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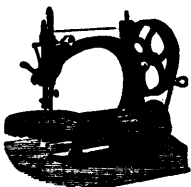
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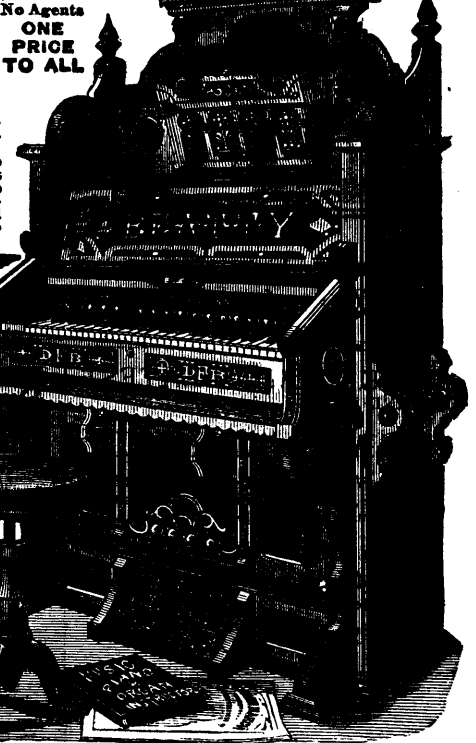
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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

I have been asked to get out a paper at a lower price, which would be better adapted for INFANT CLASSES. EARLY DAYS will be published fortnightly for 1880 in response to this request. It will be beautifully illustrated; and cannot fail to be in great demand amongst the young folks.

Specimen copies of each sent free on application. The Rev. WM. INGLIS has kindly consented to take charge of these papers, which will be a guarantee that they may be safely placed in the hands of the "Children of the Church."

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TO STOP THE NOSE-BLEED.—A recent writer says that the best remedy for bleeding at the nose consists in the vigorous motion of the jaws, as in the act of mastication. In the case of a child a wad of paper should be placed in its mouth, and the child should be instructed to chew it hard.

WINGS FOR WINDOWS.—Chamois, or buckskin, cleans a window very nicely; but if the wings of turkeys, geese, or large fowls are saved and well dried, there is nothing better—far more economical than chamois, besides removing the dirt more effectually. With the wings all the dirt can be taken out of corners, and when done, there will be no lint on the glass.

THE BENEFIT OF BUTTERMILK.—A correspondent of the "Country Gentleman" says nothing furnishes a more wholesome beverage than buttermilk. I do not pretend to specify its action on the stomach, or the action of the stomach upon it, in assimilating its properties into the system; but I am satisfied that most persons would be greatly benefited by its constant use. Of course there are some systems that are adverse to it, just as there are to everything else. I have used buttermilk constantly for three or four years, and have been entirely free from everything like sick headache, vertigo, foul stomach, etc. Besides it keeps the appetite in its normal condition.

CURING BEEF BY INJECTING BRINE.—The infiltration system of salting beef, by filling the blood-vessels with brine, is attracting considerable attention in Australia. In some recent experiments at Brisbane, bullocks were treated as follows:—At the instant of killing, the animal's heart was laid bare, and incisions were made in both ventricles. Into the orifice of the left ventricle a pipe was inserted, and a stream of weak brine was forced through the blood-vessels, washing out all the blood. Pressure was obtained by having the brine in an elevated tank. After the expulsion of the blood the right ventricle was closed by a clamp, and stronger brine was forced in until all the blood-vessels were full. In this way the distribution of the brine through every part of the meat is said to be complete and the curing perfect. It is proposed to send to the Sydney Exhibition a whole bullock thus preserved.

BRIGHT'S DISEASE.—The eminent Professor Bamberger has contributed a very able study of this disease to the Pesth "Med. Presse." He believes that it is very much more frequent than is generally supposed, and often is not recognized by the attending physician. He does not believe in the modern divisions into parenchymatous and interstitial nephritis, and thinks it better to adhere to the old view, that the disease is one and single, presenting itself, however, either in primary or secondary form, acute or chronic, etiological or symptomatic. He finds in phthisis 16 per cent., in aortic disease 9, in pregnancy 6, in chronic skin disease 5.2, in general urinary disease 5.5, per cent. of patients have albuminuria. In alcoholism he found but 4.8 per cent., and expresses his doubts whether this plays such a role in causing Bright's disease as many have said.

HOW TO GO TO SLEEP.—The Kansas City "Journal" tells how to woo sleep when one is restless: Sit down in an easy position, relaxing all the muscles of the body, and let the head drop forward upon the breast, as low as it will fall without forcing it. Sit quietly this way for a few minutes, freeing all the will power from the body, and a restless, drowsy feeling will ensue, which will, if not disturbed, lead to refreshing sleep. If the sleepless fit comes on in the night, one can simply sit up in the position described. Stiffness of any part of the body must be avoided, and it is well to bend the body forward after lying down, rather than keep it straight, or throw it back upon the pillow. The writer suffered several years from sleeplessness, caused by severe pain and nervousness, and was taught the above by a physician of great experience and ability, and found through it complete relief. Many persons similarly afflicted within the writer's knowledge have tried it, and always with good results.

THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JUNE 11th, 1880.

No. 32.

NOTES OF THE WEEK.

THE establishment of the first temperance society in England, at Bradford, fifty years ago, is to be commemorated in that town as a national event, by a series of meetings, conferences, and demonstrations, between the 13th and the 20th of June.

EIGHT years ago the first Protestant church in Japan was organized, and the first \$1,000 toward the erection of its building was sent by the Christian converts of the Hawaiian Islands. More than 2,500 native communicants are now reported in the Japanese mission churches.

MR. GLADSTONE has been compelled by political exigencies to postpone publishing his magazine estimate of Dr. Chalmers. It may, however, appear about the end of autumn or beginning of winter, and will embrace a characterization of Chalmers in all the departments of intellectual activity in which he shone.

THE Rev. Dr. Begg, of Newington Free Church, Edinburgh, who has long occupied a prominent position in the Scottish religious world, lately completed the fiftieth year of his ministry, and received several congratulatory addresses on the occasion. Dr. Begg is one of the few Non-Intrusion leaders who still survive.

A MOSCOW correspondent of the "Cologne Gazette" describes the misery and starvation prevailing in the south and south-east of Russia as unknown in the memory of man. No food is to be got for the horses and cattle for any money, and the animals are consequently dying everywhere of starvation in the Transural steppes and the Don steppes.

ACCORDING to the report made to the Southern Presbyterian General Assembly, the Columbia Theological Seminary is in a deplorable financial condition. It was closed. Dr. Garandau had resigned, Dr. Howe had remained in charge of the property and library, and Dr. Plumer, the distinguished author, had been retired as Emeritus professor, on a salary.

IT is about one hundred years since the commencement of modern foreign missions. There are at least one million and a half of converts from heathenism. The Bible has been translated into two hundred and twenty-six different languages, and the copies circulated amount to 148,000,000. More than seventy barbarous languages have been endowed with a grammar and literature.

IT is expected the Great Wesleyan Thanksgiving Fund will reach the astonishing sum of \$1,500,000. While great spiritual good has followed many of the thanksgiving meetings, either the hard times or this special fund is seriously interfering with the regular income of the ordinary funds. The missionary income is \$50,000 below last year, and the other funds are behind in a proportionate degree.

THE final settlement of the long standing dispute in England over the right of Dissenters to bury their dead in the parish churchyards according to the forms of their particular churches, has been already virtually accomplished by the present Government. The liberty long craved has been conceded or will be shortly—a measure for that end having already been introduced into Parliament under Government auspices.

THE Pope, over-worked and much worried, requires rest. His medical advisers have told him this in the most imperative manner, and have also commanded that his Holiness should take a change of air. The Pope has come to the conclusion, not unwillingly as some people suppose, that his doctors' advice is sound, and if he were a free agent he would willingly spend the summer at Perugia. But his personal desire and his physical needs must give way before the wishes of the Cardinals, who choose to keep the holy Father not

only nominally but actually a prisoner at the Vatican. And yet his remaining there during the summer months, according to his medical advisers, means an immediate risk of life.

SWITZERLAND has been one of those countries in which both Protestants and Roman Catholics have been subsidized by the State. This it has been found does not work well, though it is the only consistent form of Church Establishment, and so it has been thought better to withdraw State endowments altogether and let each Church depend for its support and propagation on the zeal and liberality of its own adherents. If those who professedly believe in a religion won't support it, it is scarcely to be expected that those will who don't.

'CADET WHITTAKER, the coloured student at West Point, whose case has excited so much attention, has been found guilty of injuring himself, writing the threatening and warning letters, etc., and has been sentenced to expulsion. The animus shewn throughout the whole proceedings by the officials of the college and others has been such that the case is to be brought under the review of the higher authorities. The evidence against Whittaker is all circumstantial, and it is difficult to see what motive the lad could have had for following a course so foolish and suicidal.

LEO XIII. has recently had his attention much called to the Protestant accusations and objections to which certain modern miracles have given rise, and also to the reasons there are for asserting that in some of the cases speculation of a very base sort has been mingled with, if it has not altogether taken the place of, fanaticism. Very special and categorical instructions have accordingly been sent to the bishops, impressing on them the necessity of great caution in admitting the existence of any so-called miraculous phenomena, and desiring them to instruct their clergy that it is not permitted to them to institute or patronize any new forms or practices of religious observance towards the Madonna.

THE following is the conclusion of the decree which has been issued against the Jesuits and which it will be observed comes into force at the end of this month:—"A delay of three months from the present decree is granted to the unauthorized combination or association called the 'Society of Jesus,' to dissolve itself in compliance with the laws above mentioned [February 13-19, 1790; August 18, 1792; Article 11 of the Concordat; 18 Germinal, Year X.; 3 Messidor, Year XII.; Articles 291 and 292 of the Penal Code and the Law of April 10, 1834], and to evacuate the establishments it occupies upon the territory of the Republic. This delay will be prolonged to the 31st of August, 1880, in the case of establishments in which literary or scientific teaching is given by the association to youth. Done in Paris, March 29, 1880. Jules Grevy, President of the Republic; Ch. Lepere, Minister of the Interior and of Worship; Jules Cazat, Keeper of the Seals, Minister of Justice."

THE General Assemblies of the Established and Free Churches of Scotland, met on the 20th ult., at Edinburgh. The day was fine and the crowds on the streets much greater than usual. The Earl of Rosslyn, the Royal Commissioner to the Established Assembly, held a levee in Old Holyrood Palace, and then went in procession to hear the sermon preached by the retiring Moderator. After the religious service was finished the Assembly was constituted in the usual way and with the usual addresses. The Rev. Dr. Watson, of Dundee, was chosen Moderator and the proper business of the court was then entered upon. In the Free Church Assembly the sermon was preached by the retiring Moderator, the Rev. J. C. Burns, of Kirkliston, and Dr. Main, of Edinburgh, was unanimously chosen as his successor. The Moderator-elect delivered a lengthy address chiefly on Missions; various preliminary matters were arranged, and the Assembly adjourned to the next day.

A CHURCH of England periodical speaks in the following sensible fashion of what may be expected as some of the results of the late British elections:—We have a right to expect that the incoming Government will at once and resolutely take up the question of temperance legislation, and that we have seen the last of "going down to Egypt for help." The second is, that moral questions are coming to the front in politics, and exercising an appreciable influence to the displacement of the simple party considerations which have heretofore prevailed. That "government by party" should exist in England so long as representative institutions exist is, we suppose, inevitable. But that it should be able to be said of a professedly Christian country, that in one year, by an increased consumption of ardent spirits, "it drank itself out of the Alabama difficulty," and that every year it is raising seven millions of revenue in India by growing the poppy, and then forcing its product, the opium, upon the Chinese nation, and that both parties in the State should look on at such a state of things unmoved, while questions of foreign policy and every kind of home reform, except that of the moral reformation of the people, are allowed to engross their attention, is an anomaly which, from present symptoms is, we trust, passing away.

MR. BRADLAUGH has issued a statement embodying the grounds on which he has decided to take the oath as member for Northampton. He believes, he says, that he was legally entitled to affirm. The oath, although to him including words of idle, meaningless character, was, and is, regarded by numbers of his fellow-countrymen as an appeal to Deity to take cognizance of their swearing. It would have been an act of hypocrisy to voluntarily take this oath, or to take it without protest, as though it meant in his mouth any such appeal. The committee having decided against him, to appeal to the house against their decision would be ungracious, and would certainly involve great delay of public business. Should the decision be in his favour, it could only be after a bitter Parliamentary debate, in which the Government and the Liberal party would be unfairly sought to be burdened with his anti-theological views, and with his return to Parliament. He will consider himself, in taking the oath, as bound by the spirit which affirmation would have conveyed, had he been permitted to take it. Mr. Bradlaugh is not the only man who has ever offered to take an oath in the terms of which he did not believe, but it does not follow that it is the less discreditable to his manhood and honesty for him—a rabid and ostentatious Atheist—to be ready to make a solemn appeal to what, in his own estimation, was nothing at all.

WE understand that there have been returned to the new British Parliament two elders of the United Presbyterian Church, Mr. Dick Peddie and Mr. Middleton, and four active members (three of them elders) of the Free Church—viz., Mr. Russell of Bute; Mr. Currie, of Perthshire; Dr. Webster, of Aberdeen; and Mr. Stephen Williamson, of St. Andrew's. Mr. Williamson is a son-in-law of Dr. Guthrie. His wife was a great help to him in canvassing. Her beauty and talent exercised such an enchanting influence on the fishermen, that Principal Tulloch publicly complained of the "female blandishments" to which they were exposed during the election. When all was over Mrs. Williamson made a short speech, which, of course, evoked thunders of applause. Those named are all *new* members. In addition to them there is a goodly number of Presbyterians who have been re-elected. There are also two excellent Congregationalists, Mr. Baxter of Montrose, and Mr. Henderson of Dundee. Almost all the Liberals have gone to Westminster pledged to support a Bill for Disestablishment when the time comes. Some of these expressed themselves very cautiously, going the length only of saying that they would vote for a measure if it was brought in by Government. A considerable proportion, however, are ready to go further, and evidently the day is approaching when the question will really become one of practical politics.

OUR CONTRIBUTORS.

NOVA SCOTIAN CORRESPONDENCE.

It has been my hope that when I should next write to THE CANADA PRESBYTERIAN, my letter would be from Chatham, a flourishing town in New Brunswick, where the Synod of the Maritime Provinces will meet to-morrow, and that I should have some account to give of the proceedings of that venerable body. But circumstances absolutely preclude me from joining the fathers and brethren in their May meeting this year; and I shall thus be unable to say anything at present touching the work of Synod. And, by the way, I suppose it will be a question with some how far the notice which the press sometimes takes of what is said and done in Church courts is either desirable or useful. I observe that in his monthly notes, the editor of the "Catholic Presbyterian" complains of the want of administrative power and attention to detail in certain courts of the Church and makes the very significant remark that "Presbyteries in large towns, having a reporter's table as part of their furniture, are liable to become great nuisances." He continues, "we know of some Presbyteries where instead of doing what Presbyteries are intended to do—looking after the welfare of congregations and building up in detail the kingdom of God—they become public meetings and debating societies, where ambitious men make speeches to air their crotchets, narrow men find fault with their more active brethren, men that have failed in their congregations try to make themselves conspicuous by public appearances, and a spirit is generated and expressed that tends to vulgarize Presbyterianism, and lower Christianity itself." But I must not proceed further with the citation. And indeed, I fear that the brief quotation I have made may expose me to the charge of seeking to use the highly respectable editor of the "Catholic Presbyterian" as a stalking horse from behind which I might take aim at some of our Canadian brethren. But far be it from me to think of putting so dignified a person as Dr. Blaikie to so ignoble a use; and equally far be it from me to cherish a wish to fire a Parthian shot at men so diligent and self-denying as are most of the ministers of our Church. The remark was literally one by the way.

I was about to say, when the thought of Presbyteries having a reporter's table tempted me from the straight path, that there are few evils for which there are no compensations; and I was going to mention as an illustration that in consequence of being obliged to forego the pleasure of meeting with my brethren in Synod, I have enjoyed the opportunity to-day of witnessing an interesting and somewhat imposing ceremony.

