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ADVICE TO CONSUMPTIVES.

On the appearance of the first symptoms of general debility, loss of appetite, pallor, night sweats, followed on night sweats as do up, prompt measures for relief should be taken. Consumption is a fatal disease of the lungs, therefore use the great pulmonary, or blood-purifier and strength restorer, Dr. Pierce's "Golden Medical Discovery." Superior Cod Liver Oil as a nutritive, and unguent used as a pectoral. For weak lungs, spitting of blood, and kindred affections, it has no equal. Send by druggists the world over. For Dr. Pierce's pamphlet on Consumption, send two stamps to **World's Dispensary Medical Association, Buffalo, N. Y.**

Scientific and Useful.

CANNED pineapple can be greatly improved by cutting the slices in small pieces, adding sugar to it till it is as sweet as preserves, and letting it boil until the pineapple is clear and almost transparent. It is much less awkward to serve and to eat if cut in small pieces, and if prepared in the way recommended no one will suspect you of serving any but pineapple of your own preserving.

If you have any doubt in regard to the age of a turkey or any large fowl, it is a wise precaution to steam it until you can lift the wing from the body with ease. Do not stuff it before steaming, but two or three stalks of celery may be placed in it, and they will give a delicious flavour to the meat. It is better to use twice than skewers to keep the turkey's limbs in proper place, there is so much danger of tearing the skin. It should be the cook's aim to preserve the good looks of the fowl as far as possible. If it is well dredged with flour, after it is put in the dripping-pan to roast, and then little lumps of butter laid on, it will help to give it the desired delicate brown.

TO CLEAN PAINT.—When painted work is badly discoloured, put a teaspoonful of ammonia water into a quart of moderately hot water, and with the aid of flannel wipe off the surface. Rubbing is not necessary. When the discoloration is not great, the following method is preferable: With a piece of clean flannel wet with clean, warm water, and then squeezed nearly dry, take up as much whiting of the best quality as will adhere, apply this with moderate rubbing to the painted work, and afterwards wash the surface with clean water and rub it dry with chambré-leather. This method is superior to the use of soap, requires but half the time and labour, and leaves the surface cleaned, looking as good as new. It will not injure delicate colours.

IRISH STEW.—Some persons object to the stew gravy in which potatoes are cooked, in which case the vegetables of this recipe must be separately prepared and added ten minutes before serving. Take the "best end" of the neck of mutton, remove all the fat. (You can always dispose of some clear mutton fat in your starch, as it makes a smooth preparation than wax, even.) Put a layer of peeled and sliced potatoes at the bottom of the stew-pan. Place a layer of onions, sliced in rings, upon the potatoes. Pepper and salt the meat thoroughly, and lay that on the vegetables. Then build up with onion and potato layers. Add half a pint of water. Be sure to moisten the top. Place a weight on the lid of the sauce-pan. Do not let the stew come to a boil. Let it cook for two hours or three, according to the size of your piece of meat. Do not stir it up from the bottom and spoil the looks of the dish, and if you know you have the proper heat, do not waste time by lifting the lid and looking at it.

The season is near at hand for putting seeds of tomatoes and other tender vegetables or flowers for which our Northern summers are too short, in warm, moist, light, rich soil to germinate. Potatoes of early sorts may be had the earlier by bringing the seeds into a warm room three or four weeks before they can be possibly planted. For this sprouting of seeds and tubers only warmth and sufficient moisture are wanted—such warmth, day and night, as the housewife chooses to secure the rising of her dough, or the brewer for the development of the yeast. But as soon as leaves begin to appear the fullest light that clear glass will admit must be added to the other conditions, and the plants must be so thinned by pulling out the weakest, or setting out part in another box, and preferably on cubes of sod, as to prevent them shading and weakening each other. Set them in full outdoor light on every opportunity of mild, still air, but don't trust them out over night, or into the garden bed until the soil has become effectually warmed, not till June 16 for the very tender kinds.—*Quis quis*

The reason why the surgeons of the International Throat and Lung Institute, 173 Church street, Toronto, are making so many wonderful cures of catarrh, nasal deafness, bronchitis, asthma, and consumption are: They have none but skilled and qualified medical men connected with the Institute. They adhere strictly to their specialty and they use the apparatus invented by M. Souvielle, ex-aidé-major of the French army, an instrument which conveys the medicines in the form of cold inhalations to the parts diseased, which is the only way these diseases can be cured. They are treating hundreds of patients every month, having twice the number of surgeons engaged in their work in Canada alone. Send a three-cent stamp for a copy of their International News, published monthly at 173 Church street, Toronto.

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Prominent English Opinions Upon an Important Subject of Great Value to Every Reader.

The day for pretenders has passed. Men are judged by what they can do—not by what they say they can do. The reading public of to-day is too discriminating to be long deceived by the spurious. If an article has merit it will become popular, if it is unworthy it will sink into oblivion. For years the people of England and America have been to the severest tests compounded and using the most ambitious claims have been made. Hear such or deals as it has been subjected to, nearly every known preparation would have failed had this one did not. In England and the United States to-day, it is the most widely known and popular of all public preparations. In recognition of which note the following:

In September last one of the English forerunners of India returned to London, England, utterly broken down and debarr'd from further service by reason of what he examining physicians pronounced incurable kidney disorders and Dropsy. He was comparatively a young man and felt depressed over his situation. Incidentally learning however, of the power of Warner's Safe Cure, which has attracted so much attention of late, he began its use. Within three months he was thoroughly restored to health, passed medical examination as a sound man, and is to-day discharging his duties as well as ever in the trying climate of India!

J. D. Henry, Esq., a near neighbour of the late Thomas Carlyle, Chelsea, S. W. London, Eng. became very much debilitated from long continued kidney and liver disorders the treatment he had sought from the vast medical authorities working only temporary results. He then began the use of Warner's Safe Cure, and in May 15th last, declared: "I am now feeling physically a new creature. A friend of mine to whom I recommended the Safe Cure for kidney, liver, and various diseases, also speaks of it in the highest terms."

R. C. Sowerby, Helenburg, N.R., was obliged to relinquish his professional duties because of a severe kidney and liver complaint. After using a dozen bottles of Warner's Safe Cure he says: "I am to-day better than I have been for twenty years, and I cheerfully recommend the Safe Cure to all who are suffering from these diseases."

Mr. William Jones, 26 Wellington street, Cambridge, E. says that he was thoroughly treated in St. B. Holmew's Hospital, London, Eng. for urinary disorders and weakness. He used Warner's Safe Cure and he says: "I am like a new man." It cured him of indigestion, troubles of the bowels, excessive urination and nervous prostration. He adds: "I was taking various medicines for over two years from the best doctors, and all in vain, but after taking Warner's Safe Cure for only four weeks, I was brought from death to life."

Mrs. E. Game, 155 Broad Street, London, W., Eng., suffered for years from female weakness, skin eruptions and impure blood, but after using Warner's Safe Cure she says: "My health is better now than it has been for years."

H. F. West, Esq 16 Burton Crescent, W. C. London, from his own experience "strongly recommends Warner's Safe Cure to all persons suffering from kidney and liver complaints, as the best remedy known."

Mr. Henry Maxted, 1 Pennsbury Private Road, Wadsworth Road, London, Eng. was cured by Warner's Safe Cure of enlarged liver which produced lumbago in his left leg, with a dead heavy feeling and dizziness on the right side of his head. "I have recommended it," he says, "to several of my friends, most of whom have derived great benefit from it."

Mr. J. Clarkson, Harrington Villas, Spital, Chertsey, Eng., used Warner's Safe Cure for liver complaint, dyspepsia, flatulence, vomiting of bile, and mental depression. January 15, 1883, he writes: "After using the eighth bottle I feel better than for many years. It is an invaluable medicine."

Mr. J. Hiscock, station master, Taff Vale railway, Navigation station, was cured of excess of the kidney, calculus or stone, discharge of pus, etc., by thirteen bottles of Warner's Safe Cure. "I had long and faithfully tried some of the ablest medical men in South Wales, in vain, one of them remarking that medical science has failed to find a remedy for confirmed kidney disease. The Safe Cure dissolved and brought away about two ounces of stone, I can never praise the Safe Cure too highly."

Mr. Robert Patten, New Delaval, Eng., was much overcome by severe inflammation of the bladder. "I had to urinate about every five or ten minutes, with great pain and suffering. My water was full of matter and blood. Both kidneys and liver were affected, and in addition I had a bad cough and heart trouble, (I blame probably the secondary effect of the kidney and bladder disorder)." He says that after using his bladder, kidney, and liver trouble by Warner's Safe Cure, his "cough and palpitation are quite gone."

William Simpson, Esq., Daughy Mill, Kilmaldy, N.B., suffered for years from Bright's disease of the kidneys and consequent dropsy. His body was dreadfully swollen. His appetite was feeble, he was full of rheumatic pains, his nose burned, passing, and was full of mucus and brick-dust sediments. His pulse was weak, his heart was irregular in its action, his breathing was very much impaired—in short, he had all the painful symptoms of that dreadful disorder. He spent 17 weeks in the Royal Army of Edinburgh, under the skill of the best physician, who, having exhausted all agencies at his command, discharged him "at incurable." He says: "I passed water every hour, day and night, having great pain while doing so. It was nearly white as milk, with albumen, and when it stood for an hour, the deposit was a quarter of an inch thick in the bottom of the vessel." When in this desperate condition, he began to use Warner's Safe Cure—the only known specific for Bright's disease of the kidneys—"I have used twelve bottles," he says, "and his health is so restored that he adds: "I bless the day when I read that Bright's disease was curable and for so little cost."

