Josh. iii. 5-7.

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they will not overflow thee."—Isaiah 43: 2.

CENTRAL TRUTH.—God makes safe paths for our feet.

CONNECTION.—Joshua had sent two spies; who lodged in Jericho, in the house of Rahab. They were tracked, and only escaped by being hidden, and let down from a window of her house over the wall. They reported to Joshua that the people were in great fear of the Israelites. The whole host now moved down to the Jordan, ready to cross over.

NOTES.—The Jordan: the principal river of Palestine. Taking its rise in the fresh springs at the foot of the Lebanon mountains, it flows southward in a very winding course till it pours its full waters into the salt depths of the Dead Sea. The current is very rapid. The distance from the Lake of Galilee to the Dead Sea is about sixty miles, but the river winds and runs two hundred miles; the depth is from three to twelve feet, and the width from forty-five to one hundred and eighty feet. Where Israel crossed it, the Jordan has a threefold bank; the lowest, at the edge of the stream; the middle, having vegetation; and the upper. Canaanites were the Lowlanders, but sometimes applied to all the people in Canaan, and sometimes to only a part of them. Hivites, descendants of Heth, a son of Canaan (Gen 10: 15), were mountaineers. They dwelt on the hills around Hebron. From them Abraham bought the cave of Machpelah. (Gen. 23: 17-20.) Hivites: descendants of Canaan (Gen. 10: 17), lived in the northern part of Palestine under Mount Hermon. (Josh. 11: 3.) Perizzites dwelt south of the Hivites. Abraham met them when he first arrived in Palestine. (Gen. 13: 7.) Gergashites: descendants of Canaan (Gen. 10: 16), lived south-east of the Lake of Galilee. The town of Gergesa has its name from them. Jebusites were also mountaineers living in and around Jebus (Jerusalem). Long years after this David took their city. (2 Sam. 5: 6-8.) Amorites: were also mountaineers (Deut. 4: 46), and dwelt south-west of the Dead Sea, but also extended northwards. The prophet Amos (2: 9) compared their heights to cedars and their strength to oaks.

I. THE PREPARATION.—Ver. 5.—Sanctify your-

selves: as at Sinai, they were to wash themselves and their clothes; and be in a devout state of mind, waiting upon God. To-morrow: The 10th day of the first month. (Ch. 4: 19) Forty years before, on the same day, each family had chosen a lamb for their first Passover feast. (Ex. 12: 23.) Do wonders: God did many visible wonders for his people. He does many wonders now, for us, though not so visible to the naked eye.

Ver. 6.—The Ark of the Covenant: sometimes called "the ark of the testimony." It was made of acacia wood, overlaid with gold, and contained the two tables of the commandments. (Ex. 37: 1-9; 40: 20.) Pass on before the people: Wherever the ark was, God's peculiar presence and glory were; and the ark going before the people was a symbol of God's leading them. Do we always follow where God leads?

Ver. 7.—Magnify thee in the sight of Israel: Joshua was a new leader, and God would acknowledge him, and put honour upon him, as He had done to Moses. The path of obedience is the path to honour.

Ver. 8.—Stand still in Jordan: the ark was to go before, and rest in the bed of the river till all the people had passed over. It went in first, and came out last! So God is said, in several places, to "go before" his people, and to be "their reward," or rear-guard.

II. GOD'S PROMISE.—Ver. 9.—Come hither and hear the words: God had told Joshua before, and he repeats what God had said.

Ver. 10.—The living God: in distinction to the gods of the heathen, wooden and stone gods. Drive out from before you: it was God, and not Israel, who drove out the nations. They might have repented, but they did not. Mark how full the land was of people now, and how thinly-peopled in Abraham's time.

Ver. 11.—The Lord of all the earth: then there is no room for any other. God is Lord of all. This mighty God was giving them a portion of the world he possessed.

Ver. 12.—Take you twelve men: they were commended to take each a stone out of the river, and Joshua piled them up on the western side, a memorial of that day's wonders. (Josh. 4: 1-9.)

Ver. 13.—Shall rest on the waters: there should be no tardy fulfilment of the promise. The priests' feet should touch the waters, and at once the waters should shrink away. How often does God bring us in actual contact with a difficulty before he opens a way for us! Shall be cut off: the waters did not stand as a wall on each side (Ex. 14: 22), nor divided "hither and thither," as in 11 Kings 2: 8 but drained away swiftly from before them, being held back above.

