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A CRYING EVIL—C... are often retained and fill when Worms are the cause. Dr. Lew's Worm Syrup safely expels all Worms.

Scientific and Useful.

TO REMOVE PAINT.—From glass, use powdered pumice stone dampened with alcohol, and applied with a piece of hair cloth.

ANTS AND ROACHES.—Dry salt sprinkled on shelves where there are red ants will drive them away. Wash paints where roaches come with alum water, and it will banish them.

Lydia E. Pinkham's Vegetable Compound is a most valuable medicine for ladies of all ages who may be afflicted with any form of disease peculiar to the sex.

MEAT SAUCE.—A good sauce for hot or cold roast beef is made of one teaspoonful of grated horseradish, one teaspoonful of made mustard, four tablespoonfuls of vinegar and one teaspoonful of powdered sugar.

LEAD PIPES.—To clean the waste pipes leading from the sink, pour down them a strong solution of potash dissolved in hot water.

FOR Deep Seated Colds and Coughs, Allen's Lung Balsam cures when all other remedies fail.

VEAL CHOPS.—A good way to prepare veal chops for breakfast is to dip them in beaten egg, then in fine cracker crumbs, seasoned with pepper and salt, and a little sifted sage; a few thin slices of onion add to the flavour.

WE believe the cause of the wonderful success of our Murray & Lamm's Florida Water may be found in the fact that the principal aim in its preparation is always to give the simple natural perfume of flowers, without any chemical addition whatever, and to avoid, by all means, the great error of making a heavy, sickly, sweet perfume.

To flavour a roast of beef deliciously, to make it tender, and to give variety, nothing more is required than a large lemon, cut it in two pieces, squeeze all the juice upon the roast, then, after peeling the lemon, roll it up in the roast. When the lemon is used no water is needed.

NO SUCH WORD AS FAIL.—A failure to relieve or cure summer complaint can never be truthfully applied to Dr. Fowler's Extract of Wild Strawberry.

WHITE MOUNTAIN CAKE.—Take one cup of butter beaten to a cream, with two cups of sugar; add one cup of sweet milk, three cups of flour, with two teaspoonfuls of baking powder mixed with it and the well-beaten whites of five eggs.

MR. C. E. RIGGINS, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery... it is the best thing he ever used; to quote his own words, 'It just seems to touch the spot affected.'"

ONE-EGG TEA CAKE.—A little more than half a cup of butter, one cup and a-half of sugar, one cup of sweet milk, one egg, three cups of flour, one teaspoonful of soda dissolved in a very little hot water, and two teaspoonfuls of cream of tartar sifted with the flour; one cup of raisins chopped very fine.

PEA SOUP.—Take a quart of shelled peas; boil the pods in a gallon of cold water until all the substance is boiled out of them; then skim them out and put two pounds of beef into the pot.

GILBERT LAIRD, St. Margaret's Hope, Orkney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Electric Oil.

Advertising Cheats!!!

"It has become so common to write the beginning of an article, in an elegant, interesting manner, 'Then run it into some advertisement that we avoid all such, 'And simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, 'To induce people 'To give them one trial, which so proves their value that they will never use anything else."

"The Remedy so favorably noticed in all the papers, 'Religious and secular, is 'Having a large sale, and is supplanting all other medicines. 'There is no denying the virtues of the Hop plant, and the proprietors of Hop Bitters have shown great shrewdness 'And ability 'In compounding a medicine whose virtues are so palpable to every one's observation."

Did She Die? 'No! 'She lingered and suffered along, pining away all the time for years. 'The doctors doing her no good; 'And at last was cured by this Hop Bitters the papers say so much about. 'Indeed! Indeed! 'How thankful we should be for that medicine."

A Daughter's Misery 'Eleven years our daughter suffered on a bed of misery, 'From a complication of kidney, liver, rheumatic trouble and Nervous debility, 'Under the care of the best physicians, 'Who gave her disease various names, 'But no relief, 'And now she is restored to us in good health by as simple a remedy as Hop Bitters, that we had abandoned for years before using it.—THE PARENTS.

Father is Getting Well. 'My daughters says: 'How much better father is since he used Hop Bitters. 'He is getting well after his long suffering from a disease declared incurable. 'And we are so glad, that he used your Bitters." A Lady, of Utica, N. Y.

A Mr. H., a young coxcomb, one day hearing people speak of age and appearance, said: "Jerold, don't you think I look much younger than I am?" The reply was: "It is not your looks, my boy; it is your conversation."

ONE trial of Mother Grace's Worm Expeller will convince you that it has no equal as a worm medicine. "If ever I marry, I sha'n't seek for mind; mind is too cold. I'll choose an emotional woman." "Don't do it," eagerly exclaimed his bald-headed friend. "Don't do it, I implore you. My wife is an emotional woman."

JOS. BEAUDIN, M.D., Hull, P.Q., writes: Dr. Thomas' Electric Oil commands a large and increasing sale which it richly merits. I have already found it exceedingly useful in all cases of rheumatism, as well as fractures and dislocations. I made use of it myself to calm the pains of a broken leg with dislocations of the foot, and in two days I was entirely relieved of the pain.

"WELL," says a philosophic friend to the invalid. "Had a good night last night?" "No; I never suffered so in my life." "H'm, that bad! But," brightening up, "you know a bad night is better than no night at all?"

PLEASANT TO THE TASTE.—Children and persons with weak constitutions have always found great difficulty in taking Cod Liver Oil, and from this fact it has not been universally used, but with Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, this prejudice is removed. It is so thoroughly disguised that you cannot detect the Cod Liver Oil. One physician writes to us that it is used almost as a beverage in his family, another person informs us that he had to hide the bottle from his children. For Coughs and Colds, broken down constitutions, and all Lung Diseases, it has no equal.

LITTLE Bertha: "Yes, mamma, I took three bonbons out of the drawer." Mamma: "That was very naughty, my child; but I will forgive you because you confess it." Little Bertha: "Then give me the other, mamma, for I really took only two."

THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, JUNE 18th, 1884.

No. 25.

NOTES OF THE WEEK.

OF Father Hyacinthe, the *United Presbyterian* says that he is still in the United States, meeting everywhere a pleasant reception and increasing in all who see him sentiments of personal esteem. He lectures—in French—to audiences interested in his earnestness and agreeable utterance, (though they do not understand what he says. His effort is to raise money for his church, his denomination, in Paris, said denomination consisting of himself and his wife. His work is among Protestants, but he is not a Protestant, and has no claim upon those of that faith. He has had a splendid opportunity to reform and do a great work, but he was not equal to it, and his life must, therefore, pass uselessly along a course of mistaken mediocrity.

THE protracted struggle between the clerical and the liberal parties in Belgium has, for the present, culminated in the triumph of the former. In the elections held last week, the liberal party was completely defeated and the ministry forced to resign. The Pope sent congratulations to the victorious party, but the hostility of those smarting under defeat led to serious and destructive rioting. Buildings were injured, houses and shops broken into and plundered. The Catholic library was attacked, and the Papal arms on its front torn down. The rioting and destruction proceeded for a time unchecked, as the authorities at first made no adequate efforts to disperse the rioters. They succeeded, however, in making a number of arrests.

THE death of another eminent Presbyterian minister, who was widely known both in Scotland and Ireland, is recorded. The Rev. John Macnaughton, of Belfast, after a lingering illness, has passed away. His first charge was that which afterwards became well-known as the congregation to which Dr. Cumming ministered—Crown Court, London. Here, however, Mr. Macnaughton did not long remain. He accepted the pastorate of High Church, Paisley, where his pulpit power attracted large audiences, his usual congregation numbering about 1,600. He took an active part in the contest that issued in the formation of the Free Church. He was an able platform speaker and ready debater. Receiving a call to Belfast, he was inducted pastor of Rosemary Street Church in 1849. In this charge he remained till death dissolved the relationship. He was a very successful minister in the truest sense. He did good service in the cause of the Gospel during a lengthened and highly esteemed ministry.

THE committee to whom is entrusted the arrangements for the Pan-Presbyterian Council at Belfast, are making satisfactory progress. At a recent meeting, the Mayor of Belfast reported on arrangements made for reception of Council on evening of 21st June, in Exhibition Buildings, Botanic Gardens. The Rev. Dr. Watts reported that the financial efforts were attended with satisfactory results, and that Larne had answered his appeal in a very generous way. The Rev. George Shaw reported that he had been enabled to make good progress in locating the deputies, but that much remained to be done before his department of the work was complete. The Rev. Dr. Killen reported that arrangements were in progress to dine the deputies on three successive days in the Ulster Hall. The Rev. H. Hanna reported that the issue of travelling tickets to continental delegates, in so far as the names had been returned to him, was complete. Mr. Hanna also reported that the Carlisle Memorial Church had, in the kindest manner, been put at the disposal of the Council, should it be needed.

THE annual meeting of York Township Sabbath school Association was held at Eglington last week. Various subjects of practical and helpful interest to all engaged in the work of Sabbath schools were discussed, such as "Sunday School Teachers as Moulders of Character," introduced by Mr. John Milne; "Suc-

cessful Sunday School Teaching," by Rev. R. Stillwell. The Rev. G. M. Milligan spoke in the evening on "The Necessity of the Special Application of Tact in Sunday School Teaching." He urged that the teacher must have tact in enlisting and laying hold of the children's sympathies; tact in bringing the child's mind into sympathy with Bible history; teachers to have this tact must understand the Bible, and have qualifications which enable them to apply this understanding and knowledge to the subjects before the scholars, the fact of knowing and understanding each scholar, his temperament and natural inclinations. Mr. Moore introduced the subject of "What a Teacher Ought to be out of School." Mr. John Lennox was appointed president, Mr. R. C. Steele, and Robert Anderson, first and second vice-presidents, respectively.

LETTERS from criminals on the eve of execution are not in general edifying. Of course they obtain the widest possible circulation, and are read with avidity. The ordinary reader has considerable difficulty in discriminating between what is genuine and what is spurious in them. Their protestations of innocence are painful, and the religious and moral homilies they address to their fellow-men are frequently of a ghastly description. The two unfortunate men who were executed at Picton for murder have each left behind them letters for publication. They most positively assert their innocence. The evidence adduced on the trial was strongly corroborative of their guilt. Juries are reluctant to condemn an accused murderer, but the jury in the Lazier murder felt compelled to render a verdict of guilty. Petitions praying for the commutation of their sentence were duly considered by the Executive, who saw no reason to interfere. The law was suffered to take its course. There is no harm in intense pity for criminals, but there is the greatest possible harm to the community in that morbid sentimentality which makes pets of prisoners and in effect says to the murderer: "You may grin at the gallows; it won't hurt you."

OUR Congregational brethren, at the meeting of their Union in Montreal last week, placed on record, in clear cut terms, their protest against what is generally regarded as dangerous tendencies of the time. They are in harmony with the position taken by the Evangelical churches in Canada on Sabbath desecration. They also resolved that in the opinion of this Union all forms of lottery—whether in behalf of emigration schemes, charitable institutions, church purposes, or otherwise—are immoral in tendency and should in no way receive legal sanction from either our Provincial or Dominion Legislatures. A keen and spirited discussion showing unmistakable opposition to any connection between Church and State, arose out of the following resolution: That State aid for denominational purposes, either sanctioned or otherwise, is pernicious; that in times past it has been the fruitful source of irritation and strife; and that, therefore, we deprecate any movement on the part of any Church organization or educational institution whereby agitation shall be renewed; and respectfully urge upon the Attorney-General of Ontario that no such application for the use of public funds be entertained. A large deputation was appointed to present the resolution to the Attorney-General.

MR. SPURGEON tells us, says the *Christian Leader*, that not very long ago he was asked to interpret a lady's dream which struck her as very important. Its chief feature was a man whose head she could not see, but could hear the dropping of blood! When Mr. Spurgeon placed the ridiculous vision in its true light, as the result of a nightmare, or of indigestion, he fell in her esteem from the position of a prophet to that of an ignoramus. The woman's own minister, it seems, had given her a highly spiritual interpretation of the dream, and thereby raised himself in the lady's esteem. It furnishes a very sad illustration of the depraved moral as well as low intellectual condition of some Christian communities in England, that in the

body to which the clerical interpreter belongs there are not a few brethren who are prepared to endorse popular superstitions, or at least to utilize them for good purposes, smiling as they do so. Mr. Spurgeon charitably withholds the name of the denomination, but he very properly warns its ministers that they had better not encourage these superstitious notions among their people. The results may be most mischievous. "Once or twice within the last dozen years," says Mr. Spurgeon, "the Church at large has escaped from the fever of fanaticism by a hair's breadth, and the peril ought not to be perpetuated by unrebuked ignorance."

THE secular press, says the *Pittsburgh United Presbyterian*, is paying more than usual attention to the temperance question, and is more respectful than formerly in its treatment of it. These are good signs. Among those which have recently condemned the liquor traffic in pretty vigorous terms may be mentioned the *Tribune*, *Evening Post*, and *Nation*, of New York city; the *Press and Record*, of Philadelphia; the *Toledo Blade*, and the *Chicago Times*. These words are of peculiar significance on account of the paper from which they are taken, the *Louisville Courier-Journal*: It is a business which is opposed to every clergyman in the country. It is a business which every merchant and business man hates and detests. It is a business which is a standing dread of every mother. It is a business which makes ninety per cent. of the pauperism for which the tax-payer has to pay. It is a business which makes ninety per cent. of the business of the criminal courts. It is a business which keeps employed an army of policemen in the cities. It is a business which puts out the fire on the hearth, and condemns wives and children to hunger, cold, and rags. It is a business which fosters vice for profit and educates in wickedness for gain. Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice. Drunkenness means peculation, theft, robbery, arson, forgery, murder: for it leads to all these crimes.

FROM the judicial bench we generally expect to hear calm and passionless utterances. Expectation in this respect is generally implemented. Our judiciary stands high in the respect of the people; it is well that this is the case. There are occasional exceptions when the judge speaks impassioned words from the bench. To seize the proper occasions, and to speak the right words, demand great tact and discrimination. Judges have rare opportunities for reading criminal human nature, and they are better skilled in the involutions of crime than laymen generally. They have opportunities of forming correct estimates of what are the strongest incentives to crime. In warning the public against evil courses of conduct and action they are doing good service. Judge Jellet, in addressing the grand jury at Picton, alluded to the efforts made in behalf of the prisoners condemned for the Lazier murder, and concluded by uttering these emphatic words: "Are we to have any faith in justice, in juries, in the law of the land? Are we to accept the maudlin utterances of these fanatics based upon the words of the criminals themselves, and let the criminals out to prey upon us? If these men were innocent they are in heaven, and better off ten thousand times than any of us. I here proclaim that the course of the men who in their excitement—their idiocy, I might almost call it—say that a judicial murder has been committed, have tried to stay the process of the law, is almost criminal. We should be proud and glad that the law has taken its course, and it is high time that these maudlin sympathies should be shut off. If murderers are to be set free on their own evidence, why not let them go at once when they plead 'not guilty' at the bar before being tried. We may now have the satisfaction of feeling assured that every scoundrel feels now that he cannot pull out his weapon and murder without being punished. The only effect of these maudlin efforts to secure mitigation of the punishment of criminals, is to disorganize the whole result of judicial proceedings."

OUR CONTRIBUTORS.

BELFAST PRESBYTERIANISM.

WITH SKETCHES OF ITS NOTED MINISTERS.

BY WM. HAMILTON, D. D.

The object of this paper is to bring before the readers of THE PRESBYTERIAN some account of the remarkable revival of Evangelical religion in the North of Ireland, with brief notices of its chief agents in the present century. The Province of Ulster occupying the northern portion of Ireland, was, at one time, of all the Provinces, the most hostile to the domination of England. In the year 1641 a terrible massacre of the settlers from Scotland, by the Roman Catholics, seemed almost to have swept out of existence the Scotch element; but the victories of Cromwell soon afterwards and the restoration of British rule re-established the Scottish people. Still they were oppressed by the ascendancy of the English Church. Large numbers of the gentry and wealthier classes became Episcopalians. The title system levied contributions from all classes without distinction, for the support of the established Episcopal Church. Yet the masses of the people clung to the Church of their fathers; and at the present day, nearly half the Protestantism of Ireland is found in the Presbyterian denomination.

A subtle enomy of the truth, however, appeared in the prevalence of Unitarianism, within the Presbyterian Church itself. A period of spiritual declension and apathy had come on; and many semi-infidels embraced the Arian system. A large proportion of the wealth and business of the North of Ireland was in their hands.

ARIAN MINISTERS

occupied seats in the Synod of Ulster; and there were, in the year 1823, no less than three Arian churches in Belfast, while only two or three congregations had Trinitarian ministers. Outside of Belfast there were a good many Unitarian congregations; but the masses of the people were true to the religion of their fathers, the religion of John Knox, and Ralph and Ebenezer Erskine. Some of the most eloquent men in the Presbyterian Church were avowed Arians; and that form of belief was prevalent and popular among the wealthier classes. Towards the middle of the last century an excellent classical and commercial academy had been established on very enlightened and enlarged principles. It fell, however, into the hands of the Rev. Dr. Bruce, a Unitarian, who deprived it to a great extent of its public character; and treated it as if it were his own property. A re-action took place, and a subscription was started for the erection of an institution, which should embrace both a system of schools and a Collegiate Department. A large proportion of the subscriptions came from India, and some from the colonies, the entire amount devoted to the building being £22,000, of which it was ascertained that not more than £5,000 were contributed by Unitarians. The schools of the institution were opened in the year 1817, and the Collegiate Department was soon after organized. The Presbyterian clergy of Ulster had hitherto received their collegiate education in Glasgow or Edinburgh; but an arrangement was made for their home-training in the collegiate classes of the institution. The management of the institution, however, fell into the hands of the Unitarians resident in Belfast. Collisions of sentiment produced trouble and dissatisfaction, which ultimately resulted in the abandonment of the Collegiate Department and the establishment of Queen's (Belfast) College on a broad and general foundation. In the meantime, a sharp controversy had risen in the Synod of Ulster, which resulted in the expulsion of the Arian members with their congregations, who united together under the name of the Remonstrant Synod. The chief opponent of the Unitarians in the Synod of Ulster was the Rev. Henry Cooke, afterwards known as Dr. Cooke, of Belfast. He was a man of commanding presence, tall and slender, but wiry and vigorous. The Rev. Dr. Henry Montgomery, minister of Dummury near Belfast, and Head Master of the English Department of the Belfast Institution was his antagonist. He was also tall, rather inclined to corpulence. If Dr. Cooke's eloquence might be called Demosthenic, Dr. Montgomery's was Ciceronian. The one was full of very energy, the other was winning and graceful. The result of their controversial war was the arrest of Unitarianism and the revival of Orthodoxy. In the year 1823 when I went to the Belfast institution as a pupil in the schools, there were in Belfast three Unitarian churches, wealthy and influential though not numerous in their membership. There was one large Orthodox congregation of the Synod of Ulster, one well filled Secession church, one belonging to the Covenanters, and a small seceding congregation, with the celebrated John Edgar, then a very young man, for its pastor. Allow me to anticipate the narrative by the statement that while the Arians have barely increased the number of their churches, the orthodox Presbyterians have now no less than thirty congregations, having in the course of sixty years increased in number ten-fold.

In the year 1826, chiefly through the influence of

Sabbath schools creating an increased interest in the study of the Scriptures.

EVANGELICAL SENTIMENTS HAD BEGUN TO REVIVE,

and larger church accommodation was sought for. The old church in Rosemary street; which had been one of the two churches of Belfast, when William III. visited the town in 1690, was full to overflowing. So great was the demand for sittings that the ownership of a single pew could be sold for 100 guineas, nearly \$500. The young men who had found Christ in the Sabbath school resolved on erecting another church, the one in Fishervick Place, which was opened in 1827 by Dr. Chalmers, and which immediately called the Rev. James Morgan for its pastor. The Rev. John Edgar had been ordained as minister of a small Secession Church in 1820. It may perhaps surprise my readers to learn that the minister of the old congregation in Rosemary street strenuously opposed both these movements. The young laymen, who became afterwards, many of them, wealthy and influential, notwithstanding discouragements, persevered. They wanted a spiritual home for themselves and for their families. Fishervick Place congregation soon became strong and numerous. Dr. Morgan was not a man of brilliant genius, like Dr. Cooke; but he was a most devoted pastor and a most impressive preacher. He possessed as much emotion in delivering as any one I have ever heard in the pulpit. Besides, he carried with him into all his work most remarkable prudence, or as he himself called it, "sanctified common-sense." He indulged in no utopian or impracticable schemes; but his heart was in his labour, both for his own congregation and for the general interests of Presbyterianism. When he had been two or three years pastor of the Fishervick Place congregation, he announced to his people that Belfast was then increasing so rapidly in population that it would be necessary to erect a new church every second year. In the meantime

DR. HENRY COOKE

had been installed as pastor of May Street congregation. The two men, as I have said, were very different from each other; but they both had large hearts; and, after consultation with some influential friends, they agreed on erecting a new church in Townsend street. The man that was called to the pastorate was the Rev. Josias Wilson, a most genial-hearted Christian and a capital preacher. He had been a favourite student of elocution, under the celebrated James Sheridan Knowles; and his delivery was rousing and most effective. I may here mention that Mr. Wilson, after almost successful pastorate in Townsend street was called, in 1844, to River Terrace Presbyterian Church in London. He said, in his jovial way, before leaving Belfast, that he had preached the end out of two churches, one in Drogheda and one in Belfast; and he hoped to do the same in London. In less than two years his hope was realized; but his health gave way; and he died greatly lamented.

I must here mention another efficient agency for mission work and church extension, the Belfast Town Mission, managed chiefly by laymen. About a year before Dr. Morgan was called from Lisburn to Belfast, an eminently pious layman, Wm. Cochrane, one of Dr. Morgan's Church members, was engaged as a town missionary. This was the commencement of a work of immense importance. It was not at first denominational, though it became subsequently Presbyterian. It was found to be very difficult, if not impossible, to carry on such work on a general and non-sectarian basis. The union into one body of the Secession Synod with the Synod of Ulster placed the Presbyterians in a more influential position; so that it was thought better to have a separate Presbyterian Town Mission. The agents of the mission were nearly all either theological students or licentiates; and a large number of the present congregations were gathered by this agency. The town mission is still kept up, but I have no recent report of its operations. In 1867 there were thirteen agents or town missionaries, besides the twenty pastors who had regular churches. This was a low average.

There were also public-spirited individuals, who employed their money and their spare time in tract distribution and house to house visitation. A distinguished merchant, Thomas Sinclair, whose death afterwards was very sad, was thus instrumental in the erection of "The Bethel," or church for sailors. Alexander Mayno, who still lives and labours in the Lord's work, did much also in the distribution of tracts in the neighbourhood of the wharfs among seamen, as well as in the printing and circulation of religious literature.