The following persons of quality in London and other parts of England are a few of the thousands who have used and have commended Warner's Safe Cure, the great specific for kidney, liver, urinary female, and bright's diseases:
Hon. Freeman H. Morse, 8 Park Villas East, Richmond.

Captain F. L. Norton, Gilling Villa, Lee Road, Blackheath, Kent.
Hon. S. B. Packard, 14 Alexandra Drive, Liverpool.
Hon. A. D. Shaw, United States Consul, Manchester.
The Rev. C. G. Squirrel, Stratton-under-Fosse, Rugby.

Such testimonials from such unquestionable sources prove the value of this remedy, which is sold in every drug store, beyond the shadow of a doubt. They prove that it is the greatest of all modern medicines for these terrible kidney and liver diseases. What it has done for one it will unquestionably do for others, and as such it commends itself most warmly to the public confidence.

"BUCHUPAIBA."

Quick, complete cure, all annoying urinary bladder and kindred diseases. Sold by Druggists.

Now that there is a reliable remedy for kidney troubles, half the terrors attached to these complaints have been removed. For this let all be thankful, and to DR. VAN BUREN'S KIDNEY CURE award all praise for having thus removed a hitherto considered fatal disease from our path. It was never known to fall. Sold by druggists.

ROUGH ON RATS."

Clears out rats, mice, roaches, fleas, bed-bugs, skunks, chipmunks, gophers, etc. Sold by Druggists.

SAYS DAYDEN:

"She knows her man, and when you can and swear, Can draw you to her with a single hair." But it must be beautiful hair to have such power; and beautiful hair can be secured by the use of **CROALESE HAIR RENEWER**. Sold at 6c.

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"Wells' Health Renewer" restores strength and vigour, cures Dyspepsia, General Debility. \$1.

WHY SHOULD A MAN whose blood is warm within Sit like his grandfathers in alabaster?" Or let his hair grow rusty, scant and thin, When "Cingalesse Renewer" will make it grow the faster.

The cause of death is known to be a certainty that in fatal disease the immediate cause either by the brain, heart or lungs. How often men in the effort to maintain a perfect state of health, Dr. Carter's Steam and Cellulose Pills are a veritable "Health Giver." They free the system from all impurities; cure Bile, Dyspepsia, and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.



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And all complaints of a Rheumatic nature. RHEUMATINE is not a sovereign remedy for all the ills that flesh is heir to, but for RHEUMATISM, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE.

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Dr. Pierce's "Favourite Prescription" is where acknowledged to be the standard remedy for female complaints and weakness. Sold by druggists.

NOTES OF THE WEEK.

THE "Sanitarian" recommends for the purification of the air in the sick room to "place in the bed a small basket or other porous article containing wood charcoal for the purpose of absorbing the foul air, which, if diffused throughout the surrounding atmosphere, would be constantly returned to the lungs and cause the patient to die of auto infection. 2. In a sick-room in which infants are sleeping, it is necessary to put a box or basket containing quicklime and some wood charcoal, for the purpose of fixing the carbonic acid exhaled from the lungs and of absorbing all the foul air generated in the system and given off by exhalation from the skin or otherwise."

TEMPERANCE workers in the Province of Quebec conduct the movement with much energy and enterprise. Closely following the offer recently made by the Quebec Branch of the Dominion Alliance of prizes for Essays on Temperance by the theological students, is an offer of three prizes—for the best, second best and third best essays on "Total Abstinence as a Means to Success in Life," the essays to be written by a boy or girl under sixteen years of age. The first prize, a complete set of Chambers' Encyclopedia, value \$25, is offered by a member of the Alliance Committee; the second and third prizes, \$15 and \$10 respectively, are offered by the Montreal Women's Christian Temperance Union. The prizes are offered through the Alliance.

ST. PETER'S is accommodated with confessionals for all or almost all the languages of Europe, so that penitents who know no speech but their own may readily find a confessor to understand them. The other day the English priest fell ill, and his place was taken by an Italian ecclesiastic who assured his superiors that he was a perfect master of the British tongue. An English lady, a recent convert to Romanism, unaware of the change, come to the confessional as usual, and relieved her mind of some trifling offence she had committed during the Lenten season by eating a little butter, or something of that kind, in mistake. What was her surprise to hear a non-familiar voice, with a strong Roman accent, begin an exhortation to penitence with the words "You big scoundrel." The worthy Italian had no idea that he was doing other than administering the mildest of rebukes to his penitent.

THERE is such a thing as a man knowing too much, if the cost is counted. A young newspaper man died recently in Baltimore. The cause of his death is not to be called mysterious, for the paper on which he was employed gives reasons enough. By profession, this young man of twenty-six, telegraph editor of a newspaper, was a civil engineer. He had been educated in Germany, and had been professionally employed in Mexico and the United States. He was a poet and musician. He had composed orchestral music and verses. He was an artist and an amateur actor. He was a mechanical draughtsman and author of an opera. He spoke three languages besides his own—and does anybody wonder he is dead? If this Jack-of-all-trades had been contented with proficiency in one or other of the vocations he tried, and had husbanded his bodily as well his mental strength, a long and useful life might have been his. But, like many who had gone before him, he wanted to know and do too much. Indiscreet students ought to lay the warning to heart.

BORDER towns possess many advantages. They afford scope for social and business intercourse. When a good lecturer or an able divine visits Windsor the inhabitants of Detroit can cross the river to enjoy the treat provided; and as occasionally happens, something attractive may take place in the American city which is easy of access to the good people of Windsor. These frontier towns have also most decided disadvantages. They afford a refuge for the rascality ever on the alert to escape from the grasp of

the law. Last week five ruffians crossed to Windsor for a riotous outburst on the Canadian side of the river. Getting disgracefully intoxicated at a tavern a few miles below Sandwich, they became very disorderly, and on their return abused the horses they were driving, and when remonstrated with became abusive and brutal in their conduct. Efforts for their apprehension were strenuously resisted. Knives, daggers and revolvers were drawn and many and serious injuries inflicted by them. One man they injured so badly that for a time his recovery was despaired of. They turn out to be members of a criminal gang. Their cases will be attended to. Windsor has a Police Magistrate who is not remarkable for his admiration of heroes of the Jesse James type.

INSTANCES are often to be found of the pernicious effect of much of the cheap, sensational literature which is so plentiful on this continent. As bearing on this subject a remarkable report has just been issued by Professor Greenwood, of Kansas. He says that he examined 1,371 boys and 1,506 girls to learn what they read. Thirty per cent. was fiction, nearly eleven travels and adventures, eight and a half history, nine and a half biography, eight per cent. scientific, and eleven per cent. "trash." Four hundred and thirty-two pupils had read one or more copies of a flashy New York sporting paper. They said they read it because it "had lots about fights and killings in it," and with great unanimity they thought "it ought not to be sold for children to read it." The report concluded as follows: "I found some children who read no books; others, again, that read only the poorest. All were anxious to read. The teachers are only too glad to help them. Nearly all children that attend school are reached; but who is able to reach the waifs and outcasts, and others who do not attend school? Nearly all those who can read revel daily over the very lowest class of literature. Hundreds and thousands pity them, but pity is not what they need: they need help, and that immediately." Other reports are in accord with this, and the need of definite and decided action is more manifest every day.

PROFESSOR GEORGE PAXTON YOUNG, writing to the "Varsity" on the subject of "University Examinations," gives expression to opinions with which he will find many sympathizers. The Professor's experience as an educationist, not less than his eminent attainments in philosophy, entitle his views to great weight: "I have long been convinced that the interests of education in Ontario are grievously suffering from over-examination. The whole tendency of our university and college system is to raise examinations to the first place, and to make teaching quite a subordinate thing. This is a dreadful evil. The greatest advantage that a student can have is a teacher of originality and strong individuality of mind; but if the professors in University College are to be turned into machines to grind up students for university examinations, originality and individuality of mind will be out of place in our college chairs. Having this conviction, I looked on the amendments that Professor Loudon some time ago proposed to introduce into the scheme of university examinations as a step in the right direction; and I have the strongest sympathy with you when you say: 'Let there then be two examinations—for admission and for degree—and no more; and let it be determined that between the slavery of the school and the dull routine of practical life there shall be at least a few years of freedom. Intermediate examinations are the burden and curse of university existence!'"