III. THE PROMISE FULFILLED.—Ver. 14, 15.—The people removed from their tents: there were now more than two millions of people; and with their flocks and herds and household stuff, would cover an immense extent of ground. Perhaps their line extended miles along the river: They that bore the ark were come unto Jordan: two thousand cubits before the people. (Ch. 3: 4.) Overfloweth his banks.—Not "its" banks. The word "its" only came in use in Queen Anne's time. The Jordan rises many feet every spring from rains and the melting of snows on Hermon and Lebanon. No enemies were seen, for they trusted the river was entirely impassable, when thus flooded. All the time of harvest: it was harvest on these low plains, far beneath the level of the sea; but not on the higher levels. They crossed in harvest and therefore in a time of plenty—for the manna soon ceased. God never does a miracle needlessly.

Ver. 16.—Rose up upon an heap: the waters were held back as if by some great dam across the river. Very far from the city Adam: The meaning is "very far away, at the city of Adam." The miraculous obstruction was there. Beside Zaretan: Adam means "red clay." Clay beds existed at Zaretan (1 Kings, 7: 46); hence probably the name "Adam." Zaretan (or Zarthan) was near Succoth, which was on the east side of Jordan, and near some famous fords thirty miles up. The salt sea: the Dead Sea, intensely salt and bitter. Notice how every considerable lake, if it has no outlet, is sure to be salt.

Ver. 17.—Stood firm: the priests and the ark were no doubt above the host, between them and the floods up the river, and two thousand cubits to the north. The priests stood firm till all the host had passed. Many hours must have elapsed; but at last all the people were "clean over." How glorious God's interference! But his spiritual deliverances are just as glorious everyday!

PRACTICAL TEACHINGS.

1. The crossing of Jordan is a striking illustration of the Christian's passing death to reach Heaven. His High Priest stands firm till he passes safely through.
2. It may also beautifully illustrate conversion; entering the saints' inheritance, and battling God's enemies and the soul's enemies, and conquering them under the divine "Joshua."
3. Like the Israelites, we are to get on new ground—not make some slight change. March right over into the Lord's country.
4. When the ark goes before we are safe in following.
5. All difficulties are removed before obedience. It was easy crossing Jordan that day, much easier than going back again.

THE LORD LEADS OVER JORDAN.

At Courbevoie, near Paris, there is a Protestant Asylum for forty old people and seventy children. It was founded by a Roman Catholic nobleman, Comte Lamprecht, who, wearied with the attentions of the priests at his sick-bed, sought the counsel of a Protestant minister, and left his property to establish this institution.

BRITISH AND FOREIGN NEWS.

DR. JOSEPH PARKER intends to make a long holiday trip to America.

MR. MULLER, of Bristol, intends to proceed shortly to India on an evangelistic tour.

THE Presbytery of Utah has three candidates for the ministry under its charge—converts from Mormonism.

It is proposed to erect a memorial chapel and manse at Epworth, in England, the birthplace of John and Charles Wesley.

THE export of ostrich feathers from the Cape last year was unprecedentedly large. The prices obtained were enormous.

LORD DUFFERIN is enjoying a well-earned London holiday, and all the great dinner givers are struggling for his company.

THE Kansas City "Journal" says that within five terms, covering fifteen months, St. Louis courts have granted 1,000 divorces.

THE Duke of Marlborough seems gradually gutting Blenheim. His Limoges enamels are now coming under the hammer.

It is asserted that the largest ivory factory in the world is at Centrebrook, Conn., where sometimes \$125,000 worth of ivory is bleaching.

THE Czar has conferred decorations on all the members of the Papal Mission who went to Moscow to represent the Holy See at the coronation.

A MONSTER petition has been presented to the British House of Commons in favour of Sunday closing, signed by 179,000 of the women of England.

A MILTON collection which is being formed in the library of St. Paul's School includes a copy of "Paradise Lost" with the autograph of Robert Burns.

AT the yearly meeting of the German Baptists, or "Dunkards," of America, held at Bismarck Grove, Kansas, 10,000 persons were present from various parts of the United States.

LORD SHAFTESBURY believes that if the places of public amusement were to be opened in England on the Lord's day, it would throw the temperance movement back twenty-five years.

BARON ROTHCHILD'S carriage at Vienna is lighted by electric light. The apparatus is beneath the coachman's seat, and the light, which will burn 100 hours, within ordinary carriage lamps.

MR. SPURGEON in a recent speech said he was somewhat at a disadvantage in fighting the devil as the latter never had the gout; but he intended to keep his face to the great enemy notwithstanding.