THE CORNER-STONE

of a new and splendid building for the use of the Pictou Academy was laid this afternoon in presence of an immense concourse, the Rev. Dr. Allison, Chief Superintendent of Education for this Province, and Mr. Simon Holmes, Premier of the Local Government, both delivering orations. The proceedings—though the Academy is now, and has long been, simply a seminary of secular learning—began with prayer offered by one of the ministers of the town, a circumstance which by the law of association brought to my recollection the fact that at the opening of the Anderson School of Natural History, Agassiz proposed "a moment of silence" for asking the Divine blessing; a suggestion which was at once acted upon, all the students standing for a short time in silence with bowed and uncovered heads. The erection of the building is an event in itself of no more than local interest. But the Pictou Academy has had a very remarkable, and I think that I may justly say,

AN ALMOST UNIQUE HISTORY,

connecting itself most intimately with the growth of Presbyterianism in Nova Scotia, New Brunswick and Prince Edward Island. The story has been fully and graphically told by the Rev. Dr. Patterson to whom our Church is indebted for much valuable service in disinterring and preserving records and traditions which but for him must have perished. The tale belongs to the heroic age of our Church's history in the Eastern Provinces, and is well worth the telling; but can be given here only in briefest outline.

AS EARLY AS 1805

the idea of an institution for the training of a native

ministry was suggested by Dr. McCulloch, a man of unusual talents and immense energy; but the attempt failed at that time. A good deal was done, however, by different ministers in the way of educating young men with a view to the ministry, and with so much success that the project of a College was again revived, and in 1816 an act of incorporation was obtained for the Pictou Academy which now began its work in a very humble way, as the following incident will shew: The desks—plain pine boards—were so tottering and insecure that a very unsophisticated Highland student, who was taking notes with praiseworthy diligence, found the task almost impossible under the movements of his fellow-students, and felt compelled to interrupt the lecturer by exclaiming with Celtic fire and Gaelic accent, "Please, sir, they are shaking the *desk* upon me." But notwithstanding the very unfavourable surroundings at the outset, a remarkably successful work was done; and it does not seem too much to say that but for the Pictou Academy a great part of the country would have been a spiritual waste from absolute inability to secure an adequate supply of ministers. It is proper to add that from the same institution went forth considerable numbers who were afterwards highly distinguished at the bar, in public life, and at least in one very conspicuous case, in the realm of science. But party strife was extremely violent in those days. Joseph Howe was wont to say "the narrower the pit, the fiercer the rats fight," and fierce in the extreme was the strife in the small Province of Nova Scotia. For reasons that it would take too long to explain or even indicate, the Pictou Academy became most unhappily the battle ground of madly contending parties in Church and State. The ultimate result was that the Arts Department was transferred to Halifax, and the institution ceased to be the Theological Seminary of the Presbyterian Church, becoming indeed, something similar to an Ontario High School. But the Church did not long pause in her career. She felt that to her had been committed the weighty and solemn task of perpetuating and educating a Gospel ministry. Accordingly, a Theological Seminary was by and by organized at West River, a quiet rural neighbourhood of singularly great natural beauty, where one thinks of the students leading a sort of idyllic life—which must have had its prosaic side, however—and where the conditions of study must have been similar to those in the remarkable Divinity Hall days at Selkirk under "the Christian Socrates." After a few years the Seminary was removed to Truro (where, I understand, it flourished greatly), and afterwards to Halifax where I had the pleasure, a few weeks ago, of witnessing the closing exercises of the Session which were held in beautiful Fort Massey Church. A striking illustration of the extent to which the different portions of our Church

ARE GETTING PRESSED AND WELDED TOGETHER,

is furnished in the fact that at the close of the College Dr. Burns presided, and of the three addresses given on the occasion, two were delivered by Dr. Waters and Mr. K. MacLennan, formerly of Peterboro' while prayer was offered by another minister, from Ontario, who is now labouring in a "sea-board parish." The attendance was very large and the proceedings interesting. The appearance of the young men preparing for the sacred office was very encouraging, though the number was smaller than could have been wished. They were only fifteen in all. Dr. Waters who spoke very impressively on the responsibilities of the Christian ministry, paid very high but well merited compliments to the Professors. I was thankful to observe that in our College by the sea, as in those which are situated in the interior of the country, an accurate acquaintance with *sound* philosophy and *genuine* science is encouraged and exemplified, while at the same time there is no attempt to fetter youthful minds or to force them into antiquated moulds. Hume has spoken very sarcastically of the angels who veil their faces with their wings, as the type of a blind religion. In view of what I used to see done in Knox College, in view of what I now know to have been done in Halifax, and in view of what I believe is being done in all our Theological Halls, it is permitted to us, in answer to the sceptic's sneer, to reply with Principal Cairns, that the eyes are neither closed nor useless, and that it is not blindness but sight that constrains adoration.

OUR YOUNG MEN,

while they are carefully instructed in the truths most

surely believed among us, are not hampered or impeded in the earnest and fearless pursuit of truth. A note-worthy feature of the closing exercises was the delivery, by Mr. McLean Sinclair, of an able address, in which he sketched very carefully, the history of theological education from the apostles downwards. I think he desired to teach by implication the competence of theological system as well as the high value which the Church has always set on a thoroughly trained ministry.

Western friends will be glad to learn that good progress has been made in raising

A COLLEGE ENDOWMENT FUND,

the amount actually realized for that object being considerably over \$50,000. The arrearage of subscriptions, however, is very heavy, and the shrinkage will, it is feared, be very great.

In connection with most of the funds there has been a large measure of liberality during the financial year 1879-80. The Church dare not say, in respect to the means at her disposal, that she is "on Fortune's cap the very button," but the Rev. Dr. McGregor, the agent of the Church, has been able to give a most encouraging statement respecting the state and prospects of the ecclesiastical exchequer. Partly in consequence of this, but much more in consequence of "great doors and effectual" being opened in Trinidad, the Board of Foreign Missions, at a meeting held on the 12th inst., felt strongly inclined to appoint a fourth missionary to that island, but finally decided, in view of all the circumstances, to ask the advice of Synod, and directed the Secretary to lay all facts of the case before that court during the present week. It is almost certain that an additional labourer will be appointed to the island field where already much noble work has been done.

The readers of THE CANADA PRESBYTERIAN who are interested in

WOMAN'S FOREIGN MISSIONARY ASSOCIATIONS

will be glad to know that similar organizations are multiplying in Nova Scotia; and wherever they are established, congregations appear to realize more clearly the obligation incumbent on the Church of Christ to prosecute Foreign Mission work. The anniversary of the Halifax Woman's Foreign Missionary Association was held a few weeks ago. It seems clearly established that two important benefits rise from the formation of such societies. The first is that a very wholesome effect is exerted on the members themselves. It seems scarcely possible for Christian women to meet together for the prayerful prosecution of some task which Christ has given them to do, without receiving good to their own souls. The second advantage is that without interfering with other forms of beneficence, comparatively large sums are raised to aid in carrying on missionary work.

While speaking of the College, I forgot to mention a method of raising money which has been recently initiated among us. Dr. Burns, who possesses much of the activity, and generous devotion to the Church's interest which many in Ontario will remember as characterizing in an eminent degree his honoured father, has been delivering, in the chief towns of the Province, in aid of the College library, a

VALUABLE LECTURE ON DR. CHALMERS.

The lecturer traces with much power and effect the career and character of the great and good man of whom all Scotland is so proud, and whose name and fame are dear to all Christendom. Some of the stories illustrative of the humorous side of Chalmers' mind and life were entirely new to the great mass of those who listened to the lecture, and were immensely enjoyed. The following delightful incident—I don't remember whether it is given by Dr. Hanna or not—is a specimen: At one of the breakfasts to which Dr. Chalmers was wont to invite the members of his class, the blessing had just been asked and the guests were about to sit down, when one of the students came in late and I suppose somewhat flustered. The illustrious host desiring to introduce the new-comer to his eldest daughter, said briefly—using Miss C.'s beautiful Christian name—"Grace, Mr.—" Mr.—, who by the way had a glass eye, not seeing the young lady, and understanding that he was requested to say grace, proceeded a second time to ask the blessing, to the wonder and amusement of the company who then sat down with much hilarity to the meal thus doubly blessed in so unexpected a manner.

I must not fail to mention the death of a noble Disruption and pre-Disruption hero, the

REV. JOHN STEWART, OF NEW GLASGOW, who died about two weeks ago. He had reached the ripe age of four score. The end did not take our venerable father himself by surprise, though the community was startled by the apparent suddenness of his removal. He was a brother-in-law of Dr. Duff and has permitted himself to do much both in Scotland and the new world for the Church's freedom and independence. He was a man of clear and strong intelligence, of commanding and indomitable will, of open and manly bearing. It was a great pleasure to see his old face light up as he told with contagious enthusiasm of the non-intrusion case at Dunkeld in which he took a conspicuous part, and hear him repeat portions of Dr. Andrew Thomson's speech on the subject in the General Assembly, particularly his happy retort to an opponent who had described Dunkeld as the mouth of the Highlands "should it not then have a Gaelic tongue in its mouth?"

It will be of interest to the lovers of our common Presbyterianism to know that the Presbytery of Pictou in connection with the Church of Scotland, which has recently been reinforced by the addition of the Rev. R. Burnet, formerly of Hamilton, has been divided into two, named respectively the Presbyteries of Pictou and Egerton, and these have been erected into a Synod. Would it not be a graceful and proper thing for the General Assembly, as soon as litigation respecting the Temporalties Fund has terminated, to appoint delegations to convey friendly greetings to the sister Synods in Canada, which insist on bearing the name of the Scottish mother of us all?

May 24, 1880.

W. D.

THE TAX EXEMPTION QUESTION.

MR. EDITOR,—You have kindly placed sufficient space at my disposal to afford me an opportunity to answer the several questions you have found it necessary to ask, before proceeding farther with the discussion of the question of Tax Exemptions. You invite me also to furnish you any further light I may have in my possession upon the subject. Not to trespass unduly upon your valuable space, I will answer your questions as briefly as possible, and in the order in which you have given them.

Ques. 1.—"What is the 'Church,' and what the 'State,' as coterminous with each other, and yet not in any measure interpenetrating?"

Ans.—When we speak of the Church and the State we mean two things as distinct as two adjoining farms, only that the things are not material as farms are. We do not mean by the Church, in this connection, the individuals composing its membership; nor do we mean by the State the aggregate of all the citizens. Neither do we mean by those two institutions the aggregate of the property which belongs to them. When we speak of the State, we do not mean the Parliament buildings, the Custom-house, etc., we mean the *civil organization* to which these and similar structures belong. So when we speak of the Church in contradistinction to the State, we mean not college buildings and church edifices, but the *ecclesiastical organization*, or group of organizations, to which these and similar structures belong. It is not necessary for me to add that these two sets of organizations touch each other without being at all amalgamated. All that you have written upon the question of Tax Exemptions is based upon this very idea, that there is in the land the Church and the State living side by side! yet no union exists nor should exist between them—in other words they are "coterminous with each other, yet not in any measure interpenetrating."

Ques. 2.—"What is the 'march fence' that alone is 'common' between the Church and the State?"

Ans.—The march (more properly the *mar.hes*) between the Church and the State, is the point at which their interests touch and where their obligations become mutual. The adjusting of these mutual relations is the building of the march fence. That there is this debatable boundary line between the two, is plain. The Church as an organization refuses to allow the State to intermeddle in her affairs, or in other words, to "interpenetrate" her realm. The State is equally careful to allow no control over her affairs on the part of the Church. The two are separate and distinct. But here is the point at which their interests touch and where their obligations become mutual. The State says to the Church, We, by our civil regulations, protect certain buildings and other interests which

belong to you, and we claim that you as an organization should pay us for such protection. The Church replies, We, by our moral regulations, cherish and protect a thousand interests which belong to you; without our moral influence indeed you could not maintain a healthful existence, we therefore claim that our accounts are already square. When these mutual claims, thus presented, are cordially and mutually recognized, the march fence has been honestly built.

Ques. 3.—"Are the church edifices 'common' property, in whose protection, repair and disposal the State has as much legal right and interest as the Church?"

Ans.—No. The only thing that is common between Church and State, so far as church edifices are concerned, is the quest on of the protection of those edifices, and this question would not be "common" were it not for the peculiar proximity of Church and State. The edifices themselves belong to an organization that is not tributary to the State, nor under her control in the sense in which individual citizens are.

Ques. 4.—"If the portion of the fence which the Church has to maintain is wholly 'moral,' as 'R. J. L.' says it is, are we to understand that the State ought to charge itself with all the 'material' part? If not, why not?"

Ans.—The State has nothing to do with "*maintaining*" either the "material" or any other part of the Church's well-being, unless you regard the *incidental protection* above referred to, as being equivalent to *maintaining*.

Observe that you make a mistake when you indicate, by placing the word "material" in quotations, that this word belongs to my side of the argument. Throughout this discussion I have used the word "moral" as antithetical to "civil," not "material."

Ques. 5.—"In what respect does the State get benefit from the Church at the 'march fence,' so as to be under obligation to the latter, which it does not equally receive over its whole farm?"

Ans.—In perhaps no respect, but all the more, on this account, should the State freely contribute its share toward building the fence,—that is, toward protecting the interests of the Church by way of freely adjusting the boundary relations between itself and the Church, from which it receives benefit "over its whole farm."

My contention throughout this discussion has been that the State should protect Church property without taxation, not simply as a distinguishing mark of respect, but because of the moral protection and other benefits which the State receives from the religious organization or organizations to which that property belongs.

Your contention on the other hand, as I understand it, is, that the State should disregard the moral service which the Church renders,—should disregard also the fact that the property of the Church is not the property of the State in the sense in which the property of individual citizens is hers—since the State has jurisdiction and control over the individual citizen and his property, but not over the Church and hers; and, disregarding these things, should lay the Church under tribute, as if the State had precisely the same control over the Church, as an organization, that it has over the Church's individual members as private citizens. How you can consistently maintain this position, and still cry out against the union of Church and State, is more than your correspondent is able to see.

You speak of the danger of the possible "elevation of Caesar to the position of judge of what is religiously true and what is the opposite," but it seems never to have occurred to you that it is your theory and not mine which tends in the direction of giving Caesar control over the Church. If Caesar cannot tax the Church because the Church is really under no obligation to him, then surely he can expect to have no control over the Church's affairs. But if, in disregard of the Church's equal position, and equally valid claims, Caesar shall be allowed to tax the Church as if she were his subject and not his neighbour simply; then why may he not proceed to claim the further right of regarding the Church as being properly under his jurisdiction and control?

With reference to your remark that Protestants and Roman Catholics can hardly be described as holding one common farm, it need only be said, that though different fields in the great ecclesiastical farm be differently owned and differently tilled, the fence between

them and the State must be attended to all the same. I freely grant you this honour, that if you succeed in proving that any given organization claiming to be a branch of the Church, or claiming to be the whole Church, is contributing no moral strength to the State, you have proved that that particular organization has no just claim upon the State for exemption from taxation. But in the absence of any such proof, the presumption must be, that every religious body professedly basing its doctrines and manner of worship upon the Bible which forms the basis of our common law and in its practices acting in harmony with the law of the land, is entitled to exemptions.

You assert strongly, again and again, that you "cannot see the appropriateness of the march fence illustration." You are ready to accuse yourself of nothing short of "stupidity" and "judicial blindness" if it has any appropriateness. Let me suggest that it is neither stupidity nor judicial blindness, but simply being on the wrong side of the fence. Come over to this side and even those "*bothersome difficulties*" you have not yet specified, and the solution of which I need not anticipate you in, will vanish. I will not flatter myself just yet, however, that I have not been guilty of stupidity in using such an illustration. I will wait until I read in turn your answers to the following questions, which I now take the liberty of asking; for permit me to say that I have been just as much in the dark as to the consistency of your argument, as you have been in regard to the consistency of mine.

1. Is my definition of Church and State, and the relation between them, rational and right?
2. What is your definition of Church and State, and your understanding of the relation between them because of which the State has the right to tax the Church as if the Church were under the State's proper jurisdiction and control?
3. Do you hold to the doctrine that the payment of tribute by the Church to Caesar is to be regarded as an act of grace merely? or do you contend that it is a matter of debt—the payment of a legitimate demand?
4. Wherein consists the glaring "inappropriateness" of the march fence illustration?

As this discussion will not be pursued further by me, except at your request, I take this opportunity of thanking you most cordially for the courtesy you have extended me, in allowing me so much space in your valuable columns.

Hoping that you will confer the additional favour of answering the above questions, I have pleasure in subscribing myself,

Hamilton, May 24th, 1880.

R. J. LAIDLAW.

ASIATIC TURKEY AND FAMINE.