THE death of Louis Veullot, the ultramontane journalist, is announced. In early life a visit to Rome awoke in him a resolve to devote himself to the defence and extension of Catholicism. He entered on the editorship of "L'Univers" in 1847, which position he held till his death. The violence of his attacks on the educational authorities of Paris in 1844 sent him to prison for several months. After hailing the Revolution of 1848 as a providential event, he repudiated the

Republic, then parted company with Montalembert and Falloux, to wage an impartial war on Socialists, Revolutionists and Philosophers. When, in 1853, the French Bishops were discussing with much earnestness the subject of classical education, M. Veullot, always a foe to the classics, attacked with characteristic violence the bishops who held views opposed to his own, and when censured by the Archbishop of Paris, appealed in person to Rome and carried his point; none the less did Mgr. Dupanloup and other prelates banish "L'Univers" from their dioceses. During the exciting period of the Italian wars (1859-61) M. Veullot supported the papal cause so vehemently that the Emperor had no option but to suppress his paper, which was only restored to him in 1867. In the interim he published "Le Monde," but it was much less successful. The ardour with which he pleaded the cause of the dogma of Infallibility, attacking its opponents and terrorizing the timid and undecided, won for him the special commendation and protection of the Pope. In 1874 "L'Univers" was twice suspended by the Government of M. De Broglie, as an enemy to the public peace and the dignity of the press; in fact not a year passed during his long career as a journalist in which he was not before the courts or engaged in an internecine fight with a rival paper or a Liberal bishop. Under the milder rule of Leo XIII. the importance of the Ultramontane chief visibly decreased; but he was combative to the last, though in the hurly-burly of contemporary Radical journalism his war-cry was no longer heard high above the rest. His character has been thus tersely summed up by a modern writer: "M. Veullot knows of only two sound Catholics, the Pope and himself, and he is not quite sure about the Pope."

WEEKLY HEALTH BULLETIN—It was seen in the last report that the diseases, Bronchitis and Pneumonia, were markedly present. This week they will be seen to be likewise very prevalent, but along with them we have Neuralgia and especially Rheumatism greatly extended in area of prevalence. It is interesting to note in this week's report the great uniformity shown by the ten districts in the six most prevalent diseases. Only eleven different diseases appear amongst these. This uniformity, greater than has appeared in any previous report, must be considered as marking the very special characteristics of the weather at this season of the year, these being in nearly every case diseases especially dependent upon cold and dampness. Amongst Fevers, Intermittent retains its position in Districts VII., VIII., and X, including north shore of Lake Erie, and the south-western peninsula. Others do not appear amongst the twenty most prevalent diseases. Zymotic diseases do not show any increase, but on the whole seem to have lessened in prevalence. Thus Scarletina has wholly disappeared from the twenty most prevalent diseases. Mumps and Diphtheria retain much the same position as last week; while Measles, which for four weeks past had steadily increased, has this week receded very markedly, falling from 10 to 7.5 per cent. in degree of prevalence. Several, however, report it as being epidemic in their localities. Erysipelas shows much the same prevalence as last week; while Smallpox, noticed last week as being present in one place, has, according to report, been suppressed. The continued prevalence of Anæmia from week to week is a fact which is too important to pass without notice. The term is that commonly applied to that condition in which, while there may be no actual localized disease, there is yet a general debility arising from impoverished blood, which places the system in a position peculiarly susceptible to any specific morbid influences to which it may at any time be subjected. The influence of unsanitary methods of living—as improper food, impure water, and unventilated dwellings—in producing this condition has been so clearly demonstrated that the attention of the general public cannot be too frequently called to the fact, inasmuch as it often is the first stage, followed by some Zymotic or other specific disease, too frequently of a fatal character.

OUR CONTRIBUTORS.

CONCERNING BAPTISM.—XV.

BY REV. W. M. KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION"

From the *Christian Standard*.

MR. EDITOR,—In the "Standard" of April 15th, you undertake to show from a number of authorities (?) that my statement that "no lexicographer whose opinion is entitled to any weight, gives *dip plunge* or *immerse* as the meaning of *baptizo* in the New Testament," is not correct. You refer again to Stokius; but the reader will remember how unfortunate your reference to that scholar was shown to be. Either ignorantly or intentionally, the editor of the "Standard" quoted the words of P. Campbell as the language of Stokius, and printed them in small capitals to give them emphasis and all attention to them. For such conduct, if his "conscience is not already seared as with a hot iron," he should blush for shame every time he sees or hears the name of Stokius.

The editor next brings up Liddell and Scott's lexicon. Upon this I have the following remarks to make:

1. It is dishonest to quote Liddell and Scott as saying that *baptizo* means to "dip" or "immerse" in the *New Testament*. For, like nearly all lexicographers, Liddell and Scott make an important distinction between the classic and the New Testament meaning of *baptizo*. They give what they suppose to be the classic usage, with illustrations from Greek authors; and then, as a special and distinct definition of the word, they cautiously give the *New Testament* meaning without translating it "TO BAPTIZE."

2. The meaning of *baptizo* has been changed in every one of the six editions of Liddell and Scott thus far issued. No reliance can therefore be placed on this lexicon so far as this word is concerned.

3. The American editor of Liddell and Scott, in a published letter, says "Changes were made in relation to the article *baptizo* which I never saw." An immersionist clergyman "stole a march" upon the unsuspecting editor and mutilated the work so as to favour as far as possible the immersion theory. (See "Baptisma," by Rev. J. Lathern, p. 174, or "The Westman" for May, 1878.)

4. The early editions of Liddell and Scott gave as significations of *baptizo*: "to dip repeatedly," not one dipping, but dipping repeatedly, also to wet, "to pour upon," etc.

The editor of the "Standard" will admit that *baptizo* never had the meaning of "dip repeatedly" until I received that meaning from the true immersionists of superstitious Catholics. We see, then, where Liddell and Scott got the meaning "dip" for *baptizo*. Just where they got their "dip repeatedly"—in the Greek and Romish Churches. So they and I are here at one—"Immersion a Romish Invention."

As to your quotation from Dr. Anthon, I would like to ask why you did not quote from his lexicon (if he is a Greek lexicographer), instead of quoting a letter purporting to be written by Anthon, and copied from A. Campbell's book on "Christian Baptism," p. 180? Is Anthon giving the meaning of *baptizo* in the New Testament? If so, where is the proof? I call for Anthon's New Testament meaning of *baptizo*, as given in his lexicon.

But the most "refreshing" thing the editor finds on the subject is a quotation from a newspaper, the New York "Independent!"

Surely, now McKay will surrender when the editor introduces the world renowned and eminently learned lexicographer (!) the "Independent." Oh, how "weighty" his authority! Stokius, S. Hleusner, Passow, Liddell and Scott, etc., all pale before the superlative brightness of the genius and learning which radiate from that distinguished authority, the New York "Independent!" Is the New York "Independent" to be introduced as authority of "any weight" sufficient to settle this question, a goodly number of things may get settled, and among them the editor of the "Standard" himself.

The last, if not the least authority introduced by the editor is that of George Campbell. But he does not tell us where the quotation from Campbell is to be found. And if he considers George Campbell a lexicographer (!) of any weight, I frankly say that I do not. My first reason for thinking little of the weight of Dr. G. Campbell, is that in his translation of Mark

vii. 3, he adds a whole clause which has nothing to correspond with it in the original. And my second reason is that, in Mark x. 38, 39, he adds to and *perverts* the Word of God by making the Saviour say: "Can ye endure the Immersion that I endure?"—leaving out words used by the Spirit of God, and daring to introduce his own uninspired and unwarranted words all in the same clause. He treats Luke xii. 50 in the same way. He renders those passages relating to Christ's baptism by sufferings, by the words "immerse" and "immersion," and never says "immersion" when it is water baptism. And this, too, in the face of the fact that the Scriptures everywhere represent Christ's sufferings as *coming upon Him*. Turn to Isaiah liii. Every word and form of speech shows the recipient to have been passive, while the baptizing agency, or instrumentality, was moved and put upon Him. In verse 4: "He hath borne our griefs and carried our sorrows." Verse 5: "Wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Verse 7: "He was oppressed and He was afflicted." The word "oppressed" in this verse is the very same in the Greek that we find in Luke xii 50, where baptism is spoken of "how am I straightened till it (baptism) be accomplished?" Verse 10: "It pleased the Lord to bruise Him." Verse 11: "For He shall bear their iniquities."

Baptizo always indicates *state* or *condition*, and never indicates *mode*; and in the baptism of Mark x. 38, 39, and John xii. 50, the Word of God teaches that the state or condition implied was brought about by the baptizing element or instrumentality *coming upon* the person baptized. It is in vain that immersionists bring in the word "overwhelm" or "overflow" for they teach the same. So that George Campbell's immersion is gross error. I am really surprised that the editor of the "Standard" would introduce the name of this crotchety old Scotchman, who has no "weight" as an authority with anyone. But it was the best that he could do under the circumstances.

PRESBYTERIAN MISSION IN THE NORTH-WEST.