In the year 1859 the North of Ireland and especially Belfast was blessed with

A POWERFUL REVIVAL OF RELIGION,

accompanied by physical demonstrations, such as people falling down in mental agony, and crying out under conviction of sin. The centre of this remarkable awakening in Belfast was Great George's Street Church, of which the Rev. Thomas Toyo, a native of Clonakitty, in the South of Ireland, was pastor. Mr. Toyo was originally an Episcopalian; but he was ordained to the ministry by the Congregational denomination. He had, for several years, at his own ex-

ponse, travelled all over Ireland as an Evangelist; but, having visited Belfast, he found the people and the principles of the Presbyterian Church agreeable to his views of Divine truth. Having made application, therefore, to the Presbytery of Belfast, he was received into the connection. Mr. Toyo was a man of what was termed eccentric habits. His questions respecting personal religion, to all, with whom he had intercourse, were wonderfully plain, direct and pointed. For instance, in speaking to a doubting soul, he would quote John vi. 37: "Him that cometh unto me I will in no wise cast out." Then came the questions—"Who says this? Who is Jesus? Does He mean what He says? Did He ever turn any away from Him? Do you think He has the heart to turn you away?" "I tell you," he would say, "you would be the very first who could say, 'I came to Jesus, and He refused to take me.' He cannot lie. You honour Him by taking Him at His word, committing the keeping of your soul to Him, as unto a faithful Creator."

The revival continued through the summer of 1860; and multitudes were added to the Church. Mr. Toyo went over to Scotland for several years in succession, and was joyfully received by many, to whom his labours were greatly blessed. Mr. Toyo's style of preaching was very scriptural; and his illustrations were often full of poetry and beauty. He revelled in the works of the old Puritan divines, Owen, Howe, and Baxter. Next to the Bible, he rejoices in the perusal of those venerable worthies.

In 1868 I visited the Old Country. Mr. Toyo was still living; but his vigour had, in a great degree, left him. Drs. Cook and Morgan were also living. Dr. Morgan had been the pastor of my family before we came out to Canada, in 1845. Speaking to him one day, after my return to Ireland, I said: "Do you remember, doctor, how you announced many years ago, that Belfast was increasing so rapidly that we required to build a new church every second year?" "Yes!" he said, "I remember it well." Did you keep up to that standard of increase? "Yes! and in the year of the revival we built eight churches." Have you not, then, doctor, gone beyond the actual necessities? "No!" he said, "we still require more meeting houses."

I have now briefly sketched the increase of Presbyterianism in the capital of Ulster. It was to be expected that, as the population of the North of Ireland was originally from Scotland, and indeed many of the leading merchants were natives of that country, which has been so noted for the emigration of its people; the religion of the inhabitants of Belfast would be chiefly Presbyterian. In fact, however, other denominations have had large increases. In 1875 the population of the borough was 200,000; and the numbers of churches of the different denominations, were Presbyterian, 28; Episcopal, 19; Methodist 16; Miscellaneous, 7; while Unitarianism had scarcely increased at all for half a century, having still only four congregations. It may be called fossilized Christianity.

One thing I must not omit to mention, as highly creditable to the success of the Marquises of Dougal, the owners of the land on which Belfast is built. All sites for churches and charitable institutions have been given free of rent or other charges. This was obviously a great means of facilitating the increase of places of worship.

Another cause of the advance of Presbyterianism was the united and harmonious spirit of the ministers. Each of course, had chiefly at heart the interests and increase of his own congregation; but Cooke, Morgan, Robert Wilson, John Edgar, David Hamilton, Thos. Toyo, Josias Wilson, and Robert Knox were large-hearted men, far above mere selfish considerations. They laboured for Christ; and Christ blessed and prospered their labour, far beyond their own congregations. All these I have now mentioned have gone to their reward. "They rest from their labours, and their works do follow them."

DR. WM. JOHNSTON

still remains, as far as I know almost the only remaining link of the present and past generations of pastors, a man worthy of the highest honour. A proposal was lately started, by his friends and admirers, to get up for him a substantial token of regard and esteem; but the honour was respectfully declined; and a request was made, by Dr. and Mrs. Johnston, that the money should be given for the erection of a "Home for training orphans."

Let me now add a few words of application of my subject in regard to Toronto. This city resembles Belfast in its rapid increase in wealth and population. The churches so far seem to have kept pace with the increase of the people; yet I have no doubt that city missionaries would soon gather more congregations, without any detriment to the present churches. May a spirit of missionary effort and self-forgetfulness soon characterize all the churches and all their ministers!

In concluding this brief sketch of Belfast Presbyterianism, I may be asked what seem to have been the chief causes of its increase. 1st, I would mention the character of the people. A more enterprising and intelligent population can be found nowhere. Any one, who has visited the town and mingled with its

inhabitants, will be willing to admit this. A large proportion of the town site had been a mere swamp, not more than six inches, even yet, above high water. The approach from the sea was by a narrow, shallow and tortuous channel. By thorough drainage the town is made remarkably healthy; and by embankments and excavations, docks have been constructed, an island, famous for ship building, Dargan island, has been created out of a mud-bank; and a channel for some of the largest steamers now afloat, built on that island, has been opened. The iron trade, for a long time, almost the only manufacture tolerated in Ireland by the narrow-minded jealousy of England, has flourished, so that Irish linens are unrivalled in the markets of the world. Ulster has long been the sheet-anchor, the last reliable support of British connection; and Belfast is the chief strength of Ulster. The public institutions for learning any general education were long ago, for all practical purposes, far superior to those of any other town or city in Ireland. The character of the Scots, who settled in Ulster, seemed to be affected by the genial atmosphere of the country. Much of the jovial light-heartedness of the genuine Hibernians has been imbibed by the Scottish settlers; while the dogged perseverance of their ancestors has been retained. This

HAPPY COMBINATION

of national characteristics was elevated and purified by the possession of a religion, which enjoins the study of the Scriptures and the use of the Shorter Catechism, that admirable compend of divine truth. I say—this religious system, planted in a soil most favourable for its growth, has brought forth an abundant harvest.

2nd. The second cause of the great increase of Presbyterianism in Belfast within the last sixty years, we must ascribe to the character of the clergy. I have already spoken of Morgan, Cooke, the Wilsons, Hamilton, Toye, and last, but not least, John Edgar. It may not be known to some of my readers that Dr. Edgar wrote the first newspaper articles in the Belfast News Letter on the Temperance Reformation. The Rev. Dr. Joseph Penny, a native of Ireland, had returned from the United States, bringing with him an account of the new temperance reformation. Dr. Edgar prepared a letter on the subject; and, soon after, the first temperance society in Europe was formed at New Ross by the Rev. Geo. Whitmore Carr, an Independent minister. Dr. Edgar's ministry and professorship lasted more than forty years; and, during all that time, he was almost incessantly engaged in every kind of Christian enterprise. The asylum for the Deaf and Dumb and the Blind, the Ulster Female Penitentiary, and the mission to the Roman Catholic West of Ireland were commenced and carried on chiefly by his untiring energy. Drs. Morgan and Cooke had more to do with the establishment of new churches; Dr. Edgar's labours tended more immediately to the relief and moral improvement of society.

3rd. Lastly, let me say, that, of all the causes for the increase of Presbyterianism in Belfast, we must reckon the Town Mission as the most effective. Commenced by Wm. Cochran, a plain un-scholarly man, under the direction of God-fearing laymen, and supported by the earnest sympathy and prayers of a noble band of ministers, it has gone forward triumphantly for sixty years; and it still continues to prosper. A few ministers indeed, with mistaken ideas of their own interests, have held themselves aloof. One such discontented and disappointed man threw himself into politics, and became a member of the British Parliament; but no one now hears of him. He has dug the grave of his much-coveted popularity.

ELDERSHIP TIME-SERVICE.

Mr. Edrroo.—I am glad the eldership question is receiving attention in your columns, the discussion being conducted in so amicable a spirit. With no desire to take part in the debate, I at the same time venture to point out to "Vindex" that the question is not one of fitness or otherwise to retain office for life—the inference to be drawn from the concluding portion of his letter—but the propriety of having a system, where by others, as worthy and competent as those now ordained, may be equally honoured. No one questions the fitness of our elders—the contention is that by a change in the present order of things, new life would be infused into the work of the Church and a much greater interest taken in its affairs. This has been clearly proven by periodically changing the personnel of the boards of management. Why should it fail with sessions?

As to "Vindex" asserting any such change is an "unscriptural nostrum," he may be right, I would not venture to contradict him; but it is altogether unlikely our American brethren would adopt any such remedy for what they have recognized, and what many Canadian Presbyterians believe is a state of affairs preventing stronger life and renewed zeal in the Master's service.

Conservatism is good, but it is possible to have too much of a good thing.

Ottawa, June, 1884.

FIDES.

THE TENTH GENERAL ASSEMBLY.

SEVENTH DAY—Continued.

THE COLLEGES.

Tuesday, June 10.—At the afternoon soderunt Rev. R. H. Warden, in presenting the report of the Presbyterian College, Montreal, stated that in some investments there have been loss, in others there is gain. Some were bought at par and could be sold at forty per cent. over par. He referred to the noble act of the McKays, of Montreal, endowing the McKay chair in honour of Edward McKay, their uncle. He also referred to the phase of things that appears in the gathering of students to colleges from the localities in which the colleges are situated.

Rev. J. R. McLeod, Kingston, presented the report of Morrin College, and apologized for its not being printed, which was not a mistake of his, as in the first instance the report was put in other hands. The Assembly is thanked for what was done in giving the contributions of the congregation of the Presbytery of Quebec. The amount got from this source was spent in bursaries. There were three theological students during the year, one of whom completed his course and was licensed. The report is signed by Dr. Weir. The amount received was \$861, which was spent as above. Mr. McLeod moved that the report be received and express gratification at the progress made and the success that has attended the institution. Mr. Carmichael (Norwood), seconded the motion. The motion was carried.

Principal McKnight presented the report of the Presbyterian College, Halifax. There were fourteen theological students last year. It was but the day of small things. Dr. Patterson had given a course of lectures last year on Missions. We have not cultivated the department of lectureships for several reasons; first, we had no money and did not ask for any, and secondly, we have laid out work enough (four hours a day) for the students without that. There is a deficit, but the difficulty in that connection is that we down there have three professors to support in Dalhousie, as well as our theological professors. We will be relieved of these after some years. He moved the adoption of the report and that the Board be instructed to make an effort to equalize the expenditure and income. Mr. Sedgwick seconded the motion, which passed unanimously.

Mr. Gordon, who was absent when the report of Manitoba College was presented, now asked leave to move a more extended motion, chiefly with reference to Dr. King's efforts which have been so successful and by way of encouragement as well as acknowledgment. This was seconded by Dr. Laing and agreed to.

Dr. Caven now moved that the last Sabbath but one of January next be observed by this Church as a day of prayer for colleges. He added that the Methodists go farther and have sermons preached on that day. He did not ask this to be done, but thought it appropriate if they would. Dr. MacVicar seconded the motion. Mr. Parsons spoke in support of the motion, and would have emphasized prayer for the conversion of the young men in process of education. The motion was then heartily agreed to by the Assembly.

Mr. Warden presented the report of the College Funds. The diminution in this fund is unsatisfactory and discouraging. He was at a loss to understand the position of the ministers and office-bearers when 160 congregations and mission stations failed to send anything.

Mr. James McLennan moved the reception of the report also that a committee be appointed to re-adjust the relations of the colleges to this fund. The first part of the motion was passed. Dr. Caven opposed the appointment of a committee to re-adjust and proceeded to give a history of the common fund. He said that the common fund was a measure of peace. He gave figures to show that Knox College had lost by it to the extent of some \$2,000 a year, and if Knox College wanted re-adjustment in her favour, it would be fair enough. He stated his opinion that if a re-adjustment is to be forced on us he would far rather see the congregations left to send money where they pleased.

Dr. MacVicar spoke briefly. Mr. Morris advocated the appointment of a committee. Dr. Gregg did not give thanks for a common fund, but was willing to continue it as they had it. If the inquiry is to be made, all circumstances are to be taken into account. When special contributions are made to any one college, those sending one do as they please. If a congregation wishes to send to one rather than another, it should be at liberty to do so.

Dr. Reid regretted that this question had been raised. It is discouraging that the fund has not been more successful. He claimed that Toronto had been loyal to the common fund, and showed that congregations in Toronto were more liberal than others in comparison.

The hour of adjournment having arrived the soderunt was closed with the benediction.

The Assembly being constituted, Rev. D. D. McLeod, Barrie, in the absence of Dr. James, submitted the report of the Committee on the

STATE OF RELIGION.

It stated that there was abundant reason for thankfulness to the great Head of the Church for work done and progress made during the past year; also for grace and strength supplied so largely to ministers, missionaries, elders, and office-bearers, who had maintained the cause with increasing fidelity. Attendance on public worship was reported satisfactory. Pastors and sessions were contending against Sabbath profanation and intemperance. Many young men were displaying commendable interest in Church work. The report recommended a united and systematic effort to impress on the mind of the young their duty to the Church and to enlist them in Christian effort. Men might be appointed to be office-bearers at a younger age than was the practice. The character of the youth of the Church was reported to be highly promising. Referring to hindrances, the committee mentioned that one hindrance complained of this year in the report was the multiplication of societies, secret, benevolent, and others. These absorb the time, interest, and money of the members of the Church to such an extent as to hinder their usefulness in the Church. Reference was also made in the reports to the prevailing use of a literature, easily obtained which engenders in the youthful mind a dislike to the study of the Bible. The Committee also spoke of Sabbath desecration and the prominence given by some newspapers to the details of crimes. The committee in conclusion, made the following recommendations: 1. That the Presbyteries seek to secure returns from every session. 2. That the religious condition of the congregations be carefully watched over, and be made the subject of investigation by Presbyteries as circumstances may seem to them to require. 3. That instead of sending out printed queries as heretofore, each Presbytery appoint its own committee on the State of Religion, whose duty shall be to collect information on this subject within its own bounds, and report as formerly to the Convener of the Synodical Committees, and they in turn to the Convener of the General Assembly. That in all times in the service of the Church, as well as the homes of the people, earnest prayer be offered for the outpouring of the Holy Spirit on the members of the Church. Mr. McLeod moved the reception of the report, which was carried.

At this stage Rev. Dr. Nelles and Rev. Dr. Cochran, of the Canada Methodist Church, were invited to seats on the platform, which invitation they accepted amid applause.

Rev. Mr. Meikle moved in amendment, That we deem it more prudent under the present circumstances that as usual the queries be prepared by the Committee appointed by the General Assembly.

Rev. Mr. McKay, Summerside, moved in amendment to the amendment, That the questions be issued as usual, and that Presbyteries be invited to add additional questions.

The main motion, adopting the third recommendation, was carried by a large majority.

On motion of Rev. J. Thompson, the report as a whole was adopted, and the thanks of the Assembly were given to the convener and Rev. Mr. McLeod.

REPORT ON TEMPERANCE.

Rev. W. A. McKay, of Woodstock, presented the report of the Committee on Temperance. The report is of the most encouraging character, giving a summary of the answers received from the churches to questions asked on the subject of Temperance. The answers show that many of the members practise total abstinence. Coffee houses have been established in several of the cities, and temperance hotels are increasing in number in the country. In most of the congregations the subject of Temperance was brought forward as recommended by the Assembly, and sermons were preached on the subject. Few of the sessions or congregations, as such, engaged in special temperance work, but many of the members were prominent and active in temperance organizations. As to temperance text-books in schools, representation had been made to the Minister of Education on the subject. The report of the Synod of Ottawa and Montreal showed that in four places in the Province of Quebec Dr. Richardson's Temperance Text-book had been introduced, Montreal, Three Rivers, Aylmer, and Huntingdon. By the liberality of Messrs. W. J. Paterson and Henry Morton a copy of this book had been put in the hands of every Protestant school teacher in Quebec. Nothing had been done in Ontario except in Ottawa, where an effort was being made to have these books introduced. Nothing had been done in Manitoba. The Education Boards of New Brunswick and Nova Scotia had issued instructions to have Dr. Richardson's book introduced. In reply to the question: "Has the time come for prohibitory laws, and if so what should be done?" such answers were sent in as proved that prohibition sentiment grew apace. The committee recommended that the Presbyteries be instructed to hold annual conferences on the subject of Temperance. They recommend that the following be the deliverance of the Assembly on the subject: 1. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the cause and kingdom of our Lord Jesus Christ; 2. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness

the utter extirpation of the traffic in intoxicating liquor as a beverage by the power of example, public opinion, and the strong arm of the law; 3. That we rejoice at the wonderful advancement of Temperance and prohibition sentiment throughout the world, and especially in our own land, and would recommend our people by voice, vote, and example, and by all peaceful and righteous means, to work for the abolition of this great evil; 4. That we reassert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic, that sessions be recommended to form temperance societies in congregations, and Presbyteries be instructed to hold annual conferences on Temperance; 5. That the Assembly make thankful recognition of the good work accomplished by the women of our land, whether in their organized or individual capacity, and would express the hope that their self-denying efforts may be in the future more abundantly fruitful. The report was, on motion, received.

Rev. D. Fraser, Mount Forest, moved the adoption of the report as a whole, and instruct the Committee to be appointed to issue the circular to the sessions not later than December 1.

Rev. Mr. McKay, Summerside, P. E. I., said the most pronounced feature of the report was the hearty endorsement given to the Canada Temperance Act, and that was certainly the most burning aspect of the question before this country. That Act was passed by the Legislature in 1878. It was a remarkable fact that so few of the counties of the Dominion had adopted the Act considering the earnest and advanced temperance sentiment which everywhere seemed to be springing up. One or two facts furnished an explanation, and it was very important that those should be stated to throw light into the constituencies which were now considering the subject. First, The constitutionality of the Act was in question, and counties were cautious about changing the law. Second, Many of the counties had temperance laws already in force, which did not wish to introduce new machinery. Many counties were under the Dunkin Act, which was doing excellent work. In Nova Scotia they had the best temperance law in the country. In some counties no license had been issued for forty years, and they are in no hurry to adopt an Act to appoint vendors, as would be the case by adopting the Canada Temperance Act, although only for sale for medicinal and scientific purposes. The Dominion Parliament passed the Canada License Act, and although Ontario repudiated it, it came into operation in the East, and swept away all local laws, and threatened to place a tavern at each man's door. Counties were now making haste to adopt the Canada Temperance Act, to protect themselves from the Canada License Act. He believed that before two years had elapsed, nearly all Ontario and the Lower Provinces would be under the operation of the Act. He could introduce them to a town where no arrest for drunkenness had been made for six months—to a town where the docket of the circuit court, now in session, did not contain a criminal case, where fifteen violators of the Canada Temperance Act at one time had been placed behind bars and locks, and this had been accomplished by half a dozen young men. From his experience and knowledge of the Canada Temperance Act it was perfectly competent for half a dozen young men to carry it out, even in such a city as Toronto. Those facts showed that there was no foundation for the assertion that the Act was unworkable. After three years' trial of the Act it was re-affirmed in February last in the county where he lived by a majority of 1,874 votes.

Rev. W. D. Armstrong, Ottawa, urged that all the ministers should be recommended or instructed to call the attention of their people, when the Temperance Act is before the people, to the propriety of supporting it at the polls. He moved an amendment to that effect.

Rev. W. Meikle, Oakville, hoped the amendment would not be pressed, and spoke of the difficulties experienced in carrying out the Scott Act in Halton.

Mr. Armstrong's amendment having been withdrawn, the report as a whole was then adopted.

SABBATH SCHOOL WORK.

Rev. H. H. McPherson, Halifax, presented the report on Sabbath School Work. The committee are thankful to be able to say that there are some indications of increased interest in that important branch of the Church's work entrusted to their supervision. The number of schools reporting this year is in advance of last, and the returns generally will be found to be an improvement on those of previous years. The following is a summary of the reports received:—

Number of Schools reporting, 919; number of officers and teachers, 7,512; scholars on roll, 74,411; average attendance, 47,846; number in Bible classes, 15,268; number of communicants under instruction, 4,811; number of communicants received from schools in year, 1,618; Amount given to missions, \$17,024.

If the number in B. e classes be added to the number on the roll, the sum-total will be 89,679. And while this is a great improvement on the figures of last year, it still fails to give us the full strength of our Sabbath Schools. In our 800 charges there must be not less than 100,000 children of school age. The

amount given to missions, \$17,024, shows that the children of the Church are being trained to give to the Lord's cause, but if all gave as some do, that amount could very easily be doubled. Some schools gave as much as \$600 a year. Several recommendations were offered, which after discussion and alteration, were adopted.

The hour of adjournment having come, the sederunt was closed with the benediction by the Moderator.

EIGHTH DAY.

THE COLLEGES COMMON FUND.

Wednesday, June 11.—When the court was constituted for business the question of appointing a committee to reconsider the proportions of the Common College Fund was then resumed.

Rev. D. J. Macdonnell thought there was no need for unpleasant feeling on this question. He thought that Dr. Caven made an unwarrantable use of the statement that special thanks to God three years ago when this Common Fund was established. It was the unification that thanks were given for, not the proportions, when Dr. Caven said he would rather throw the matter open, than have a re-adjustment he showed one of two things, either that he was not sure of the soundness of his position, or else that he had not confidence in the committee. He (Mr. M.) was not afraid of the whole thing being left to congregations, but he doubted the wisdom of it on other grounds. Something had been said about special contributions. He wished to state, that not a cent was received by Queen's of special contributions, so far as congregational givings are concerned. The \$8,000 referred to, is not for the theological department, but for arts. So far as he understood, it was not intended that the Common Fund was to be permanent. When endowment is completed will these proportions be continued? A day will come when these annual contributions will or may not be needed. Circumstances have changed since the Common Fund was established. The basis of adjustment was the actual needs of Montreal, Knox and Queen's, three years ago. If the needs have changed, are we to take no account of that now. I do not agree with the statement in the College Fund report to the effect that the Fund is in an unsatisfactory state when \$12,000 odd was given instead of \$19,000. I think that \$12,600 is not so unsatisfactory. It is found that Knox College is getting interest to the amount of \$5,000 and the whole expenditure was \$12,000. (Principal Caven here said that they were waiting, and waiting anxiously for a fourth professor, and they think they are within sight of it now). The speaker replied that Queen's waited a long time for a third professor, and only got one now. His whole position is that circumstances have changed. The remark was made that Queen's College lost within the last years, some \$5,000 a year which went to the theological faculty.

Mr. Mortimer Clark moved in amendment, that in the opinion of the Assembly, existing arrangements be allowed to continue for another year. Mr. David Elder, seconded the amendment.