Although the 24th of April we have still signs of winter all around us. Up to within four to five days the snow has been quite deep on the plain but within that time a few slight showers of rain and the intense heat of the sun have reduced it very rapidly. Our view, however, is bounded by a horizon of snow-capped mountains. About ten days ago we had quite a deep fall of snow which prolonged the winter very much. A common expression to be heard is "yaz yavash gelde"—"summer comes slowly." To which the answer would be "chok yavash"—"very slowly." This has been an unusually long and cold season and terribly severe on the famine-stricken people.

As regards the famine districts the prospects seem to grow darker. Whole districts are living on charity. There does not seem to be enough wheat in the country for food, much less for seed, and if there is not a harvest procured the coming fall the number of people to be kept alive by charity will be daily increasing. The Government officials have been doing very little for the poor, and a great deal for their own pockets, with funds placed at their disposal for the poor. The Armenians promise well in the way of raising subscriptions for poor relief, but their best men have to watch closely the expenditure for fear of the "eating" process so common in this country. Her Britannic Majesty's Vice-Consul, Capt. Everett, and the missionaries, have been working in concert in poor relief. Our plan is to examine every house carefully and if they have anything that could by any means be turned into money for bread, reject them from the list. And notwithstanding this principle of close scrutiny we have on our list now 1,500 souls to whom we distribute bread each week. This represents 500 families, making an average of three souls to each family, whereas the fact is that eight or

ten would be a truer average for the families here. They follow the general rule, the poorer the people the larger the family. It was wonderful how the Turks were willing to allow us to rummage through their most sacred apartments and most private boxes. We found such a course necessary, for the people as well as the rulers are "greedy of gain." In some places we found outward appearances of great poverty, but on search found hidden stores. Of course it is to be taken for granted that unworthy ones have got upon our list, but if they have it is little they gain and it is patent to all that of their own stores they have precious little to hoard. It is just fearful to witness the destitution of these people. And to add to the distress, crowds of hungry, half-clad beings are pouring in from the villages, begging for food, and seed with which to sow their fields. As a result of the famine many brigands have been turned loose on the country which will add to the already terrible distress. Will not Canadians who have done so well for Ireland do a little for suffering humanity here?

It has been truly remarked that the greatest trials in missionary life come through the children. They seem to come and remain long enough to become the light and life of the home and then disappear and leave the house desolate. Four months ago in this circle of three families there were five children, today there are only two. My brother buried his little boy in December, Mr. Parmelee buried his ten weeks ago, and yesterday we laid beside his little boy Mr. Parmelee's youngest girl. She was four years old, ever bright, winning and playful. She shewed signs of scarlet fever on Monday afternoon and on Thursday afternoon at half-past eight o'clock she was a corpse. The one week full of life, health and fun, the next week came and "Birdie" had flown. Within the last two years seven children have been laid away in the Protestant cemetery on the hill-side. But Erzroum is not an exception. Scarcely a family circle in the mission field in which more than half the places are not empty. People talk of the sacrifice of leaving home and friends to enter the foreign missionary work. Friends, that is not *the* sacrifice. All the force of sacrifice comes when these parents have the treasures of their hearts, one after another, taken from their arms, and they well nigh sick with sudden grief can only say, "the Lord hath done it." The famine has well nigh paralyzed missionary efforts proper. Wherever we go to preach we are beset by a crowd of half-starved people pleading for bread. And when one has nothing with which to feed their bodies it is hard to be able to raise the voice above the clamour for bread in order to preach to their souls.

We are anxiously waiting to see what will be the Liberal policy in regard to Turkey. We sincerely hope it will not be such as to allow Russia to swallow up this section. However, if Russia does come she will find missionaries with a foot-hold in the territory and that may give a chance to work into Russia proper, unless she would peremptorily confine our labours to the present boundaries. The Armenians would evidently like an English protectorate with the resuscitation of their national life in view. This would be a good move. They must look for help from without, because for them to attempt to break from the Turkish yoke would be needless slaughter and sure defeat.

So, what with the political complications, the famine all over the land, the large number of brigands and lawless bands, and the general want of energy to put things to rights, the outlook for this country for the next few years is somewhat dark. W. N. C.

Erzroum, Turkey, April 24th, 1880.

IT is announced that the health of Mr. Thomas Carlyle is rapidly declining. At his advanced age it cannot be expected that he will much longer survive, or that he can retain his former vigour.

THE Presbyterian congregation of Llandudno, North Wales, under the pastoral care of the Rev. C. A. Astley, M.A., formerly a clergyman of the Established Church of England, has just erected an iron church capable of accommodating 400 people.

P. T. BARNUM, speaking on intemperance, says: "Two men will start together in life, the one keeping his head cool with water, the other muddling his with liquor. At the end of ten years the former will have achieved success, the latter will be dropping into a drunkard's grave; but just before he drops you'll hear him say: 'Stonishing what difference 'er is in life! That fellow started same's I did, an' everything I touched turned to ashes. 'Stonishing what a difference 'er is in life!'"

PASTOR AND PEOPLE.

RENAN'S IDEAL OF GOD.

I come now to urge briefly the *third* charge against Renan's "Life of Jesus," that it is false to *every just conception of God*. While a Christian is saddened at seeing the bright and transcendent image of Christ darkened in the way described, he is led to trace this disastrous shade up to a radical injustice on the part of Renan to the character of God. In this system of mystical and sentimental unbelief, as among the orthodox, the Father and the Son are found to be one. The foundation of all Renan's errors as to Jesus, is a doctrine of God which can hardly be credited but for undoubted evidence, and the appearance of which in a work of European importance, excites irresistible compassion for the present state of European literature. It has often been argued by Christian advocates, that since Christianity has done infinitely more than any other religion to spread the just knowledge of God and of His attributes and moral laws, to ascribe its origin to error or imposture is to represent God as indebted for the best and fullest manifestation of Himself to the sin and weakness of His creatures. To the amazement of every theist of the older school, as well as of every Christian, Renan accepts this *reductio ad absurdum* as a profound principle of the divine policy in the government of the world. In treating of accommodation to popular illusions and errors, this novel style of moral theology is adopted: "All great things are done by the people, and the people are not led save by adopting their ideas. The philosopher who, knowing this, isolates and secludes himself in his nobility, is highly to be praised. But he who takes humanity with its illusions, and seeks to act on and by it, is not to be blamed. Cæsar knew very well that he was not the son of Venus; France would not be what she is, if men had not believed for a thousand years in the holy vial of Rheims. It is easy for us, weak creatures that we are, to call this lying, and proud of our timid honesty, to treat with disdain the heroes who have accepted the struggle of life under other conditions. When we have done as much with our scruples as they with their lies, we shall have acquired the right to treat them with severity." A doctrine so startling needs to be confirmed by another citation. "Every idea, in order to succeed, has need to make sacrifices; we never come forth immaculate from the struggle of life. To conceive the good, in short, is not sufficient; we must make it succeed among men. For this, ways less pure are necessary. Certainly were the Gospel limited to a few chapters of Matthew and of Luke, it would be more perfect, and would not now give a handle to so many objections; but without miracles would it have converted the world? If Jesus had died at the point we have just reached in His career, there would not have been in His life one and another page which wounds our moral sense (*qui nous blesse*), but, while greater in the eyes of God, He would have remained unknown to men; He would have been lost in the crowd of great souls unrecognized, the best of all; the truth would not have been promulgated, and the world would not have profited by the immense moral superiority bestowed on Him by His Father." This strikes fatally, not only at the character of Jesus, but at the character of God. It is true that Renan on this point, as on so many others, contradicts himself, maintaining elsewhere "that it has never been given to aberration of mind to have any serious effect on the march of humanity." But he is not less responsible for the deliberate opinion that the divine plan of the world demands pious fraud, as well as illusion, for the success of great enterprises, and that the success absolves the hero from blame. There is no protection of the divine character in the saving clause, that those who abstain from such arts are greater in the eyes of God than those who employ them; for God still prefers to work out the highest destinies of the world by fraud and imposture; and exalts to a divine motto the human confession, "*Video meliora proboque; deteriora sequor.*" The degradation of the Divinity involved in such a theory of the moral universe is completed by the fact that Renan allows no redress in a future life of these moral inequalities; for there is for him no judgment to come, and no realization of the pure ideal of truth and right; and though in one mystical passage he speaks of "a final reparation which, in some unknown form, shall satisfy the wants of the

human heart," and even speculates on the possibility of a dream of millions of years no longer than one hour, in which the absolute conscience of the universe shall recall in phantom-like array the actors of the moral scene, and "give to virtuous and moral humanity its revenge," this dream-like vision cannot retrieve the divine character; for all is divorced from personal immortality, and the ideal figure of Jesus which is then brought in to judge the world is itself an impure reality which needs to be judged. Evil, unredressed and unpunished, is thus the necessary vehicle of good, and a false Messiah is proclaimed by history the elect of God in whom His soul delighteth. The casting out of Satan by Satan becomes the divine programme of the universe. Where is now the defence of the innocent against the Jesuit in the cloister or the Jesuit on the throne; for the highest Throne of all is in fellowship with iniquity! Alas for the peoples of Europe amongst whom such a theology can arise, or who can welcome it as their deepest homage to the divine! This is all that is left for Renan as the exponent of the last phase of naturalism. This is the God on whose breast Jesus reposes; and when He leaps the gulf impassable to ordinary men between the human and the divine, this confused conscience of the universe, not yet become absolute and undistinguishable from atheism, is all that he holds in his embrace. The moral Deity of Kant, seated firmly amidst the ruins of schools and temples, on the stern summit of the law of duty, is out of date. The God, even of Voltaire, who, if he existed not, would need to be invented, is no longer a desideratum. A God who must work no real miracles, but who cannot dispense with sham ones, is the latest product of religious philosophy. It has designed a temple, but only achieved a cenotaph; and the whited sepulchre, garnished with paint and strewn with *immortelles*, which, amidst the applause of millions, it has erected, is the common tomb of natural religion and of Christianity!—*Principal Cairns.*

THE PREDICTED FATE OF THE EARTH.

The Apostle Peter, in his second epistle, announced the approach of the time when "the heaven shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." What has modern science to say to the possibility of a catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks: "It is no longer a mere fancy that each star is a sun—science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the forms of uproar known upon our earth are as absolute silence. The crash of the thunderbolt, the bellowing of the volcano, the awful groaning of the earthquake, the roar of the hurricane, the reverberating peals of loudest thunder, any of these, and all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe, with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1866, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked eye vision) in the constellation of the Northern Crown suddenly shone as a second magnitude star, afterwards rapidly diminishing in lustre, and in 1876 when a new star became visible in constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope.

After noting the conclusions deduced from the application of the most approved instruments to these observations, Mr. Proctor remarks: "A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre; the star in Cygnus with from five hundred to many thousand times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe,

or consider that it may have been very much less. Now if our sun were to increase tenfold in brightness, all the highest forms of animal life, and nearly all vegetable life, would inevitably be destroyed on this earth. A few stubborn animalcules might survive, and possibly, a few of the lowest forms of vegetation, but naught else. If the sun increased a hundred fold in lustre, this heat would doubtless sterilize the whole earth. The same would happen in other planets. — *Sunday Magazine.*

MOTHER.

A touching incident occurred a short time ago at the distribution of prizes in the English School of Science and Arts at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience, the bishop occupies the place of a father to his children; not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys and their parents, the good bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children; how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meagre necessities, bright and happy as that House Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children through her efforts rose to positions where they could help to make the world wiser and better. "She is now," said the bishop, with broken voice, "in my house, paralyzed, speechless and helpless; and when I looked at her sweet face this morning, I thanked God who had given her to me. I owe to her all that I am."

Goethe, it is said, always declared that to his mother he owed not only his genius, but his strength.

There is a period in the life of most boys when they feel themselves immeasurably wiser than their mothers; the little knowledge they have acquired from books intoxicates them like new wine. Probably they find the good woman at home, who gave them life and has sacrificed herself for them daily, is ignorant of their hobby—mathematics, Latin, or base ball—and they are too apt to shew their contempt in rude disobedience.

When a man reaches the position of Goethe or the Bishop of Manchester, he is wise enough to appreciate a mother's unselfish love at its real value.—*Youth's Companion.*

A LASH WITH A SNAPPER.

Three saloon-keepers in Chicago were found guilty of selling liquor to minors, and the following is the address of the Judge who sentenced them, as reported in the Chicago "Tribune":

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable, no matter what wives are treated with violence, what children starve or mourn over the degradation of a parent, your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or sister blush for the shame of a brother, you have a right to disregard them all and pursue your legal calling; you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your lawful trade; you may fill it with the allurements to amusement; you may use all your arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it; you have a license.

"You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period

of twenty-one, when they, too, can participate, for all this is lawful. You may hold the cup to their very lips, but you must not let them drink—that is unlawful. But while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me until the law gives you the right to destroy him. Do not anticipate that terrible moment when I can assert for him no further right of protection, that will be soon enough for me, for his mother, for his sister, for his friends, and for the community to see him take his road to death. Give him to us in his childhood, at least. Let us have a few years of his youth, in which we may enjoy his innocence to repay us in some small degree for the care and love we have lavished upon him.' This is something you, who now stand a prisoner at the bar, have not paid for; this is not embraced in your license.

"For this offence the Court sentences you to ten days' imprisonment in the county gaol, and that you pay a fine of seventy five dollars and costs; and that you stand committed until the fine and costs of this prosecution are paid."

TELL ME ABOUT THE MASTER.

Tell me about the Master I
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light;
Light with a radiant glory
That lingers about the west;
But my heart is weary, weary,
And longs like a child's for rest.

Tell me about the Master I
Of His earthly obedience sweet;
How He wrought at His father's work-bench,
And washed His disciples' feet.
For my hands are so tired of toiling,
Work seems such a wearisome thing;
Yet, once 'twas ennobled and hallowed
By the service of Jesus the King.

Tell me about the Master I
Of the hills He in loneliness trod,
When the tears and the blood of His anguish,
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark,
Rough lies the hill country behind me,
The mountains before me are dark.

Tell me about the Master I
Of the wrongs that He freely forgave;
Of His mercy and tender compassion;
Of His love that was mighty to save.
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow,
Or pain, or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken
Grows patient and strong and calm.

—*The Advance.*

TO YOUNG MEN.

"Whatsoever a man soweth that shall he also reap."
A great many hopeful young men reach middle life before they come to realize what life means.

"Wherewithal shall a young man cleanse his ways? by taking heed thereto, according to thy word."

How much larger would life be if men would start aright and never let go the one purpose of making all their can of themselves in this world.

When a young man sneers at the back-woods town in which he was born, and its old-fashioned ways, he has lost the best part of his manhood.

There are so many men of large promise, who give hope of being truly great, then go out in darkness, it throws a shade of sadness over human life.

The most of men who fail in any undertaking blame the weather, the system of trade, the rascality of other men; anything but their own stupidity and prodigality.

It is a good sign when a man who by waste or neglect, loses his position or his business, is willing to go down to the root of the matter, and throw the blame on himself, where it belongs.

When a young man away from home cannot find time, at least once a week, to write to his mother, he is cutting loose from the strongest tie that can hold him in the hour of temptation.

There are a great many good, sensible Christian people in every city who would be glad to make the

acquaintance of as many young men as they can, coming strangers to the city, but the young men must put themselves in the way of forming such associations.

When a young man goes from the country to the city, he should carry his home with him, in following its teaching, in selecting only such companions as he would invite into his mother's parlour, in spending his Sundays and spare hours in such a way as he would be willing for the folks at home to know how they are spent.—*Golden Rule.*

RULES FOR SPOILING A CHILD.

1. Begin by giving him whatever he cries for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him that he is too much for you, that you can do nothing with him.
4. Have divided counsels as between father and mother.
5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping machine.
6. Let him learn (from his father's example) to despise his mother.
7. Do not know or care who his companions may be.
8. Let him read whatever he likes.
9. Let the child, whether boy or girl, rove the streets in the evening—a good school for both sexes.
10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life: and let him have plenty of money to spend.
11. Be not with him in hours of recreation.
12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
13. Let him run about from church to church. Eclecticism is the order of the day.
14. Whatever burdens of virtuous requirement you lay on his shoulders, touch not one with one of your fingers. Preach gold and practice irredeemable greenbacks.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Christian Intelligencer.*

CHRISTIANITY AND SLAVERY.