MR. EDITOR,—My attention has been called to a letter in a late issue of THE PRESBYTERIAN, and to a paragraph in the "Record" of this month, complaining of the lack of missionaries of our Church west of Brandon. I am sure we ought to be obliged to any person directing in an appreciating tone the mind of the Church to any necessitous field like that spoken of. The writer or writers of these communications may unintentionally, however, convey a wrong impression, and hence allow me to state the facts in the case. The wants of that portion of our North-West field were fully brought before the Home Mission Committee of the General Assembly last autumn, and I was authorized to write to a number of ministers, asking them to accept appointments in the North-West. They all declined; some because they were afraid that they would not have facilities for educating their children in so new a district; others, because they were afraid of the climate, and the rest on various other grounds. Others were then written to or personally waited on with a view to accepting appointments to the number of *twenty nine*. Some of them declined because they did not think the winter favourable for moving to the west, and others on grounds similar to those first approached. By letters to the publications of the Church, and by summaries of address, I endeavoured to point out the wants of the field, but no one responded. This was to be regretted, but I do not know that anyone is blameworthy. We may call but cannot compel a response. The want of missionaries is, moreover, an old complaint of ours. Manitoba never had enough missionaries, and naturally so. It is a growing field, and hence hungry. The state of affairs is worse this year than usual because settlement has been unduly stimulated by the rapid construction of the Canada Pacific Railway. Besides, all the old fields like Grand Valley, Cypress River and Milford, received partial supply during the fall and winter, and would have received continuous supply but for the failure of one missionary to carry out his engagement, and the ill health of another missionary. The only district that was wholly neglected was that west of Virden; and Messrs. D. McRae, A. H. Cameron, John Stewart and myself gave partial supply even there. It should also be borne in mind that settlement west of Virden is not

yet a year old. Few settlements in Ontario, Quebec, or the Maritime Provinces received even such limited attention at so early a day. Nor should the people of the West think that they are called on to suffer exceptionally. The Manitoulin Island has been occupied for years has twenty-three mission stations, and yet no missionary of our Church has been there all winter. This is very much to be regretted, but I am not sure that any one is chargeable with "gross neglect." There is at the present time a great want of ministers. The graduates from our colleges scarcely supply the losses by the Church through death and infirmity. When a number of fields are competing for ministers it is not to be wondered at that the near and more settled should prevail over the distant and the more laborious. At the Home Mission Committee meeting the whole list of names submitted was soon exhausted and a number of Presbyteries have to do without their quota. The relief to Manitoba will come from a college of her own fully-equipped to give a good theological education, and from the consecration of a larger number of the sons of the Church to advance the cause of Christ in the world.

JAMES ROBERTSON.

Toronto, April 4th, 1883.

MONTREAL PRESBYTERIAN COLLEGE.

The closing exercises in connection with the Montreal Presbyterian College took place on the 4th inst., and may well be called a gala day in connection with this, the foremost centre of Presbyterian learning, if not in the Dominion, certainly in Quebec Province.

The annual banquet of the Alma Mater Society in connection with the college was held in the afternoon, and was largely attended, fully one hundred and forty guests sitting down at the appointed time. The Rev. Calvin Amaron, Three Rivers, vice-president, in the absence of President McCrae, occupied the chair.

Numerous patriotic and academic toasts were given and responded to with much eloquence and humour, and a most enjoyable time was spent.

CONVOCATION AND CONFERRING DEGREES.

Precisely at the hour appointed the professors, in their robes, took their seats on the platform, the students at the same time filing in and taking seats in the body of the hall. Principal MacVicar presided, and on his right sat Messrs. Morrice, Professor Scrimger, the Rev. Mr. Muir, the Rev. R. Campbell, and others. On the left were Revs. Dr. Jenkins, Professor Coussirat, Rev. A. B. Mackay, Rev. Dr. MacNish, Professor Murray, Revs. J. Cameron, G. Burnfield, J. S. Black, Dey and others. The proceedings were opened with Scripture reading and prayer by the Rev. Mr. Muir, after which Principal MacVicar announced the prizes, scholarships, etc., as follows:

Philosophical and Literary Society's Prizes.—Public Speaking, \$10, Mr. D. Currie, B.A.; 2. English Essay, \$10, Mr. W. Fraser; 3. French, \$10, Mr. J. L. Morin, B.A.; 4. English Reading, \$10, Mr. D. G. Cameron; 5. French, \$10, A. B. Clement. Presented by Mr. W. T. Herridge, B.A., President of the Society.

Prize for Gaelic Reading.—McLennan Prize, \$10, Mr. C. MacKerchar. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

Prizes for proficiency in Sacred Music.—1. First Prize (2nd year only), \$10, Mr. Arch. Lee; 2. Second Prize (open to all years), \$5, Mr. S. A. A. Thomas. Presented by Mr. J. McLaren, Lecturer.

Prizes for examination in Ecclesiastical Architecture.—1. First Prize (3rd year only), \$10, Mr. W. T. Herridge, B.A.; 2. second Prize (open to all years), \$5, Mr. W. H. Geddes. Presented by A. C. Hutchison, E-q Lecturer.

Prizes for Elocution.—1. First Prize (1st and 2nd years only), \$15, Mr. R. MacKnight, B.A.; 2. Second Prize (open to all years), \$10, Mr. Arch. Lee. Presented by the Rev. A. B. Mackay, Lecturer.

Special Prize for examination in Pastoral Theology.—Dr. Jenkins' Prize, Mr. W. T. Herridge, B.A. Presented by the Rev. John Jenkins, D.D., LL.D., Lecturer.

SCHOLARSHIPS, LITERARY AND SPECIAL.

For Literary Students.—A Scholarship of \$40, Mr. J. C. Campbell. Presented by the Rev. the Dean of Residence.

For University Students.—First Year, George Stephen Scholarship, \$56, Mr. J. A. Macfarlane; Second year, John Stirling Scholarship, \$50, Mr. S. Rondeau; Third year, Drysdale Scholarship, \$50, Mr. A. Lee; Fourth year, College Scholarship, \$50, Mr. J. L. Monn, B.A. Presented by the Rev. Professor Murray, LL.D., of McGill University.

For French Students, Literary—Dumfries St., Paris, Scholarship, \$40, Mr. S. A. A. Thomas; College Scholarship, \$40, Mr. Vilda Groulx. Presented by the Rev. Professor Coussirat, B.D., B.A.

For Gaelic Students.—McLennan Scholarships, \$40, Mr. Colin MacKerchar, Mr. J. C. Martin. Dr. MacNish's Prize, Mr. J. C. Martin. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

For Students of Sacred Rhetoric.—A Scholarship of \$40,

Mr. D. Currie, B.A. Presented by the Rev. A. B. Mackay, Lecturer.

For Students from the North-West.—The North-West Scholarship, \$50. Mr. J. L. Hargrave. Presented by the Rev. R. Campbell, M.A.

For French Students in Divinity.—McNab Street, Hamilton, Scholarship, \$40. Mr. J. L. Morin, B.A. Chalmers Church, Guelph, Scholarship, \$40. Mr. E. F. Seylaz.

For English Students taking French Work.—Knox Church (Montreal) Scholarship, \$60. Mr. W. K. Shearer. Presented by the Rev. Professor Cousinat, B.D., B.A.

For Students of the Oriental Languages.—Alumni Scholarship, \$50. Mr. D. Currie, B.A. Presented by the Rev. D. L. McCrea, President of the Alma Mater Society.

SCHOLARSHIPS FOR GENERAL PROFICIENCY IN THEOLOGICAL STUDIES.

Pass Work.—First Year.—John Redpath Scholarship, \$50. Mr. J. L. Morin, B.A.; Second Year.—Anderson Scholarship, \$50. Mr. R. Lee; Anderson Scholarship \$20. R. Gamble, B.A.; Third Year.—Hugh Mackay Scholarship, \$60. W. T. Herridge, B.A.; Anderson Scholarship, \$30. W. H. Geddes. Presented by the Rev. Professor Campbell, M.A.

Pass and Honour Work.—First Year.—Crescent Street Scholarship, \$100. Mr. G. Whittans, B.A.; Morrice Scholarship, \$70. Mr. R. McKeligh, B.A.; Second Year.—Annie Morrice Scholarship, \$100. Mr. W. A. Mackenzie, B.A.; Peter Redpath Scholarship, \$70. Mr. D. Currie, B.A. Presented by the Rev. Professor Scrimger, M.A.

For proficiency in all the work, pass and honour of the third year—Student's Gold Medal, Mr. W. T. Herridge, B.A. Presented by the Rev. Professor Scrimger, M.A.

The Degrees in Divinity were then conferred upon successful candidates by the Principal, as follows:

Bachelors of Divinity.—The Rev. George Burnfield, M.A., the Rev. J. A. R. Dickson, the Rev. J. J. Casey, the Rev. J. Cameron, M.A., Mr. W. T. Herridge, B.A.

Mr. D. Currie, B.A., and Mr. W. A. Mackenzie, B.A., have passed the first examination for B.D.

The valedictory was read by Mr. W. H. Geddes, after which came the presentation of diplomas and address to graduates, viz: Messrs. W. T. Herridge, B.A., R. McNabb, B.A., W. H. Geddes and D. G. Cameron. By the Rev. J. S. Black, Examiner.

A DESERVED HONOUR.

The programme having been concluded, the Rev. Dr. Jenkins rose and said he spoke under feelings of pleasurable emotion, which made it difficult for him to say what he was about to do as he could wish. He had an announcement to make. A telegram had been received announcing that Knox College, Toronto, had conferred upon the worthy Principal, the Rev. Dr. MacVicar, the degree of Doctor of Divinity. The announcement was received with a perfect ovation.

When the enthusiasm had subsided Dr. Jenkins proceeded to speak of the gratification all must feel at the merited honour done Principal MacVicar by Knox College. It was a degree he had gained without solicitation. Indeed those who asked for degrees seldom got them. His friend had long since had honours bestowed upon him—the honour of building up the Presbyterian College, and bringing it to its present state of efficiency. Dr. Jenkins then passed a glowing eulogy on Dr. MacVicar, whom he had long intimately known and co-operated with in the work of education, and had always found to be the same, worthy indeed of the highest honours any college could bestow.