Principal Grant said the motion does not ask one dollar more for any college. It asks that the Assembly do itself justice. We have again and again stated that with less than a certain sum we must come here with a deficit. Next year we will have no alternative but come and say that we are \$2,000 behind. The other colleges have got what we have not got during the last three years. The motions simply asks for an equitable adjustment. Is this house going to vote that down? Will it refuse to commit the matter to a Committee? The amendment asks that the House will not consider a case on its merits. No argument to support it, only an analysis. I will not consider that, for an analysis demands that we go further back and take wider ground, and that cannot be done now. If we could do it we should not do it. Then we had an alternative, that we have no common fund. Then again, the whole ground from Newfoundland to Winnipeg to be opened up. I leave the case with an independent House.

Principal Caven explained. He did not introduce the analysis, Dr. Grant did it when presenting the College Report. At all events the statement was made that Queen's College had suffered from the Union. How can this be rebutted but by an analysis. I would be the last man to disturb the union, or say or do anything that would weaken union bonds.

Rev. D. D. McLeod thought that the discussion should be conducted by men out of the colleges. There was no disposition to withhold from any college what is due, but the Church could not give what it did not get. If not another dollar is asked then it will do no harm to let the matter rest for another year. It does seem hard that after all the labour undergone by the Professors of Knox College, and before their labours are ended, to come in and disturb existing arrangements.

Principal McKnight suggested that the amendment should run in the direction of appointing a committee to report to next Assembly.

Principal Grant was quite willing to accept of the suggestion, and thought that all might agree.

Dr. Caven would not agree to it.

Mr. Charlton, M. P., said he was struck with the idea that we had rival institutions and these are somewhat bitter towards one another. It seems to him that there is room for one college and one only in Canada. If we had one like Princeton we would be far better. It would be easy to aid students by bursaries from the different parts of the country. He knew that wealthy men would rather give to one great institution than to many.

Rev. K. McLennan closed the debate. He did not suppose when he brought forward the motion that he was touching an old sore. The gentle wail of Dr. Caven showed him that he had. He explained how it was that he had moved in the matter. They were not with such difficulties at the last meeting of the trustees of Queen's College, and they all thought that they should come to the Assembly and take it into their confidence. They thought they might expect a fair hearing and a careful consideration. Until Dr. Caven spoke they did not expect to be met as they had been met. He knew somewhat of the arrangements that led to the Common Fund. Queen's College lost heavily in various directions since then. He had no doubt that if the circumstances of Queen's had been improved and those of any other impaired and a re-adjustment had been asked he would not have refused such a claim. We think our claim is a just one still. As it is not received with favour, he was willing to withdraw his motion if the seconder, Mr. Morris, consents. He would substitute for that motion, that the Assembly enjoin congregations to contribute more liberally to the Common Fund. Mr. Charlton seconded the substitute. Mr. Morris in a few words consented to the withdrawal of the motion to appoint a committee.

Principal Grant could not consent to leave the matter where it is. We want to know where we are. We cannot go away feeling that we are trampled upon. If the suggestion of Dr. McKnight is not put forward he would move it.

Mr. Charlton moved that a committee be appointed to consider the question of uniting the colleges into one. Mr. A. McL. Sinclair seconded the motion.

Mr. J. K. Smith seconded the motion to appoint a committee to consider the whole question and report to next Assembly. He did not think that there was such want of harmony, but that we are greatly in earnest.

Principal McKnight supported the motion. He did not think that the arrangement of three years was like the laws of the Medes and Persians.

The Moderator ruled Mr. Charlton's motion out of order at present.

Principal Caven did not think that the proposal to appoint a committee solved the difficulty before the Church. I long to see the day when theological education will be conducted as it ought to be, as in Britain and the United States. It is simply impossible to have four institutions properly equipped. I hope to live to see the day when we will have one efficient college. Re-adjustment will not help that. He did not object to the committee, but it does not meet the question. In the large committee on Union he brought consolidation forward twice, but it was not possible and so he did not press it then and he would not press it now.

Principal Grant deprecated the insinuation that Queen's was anyway opposed to consolidation. He was as ready as any one to consider a definite scheme.

Principal Caven explained and entered into details. In the large committee already referred to Dr. Snodgrass refused to consider consolidation if union was to be completed.

Principal Grant said he was on that committee one year earlier than Dr. Caven was and stated that a scheme of one university was mooted, of which Dr. Snodgrass was in favour.

Dr. Campbell, Renfrew, moved in amendment that Mr. Warden be continued treasurer of the Fund, that the several colleges be instructed to inform the treasurer of their needs, and the treasurer give to each as they need. The motion was not seconded.

The motion to appoint a committee to report next year was then put and carried by a large majority.

An overture from Prince Albert with respect to the establishment of a high school was read and referred to the Foreign Mission Board.

The Assembly then adjourned.

The Assembly having been constituted, Rev. J. K. Smith moved the appointment of a committee to consider the management of the common colleges fund, which was agreed to.

Hon. A. Morris presented the congratulatory resolution on Methodist Union, which was adopted. The Moderator, Dr. Reid, Mr. Morris, and Dr. Laing were named a deputation to convey the resolution to the Methodist Conference.

Rev. R. H. Warden then submitted the report of the committee nominating standing committees which, after several alterations, was adopted. The report of committee on reception of ministers was submitted by Dr. Laing, recommending that the following ministers be received: Revs. A. K. Caswell, John Fraser, Walter Reid, Hugh Rose, John McLeod, M. D., J. B. Dunstan and Alexander McTavish. The Ottawa Presbytery was granted leave to license Mr. P. Vernier,

and London Presbytery to receive Mr. Robert H. Craig as a catechist.

Rev. Kenneth McLennan submitted the report of the Committee on the Retirement of Ministers. The applications presented on behalf of eleven ministers were granted by the Assembly.

Rev. R. J. Laidlaw gave in the report of the Committee on the Distribution of Prohibitions. The report was received and the scheme of distribution left in abeyance for one year.

In the evening after the Assembly was constituted, Dr. Jardine was heard in support of a memorial from Brockville Presbytery on the establishment of a publishing house.

Rev. P. Mac. McLeod supported the overture from the Synod of Toronto and Kingston on the same subject.

Mr. W. Mortimer Clark outlined a scheme for undertaking the publication of a paper by a joint stock company.

Revs. A. McLennan Sinclair, T. Sedgwick, Messrs. Murray and McGregor spoke on the subject in an unfavourable strain. On motion it was agreed that a committee be appointed to consider the question and report to next Assembly.

At this joint Rev. Dr. Carry, of the Church of England, on the invitation of the Moderator, took a seat on the platform.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Rev. Dr. Laing presented the report of the committee appointed by last Assembly to consider and report on certain aspects of the marriage with a deceased wife's sister question. The report contains the following findings and recommendations:—

(1) That the Mosaic law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word.

(2) That the proposition contained in clause third, viz., "a man may not marry any of his wife's kindred nearer in blood than he may of his own," is, in the opinion of the committee, not sufficiently sustained by the authority of Scripture.

The committee, being also instructed to "recommend what action should be taken in reference to marriages within the forbidden degrees," submit the following recommendation, as following from the judgment stated above:—

That Church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece.

The committee having regard to the importance of the subject and the desirableness of the matter being fully considered by the Church before a final decision is given by the Supreme Court, further recommend:—

That the foregoing report be sent down to Presbyteries for their careful consideration, and that they be asked to report to next General Assembly their opinion regarding the judgment at which the committee has arrived, and the action which the committee recommends.

And, also, that the Established, Free, and United Presbyterian Churches in Scotland, the Presbyterian Church in England, and the Presbyterian Church in Ireland be informed by the General Assembly of what is being done by this Church, so that, if possible, harmonious action on this important matter may be secured, and difficulties which may arise from want of unity of discipline may be obviated.

Rev. Dr. Laing urged that some action on this subject should be taken by the Assembly, especially in view of the recent change made in the Canadian law. The practice was not to conform to the law of the Church. It was demoralizing to have the law one way and the practice another way. The whole subject had been thoroughly investigated by the Committee which contained members on both sides of the question. If the recommendation of the Committee that Church discipline be not exercised in regard to marriage with a wife's sister, wife's aunt, and wife's niece, were adopted, the Church would not be further troubled by being called upon to deal with such cases. The report was not extreme in its terms. The committee was not unanimous. Two members had expressed their decided opposition to it. Five members strongly concurred in it. Others had not expressed their views or were not pronounced in regard to them. He disliked such marriages, but did not approve of excommunicating persons who enter into them conscientiously. In conclusion, he expressed pleasure that after eighteen years of persistent effort they had succeeded in getting the matter fairly before the Supreme Court of the Church. He then moved the adoption of the recommendations.

Rev. Dr. Proudfoot seconded the motion. Referring to the law laid down in the Confession of Faith, he said the Confession was not an infallible book, although it was a very valuable document. They could not claim verbal inspiration for it, and could not place it on a level with the Scriptures. The Confession of Faith was a confession which must change in lapse of time, just as we obtained clearer views of Divine truth. The Confession bore testimony against existing errors. As errors are changing their aspect and new errors were emerging, those new errors would have to be embraced in the Confession, while old and

obsolete errors might be dropped out of it. So the Confession must be changed, for it is a book which stands between a perpetually changing world and the infallible and unchangeable Word of God. That was his idea in regard to the perfecting of the standards. He would be no party to insist on revising the Confession, but let them meet the Confession on particular points as they emerged, and deal with issues as they were forced on the Church by the history of events and the progress of Scriptural knowledge. Let them correct the Confession in any minute points in which it might be defective, and embody them in the minutes of the Assembly as acts of the Assembly, and by-and-by they would furnish material out of which a revised and perfected Confession might be constructed. The Committee made a negative and weak statement out of pure respect for the Confession. The speaker then urged that the recommendations of the report be adopted, especially as such marriages were being constantly performed.

The Assembly then adjourned until next day.

NINTH DAY.

Thursday, June 12.—The Assembly having been constituted, the consideration of the report on marriage with a deceased wife's sister was resumed.

Dr. Gregg having the floor proceeded to address the Assembly. He read the finding come to by the Synod of the Presbyterian Church of Canada twenty-eight years ago, also what was done in the Synod after union in 1870 and in 1872. At the last date it was ordered to print an exposition of the question prepared by a small committee for the use of the people at large. He then came down to the action of the now united Church. He thought the report presented is well worthy of consideration. It is a fair view of the case on both sides, and is worth being sent to the world. He wanted the matter thoroughly discussed. The more ignorant a man is the more likely is he to be opposed to the Confession of Faith the more the case is studied the more likely is he to be in favour of the Confession. The committee came to the conclusion (some at first were not clear), that the eighteenth chapter of Leviticus is still binding. It is agreed now that wife and widow are not the same. It is agreed that the fifteen cases forbidden do not include all that are forbidden. We now come to the positive argument against the view of the Confession. The whole rests on Leviticus xviii. 18. If the question rested there and had no other support I feel that Dr. Lang's position is right. So far as that verse is concerned a man may marry his mother or his daughter. So far as that verse is concerned a man may marry fifty women except his wife's sister while his wife is living. But I hold it is clearly brought out in other places that a man may not marry his wife's sister. That is the only positive argument, but we have others. He concluded, therefore, that no stress is to be laid on the want of an express prohibition. They deny that it is correct to say that what is right for the man is right for the woman under similar circumstances. If that is established I give up all the case. Dr. McCaul, who takes the opposite position from that which I take, admits that what is law for the man is law for the woman. The result of the arguments of those who support the motion is that a man is not in the same relation to his wife as the wife is to the husband. The speaker appealed to Dr. Laing if that were the case, and the Dr. replied in the negative. Dr. Gregg said he did not know what their position meant. He did not think that physiological reasons entered into the law of Moses. The remote and the near were then referred to. A man is prohibited from marrying a father's brother's wife; if this is so, a *fortiori*, he is forbidden to marry his own brother's wife. There are fifteen cases forbidden; more than half of these are related by affinity. I believe that the 18th verse is a prohibition of polygamy pure and simple, but I give that up at present and let opponents have the whole value of what it seems to give. In the whole Bible there is not a case of a man marrying his deceased wife's sister. No church in Christendom has formulated an article sanctioning this marriage. It has been left an open question in some of them. The Greek, Roman and Presbyterian churches have condemned such marriages. In all the unions that have taken place in Presbyterian churches, not a word was mooted on this question, though it was known that there was difference of opinion. I think you will destroy the sanctity of home if this were permitted. I have no objection to Dr. Laing's motion with some amendments, which I think he will accept. I don't want our people to think that the Assembly acquiesces in the interpretation. Let it be understood that the Assembly does not acquiesce in the judgment of the committee. The Old Country churches are sound on this question. The Irish Presbyterian Church is the soundest Church in the world. But the churches in Scotland are also sound in the main on this question. I will be glad to have conference with old country churches. The only thing is that I would be ashamed to let the old country people know how far we have gone. The reference to Germany does not carry any weight.

Rev. Thomas Sedgwick said that some modification in the motion might unite the Assembly in the meantime. He did not deprecate discussion. Can we at

this ninth day when we are worn out give this question the time that it ought to have? He would insert as follows "It being understood that in sending this report to Presbyteries the Assembly does not commit itself to its conclusions." He said he was not going to enter into the question itself. There were some things said by Dr. Proudfoot that present very tempting matter for comment. Dr. Proudfoot said that law was an irritation, does it follow that all law should be swept away so that there should be no irritation? He referred to the statement of Dr. Proudfoot, that before 1835 such marriages were not illegal, he read from speeches of Lord Solborne and Lord Hatherly, that such a statement was entirely incorrect. Rev. Mr. McNeill seconded the amendment.

Principal McKnight was quite willing to accept the amendment. He did not see anything lost in accepting that. If we were sending down under the Barrier Act we would need to acquiesce. The statement in the report is very moderate. It does not say that there is no ground for the position of the Confession of Faith, it simply says there is not sufficient evidence in Scripture for that position. Then, as to discipline, the report does not encourage such marriages, it simply recommends that no discipline be exercised. Discipline deals with the conscience, and that chiefly and particularly. When you come to deal with parties in such relations and appeal to Scripture, you must look at the reason, lest it vex her, but if the sister be dead, the reason is then taken out of the way. How then are you to deal with the conscience? The session fails to satisfy the man and woman that they have done wrong. Then look at the penalties in the Mosaic Law. There is—1st Death. 2nd Both civil and ecclesiastical excommunication. 3rd Childlessness; and 4th not held guiltless. But no penalty is prescribed for the man that did as Jacob did, marry two sisters at the same time. With us there is but one penalty. Is this right that we visit all alike? Some of the minor censures of the Church should be for the lesser violations, reserving the excommunication for the worst offence. As regards the noble principle that one law is for the man and woman alike, well that is taught in the New Testament, not in the Old. When investigating Leviticus, this is not the principle. He referred to polygamy as allowed, but polygamy is never thought of, not even hinted at, the man could dismiss his wife, but the wife could not dismiss her husband.

Rev. R. Campbell, of Montreal, supported Mr. Sedgwick's amendment.

Rev. E. Ross, of Truro replied to Dr. McKnight on Leviticus xviii. 18. He wanted to protest most earnestly against the statement that polygamy was tolerated or sanctioned. The argument carries with it another influence which is very grotesque, namely that a woman would not be vexed a bit, not vexed at all, if her husband brought in another wife who was not her own sister. Mr. Ross very ably and eloquently and with some considerable degree of humour, repelled some of Dr. McKnight's positions on polygamy. Although, owing to ill health, Mr. Ross has not been a member of Assembly since the union no man, since the present Assembly opened, took the ear of the house and held it to the end of his speech in the same way.

Rev. S. Lyle spoke of the practice of the Jews at the present time, who hold that a man may not marry a divorced wife's sister while the divorced wife is alive. Mr. Lyle did not commit himself to the position but gave it as a contribution to the question.

Dr. Laing replied to some of the arguments that had been adduced. He concluded by accepting Mr. T. Sedgwick's amendment, after being amended verbally at the suggestion of Dr. Caven.

The first part was then carried unanimously. The part of the motion referring to sending the report to the old country was objected to by some. Dr. Caven urged very strongly the sending of the matter to the parent churches. We should endeavour to move in line with these churches. Dr. Grant fears that we may move out of line, and so snub these churches which he respects so highly.

The motion was then put and lost so far as this part of it is concerned. The Assembly adjourned.

When the Assembly was constituted in the afternoon Dr. Laing, as a matter of privilege, called attention to an article in the *Globe* in which it was asserted that all the members of Assembly were cowed into silence in respect to the Scott Act. He was absent on a committee when the report was considered, and so could not vote, and he protested against being represented as approving an Act that never was before the Assembly. Dr. Laing stated that he was a practical abstainer, that he had fought for the Scott Act and would do so again. Dr. Caven wanted to be understood as of the same opinion as Dr. Laing.

Reports on Synod records were read and action taken on them.

Papers in the appeal taken by Rev. T. Fenwick from a decision of the Presbytery of Quebec were read. A discussion took place as to whether the matter be sent to the Judicial Committee. It was agreed to consider the matter in open court. Mr. Fenwick was then heard. He said his case is a peculiar one. He is isolated. He is 150 miles from any other

minister. He has a moral right to be treated as an inducted minister. He has been in the same place, Motia, for eighteen years. He gave full details of his ministerial work. In 1860 he was duly called. He thought it was sufficient for the Presbytery to know the feelings. The call was not acted on, but in that way he has continued ever since. He claims it would be unfair to sacrifice him in the way contemplated, unfair to himself and unfair to the people. If good reason were given he would submit. Last fall a deputation of four came, whom he heard of it with dread. The deputation went around, inspecting places and conversing with the people. In the evening a meeting was held. A vote was taken when three members voted against him. They were not such men as were fitted to say what was in the interests of religion. He would have liked to confer with the brethren who were present but he had no opportunity. He proposed that every person should be consulted and a written opinion be got from each. He explained how some were represented as disaffected who were not. The Presbytery says he has done his duty and that he is a reputable Christian minister, therefore the Presbytery should stand by him. The Presbytery was not particular in the evidence they took. I have had to suffer from the action of strangers. They heard stories and circulated them, the stories were not improved by the telling again. He closed by reading a certificate signed by his elder and another person as to the call made out in 1866.

Rev. J. R. McLeod replied on behalf of the Presbytery of Quebec. He said that it was painful for him to appear here. The Presbytery wished to remove Mr. Fenwick on these grounds. 1. Mr. Fenwick, is an ordained missionary, the Home Mission Committee designate him from year to year. 2. It was after repeated and urgent requests of the people that they came to such a decision. It was from a sincere sense of duty that they reached that decision. 3. We found most fully that Mr. Fenwick's usefulness is gone. He concluded by saying that it was very painful to take the step they had.

Mr. Fenwick replied, repeating that he had a moral right to be treated as a duly settled pastor. The deputation that came did not follow the rules of procedure in trying to get an amicable settlement. He maintained that he has the moral worth and piety of the community with him. He is willing to dissect his opponents one by one.

Questions were put by members of Assembly which were answered.

Dr. MacRae moved as follows: The Assembly express the deepest sympathy with Mr. Fenwick, yet set no course open but to dismiss the appeal and sustain the action of the Presbytery.

Rev. Mr. Miller seconded the motion.

Dr. Reid spoke of the extent of Mr. Fenwick's labours and his efforts to elevate the taste of the people down there and to minister to the enjoyment of the people. He was very sure the fault was not all with Mr. Fenwick, and the people were unable to appreciate him. The motion was put and carried unanimously.

Dr. Moore presented the report on the memorial from Prince Albert praying for the establishment of a High School there. It is recommended: 1. Record sympathy with those wanting to found a school. 2. That the interests of the Indians should be carefully guarded. 3. Such a school would be a boon to the general public and to the Indians. 4. Grant the prayer on condition that the people there erect the building. 5. That one-fourth of the property be given to the support of the school. 7. That Indians be educated free. 8. That an annual report of the school be transmitted through the Foreign Mission Committee. That steps be taken to have the Board of the High school incorporated.

It was recommended that a site be granted to the Government for the erection of a Court House on condition that a building be erected at a cost of \$25,000 and should the Court House be disused as such the property reverts to this Church. The site granted is known as Victoria Square.

The report was passed as a whole. The Assembly then adjourned.

In the evening after the Assembly was constituted, Dr. Moore presented the report of the committee on the Presbyteries and Synod of Manitoba and the North-West. The boundaries of the Presbyteries of Manitoba, Rock Lake, and Brandon were defined, and on the suggestion of Dr. Reid, the congregation of Port Arthur was included in the Presbytery of Manitoba.

It was appointed that the Synod of Manitoba and the North-West meet in Knox Church, Winnipeg, on the 10th day of July, 1884, at ten o'clock a.m. Professor Bryce LL.D., to be the first moderator. That the superintendent of missions shall be a member of the Presbytery of Brandon and a member of the Assembly's Home Mission Committee. In conjunction and co-operation with the Synod of Manitoba's Home Mission Committee shall furnish full statistics and forward them through the Home Mission Committee to the General Assembly. His duties connected with the superintendence of the field were also defined and the mode in which the mission funds were to be disbursed was agreed upon.

Rev. A. B. Baird, Edmonton, seconded the adoption of the report, and in doing so gave an interesting account of the field of labour in which he was engaged. Edmonton, a place of 200 inhabitants, is situated in the centre of a considerable settlement. The soil is unsurpassed. There is abundance of wood, both for fuel and building material. Coal is also abundant, and there is plenty of water. Settlers are going in readily and numerous. It affords special inducements for mission work. Services are held in the village twice a day on Sabbath. Four other stations receive regular service, and other places occasionally one of them 100 miles distant. When he was sent three years ago to begin the work, the congregation raised \$900 for his salary; now they give \$700. There is a neat church almost all paid for. A debt of \$300 will be paid in two or three months. Edmonton congregation contributes at the rate of \$56 per communicant. He also did some mission work among the Indians. Mission work in the North-West has its discouragements. The greatest was loneliness. The superintendent was the only Presbyterian minister he met within three years. It has its advantages also. He had not built on another man's foundation. He had received the sympathy and support of all good people. He felt he would carry with him the hearty and earnest prayers of the Assembly on his behalf.

Rev. J. Middlemiss presented the report of the Aged and Infirm Ministers' Fund.

The following committee on Publication was then appointed:—Revs. G. Bruce, J. K. Smith, Dr. Jardine, A. McLean Sinclair, Dr. Proudfoot, J. M. Cameron, W. D. Armstrong, P. McF. McLeod, Messrs. William Mortimer Clark, W. Drysdale, D. McGregor, and W. D. Russell.

STATISTICS.