The Epistle to Philemon becomes the practical manifesto of Christianity against the horrors and iniquities of ancient and modern slavery. From the very nature of the Christian Church—from the fact that it was "a kingdom not of this world"—it could not be revolutionary. It was never meant to prevail by physical violence or to be promulgated by the sword. It was the revelation of eternal principles, not the elaboration of practical details. It did not interfere, or attempt to interfere, with the facts of the established order. Had it done so, it must have perished in the storm of excitement which it would inevitably have raised. In revealing truth, in protesting against crime, it insured its own ultimate yet silent victory. It knew that where the spirit of the Lord is there is liberty. It was loyal to the powers that be. It raised no voice, and refused no tribute even to a Caius or a Nero. It did not denounce slavery and preached no fatal and futile servile war. It did not inflame its Onesimi to play the part of an Eunus or an Artemio. Yet it inspired a sense of freedom which has been in all ages the most invincible foe to tyranny, and it proclaimed a divine equality and brotherhood which while it left untouched the ordinary social distinctions, left slavery impossible to enlightened Christian lands.—*Farrar's St. Paul.*

God hath not taken all that pains in forming, and framing, and furnishing and adorning this world, that they who were made by Him to live in it should despise it; it will be enough if they do not love it so immoderately as to prefer it before Him who made it.—*Clarendon.*

Dr. GORDON once asked Dr. Neale if he ever had any church difficulties. "O yes," he replied, "once it was pretty serious, and the brethren were getting very warm. I said, 'Let us be dismissed.' They rose, and, before they thought of it, the benediction was pronounced and they were dispersing. Ere another meeting, they had cooled off." Dr. Gordon also asked Dr. Neale the secret of his long pastorate. "Well," replied he, "when I got vexed and wanted to go, they wouldn't let me; and when they got vexed and wanted me to go, I wouldn't go. We never both got mad at the same time."

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TORONTO, FRIDAY, JUNE 11, 1880.

WE shall next week publish in THE PRESBYTERIAN a sermon by the Rev. Principal Cairns, of Edinburgh, on "God's ways higher than man's ways." Orders for additional copies ought to be sent to the publisher of THE PRESBYTERIAN on or before Monday at noon. Single copies five cents, twenty-five for one dollar.

AN OVERTURE ON MILEAGE.

AMONG other matters to come before the present Assembly is an overture approved generally and transmitted by the Synod of Hamilton and London from the Presbytery of Paris. The object of this is to introduce an efficient and general plan, such as is in operation among the Presbyterians in the States, for defraying at least the travelling expenses of the delegates to the General Assembly. It is extremely desirable that none who are sent to do the work of the Church in the supreme Court should be forced to travel at their own expense. Such a thing is neither reasonable nor just. It either practically disfranchises certain sections of the Church, or it very improperly lays a burden upon individual ministers and elders which they ought never to be called upon to bear. We hope that the plan embodied in this overture, either as it is, or modified as the Assembly may think best, will be adopted so as to be in full and efficient working for next Assembly, and that the Church generally will shew its appreciation of such a movement by giving it a cordial and liberal support.

REV. PRINCIPAL CAIRNS.

THE Rev. Principal Cairns, of Edinburgh, preached two very remarkable sermons on Sabbath last, in St. James' Square Presbyterian Church, Toronto, to overflowing audiences. We shall be able next week to give the morning sermon in full, and, in the meantime, it is only necessary to add that the whole services of the day fully sustained the great reputation which preceded the doctor to this side of the Atlantic. Dr. Cairns has long been distinguished as one of the most scholarly and eloquent of living Scottish preachers. Very many of his old admirers have been gratified, or will be, by hearing him once more on this his first visit to our western world, while many others will, we are sure, be delighted to make his acquaintance for the first time and to see that to all appearance he has still before him many years of successful labour both in the pulpit and in the professor's chair. He has very little, if at all, passed the three score years' limit, has a rugged, almost Herculean frame, and with the growing maturity of age still retains most, if not all, the fervour and energy of his earlier days. Some of the newspapers on the other side of the lines have, no doubt, spoken of him as if his eye were dimmed with age and his natural strength abated. Those, however, who saw and heard him on Sabbath last will not greatly sympathize with this opinion. His whitened locks give him an aged and venerable appearance, but all the characteristic excellences of mind and heart which have so

long secured to him the cordial admiration and affectionate respect of multitudes—the Christian world over—are still as marked and as healthily vigorous as ever.

Few have had a career so uniformly successful and distinguished as the Rev. Principal has had, and still fewer have borne their honours more meekly or have triumphed so conspicuously and so often without transforming rivals into enemies, or making any even of his keenest opponents have the slightest doubt about the reality of the victory or the overshadowing superiority of the victor. In his student days all his associates were ever ready with the heartiest enthusiasm to acknowledge him as *facile princeps*, not in one department merely, but very nearly, if not quite, in all. And as it was at first, so has it been ever since. As a preacher, as a pastor, as a writer, as a theological professor, and as an ecclesiastical leader, he has, without assumption and apparently without an effort, taken a first place as if "to the manner born," while the unaffected modesty and genial kindness for which he has been ever remarkable have been almost such as to lead many to forget his peculiarly distinguishing intellectual gifts in their unfeigned admiration of the graces of his Christian character, the warmth of his affections, and the holy consistency of his manly yet childlike life.

We are sure we but echo the feelings of multitudes when we express our hope that his present visit to America may be as pleasant and profitable to himself as it will be no doubt be to large numbers of his countrymen, as well as to very many more, who do not hail from the land of the heather; and that in due time he may return refreshed and invigorated to his congenial work, more than ever to spend and be spent in the service of that Master whom he has loved so faithfully, followed so humbly, and served so well.

IS CANADIAN MORALITY FALLING OR THE REVERSE?

WE sympathized greatly with the "Canadian Presbyterian," who in our last issue regretfully called to remembrance a higher commercial morality than he says he finds now generally prevalent in this country. It has for thousands of years to be sure been a more or less marked characteristic of the old to say the "former times were better than these;" and it is quite a possibility that this tendency has not yet died entirely out. We do not say that "A Canadian Presbyterian" shews any leaning in that direction. Quite the contrary. In the times of which he speaks we believe the commercial morality of Canada was high, and that the "scandals" of fraudulent failures and "protested" notes were exceedingly rare. At the same time it is to be borne in mind that commercial transactions were then on a very limited scale, and that the modes of conducting business did not afford such facilities for dishonesty as now, though the inclination had been as powerful. Even then, however, "crookedness" was not unknown. "Smuggling," our correspondent must acknowledge, was reduced almost to a system, and was not seldom sanctified by prayer and religious pretence; while other ways of "turning an honest penny" were almost equally common, equally questionable, and equally little condemned. We have no word of excuse for the lax commercial morality of the present day. It is a matter as painful as it is patent. But after all, we fear the past had even in this respect not so much ground for saying "God, I thank Thee," or for drawing up its robes in fancied superiority of honour and uprightness.

TAX EXEMPTIONS.

WE are very happy to give Mr. Laidlaw an opportunity of explaining his views on the "Church fence," as his chosen illustration of the reasonableness of the State exempting, or rather forcing others to exempt, Church property and ecclesiastical persons from the municipal taxes necessarily levied for the maintenance of local order, the increase of general comfort, and the protection of the lives and property of the different members of the community.

With all respect to our correspondent, however, we do not think that anything he has urged in his present communication calls for lengthened remark or in the slightest either illustrates or improves his position.

Mr. Laidlaw does not need to be told that the State is nothing but a number of people living in the same country and for a variety of reasons agreeing to act

together for the attainment of certain ends which they find they can secure more effectively in that way than by each acting and planning and arranging for himself. Experience has shewn them that such united action is preferable to mere disconnected and individual effort, though only in certain cases, not in all; and the national controversies, confusions, arrangements, law-makings and law-breakings, rebellions, reformations, etc., which have been going on for untold ages, have been avowedly, or practically, merely in order to settle how far and in what ways this united action shall proceed; in how many respects it shall be made imperative, so that individual, independent effort shall be absolutely prohibited; in how many it shall be co-ordinate with such individual effort; and in how many more there shall be no united action whatever, but everyone shall be left to do his best in the circumstances according to his own ideas and according to the measure of his own ability. We need not tell Mr. Laidlaw of the results of this continued discussion and action. Time was when such national unity was understood to cover the whole of what makes up life both to the individual and the commonwealth, and some are even yet struggling to bring us back to this by urging a communism more or less absolute and complete. The individual was nothing, the community all in all. Nothing could be done, or arranged, or attempted, but as the State—that is the community acting in its united capacity—might dictate. All property belonged to it. All work was to be done by its direction; all enterprises undertaken by its authority; all expenditure made by its command, and all gain devoted to its benefit. How it has come round that different ideas have prevailed and different plans have been followed need not be told. The greater part of the history of the past is taken up with a record of how it came to be more and more settled that this and this could be done best by the community and by it alone; and how some other things could be accomplished with the greatest ease, and the greatest success and comfort by being left entirely to individual enterprise and exertion. The State ceased to nurse the children, for instance, and to regard them as the exclusive property of the commonwealth, while, on the other hand, it held, and holds, rigidly to the administration of justice and will not allow private revenge. It has very generally ceased to be a trader, has abolished almost all monopolies, yet retains the post office and other things in its own hand, and is punishing those who interfere with the operation of its reserved work.

In the midst of these varied State undertakings, that of religious worship has occupied, necessarily, no mean place, and the question has often been eagerly debated, "Ought this to be one of the matters which the State, *as such*, has to conduct and regulate exclusively with becoming pains and penalties against all who may disobey that on which it resolves?" In many cases, the answer has been in the affirmative, with what results the whole history of the past makes manifest. It is a fallacy and a delusion then to speak of the Church as a separate entity from the State as if the two were conterminous farms. The Church, or the organization for the worship of Deity, is made up simply of the individuals who, in another aspect, go so far to make up the State. If the State take the matter of worship into its own hands, then Church and State, instead of being separate entities, are simply one and the same, acting in reference to different matters, in which the particular community has claimed an exclusive interest and of which it has given itself exclusive charge. The community, as such, regulates and conducts the post office, the administration of justice and much else, and won't allow private individuals to meddle with such things at all under certain penalties. While so acting it is called the State. But when it charges itself exclusively with the worship of the country as well, and suffers no individual freedom in this, any more than in carrying letters or in sentencing criminals, then it may be called the Church. But still it is the same community as much as ever, acting unitedly in reference to this or that particular duty and privilege. Mr. Laidlaw is, of course, familiar with Mr. Gladstone's great defence of Church Establishments based on the plea that Church and State are identical in the sense we have just indicated, and he is, no doubt, equally familiar with the rather rough manner in which this theory has been handled in Macaulay's celebrated review. To allow Dissent, if there is a State religion, is evidently as illogical and contradictory as it would

be to allow private revenge, or family judicatures, or private post offices, or, in short, any number of individual competitors in those very undertakings, which, *ex hypothesi*, the community has taken exclusively into its own hands.

Experience, however, has gradually led communities to believe that certain things can be best done by private enterprise, and the State or the community, as such, has accordingly withdrawn from these, leaving individuals instead to do their best. Among other spheres of work from which the State has thus, in many cases withdrawn, is to be reckoned that of religious worship. After every effort had been made to conduct this as a Government business, the result has been in many cases felt to have been so unsatisfactory and confusing that it has been judged best to give up the effort and to leave each individual to determine how he shall arrange and with whom he shall combine in this work. This has been the case in Canada. The community here tried its best to conduct religion as a department of the State and the result was so discouraging, and so evidently persecuting and unjust that it threw up the undertaking in despair and left the whole matter exclusively to private enterprise and individual conviction. Those who held the same views and cherished the same feelings on the matter of religious service combined, and the result is the churches we see on every side. But to call these separate and distinct from the State like two farms, is, we submit, an abuse of language. They are simply larger or smaller sections of the community acting in reference to a particular department of work, from the support, promotion and regulation of which the State has very properly withdrawn. We call them churches but they are made up of the same individuals who form the State, and what the Church in the abstract may be, and where it is to be found, and who is to settle authoritatively what it is and how it is to be recognized, Mr. Laidlaw has not said nor has he given even a hint how such questions are to be determined.

The State then, having withdrawn from the business of determining, supporting and enforcing what may be the right form of religious worship which all its members shall observe, as it professedly has done in Ontario, the question comes back to be deliberately weighed and rationally answered, "When the State either directly exempts or forces subordinate organizations, called municipalities, to exempt certain individuals, called clergymen, from taxes which but for their *quasi* religious and official character these gentlemen would have to pay, and also frees in the same way, certain kinds of property which individuals employ in what they call religious worship, which would otherwise be equally liable to share in the common burdens, has that State, or has it not, gone back to the work of paying for religious worship, after it had given it up in despair and left it exclusively to each to do his best according to his own taste and conviction?" To say that these clergymen or these church organizations have benefited the community in a thousand ways, and ought, therefore, as a slight acknowledgment, to be exempted from their proper share of the expense of paving streets, providing lamps during the night, organizing and paying police, etc., is simply trifling, for there is no good citizen, however humble, who does not benefit the community by the simple fact of his being such. The sober man does that community good, so does the devout, so does the honest, so does every reputable member of that organization; but if all such are to be exempted from their local taxes, because they are more or less effective moral salt, who are to pay for the police, and how is the street paving to be managed? In his sphere the humblest Christian man in Hamilton or Toronto exercises a beneficial influence, and is besides a part of the Church equally with any or all of the ministers in these cities. Why then should he not be exempted from his share in the local taxes for streets, etc., just as well as his minister? He does good and he is also a part of the Church. The ministry does no more and is nothing else, for with Protestants the clergy are not the Church.

But perhaps Mr. Laidlaw does not argue for the exemption of ministers' salaries. If not, so far so well. Is it only then the church edifices that are to be exempted? But these, we are assured, are nothing in themselves, except so far as the worship conducted in them is beneficial or the reverse. Here again, if logical, we land in universal exemption, for if everything beneficial is to be exempted and everything injurious is to be put down, as it ought to be, the question has

again, we repeat, to be faced, "How is the local revenue to be raised, and how are municipal improvements to be carried through and sustained?"

BOOKS AND MAGAZINES.

THE CALENDAR OF THE MONTREAL PRESBYTERIAN COLLEGE for 1880-1, gives all the necessary information in reference to the course of study, the books needed, the bursaries open, etc. It is published by Wm. Drysdale, Montreal.

CASSELL'S FAMILY MAGAZINE, April, 1880. (Toronto: J. P. Clougher.)—This number of the "Family Magazine" has the usual amount of varied, pleasant and profitable reading. We hope that it is finding its way into an increasing number of homes.

POPULAR SINS: a Series of Sermons, by Rev. B. F. Austin, Prescott, Ont. (Toronto: Hunter, Rose & Co.)—This is a neat little volume containing twelve sermons in which the following "sins of the times" are exposed: Smuggling, The Sins of Election Times, The Sins of the Tongue, Killing Time, Dram Drinking, Rum Selling, Hindering the Gospel, Uncharitable Judgment, The Worship of the Weed, Neglect of the Weed, Neglect of the Bible, Dishonesty, Robbing God.

THE GIRL'S OWN PAPER, for May. (London: Religious Tract Society; Toronto: J. Young.)—This paper fully keeps up the character it secured at starting. It has something on almost every matter which might naturally interest a growing and intelligent girl—conduct in society, home occupations and amusements, dress-making, needlework of all kinds, cookery, courses of reading, management of flowers, and so forth, with the indispensable story, and that of a corresponding character. We can very safely commend this meritorious publication.

SISTER DORA, a Biography, by Margaret Lonsdale. (Boston: Roberts Brothers. Toronto: Willing & Williamson, 1880.)—We don't wonder at this biography having in the course of a few months reached a sixth edition before being reprinted on this continent. It describes the career of a very noble woman—Miss Dorothy Pattison—the daughter of an English Rector. This lady had evidently any amount of energy, combined with the purest, most untiring spirit of self-sacrificing benevolence. The work she accomplished in her self-chosen character of nurse to the sick in the hospital at Walsall, and other places, was positively marvellous. As sketched by her affectionate friend and admirer, the writer of this volume, she appears the very ideal of a high-minded, holy, practical, unselfish, Christlike woman, ready to sacrifice ease, comfort, social well-being, nay, life itself, that in caring for Christ's poor and suffering ones she might accomplish her course with joy and be enabled to give in her account with gladness and gratitude, while in the midst of all it was evident that she was not thinking of sacrifice at all, and could not even imagine how anything she either did or suffered was regarded as in the slightest out of the way. After reading the volume we don't wonder that a Nonconformist minister of Walsall, should have given his testimony to her worth in the following words with which the biography closes:—"It was known how well, too, she loved her Church; but no Nonconformist ever thought about the difference in the charm of her conversation. She seemed to have anticipated that large fold, whose platform is as wide as spirit itself; that city in which no visible temple could be discerned, and for which most earnest souls are praying. Her liberality was extraordinary. Thus, she quite disagreed with some severe remarks made by the committee to a patient who refused, according to the rules of the institution, to return thanks publicly for his recovery. The man urged conscientious objection and she allowed the plea. But this fine intellect, this noble heart, this saintly spirit, this highest type of Christian has suddenly been withdrawn. Her sun has gone down whilst it is yet day. Does the law of natural selection rule with the same imperial force in the invisible world as it is said to do here? Has that realm of infinite perfection by necessity drawn the most like to itself? We can only wonder and mourn. Yes, we can do one thing more, we can treasure her memory; and therein it may be that her ministry for good may last with us till time shall end. Should we be tempted some day to despond of humanity, we will think of her; should we be

shaken some dark hour concerning the possibilities of Christianity, her courage will reassure us; should we be told amid scenes of perplexity that religion is a disease, then we can point to her, as to one who possessed at all times a fulness of joyous life beyond all we had ever known."