Rev. Dr. MacVicar, who was received with much applause, in acknowledging the tribute paid him, said: "Dr. Jenkins,—Very cordially I desire to thank you and Knox College, which you represent, for the honour conferred upon me, I gratefully accept from my Alma Mater this recognition of the services which I have been enabled to render to the cause of sacred learning and the interests of the Church. It will be my endeavour to continue to prove worthy of the confidence thus reposed in me. This Convocation will be memorable as the first held in the David Morrice Hall. From the results of our work just presented and the remarks of speakers to-night you may judge that the past session has been successful; and it is a fact worthy of mention that forty-three of our students go out to mission fields of the Church during the summer vacation. Through the munificence of our benefactors our college is becoming more and more complete. The course of study and the examinations prescribed for the degree of Bachelor of Divinity as well as the other distinctions included in our curriculum, I am glad to say, are being highly appreciated. Pastors actively and successfully engaged in conducting the work of influential churches have found time to prepare for this honour. Four gentlemen in this position have to-night received the degree, and several of our students and alumni have passed the first examination. Of all our honour men I might speak as others have done in terms of strong

commendation. It may be remembered that last year Mr. W. T. Herridge gained the David Morrice Fellowship of \$500. He has now completed his curriculum, winning the Students' gold medal, the Hugh Mackay Scholarship of \$60, two prizes, and passing with distinction all the examinations for Bachelor of Divinity. So that he has had a brilliant career with us throughout. This year he will repair to Europe to continue his studies in compliance with the terms of the Fellowship he holds. Let me express the hope that he may only be the first of a long list of graduates who may gain similar distinctions and enjoy the benefits of this and other Fellowships that may speedily be founded.

"We have here to-night another alumnus whose course and future relations to us and to the Church deserve special mention. Mr. S. J. Taylor, B.A., graduated in Arts in the Toronto University and studied theology with us. He made the German and French languages a special study, and was so successful in the latter that on leaving college he devoted himself with heroic zeal and energy to the work of one of the most arduous French mission fields in our Dominion. For the last fifteen months he has travelled in Egypt, Palestine and Europe, and spent some time in study in Paris, Geneva, Berlin, and elsewhere. Recently he has received an appointment from our General Assembly's Committee, as foreign missionary to India or China. He will thus be the first to form a living link of connection between us and the great heathen world. We shall follow him with deepest interest, and earnest prayers that his efforts may be crowned with the fullest success in carrying out the Master's commission, 'Go ye into all the world, and preach the Gospel to every creature.' I rejoice that our College is now most intimately connected with every department of the great mission work of the Church. Four of our young men go to the Maritime Provinces, three to Manitoba to join the five who have already settled there, and thirty five others are to be scattered over different parts of the Dominion. We close our session and Convocation to-night, therefore, under circumstances of hope and gladness, and look to God and his people to enable us to accomplish far greater things in days to come."

A most successful Convocation was then brought to a close with devotional exercises and the benediction.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met in Knox Church, St. Thomas, on the 9th inst. The opening sermon was delivered by the retiring moderator, Rev. Walter Inglis, of Ayr. There was a large attendance of both ministers and elders, and a good congregation representing the Christian churches of the city. After devotional exercises Mr. Inglis preached from 2 Peter, i. 13—"Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance."

He discoursed concerning (1) Peter's desire to stir up believers; (2) his mode of action to accomplish his desire. The chief points enlarged upon in his sermon were Peter's wonderful life, his varied gifts, his denial of Christ, his visit to the tomb of Christ, and his Pentecostal sermon, through which, aided by the Spirit of God, he converted thousands of souls. Peter, from his long experience in the Christian life, was eminently qualified to stir up his brethren, not to spasmodic zeal and action, but to the steady development of Spiritual power. The power of memory was referred to and aptly illustrated as follows: men have active memories for the things of this world, but are apt to forget the things of God. Repetition is needed in all kinds of teaching, and not less as regards the old doctrines of the Bible. Repetition gives facility in every department of labour and makes men experts. It is by successive touches of the artist that the painting is made perfect. Repetition also gives durability to material forms as well as to scholarship, and thus it is in seeking the highest development of those powers which are given us for the glory of God and the good of men.

The things that Peter desires to recall to their remembrance are mentioned in the previous verses—"Faith, virtue, knowledge, temperance, patience, Godliness, brotherly-kindness, and charity." In closing his sermon Mr. Inglis pressed home the absolute necessity of faith in Christ as the sinner's hope, and the ground of satisfying peace. This was the best of all antidotes to the vitalism and agnosticism of the age.

The clerk, Rev. Dr. Cochrane, of Brantford, then called the roll, and marked the attendance, and also gave a summary of the changes in the Synod roll during the year. The moderator in feeling terms thanked the court for their great kindness in electing him to the office and the support accorded him in the discharge of its duties, and called upon the court to elect a successor.

On motion of Mr. Wm Robertson, M.A., of Chesterfield, seconded by Mr. John Thompson, of Sarnia the Rev. A. D. McDonald, of Seaforth, was unanimously elected moderator for the year. After the moderator had briefly addressed the court the clerk read the list of committees appointed to examine Presbytery records, to receive applications of students for license, to examine elders' certificates, and to audit the treasurer's books.

SECOND DAY.

The first hour of the morning session was spent in devotional exercises, conducted by the moderator and Messrs. Ball, Ludlaw, and Thompson, of Sarnia.

Mr. McMullen laid on the table the minutes of the commission appointed last year to meet with the Knolloss and Lucknow Churches. They showed that a satisfactory settlement of the difficulties there had been arrived at, and accepted by all the parties interested. It was agreed that the minutes of the commission be engrossed, and printed in the records of the Synod.

A petition from the Sarnia Presbytery, asking the Synod to disjoin the Strathroy congregation from the London Presbytery and unite it with that of Sarnia, was read. After parties had been heard, on motion of Mr. Laing, seconded by Dr. Cochrane, the prayer of the petition of the Sarnia Presbytery was granted, and the congregation of Strathroy transferred to that Presbytery.

The Committee on Temperance gave in their report through Mr. Archibald McLean. The following is the deliverance of the Synod: "That while legislation regulating and restricting the liquor traffic by a system of license may, in view of the present state of public sentiment, be a necessity, this Synod will hail with satisfaction any measure that may be adopted by our Legislatures, Provincial or Dominion, in the direction of increased stringency of the regulations under which licenses are granted, or which may otherwise repress or put an end to evils arising from the sale of intoxicating liquors. The Synod further recommend the Presbyteries, sessions, and members in their private capacity to oppose any attempts to relax the laws now restraining the sale of intoxicating liquors, especially those relating to the early closing of saloons and hotels on Saturday nights: but rather to see as far as in them lies that these laws be faithfully administered."

At the evening session the Rev. D. D. McLeod submitted the report on the State of Religion. Among other items of interest it showed that Sabbath attendance was on the whole very encouraging; that liberality on the part of the membership was steadily advancing; that prayer-meetings were being more valued, as shown by the numbers availing themselves of the fellowship meeting; that household training was on the increase; and that Sabbath schools and Bible classes were being carried on vigorously, in addition to other religious societies for the benefit of the young. The special hindrances to the work of Christ mentioned in the reports were just such as have always been complained of—Sabbath desecration, intemperance, irreligious literature, worldliness, spiritual indifference, pleasure-seeking, and want of brotherly kindness among the members of the Church. The reports show that the sessions are doing what they can to overcome these evils, and also overtake the careless ones outside of the Church. There are but few instances mentioned of special revival services, while, at the same time, there is evident interest in the work of arousing the careless and edifying saints by the use of scriptural means under the blessing of God. The report was exceedingly gratifying, showing that the Church was working with fidelity in all the departments of Christian labour.

Interesting addresses were afterwards delivered by Messrs. Goldsmith, Burson, Laing, McMullen, Laidlaw, Thompson (Sarnia), Ball, and Dr. Cochrane. Thanks were given to Mr. McLeod and the Committee for their excellent report.

THIRD DAY.

The Synod met on Wednesday at nine a.m., and con-

tinued in session until the close of the business at five p.m. Among matters considered was "Sabbath Observance." The following resolution was unanimously carried:—"The Synod deplore the continued prevalence of the public profanation of the Sabbath, especially on the railways of the Province, and urge on all our people to use their influence for the suppression of this great evil." The report of the Buxton building fund was read, showing that \$260.89 had been received during the year and paid to Rev. W. King. The report was received and the committee re-appointed. The congregation of Bervie was transferred from the Presbytery of Bruce to Maitland, and that of Trowbridge from the Presbytery of Stratford to Maitland.