Rev. R. Torrance presented the report on Statistics. The report on the whole shows considerable progress since last year. There is encouraging growth all along the line, though there is still much to be done. There are some anomalies and some drawbacks. The report speaks of a case away down in the east which partakes of the character of both. It appears that a minister whose salary at the best is far from large, is behind in his receipts to the amount of \$1,100. Why the Presbytery does not allow this to accumulate to so great an amount is a marvel. When a debt of such an amount grows up, there is, we fear, but little hope of its ever being paid. There is the usual complaint of late returns in some instances on the part of congregations and in others on the part of a whole Presbytery. It is hardly creditable to the Assembly that a report of such importance should be delayed to the last night of the sittings of the court. The report showed great care and pains on the part of the convener. Few can realize the amount of time, painstaking and accuracy required for the preparation of such a report. In connection with the report there was an overture from some ministers in the Presbytery of Montreal asking, among other things, that steps be taken to have both uniformity and accuracy in the returns. There is a great difference too in various parts of the country and some districts may be regarded as missionary in their character. What is meant is this: there are ministers in some parts of the country who visit, say 140 or 150 families, while less than 100 of these contribute to his support. If he puts the larger number in the return, his congregation will appear at a disadvantage in comparison with others as to the rate of liberality. It is in this way, perhaps, at least for the most part, that the returns of congregations in the aggregate differ so much from the returns of the Government census. An attempt was made in the Assembly to get two columns in the statistics, one for contributions and one for all families that are under pastoral supervision. The Assembly, however, refused to grant leave to have two columns. The Assembly thanked the committee and especially the convener. The Moderator tendered the thanks of the Assembly to the convener.

TENTH DAY.

Friday, June 13.—The attendance this morning was small, it being clear that many had gone home by this morning's trains.

A letter was read that in the Anglican Synod of Toronto a deputation had been named to convey to this Assembly most cordial and fraternal greetings. The latter also asked what time the deputation could be received.

Rev. A. McL. Sinclair presented the report of the Aged and Infirm Ministers' Fund, eastern section. The receipts did not quite meet the expenditure. There are twelve beneficiaries at present on the fund. Rates were received from eighty three ministers and collections from 112 congregations. The capital is over \$26,000. A legacy during the year amounting to \$20,000 had been received.

Dr. MacRae moved the adoption of the report, which was carried. Thanks were given to the committee and especially to the convener.

A memorial from Mr. Joshua Fraser was read. He prayed the Assembly to direct the action of the Synod of Toronto and Kingston at its late meeting, and to order his case to be considered at the next meeting of Synod. There was considerable discussion as to the

action to be taken, especially as it was not clear how it could be done in an orderly manner. It was agreed to refer the memorial to the Presbytery of Kingston, and that Presbytery is authorized, if they see cause, to send the matter again to the Synod.

A memorial with reference to a will was referred to the committee on the Protection of Church Property with power to issue the same.

The report on the record showed that change had been made in the office and in the printers. The circulation had increased by one thousand during the year, the circulation being now 30,000. The editors acknowledge with thanks the aid given by regular correspondents at home and abroad. The report was received and the Assembly express its gratification at the increased circulation and instruct the committee to go on in their efforts until a copy is placed in every family.

The reports of Widows' and Orphans' Funds were then presented. Fifty-two widows are on the western fund. The report of the eastern section was presented by Rev. E. O. McCurdy.

Dr. Reid, in absence of Rev. Robert Campbell, read the report of the Widows' Fund in connection with Church of Scotland.

Rev. C. Pitbado presented the report of the Board of Management of the Church and Manse Building Fund. Buildings are absolute necessities in the North-West. We have aided to build two-thirds of the churches and manse there. The contributions have been large, and thanks are due to Mr. Robertson for the successful way in which the business has been managed. More is still needed to meet the claims presented. He concluded by moving adoption of report.

Rev. D. J. Macdonnell moved that the Assembly receive the report, record its gratification at the marked success of the fund, and commend the scheme anew to the continued liberality of the Church. This was seconded by Principal Grant.

Rev. James Farquharson's name was added to the list of members of Home Mission Committee, and that of Rev. Robert Laing to the committee on Augmentation Scheme, eastern section.

At this stage the deputation appointed by the Anglican Synod arrived. The members of the deputation were Archdeacon Boddy, Hon. Edward Blako, Dr. Hodgins, Rev. J. Pearson, Hon. G. W. Allan, Rev. Messrs. Septimus Jones, Dr. Carry, Mr. Langtry, George Moberly, Wm. O'Brien, M. P., and Rev. Canon O'Mara.

Archdeacon Boddy addressing the Assembly, the members standing, said that he had been appointed to convey the cordial greetings of their Synod to the Assembly of the Presbyterian Church. Its efforts had been marked by satisfactory tokens of blessing, in prosperity and increased devotion. They prayed that the blessing of the Great Head of the Church might rest upon you in yet larger degree and that your zeal and liberty in missionary enterprise may have the effect of quickening our endeavours. He spoke of the possibilities of the future. Both Churches held substantially the same creed and were looking for the same hope. He intimated that a committee might be appointed to confer with a similar committee appointed by the Synod on the subject of religious instruction in public schools.

Hon. Edward Blako said he had been charged by the deputation to convey to this Assembly a special message. All denominations might be able to work together on various matters of importance. The difficulties that beset the subject of religious education in schools in former times had disappeared. All agreed that there should be a training in Christian principles in early youth. There might be a selection of passages of Sacred Writ read as lesson subjects in the common schools. The great and valuable work discharged by the various denominations must be still left to them. The essential passages might form the basis of instruction, and be burned in memory in the time of youth. Co-operation between all Christian bodies might accomplish this result. He also suggested that a slight change in shortening present school hours, twice a week, so that time might be left for religious instruction. This would be an important gain. Though provision was made for religious teaching after ordinary school hours it was found to be neither profitable nor practicable. This, he said, was a happy day for all of us. A new departure has taken place. It was true the deputation could only speak for a section of their Church. He hoped a committee would be appointed by the Assembly to co-operate and confer with the committee appointed by the Synod of the Diocese of Toronto.

The Moderator, in name of the Assembly, addressing the deputation, said that they had received this visit of the deputation with the greatest satisfaction, both on account of the high personal character of its members and the Church they represented. We believe in the Holy Catholic Church. There were many outward tokens of the unity that binds in inseparable bonds all who love the Lord Jesus Christ in sincerity. We acknowledge the great work in which you are engaged and we heartily rejoice on seeing the spiritual vitality pervading the English Church in this land, and the zeal with which it carries on the work of the Gospel. The proposal referred to will be cordially received.

We regard as a token for good your presence amongst us.

Re Kenneth McLennan moved a cordial and appropriate resolution, which was seconded by Professor Crogg and unanimously agreed to. Dr. Gregg also proposed the appointment of a committee to convey the fraternal regards of the Assembly to the Anglican Synod. The following deputation was appointed: Principal Grant, D. M. Gordon, J. K. Smith, H. M. Parsons, Kenneth McLennan, J. Charlton, M.P., J. G. Campbell, Hon. A. Morris, and J. L. Blaikie.

The Assembly then adjourned.

The Assembly met and was constituted at two o'clock in the afternoon when Hon. A. Morris moved approving of the Christian education of the young, and appointing a committee to confer with a similar committee appointed by the Anglican Synod. The motion was adopted.

PARTY POLITICS.

The overture from the Synod of Montreal and Ottawa on the evils of party politics was taken up.

Rev. W. D. Armstrong said he would not have trespassed on the patience of the Assembly especially at that hour, but that he felt that some slight misapprehension as to the nature of the overture and of the intention of the movers had taken possession of at least some members of the Assembly. The overture, which he had to present to the Assembly was not political at all, but was moral. It was essentially a great moral question, and really should have come up in connection with the State of Religion. It was admitted by over one that there were very serious evils arising from the intensity of party politics in this country.

If there was an evil affecting our community, and striking at the very life of our young nation, then it was the duty of the Church to seek to grapple with it, and, just as the Church was grappling with the great evils of intemperance and Sabbath breaking, so now it should grapple with the evils that arose from party politics. The General Assembly of the Presbyterian Church should regard its business to be not merely to take up reports of committees and deal with financial questions, and the general boards of the Church, but to seek to influence all public questions affecting the life of the nation and take up very seriously and earnestly such questions as that presented in the overture. Hundreds of persons, including very many members of the Assembly, had admitted the evils, and the wisdom of seeking to grapple with them. The overture sets out that, by interfering with the exercise of fairmindedness in regard to public men and public questions, and by inducing a spirit of mutual distrust, it tends to undermine the love for truth, and loyalty to truth in the community. Was there not a moral evil in that? Was it not a fact that loyalty to truth was seriously interfered with by the intensity of party spirit in our politics? There was a tendency to develop a sort of scepticism in politics which undermined a love for truth which would ultimately run through the whole of society. The overture further said by engendering and fostering a spirit of strife and bitterness in connection with political issues it seriously disturbs the exercise of the love and good-will that ought to prevail in a Christian land. The fact thus stated would again be admitted. Anything that struck at the foundation of truth, at the fundamental characteristics of Christianity and morality, namely, love, was an evil; and if the Church grappled with intemperance, it would certainly grapple with what is opposed to the great law of love. The third point covered by the overture was the following: By demanding unswerving obedience to the interests of party it prevents the free and honest expression of opinion both at the polls and in the halls of the Legislature. What they as Christians should desire, what was necessary in the highest interests of this land, was that the very best men who could be obtained should be sent to our legislative halls. And when those men were sent, there should not be such an intensity of party, that they would be prevented from expressing in some degree their honest opinions. When he gave notice of the overture in his Presbytery it was during the session of Parliament. It was published in the newspapers. He did not know how many members of Parliament on both sides spoke to him on the subject, stating that the overture was in the right direction, and that they themselves would welcome every measure that might lighten the pressure of party on them. His own congregation was composed of members, one-half being on one side and the other half on the other side of politics. One who took an active part in politics said,—"We welcome this, we long to feel free, we are not permitted to express our honest opinions and support things we believe to be right." He (Mr. Armstrong) wished it to be clearly understood that he was not discussing whether party was a necessity or not; that was not the question. He was not so foolish as to ask the Assembly to discuss whether government by party was a necessity or not. But he wished the Assembly to recognize a great and growing evil in our commonwealth and an evil which was endangering our national life. All that the Synod asked was that the Assembly should take the matter into consideration and adopt such measures as might be most effectual in obviating

the evils in question, and develop a more calm and judicial spirit in the community, respecting political affairs.

Rev. Dr. Moore in seconding the motion said the evils of partizanship in politics must have struck every thoughtful man in the country. The only question that might be raised after the full explanation given of the object of the overture was: "What do you intend to accomplish by it?" The answer was that great good had been accomplished already by the discussion of the subject in the Presbytery and Synod, and by the notice which it had obtained in the press. The other object which they supposed might possibly be attained was that some reference to the object and to the necessity of cultivating a spirit of truth, patriotism, and generosity might be embodied in the pastoral letter issued by the Moderator. They supposed that by bringing the matter before the Assembly, and attention being called to the necessity of cultivating a more kind and truthful spirit in relation to public questions, much good might be done. This was their entire purpose, and it had been largely served.

Rev. W. S. Ball said the great difficulty felt in the Assembly accepting the overture and adopting the resolution was that the action applied to their own people exclusively. He preferred to take a much larger view, and to seek to open correspondence with other religious bodies, and ask their co-operation in the matter. Although he thoroughly agreed with those who had brought forward the overture, he did not believe that the condemnation applied equally to both political parties. He did not believe that the present leaders of the reform party were to be placed for a single moment upon the same level as the other party. He moved in amendment:—Receive the overture; recognize the evils complained of, and communicate with other religious bodies to ascertain if any steps can be taken to obviate the evil.

Rev. George Bruce agreed thoroughly with the sentiments of the preceding speaker. They all deplored the warmth and sometimes the acerbity of political discussion. He did not agree that this did not characterize both sides; he did not want to mention sides. The resolution could not conduce to any irritation of feeling, nor was it out of the line of the Church's duty. He heartily supported the motion.

Rev. L. G. McNeill said this resolution will extend beyond the bounds of the Dominion away to the old colony of Newfoundland, which is within this great Assembly. From what has come under my observation, I consider this admonition will be specially timely and necessary just now.

Rev. John Thomson, Sarnia, said that while they all deplored the intensity of bitter partizanship, they did not disapprove of party and politics. They liked their convictions to be clear, strong, and true, and to maintain them. He would regret if any motion should be adopted reflecting on men who held strong opinions on political questions just as truly as they held on religious questions. At the same time he heartily approved of the overture and of any measure that would allay bitter partisan spirit.

Rev. D. J. Macdonnell said that if he, a Tory, were to assert that there was a great deal that was wrong in the spirit in which public discussions were carried on, it would be perfectly understood by his congregation that he was hinting at the Grits. So, if Mr. Ball preached in the same way, every one would know he had the Tories in view. It did not, however, follow that they should not set their faces against a great moral evil. Whether the words used in the resolution were the best or not, they were at all events good words. They wanted to see a judicial spirit instead of a partisan spirit, or a prejudiced one. They wanted to see a patriotic spirit, one which looked to the interests of the country and not simply to the interests of party—a charitable spirit, which, he supposed, meant a spirit that would permit a man to be decently fair in his estimate of what his opponent said, and not almost invariably colour and misrepresent him whatever side he was on. He thought the Tories were as bad as the Grits. They might distribute impartially praise or blame to those who carried on to a very large extent public discussions about our public men and their public acts.

Mr. D. Mackenzie, Sarnia, was unable to support either the motion or amendment. He thought politics covered the study of political economy.

Rev. Dr. Reid did not see how harm could be done by the resolution, but he failed to comprehend how much good could be accomplished by it. It was proposed to urge upon ministers and members the duty of fostering a judicial, patriotic, and charitable spirit with respect to matters connected with politics. The Assembly was asked to require them to foster in the community a judicial, patriotic, and charitable spirit with respect to matters affecting the politics and government of the country. He failed to see how ministers can carry out the injunction without preaching politics.

Rev. Joseph White said they protested against the evil as a body. They wanted to secure the unanimous action of the General Assembly against this great evil.

Rev. C. B. Pitbaldo said there was a vast difference

between condemning party and condemning the party spirit that arose from prejudice, ignorance, misrepresentation and corruption. If politics belong to political economy and to patriotism and everything connected with the up-building of a great nation, then it was their duty to preach it, and underlying all was the gospel of Christ. If the overture was ordered to lie on the table, a bad interpretation might be given to that action. Recognizing the evils with which they were dealing they should state as plainly and clearly as possible the opinion of the Assembly in regard to it. It was right that they should try to regard questions judicially and as connected with the welfare of the country. It was a Christian duty to be a Christian citizen, and dare they say less as members of the General Assembly of the Church? It was their duty to love the truth. He would not approach other religious bodies on the subject. They, as an Assembly, were simply giving moral advice on the question. As the matter had come up, they could not shirk their duty, which was to tell the people to try to be unprejudiced, and to tell the ministers to teach the members of their congregations to love truth and look at matters connected with our national life in an unbiassed spirit.

Rev. P. Musgrove, Winthrop, said that as a minister who had suffered from the very matter referred to in the motion, he could not have been a party to present the overture, but he would be glad if the Assembly saw its way to adopt the resolution.

Rev. P. McF. McLeod had great objection to instructions being given to ministers with respect to the matter. He should be sorry to see brethren ascending their pulpits and preaching political sermons under authority of the General Assembly. At the same time he recognized the evils of party politics.

Mr. Ball then withdrew his amendment.

Mr. James Brown, Toronto, moved that the Assembly, while deploring the evils complained of, receive the overture, and allow it to lie on the table. The amendment was negatived, and the motion adopted by a considerable majority. Rev. Mr. Ball and others were allowed to enter their dissent.

An overture was read from Chatham Presbytery, urging that there are too many colleges, and that these might be consolidated into two at most.

Mr. Charlton, M.P., moved that the overtures be received and laid on the table, but that a committee be appointed to consider and report to the next Assembly upon the practicability of consolidating the colleges, with a view to economy and increased efficiency. The motion was unanimously adopted.

An overture was read from Rev. J. Layton and others respecting the speedy settlement of vacant charges. It was laid on the table.

Reports were presented respecting Brantford and Ottawa Ladies' Colleges. There were 116 students in the former and 170 in the latter. Resolutions expressing satisfaction with the results attained were passed.

Rev. G. Bruce presented the report of a special committee respecting the want of labourers for the home mission work. The report was adopted and the committee re-appointed.

Two memorials from the Ontario and Quebec branches of the Women's Christian Temperance Union were read.

The first, from the Quebec branch, occasioned considerable discussion.

Rev. Principal Grant moved the reference of the report to the committee on Temperance.

Rev. Dr. Laing moved that the document be received and acknowledged. Rev. Dr. Gregg seconded the amendment. The motion was carried. Rev. Dr. Laing and others obtained leave to enter their dissent. A memorial was read from the Ontario Branch, informing the Assembly as to the work being done by them. It was received and a resolution passed approving their work.

Addresses to Her Majesty the Queen and His Excellency the Governor-General were read and adopted.

An overture was read praying the Assembly to take action in favour of securing legislation respecting the crime of seduction. A motion by Mr. Charlton, M.P., seconded by Principal Grant adopting the principle of the overture was unanimously adopted.

The Assembly adopted the resolution calling the attention of the Dominion Government to the violation of the Lord's day by the postal department in forwarding and distributing mails, by railway companies, and by military companies, and other organizations in public parades. Hon. Mr. Vidal, Mr. Charlton, M.P., Principal Grant, the Moderator, Jas. MacLennan, Q.C., Rev. Dr. Moore, and Rev. Mr. Armstrong were appointed a deputation to wait on the Government on the question.

Rev. Principal Grant reported that the deputation appointed had waited on the Anglican Synod and been received with the greatest respect and cordiality.

The customary votes of thanks were passed.

The Moderator then announced that the next General Assembly would meet in Crescent Street Church, Montreal, on the second Wednesday of June, 1885, and closed the Assembly with the benediction.

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TORONTO, WEDNESDAY, JUNE 18, 1884.

THE article from the pen of the Rev. Dr. Hamilton, on "Belfast Presbyterianism," in this week's issue, is the more valuable as he was a witness of the growth of religion in that city, and a personal friend of many of the men now eminent in the Church's history referred to. Dr. Hamilton was head master of the English Department of the Royal Belfast Academical Institution forty years ago. He resigned that important position to become a missionary of the Free Church to the then wilds of Canada.

INFORMATION has reached us that an anti-Scott Act campaigner has been asserting that THE CANADA PRESBYTERIAN is ranked among the opponents of the measure. It is not necessary to tell our readers that this is manifestly untrue, but for the sake of those who are misled, it is just as well to put the matter beyond all possibility of mistake, that this journal is not only in hearty sympathy with the effort to make the Scott Act a success wherever submitted, but is prepared to advocate total prohibition of the traffic in intoxicating liquors.

IN a friendly article on the "General Assembly" our neighbour the *Guardian*, says:

The Assembly opened by a very thoughtful and impressive sermon by Rev. Dr. Cochrane, an ex-Moderator. Any one who thinks of Presbyterian preaching as dry and prosy theological disquisitions, ought to read Dr. Cochrane's earnest discourse. The truth is, our Presbyterian brethren are among the most earnest evangelistic preachers in Canada; and Methodists must admire their fire and fervency.

There was a time when Methodists and other good people thought that a Presbyterian sermon must necessarily be long, prosy, dry-as-dust, tedious, metaphorical, and generally soporific. That time is past and our neighbours know better. There is as much lively preaching in Presbyterian pulpits as in any other. There is none too much in any, and it would be a good thing for the Dominion if the life were increased a hundred-fold in both pulpit and pews. This is easily said. The great problem is how to increase the life. There is ample machinery in all the churches. The thing needed is more power to drive it.

THERE are some fairly reasonable reasons why a clerical member of Assembly does not wish to preach on the Assembly Sabbath. He has preached every Sabbath during the year and wants, perhaps needs, a rest on that day. He is not in preaching humour, for attending a Church Court all week does not put a man in a devotional mood. He has no sermon with him, for his wife—good soul—took the manuscripts out of his valise so that he might have one day's rest. He wishes to hear some distinguished preachers himself. There is not much in this excuse, for all our preachers are distinguished—or none are. About sixty preached in Toronto that day, and we have not heard that any one greatly surpassed the others. But whatever good there may be in any of these excuses we hope for the credit of our Presbyterianism that the Assembly will never again have to be told that preachers cannot be obtained for all the pulpits in the city desiring supply. It was just as bad last year in London. Mr. Murray coaxed, and begged, and pleaded—he may even have wept and scolded—with some brethren to take appointments, and even at the last moment he had hard work to supply some of the city churches. There was grim humour in the remark of Dr. Reid that if the ministers would not do the work, some of the elders might. Let us all hope that this difficulty may never be felt again.

TWO or three things were made very apparent by the late Assembly. One is that no more theological colleges will be hastily established by any future Assembly without consulting the Church. For some years to come Presbyteries will be consulted on such matters, as they should always have been. Indeed there were marked indications during the first few days of the meeting, of a tendency to go to the other extreme. A proposal was even made to send all money votes down to the Presbyteries. Such a course would be impracticable but the disposition that gives rise to it is a healthy sign. The oftener that Presbyteries are consulted on all important questions the better for the Church. Presbyteries are nearest the people and are most likely to know the mind of the Church. Launching schemes upon the Church in the General Assembly or anywhere else, and then telling the people about them when the money is wanted will not work. Nothing is more apparent at the present moment than that Presbyteries will stand no arbitrary acts from the General Assembly or any other body. This is exactly as it ought to be. A body composed of one-fourth of the members of Presbyteries should not take action which binds the other three-fourths in most important matters without consulting the three-fourths who delegated them. This may or may not be Church law but it is common sense.

ANOTHER thing made apparent by the Assembly is that steps must be taken and that soon, to reduce the number of Theological Halls. Let it be granted that too many colleges is part of the price we had to pay for union. Let it be assumed that union was a good thing at that price. Practical men have for some time been asking how long are we to go on paying this price? Are we to go on paying it forever? It is acknowledged on all hands that the question is one of great delicacy and difficulty. Still it must be dealt with, and the sooner wise men begin to handle it the better. The indications just now are that if it is not handled cautiously and settled in a reasonably amicable way the roused opinion of the Church may settle it with an amount of suddenness perhaps more startling than pleasant. The feeling in favour of early action is increased and intensified by the fact that college questions have for years taken up an undue proportion of the Assembly's time; and some members seem to act as if the Church existed for the colleges, rather than the colleges for the Church. Colleges are important. They are vitally so; but they are not the only vitally important thing in the Church. It was thought that the common fund arrangement would be satisfactory to all parties, but it seems not. Perhaps the next arrangement made by the Assembly may be of a more radical character.