MRS. BEAUCHAMP BROWN. (Boston: Roberts Brothers. Toronto: Willing & Williamson, 1880.)—This is one of the "No Name Series" of fiction and is a pleasant enough story in its way. It professes to have a "moral" and the hint is given that it needs to be "read between the lines." This latter process often implies more trouble than the resulting profit is worth. With Mrs. Beauchamp Brown, however, the trouble is not great and the profit is in correspondence. The story deals with the "first people" in Boston, is apparently meant to shew how unsatisfying are all "society" and other enjoyments apart from a very "high" degree of Anglicanism, has a hit at "Jesuitism," and gives rather more than the usual amount of love making, church histrionics of a very mortified yet comfortable description, and a couple of heroes of the most churchly kind and with the most exalted ideas of churchly power, and good Anglican asceticism, with heroines to match. In short, as Abraham Lincoln remarked on a certain occasion while settling the merits of a certain document: "For those who like things of this sort this is just the sort of thing they will like." Of course it would never do, in such a production, not to have a Magdalene of the most pronounced type of wickedness. Accordingly we have here one that would satisfy the most morbid craving for a frightful female reprobate on whom the magnificent priestly hero might operate and whom he might bring to repentance and peace. It would be difficult to tell of all which this eventually reformed character confesses to. A few murders and *liaisons* here or there don't make much difference. She has at last been confessing all her frightful acts of malignant wickedness, and after she has finished—as the delirium of small-pox is still upon her, though she has got the turn—here is how the whole thing was managed and the demon of unrest and the pit was finally and fully exorcised we suppose in a strictly orthodox and Protestant, or at least Anglican, fashion: "Camilla, exhausted and almost lifeless, lay back upon her pillows, breathing slowly and heavily. All at once she started up with a shriek, flinging out her hands wildly as if to ward off an attack, and crying: 'Off! off! you shall not have me, I have repented, I have confessed, I have made reparation, I have begged for pardon of God and man! You cannot touch me, you shall not pluck me out of His hand! Save me! save me! O, Saviour of sinners!' 'He hears you! He forgives you, my child,' exclaimed the priest, solemnly, 'He has left power in His Church to absolve every sinner who truly repents, confessing his sins, and, by the power committed unto me, I absolve thee of all thy sins and declare to thee, with authority the pardon and peace of God the Father, Son and Holy Ghost. Spirit of evil I command you in that Holy name to release this woman and come out of her for He who has conquered death and hell claims her for His own.' He laid one hand firmly upon her head extending the other with a gesture of superb command, while from his palid face and luminous eyes beamed a light not of this world, not of men, but such as fell about the Apostles when in the name of their Master they cast out devils and healed those whom the devils had tormented. A deep silence fell upon the room. The sick woman lay all but lifeless, yet serene and conscious beneath *Paul's possessive hand*; Margaret on her knees with clasped hands and upraised eyes felt a strange flood of joy and life sweeping through the dark dry chambers of her soul; the sister, calm and steadfast, prayed, giving glory to God that another soul was saved for Him; and still the priest stood, looking up, that strange light upon his face—the same light, perhaps, that they of the Council beheld upon St. Stephen's as the heavens were opened to his eyes." This, we suppose, is fine writing. It rather seems to us very poor rant with its theology in correspondence, and an implied Gospel, which is certainly altogether "another," or rather none at all. We feel we almost owe our readers an apology for making such a long extract, but if this is the sort of thing fashionable among many "high" and "earnest" Anglicans, as we rather think it is, we are sorry at once for those who are leaders and those who are led.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROE, AUTHOR OF "FROM JUST TO EARNEST."

CHAPTER XIV.—Continued.

The suicide, about to take the risk of endless suffering, is usually, desirous that the intervening moments of his "taking off" should be as painless as possible, and Mr. Arnot began to think how he could make his exit momentary. But his more tranquil mood, the result of having some definite action before him, led to sleep, and the long night passed in unconsciousness, the weary body logging the wheels of conscious thought.

The sun was shining when he awoke; but with returning consciousness came memory and pain, and the old cowardly desire to escape all the consequences of his sin, by death. He vowed he would not live to see another day, and once more he commenced brooding over the one question, how he would die. As he took up this question where he had dropped it the previous night, the thought occurred to him what a long respite he had had from pain. Then like a flash of lightning came another thought—

"Suppose by my self-destroying act I pass into a condition of life in which there is no sleep, and memory can torture without cessation, without respite? True, I have tried to believe there is no future life, but am I sure of it? Here I can obtain a little rest. For hours I have been unconscious, through the weight of the body upon my spirit. How can I be sure but that the spirit can exist separately and suffer just the same? I am not suffering now through my body, and have not been through all these terrible days. My body is here in this cell, inert and motionless, painless, while in my mind I am enduring the torments of the damned. The respite from suffering that I have had has come through the weariness of my body, and here I am planning to cast down the one barrier that perhaps saves me from an eternity of torturing thought and memory."

He was appalled at the bare possibility of such a future; reason told him that such a future was probable, and conscience told him that it was before him in veritable truth. He felt that wherever he carried memory and his present character he would be most miserable, whether it were in Dante's Inferno, Milton's Paradise, or the heaven or hell of the Bible.

There was no more thought of suicide. Indeed, he shrank from death with inexpressible dread.

Slowly his thoughts turned to his wife, the woman who had been so true to him, the one human being of all the world who now stood by him. She might help him in his desperate strait. She seemed to have a principle within her soul which sustained her, and which might sustain him. At any rate, he longed to see her once more, and ask her forgiveness in deep contrition for his base and life-long failure to "love, honour, and cherish her," as he had promised at God's altar and before many witnesses.

The devoted wife came, and patiently entered upon her ministry of love and Christian faith, and out of the chaos of the fallen man of iron and stone there gradually emerged a new man, who first became, in Christ's expressive words, "a little child" in spiritual things, that he might grow naturally and in the symmetry of the enduring manhood which God designs to perfect in the coming ages.

Mrs. Arnot's sturdy integrity led her to give up everything to her husband's creditors, and she came to the city of her new abode, wherein the prison was located, almost penniless. But she brought letters from Dr. Barstow, Mr. Iverson, and other Christian people of Hillaton. These were presented at a church of the denomination to which she belonged, and all she asked was some employment by which she and Laura could support themselves. These letters secured confidence at once. There was no mystery—nothing concealed—and, although so shadowed by the disgrace of another, the bearing of the ladies inspired respect and won sympathy. A gentleman connected with the church gave Laura the position of saleswoman in his book store, and to Mrs. Arnot's little suburban cottage of only three rooms, kind and interested ladies brought sewing and fancy work. Thus they were provided for, as God's people ever are in some way.

Mrs. Arnot had written a long letter to Haldane before leaving Hillaton, giving a full account of their troubles, with one exception. At Laura's request, she had not mentioned the broken engagement with Beaumont.

"If possible, I wish to see him myself before he knows," she had said. "At least, before any correspondence takes place between us, I wish to look into his eyes, and if I see the faintest trace of shunning from me there, as I saw it in Mr. Beaumont's eyes, I will never marry him, truly as I love him."

Mrs. Arnot's face had lighted up with its old-time expression, as she said:

"Laura, don't you know Egbert Haldane better than that?"

"I can't help it," she had replied, with a troubled brow; "the manner of nearly everyone has changed so greatly that I must see him first."

Haldane did not receive Mrs. Arnot's first letter. He was at sea with his regiment, on his way to the far south-west, when the events in which he would have been so deeply interested began to occur. After reaching his new scene of duty, there were constant alternations of march and battle. In the terrible campaign that followed, the men of the army he was acting with were decimated, and officers dropped out fast. In consequence, Haldane, who received but two slight wounds, that did not disable him, was promoted rapidly. The Colonel of the regiment was killed soon after their arrival, and from the command of the regiment, he rose, before the campaign was over, to command a brigade, and then a division, and he performed his duties so faithfully and ably that he was confirmed in this position.

Mrs. Arnot's first letter had followed him around for a time, and then was lost, like so many others in that time of dire confusion. Her second letter, after long delay, reached him, but it was very brief and hurried, and referred to troubles that he did not understand. From members of his old regiment, however, rumours reached him of some disaster to Mr. Arnot, and wrong-doing on his part, which had led to imprisonment.

Haldane was greatly shocked at the bare possibility of such events, and wrote a most sympathetic letter to Mrs. Arnot, which never reached her. She had received some of his previous letters, but not this one.

By the time the campaign was over, one of Haldane's wounds began to trouble him very much, and his health seemed generally broken down from exposure and over-exertion. As a leave of absence was offered him, he availed himself of it and took passage to New York.

Three or four letters from his mother had reached him, but that lady's causeless jealousy of Mrs. Arnot had grown to such proportions that she never mentioned her name.

The long days of the homeward voyage were passed by Haldane in vain conjecture. Of one thing he felt quite sure, and that was that Laura was by this time, or soon would be, Mrs. Beaumont; and now that the excitement of military service was over, the thought rested on him with a weight that was almost crushing.

One evening Mr. Growther was dozing as usual between his cat and dog, when someone lifted the latch and walked in without the ceremony of knocking.

"Look here, stranger, where's yer manners?" snarled the old gentleman. Then catching a glimpse of the well-remembered face, though now obscured by a tremendous beard, he started up, exclaiming,

"Lord a' massy! 'tain't you, is it? And you compared yourself with that little peak-faced chap that's around just the same—you with shoulders as broad as them are, and two stars on 'em, too!"

The old man nearly went beside himself with joy. He gave the cat and dog each a vigorous kick, and told them to "wake up and see if they could believe their eyes."

It was some time before Haldane could get him quieted down so as to answer all the questions that he was longing to put; but at last he drew out the story in full of Mr. Arnot's forgery and its consequences.

"Has Mr. Beaumont married Miss Romeyn?" at last he faltered.

"No; I reckon not," said Mr. Growther, dryly,

"What do you mean?" asked Haldane sharply.

"Well, all I know is that he didn't marry her, and she ain't the kind of a girl to marry him, whether he would or no, and so they ain't married."

"The infernal scoundrel!" thundered Haldane, springing to his feet. "The——"

"Hold on!" cried Mr. Growther. "Oh, Lord 'a massy! I half believe he's got to swearin' down in the war. If he's backslid again, nothin' but my little peaked-faced chap will ever bring him around a nuther time."

Haldane was stalking up and down the room in strong excitement, and quite oblivious of Mr. Growther's perplexity.

"The unutterable fool!" he exclaimed, "to part from such a woman as Laura Romeyn for any cause save death."

"Well, hang it all! if he's a fool that's his business. What on earth is the matter with you? I ain't used to havin' bomb-shells go off right under my nose as you be, and the way you are explodin' round kinder takes away my breath."

"Forgive me, my old friend; but I never had a shot strike quite as close as this. Poor girl! poor girl! What a prospect she had a few months since. True enough, Beaumont was never a man to my taste; but a woman sees no faults in the man she loves; and he could have given her everything that her cultured taste could wish for. Poor girl! she must be heart-broken with all this trouble and disappointment."

"If I was you, I'd go and see if she was," said Mr. Growther, with a shrewd twinkle in his eyes. "I've heard tell of hearts bein' mended in my day."

Haldane looked at him a moment, and, as he caught his old friend's meaning, he brought his hand down on the table with a force that made everything in the old kitchen ring again.

"O, Lord 'a massy!" ejaculated Mr. Growther, hopping half out of his chair.

"Mr. Growther," said Haldane, starting up, "I came to have a very profound respect for your sagacity and wisdom years ago, but to-night you have surpassed Solomon himself. I shall take your most excellent advice at once, and go and see——"

"Not to-night——"

"Yes, I can yet catch the owl train to-night. Good-bye for a short time."

"No wonder he took the rebs' works, if he went for 'em like that," chuckled Mr. Growther, as he composed himself after the excitement of the unexpected visit. "Now I know what made him look so long as if something was a-gnawin' at his heart; so I'm a thinking there'll be two hearts mended."

Haldane reached the city in which Mrs. Arnot resided early in the morning, and, as he had no clue to her residence, he felt that his best chance of hearing of her would be at the prison itself, for he knew well that she would seek either to see or learn of her husband's welfare almost daily. In answer to his inquiries, he was told that she would be sure to come to the prison at such an hour in the evening, since that was her custom.

He must get through the day the best way he could, and so strolled off to the business part of the city, where was located the leading hotel, and was followed by curious eyes and surmises. Major-Generals were not in the habit of inquiring at the prison after convicts' wives.

As he passed a bookstore, it occurred to him that an exciting story would help kill time, and he sauntered in and commenced looking over the latest publications that were seductively arranged near the door.

"I'll go to breakfast now, Miss," said the junior clerk who swept the store.

"Thank you; oh, go quickly," murmured Laura Romeyn, to herself, as with breathless interest she watched the unconscious officer, waiting till he should look up and recognize her standing behind a counter. She was destined to have her wish in very truth, for when he saw her he would be so surely off his guard from surprise that she could see into the very depths of his heart.

Would he never look up? She put her hand to her side, for anticipation was so intense as to become a pain. She almost panted from excitement. This was the supreme moment of her life, but the very fact of his coming to this city promised well for the hope which fed her life.

"Ah, he is reading. The thought of some stranger holds him, while my intense thoughts and feelings no more affect him than if I were a thousand miles away. How strong and manly he looks! How well that uniform becomes him, though evidently worn and battle-stained! Ah! two stars upon his shoulders! Can it be that he has won such high rank? What will he think of poor me, selling books for bread? Egbert Haldane, beware! If you shrink from me now, even in the expression of your eye, I stand aloof from you for ever."

The man thus standing on the brink of fate, read leisurely on, smiling at some quaint fancy of the author, who had gained his attention for a moment.

"Heigh ho!" he said, at last, "this hooking diversion from a book unbought is scarcely honest, so I will——"

The book dropped from his hands, and he passed his hands across his eyes as if to brush away a blur. Then his face lighted up with all the noble and sympathetic feeling that Laura had ever wished or hoped to see, and he sprang impetuously toward her.

"Miss Romeyn," he exclaimed. "Oh, this is better than I hoped."

"Did you hope to find me earning my bread in this humble way?" she faltered, deliciously conscious that he was almost crushing her hand in a grasp that was all too friendly.

"I was hoping to find you—and Mrs. Arnot," he added with a sudden deepening of colour; "I thought a long day must elapse before I could learn of your residence."

"Do you know all?" she asked very gravely.

"Yes, Miss Romeyn," he replied with moistening eyes, "I know all. Perhaps my past experience enables me to sympathize with you more than others can; but be that as it may, I do give you the whole sympathy of my heart; and for this brave effort to win your own bread, I respect and honour you more, if possible, than I did when you were in your beautiful home at Hillaton."

Laura's tears were now falling fast, but she was smiling nevertheless, and she said, hesitatingly,

"I do not consider myself such a deplorable object of sympathy; I have good health, a kind employer, enough to live upon, and a tolerably clear conscience. Of course I do feel deeply for auntie and uncle, and yet I think auntie is happier than she has been for many years. If all had remained as it was at Hillaton, the ice around uncle's heart would have grown harder and thicker to the end; now it is melting away, and auntie's thoughts reach so far beyond time and earth, that she is forgetting the painful present in thoughts of the future."

"I have often asked myself," exclaimed Haldane, "could God have made a nobler woman? Ah! Miss Laura, you do not know how much I owe to her."

"You have taught us that God can make noble men also."

"I have merely done my duty," he said, with a careless gesture. "When can I see Mrs. Arnot?"