Mr. McMullen, acting convener of the committee appointed by last Synod to wait upon the Ontario Government with a view to having the Bible used as a text-book in the Public Schools of the Province, gave in the report. After remarks from the members of the deputation appointed to wait upon the Government, and other members of the court, it was moved by Rev. Dr. Cochrane, seconded by Mr. Chrystal, and carried unanimously that the report be received and the thanks of the Synod given to the committee, and especially to Mr. M. Mullen, for their diligence in prosecuting the work committed to their hands; that the committee, with Mr. McMullen convener, be re-appointed with instructions to continue their efforts in the direction indicated by the Synod's resolution of last year. It was agreed to hold the next meeting of the Synod at Seaford, and within the First Presbyterian Church, on the second Monday of April, 1884. The report was received and ordered to be transmitted to the convener of the Assembly's Committee on Sabbath Schools.

Leave was given to Presbyteries to license Mr. James Ballantyne and Mr. R. M. Craig. The standing committees for the year were appointed with Mr. D. D. McLeod as convener of the Committee on the State of Religion, Mr. Archibald McLean on Temperance, Mr. Mungo Fraser on Sabbath Schools, and Mr. George Burson on Sabbath Observance. An overture on psalmody, transmitted by the Presbytery of Chatham was read and committed to a committee to consider the whole subject and report to the next meeting of the Synod, Mr. F. B. Stewart, convener. An overture, transmitted by the Presbytery of Hamilton, to employ ordained missionaries in aid-receiving congregations—was read, and Messrs. Yeomans and Goldsmith were heard in its support. After some discussion it was agreed to transmit the overture *simpliciter* for the consideration of the next General Assembly.

An overture from the Rev. Mr. Lyle, of Hamilton, requesting the Synod to overture the General Assembly in favour of time service in the eldership, instead of their being elected for life, was read, and Mr. Laing heard in explanation of the overture, in room of Mr. Lyle, detained by sickness. The overture was received, and the following motion, moved by Mr. McMullen, and seconded by Mr. Cuthbertson, was adopted: The Synod having heard an overture by Mr. Lyle, and being informed of his necessary absence through sickness, express sympathy with him, and agree that the overture be laid on the table for fuller consideration next year, it being, however, understood that Mr. Lyle's liberty to overture the Assembly is not hereby interfered with.

The records of the various Presbyteries within the bounds were duly attested in terms of the reports given in. Mr. Thompson reported that the treasurer's books were audited and everything found correct, and a cordial vote of thanks was tendered Mr. Rutherford, of Hamilton, treasurer, for his efficient services. Votes of thanks were then given to the pastor and office-bearers of Knox Church for the use of their building, to the Christians in the city for their kind hospitality, and to the different railways for granting reduced rates of travel to the members. The Synod then joined in singing three verses of the seventy-second Psalm, and the moderator declared the Synod adjourned and pronounced the benediction.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The seventh annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (western section) was held last week in the lecture rooms of St. Andrew's Church. The ladies met at half-past ten a.m. and half-past two p.m.

There was a very large attendance, nearly 200 delegates being present, including representatives from the following places: Ashburn, Cobourg, Almonte, Hamilton, Peterboro' Fergus, King's Road, Newcastle, Lindsay, Ottawa, Newtonville, Uxbridge, North Georgetown, Port Perry, Seaford, Bowmanville, Port Hope, Agincourt, Toronto, Beaverton, Harrington, Sarnia, Oshawa, Brooklyn, Whitby, Galt, and Ypsilanti, Michigan.

The morning session was taken up with the reception of delegates, the address of welcome and reply, the President's address, an address from a returned missionary, and general conversation on the prospects and work of the Society.

At the afternoon session full reports of the work done during the past year were presented. The branches of this Society now extend throughout the Presbyterian Church in the Provinces of Ontario and Quebec; that it has sixty-six auxiliary societies, eleven mission bands, and four Presbyterial societies, numbering in all about 2,000 members, including twenty-five life members. The total amount contributed during the year was over \$7,000.

The following officers were elected: President, Mrs. Ewart; vice-presidents, Mrs. McLaren, Mrs. Macdonnell, Mrs. W. Reid, Mrs. McMurrich, and the presidents of all the auxiliaries and Presbyterial societies; recording secretary, Mrs. MacMurphy; home secretary, Miss Topp; foreign secretary, Mrs. Harvie; treasurer, Mrs. King; general committee, Mrs. Morrison, Ormestown; Mrs. Beattie, Port Hope; Miss Gordon, Whitby; Miss James, Hamilton; Mrs. Cooper, Chatham; Miss H. Man, Ottawa; and the following from Toronto: Mesdames Alexander, Blaikie, Bryce, M. Clark, Crombie, Ewart, Harvie, King, Kerr, Kirkland, Macdonnell, McLaughlin, H. H. McLachlin, MacMurphy, Milligan, MacLennan, Miller, Morris, McCracken, Paterson, Richardson, W. Reid, J. Y. Reid, Smith, Thom, and the Misses Topp, Haight, and Jeffrey.

PUBLIC MEETING.

In the evening a public meeting under the auspices of the Society was held in the lecture room of Knox Church. Professor McLaren occupied the chair, and on the platform were Rev. Dr. Reid, Rev. Dr. King, Professor Greig, Rev. Mr. Parsons, Rev. Dr. Castle, and Rev. Mr. Lowry. There was a large attendance of ladies, the spacious hall being crowded.

The proceedings opened with singing the hymn "Rescue the Perishing," after which Rev. Dr. King led in prayer.

The chairman said that he considered it an honour to preside at a meeting held under the auspices of their Society, and he regarded such an occasion as one of the happy incidents of his official work. During the seven years that the Society had been in existence the contributions had largely increased, and the amounts for the different years were as follows: First year, \$2,107; second year, \$2,166; third year, \$3,225; fourth year, \$3,682; fifth year, \$4,666; sixth year, \$5,629; seventh year, \$7,125. Progress had been made in another direction. Miss Rogers had been obliged to return from India to Canada on account of ill-health, but it was expected that she would be able to go out again in a short time. In the meantime another lady missionary, Miss Ross, had been sent out to India, and Miss Oliver had entered upon a course of study in medicine to qualify her for more effective mission work in the same country. The operation in which the ladies were engaged was deserving of the warm encouragement of every true Christian. Christianity was now making more progress in India and heathendom than ever before, and principally because it offered for the despairing future of unbelievers the golden hope of the cross.

The Messrs. Gordon then sang a duet, "Consider the Lilies."

Rev. Dr. Castle then addressed the meeting. He said that it was a touching spectacle to see so large a gathering assembled for the purpose of promoting the welfare of people, not their neighbours nor their kinsmen, but residing in heathen lands on the other side of the world. It was only those who took the Gospel for their guide that would undertake so benevolent a work. He congratulated the ladies on the satisfactory progress of their Society. They must ascribe their success, however, to the blessing of God, who had been pleased with their efforts. The subject of foreign missions would ever be a fascinating one so long as the Divine command "to preach the Gospel unto all the world" was not forgotten. It was fascinat-

ing on account of the grandeur of the enterprise, bringing intelligence to man, woman and child, Christian Sabbaths and Christian homes, bringing hospitals, churches, and schools, and life and liberty. It was fascinating also on account of the vastness of the field. In China alone they had only one ordained minister to every million of the population. There was fascination in the enterprise when they considered the character of the workers, their self-denying zeal and devotion to the cause of Christ. He thought that Christian parents did not do enough for mission work. They ought to consecrate their best sons and daughters for the foreign mission field.

Miss Gunther then sang, "O Rest in the Lord," from Mendelssohn's "Elijah."

Rev. Mr. Parsons delivered the closing address. He referred to the fact that while Christianity was progressing, sin was also advancing, and that fact should make them redouble their efforts in the work of evangelization. The origin of the foreign mission was referred to in the 13th chapter of Acts, when the Holy Spirit commanded the Church of Antioch to send out Saul and Baranabas to preach the Gospel in foreign lands. After pointing out how the Holy Spirit had directed Saul's wanderings, he went on to allude to the importance of foreign missionaries being supported by the sympathy and contributions of their brethren at home. The prayers and support of the Christians at home were just as necessary to secure success as the efficiency of the missionaries themselves.

The meeting closed with the doxology and the benediction.

On Wednesday afternoon the closing meeting was held. The attendance was larger than ever. The lecture room was beautifully decorated with the choicest flowers.

The meeting on Wednesday afternoon was chiefly occupied by an address from Miss Weed, Ypsilanti, Michigan, U.S., delegate of the Woman's Foreign Missionary Society of the North-West, and an interesting, practical paper by a Toronto lady. Some general business was transacted and a portion of time spent in informal conversation on the plans and prospects of the work of the Society. A number of votes of thanks were passed. Hamilton was selected as the place of holding the next annual meeting. The proceedings were closed by singing the seventy-second Psalm.

SYNODICAL CONFERENCE.

The conference to precede the meeting of the Synod of Toronto and Kingston at Guelph, from the subjects for consideration and the speakers announced, promises to be of more than ordinary interest. The pressure of routine business, essential in its place, has a tendency to throw directly devotional and spiritual exercises into the shade. Meetings of the character projected are of great value in giving prominence to the spiritual side of Christianity, in raising the tone of piety in the churches, and in refreshing and invigorating the faith and devotion of the ministry. From the appended programme it will be seen that the topics selected and the speakers engaged, most interesting and profitable meetings may be expected:

Programme of Conference in connection with the Synod of Toronto and Kingston, Chalmers Church, Guelph, April 30th, 1883: Chairman, Rev. A. A. Drummond, Newcastle, moderator of Synod. Half-past seven, p.m.—Devotional Exercises. Collection to defray expenses. Eight p.m.—"Source and Conditions of Spiritual Power." Introduced by Rev. E. F. Torrance, M.A., Peterboro'. Nine, p.m.—"Religious Life and Intercourse in the Home." Introduced by Rev. D. L. McCrae, Cobourg.