A MEMOIR of the late lamented G. T. Dodds, of the M'All mission in Paris, is in course of preparation by his father-in-law, Dr. Horatius Bonar. M. Révillaud will translate the work into French.

FOR a city to be governed by the whiskey element is bad enough, but to be ruled by whiskey soaks and grog vendors is unendurable degradation. But this is the position of Chicago as described by the "Tribune."

It seems that machines as well as men work harder here than in Europe. The "Railway Gazette" says that 100 locomotives here do as much as 131 in Germany, 139 in Switzerland, and 140 in Austro-Hungary.

THE Supreme Court of Vermont holds that a witness was competent, although he was dumb, uneducated in the use of signs, and only able to assent or dissent in answer to a direct question by a nod or shake of the head.

THE recipients of honorary degrees at Oxford University this year will be the Archbishop of Canterbury, Lords Rayleigh and Alcester, Lord Justice Bowen, Dr. Schliemann, Sirs C. Wilson and F. Abel, and Prof. Fraser.

It is rumored that the opinion of counsel, taken by the Free Church anti-organ party, holds out little if any hope of a successful resistance to the introduction of instrumental music through an appeal to the Court of Sessions.

FOR the first time during a score of years the membership returns of the Society of Friends do not show any increase. The number is the same as last year, about 15,100 for Great Britain. The deaths have been unusually heavy.

REV. EDWARD WHITE, who is a Congregationalist, read a paper at the Christian Conference held on the 11th inst., in Jerusalem Chamber, under the presidency of the Dean of Westminster. This conference is likely to become a permanent institution.

THE only amendment on the Scottish Universities Bill now on the paper in name of a Scotch member is that of Mr. Dick Peddie. It seeks to abolish the faculty of divinity, and to connect the chairs of ecclesiastical history and of Hebrew and Oriental languages with the faculty of arts.

QUEEN MAKEA of Raratonga, noticing how lax were the police in dealing with drunkards and drunkard-makers, created a new order of female police. These women soon unearthed the contraband spirit and threw it into the sea, and since their advent to office a grand reform in the manners of the people has taken place.

A TEA party was held at Oldham lately for the purpose of advancing the establishment of a Presbyterian church in that populous town. A local journal hails the advent of the Presbyterians on the ground that Scotch preachers appeal more to the reason than to the emotions, and will be especially useful in resolving the doubts of the many Thomases in the town.

MR. GEORGE RUSSELL, M.P., writing on "Whiggery" in the "Nineteenth Century," tells how an eminent peer once said to him, "I am utterly opposed to disestablishment, and I will tell you why. As long as the Church is established, we can kick the parsons; but once disestablish it, and they will kick us." "The Whig doctrine of Church and State all over," says Mr. Russell.

## OUR YOUNG FOLKS.

### AS NIGHT CAME DARKLY DOWN.

The night came darkly down;  
The birdies' mother said,  
"Peep! peep!  
You ought to be asleep:  
'Tis time my little ones were safe in bed!"  
So sheltered by her wing in downy nest,  
The weary little birdlings took their rest.

The night came darkly down;  
The baby's mother said,  
"Bye-low!  
You mustn't frolic so!  
You should have been asleep an hour ago!"  
And, nestling closer to its mother's breast,  
The merry prattler sank to quiet rest.

Then in the cradle soft  
'Twas laid with tenderest care,  
"Good-night!  
Sleep till the morning light!"  
Whispered the mother as she breathed a prayer;  
Night settled down, the gates of day were barred,  
And only loving angels were on guard.

### HOW TO BE A GENTLEMAN.

"You see I am a gentleman!" said Will Thompson. "I will not be insulted."

And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and thought that his anger proved him to be a gentleman.

"If you want to be a gentleman I should think you would be a gentle boy first," said his teacher. "Gentlemen do not throw stones at their neighbours. Peter Jones did not throw stones at you, and I think he is much more likely to prove a gentleman."

"But he has got patches on his knees," said Will.

"Bad pantaloons do not keep a boy from being a gentleman; but a bad temper does. Now, William, if you want to be a gentleman you must first be a gentle boy."

A little further on the teacher met Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what is the matter between you and Will this morning?" he asked.

"I was throwing a ball at one of the boys in play, sir, and I missed him and hit Will Thompson's dog."

"Then, when he threw stones at you, why did you not throw back?"

"Because, sir, mother says to be a gentleman I must be a gentle boy; and I thought it best to keep out of his way until he cooled off a little."