"I can't go home till noon, but I think I can direct you to the house."

"Can I not stay and help you sell books? Then I can go home with you."

"A Major-General behind the counter selling books would make a sensation in town, truly."

"If the people were of my way of thinking, Miss Laura Romeyn selling books would make a far greater sensation."

"Very few are of your way of thinking, Mr. Haldane."

"I am heartily glad of it," he ejaculated.

"Indeed!"

"Pardon me, Miss Romeyn," he said, with a deep flush; "you do not understand what I mean." Then he burst out impetuously, "Miss Laura, I cannot school myself into patience. I have been in despair so many years that now that I dare to imagine that there is a bare chance for me, I cannot wait decorously for some fitting occasion. But if you can give me even the faintest hope, I will be patience and devotion itself."

"Hope of what?" said Laura faintly, turning away her face.

"Oh, Miss Laura, I ask too much," he answered, sadly.

"You have not asked anything very definitely, Mr. Haldane," she faltered.

"I ask for the privilege of trying to win you as my wife."

"Ah, Egbert, she cried, joyously, "you have stood the test, for if you had shrunk, even in your thoughts, from poor, penniless Laura Romeyn, with her uncle in yonder prison, you might have tried in vain to win me."

"God knows I did not shrink," he said eagerly, reaching out his hand across the counter.

"I know it, too," she said, shyly.

"Laura, all that I am, or ever can be, goes with that hand."

She put her hand in his, and looking into his face with an expression which he had never seen before, said:

"Egbert, I have loved you ever since you went, as a true knight, to the aid of cousin Amy."

And thus they plighted their faith to each other across the counter, and then he came around on her side.

We shall not attempt to portray the meeting between Mrs. Arnot and one whom she had learned to look upon as a son, and who loved her with an affection that had its basis in the deepest gratitude.

Our story is substantially ended. It only remains to be said that Haldane, by every means in his power, shewed gentle and forbearing consideration for his mother's feel-

ings, and thus she was eventually led to be reconciled to his choice, if not to approve of it.

"After all, it is just like Egbert," she said to her daughters, "and we will have to make the best of it."

Haldane's leave of absence passed all too quickly, and in parting he said to Laura:

"You think I have faced some rather difficult duties before, but there was never one that could compare with leaving you for the uncertainties of a soldier's life."

But he went nevertheless, and remained till the end of the war.

Not long after, going to the front, he was taken prisoner in a disastrous battle, but he found means of informing his old friend, Dr. Orton, of the fact. Although the doctor was a rebel to the backbone, he swore he would "break up the Confederacy" if Haldane was not released, and through his influence the young man soon found himself at his friend's hospitable home, where he found Amy installed as housekeeper. She was now Mrs. Orton, for her lover returned as soon as it was safe for him to do so after the end of the epidemic. He was now away in the army, and thus Haldane did not meet him at that time; but later in the conflict Colonel Orton, in turn became a prisoner of war, and Haldane was enabled to return the kindness which he received on this occasion. Mrs. Poland resided with Amy, and they both were most happy to learn that they would eventually have a relative as well as a friend in their captive, for never was a prisoner of war made more of than Haldane up to the time of his exchange.

Years have passed. The agony of the war has long been over. Not only peace but prosperity is once more prevailing throughout the land.

Mr. and Mrs. Arnot reside in their old home, but Mrs. Egbert Haldane is its mistress. Much effort was made to induce Mr. Growther to take up his abode there also, but he would not leave the quaint old kitchen, where he said "the little peaked-faced chap was sittin' beside him all the time."

At last he failed and was about to die. Looking up into Mrs. Arnot's face, he said:

"I don't think a bit better of myself. I'm twisted all over o' shape. But the little chap has taught me how the Good Father will receive me."

The wealthiest people of Hillaton are glad to obtain the services of Doctor Haldane, and to pay for them; they are glad to welcome him to their homes when his busy life permits him to come; but the proudest citizen must wait when Christ, in the person of the poorest and lowliest, sends word to this knightly man, "I am sick or in prison;" "I am naked or hungry."

THE END.

BE HONEST.

I tell you, brethren, be honest in your dealings; take no advantage, even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, seeing it is written in the Scriptures, that your whole body will then be full of light, and this in every kind. You will actually see further, and see clearer, than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man—namely, a resolution to protect honesty, and to discountenance every kind of fraud. A cunning man is never a firm man; but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a sacred connection between honesty and faith; honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.—Edward Irving.

CONCERNING FUSSY PEOPLE.

If the "Country Parson" ever wrote about fussy people it has escaped my notice or passed out of my memory. They are not a very large class in any community except in their own estimation. For their weakness in numbers we give most hearty thanks. From their concept of their own importance we pray to be delivered. They resemble somewhat the last flies of the season, those that thaw out in the sunshine and make such a disagreeable buzzing upon the windows. They are, however, more like the solitary mosquito that sings just over your head after you have put out the light, and yet never comes quite near enough for you to wreak your revenge upon him. Fussy people, while annoying, are yet so full of good traits that you can't get quite mad enough to sling bad words at them, even supposing you are acquainted with the talk at the fish market. The good housewife does not mean to worry her guest, when she says for the third time, "Do take this arm-chair or rocker," though the guest has assured her that he prefers the hard seat. She does not mean to make him uneasy, when she begins to make apologies at the table for this and that, and wishes she had something better to set before him. The coffee is excellent and she knows it, but if he declines the second bowl, she fears that it is not as good as usual, and so the fussy woman keeps on till the guest prays to be let alone. One can endure a woman of this class, in any place except that of a nurse, or at least look upon her with compassion; but a fussy man is beyond pity. He is great in little things. He will fly around all day in a bushel measure. If he has anything to do he will let everybody know it, and will talk of nothing else, not even the weather. The congregation sometimes has a fussy parson. He is not simply nervous and dyspeptic, as are too many, but he is full of notions and has hobbies. He has two or three subjects upon which he talks until he tires everybody out except himself.

He scolds those present because there are so many absent. He frets about the conduct of the young people in the choir, and Monday morning he is running about to find out why Mr. A. or Mr. B. were not in church on the Sabbath. On the other hand, there are fussy people in the congregation. The deacon or trustee belongs to this class, and he can worry a minister so that all hope of usefulness is cut off.

Every day he will adroitly drop some word, reporting what Mrs. Prigg says about the way he enters the pulpit, or shewing him how hard a matter it is to keep up the finances since Mrs. Grumbleton and Mr. Sorehead have taken offence at one of the sermons and will hereafter pay only ten dollars per year. The fussy sexton can be endured, but the fussy deacon or trustee can neither be endured nor cured except by casting him out, and then he will buzz in another field.

There are many others of the same class, and not by any means wicked people. Some of them claim to be very good. They think they are enthusiasts, but there is as much difference between their enthusiasm and that which is real, as there is between the aimless flitting and buzzing of a fly and the activity of the honey-bee.

Nervous or even irritable people may do some good in the world, but the fussy people rarely accomplish any great work. From all such may the good Lord deliver us, save as they are used to try our faith and make perfect the work of grace in the heart.

"JUMPING THE ROPE."

Dr. Peck, of the Surgical Institute, Indianapolis, has just performed an operation on one leg of a young girl by the name of Jordan, from Illinois, sent there for treatment. The bones of both her legs will have to be partly removed, and the little sufferer will have to submit to two painful operations. The cause of her affliction is "jumping the rope," a pastime engaged in generally by young girls, resulting in necrosis, or death of the bone. The doctor stated to a reporter, in this connection, that similar cases were constantly occurring from this same cause, but more frequently resulting in necrosis of the spine, and that not a month passes but cases of this character come to the institute for treatment. He says that rope jumping produces continuous concussions on the joints which impinge upon the bone, causing at the first stage periostitis, and finally resulting in the death of the bone. He thinks that parents and teachers should be warned of this dangerous sport, and eradicate it entirely from the playgrounds of children, as it is ruinous in its effects and is the prime cause of more cripples among the female portion of the community than probably any other cause. He also adds that during the practice of his profession deaths have been coming under his observation which were the result of this pernicious pastime. In conclusion he says: "I would warn children against rope-jumping, and would advise parents and teachers to prohibit it under all circumstances."

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that,
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop,
You'll find the crowd at the base, lad,
There's plenty of room at the top.

Courage, and faith, and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The farther along you get.
Keep your eye on the goal, lad,
Never despair or drop;
Be sure that your path leads upward;
There is always room at the top.

—Young England.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES (NORTH).

(Continued from last week.)

Thursday, the 27th, was taken up with hearing and discussing the reports on Church Election and Theological Education.

In reference to the former it was stated that in the course of the last ten years, since the union of the two Churches, 1,721 congregations had been assisted in procuring places of worship, and that in order to effect this, one million of dollars had been disbursed by the Board.

During the year past, 281 applications for assistance had been received involving demands to the extent of \$1,800,000. Of these 185 had been favourably received, and assistance granted to the extent of \$81,530; other sixty-five were in hand when the year commenced, making in all 250 receiving help in building. Of these 150 had actually received what had been promised.

The average appropriation to each church has been \$440. It can scarcely be estimated how much good such a scheme effects. It would be a great matter if our Church in Canada had something of the same kind. Far better thus, in every way, than to subject worthy men to the toil, and often the humiliation of going from door to door seeking subscriptions among strangers. There ought to be no Church fund more cordially and liberally supported than that for church erection. All spoke of the immense good it has done. No help is given beyond \$1,000, so that there is no temptation to build expensive churches.

In reference to Theological Education it was stated that during the year 510 students have been under instruction, of whom 135 have recently graduated.

The evening meeting was taken up with hearing delegates from other Churches.

The attendance on the Assembly throughout was very large, there being 549 officially connected with the meeting, and the Committee of Entertainment issued, besides tickets to 100 ladies (wives of delegates) and to 138 other gentlemen, making in all 787 received as guests by the people of Madison.

Friday, the 28th, was taken up chiefly with discussions on Theological Education. The need of more ministers was greatly insisted on, as churches are increasing at a far greater ratio than students or preachers. To keep up the supply

157 new ministers would be needed every year. Instead of that there were only 56 last year.

Saturday, the 29th, was taken up with the discussion and perfecting of overtures on the reorganization of Synods.

On Monday, the 31st, the closing session was held, at which the remaining business was disposed of. The usual resolutions of thanks were passed, and the Assembly dissolved in due form. Everyone present seems to have been delighted with everything said and done, and all separated with the feeling that a pleasanter city than Madison could not be thought of or a more hospitable people than its citizens.

MISSIONARY NOTES.

MISSIONS FROM A SECULAR STANDPOINT.

Not the least remarkable and gratifying of the results of the Foreign Missionary enterprise of the Christian Church, is the victory it has gained over the coolness or hostility of purely secular associations and governments. The opposition of the East India Company to the introduction of Gospel missionaries in India is well known, and the indifference or prejudice of their countrymen, whose private or business lives deserved faithful Christian rebuke, has often been harder to bear than the resistance of idolatrous heathen to the teachings of the new religion so radically contrary to their practice and belief. Business men and civilians, however, have learned that the surest way to civilize a people is to Christianize them, and that the introduction of the Gospel, with its schools and literature and general enlightenment of mind and heart, prepares the way for the merchant as well as the minister, for homes in the place of hovels, and for men with reason, convictions and purpose, instead of sensual brutes or servile and credulous dupes. Diplomacy now finds it worth while to deliberate with and negotiate for missionaries stationed in foreign fields; the advanced scholarship of the day eagerly acknowledges its indebtedness to the researches of missionary translators and students; and even the secular press turns from its unseemly jests and sneers at what it once branded as fanaticism, to record the successes of the devoted men and women who are redeeming the dark and benighted places of the earth.

A remarkable illustration of this has recently appeared in the London "Times," in which that journal, one of the most influential in the world, gave space to an elaborate article from its correspondent at Aintab, Central Turkey, reviewing the methods and results of the labours of the American missionaries in Asia Minor. It was interesting as giving the views of an intelligent observer of a work of which we generally get an impression from a different standpoint, and as such is well worth attention. The New York "Herald" also gave it to its numerous readers in this country.

The writer is impressed with the palpable fact that the work of the missionaries is intimately connected with the political future of that country. Not that they interfere in political affairs, but the direct influence of their teachings, and of the institutions they establish, is to raise men acquainted with their natural rights, and to cultivate self-reliance and self-exertion, which the natives see are the only roads to happiness and prosperity. What the result of this cultivation of manhood will be upon people who have long been the victims of oppressive tyranny, it is not hard to foresee.

Going back to 1831, the year when the first American missionary arrived at Constantinople, ignorant of the languages and the customs of the various peoples of the empire, and exposed to the prejudice and fanaticisms of the different religions, he shews the wonderful results accomplished through nearly half a century of systematic, unintermitted work. Literatures, Christian, and secular, have been called into being. The press has become an agency of untold influence. Schools, seminaries, and colleges of high grade have been established. Girls have been admitted to the opportunities of education. Churches and Sabbath schools have been formed, which have been placed under the care of native pastors and teachers, and are now providing for their own expenses. A large and influential Protestant community has been formed, which is recognized and represented at the Porte in Constantinople. And a standard of morality and truth has been established under the influence of the missionaries, especially among the young who are educated by them, that gives great promise for the future when they are called to positions of public trust and service.

Results so palpable, so far-reaching, and so legitimate from the teaching of the pure Gospel of Christ, may well challenge the attention of mere materialists and men actuated by no higher considerations than those of worldly wisdom and advantage. The Gospel is the surest civilizer, and it is the glory of modern missions that they have elevated the peoples where they have been established to a higher standard of responsibility and influence among men, while they have prepared them for lives of holiness here and of blessedness hereafter.—Illustrated Christian Weekly.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Hills.

How passing strange that mystery of suffering is, and how questionable the right which two-thirds of the world assume to themselves of filling their ears with cotton, that the moans may not break in upon their silken repose, and that the cry of the toiling thousands may float by on the blast unheard.—F. W. Robertson.

It is surely scarcely necessary to say further, what the holy teachers of all nations have invariably concurred in shewing, that faithful prayer implies always correlative exertion; and that no man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

MINISTERS AND CHURCHES.

THE Ladies' Aid Association of Knox Church, St. Mary's, held a very successful garden party at the residence of Mr. Alex. Smith, River road, Blanshard, on the evening of the 24th. Something over \$80 was realized.

WE are glad to learn that the Rev. Mr. McRobbie has been the recipient of a very flattering address and a handsome present from the Odd Fellows of Fetrolea, in acknowledgment of his kindly consenting to preach to the Society on the anniversary of the introduction of the order into America.

WE are pleased to learn that Mr. Thos. H. Hodgson, produce merchant of Montreal, has, through Mr. J. M. Gill, of Brockville, presented the very liberal donation of five hundred dollars to the Building Fund of the First Presbyterian Church, Brockville. The congregation feels deeply grateful to Mr. Hodgson for his unexpected and very liberal gift.

THE Lord's supper was observed on Sabbath, the 30th of May, in the new church, Cumberland. Although the church was not quite finished it was considered necessary to adjourn to it so as to accommodate the congregation, which has more than doubled during the past year. Fifty-three new communicants were received for the first time on profession of their faith in Christ as their Saviour; making in all a total of one hundred added to the communion roll since the first of March, 1879.

THE lecture room of the West Presbyterian Church, in this city, was crowded one evening last week by an appreciative audience attracted thither by a concert given by the friends of the church. The programme was tastefully selected, and pleasingly carried out. Among those taking part were the following amateurs: Miss Adele Lemaitre, the Misses Lawson, Ald. Baxter, Mr. C. W. Baxter, Mr. Tilley, Miss Jackson, Miss Wright, Miss Taylor, and Mr. Carruth. Mr. W. Tilley officiated as conductor, and Mr. J. Baxter played the accompaniments. The proceeds of the concert are to be devoted to the Ladies' Aid Society in connection with the church.

ON Tuesday, 1st inst., the Presbytery of Hamilton met at Burlington to ordain the Rev. R. H. Abraham, a licentiate of the Toronto Presbytery. The services were commenced by the Rev. Mr. Munro, who preached an appropriate sermon. Rev. Simon Fraser, presided and put the questions to the young minister who was set apart to the work of the ministry. The newly ordained minister was addressed by the Rev. R. J. Laidlaw, of Hamilton, and the people by the Rev. Thos. Goldsmith, of the same place. In the evening a social was held in the Town Hall, and at half-past seven the assembly adjourned to the church, when addresses were delivered by various ministers, among others Rev. Principal Caven, D.D., Knox College, Toronto, Rev. John Kirkpatrick of Cooke's Church, Toronto, and Rev. R. J. Laidlaw. The following members of Cooke's Church, Toronto, were present: Messrs. William Wilson, Robt. Armstrong, Thomas Kinnear and Thomas Kerr. The proceedings, which were very interesting, were presided over by the Rev. Mr. Fraser, Moderator of the Presbytery. Mr. Abraham's reception was most cordial and enthusiastic.