Tuesday, May 1st.—Chairman, Dr. E. McGuire, Guelph. Half-past nine, a.m.—Devotional Exercises. Ten, a.m.—"Helps and Hinderances in the Congregation to Ministerial Success." Introduced by Rev. R. N. Grant, Orillia. Eleven a.m.—"The Promotion of Life and Interest in the Prayer Meeting." Introduced by Rev. J. A. R. Dickson, Galt.

Tuesday Afternoon.—Chairman, W. Barclay McMurrich, Esq., Toronto. Half-past two, p.m.—Devotional Exercises. Collection to defray expenses. Three p.m.—"Development of a Missionary Spirit among the young." Introduced by the Rev. R. P. McKay, M.A., Scarborough. Four p.m.—"How to enlist Church Members in Christian Work." By Rev. Geo. M. Grant, D.D., Kingston. Half-past four p.m.—"The Spirit's Power in the Preaching and the Hearing of the Word." By Rev. H. M. Parsons, Toronto.

WALTER M. ROGER, Ashburn, Ont.
Convener of Synod's Committee on State of Religion.

OUR YOUNG FOLKS.

THE PERILS OF THE YOUNG.

At a recent meeting in New York the Rev. Dr. John Hall said:

"It has been said that there are no children now, and it is true that the little ones too early become authoritative and self-governing. In a book I recently saw a chapter headed 'Children and how they should bring up parents in the way they should go.' If a child is precociously developed, he is apt to be tempted to become selfish. The second peril is found in the false estimate to which we are so rapidly tending. A boy is taught that happiness exists in proportion to riches. He sees a handsome mansion, fine horses, richly-dressed people; he reads of entertainments, and it is natural for him to associate happiness with wealth. Don't be betrayed. The possession of wealth does not necessarily mean that the possessor is happy. The next peril is of a somewhat different kind. It is disregarding the privileges of Sunday and of church attendance. If there were no eternity, a day of rest, with its Christian institutions, is a necessity. If we could get all the young men into our churches on Sunday who now frequent places where they would be ashamed to let their parents see them, we would be doing much to make their lives useful.

"Loose thinking about great realities, or defective theology, I would name as the fourth peril. I have heard people speak of newspaper theology, in no sense offensive to newspapers. They are for the purpose, as the name implies, of giving news; and we owe much to them for the energy which they exhibit in obtaining news. Let a man preach the old story, 1800 years old, and he will not be reported much. But let some one stand up who has something new, born perhaps in his fertile brain yesterday, and he will be in the papers, of course. I have become acquainted through the papers with a Mr. Miln, of Chicago, then a minister, who made a somewhat unusual statement about having learned the deepest truths in the theatre. That was news and he received a prominent place in the morning papers. My friends, have deep religious views and avoid loose thinking. As a man thinketh in his heart, so he is in his life the world over.

"The last peril to which I shall call your attention belongs to a class which appeals to our appetites, to our passions, to our natural lusts. You may find the peril in places where gambling facilities are furnished, where drinking is the immediate instrument of temptation, and in unnamable places where woman forgets herself, and becomes the temptress again, and facilitates men, young and old, on their downward way that leads to destruction. When a young man without publicity, without consequent disclosure, can go into these places and indulge in these vices, the sacred love of home is gradually rooted out. When he is old he does not appreciate the home, for he does not know what it is. There is nothing remaining to him but to keep satiating himself in illicit, forbidden and disgraceful ways.

Young man, take care of these perils. Be pure as a man, as you would wish the woman to be pure with whom you hope to link yourself. Keep in your heart the sacred love of home. Carry with you the atmosphere of purity wherever you go. Be useful men on the earth, thus preparing yourselves for the purer life of heaven."

LEARN A LITTLE EVERY DAY.

Little rills make wider streamlets,
Streamlets swell the river a flow;
Rivers join the mountain billows,
Onward, onward, as they go!
'Tis made of smallest fragments,
Eshade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests,
Drops of rain compose the shower;
Seconds make the flying minutes,
And the minutes make the hours!
Let us hasten then and catch them
As they pass us on the way;
And with honest true endeavour,
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line and there a sentence,
'Gainst the lonely time of age!
At our work, or by the wayside,
While the sunshine's making hay,
Thus we may, by help of study,
Learn a little every day.

QUEER CREATURES IN AUSTRALIA.

A most extraordinary creature was dredged up from the bottom of the sea, not long since, near the northern shores of Australia. The body was that of a fish, but, wonderful to relate, it had in the place of fins four legs, terminated by what might be called hands, by which it made its way over the coral reef. When placed on the sky-light of the steamer, the fish stood upon its four legs, a sight to behold. It was small and something like a lizard, but with the body of a fish. The land animals of Australia are notorious for their peculiar forms and structure, but, according to the above, as described before the Royal Society, they are even less nondescript than those inhabiting the Australian seas. Mr. White, a late member of the Australian Eclipse Expedition, tells strange tales about rats. He says a little island upon which he and his mates pitched their tents was overrun with them, and what was most extraordinary, they were of every colour, from black to yellow, and some tortoise-shell.

BUTTONS.

"Button button, who has the button?" asked a glove that had been dropped on the toilet-table.

"I've got it," answered Jimmy's jacket. "I've several buttons in fact."

"No," put in the closet-door, "I have it myself; the carpenter gave it to me."

"I had a dozen or so," said a boot looking rather down at the heel.

"And I have a hundred or more," yawned the easy chair, "but they don't button anything; they don't belong to the working class."

"Here's a bachelor's button," remarked a vase of flowers on the bureau.

"There's a button-wood tree in the garden," said a button-hooker. "I suppose you all grew there."

"I know better than that," pouted the closet-door. "Mine grow in the veins of the earth, where all the precious metals are found. It's a poor relation of their."

"And we," added a pair of ivory sleeve-buttons, "we grew in the land of the white elephant. We were carved from the tusks of the leader, who threaded the jungles and swam the rivers at the head of his troop."

"My buttons," said the glove, "were nearly related to the gem which Cleopatra dissolved for Antony. They were mother-of-pearl grown in the shell of the pearl oyster, for which divers often risk their lives."

"That's something of a fish story," thought Jimmy's jacket. "My buttons are only glass, but glass is sometimes made of sand, and who knows but their atoms may have been swept down to the sea-shore from 'farthest India?'"

"Ah! I," whispered the bachelor's button, "I sprang from a tiny seed, with all my splendour of blue and purple wings, like the Afrite from the jar which the fisherman found on the beach. It is a miracle how I was packed away there!"

A RECEIPT IN FULL.

Do you remember the story of Martin Luther when Satan came to him, as he thought, with a long black roll of his sins, which truly might make a swaddling band for the round world?

To the arch enemy, Luther said, "Yes I must own to them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said, "Yes, I must own to them all. Have you any more?"

The accuser of the brethren, being expert at the business, soon supplied him with a further length of the charge till there seemed to be no end to it.

Martin waited till no more were forthcoming, and then he cried, "Have you any more?"

"Were these not enough?"

"Aye, that they were. But," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth from all sin.'"

A WHITE ELEPHANT.

A white elephant is not to be considered as snow-white—very far from it. All the white elephants existing now in Siam and Burmah are of a light mouse-colour, somewhat of the same tint as the pale freckles to be found on the trunk of ordinary elephants. The light gray is uniform all over, the spots on the trunk being white. The depth of the colour, however, varies greatly; and there are often blemishes in the shape of darker patches which would seem to ruin an otherwise eligible candidate's claim. An infallible test-point which demonstrates the right of the animal to his title is this: if water is poured upon a "white" elephant, he turns red, while a darker one only becomes darker than ever. This is stated to be the final test resorted to by the people of Mandalay.

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

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TORONTO, WEDNESDAY APRIL 18, 1883.

DR. ORMISTON delivered a lecture a few days ago before the Presbyterian Historical Society of Philadelphia, on "Presbyterianism in the Dominion of Canada." A Philadelphia paper describes the Doctor's effort in this way:

His subject was "Presbyterianism in the Dominion of Canada"—a theme with which the speaker, from his long residence in the Dominion, was entirely competent to deal. It was mainly historical, tracing the history of the Presbyterian Churches in the various provinces of the Dominion, until this history culminated in the union of the various branches, resulting in the establishment of the Presbyterian Church of Canada. The lecture was illumined by many gleams of the wit and humour of this distinguished Scotch-Dutch divine.

The best thing Dr. Ormiston can do for the Presbyterianism of this Dominion is to come back and build up another congregation like the Central of Hamilton. Should he do so, no Canadian journal will ever call him such a clumsy name as a "Scotch-Dutch divine." Dr. Ormiston is not "Scotch-Dutch." He is a Canadian and a brilliant one too. What kind of a being is a Scotch-Dutchman anyway?