LAST week, in order to give as full a report of the Assembly proceedings as possible, eight pages were added, and four extra pages were found necessary in the present issue of THE CANADA PRESBYTERIAN. The Toronto daily press is justly entitled to the thanks of the Assembly so cordially tendered to its representatives. In the two leading journals the reports were copious and accurate. The prominence given to the work of the Assembly in the columns of the Toronto newspapers will be widely appreciated throughout the Church. We regret that in the condensation of Dr. Moore's remarks, his meaning was somewhat obscured. He was represented as having said that he was not a very enthusiastic admirer of the French Evangelization work. His meaning was that he was now a much more enthusiastic admirer of it than he had formerly been. In the hurry of going to press last week the following extract from the Presbyterian College, Montreal, report was also inadvertently omitted:—The bequest of \$10,000 by the late Mr. Edward Mackay, intimated last year, has been received from his executors and added to the endowment. The Board has also much pleasure in stating that the name of this honoured and lamented benefactor of the College is to be perpetuated in connection with it in a way worthy of his generosity. At the close of the session the Principal was authorized to announce the decision of his three nephews, Messrs. Hugh, James, and Robert Mackay, to endow a chair in memory of their late uncle, to be known as "The Edward Mackay Chair." This is a true and beautiful tribute of affection to the memory of one most thoroughly deserving of it, and reflects the utmost

honour upon the doers of the generous deed, which the Board is assured will be gratefully approved by the General Assembly and by the whole Church.

WOULD it not be a little strange if the practical solution of the question of using the Bible in the schools, should come from a lawyer and a statesman. Referring to this most important matter at the commencement exercises in the University the other day the Hon. Edward Blake said:

I want to make one practical proposal with reference to religion in the schools, and I maintain if this proposal is not acceptable to the denominations it is to be regretted, and it proves in the plainest way the impossibility of such a system on any other basis. I see no reason why the heads of the various denominations of this country, Protestant and Catholic, should not unite in a selection of passages of Holy Writ without note or comment, which it should be the duty of the masters to set for the scholars to learn and to repeat daily in the public schools of the land. I think it perfectly possible in the present more happy sentiment which prevails among those of different religious creeds for such a combination to be made by them. The State cannot make it; it cannot attempt it; and if those who call for religion in the public schools will meet together, and will agree that certain passages may be learned and repeated without note or comment, without exposition or explanation by the master—leaving that to the pastor or parent at home or in church—then that can be done which would be of very great consequence. It is of the last consequence, not merely that the Bible should be read, but that while the memory is young, fresh and retentive, its words should be stored in the mind which will then retain the impression. If that can be done, much will be done; if that cannot be done by common consent of the denominations, I ask you what can be done?

Now if anyone has a better proposal of a practical kind to make and can make it in about the same space as Mr. Blake makes his, these columns are at his service. Mr. Blake's plan will remind many of our old country trained readers of the Bible lessons and recitations of the olden time. No one will say that the whole Bible should be read in school. It is not all read in church. Selections are made every Sabbath. Why should not the heads of the different denominations make selections to be used by their children on week days. If they cannot agree upon these selections practical men will be apt to think they are not very anxious to have the question settled.

ASSEMBLY ANNOTATIONS.

THE General Assembly commissioners, after a brief season of hard but enjoyable work have dispersed. Most of them have resumed the important duties in which they are constantly engaged. A few from remote parts of the Dominion have embraced the opportunity afforded of visiting their relatives and friends, and quite a number have sailed for the old world to take part in the deliberations of the Pan-Presbyterian Council, the Evangelical Alliance, and other noted gatherings abroad.

Though no exciting questions engaged the attention of the Assembly, the ordinary work, increasing in magnitude every year, was found to be of sufficient interest to secure the punctual and faithful attendance of the delegates almost to the very close, while the people of Toronto took a lively interest in the meetings especially those held in the evenings. It was noticeable that the attendance of members was more than usually good up to the last. The evening meetings were very attractive, and fully justified the wisdom of faithfully adhering to the business marked out for them, and perfecting arrangements beforehand so that there may be no haphazard and unexpected occurrences. The Home and Foreign mission meetings created excellent impressions and will contribute greatly to the important objects to which they are devoted.

On Monday evening the subject set apart for consideration was French Evangelization. The convener, Principal MacVicar, with excellent tact presented his report with lucidity, terseness, and brevity. The report in most respects was satisfactory and encouraging. A good work is being done in a very hard and difficult field. It is a work that deserves the hearty support and sympathy of the Church. The orator of the evening, and the speaking as a whole was good, was the veteran Father Chiniquy. His speech was characteristic, having much of the rhetorical dexterity of which he is master. His plea on behalf of his work was earnest, bold, and urgent. Messrs. Amaron and Tanner also spoke effectively. Monday evening's meeting will doubtless contribute to the advancement of the work of French Evangelization.

The following evening was devoted to three most

important and practical questions affecting the highest interests of the Church. The State of Religion was very properly assigned the first place on the evening's programme. Dr. James being absent, the report was submitted by the Rev. D. D. McLeod, now of Barrie, in a clear, concise, and modest manner, evincing a spirit in thorough sympathy with the cause of advancing Christian work and life in the Church. It is perfectly true that statistical reports cannot indicate the real inner life of the soul. No human instrumentality can gauge that, but it is an imperative duty to watch carefully every manifestation of vital godliness in the evidences that are inseparably connected with its existence.

The Convener of the Sabbath School Committee also being absent, the duty of presenting the report was entrusted to the Rev. H. H. McPherson, of Halifax. The report was not so complete as it should have been, but that was not Mr. McPherson's fault. He did the best he could with the materials at his disposal. It may be said that this promising branch of the Church's work did not receive the attention that its importance deserves. It is in part accounted for by the immense distances that separate the members of the committee during the year. Frequent meetings for consultation are impossible. Nor would it be satisfactory to select the committee with a view to having them within easily accessible range of each other. The whole Church from east to west is vitally interested in Sabbath schools, and the committee must be representative. Another reason why the Assembly, in addition to the great pressure of business, may be reluctant to devote more time to the discussion of Sabbath school work, and methods may be found in the fact that it forms the subject of Presbyterian and Synodical conferences, and in stated local conventions in which, generally, Presbyterians take an active part. It must, however, continue to receive the careful attention and fostering care of the Supreme Court of the Church.

The same evening witnessed a most hearty and harmonious demonstration on the subject of Temperance. Here again the stated Convener was represented by proxy. Rev. W. A. McKay is a whole-souled enthusiast in the Temperance cause. The Assembly responded to his enthusiasm in its hearty sympathy with sentiments to which he gave vigorous expression. Among the short speeches delivered in connection with this subject, that of Mr. Neil McKay, of Summerside, P.E.I., will be memorable for its pith and point.

Rev. Mr. McMullen introduced with much skill and ability the overture from the Synod of Hamilton and London, relating to the founding of new colleges and the instituting of new theological chairs in existing colleges. He carefully guarded himself against being misunderstood as reflecting on the past action of the Church. The introduction of this overture led to a valuable and animated discussion. The functions and rights of Presbyteries were amply vindicated. The closeness of the vote showed how evenly divided the members were on the merits of the question.

The colleges came under lengthened review. Though much good work has been done by them, their present position and degrees of prosperity are not what their best friends could wish. The consideration of their respective interests occasioned keen and protracted debate. Though beset with serious difficulties which will, we are confident, be met in a proper spirit by those who bear on their shoulders the heavy responsibilities the colleges entail, those who have accomplished herculean tasks in the furtherance of the cause of Presbyterian higher education, when the question of consolidation or some other solution of the problem will be up for discussion at no distant date. In the course of debate the subject was mooted by Mr. Charlton and others.

Space only permits reference to one other subject which excited considerable interest, the perplexing question pressing for decision—marriage with a deceased wife's sister. It is clear that the Church is neither revolutionary nor reactionary. The action taken by the Assembly will commend itself generally to all impartial minds. On this subject good and learned men totally differ; but the discussion was conducted without warmth, with much candour, and in a most becoming spirit. Dr. Laing in presenting the report of the committee of which he is convener, stated the case with the frank directness and lucid argumenta-

tion for which he is distinguished. Dr. Proudfoot and Principal McKnight ably presented the case of those who believe that the law of the Church should be in harmony with modern legislation on this question, while the position held by those who maintain that the teaching of the Confession is that of the Sacred Scriptures was clearly and ably put by Professor Gregg and Mr. E. Ross. Now that the subject is to come before the Presbyteries, it will, we trust, be discussed with the same frankness and fairness it received in the Supreme Court, and that a satisfactory settlement of this vexed question will soon be reached.

Minor themes for comment suggest themselves, but for the present they are deferred. No serious misunderstanding arose to disturb the cordiality of feeling that so conspicuously prevailed throughout the meetings of Assembly. A little sharp firing did occur, but no one was seriously hurt. There will be no mortality from metaphorical gun-shot wounds. None are really left to rankle. Reverting to the nautical phraseology in which the Moderator couched his opening remarks, it may be permissible to say that with his good sense, through impartiality and kindly bearing, the good ship, steered by a skilful pilot, has had a prosperous and happy voyage, having safely reached its destination. Sunny memories will be cherished by the members of Assembly that convened in the semi-centennial year of Toronto's history.

There were the usual votes of thanks at the close of the session, but there is one that is unusual and therefore we venture to propose it. The venerable clerks of Assembly were in their usual places and did their work with their accustomed fidelity and courtesy. Drs. Reid and Fraser have purchased a good degree and are worthy of double honour.

THE ASSEMBLY AND PARTY POLITICS.

POLITICS and religion are not necessarily opposed. That is, politics in the abstract, for it would require great hardihood to assert that much of the political methods and tactics of the present time are in harmony either with the spirit or principles of religion. We do not believe that either ministers or Church members act inconsistently with their profession in taking an intelligent interest in the welfare of the country. If Christian men in Canada, and elsewhere, had realized their duties and responsibilities of citizenship, and exercised the rights of their franchise in a less servile spirit, or with less indifference as to consequences, there would not to-day be the same strong reason to deplore the evils that called forth the overture from the Synod of Montreal and Ottawa, which led to a most interesting and animated discussion in the General Assembly.

The subject was ably discussed and in a most excellent spirit. The results feared by some from its introduction did not follow. There was much freedom and frankness of utterance while the dangers that lay so close were skillfully avoided. Those who spoke in support of the overture did their work well. Mr. Armstrong and Dr. Moore presented the object in view with great clearness and fairness. Messrs. Ball, Macdonnell, Pithlado, Dr. Reid, and others, gave utterance to valuable and timely truths. All admitted that party rancour had grown to such an extent that it was becoming dangerous and demoralizing to the best interests of the people. In both the great political parties in Canada the best men deplore the evils and refuse to stoop to the unprincipled acts resorted to for the purpose of securing party triumphs. They desire a better state of things. The action of unprincipled men has been to create a spirit of cynical indifference which is frequently avowed, but from the use that has been made of this, there are many who refuse to subscribe to the dictum that on both sides the leaders and parties are equally bad. This journal does not enter the arena of party politics. It admits the right and believes in the duty of every Christian man, every citizen, thinking for himself and giving effect to his thought in supporting the men who are animated by an enlightened and exalted patriotism, the men who do not think that the loftiest of all ambitions is to obtain and secure power and patronage, but who base their statesmanship on the advocacy of those measures that are best for the country and for the welfare of the whole people.

It is to be noted that those who took part in the Assembly debate were careful to avoid the condemnation of government by party. In all constitutionally governed countries this is recognized as an indis-

pensable safe-guard against the exercise of irresponsible power. The danger does not lie in government by party, but in its abuse. One reason why partisanship in Canada, and still more in the United States, is that the choice of candidates by convention and their election by constituencies is too often the result of manoeuvring and intrigue. It is patent to all in any degree acquainted with the political life of the country that not in all cases are the best men selected to represent the constituencies and make the laws for the nation.

The discussion on this question by the Assembly will do good. It directs attention to evils that all good men deplore. May it prove one of the influences that will tend to remove the bitterness and one-sidedness of much of the political discussion that now so unhappily prevails. Surely we have seen the worst of that style of political debate either in the press or on the platform that consists of unstinted abuse of the opposite party. What the people need and desire is the clear and intelligent discussion of the political issues of the time, not the shrieks of infuriated partisanship and the wilful concealment of the truth or its distortion and misrepresentation. Canadian patriotism and Christian citizenship demand the fair, free and full discussion of all that pertains to the welfare of the people who by their action are now moulding what is destined to be a great, prosperous and Christian nationality.

A SIGN OF THE TIMES.

THE gratifying incident that agreeably diversified the Assembly meetings at London last year has been repeated in Toronto. The visit of the former Bishop of London, and the subsequent interchange of deputations did not prove an isolated case in reciprocal greetings between the Anglican and Presbyterian Churches. The Synod of Toronto diocese followed the good example set by their brethren in the west. These fraternal courtesies, as the Hon. Edward Blake, a member of the deputation, said, meant much. They do mean much. They indicate that we are living in more comprehensive times. The spirit of uncharitable intolerance may still survive, but it is losing its grip.

Such happy indications of a freer and kindlier spirit on the part of the two great Churches in Canada do not mean the sacrifice of principle on either side. To imagine this would be a vain dream. But it does open the way to a better understanding of each other, to a fuller recognition of the worth and excellence to be found in both churches, to emphasize their agreement on the great fundamental truths of the Gospel, and to prepare the way for cordial co-operation in important departments of Christian work. The gain of such results will be universally recognized as most important.

On both sides the expressions of mutual regard and esteem and the prayers for the prosperity of each were as fervent as they were gratifying. No one present in either Assembly or Synod could doubt that they were the outcome of thorough cordiality and genuine sincerity. Both Churches will be better for these interchanges of Christian fellowship.

The proposal emanating from the Church of England Synod, and so cordially responded to by the Assembly, for the appointment of a committee to confer and co-operate with a similar committee appointed by the former on the question of Christian instruction in the public schools may lead to a satisfactory solution of a difficult problem. The plan suggested by Mr. Blake is worthy of calm and careful consideration. There is much to recommend it. It may prove to be a *via media* for conflicting parties. It is worth while considering carefully the best means of training the youth of the land in the great principles of truth and morality. Meanwhile they are growing up and many passing beyond the reach of the best influences in the formation of character, while we are debating about the methods of doing the work. Practical and beneficent work is an excellent way of promoting kindly relations between different churches.

THE General Committee of the U. E. Loyalist Centennial Celebration have requested clergymen throughout the Province to preach a sermon on Sunday, June 29th, with special reference to the settlement of the Province one hundred years ago, by the U. E. Loyalists. This we think a very appropriate way of inaugurating the celebration on July 3rd, in Toronto, and it is hoped all clergymen will act on the above suggestion.

CHOICE LITERATURE.

THE LAST OF THE LUSCOMBS.

BY HELEN PEARSON BARNARD.

X. BACK TO THE OLD HILL FARM.

After Joe's abrupt departure, Mr. Patch returned to the pleasant sitting-room; Mrs. Patch was there sewing, and his young daughter sat before the open fire, with her feet upon the fender.

"Who was it, father?" she asked.

"A stranger, my dear, but evidently he knew the Luscombs well. He seemed much disappointed at finding no traces of them."

"Why, how queer!" exclaimed the girl, "didn't he know they died ages ago?" then with a merry laugh, "Perhaps it was old Rip Van Winkle himself. Did he look as if he had just taken a nap of a hundred years?"

Mrs. Patch laughed, but the father looked very grave as he resumed his arm-chair and took up the evening paper.

"There was something familiar in his face," he said; "I wish I had detained him."

His favourite sheet had lost its attraction; his thoughts kept straying from it to the stranger, puzzling over that indefinable something, those traces of the early look of "little Joe." He would probably have recognized them, if he had not long supposed him dead.

"I could almost declare that I had met the man before," he told his wife; "but where?"

Then, as the wistful glances and the agitation of the stranger came to him, Mr. Patch grew uneasy—he threw down the paper and paced the room, often pausing at the window, as if he hoped to catch another glimpse of his caller.

"I thought the Luscombs had no relatives. Mrs. Luscomb said there was no one to lift the mortgage when this place went. I don't see why this man was so deeply moved."

And when the merry girl ventured as a little joke, "Perhaps they owed him something, father," she was extinguished for the night by being sent to bed.

Mr. Patch was just retiring that night, when the hall echoed again to the sound of the brass knocker. He went immediately to the door, the stranger in his mind. He had returned! He silently entered, at Mr. Patch's cordial invitation.

"I'm glad you came back," said the gentleman; "somehow I've been thinking of you ever since you called. Sit up to the fire, sir; the evening is chilly."

Mr. Patch talked rapidly to put his caller at his ease; he bustled about and put on a couple of hickory sticks, which spluttered and sparkled into a cheerful blaze.

Presently Joe's tongue was suddenly unloosed, and he spoke in the hoarse, strained tone that with him betokened deep emotion.

"I had to come back; I couldn't leave the old place now. I've been over to the old 'still, 'n' walked about the cider mill, 'n' I've read the monymint to little Joe."

"You are greatly interested in the Luscombs," observed Mr. Patch.

"Yes," repeated Joe; "I had ter come back 'n' talk with ye. I couldn't turn away 'n' go on down to the coast, nobow; something told me I must bear my poor message to the people of this place."

"Ah!" said Mr. Patch, much perplexed by this, and the strangely familiar lines that fire-light and lamp-light brought out.

"Ye don't know me, Jerry. 'n' no wonder; there's a dreadful change in poor Joe sence you an' him war boys together. I'm Joe, your old friend; I ain't dead; I'm here! Don't look at me so, Jerry; it's Joe himself, a poor wretch, along o' takin' th' down grade, but—thanks be to God—alive!"

"Not little Joe?" murmured Jerry incredulously, then as he gazed into the stranger's face the unrecognised likeness to little Joe suddenly shone through the marks of years; little Joe's voice vibrated even in the deep tones of manhood, and holding the toil-worn palm fast, he cried:

"Oh, Joe! little Joe! this is too good to be true!" Those were solemn moments. Mr. Patch's face was almost as grave as his friend's, being much moved at this sudden resurrection of one they had long thought dead!

"I knew there was something peculiar about your call," said Mr. Patch when they had slightly recovered from the first surprise. "Your face haunted me. How could you leave me, your old school-fellow, Jerry, without making yourself known? But we will not talk further until you have seen Mrs. Patch, and had a cup of tea. You look almost ill!"

When Joe was alone he looked about. In this room he had spent many hours with his mother. Before this very fireplace she had rocked him and sung softly. And he had thought to find her at the ancient hearthstone, to kneel before her, perhaps, while she gathered him close, and spoke comfortingly to him! It was only a dream; she was gone, others gathered about the Luscomb fireplace. Joe felt inexpressibly sad as he sat alone in the firelight.

For two hours he had been like one at the grave of all that was precious, as he buried the hope of seeing his mother. All along his journey thither, like flowers by the wayside, had blossomed plans for brightening her declining years by his attentions. They were withered now, stricken by sudden frost of disappointment. There had seemed at first nothing but a misspent life. Joe had beaten his breast and cried, "Unclean! unclean!"

At length, when his anguish seemed insupportable, he thought of Father Gwynn.

"The message" that the old man had delivered so faithfully again sounded in his ears, and as he paced the old familiar paths that were lost to him through his own and

father's sins, Joe suddenly realized there was no earthly refuge for him. Desolate and sin-sick he turned to his heavenly Father—the "home-sickness" that he thought could only be stilled by his mother's forgiveness was somehow quieted; that "peace," of which the pilgrim preacher testified, entered and abode with the wanderer.

Then came a new and earnest purpose. He was probably the last of the Luscombs; the homestead was gone, and his own name was an example for wayward youth, a text for every matron in the parish; he would not obey his urgent desire and leave the town, he would remain, proclaim his identity, and use all his powers to undue the misery the Luscombs had started by their traffic with aident spirits.

That was why Joe had conquered his shame and again presented himself at the door of his old home. He was not sorry he had done so, as he received Jerry's warm welcome, and later, Mrs. Patch's cheerful face smiled upon him. She took his hat and coat, his bundle in the red handkerchief, saying, "You must stay with us for the present." She left the room to return with a tempting loaded tray.

"I am sure you must need a cup of tea," she said. Joe could not resist their kindness. It greatly comforted him for his terrible disappointment, that would come up as his eye travelled over the familiar walls, or recognized some ancient bit of furniture that had "gone with the house."

After Joe had eaten, Mrs. Patch said: "Now, I am going to leave you together, you must have some talk about it."

"Thankee kindly, marm," said Joe; "I couldn't rest without I talked a bit with my old friend here."

They conversed until daybreak. Joe told the story of his wanderings in his own peculiar fashion, but with the pathos of his new grief.

Mr. Patch often interrupted him to exclaim: "It is well you turned back, Joe! We need you in this place!"

Then he would tell how such and such a one, whom Joe had known, had gone down to the drunkard's grave, hastily giving facts showing how the sale of liquor had increased since Joe had left. Mr. Patch was a warm advocate for temperance, and a leading man in the town, so Joe could not have had a better listener. He was intensely interested in the narrative.

"Joe," said he, at length, "I really believe you have a message for the people of this place, a most convincing one, too! Perhaps it will bear fruit, with God's blessing, and partly undo the evil your relatives started here. It may be it was for that purpose that you were driven back, when you would have left us ignorant of your fate."

"I believe it, I do indeed!" said Joe solemnly, his rugged face illumined by a holy joy.

"We have been trying to start a temperance society here with little success. But now I think we can arouse the people, if you will tell your story—I'll call a meeting and you must talk to your old neighbours as you have to me."

"Me? Joe up in a meetin'? I couldn't do it nobow!" cried Joe, shrinking from this, as he had from discovering himself to Jerry.

"But surely you wouldn't refuse such a rare chance to influence others?" argued his friend. "Nobody would expect a speech, only your story, just as simple as you have told it here to-night."

At length he convinced Joe that this was an opportunity to do great good.

"If it'll help anybody, I'll try," said he, after a little struggle; "I had thought mebbe I'd give my message private, one by one; but ef ye think it 'ud be better, ye can call 'em all together, Jerry."

So notice was given of the return of Joseph Luscomb, and that he would tell his story in the temperance meeting. Joe was still very human, despite the noble thoughts that now filled his mind; a thrill ran through him as he read the poster.

"What 'ed the dear lad say of his was here," he soliloquized in the privacy of his room. "Joseph! Mister Joseph Luscomb! Well, well, I never s'posed I'd have a handle to my name."

The boy would probably have been quite as surprised at the change in the appearance of his old friend. Through the advice of Mrs. Patch he had modified his dress, retaining, however, the sailor style; that seemed a part of weather-beaten Joe. The bristling beard was shaven off leaving only a mustache, his hair was trimmed and smoothly arranged. As great a transformation had been wrought within and illumined Joe's open face, like the clear shining after rain. He was really a fine-looking man.