ON the 2nd inst., Mr. Alexander Russell was ordained to the work of the sacred ministry over the Presbyterian congregation of Hawkesville. The Rev. James Bryant, Moderator of the vacant congregation, presided and preached from the words, "Dost thou believe in the Son of God?" (John ix. 35). He opened up the text in a forcible and eloquent sermon by shewing how Christ is the Son of God, from His works, words, and death, and also the bearing of the question on those assembled—"Dost thou believe?" After narrating the steps taken in reference to the call, he asked the usual questions, which being satisfactorily answered, he offered the ordaining prayer, the Presbytery laying on their hands, and then gave the right hand of fellowship. After this the ministers gave a hearty welcome to Mr. Russell. The Rev. J. A. R. Dickson, of Galt, addressed the newly ordained minister on the words, "Take heed to thyself and to the doctrine, and continue in them, and thou shalt both save thyself and them that hear thee." The Rev. Donald Tait, B.A., of Berlin, addressed the congregation, dwelling specially on what would encourage the minister. The Rev. Mr. Boyd closed the meeting with the benedic-

tion. We trust Mr. Russell may have a happy and successful pastorate in his first charge. The people are united, and rejoice in their new settlement.

PRESBYTERY OF OTTAWA.—This Presbytery met in Knox Church, Ottawa, on the 4th of May. Fifteen ministers and five elders were present. A call from the congregation of Lancaster in favour of Rev. J. A. G. Calder was disposed of. The Presbytery agreed to translate Mr. Calder from Osgoode to Lancaster. Arrangements were made for the moderation of calls in Richmond and Stittsville, and also in Aylmer and Chelsea, as well as in North Gower. The remits of the General Assembly were disposed of, as the following motions indicate: On the University—"That the Presbytery disapprove of the principle of the Presbyterian University remitted by the Assembly for the consideration of Presbyteries." On Romish Ordination—"That inasmuch as there is a radical distinction between ordination, as understood by Presbyterians and as understood by Romanists, the validity of Romish ordination be not recognized." On the status of retired ministers—"That only pastors of churches should be regarded as full members of Presbytery, and all others receive only the usual courtesies of recognition as corresponding members; at the same time retired members residing within the Presbytery should be regarded as under its care and jurisdiction." On the reception of ministers—"That the regulations submitted in the remit be approved with the exception of clauses three and four, and that instead of the course prescribed in those clauses, it be provided that ministers presenting Presbyterian certificates shall be received on the same terms as ministers translated from pastoral charges provided as in clause first." The Home Mission report was submitted, received, and its recommendations adopted. The Rev. Mr. Maguire, and Mr. Hamilton, elder, were appointed to audit the books of the treasurer of the Home Mission Committee, and at a subsequent sederunt reported that they had examined the books and vouchers for money received and paid out, and found them correct. Reports on the State of Religion and Sabbath schools were submitted, received, and thanks tendered to the respective committees, especially the conveners. Two overtures, one on the preparation of students for entering upon the study of theology, and another on "uniformity in the examination of theological students to be taken on trial for license," were ordered to be forwarded through the Synod of Montreal and Ottawa to the General Assembly. The Rev. Mr. Fairlie and Mr. John Durie, elder, were appointed to fill vacancies that had occurred among commissioners to the General Assembly appointed at the last regular meeting of Presbytery. Other routine business of no general interest was transacted.—JOSEPH WHITE, *Pres. Clerk*.

REV. DR. STEEL, SYDNEY, N.S.W.

AS we have already intimated, the Rev. Dr. Steel, of Sydney, New South Wales, will be at the Assembly, now met in Montreal, as a deputy from and representative of the Presbyterian Church in Australia.

Dr. Steel has long occupied a very prominent position among the Presbyterians of New South Wales. He is not only pastor of a large and influential congregation, but also editor of a weekly newspaper, published in Sydney, in the interests of the Presbyterian Church. He is also the author of several works, prominent among which is an interesting and exhaustive History of Christian Missions in the New Hebrides. We have not yet seen the volume, but it is spoken very highly of by the religious press of Britain. It will be specially interesting to our friends in the Lower Provinces, as it gives a very full account of the mission work of our Church carried on so successfully in Annetum, Erromanga, etc. Dr. Steel has personally visited all those islands, and can tell from personal acquaintance what the Lord has accomplished there by the labours of our missionaries.

THE GENERAL ASSEMBLIES IN SCOTLAND.

THE ESTABLISHED ASSEMBLY, on May 21st, was during the opening hours chiefly engaged in arranging the order of business.

The report of the Committee on Sabbath schools was given in. The total number of Sabbath schools is 1,961—an increase for the year of 62. The number of scholars on the roll is 185,796—an increase of

12,589. The number of teachers is given as 7,692 males and 9,684 females—an increase of 428. The attendance of ministers' classes is 39,583; and at classes taught by elders and others not ministers, 4,974—a total increase of 5,760. The amount collected for missions was £2,126 2s. 9½d.—an increase of £10 9s. 5¼d. as compared with last year. The report of the Colonial Committee stated that its receipts last year were £6,974 2s. 8d. and the expenditure £9,013, leaving them to begin the work of this year with a balance on the wrong side of £2,038 17s. 4d. This deficiency, however, is expected to be wiped out by a legacy of the late John Buist, of St. Andrew's.

In the evening deputations were heard from various colonial Churches, among them the Rev. Mr. Galbraith, Ontario, Canada. The members of the deputations gave details of the work of the Churches in their different localities. Mr. Galbraith was proceeding to make reference to the effects of the union, and was condemning one of the Churches in the union in Canada, when Dr. Phin interrupted, and said he must use another style of address. He was attacking another Church in very strong terms—a Church which the Assembly had not seen any reason to condemn for going into the union. If the Assembly listened to a statement on the one side of this subject they might have another statement on the other side, and it was very undesirable that such quarrels should be brought up in the Assembly. Mr. Galbraith told the Moderator he was merely carrying out the instructions of his Church, and then retired to his seat.

Dr. Phin said the Assembly would be glad to hear Mr. Galbraith speak of what was being done by his Church, and the Moderator also requested Mr. Galbraith to continue his statement in this line.

Mr. Galbraith—I respectfully decline to say any more, stopped as I have been.

Dr. Phin, in moving the thanks of the Assembly to the deputations, said he was very sorry if anything had occurred which might leave an impression that the General Assembly did not feel an interest in the small Church represented by Mr. Galbraith; but he was persuaded that the members of the Assembly would agree with him that it would not do to allow one Church in America to come to the Assembly and occupy their time in condemning another Church in its absence. If the other Church had been present, and had attempted to condemn those who had refused to go into the union, he would have been as decided with it as he had been with Mr. Galbraith. They all desired union if it could be accomplished upon proper terms, and they rejoiced in the union that had taken place in the colonies. They deplored that there should be any Church which felt itself conscientiously precluded from entering the union, and they also felt that there was nothing more unlikely to bring about a removal of the difficulties which existed than strong statements on either side in the presence of such a body as the General Assembly.

On Saturday the report of the Committee on Christian work was considered.

Monday, the 24th, was taken up chiefly with cases of discipline and reports.

Tuesday was spent in the discussion of Home Missions, the report on which was very hopeful and encouraging. Other reports were got over expeditiously, and the court adjourned at five o'clock, p.m.

Wednesday, the 26th, was chiefly occupied with the endowment scheme. It was reported that ten new parishes had been erected and endowed during the year.

A considerable discussion rose on the proposal to modify the subscription of elders to the Confession of Faith.

The change proposed by Dr. Story was, that elders should only be required to make the following declaration:

"I, A. B., subscribe my approbation of the Confession of Faith approved by former General Assemblies of this Church, and ratified by law in the year 1790; and I promise to adhere to the sum and substance of the doctrine contained therein. I likewise own and acknowledge the Presbyterian Church government of this Church, now settled by law, by Kirk Sessions, Presbyteries, Provincial Synods, and General Assemblies to be the only government of this Church; and that I will submit thereto, concur therewith, and never endeavour, directly or indirectly, the prejudice or subversion thereof; and that I shall observe uniformity of worship, and of the administration of all public ordinances within the Church, as the same are at present performed and allowed."

A committee was eventually appointed to consider whether such a change were practicable, and if not, to

ascertain what else could be done in the premises so as to secure continued adherence to the true religion, and at the same time to remove obstacles in the way of men accepting the office of elder from conscientious scruples.

This debate was keen, almost to bitterness, the "advanced thinkers," as represented by Dr. Story, being especially denounced by Dr. Pirie, of Aberdeen, and others; and prophecies being indulged in that the movement for relaxation of the terms in the subscription of elders would do more to hasten the disestablishment of the Church than all the efforts of outside assailants.

IN THE FREE ASSEMBLY,

on the 21st, the report on collections was first submitted.

Nine collections had been made during last year, as compared with ten in the previous one. The ten collections realized £20,947 9s. 1d., while the nine yielded £20,404 3s. 9d., shewing a decrease last year of £543 5s. 4d. But while a decrease is thus shewn, it is much less than that applicable to the year before, which amounted to £3,365 4s. 4d. Church collections are interesting as forming, approximately at least, an index to the income of the working classes, and those of the Free Church for last year would appear to indicate that the wave of commercial depression is receding.

In the evening the report of the Committee on the Conversion of the Jews was considered. Besides two children there had been baptisms of two adults in Pesth, two in Constantinople, and five in Breslau. One of the most cheering and hopeful features of their Jewish mission work was the large number of children, considerably above 1,000, who were daily receiving a thorough Christian instruction in their schools at Pesth, Breslau, and Constantinople, under highly qualified and devoted teachers. Of these, at least three-fourths were of Jewish birth. One of the main obstacles to the conversion of Israel seemed to be the still prevailing, though happily diminishing, incredulity among professing Christians as to its possibility or likelihood. The income, excluding £167 especially destined, had this year been £9,702, and the ordinary expenditure £5,921. The revenue had been exceptionally large from the legacies received.

In the course of the discussion of the report on the State of Religion and Morals, the Earl of Kintore said that the elders might have more influence among the people if they not only took an interest in their spiritual but in their temporal concerns. They should try to impress upon those with whom they had to do, that they had to do earthly things in an unearthly way; and that sanctified common sense had as much to do in its right place in the Master's service, as being engaged in more "spiritual" work. Then, again, if they were to see their people prosper, let them think of pleasant things for them. Let them go among them with a cheerful heart and a pleasant face. It was astonishing the power of a smile. If they could only smile amongst their people a little more, and give them the impression that to be a Christian was to be a cheerful, happy, and useful man, would not that add to the Lord's cause? It would be well if they could take a little more interest in their social pleasures, if they were not always to be engaged upon preaching and praying. He was one of those who put preaching and the prayer meeting first and foremost; but he was one of those who thought that where it was possible, they should mingle with the people more in the innocent pleasures of life. He was certain of this, that if they did not blend the two more together they committed a mistake.

On Saturday, the 22nd, certain cases of discipline were disposed of.

On Monday, 24th, various reports from committees were presented and so far discussed. The Sustentation Fund shewed a decrease of £4,270, on the year; but the total Church income for the same period had greatly increased, viz.: from £551,125 to £591,478. In the other reports there was nothing of general interest.

On Tuesday the Robertson Smith case was taken up and occupied the whole of the morning sederunt. The first point considered was a protest and appeal against a decision of the Aberdeen Presbytery to sist procedure in this case and to refer the whole anew to the General Assembly for further instructions. The protesters contended that there was no ground for such a reference and that the Presbytery ought to

have proceeded with the case and brought it to an issue in accordance with the rules of the Church. Though Mr. Smith was not properly a party in this phase of the case, he was allowed to be heard, and addressed the Assembly at length amid considerable interruptions and frequent cries to order.

The Assembly thereafter decided that the case was ripe for probation, that the dissent against the decision of Presbytery was well founded, but that instead of sending the case back to the lower court the Assembly should take it up and bring it to a final issue, and that for this purpose the whole be considered on the following Thursday at the morning sederunt. This was carried by a majority of 219. At the same time in order to foreshadow the course of action intended when the case came up, Sir Henry Moncrieff gave notice of a motion to the effect that, "without disturbing any of the judgments pronounced by former General Assemblies, not to give renewed instructions to the Presbytery for the probation of the libel, nor to take any further steps in that direction, but in respect to the report of the College Committee in 1877, and the discussions and decisions in the Assemblies of 1877, 1878, and 1879, and that the ecclesiastical action in the case hitherto has not allayed the feelings of anxiety and alarm that have been raised, the Assembly are constrained to come to the conclusion that Professor Smith no longer retains the measure of confidence on the part of the Church which is necessary to the edifying and useful performance of his work, and therefore, with regret, find and declare that Professor Smith has ceased to occupy any longer his chair at Aberdeen, and that here the case takes end."

Notice was also given of a motion by Dr. Beith, to a contrary effect, to be made on the occasion in question, and two other amendments. In the evening the report on Home Missions was received and discussed.

TURKISH FAMINE FUND.—Previously acknowledged, \$150.75; Rev. William Graham, Egmondville, \$1; Thos. Garland, Seneca, \$2; total, \$153.75.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXV.

June 20, 1880. } REVIEW OF LESSONS. { Isa. xxxv. 1-10.

GOLDEN TEXT.—"This same Jesus, which is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 11.

HOME STUDIES.

- M. Matt. viii. 18-34; xi. 20-30... Lessons I., II.
- T. Matt. xiii. 24-30; xvi. 13-28, 37-43. Lessons III., IV.
- W. Matt. xvii. 1-13; xix. 13-26... Lessons V., VI.
- Th. Matt. xxii. 1-14; xxv. 31-46... Lessons VII., VIII.
- F. Matt. xxvii. 36-50; xxviii. 35-50. Lessons IX., X.
- S. Matt. xxviii. 8-20... Lesson XI.
- Sab. Acts i. 1-11.

HELPS TO STUDY.

The blank left in the International Scheme at the end of the first quarter we filled up with the following lesson: Lesson XIII. Intemperance.—Prov. xxiii. 29-35. Golden Text, Eph. v. 18.

1. The sin and misery of drunkenness. (a) Half a dozen questions. (b) One answer.
2. Its connection with other sins. (a) Moral perceptions blunted. (b) Judgment perverted.
3. The drunkard's infatuation and helplessness.
4. The danger of tampering with intoxicants. (a) "A drop of good liquor." (b) It is poison nevertheless. "At the last it biteth like a serpent, and stingeth like an adder." Drink not, touch not, "look not upon the wine."

THE PRESENT QUARTER'S LESSONS

have for their subject the character and work of the Lord Jesus Christ, the Saviour of sinners, as these are brought before us in the Gospel according to Matthew, carrying out and completing the course pursued during the previous quarter.

Lesson XIV. The power of Christ.—Matt. viii. 18-34. Golden Text, Matt. viii. 27.

1. Christ's power over men. (a) A fair profession. (b) Will it bear the test? (c) A plausible excuse. (d) No excuse accepted.
2. Christ's power over nature. (a) A terrible storm. (b) A little faith. (c) A great calm. (d) What manner of man is this?
3. Christ's power over demons. (a) Demoniical possession. (b) Demons know the truth that infidels deny. (c) A very small favour begged and granted. (d) The prayer of the Gadarenes.

Lesson XV. The Invitation of Christ.—Matt. xi. 20-30. Golden Text, Matt. xi. 28.

1. Condemnation to the impenitent. (a) Bad enough for Tyre and Sidon. (b) Worse for Chorazin and Bethsaida. (c) Sodom's guilt. (d) Capernaum's greater guilt.

2. Grace to the humble. (a) Ignorant philosophers. (b) Learned babes.

3. Invitation to all. (a) The Inviter. (b) The invitation. (c) The invited. (d) The promise. (e) The service.

Lesson XVI. The Wheat and the Tares.—Matt. xiii. 24-30; 37-43. Golden Text, Matt. xiii. 39.

1. The source and development of good. (a) The Sower—Christ. (b) The field—the world. (c) The wheat—the righteous.

2. The source and development of evil. (a) The tares—the wicked. (b) The enemy—the devil.

3. Their final and permanent separation. (a) The harvest—the end of the world. (b) The reapers—the angels. (c) The tares burned—the wicked punished. (d) The wheat gathered the righteous glorified.