The teacher walked on, but kept the boys in mind. He lived to see Will Thompson a rowdy, and Peter Jones a gentleman, loved and respected by all.

### BE TRUTHFUL.

Harry," said little Annie one day, after working a long time over her slate, "won't you tell me just what this means? I forget what Miss Acton said about it."

"I can't," replied Harry. "I've got lots to do to get ready for my lessons to-morrow. I shall not have a minute to myself all the rest of the day."

"O dear!" sighed Annie, as she bent her little tired head over the slate again.

Just then Edward Ellis came rushing into the room.

"Come on, Harry," he said; "we're all going off to Mr. Jones' woods for nuts. You've got time to go along, haven't you?"

"All right! Of course I have time," cried Harry, springing up and flinging his book aside. "I'll put off studying my lessons until this evening;" and within five minutes he was on his way to the woods.

Should you call Harry a very truthful and generous little boy that afternoon?

### THE LITTLE BIRD.

A little bird with feathers brown  
Sat singing on a tree—  
The song was soft and low,  
But sweet as it could be.

And all the people passing by  
Looked up to see the bird  
That made the sweetest melody  
That ever they had heard.

But all the bright eyes looked in vain,  
For birdie was so small,  
And with a modest dark-brown coat,  
He made no show at all.

"Why, papa," little Gracie said,  
"Where can this birdie be?  
If I could sing a song like that,  
I'd sit where folks could see."

"I hope my little girl will learn  
A lesson from that bird,  
And try to do what she can,  
Not to be seen or heard.

"This birdie is content to sit  
Unnoticed by the way,  
And sweetly sing his Maker's praise  
From dawn to close of day.

"So live, my child, all through your life,  
That, be it short or long,  
Though others may forget your looks,  
They'll not forget your song."

### THE BROKEN WINDOW.

A very pleasant incident occurred in a Public School sometime ago. It seems that the boys attending the school, of the average of about seven years, had in their play of bat and ball broken one of the neighbour's windows, but no clue to the offender could be obtained, as he would not confess, nor would any of his associates expose him. The case troubled the teacher, and on the occasion of one of our citizens visiting the school, she privately and briefly stated the circumstances, and wished him, in some remarks to the school, to advert to the principle involved in the case.

The address to the school had reference principally to the conduct of boys in the streets and at their sports—to the principles of rectitude and kindness which should govern them everywhere, even when alone, and when they thought no one could see and there was no one present to observe.

The scholars seemed deeply interested in the remarks. A very short time after the visitor left the school, a little boy rose in his seat, and said:

"Miss Low, I batted the ball that broke Mr. Jones's window. I am willing to pay for it."

There was a death-like silence in the school as the boy was speaking, and it continued a minute after he had closed.

"But it won't be right for him to pay the

whole," said another boy, rising in his seat. "All of us that were playing should pay something, because we were all alike engaged in the play. I'll pay my share."

"And I," "And I," said several voices.

A thrill of pleasure ran through the school at this display of correct feeling. The teacher's heart was touched, and she felt more than ever the responsibility of her charge.

### A GOLDEN TEXT WELL APPLIED.

A little three-year-old girl who had lately begun learning the "Golden Texts," took a great fancy to some trimming her aunt was making, and begged her to give her a piece for her doll's dress.

"O no! Lena, I can't cut it," said her aunt.

"Just a little piece, please, auntie," pleaded the child.

But again the aunt refused, and more emphatically than before. The little one regarded her for a moment with serious eyes, then climbing up behind her, put both arms about her neck, and whispered in her ear:

"Aunty, the Lord lubbed a cheerful gibber."

"Here, child, take your trimming, every inch of it," said her aunt, crowding it into her hands with an affectionate kiss and a hug.

### NOT AFRAID.

Two little boys were talking together about a lesson they had been receiving from their grandmother on the subject of Elijah's going to heaven in a chariot of fire.

"I say, Charley," said George, "but would not you be afraid to ride on such a chariot?"

"Why, no," replied Charley, "I shouldn't be afraid if I knew that the Lord was driving."

And that was just what David felt when he said, "What time I am afraid, I will trust in Thee." He knew that nothing could hurt him if God was present as his protector and friend.

### EXPECT AN ANSWER.

Mr. Pentecost said: I have a little boy at home who calls me by name in two different ways. He comes in sometimes and lustily calls out, "Papa, Papa?" I respond: "What, my son." "Nothing, Papa."