Mr. Patch was not ashamed of his old friend and their new temperance speaker as Joseph stood before the crowded house. He faltered at first, but soon the words came rapidly. It was much the same as he had told to Father Gwynn, but intensified by his awakened soul. There was a certain rude eloquence that reminded some present of his grandfather, Squire Luscomb. It was doubtless a queer speech, but very pitiful and convincing in its truth and earnest desire to save others from ruin.

"Joe's back agin, boys," he said, his bronzed face working; "but there haint no glory in't, no flags a flyin', no forchins from over the seas; th' long years sence he runned away is gone for nothin'. The last o' th' Luscombs came back, crep it ter town after dark ashamed o' hisself, knocked at th' home door, but there wa'n't no mother there to ease his achin' heart with 'I forgive ye, my son, no home, no kin—that's th' wages o' sin, boys, 'n' th' end o' strong drink!"

There was weeping in the audience, and many signed the pledge that night. Afterwards Joe's friends gathered around him, welcoming him back, and some of his old school-mates offered him a home.

"Thankee kindly, boys; Joe don't deserve it, even ef he wa'n't able an' willin' ter care fur hisself!"

"He will stay with us for the present, I hope," said Mr. Patch. "We feel that he belongs on the old place."

"I'll stop a spell on the old homestead, as long as there's

anything I can do," said Joe, "and then I must be movin' on."

There was a great temperance revival after that, and Joe and all friends of the good cause were very busy. Joe spoke many times in the suburbs of the town, believing it to be his duty to deliver his message to those under the curse of appetite.

XI.—A STRANGE PROCESSION.

"There," said Joe, "this 'ere shed's cram full to bustin'; I believe Jerry jest makes up jobs to keep me on the old place. There'll be a nat'ral wind-up some time, 'n' then Joe must move on."

The last stick of wood being piled, Joe proceeded to sweep the shed.

"I'm bound allux to cut my own fodder."

The shed being clean, Joe put the chopping-block, saw and saw-horse away, picking up anything that had been left down. He did this mechanically, like one to whom order was second nature. His mind was on other things. Often his eye wandered out of the window or door, and liggered on the broad acres that might have been his, if his ancestors and he had done right. Joe could not be wholly happy, even in his new hopes of pardoned sin, and the pure joy of helping others. Often memory dwelt on the past, and conscience pointed out wasted opportunities, until his happiness was overwhelmed as by an irresistible flood. It was only by clinging to the cross that he could, as he expressed it, "git above water."

At such times, Joe would not say much to Jerry, or any one. If possible, he found some retired spot and read his Bible. The promises that he found there always soothed his dark mood; they were like rare flowers beside Joe's thorny path, gladdening and refreshing by their fragrance.

His task being done, Joe seated himself upon the chopping-block, and took out his Bible. He greatly felt the need of comfort. Presently he was reading aloud, slowly, and with his own peculiar inflection, these words:

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Joe repeated this several times as if he would make it his own, his face growing more serene. Afterward he read to himself, whispering the words, until he came to the close of the chapter. This he also dwelt long upon.

"The Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself."

"Ay, ay, forget the past, that's behind," soliloquized Joe, his face glowing with the inspiration of the Scripture, "press on for the prize, Jesus Christ calling me, even me, poor, worthless Joe! It's no matter about the past; He'll fix that up—all we've got to do is to be faithful, do all we can, 'n' by 'n' by He'll change our vile bodies like"—Joe's voice sank into a whisper, a wonderful look came into his face, a blending of awe, love, and gratitude; with deep emotion he added, "like His glorious body! He is able to subdue all things unto Himself."

Joe sat there pondering this for some time; then he returned the sacred Book to his pocket, refreshed by this way-side communion with his Master. He rose, and stood in the shed door. He could look now without envy on his lost inheritance, that was earthly and fleeting; he could only have held it a few years, somebody else would have taken it when Joe was laid beside the dead Luscombs, he now had an inheritance above, which was "far better."

Down in the meadow lot which Joe had redeemed from bog and reeds into valuable land he could see Jerry walking about, with his hands in his pockets. He was probably deciding what he would plant there, and estimating its profits, for Jerry was a shrewd, calculating farmer.

Seeing Joe standing there Jerry left the meadow and came slowly towards the house.

"Grand'ther he allux calc'lated to git that 'ere land dreeded," said Joe, adding, not with his old bitterness, but sadly, "but he dug dreens on other folks' land instid, 'n' the more they was dreeded, the poorer they war—there's a conundrum fur somebody."

Jerry was silent. He, too, stood and looked over the homestead. How pleasant it was in its spring dress of delicate green!

"The old place looks jest as it used to when we were boys," said Joe; "do you remember how we used to go dand'ionin' over there?"

He pointed to a sunny bank, that was even then yellow with the gay little flowers.

"Them was allux just over there, 'n' I was a thinkin' when I dreeded the medder lot how we used to go there after cat-o-nine-tails in the fall. Mother she used to put 'em up over the dinin'-room winders; she had a way o' fixin' them across the white casin' so they looked jest as ef somebody had painted them! I never seed in all my travels a woman as had sich a knack o' fixin' things tidy."

"She was an uncommon woman," said Mr. Patch; "her taste was exquisite, I have heard."

"Wall," said Joe at length, as if answering some unspoken thought, "I believe she'd say 'go on, Joe,' ef she was here now. God has given me the future, blessed be His name, 'n' perhaps He'll let Joe pilot some poor wreck, what's lost its bearn's, into a safe harbour!"

Mr. Patch was now called away. Joe, saying that he would get the mail, started for the village.

The post-office was always full at that time. The men were there after their morning papers which came on this mail from the distant metropolis; the scholars paused on their way home from school to see if there was anything for "our folks." There was always ample time for gossip while the mail was being sorted by the old postmaster, who to his native slowness, added such a weighty sense of office that he felt it highly unbecoming to hurry.

Joe kept an eye on Mr. Patch's box, number forty-nine. Presently the postmaster thrust a letter into it. To pass

away the time, Joe examined the direction. It was for Jerry, in a bold hand.

"Wall, I wish 't he'd be through; I must be movin' on," muttered Joe, "I want to git home 'n' shave up bein' as it's prayer-meeting night."

But the green curtain before the little window was still closely drawn. Just then the postmaster thrust another letter into number forty-nine. The envelope was small, and on the side was a red flower. Joe had just time to see this, when the postmaster, in brushing past, lit the letter, and it fell to the floor.

"Avast there!" shouted Joe. "Ye've dropped a letter!"

The postmaster evidently did not hear. He kept ponderously on his way, distributing other mail, and treading calmly on the letter. Joe was in torture. He knew who had paper like that—Maggie Hanlan—he had given it to her one Christmas, being struck with the beauties of the tulips, and roses, and various highly coloured flowers that adorned each sheet and envelope. Could it be possible that Maggie had written to him? To be sure he had begged her to; but she had laughingly declined.

"Mayhap she changed her mind; many a woman do," said Joe. He twisted his head and squinted sideways to see the address. Of course, he couldn't make it out, and just then the postmaster planted his heavy foot upon it.

"Avast there, you numbskull!" roared Joe, startling everybody. "I'll have ye up before government for effacin' the mail. Jest step off my letter, will ye?"

Without taking any notice of this outburst the postmaster now drew aside the curtain. Joe's head was instantly transferred to the aperture; Joe's voice roared:

"Number forty-nine, and look a here, jest pick up that 'ere letter quick, afore Joe gets under way!" Joe pulled out his handkerchief and polished his forehead, struggling to keep his temper.

Joe fairly groaned as it came at length into his eager grasp, much soiled. It was addressed in a feminine hand, cramped, like one unused to writing; but still legible and neat. It did not seem possible; but it must be from Maggie.

Joe wiped it carefully with his handkerchief and placed it in his breast pocket. He could not read Maggie's letter in public; what those bright eyes had bent over—those eyes that filled with tears when he went—nobody should see but himself.

(To be continued.)

ARCHDEACON FARRAR.

When the author of "Eric" published his "Life of Christ" a writer in the *Spectator* described it as "by a special correspondent of the *Daily Telegraph*," and it is impossible to get this very neat criticism out of one's mind when hearing Dr. Farrar preach in Westminster Abbey. In his own church of St. Margaret the Archdeacon shines with a subdued light. Those who have chatted with him by his own fireside and know him to be the most amiable, unaffected of *causurers*, those who remember him at Harrow as a most genial boy-loving master, will miss nothing of the good-natured simplicity which they liked in him if they hear him in his own church discoursing about matters that concern his parish. But in the abbey he is different. There his massive face settles into a hard, expressionless look; his voice, which is low and roughish, is pitched in a monotonous key, and his manner altogether lacks animation, even when his subject imperatively demands it. However, his ornate periods, metaphors, tropes, and far-fetched comparisons diffuse ecstasy among those worshippers who derive their wisdom from penny newspapers. To illustrate any common reflection on the vicissitudes of life the Archdeacon drags in the destruction of Pompeii with the latest mining accident; the overthrow of Darius with that of Osman Digna; the rainbow that appeared to Noah with Mr. Norman Lockyer's explanations of recent glorious sunsets; and all these juxtapositions come down so pat as to suggest the irreverent idea that the book which the venerable preacher was studying during the prayers must have been an annotated copy of Maunders' "Treasury of Knowledge." We believe Dr. Farrar is a total abstainer. One day a gentleman addicted to hard drinking was seated in the smoking-room of a hotel, when a dog walked in. The drinker gave a violent start and shrunk back in his chair, upon which a waiter whispered to him, reassuringly, "Don't be afraid, sir; it's a real one." This story was related to Dr. Farrar, and gave him, it is said, an utter loathing for strong drinks which can destroy the mind and convert a man into a palsied sot. It need scarcely be said that the drinker in the smoking-room was afflicted with delirium tremens. Alexandre Dumas, the younger, offers an analogous case of a man being suddenly startled out of the temperate use of a thing by a ghastly story. About twenty years ago a French doctor told him of a horrible instance of tongue-itch which he had seen result from over-smoking. Dumas was smoking a cigar at the time. He threw it away half-finished, and has never lit another.—*Temple Bar.*

FORT WILLIAM AND THE FUR TRADERS.

The whole neighbourhood of Fort William has a peculiar charm, and is indelibly impressed upon the mind. A mountain with bold cliffs, the straggling buildings of the mission, a few crosses, an ancient grave-yard, in which is buried many an old-time *voyageur*; up the river a sleepy village, with lazy droning mills and deserted docks; and below, where the river enters the lake through a delta, a broad bed of blue through the trees, and on the left, toward a low-lying light-house, the old fort, which grows upon one imperceptibly as it lies there in the sunshine, with its quaint peaked roofs, its mossy walls full of the mellow tones of age, and the last schooner of the "trade" lying before it on the river-bank, with crumbling cordage and gaping seams.

The chief glory of the fort has, however, passed away in the retirement of Mr. McIntyre, the last of the local factors, who looked like an old Scotch laird, with his ruddy face,

shaggy eyebrows, and a tasselled cap that covered locks as white as the Northern snows among which he has spent his life. There was always something interesting in a visit to the fort with him. Sometimes it was old Lombard, who said he had had twelve wives and six running dogs in his day, "and if I were to live my life over, I would be a *voyageur* again. Sometimes it was the records, and sometimes an old rubbish chamber, from which we were permitted to carry away the bayonet of an "Old Brown Bess," bearing the Tower mark, and Louis Quatorze shoe-buckles, which were the more plentiful as they were sent over to sell to the Indians, who, strangely enough, it was thought, did not appreciate these then modern innovations.

Again, it was the fort itself; for while, with the exception of a ruined block-house and a stone house for furs, there is really little left of the original fortification, the new buildings are old enough, and besides they have inherited their traits as a son inherits from his father. Best of all, however, was to hear the old factor renew the "auld lang syne" when the trade was in its glory, and the old gentleman's eyes sparkled as he recalled the meetings of the partners, when an Italian cook was sent from the club-house at Montreal with brandies oily with age, and fine old port; on such occasions the table groaned with fish and game. Simon McGilvary, chief factor, presided, and a beaver was on the platter, and three hundred sat down to dine, in the order of their rank, with wines graded from champagne at the factor's places, to rum-and-water among the guides at the lower end. "Aye, mon, those were jolly times, and mony an auld Scotch song was sung and mony a toast was drunk. — *John A. Butler, in Harper's Magazine for June.*

WAIT AND SEE.

When my boy, with eager question,
Asked me how, and where, and when,
Taxed all my store of wisdom,
And asked o'er and o'er again
Questions oft to which the answers
Gives to others still the key,
Then I said, to teach him patience,
"Wait, my little boy, and see."

And the word I taught my darling
Taught to me a lesson sweet,
Once when all the world seemed darkened
And the storm about me beat:
In the children's room I heard him,
With the child's sweet mimicry,
To the baby brother's questions,
Saying, wisely, "Wait and see."

Like an angel's tender chiding
Come my darling's words to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father, in His wisdom,
Gently bids us, "Wait and see."

THOMAS GOLD APPLETON.

A little more than sixty years ago, if one could have looked in at the garden or climbed up to the garret of No. 7 Walnut Street, he might have seen three boys, in mantles and doublets and other stage appointments, enacting the scenes of some truculent melodrama. One of these boys was our viracious and inventive friend, who must, I think, have been stage manager and chief costumer. The second was a boy of striking beauty, with dark waving locks, who as a prince, or as a poet, or, with an inky cloak and suit of solemn black, as a youthful Hamlet, would have seemed the very ideal of his part. This was the future historian whose name is known and honoured in all the academies of the world, whose books are read in all the most widely spoken tongues of Europe—John Lothrop Motley. The third little boy, with the singular silvery thrill in his voice—I remember it well in the mother from whom it descended to him—this third little boy, the afterglow of whose more than auburn hair came from some ancestor whose sun had set before my day, was the embryonic orator whose voice was recently silenced—Wendell Phillips.

These were the young companions and the lifelong friends of him over whom the grass is not yet green. Who was there among us worth knowing whom he did not know? Who that knew Boston on its higher levels did not know him?

We are not thinking now of the pleasant books in which his always active mind and happy nature show themselves in every page. We are not thinking of him in his relation to art and artists, though he gave so much of his time and thought and money to these. It is as a living presence in this Boston air which we breathe—in the bright saloon, under the elms of the Common, amidst the flower-beds of the Public Garden, in the noisy street, the silent library, the memory-haunted picture-gallery—everywhere, he comes before us. No man, no man of his generation certainly, pervaded the social atmosphere of this breezy centre of life so completely. He was the favourite guest of every banquet. A day withered its flowers, but age could not wither him. The sparkle left

"The foaming grape of Eastern France,"
but his wit bubbled up inexhaustible.—*Oliver Wendell Holmes, in June Atlantic.*

CANON GOVER says Archbishop Tait declared he would never sanction a prosecution against a clergyman who conscientiously declined to read the Athanasian Creed. The canon when on duty never reads it, and when he happens to be in a congregation where it is read he enters his protest by closing his book and sitting down while the "quasi-forgery" is being recited.

BRITISH AND FOREIGN NEWS.

A TEMPERANCE lodge of freemasons is about to be instituted in London.

LORD GRANVILLE and Lord Edmund Fitzmaurice are both decided abstainers.

Of the Congregational ministers in England and Wales, 1,385 are abstainers.

FOUR London curates have resigned their appointments and joined the Salvation Army as simple cadets.

VICTOR MARTIN left Paris on Monday, May 11th, at half-past two, to walk to Rome and back by June 30th.

THE Rev. Alex. J. D'Orsey, B.D., has been elected to the new professorship of public reading at King's College.

The Congregational Jubilee Fund now exceeds £305,000, of which sum the Welsh churches have contributed £50,000.

IN France it is computed that only one man in twenty-five and one woman in twenty-four now attend communion in the Romish Church.

DR. MERCIER, the eminent English alienist, is strongly advocating the transfer of all lunatics of foreign nationality to their own country.

A MICHIGAN justice is in trouble for having turned over to the complainant in an assault case the fine that was imposed on the prisoner.

THE oldest apothecary shop in Berlin, which in 1888 might celebrate the 400th anniversary of its existence, has just been sold for the sum of \$300,000.

NOT content with suppressing the newspapers, Count Tolstoi has now gone for the reviews on which Russians so much depend for literary food.

THE Rev. Henry T. Edwards, M.A., dean of Bangor, who has been unable for duty for six months from typhoid fever and general debility, committed suicide lately.

ONE of the most popular of western revivalists has great quantities of coloured bills posted, circus fashion, on the walls of the towns in which he is to conduct services.

POPULAR editions, both of Queen Victoria's book and of the Princess Alice's letters will be published early in the autumn. The Queen is anxious to have a sixpenny edition of the latter work.

NOTWITHSTANDING Lourdes entirely failed to give eye-sight to their son and heir, the Duke and Duchess of Norfolk, steadfast in the faith, are now there on another pilgrimage, this time for the latter's health.

THERE is a fortune in so small a thing as a device for fastening a necktie. One of the patents in that line has just been sold to a company for \$1,000,000 in cash and royalties that may amount to as much more.

THERE is a fund in England, fortunately not a large one, for sending out vestments, colored stoles, candlesticks, and other distinctly Catholic Church articles, for priests in India who are working on Catholic principles.

THE Free Church Defence Association has resolved to take a decided stand in the Assembly against disestablishment, the introduction of instrumental music, and the composition of deputations sent to Highland churches.

AT Genesee College, Charles H. Fowler, whom the Methodists have just elected bishop, used to say that he would be willing to go to eternal torture if he could only be valedictorian of his class. He won the honour, but soon after became religious.

THE 600th anniversary of the legendary incident of the "Ratcatcher of Hameln," described in Browning's "Pied Piper of Hameln," is to be celebrated in an elaborate manner by the inhabitants of the little Hanoverian town on the 28th and 29th of June.

THE foundation-stone of a new English memorial church was laid at Berlin recently, by the Crown Princess. The Crown Prince delivered an address in English, explaining that the church was for the benefit of members of the Anglican communion in Berlin.

THE Hibbert lectures at Oxford are a dead failure as an instrument for propagating Unitarian views. The main part of the audience is composed of School girls and governesses who come to hear M. Reville for the purpose of perfecting their French pronunciation.

THE plan adopted last year in London, of sending poor and delicate children into the country for three weeks in midsummer, has proved very successful. They are boarded in cottagers' families at the rate of about \$1.25 a week. Manchester and other towns are making an effort to the same end.

THE *Medical Times*, referring to the 5,000 incandescent lamps in use at the English hygienic exhibition, says that they are the domestic light of the future, adding that the well-founded objection formerly raised by oculists that the light was a series of flashes is not now true except in theory.

MR. DICK PIEDIE, M.P., raised the question of disestablishment on the second reading of the Ecclesiastical assessments bill on June 11th, by moving that it is inexpedient to deal with that subject except in connection with a measure for the disestablishment and disendowment of the Church of Scotland.

AT the meeting of the British Geographical Society this month, a paper on the ascent of the Himalayas is to be read by Mr. Graham, a Scotchman, who is said to have reached a height of 27,000 feet above the level of the sea. Mr. Graham is understood not to despair of yet reaching the top of Mount Everest.

PROF. JENN'S article "Greece," in the new edition of the *Encyclopaedia Britannica*, has been severely criticised by Prof. Sayce in recent numbers of the *Academy*. The Glasgow professor, it is alleged, has offended against the rules of literary courtesy in so far as to publish the work of others as if it were his own.

MINISTERS AND CHURCHES.

THE Rev. J. R. McLeod and Mrs. McLeod, of the Presbyterian Church of Kingsbury, Que., on their leaving for a few weeks' holidays, were presented with a purse of money by the ladies of the congregation.

LAST week a deputation from St. Andrew's congregation, King, waited on their pastor, the Rev. James Carmichael, and presented him with a purse of \$125, with the request that he would take a few weeks' holidays.

THE re opening services at Parkdale Presbyterian Church were continued last Sabbath. The Revs. Walter Reid preached in the morning, P. McF. McLeod in the afternoon, and the Rev. H. M. Parsons in the evening.

ON Sabbath last the Royal Scots of Montreal attended divine service at Old St. Andrew's Church. The pastor, Rev. G. M. Milligan, selected for his text Matthew viii. 8, 9. The sermon was practical, eloquent, and appropriate.

THE ladies of Knox Church, Winnipeg, have entered upon the work of furnishing the edifice just now approaching completion. They expect to have it ready in about three weeks, at which date it is thought the dedication service will be held.

MRS THIRDE, Huntsville, gratefully acknowledges receipt of the following additional sums per Rev. Dr. Cochrane: Friend, Niagara, \$5; anonymous, \$10; friend, London, \$2; anonymous, Westminster, \$10; A. McGill, Brantford, \$2.50; A. Robertson, Perth, \$5; total, \$34.50.

THE pulpit of Charles Street Presbyterian Church was occupied on Sabbath last by the Rev. E. D. Miller, of Lunenburg, N.S. Rev. John Tomson, Sarnia, preached in St. James' Square Church in the morning and exchanged with Rev. D. J. Macdonnell in the evening.

THE Rev. F. R. Beattie, M.A., B.D., has returned from Bloomington, Ill., where he attended the commencement exercises of the Western University. The Rev. gentleman has been writing for Ph. D., a degree for proficiency in philosophy, and secured only by examination, not honorary. Mr. Beattie passed his examination most creditably and handed in his thesis, the real test, securing the degree.

A MOST interesting meeting of the Toronto Women's Foreign Mission Society was held in the Central Presbyterian Church last week. There were present Rev. J. Fraser Campbell and Mrs. Campbell, from Central India, and Rev. H. Robertson, of Eromanga. Much valuable information was communicated by these missionaries as to the difficulties, progress and prospects of the work in their respective fields.

THERE were thirty-nine delegates to the General Assembly entertained at Knox College, and they can never forget the delightful Christian fellowship they had one with another. Before parting, they met to give expression to their high appreciation of the hospitality received from Mr. and Mrs. James Fullarton, and appointed the Rev. Thomas Bennett and Mr. D. McGregor, to communicate the same to them; and also to give public expression through THE CANADA PRESBYTERIAN, of their deep sense of gratitude to their Christian friends in Toronto for their great kindness.—COM.