Lesson XVII. Confession and Cross-bearing.—Matt. xvi. 13-28. Golden Text, Matt. xvi. 24.

1. Who Christ is. 2. What Christ was to do. 3. What was to be done to Christ. 4. What Christ's followers are to do.

Lesson XVIII. The Transfiguration.—Matt. xvii. 1-23. Golden Text, John i. 14.

1. Time, place, and persons. (a) When. (b) Where. (c) Who.

2. What was seen. (a) The resplendent appearance. (b) The heavenly witnesses.

3. What was said. 4. What was heard.

Lesson XIX. Jesus and the Young.—Matt. xix. 13-26. Golden Text, Matt. xix. 14.

1. The Gospel to the young. (a) Children brought to Jesus. (b) Parents rebuked by disciples. (c) Disciples rebuked by Christ. (d) The children's kingdom.

2. The Gospel to the moral. (a) A "good" young man. (b) The law's challenge. (c) The test.

3. The Gospel to the rich. (a) The rich (as such) cannot be saved. (b) God can save the rich.

Lesson XX. The Marriage Feast.—Matt. xxii. 1-14. Golden Text, Matt. xxii. 9.

1. Invitation rejected. (a) "A certain king made a marriage for his son." (b) "Sent forth his servants." (c) "To call them that were bidden." (d) "They would not come." (e) "Again he sent forth other servants." (f) "All things are ready." (g) "They made light of it." (h) "Entreated them spitefully and slew them."

2. Retribution. (a) "Destroyed those murderers."

3. Invitation accepted. (a) "They which were bidden were not worthy." (b) "Into the highways." (c) Both good and bad." (d) "The wedding was furnished with guests."

4. The unworthy guest. (a) "To see the guests." (a) "Had not on a wedding garment." (c) "Friend, how camest thou in?" (d) "He was speechless." (e) "Cast him into outer darkness."

Lesson XXI. The Judgment.—Matt. xxv. 31-46. Golden Text, Matt. xxv. 46.

1. The judge. (a) "The son of Man." (b) The attendant angels.

2. The classes to be judged. (a) Only two classes. (b) As easily distinguished as sheep from goats. (c) Criterion, character as exhibited in the record of past deeds.

3. The award of the righteous. (a) "Justified by faith but judged by works." (b) "The King." (c) "Come, ye blessed of my Father." (d) "Prepared for you." (e) "for I was an hungred," etc.

4. The sentence of the wicked. (a) "Depart from Me." (b) What have they done? Nothing—that is enough to condemn them.

Lesson XXII. Gethsemane.—Matt. xxvi. 36-50. Golden Text, Matt. xxvi. 39.

1. The Saviour's agony. (a) "Sit ye here." (b) "Peter and the two sons of Zebedee." (c) "My soul is exceeding sorrowful." (d) "If it be possible." (e) "Let this cup pass." (f) "Nevertheless, not as I will but as Thou wilt."

2. The sleeping disciples. (a) "Watch and pray." (b) "Sleep on now."

3. The betrayal. (a) "Lo, Judas, one of the twelve, came." (b) "Gave them a sign."

Lesson XXIII. The Crucifixion.—Matt. xxvii. 35-50. Golden Text, 1 Pet. ii. 24.

1. The Scriptures fulfilled. (a) "Parted His garments, casting lots." (b) "That it might be fulfilled."

2. The taunts of the populace. (a) "They that passed by reviled Him."

3. The mockery of the chief priests, scribes and elders. (a) "He saved others, Himself He cannot save."

4. "Numbered with transgressors." (a) The penitent thief.

5. Darkness and desolation. (a) "From the sixth hour." (b) "Eli, Eli, lama sabachthani."

6. Death and victory.

Lesson XXIV. After the resurrection.—Matt. xxviii. 8-20. Golden Text, Matt. xxviii. 20.

1. The risen Saviour. 2. The soldiers bribed to give a false report. 3. The great commission.

AN ounce of mother is worth a pound of clergy.—*Spanish Proverb.*

ENERGY will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged animal a man without it.—*Goethe.*

ON the tombstone of Rev. Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and (through the grace of Christ, though unworthy) I shall reign."

DURING his earlier life Dr. Merle D'Aubigne, the Swiss historian of the Reformation, was grievously vexed with depressing doubts. He went to his old teacher for help. The shrewd old man refused to answer the young man's perplexities, saying, "Were I to get you rid of these doubts others would come. There is a shorter way of destroying them. Let Christ be really to you the Son of God, the Saviour. Do His will. His light will dispel the clouds and His Spirit will lead you into all truth." The old man was right, and the young D'Aubigne was wise enough to adopt his counsel.

OUR YOUNG FOLKS.

THE FEARFUL BEGINNING.

It was but a *little* sip,
Just a taste upon the lip;
But it left a longing there;
Then the measure larger grew
And the habit strengthened too,
Till it would no curbing bear.
So the demon *Drink* decoys;
Soul and body both destroys.

ARE YOU NOT A CHRISTIAN?

IS it because you are afraid of ridicule?
"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Are you not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Are you afraid that you will not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it for fear you are too great a sinner?

"The blood of Jesus Christ, His Son, cleanseth us from all sin."

6. Is it because you fear you will not "hold out?"

"He that hath begun a good work in you, will perform it unto the day of Christ Jesus."

7. Are you thinking that you will do as well as you can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

8. Is it because you are postponing the matter, without any definite reason?

"Boast not thyself of to-morrow for thou knowest not what a day may bring forth."—*Anon.*

"GOOD ENOUGH FOR HOME."

"WHY do you put on that forlorn old dress?" asked Emily Manners of her Cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about untidy, and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive

for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas, effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously, is as much a duty, as to keep from falsehood and stealing.

SIX BIBLE NAMES.

SAY them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created, until the time Enoch was translated, was a thousand years.

2. From the time Enoch was translated, until the time Abraham was born, was a thousand years.

3. From the time Abraham was born, until the time Solomon dedicated the temple, was a thousand years.

4. From the time Solomon dedicated the temple, until the time Christ was born, was a thousand years.

5. From the time Christ was born, until the time John died, was a hundred years.

Thus the Bible history, of forty-one hundred years, may be divided.

"PLEASE HELP ME."

FOUR-YEAR-OLD Johnnie was rearing a castle of building-blocks in the nursery. His mother sat near with her sewing, but he was too much engrossed in architecture to notice her. The finish was just being put to the chief tower, when down came the whole with a crash. Johnnie surveyed the ruins with a flushed, disappointed face, then, folding his little hands, said, devoutly, "Dear Lord, please help me." The next effort was unsuccessful. Scarcely was it finished when the fabric came tumbling down. Hot tears rushed to Johnnie's eyes; but, repressing any word of impatience, to his mother's great joy he went down upon his knees above the scattered fragments of his childish ambition and, raising his eyes, said earnestly, "Please, Lord, help me so it won't tumble down; and don't let me get mad." With careful fingers he again began, and this time completed his work. Johnnie is "John" now, striving for college honours, but he finds help just where and just as he did then.

PRAYER AND DELIVERANCE.

ONCE a home-bound vessel was overtaken by a storm. She was so severely injured that no hope of safety was left. All hands were employed at the pumps, but the water gained on them slowly and surely. The captain bade them prepare for the worst, which must soon come upon them.

The mate was a wild, careless young man, but now he was effectually sobered. He was walking the deck with an anxious brow, every few moments taking out his watch to see the time of the day.

"We are lost," said the captain to him; "the

vessel can't live much longer in such a gale."

But still the young man paid little heed to him, examining his watch oftener and more anxiously. At last he gave a glad shout as he cried, "We are saved! We cannot now be lost!"

On being asked the reason for his unaccountable behaviour, he replied with enthusiasm, "It is my father's hour of prayer. He is praying to God now for me. The vessel can never sink while my father's prayers are going up to heaven."

The despairing crew caught fresh courage from his words, and redoubled their efforts, and so were able to keep the ship afloat until the storm ceased, when they set sail and came into port.

A BIBLE DEFINITION;

A FRIEND of ours, who was one day hearing his little six-year old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano," when she replied,

"I know, father; God tells us in the Bible what they are."

"Does He? Why, where, Allie?"

"In the 104th Psalm, 32nd verse."

Now turn to that passage and see if this little student of the Bible didn't make a good answer.

THE new year will recall many of the mistakes, and follies, and sins of the old year. If we would have it a better year we must clear up the past by penitence, confession, and a larger faith in ourselves and God.

THE LARGEST MOUTH.

SOME Swiss girls were being taught in a Sabbath school lately out of the Book of Jonah, and the question was put, "Who has the largest mouth?" and one little girl answered, "Pharisees." "How so?" was the inquiry, "how so?" "Because they eat widows' houses," was the juvenile's reply.

The above incident was stated by M. Dandriken at the Basle Conference, and also the following one: "I was once addressing the children from the parable of the rich man and Lazarus. I shewed them the poverty and wretchedness of Lazarus, and the ease and luxury of the rich man on earth, and then the bliss of Lazarus and the misery of Dives in the world to come. I asked them which of the two they would like to be. A little boy said, 'Please, I should like to be the rich man on earth, but Lazarus in heaven.'"

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it."—*Prov. xxii. 6.*

OUR passions are like convulsive fits, which, though they make us stronger for the time, leave us the weaker ever after.

WE need not climb up into the firmament to see if the sun be there, we may see the beauty of it upon the earth; so we need not go up into heaven to see if Christ be there interceding for us; let us look into our own hearts, if they are quickened and inflamed in prayers and can cry Abba, Father, for the interceding of the Spirit, within us, we may know Christ is interceding above for us.

Words of the Wise.

GOOD manners are made up of petty sacrifices.—*Emerson.*

THE great man is he who does not lose his child-heart.—*Mencius.*

IT is one characteristic of genius to do great things with little things.

WHAT ought not to be done, do not even think of doing.—*Epictetus.*

THERE is no tyrant like custom, and no freedom where its edicts are not resisted.—*Boove.*

FOR children there is absolutely no morality except example, either narrated or seen.—*Jean Paul Richter.*

A CHRISTIAN church is not a Sunday club—where well-dressed people meet to enjoy music and rhetoric on the Lord's Day.—*Bishop Lee.*

LIBRARIES are the shrines where all the relics of saints, full of true virtue, and without delusion and imposture, are preserved and reposed.—*Bacon.*

For the distant still thou yearnest,
And behold the good so near,
If to use the good thou learnest,
Thou wilt surely find it here.—*Goethe.*

DEATH is to a good man but passing through a dark entry, out of one little dusky room in his father's house into another that is fair and large, lightsome and glorious, and divinely entertaining.—*Adm Clarke.*

EVANGELISM does not flatter mere morality by making it the rival of Christ, but it is the highest promoter of all that is honest, temperate and of good report, as our daily conversation must prove.—*C. H. Spurgeon.*

WHEN a man tells you he doesn't believe the Bible, quote something from Aristotle or Shakespeare, and ask in which portion of the Scriptures the same passage occurs, and ten to one he will assure you that he has often read it in the sacred book, but he cannot recall the chapter and verse.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the star; but it is better to be the fountain than the maelstrom, and the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall.*

HEINE, the German, was of a bitter spirit, and for a part of his life an avowed unbeliever, but he made an honest confession when he said, "When I hear any one disputing the existence of God I am overcome with a strange anxiety, an uneasy dread, such as I experienced in visiting New Bedlam, in London, when I had for a moment lost sight of my guide and found myself surrounded by madmen."

DON'T always be harping on one string, either in your prayers, or in your exhortation. Keep the wheels out of the old, deep rut. Some are always dwelling upon a revival, as if there is nothing done, or to be prayed for, but this; whereas, there is the spirituality of the Church, there is the word, the seed sown; there is the Sabbath school; there is the liberality of the people of God; there is the soil preparing for the seed of the word, and all these belong to the prayer meeting.—*Dr. Todd.*

FROM the bottom of my heart I despise an ignoble dependence upon things. Setting aside all the cant of philosophy, I declare that I would rather not be rich. I believe that in my present condition I have more sympathy with men and things. In our unfurnished life, as the English would call it, there is more simplicity, more of the candour of truth, and there is more poetry. What an admirable receipt for happiness, to know how to do without things.—*Victor Jacquemont.*

LONELY lives are lonely for want of sympathy; sympathy will cure them. Feel sympathy, think sympathy, cherish sympathy, live sympathy, and you are not alone. It is your own fault if you are lonely. Think of, pray for, minister to, another—he must be a brother, she must be a sister—and your desolation is comforted. "Rejoice with them that rejoice; weep with them that weep." God, the God of love, is your God; the children of His love meet you, surround you, dwell with you, always.]

SOME are apt to suppose, from the copious and elaborate arguments which have been urged in defence of the Christian Scriptures, that these are books whose authenticity is harder to be established than that of other supposed ancient works; whereas, the fact is, in the very highest degree, the reverse. The importance and the difficulty of proving any point are very apt to be confounded together. We bar the doors carefully, not merely when we expect a formidable attack, but when we have a treasure in the house.—*Whately.*



WELLAND CANAL.

Notice to Bridge-Builders

SEALED TENDERS addressed to the undersigned (Secretary of Railways and Canals) and endorsed "Tender for Bridges, Welland Canal," will be received at this office until the arrival of the Western Mails on TUESDAY, the 15th day of JUNE next, for the construction of swing and stationary bridges at various places on the line of the Welland Canal. Those for highways are to be a combination of iron and wood, and those for railway purposes are to be of iron.

Plans, Specifications and General Conditions can be seen at this office on and after MONDAY, the 31st day of MAY next, where forms of tender can also be obtained.

Parties tendering are expected to have a practical knowledge of works of this class, and are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and, further, an accepted bank cheque for a sum equal to \$250 for each bridge, for which an offer is made, must accompany each tender, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted.

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

For the due fulfilment of the contract the party or parties whose tender it is proposed to accept will be notified that their tender is accepted subject to a deposit of five per cent. of the bulk sum of the contract—of which the sum sent in with the tender will be considered a part—to be deposited to the credit of the Receiver-General within eight days after the date of the notice.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

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

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
OTTAWA, 20th March, 1880.



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Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the 1st day of JULY next.

By Order,
F. BRAUN,
Secretary.

DEPT. OF RAILWAYS & CANALS,
Ottawa, 7th February, 1880.

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The construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates:

Tenders will be received until TUESDAY, the 22nd day of JUNE next.

Plans, specifications, etc., will be ready for examination on and after

TUESDAY, THE 8TH DAY OF JUNE.

By order,
F. BRAUN,
Secretary.

Dept. of Railways and Canals,
Ottawa, 13th May, 1880.



Lachine Canal.

NOTICE TO CONTRACTORS.

The construction of Lock Gates advertised to be let on the 3rd of JUNE next, is unavoidably postponed to the following dates:

Tenders will be received until TUESDAY, the 22nd day of JUNE next.

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TUESDAY, THE 8TH DAY OF JUNE.

By Order,
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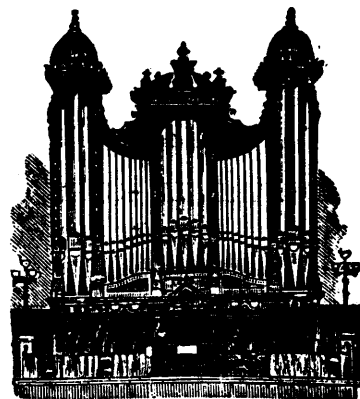
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MEETINGS OF PRESBYTERY.

- GUELPH.—In Knox Church, Guelph, on the third Tuesday of July, at ten a.m.
HAMILTON.—At Burlington, on 1st of June.
HURON.—At Brucefield, in Union Church, on the second Tuesday of July, at ten a.m.
OWEN SOUND.—At Keady, on third Tuesday of July, at half-past one p.m.
GLENGARRY.—At Alexandria, on 2nd Tuesday of July, at ten a.m.
CHATHAM.—At Chatham, in First Presbyterian Church, on 6th July at eleven o'clock.
PETERBORO'.—At Millbrook, on Tuesday, 6th July, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of July, at eleven a.m.
LINDSAY.—At Lindsay, on last Tuesday of August, at eleven a.m.
MONTREAL.—In St. Paul's Church, Montreal, on Tuesday, the 13th day of July, at eleven a.m.
SAUGEN.—In Durham, on 6th July, at eleven a.m.
LONDON.—In the usual place, on the third Tuesday of July, at two p.m.

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