Now this is what a large number of Christians do; they think that they must speak to the Lord in prayer, but neither want nor expect an answer to their prayers. However, when George sees a large dog, or something else to frighten him, and comes running in with the cry, "Papa," his expression of voice is altogether different, and I know he really wants and expects something, and of course I at once go to his aid. God is every ready to hear and answer our expectant prayers and entreaties for help and blessing.

HE that loveth pleasure shall be a poor man.

"THE eyes of the Lord are in every place, beholding the evil and the good."—Prov. xv. 3.

TEACHER—"Suppose you have two sticks of candy, and your big brother gives you two more, how many would you have then?" Little boy (shaking his head)—"You don't know him; he ain't that kind of a boy."

A VETERAN BENEFACTOR.

His Past Life, Present Plans, and What He Has to Say Upon a Subject That Astonished Him.

(New York Times)

Nearly forty years ago a young man, of unusual endowments, began to mould public opinion upon a subject of vital importance. Like all pioneers, his early efforts were unsuccessful, but his ability and the value of his work soon won public confidence, and to-day there is not a village or hamlet in the country that has not been influenced by Dr. Dio Lewis. When, therefore, it was learned yesterday that he contemplated the establishment of a large magazine in this city, the fact was deemed so important that a representative of this paper was commissioned to see him and ascertain the truth of the rumour.

Dr. Dio Lewis is a gentleman of sixty years, and two hundred pounds, with snow-white hair and beard, but probably the most perfect picture of health and vigour in the metropolis. He is a living exponent of his teachings, and notwithstanding the amount of work he has already done, promises still greater activity for years to come. He received the interviewer most courteously, and in reply to a question said:

"It is true I have come to New York to establish a monthly magazine. I have come here for the same reason that I went to Boston 25 years ago. Then Boston was the best platform in the country from which to speak of education. New York has now become most hospitable to progressive thoughts, and especially so to movements on behalf of physical training.

"I have reason to know the great abiding interest of the American people in this subject. They have come to realize that the future of our country pivots upon our physical vitality, and especially upon the vigour of our women. My new magazine will bear the title 'Dio Lewis' Monthly,' and be devoted to Sanitary and Social Science. I hope through its pages to inaugurate a new departure in hygiene."

"Have you not written several books on the subject?"

"Yes, nine volumes, and some of them like 'Our Girls,' published by the Harpers, have had an enormous circulation, but the best part of my life I shall give the world in the new magazine. Forty years of skirmishing ought to conclude with ten years of organized warfare."

"Doctor, what is the reason of this new interest in health questions?"

"It has come through suffering, which seems the only road to self-knowledge. The stomach, heart, kidneys or liver fall into trouble, happiness is gone, and then people give attention to their health."

"Which of these organs is most frequently the victim of our errors?" asked the reporter.

"Within the last few years diseases of the kidneys have greatly multiplied. When I was engaged in practice, thirty-five and forty years ago, serious disease of the kidneys was rare; but now distressingly frequent and fatal."

"To what do you attribute this great increase of kidney troubles?"

"To the use of stimulating drinks, adulterated food and irregular habits of life."

"Doctor, have you any confidence in the remedy of which we hear so much now-a-days, 'Warner's Safe Cure'?"

"I believe in the ounce of prevention, rather than in a ton of cure."

"But have you noticed the remarkable testimonials of Warner's remedy?"

"I have, and confess that they have puzzled and astonished me. The recommendations of proprietary medicines usually come from unknown persons residing in back counties. But I see in our most reputable newspapers the warmest praise of Warner's Safe Cure from College Professors, respectable physicians, and other persons of high intelligence and character. To trust such testimony aside may be professional but it is unmanly. No physician can forget that valuable additions to our Materia Medica have sprung from just such sources. I was so impressed with this cloud of witnesses that I purchased some bottles of Warner's Safe Cure at a neighbouring drug store, and analysed one of them to see if it contained anything poisonous. Then I took three of the prescribed doses at once, and found there was nothing injurious in it. I do not hesitate to say that if I found my kidneys in serious trouble, I should use this remedy, because of the hopelessness of all ordinary treatment, and because when a hundred intelligent and reputable persons unite in the statement that a certain remedy has cured them of a grave malady, I choose to believe that they speak the truth."