ON Tuesday evening a most interesting meeting was held in Knox Church, Toronto. The Presbytery met for the ordination and induction of Rev. J. S. Mackay, M.A., to the pastoral charge of the congregation of St. Andrew's Church, New Westminster, B.C. The sermon was preached by the Rev. M. C. Cameron, Milton. Rev. Robert Wallace, moderator, presided and addressed the minister, and Rev. D. J. Macdonnell the congregation. Mr. Mackay who has just concluded a most successful course of study, goes to fill the vacancy in New Westminster caused by the resignation of Rev. R. Jamieson, who has laboured faithfully for many years in that important sphere. Mr. Mackay is about to enter on what is cordially hoped will prove a valuable and efficient service in the cause of the Gospel.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held on the 4th inst. in the usual place. The attendance of members was good, and various commissioners to the General Assembly were present as corresponding members. A minute and

the late Rev. D. Coultts, drafted by a committee, was read and adopted. An application of Rev. Hugh Rose, late of Manchester, England, asking to be received as a minister of the Church, was sent up with relative documents and with recommendation in his favour to the General Assembly. A paper was read and the offer of an appointment to Mr. J. S. McKay, M.A., probationer, and the acceptance of the same by him to become the minister of St. Andrew's Church, New Westminster, B.C. Subjects of trial for ordination were assigned to Mr. McKay; and provided that these were satisfactory, it was agreed to meet for his ordination in Knox Church, Toronto, on the 17th inst. at eight p.m. The clerk, as substitute for Dr. Caven, reported on the moderation of a call from the congregation of Deer Park in favour of Mr. G. E. Freeman, probationer. The call was sustained, and the same was accepted by Mr. Freeman. A subject for trial sermon was assigned to him, and his ordination was provisionally appointed to take place on the 8th proximo, at eight p.m. Rev. R. P. McKay reported in a call from the congregation of Stouffville to Mr. T. Nixon, probationer. This call was also sustained and accepted, and provision was made to ordain Mr. Nixon on Thursday, the 19th inst, services to commence at two p.m. A telegram was read from Victoria, B.C., respecting the resignation of Rev. R. Gamble, minister of the First Presbyterian congregation there, and the desire of the congregation to have a good minister sent to them by the Presbytery. On motion made, the selection of such minister was referred to the Assembly's Home Mission Committee, with provision that if said person be unordained the Presbytery shall duly see to his ordination. An extract minute was read from the Presbytery of Owen Sound and the declination by Rev. A. F. Colter of the call from the congregation of Streetsville, and authority was given to moderate in another call. Rev. A. Gilray, convener of the Presbytery's Home Mission Committee, read the annual report of said Committee, showing that ten stations have been regularly supplied during the year, two of which are about to be settled, and that putting together the contributions for Home Mission purposes and the Augmentation Stipend Fund, the Presbytery has this year nearly doubled the amount of its contributions for the previous year (\$6,157), for the present year \$12,167.05. Various other matters were brought up and disposed of. The next ordinary meeting of the Presbytery was appointed to be held in the usual place on Tuesday, the 8th July, at eleven a.m.—R. MONTEATH, Pres. Clerk.

OBITUARY.

THE LATE ALEXANDER GORDON.

Services in St. Andrew's Church, Ingersoll, were lately held in memory of the late Mr. Alexander Gordon, elder. The Ingersoll *Chronicle* states that an able and instructive sermon was preached by the pastor, Rev. P. R. Ross, from Prov. iv. 18: "The path of the just is as a shining light that shineth more and more unto the perfect day." Mr. Gordon was born in Sutherlandshire, Scotland, in 1809. When he was but two weeks old his father was accidentally drowned. His mother, a devoted Christian woman, with more than ordinary sagacity, early taught him to walk in wisdom's ways. When young he was thoroughly trained in the principles of the Word of God and the Shorter Catechism. At the age of seventeen he left his home in the Highlands for the city of Glasgow, where he remained for about twenty-one years. He did not as many young men do upon leaving home, throw off all pious restraints and become careless and indifferent in religious matters. He regularly attended divine service, first in the old Tron Church, then in Duke Street Church and afterwards sat under that celebrated man of God, Jonathan Anderson. Having shared in the glorious quickening which produced and accompanied the disruption, he naturally cast in his lot with the Free Church people. Leaving Scotland, he came to Canada in the year 1847, coming west as far as Embro. Settling in Hamilton for a time he enjoyed the ministrations of the late Dr. Irvine, with whom he had been very intimate while in Glasgow. Leaving Hamilton, Mr. Gordon commenced business in Beachville in 1849, but moved to Ingersoll in 1850, where he remained until the close of his calm and peaceful life. As a citizen he enjoyed the confidence and respect of his fellow townsmen, but owing to his

retiring disposition he never took a prominent part in civic matters.

As a Christian he was a humble follower of the meek and gentle Jesus. Upon coming to Ingersoll he at once connected himself with Knox Church which at that time was under the pastoral care of the Rev. Robert Wallace, now of Toronto.

The congregation soon found out Mr. Gordon's excellent qualities and at once elected him to the eldership of the church, a position which he held with increasing usefulness for the last thirty-four years. As an elder, it may be truly said of him, that he was "sober, just, holy, temperate, blameless, vigilant and of good report of them which are without." He took a lively interest in temperance work and for thirty years was closely associated with the Bible Society as a member of the local committee and latterly as vice-president. He entered with great heartiness into negotiations with the late Erskine Church for the union of both Presbyterian congregations and rejoiced to think, that after much trouble, peace, harmony and concord was again restored to this congregation. His piety was quiet, deep, unaffected, humble, reverent and full of sunshine. He had clear views on all doctrinal subjects, strong faith in God, bright hopes for the future, and was pre-eminently a man of prayer. Long may the Church be blessed with such elders. His summons from the Master came suddenly at last. For a year he had complained of a pain in his breast, continuing for a short time and then getting relief without interfering with daily duties. While sitting in his son's office on Thursday, 22nd ult., a severe attack of this pain, which proved to be heart disease, set in, with difficulty he walked home, and medical skill proving of no avail, he passed quietly into his rest on Saturday morning, 24th ult. His place is now vacant, absent from the body, he is present with the Lord. Goodness and mercy followed him all his life, but now he dwells in the House of the Lord for ever, and all we would say is: Rest brother, rest from thy labours, thy works do follow thee.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz., A Friend, Wick, for Home Mission, \$1; *Preceptor Senex*, for Colleges, \$2; Foreign Missions, \$1; Aged Ministers' Fund, \$1; Manitoba College, \$1.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

June 29th.

REVIEW.

1884.

Our lessons during this Quarter have been partly from the Acts of the Apostles, and partly from four epistles written during the time covered by the narrative, viz.: the First and Second Epistles to the Corinthians, Galatians and Romans. There are so many methods and plans followed in reviewing that it is difficult to map out a course that will commend itself to any large number of Teachers. Some will rest with a recitation of the Topics, Golden Texts, etc., others will follow the plan of our last Review Lesson, questioning on each lesson, endeavouring to bring out the facts and truths taught, while yet others will take places, men, etc., and group around them the questions and teachings of the hour. Suppose that this Quarter we follow somewhat this plan and, taking the lessons under four heads the Places, the Churches, the Epistles, the Doctrines and Dates, endeavour to recall some of the facts we have learned and the truths we have been taught.

1. THE PLACES.—What places have we read about in these lessons? While other places are mentioned, the action and interest centres on Ephesus. How long did Paul labour there? Three years. (Acts 20:31.) What miracles did he perform? (Ch. 19. 11, 12.) What special circumstances are narrated of his stay in Ephesus? (a) The finding of the disciples who were ignorant of the gift of the Holy Ghost. (Ch. 19:3.) (b) Breaking away from the synagogue and preaching in the school of Tyrannus. (19:9.) (c) The vain attempt of certain vagabond Jews to cast out an Evil Spirit. (19:13.) (d) The burning of the books of curious arts. (19:19.) (e) The mighty growth of the Word. (19:20.) (f) The uproar headed by Demetrius. (19:23-41.)

2. THE CHURCHES.—What Churches are mentioned in this Quarter's lessons? Ephesian, Corinthian, Galatian and Roman. What were the special characteristics of each of these churches? (For answer to this question see the "Introduction" to the various lessons.) Who were Paul's hosts at Ephesus? Aquila and Priscilla, who laboured with him there; Apollos had preceded him, and we find that there were with him Timothy and Erastus, Acts 19:22; Gaius and Aristarchus (vs. 29), and possibly others whose names are in the next chapter.

3. THE EPISTLES.—What Epistles did Paul write from Ephesus? (See above.) What lessons have we had from these Epistles? From 1 Cor., four: Lesson 3, Paul's Preaching; 4, Abstinence for the sake of others; 5, Christian Love; 6, Victory over death. From 2 Cor., one:

Lesson 8. Liberal Giving From Galatians, one. Lesson 9: Christian Liberty. From Romans, three: Lesson 10. Justification by Faith; 11. The Blessedness of Believers; 12. Obedience to Law.

4. THE DOCTRINES AND DUTIES.—What Doctrines have we learned this Quarter?

Lesson 1.—The personality and gift of the Holy Ghost.
Lesson 2.—Evil spirits know and fear the power of Jesus.
Lesson 3.—Salvation only by the death of Christ.
Lesson 4.—The folly and emptiness of idolatry.
Lesson 5.—The Christian life a life of love.
Lesson 6.—There will be a resurrection of the dead.
Lesson 9.—Christians children of God and heirs of eternal life.

Lesson 10.—Justification by Faith.
Lesson 11.—God's eternal purpose of blessing for believers.

Lesson 12.—God's sovereignty, rulers are by and through Him.

DUTIES, LESSON 1.—To seek for the baptism of the Holy Ghost.

Lesson 2.—To put away everything that would hinder our full consecration to Christ.

Lesson 3.—To accept with humility God's plan of salvation.

Lesson 4.—To deny ourselves for the sake of others.
Lesson 5.—To let love rule in our hearts and lives.

Lesson 6.—To live as those who expect the second coming of Jesus and eternal life.

Lesson 7.—Never to let self interest blind us to the claims and duties of religion.

Lesson 8.—To give as becometh those who believe that all they have is the Lord's.

Lesson 9.—To prize the liberty the Gospel gives us, and not yield ourselves to the bondage of sin.

Lesson 10.—To believe on the Lord Jesus Christ.

Lesson 11.—To have an abiding trust in the love of God.

Lesson 12.—To be good and faithful citizens, wherever we dwell.

Sometimes a single word or sentence is helpful to serve as a key to the Quarter. We see that the *Sunday School Times*, suggests the word "Co-partnership" taking a letter in succession from that word as the initial letter of the lesson. We prefer one that has a more direct connection with the lessons and can therefore, we think, be more easily remembered. Our lessons have been from Acts and some of the Epistles. For the sake of the younger classes, and to help those teachers who would get through the eye to the heart, suppose we put those two words on a black-board or slate, writing down and letting each letter be the initial of a thought in connection with the successive lessons, thus:

A TEACHER TAUGHT (1).

CONQUESTS OF THE GOSPEL (2).

THE PREACHING OF THE CROSS (3).

SELF DENIAL FOR OTHERS (4).

ETERNAL AND OMNIPOTENT LOVE (5).

PERISHABLE AND IMMORTAL (6).

IDOLATRY AND THOSE WHO PROFIT BY IT (7).

SOWING—SCANTILY OR SPARINGLY (8).

TRUE LIBERTY (9).

LAW AND FAITH—CONDEMNATION OR SALVATION (10).

EVERY BLESSING IN JESUS CHRIST (11).

SUBMISSION TO AUTHORITY (12).

These are of course, much the same thoughts you have had in "Doctrines and Duties" only put in a different manner; endeavour by questioning to get the thoughts from your scholars, help them by suggestions, but let them do as much as they can, they will like the lesson all the better for having found out something themselves. The narrative lessons will be those they will most readily recall, and from each of these you may draw valuable lessons in addition to those suggested here, look over the notes you made for each lesson (we suppose that you made them, did not take them to your class, and have them at home still, that is our habit), this will refresh your memory of the teaching, and help you to make the Review more interesting.

One word more; there has been a great thought running through our lessons for this Quarter, let all your teaching and reviewing converge to that as a centre, the thought is, "Christ Jesus and Him Crucified."

July 6. } DAVID KING OVER ALL ISRAEL. { Samuel
1884. } 5: 1-12.

GOLDEN TEXT.—"I have found David my servant; with my holy oil have I anointed him."
—Psa. 89: 20.

TIME.—B.C., 1048.

PLACES.—Hebron, the principal city of the tribe of Judah, and Jerusalem, the fortress hitherto held by the Jebusites, now captured and called "the city of David."

PARALLEL PASSAGE.—1 Chron., 11: 1-9.

INTRODUCTION.—Our studies in the Old Testament last year carried us to the death of Saul and Jonathan on the mountains of Gilboa. Tidings of this event were carried to David at Ziklag, where he was staying with his six hundred followers. The way he received the news was characteristic of David and of his age. The Amalekites who told him the story and showed the royal crown as proof of its truthfulness, asserted that in the last agony of soul Saul has entreated death from his hands, and that he had slain the king. He thought that this would please David, and ensure a reward, instead of which he was upbraided for his crime and slain. In those new circumstances David, God-fearing man that he was, "inquired of the Lord" before he would take a step in the direction to which circumstances seemed to point, should he go up into any of the cities of Judah, and which, the answer came, telling him to go up, and to Hebron. To Hebron he ac-

cordingly went, and at once the men of Judah came and anointed him king. It is probable that the other tribes, if left to themselves, would have agreed with the choice, but the loyalty of one man, Abner, to the family of Saul, caused him to set up a son of Saul as the rightful king over Israel. Abner was the cousin of Saul, and appears to have had considerable influence with the people, certain it is that except Judah all followed his lead, Abner and Joab the captain of David's army, met and fought at the pool of Gibeon. Abner was utterly defeated and fled. This, however, did not decide the matter, a "long war" followed, David becoming stronger, and the house of Saul weaker. Then came an insult to Abner by Ishbosheth, his renouncing of the king and going over to David, only to be slain by Joab in revenge for the death of Asahel, his brother. This was followed by the murder of Ishbosheth. The path was now clear to the throne, Saul, Jonathan, Ishbosheth, Abner all dead, and the people longing for a strong hand to help them against the Philistines and the Canaanites, naturally they looked to him, already recognized by the tribe of Judah, he had before been their deliverer, should he not be their king? and so we come to our lesson.

Notes and Comments.—Ver. 1. "All the tribes:" represented by their elders. "Hebron," or alliance, about twenty miles south of Jerusalem, formerly Kirjath-Arba (Josh. 21: 11), at that time the most important city of south Palestine. Its present population is about ten thousand, including five hundred Jews, but there is not a single Christian family. "Bone-flesh:" the first requirement for the throne was that the chosen one should be an Israelite. (Dent. 17: 15.) In the same language Christians are set forth as brethren of David's Son and Lord. (Eph. 5: 30.)

Ver. 2.—They give two further reasons for their mission. David had formerly, during the reign of Saul, been the victorious leader of the people against their enemies, and he was God's choice to be the "captain over Israel," their ruler, king. God had said that he should "feed," lit., should shepherd the people; from shepherding the flocks at Bethlehem to shepherd the nation. God's choice, they came to say that he was also their choice, and to give him their allegiance and promise of loyalty.

Ver. 3. "A league:" there was a covenant for mutual rights and service. Some kind of a charter defining the King's rights was in existence (1 Sam. 10: 25) and on the accession of Rehoboam we find the oppressed people demanding some limitation of the kingly powers. (1 Kings 12: 4.) Still later we find a covenant between the King and people. (2 Kings 11: 17.) "Before the Lord:" there were usually religious solemnities on these occasions, it made the covenant impressive and sacred, the Lord was witness between them. "Anointed:" for the third time—see 1 Sam. 16: 13; 2 Sam. 2: 4; 1 Chron. 12: 23-40, we have fuller details of this great event. About 350,000 "men of war" from the various tribes went up to Hebron, "with a perfect heart—to make David king:" the festivities lasted three days, while to help the entertainers, the nearest tribes brought bread, wine and fruit on asses, camels, mules and oxen. It was a season of great and universal rejoicing.

Vers. 4, 5. "Thirty years old when he began to reign:" that is, in Hebron; for twenty years a shepherd, and for ten years a soldier, a wanderer, an exile, truly the discipline of life had fitted him for his high position. The period of his rule in Hebron was probably his purest and happiest days.

Ver. 6. "The King:" now over all Israel, and without a rival, "to Jerusalem unto the Jebusites:" it seems strange to find that so important a place in the centre of the Kingdom he... so long been left in Canaanitish hands, the Jebusites were a hardy and warlike race, as is seen by the fact of their retaining this place so long. Various political and military reasons have been assigned why it was desirable to possess Jerusalem, but we prefer the idea that in this, as in other things, David had sought and received Divine direction as to the place and his going against it. There appears to have been a demand for a peaceable surrender which was met by the taunt. "Except Thou take away the blind and lame:" meaning that they deemed the place so impregnable that the blind and lame could defend it against David and his army. They would naturally feel, looking down from the dizzy height of its walls into the valley of Gihon, that the most daring of the Hebrews could not succeed in reaching the top.

Ver. 7. "Nevertheless:" notwithstanding all obstacles, cliffs, battlements, defenders. "Took the stronghold of Zion:" the citadel, fortress, the south-westernmost of the hills on which the city stood. "City of David:" so called because it was the conquest, the residence and the tomb of the King.

Ver. 8. In this verse we have the manner of the capture, it was by the water course, for so we may interpret "gutter;" probably dry and of a character that enabled the assailants to ascend unperceived. "Smiteth—hated of David's soul:" rather uncertain, possibly a reply in the language of the Jebusite taunt, "if the blind and lame defend it, then he that smiteth," etc. "Hated:" for the reason of the sneer. "Chief and captain:" Joab accomplished it, and was made chief captain over the whole army. (1 Chron. 11: 6.)

Ver. 9. "David dwelt:" he choose the conquered fort for his residence. "Built walls:" either that he strengthened the city on the northern side, the one least strong naturally, and where it is supposed the fort walls stood, or built for himself and for his people on that side of the city; the former is more likely, as Milo is afterwards referred to as a defence. (1 Kings, 9: 15, 24; 2 Chron. 33: 5.)

Ver. 10. More important is this verse. "David went on, and grew great," or as the margin, "went going and growing:" there was constant activity and constant growth, all of which resulted from the fact that the "Lord God of Hosts was with him," this chiefest and best of all, with him to guide, to guard, to strengthen, with him because he served the Lord with his heart.

Ver. 11. "Hiram—Tyre:" on the coast of the Medi-

terranean, Tyro played an important part in the history of Palestine and the Jews, even in our Saviour's days. This Hiram was likely the father, possibly the grand-father of the one who aided Solomon in the building of the temple. "Messengers:" of congratulation likely, and to form an alliance, also "cedar trees," and carpenters, masons and others to build David a house, either the act was part of a compliment to David, or he, aware of the coming embassy, had requested that such workmen for whom Tyro was famous might be sent for the purpose.

Ver. 12. "David perceived," the evidences of God's hand were so manifest in all these things, he felt that it was from the Lord. "Established—for his people Israel's sake:" David was God's chosen instrument for the exaltation and blessing of the nation. God's purposes were always of mercy and love to His people and all that He did was to the end that they might not only be a great, but a holy, a God worshipping people, they were the people He had chosen and separated from all others, and had they been faithful to Him their glory and greatness would have known no decline.

HINTS TO TEACHERS.

Prefatory.—What truths and lessons can we get out of this scrap of history? It may seem at starting that this brief record of a political change in the history of a nation has not much in it that is profitable to teach; but as we go on we shall find that, like every other portion of the Scriptures, it has lessons which, if they enter into the daily lives of all, teachers and scholars alike, will help to make those lives a blessing to those whom they have to do. This is a lesson capable of being presented in a graphic, picturesque manner, study to do that and you will be rewarded by the interest your scholars will take, and the more vivid impression it will leave upon their memories. To thoroughly understand the lesson it will be necessary to go back somewhat in the life of David. In that light we arrange the

Topical Analysis.—(1) David's preparation for the Kingdom. (2) His rule over the tribe of Judah. (3) The choice of the united tribes. (4) The capture of Mount Zion. We can only indicate the outlines of these.

On the first topic many things went to make up David's preparation for his life-work. He was chosen by God. When Samuel was sent to the house of Jesse to anoint one of his sons as the future King of Israel, so little was it supposed that the prophet would do David any honour, that he was not even sent for from the sheepfold until all his brothers had passed before the Divine minister, and still the inward voice said of each "I have refused him," and when the ruddy youth arrived the same voice said: "Arise, anoint him, this is he." As he was chosen, so he was prepared, for after the anointing we are told that "the Spirit of the Lord came upon David from that day forward." Yet further in continuation of his preparation, he was called to the Court of Saul to minister to the melancholy of that dark, moody monarch, and thus he became aware of one part of the duties of his office; more important still, the head of a people like Israel, surrounded by warlike enemies ever ready to attack them, must be a warrior, a brave, successful General, and such David was. To this the tribes refer in verse 2: "Thou wast he that leddest out and broughtest in Israel, and the Lord was with thee," the deliverances he had wrought for the people before the blind hatred of Saul drove him into Exile were recalled. But he was fitted for his position, also by adversity, driven hither and thither in constant peril of his life, hiding in woods, and caves, dwelling first in one foreign city, then in another, and in peril from those whose protection he was obliged to seek, he learned the lesson he never quite forgot, of dependence upon God and trust in Him. In fact every step of his life from that moment of anointing, not only led him nearer to the throne, but fitted him more fully for its responsibilities.

On the second topic show how his first act after the news of the death of Saul, was to enquire of the Lord what he should do; he would not take a step toward the realization of what he knew was God's purpose concerning him without being sure that he had the Divine approval. So teach your scholars, we should always wait God's time and God's leading, "he goes the fastest who takes God's time." Point out two special events which showed the character of David, the murder of Abner by Joab, a crime which drew from him a terrible curse upon the murderer, and which he never forgot or forgave. The other was like unto it, the murder of Ishbosheth; the captains who slew him thought that David would reward them for their treason in thus putting away his rival to the throne; but they met, as did the Amalekites who pretended to have slain Saul, with death themselves, with all the additions of ignominy. His reign in Hebron was evidently a peaceful and prosperous one, apart from his war with the house of Saul, and there is little doubt that the rest of the tribes were attracted partly by this fact.

On the third topic so full explanations have been given that we need only press the teacher to dwell upon the religious element in this great national ceremony. Happy the ruler, happy the people whose solemn covenant is by their choice before the Lord. In that immense gathering the soul that would most deeply feel the solemnity and importance of the event would be David's, and only because he trusted in the mighty God of Jacob could he take the responsibility.

On the fourth topic show that when the Lord is with His servants, all obstacles are overcome, and enemies are as chaff before the wind.

INCIDENTAL TRUTHS AND TEACHINGS.

God has a will and purpose concerning nations. God's discipline is the stepping-stone to honour. Happy they who can patiently wait God's time. Happy also they who can recognize in prosperity the hand of God.

Main Lesson—"In all thy ways acknowledge Him and He will direct thy path—Prov. 3: 6; Exodus 13: 21; 33: 14, 15; 1 Chron. 28: 9; Psa. 32: 8; Isa. 58: 11; 63: 9.