"But as you may know, my great interest in life lies in prevention. For forty years I have laboured in this field. One of the phases of my work in New England was the establishment of the Ladies' Seminary at Lexington, Mass. My aim was to illustrate the possibilities in the physical training of girls during their school life. This institution became before I left it, the largest and most successful seminary for young women owned and managed by one person in our country. I sat down to dinner every day with a family of two hundred persons. The remarkable results of this muscle training among girls, were given in my paper published in the 'North American Review' of December, 1882."

"Besides, I established the Normal Institute for Physical Training in Boston, and for ten years was its President and Manager. Dr. Walter Channing, Dr. Thomas Hoskins, Professor Leonard, and others were among its teachers, and more than four hundred persons took its diploma and went out into all parts of the land to teach the new school of gymnastics. And now the years left to me I propose to devote to the magazine which I have come here to establish. It will be the largest periodical ever devoted to this field of literature, and will present the hundred and one questions of hygiene with the simplicity of a child's talk. To this end all so-called learning will be subordinated. The magazine will be more or less illustrated, and will strive to reach a high place in the confidence and hearts of the people. In a few weeks our first number will appear, and we shall fondly hope for it a hearty welcome."

"The facts above narrated are indeed most important. It is gratifying to know that the life long experiences of a gentleman who stands without a peer in successfully demonstrating the principles of hygiene; whose heart has always been in sympathy with the afflicted, and whose brain has ever been active in planning for their relief, are to be given to the public through the pages of a magazine. And it is especially significant and proof positive of rare merit that a proprietary medicine, even with such high standing as Warner's Safe Cure is known to have, should be endorsed and recommended by a man so able, so reputable and of such national renown as Dr. Dio Lewis."



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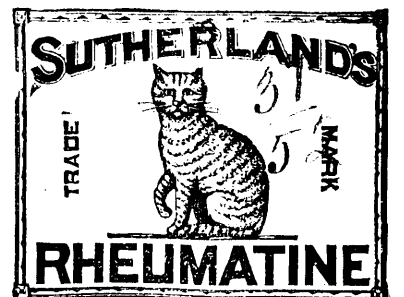
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From MR. R. F. CARTER, late Mayor of Niagara Falls.

Niagara Falls, Ont., Feb. 12, 1883. J. N. SUTHERLAND, Esq.: Dear Sir:—It is with great pleasure I am able to inform you that your 'Rheumatine' has completely cured me of the Rheumatic pains I have been troubled with for some time past, and has also improved my general health, giving a more healthy tone to my system. R. F. CARTER.

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KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
PETERBOROUGH.—At Newwood, on the first Tuesday of July, at seven p.m.
GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.
MATTIAND.—In St. Andrew's Church, Kincardine, on 10th July, at one p.m.
STRATFORD.—In Knox Church, Mitchell, 10th July, at two p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.
HURON.—In Knox Church, Goderich, on second Tuesday of July, at eleven a.m.
TORONTO.—In usual place, on first Tuesday of July, at eleven a.m.
HAMILTON.—In Central Church, on the third Tuesday of July (17th), at ten o'clock a.m.
LONDON.—In First Presbyterian Church, London, on the second Friday of July next, at eleven a.m.
GUELPH.—At Guelph, in Chalmers Church, on third Tuesday of July.
BARRIE.—At Barrie, on last Tuesday of July, at eleven a.m.
SAUGEN.—In the First Church, Durham, on the 10th July next, at eleven a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, the 17th July, at ten o'clock forenoon.
LINDSAY.—At Woodville, last Tuesday of August, at eleven a.m.
BROCKVILLE.—At Morrisburg, Tuesday, 10th July, at seven p.m.
MONTREAL.—In the Morrice Hall, Montreal, on Tuesday, the 10th of July next, at eleven a.m.
WHITBY.—At Port Perry, third Tuesday in July, at eleven o'clock a.m.
PARIS.—In Knox Church, Ingersoll, on Tuesday, July 3rd, at twelve o'clock noon.

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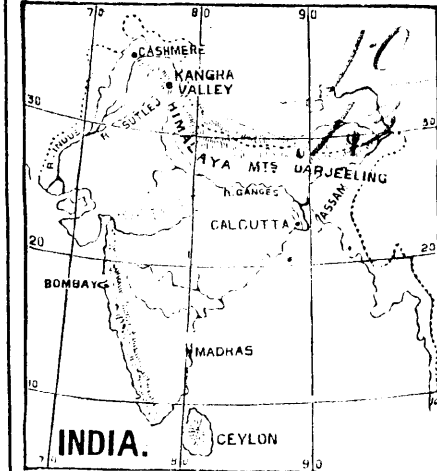
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