OUR YOUNG FOLKS.

IN GRANDMOTHER'S GARDEN.

Yesterday I went roaming,
Along with memory :
Of all my boon companions
'The pleasantest is she ;
Whenever, we walk together,
I let her lead the way,
And back to grandmother's garden
She took me, yesterday.

Back to the dear old garden
I had left so long ago,
Whose flowers seem the sweetest
Of all the flowers that blow—
Lilac and Rose and Lily,
Woodbine and Eglantine,
The dear, old fashioned flowers
That grandmother planted there.

They nodded a cheery welcome,
They reached out friendly hands,
And spake in the wordless language
He who loves them understands ;
And so we whispered together
Of the dear days that had fled,
As old friends do at meeting,
Of the living and the dead.

They told me of grandmother's going
Away from the dear old home,
To the land she used to dream of
When her thoughts would heavenward roam ;
There were her dear ones waiting,
Where the fadeless gardens are,
And with love to bridge the distance,
God's world could not seem far.

They told me how they had missed her,
And how, each year, they gave
Their fairest and sweetest flowers
To grow about her grave.
True to their olden friendship,
'The flowers have not forgot,
And grandmother thinks, in heaven,
I know, of this dear old spot.

From grandmother's dear old garden
I brought a fragrant store—
Lilacs and Damask Roses,
From the bushes by the door ;
Pinks, and a faded Lily,
Whose youth, like mine, had fled.
And Rosemary, for remembrance
Of the days and the friends that are dead.

A CHRIST-LIKE DEED.

The following touching incident, which drew tears from my eyes, was related to me a short time since by a dear friend who had it from an eye-witness of the same. It occurred in the great city of New York, on one of the coldest of days in February last.

A little boy about ten years old was standing before a shoe store in Broadway, bare-footed, peering through the window and shivering with cold.

A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed in silk, alighted from her carriage, went quietly to the boy and said :

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was the reply. The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her half a dozen pair of stockings for the boy. He readily assented. She then asked him if he could give

her a basin of water and a towel, and he replied: "Certainly," and quickly brought them to her.

She took the little fellow to the back part of the store, and, removing her gloves, knelt down, washed those little feet, and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head said: "I hope, my little fellow, that you now feel more comfortable."

As she turned to go, the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you God's wife?"

TWO LITTLE BEARS.

Two little cub bears—
Frisky and strong—
Hair brown and shaggy,
Claws sharp and long.

In the green grass rolling,
Snapping their jaws ;
Now standing upright,
Licking their paws.

Two little cub bears
In a child's breast ;
Fawn-like and gentle,
Bringing us rest.

Why, how can that be?
Not strange you stare ;
Who was there ever
A gentle bear.

Two little cub bears
In a child's breast,
Called bear and forbear !
They bring us rest.

A QUEER LITTLE FELLOW.

Isn't it a queer little fellow who knows everything as soon as he's born and builds a house for himself before he's one day old?

Everything about him is curious. To begin with, he lives at the bottom of a pond or river. At first he was nothing but a tiny atom of a green egg, stuck to the stem of some weeds under the water. After a while the egg burst open, out crawled Mr. Worm and proceeded at once to look for building materials.

You see, except his head and neck, which are protected by a hard covering, he is a soft little worm and he wouldn't live long in the same pond with fish and bats and spiders, who have nothing to do but eat and are always hungry, unless he had a safe home. So of course he goes the first thing to building. He hunts up the dead leaves and glues them together in such a way as to leave a nice cosy house between. It's perfectly safe, for who would suspect an old dead leaf of being anybody's house.

No sooner is the house done than Mr. Worm moves in. He doesn't have to wait for painters and furniture men—happy fellow! He just goes in and fastens himself there by means of a pair of hooks he has at the end of his tail, and then he's ready to live. The next thing is something to eat. So he starts off, taking his house with him, to hunt up some bits of green stuff or some atom of a worm smaller than he is.

But strange things happen to this bit of a worm at the bottom of the pond. His life is full of wonderful adventures. If he were bigger he would be the wonder of the world.

After eating as much as he can, Mr. Worm thinks it time to retire from the gay world so he finishes his house by hanging before it a silk door—no loose curtain, but a tightly-woven net-work, which he spins and fastens carefully on every side.

Whether he goes to sleep in his comical little house, or what he does, nobody knows, because nobody can peep in, you know. But something goes on therein in the dark; for after awhile the little prisoner opens the door, comes out of his house, crawls up the stem of some weeds until he is out of the water, and then—you'd never guess what happens!

Why, his old skin splits open and he pulls himself out—no longer a miserable little worm, but a gorgeous four-winged Caddice fly, dressed in a neat suit of brown. And he cares no more for the bottom of the pond and his old straw house. He sails off on the air a gay dancing fly.

HOW TO BECOME A MILLIONAIRE.

Tom thought it looked very smart to carry his money loose in his pocket, and take out his quarters with an air which said: "I have thousands in my pocket." He always crumpled his bills into a shape fit for gun-wadding, and apparently took no possible care of his money. It was not that money was so abundant with him, but he wished others to suppose that it was; that it was quite beneath his genius to care for such trifling amounts.

Do you suppose Tom deceived anybody or made anyone respect him more on this account? No, indeed; people accustomed to handle money knew at a glance that he was possessed of a very shallow purse and shallower brains.

No business man ever desires such a boy about his establishment. No gentleman but would wish his son, to shun such an associate. "Straws tell which way the wind blows," and the way a boy takes care of his money pretty surely foretells his future fortune.

Successful business men did not carry their money loose in their jackets when they were boys. They were prudent of even their pennies.

Some one asked Mr. Astor, in his old age, to tell him the secret of his making money.

"Very willingly," said the old gentleman. "Just draw up your chair, and we will put out the lights, as we can talk just as well in the dark."

"Oh, I see!" said the man. "The secret is unravelled. You became a millionaire by saving what others waste."

"Yes the way to gain a million of dollars is to begin by saving the cents. They will soon turn into dimes, and the dimes into dollars."

If you desire to become a millionaire, buy you a good strong purse, large enough to hold the pennies, and let frugality furnish you a pair of strings for it. Then, with industry and perseverance, you may soon be able to make a good beginning for a comfortable fortune.

DORA'S HOUSEKEEPING.

One morning Dora's mother was going away to the next town. She was going to bring grandma for a visit. The carriage was waiting before she was quite ready. "Now I shall not have time to finish my work," she said. "I will let you sweep the sitting-room, Dora. You did it very nicely last week, and I know you want to help me."

Dora was pouting because she could not go in the carriage with her mother. She thought it was very cruel that she must stay at home when she wanted to go so much. So she did not answer, but sat by the window pouting till the carriage was gone. Then she said to herself: "I don't feel like sweeping, and don't care how I do it. I think it's too bad that I can't go to ride!"

So she swept the sitting-room in a very heedless manner. She did not get the dust pan and take up the litter; she only brushed it together and left it under the hearth-rug. When her mother came home she praised her for making the room so neat. Grandma praised her too. She said, "I like to see children do their work well. Then I feel sure they will do their work well when they are grown up. I am glad if our little girl is going to be a good house-keeper."

O how Dora felt! She was so ashamed of what she had done. She felt worse because they praised her. She kept thinking of the litter under the hearth-rug. She was afraid some one would move the rug and see it. She was unhappy all the rest of the day. When she went to sleep at night she dreamed she could not find the dust-pan.

She woke very early the next morning and went down stairs alone. She found the dust-pan and brushed up the litter as carefully as she could. It seemed easy enough to do it now.

She wished she had done it at first; then she would have deserved praise from her mother and grandmother.

Dora remembered this for a long time. I am not sure that she ever forgot it; and it taught her a good lesson. She found that wrong-doing made her very unhappy. When she grew older she learned to be a neat house-keeper.

THE NAME IN THE BOOK.

Arthur Mills had received a new book as a gift from his mother. There it lay when its wrappers were removed, in its pretty binding of grey and gold, with beautiful coloured pictures. He turned to the fly-leaf, and his countenance fell.

"There is no name in it," he said.
 "But it is yours," returned his mother.
 "Why do you want your name in it?"
 "To show other people I have a right to it; to show them who gave it to me. Mother, it is nothing without your writing."

Mrs Wills smiled affectionately upon her boy, and taking a pen and ink, wrote his name upon her gift. Then she asked:

"My son, is your name in the Lamb's Book of Life?" The boy hesitated.

"I don't know, I'm sure," he said.
 "Then you may know it, dear, if you will but obey our blessed Saviour's call. The apostle Paul speaks of some whose names are

THE CHAMOIS.

The chamois belongs to the antelope family. When full grown it is rather over three feet in length and about two feet in height. Its horns are about six inches long. They rise straight up from the forehead and then bend back into the shape of a hook. Its colour changes with the season. In winter its hair is long and silky, of a deep brown colour; in the spring it is mixed with grey, while in summer the long hairs have disappeared and it has a woolly coat of a fawn coloured tint. The chamois inhabits the lofty mountain ranges of Europe. They seek the coolest and most inaccessible

places on the Alpine heights or in the recesses of the Pyrenees. Their senses are finely exercised; they know by their keen sense of smell when any one is approaching the places they occupy. Their hearing and sight are also very acute. Whenever they fear danger they seek out a place where they think they will be safe. They are remarkably agile, and can with the greatest ease out-distance the fleetest hunter. The engraving shows that they have powerful enemies to contend against. The chamois mother is trying to protect her kid from the eagles swooping down upon them. Her companions are bounding off, seeking their own safety while mother and kid remain helpless and terror stricken. It is best to avoid danger if we can, but it is cowardly to run away and leave others to be crushed by it.



CHAMOIS DEFENDING THEIR YOUNG.

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can, he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can; and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?

"THE Lord will not suffer the soul of the righteous to famish; but He casteth away the substance of the wicked. He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich."—Prov. x. 3. 4.

in the Book of Life. They knew it and he knew it, and told it to others. God offers us salvation as a free gift. If we take it, he will inscribe our names in his great record of the saved. I read a beautiful story of a soldier, who, when he was dying, opened his eyes, and looking up brightly, exclaimed: 'Here!' On being asked what he wanted, he said: They are calling the roll-call in heaven, and I was answering to my name!' Dear Arthur, will you pass muster there?"

I think it was not long before Arthur sought by faith to have his name written in heaven.

"By humility and the fear of the Lord are riches, and honour, and life."—Prov. xxii. 4.

PASTOR AND PEOPLE.

THE VOICE OF THE SEA.

Close by the margin of a tiny lake—
A hollow carved by many tempest-shock,
A little marvel of the ocean's make—
I lie here on a jutting point of rocks
With half-shut eyes, and hear the steady roar
With which the great Atlantic rollers break
For miles and miles along the curving shore.

I hear the waves come washing up the beach
And thinning slowly out upon the sand ;
I hear them slow receding, bearing each
A load of rattling pebbles down the strand.
Till, listening to their changless voice, I cease
All restlessness, and gradually reach
A quiet, dreamy state of rest and peace.

But still the sense of that grand undertone
Throbs through my thoughts and fills them more and more
Until I seem to hear the thunder-tone
Of waves that dash on ice-bound Labrador,
And catch, low-borne upon the gentle breeze,
Where coral-keys of Florida lie lone,
The murmur of the sun-kissed Southern seas.

I think how down through ages all these coasts
From where the Arctic icebergs grimly keep
Unending watch upon their lonely posts
Through the long winter-night to where there sweep
In endless line long, languid summer days,
And all the land perpetual summer boasts,
Have ever heard that same great Hymn of Praise.

For such it ever ever seems. My day-dreams leap
Backward to that far time in sacred tale,
When o'er a motionless and silent deep
The darkness spread a never-lifted veil ;
Nature lay waiting for the mighty "Be,"
And in the dusk and gloom of Nature's sleep
God's Spirit brooded o'er the formless sea.

I always liked the fancy that the sea
Had lain a dull, dead, formless mass, no more ;
But dimly felt the Spirit's mystery,
And thrilled through all its depths with holy awe,
Had leaped to life and sound as all the night
Shuddered, and upward shook, and broke before
The golden lances of the new-made light.

And so I hear in that unchanging tone
The grandest sound from earth that upward swells
Through infinite space to the eternal throne ;
A wonderful Hymn of Praise that ever tells
Of that dim time when first the Spirit trod
The water's face. A voice that nothing quells,
"The voice of many waters" praising God.
—*Watchman.*
Cambridge, May, 1887.

JOHN PLOUGHMAN'S TALK ON PATIENCE.

Patience is better than wisdom ; an ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it ; it is a medicine which is good for all diseases, and therefore every old woman recommends it ; but it is not every garden that grows the herbs to make it with. When one's flesh and bones are full of aches and pains it is as natural for us to murmur as for a horse to shake his head when the flies tease him, or a wheel to rattle when a spoke is loose ; but nature should not be the rule with Christians, or what is their religion worth ? If a soldier fights no better than a plough-boy, off with his red coat. We expect more fruit from an apple-tree than from a thorn, and we have a right to do so. The disciples of a patient Saviour should be patient themselves. Grin and bear it is the old-fashioned advice, but sing and bear it is a great deal better. After all, we get very few cuts of the whip, considering what bad cattle we are ; and, when we do smart a little, it is soon over. Pain past is pleasure, and experience comes by it. We ought not to be afraid of going down into Egypt, when we know we shall come out of it with jewels of silver and gold.

Impatient people water their comforts ; sorrows are visitors that come without invitation, but complaining minds send a waggon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed ; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water. They think every other man's burden to be light, and their own feathers to be heavy as lead ; they are hardly done by in their own opinion ; no one's toes are so often trodden on by the black ox as theirs ; the snow falls thickest round their door, and the hail rattles hardest on their windows ; and yet, if the truth were known, it is their fancy rather than their fate which makes things go so hard with them.

Many would be well off if they could but think so. A little sprig of the herb called content, put into the poorest soup, will make it taste as rich as the Lord Mayor's turtle. John Ploughman grows the plant in his garden, but the late hard winter nipped it terribly, so that he cannot afford to give his neighbours a sip of it ; they had better follow Matthew xxv. 9, and go to those who sell and buy for themselves. Grace is a good soil to grow it in, but it wants watering from the fountain of mercy.

Friends, let us take to patience and water-gruel, as the old folks used to tell us, rather than catch the miserables, and give others the disease by wickedly finding fault with God. The best remedy for affliction is submitting to providence. What can't be cured must be endured. If we cannot get bread let us bless God that there are still some cabbages in the garden. Must is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later good for the land : whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat, and yet Paul by grace came to glory in tribulation also. Losses and crosses are heavy to bear, but when our hearts are right with God it is wonderful how easy the yoke becomes. We must needs go to glory by the way of Weeding Cross ; and as we were never promised that we should ride to heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. All's well that ends well ; and, therefore, let us plough the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labour while others murmur.—*C. H. Spurgeon.*

A MEDITATION.

As I came out of the Chapel of the Sepulchre, it seemed as if I were coming out of a tomb. When I left the church the shades of evening had fallen, and the gathering darkness reminded me of another night that was fast coming on, wherein no man can work. I had just passed a milestone on my life's journey, and was a year's march nearer to the grave. But I had found strength for the inevitable hour. I had been to the place where the Lord lay and had seen the stone rolled away from the sepulchre, and seen a vision of angels who said that he was alive. I hastened through the streets as in a dream—as if I had been one of the army of the dead laid to sleep in Jerusalem centuries ago, that had crept out of the tomb, and was now fleeing like an affrighted ghost. And that night as I sat once more on the balcony which was my place of meditation, and looked up at the ancient Tower of David, around which Jew and Roman, Turk and Crusader, had fought, and under whose shadow all lie buried together, how little a thing seemed human life beside the monuments which man himself had builded ! Men come and go, but these stand fast like the everlasting hills. . . . Never had I so felt how comprehensive was that creed—so brief, so simple, and yet so sublime—which has been repeated for generations :

"I believe in God the Father Almighty, maker of heaven and earth ;

"And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost ; born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead, and buried. The third day He rose from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. . . .

"I believe . . . in the life everlasting."

It is enough : in the strength of that great hope will I take up my pilgrim's staff for the rest of my journey. The future is dark before me, but not with unknown terrors. Welcome the twilight ! Welcome the shadows ! Since beyond shines the light of Eternal Day.
—*Dr. H. M. Fields.*

TRUE SYMPATHY THE RESULT OF SUFFERING.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus : "In that He Himself hath suffered being tempted, He is able to succour them that are tempted ;" and, indeed, in one aspect of it, the very necessity for the incarnation is found in the principle which I have just enunciated. To have a sympathizing God we

must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

Indeed, it was in connection with an affliction of that sort that my attention was first drawn some twelve years ago, to the text of this discourse. I had just a few weeks before buried a beloved daughter, the light of the household, and the darling of all in it, and had gone to attend a meeting of Synod where an honoured minister, who had been through the same trial oftener than once before, came up to me and took me by the hand and said to me, with a reference to my sorrow, "By these things men live." That was all, but each successive year since then has given a new verification of his words, for oh ! how often in the interval have I been enabled to comfort others with the comfort with which I have been comforted of God, and the efficacy of the consolation lay largely in the fact that it was offered by one who had proved its value for himself.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer. He who would be a Saviour must somewhere and somehow have been upon a cross : and we cannot have the highest happiness of life in succouring others without tasting the cup which Jesus drank and submitting to the baptism wherewith he was baptized. Every real Barnabas must pass to his vocation through seasons of personal sorrow—and so, again, we see that it is true that "by these things men live." The most comforting of David's Psalms were pressed out of him by suffering ; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.—*Wm. M. Taylor, D.D.*

SUNDAY DRIVING.

A quiet drive on Sunday with one's wife and children seems to some a very innocent form of recreation, and not opposed in letter or spirit to real Sabbath-keeping. "I find the children growing fretful and restless," said a lady to the writer, "and instead of enforcing silence, or compelling them to sit still with books in their hands, I just crowd the little things into the phaeton, and take them for a few miles into the country. That gives their father a chance to take his Sunday afternoon nap in peace.

Good people, with Christian consciences, reason in this way, and satisfy themselves that they have rendered the Sabbath all the respect to which it has a just claim, if they go to church in the morning and to Sunday school in the afternoon. There is a letting down of the standard in this matter, which is to be deplored.

We have no doubt that the same men and women who go with easy minds on their little drives past quiet woods robed in vernal beauty, and over breezy hills, and through trim villages, are themselves indignant at the wholesale Sabbath breaking of the travelling public. They resent the scream of the locomotive, and the rushing thunder of the train. They are scandalized at the crowds who seek the beech and throng the parks on Sunday. As for the Sunday concert, which allures its patrons with unblushing attractiveness, they hold it in horror.

And yet it is difficult to draw the line between right and wrong anywhere except plumb with a certain old-fashioned command, laid down in an old-fashioned book : "Remember the Sabbath Day to keep it holy." "Ye shall keep My Sabbaths and reverence My sanctuaries." In kind, the quiet Sunday drive is as open to criticism as the crowded Sunday train, or the gay Sunday excursion boat.

A strictly kept Sabbath need not be oppressively formal, nor obtrusively Pharisaical. The Lord's day, the day of His resurrection, should be full of a subdued gladness, sweet with a spiritual fragrance. The youngest child in a Christian household may learn to greet it with delight, and still it may be kept wholly separate from the work and play lawful on other days. The secular days will be more profitable if the Sabbath be guarded from labour and from amusement, and spent, as Sabbaths should be, entirely in divine service, or in divinely permitted rest.—*Christian Intelligencer.*

Miscellaneous.

THE craze on electric study is beginning to bear fruit. "Are you the conductor?" asked a lad on a tramcar. "I am," replied the courteous official, "and my name is Wood." "Oh, that can't be," said the boy, "for wood is a non-conductor."

H. AD and soft corns can stand Holloway's Corn Cure; it is effective every time.

GEORGE M., speaking to Archbishop Sutton respecting his large family, made this remark: "I believe your grace has better than a dozen?" "No, sire," replied the archbishop, "only eleven." "Well, replied the king, "isn't that better than a dozen?"

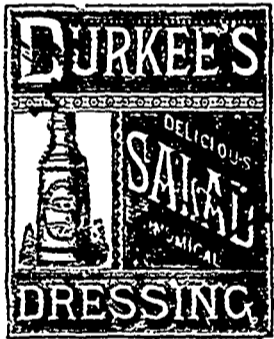
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MEETINGS OF PRESBYTERY.

- SARNIA.—At Sarnia, on the fourth Tuesday of June, at ten a.m.
- MAKINLAND.—In Knox Church, Kincardine, on the second Tuesday of July, at half-past one p.m.
- PETERBOROUGH.—In St. Andrew's Church, Peterborough, on the first Tuesday of July, at two o'clock p.m.
- CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.
- GLENGARRY.—In Knox Church, Lancaster, on the second Tuesday of July, at two p.m.
- SAUGEN.—In Knox Church, Durham, on the second Tuesday of July, at ten a.m.
- BRUCE.—Southampton, on the second Tuesday of July, at two o'clock p.m.
- KINGSTON.—In John Street Church, Belleville, first Monday in July, at half-past seven p.m.
- WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of July.
- LONDON.—In First Presbyterian Church, London, on second Tuesday of July, at eleven o'clock a.m.
- KINGSTON.—In John Street Church, Belleville, on Monday, July 7th, at half-past seven p.m.
- QUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of July, at ten a.m.
- OWEN SOUND.—In Division Street Church, Owen Sound, on the first Tuesday of July, at half-past one p.m.
- STRAITFORD.—At St. Mary's, on the second Tuesday of July, at half-past ten a.m. Communications for the Stratford Presbytery will be addressed to Rev. A. F. Tully, Mitchell, interim clerk, during the months June, July and August.
- HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
- MANITOBA.—In Knox Church, Winnipeg, on the third Tuesday of July, at half-past seven p.m.
- TORONTO.—In the usual place, on the 8th of July, at eleven a.m.
- PARIS.—In Knox Church, Woodstock, July 15th, at half-past one p.m.
- LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.
- HURON.—In Knox Church, Goderich, on the second Tuesday of July, at eleven a.m.
- BARRIE.—At Alliston, 17th June, at two p.m., to consider resignation of charge by Mr. Anderson, and for conference in the evening in Sabbath Schools and State of Religion. At Barrie, July 29th, at eleven a.m.

Births, Marriages, and Deaths.

BIRTH.
At Couva, Trinidad, on the 9th of May, the wife of Rev. J. Knox Wright, of a daughter.

NOTICE.

Contributions will be received on behalf of the Mansie Fund Parry Sound by the Rev. Dr. Cochran, Bradford, Rev. Dr. Reid, Toronto, Rev. Robt. McLeod, Stoney, and the Rev. A. Hudson, Parry Sound. See PRESBYTERIAN of April 2nd, 1884.

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