THE series of articles, "Concerning Baptism," contributed by the Rev. W. A. McKay, M.A., Woodstock, terminates in this number of THE PRESBYTERIAN. On his part the discussion has been conducted with great ability and candour. The spirit in which he has written is in harmony with the principles of the Gospel and fidelity to truth. Mr. McKay has shown that he is intimately acquainted with the whole range of the Baptist controversy, the details of which he has thoroughly mastered. In the statement and vindication of Pædo-Baptist views, he is a master polemic, and yet no mere disputant for discussion's sake. The controversy now closed has attracted much attention and interest. Many have expressed a wish that the papers on both sides should be printed in a handy volume, so that they might be preserved in permanent form. Their publication would be productive of much good. Should a sufficient number of those desiring the republication of these papers in book form indicate their wish either to Mr. McKay, or addressed to this office, the work will be undertaken. It is designed that the price of the volume will not exceed one dollar.

WE willingly open the columns of THE PRESBYTERIAN for "free criticism" on the proposed changes in the plan for the distribution of probationers as requested by the Home Mission Committee through Mr. Laing in our last issue. The critics must, however, comply with certain conditions—the critics must strike the nerve of the question every time, and do so with reasonable brevity. The criticism, too, must be confined to vital points in the scheme. General remarks that sprawl over the entire scheme, and say nothing particular about any point, cannot be inserted. At first glance many of the changes strike us very favourably. We refer especially to sections thirteen and fourteen, which provide that probationers shall not be kept in congregations that have already called ministers. More than once has THE PRESBYTERIAN pointed out the injustice of keeping a probationer in a congregation during the weeks or months that often elapse between the moderation in a call and the settlement which follows. Perhaps Mr. Laing would explain if the term "Church court" in section eleven is meant to include sessions and deacons' courts. We earnestly

hope this scheme may have the desired effect—that of bringing suitable men into our vacancies in such a manner as may bring about more speedy settlements. Ministers without charges and congregations without ministers are not desirable. Meantime let the brethren say their say about the scheme, and next Assembly may give us a good measure.

THE disciple is often more violent than his master. The average disciple of Darwin is apt to sneer at foreign missions. Not so with the great scientist himself. Referring to the shallow criticism of certain opponents of foreign missions, he said:

They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conqueror spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

Yes, it is easy to sit in a newspaper office, or an infidel club, and, while protected by the laws which are enforced in Christian countries, sneer at foreign missions. A shipwrecked sceptic, however, would much rather land on a coast where the foreign missionary had been at work. The illustration is a good one. Darwin was not a Christian, but he took better ground on the question of foreign missions than some churches did less than a century ago. Indeed he took better ground than some professing Christians do now when asked for a contribution for foreign missions. They say foreign missions are a failure. They would soon decide otherwise if they had to choose between landing among George Leslie McKay's converts and a few hundred hungry cannibals.

THAT venerable and wise journal, the New York "Observer," seems to think that part of the ecclesiastical machinery has broken down in the Presbyterian Church of the United States. Our contemporary concludes a thoughtful article on "Getting a Minister and Getting a Call," in this way:—

And after all has been said that can be said in regard to the duty of being contented, and waiting patiently and using the means, it still remains true, and distressingly true, that there is no adequate agency for securing a faithful minister for every pulpit, and a pulpit for every minister. There should be such an agency. The power ought to reside somewhere, and be exercised. It is easy to say that the genius of our people demands perfect freedom of choice, and they will not submit to any system that dictates to the people whom they shall have, or to the minister where he shall go. Which is all very true. But as the youthful soldier of the Cross says to the Church, or to the Board of the Church, "I am ready to be offered—here am I, send me to Africa or Asia, or wheresoever you will, I will go," so the preacher should say "I will go to any field you appoint and do my best to win souls to Christ." That spirit in the ministry and a corresponding spirit in the vacant church would remedy the great deficiency in the system of supplies, and result in filling every vacancy and finding something for every man to do.

Now supposing "that spirit" were in every minister, and supposing "a corresponding spirit" were in "every vacant congregation," what about the "agency for securing a faithful minister for every pulpit, and a pulpit for every minister?" Presbyterianism knows of no such agency. The Bishop is the "agency" in the Episcopal Church; Conference is the "agency" in the Methodist Church; but there is no agency for settling ministers in our communion. The "Observer" thinks there should be such an agency: Probably. Would our excellent contemporary describe the needed agency, and tell the Presbyterian world how it is to be provided? There's the rub.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

ONE of the distinctive characteristics of the age is the rise and expansion of modern Christian Missions. The great movement began in humble circumstances. In Holland and Denmark, in Switzerland and Germany, in England and Scotland, quiet and unobtrusive men, impressed with the catholic and merciful principles of the Gospel, entertaining the idea of penetrating heathen darkness with the divine light, originated the enterprise of sending missionaries to the regions beyond. Self-denying men, without the accompaniments of enthusiastic, popular jubilation, went forth, facing the perils of land and sea, and more dread perils among races debased by cruelty

and superstition, to tell them the old, old story. The successes of the missionary enterprise are to be reckoned among the triumphs of faith. Its rapid expansion is an evidence of Christian vitality. Time and enlarged experience develop the latent resource of the churches, and call forth agencies still better adapted for the christianizing of the nations.

Christianity is not one among the many elements of civilization, it is emphatically the means of all others best fitted to elevate and bless mankind. Wherever its devoted representatives have gone, education, industry, benevolence, liberty, have become the possession of the peoples who have adopted its teachings. The liberal-minded and energetic friends of missions have readily recognized this. Hence medical missions have had their origin. The remarkable success attending them, especially in India and China, demonstrates the wisdom of imparting to a goodly number of ambassadors of the Cross a knowledge of the healing art. The adaptiveness of missionary effort is also seen in the institution of the Zenana Mission. Here, likewise, the encouraging success of this important branch of Christian service, amply justifies the wisdom of special effort to reach a hitherto unapproachable, but most interesting class.

Despite the subtleties of Hinduism, it never did anything practical for the elevation of woman. If it has saved her from the drudgery of more degraded forms of heathenism, it has most rigidly excluded her from all the possibilities of which her refined nature is capable. Hopelessly excluded from nearly all human interests, woman's life in India is one of the most dreary and hopeless forms of imprisonment it is possible to imagine. Confined to the Zenana—the back part of a Hindu dwelling, with no light save what streams through a barred aperture—she is not permitted to go anywhere except to a religious ceremony or to see her father, and then she must be closely veiled and shut up in a palanquin. Uneducated, her mind is a comparative blank. The usage to which she is subjected is cruel and debasing. It is not so long since it was supposed that personal contact with a Christian woman would be contaminating. Strong prejudices were entertained against the admission of Christian ladies to speak with their heathen sisters. The Zenana mission, now reaching such great proportions, is of comparatively recent origin. A missionary's wife who had long pondered how the native women of India could be reached, at length applied to a former pupil of hers and suggested the advantage of teaching the inmates of his Zenana needle work. Pleased with the suggestion, access was obtained. Her new pupils were docile and deft with their fingers. They soon acquired proficiency. Delighted with the result, the baboo's prejudices were disarmed, and the Christian lady was eagerly desired to continue her instructions. The Hindu ladies were taught to read, and were instructed in the truths of Christianity. Thus, in the year 1860, the first Zenana was entered by a missionary's wife, and a work begun that is destined to become mighty in results and influence. This lady was soon invited to visit other houses and impart to their inmates the same advantages she had conferred on the household of her former pupil. Then the desire sprang up for a Zenana mission. The Churches of Britain and America at once responded, and progressive work has been steadily advancing in this most promising field.

Seven years ago the Christian ladies in Canada resolved to adopt a method of working, tried before with encouraging success, in the American Church. They organized the Woman's Foreign Missionary Society. Its short history is one of wonderful success. It began undemonstratively. Its resources were limited, but its promoters went forward with faith, amid not a little discouragement, and now to them it must be peculiarly gratifying that they see it attaining to such goodly proportions and able to do such considerable work. It is rapidly outgrowing the years of its infancy, and it may now be confidently hoped that its future expansion will be much more rapid and much greater than in the past. Seven thousand dollars last year is a large contribution to the treasury of missions. Important as is the result, there are others no less important. The cause with which these Christian ladies have identified themselves is growing in interest throughout the Church, and this is mainly attributable to their faithful and sustained efforts. It has already given a new impetus to missions. It brings the Church at home and its ambassadors abroad into closer and more helpful relations, and perhaps most

valuable of all, it has been the means of turning the attention of some to the claims of the mission field, and has prompted several to consecrate themselves to the glorious work of the Gospel in heathen lands.

The anniversary meetings in Toronto have been of a most interesting and advantageous character. They have been the largest and most enthusiastic yet held. Those who assembled from different parts of the Church will carry back with them the impressions received to the congregations with which they are connected. The work will be taken up by others who have hitherto neglected it. The Woman's Foreign Missionary Society will yet become a far more influential and effective agency in the Presbyterian Church of Canada, than it is at present. The public meeting was very largely attended, the capacious lecture room of Knox Church being filled to overflowing. Men eminent for their missionary zeal spoke timely and encouraging words to the workers in this good cause, and no doubt great and lasting good will follow. These annual meetings are certain to grow in influence and dimensions, it would be well to mature arrangements in time sufficient to secure from them the greatest possible results. The Woman's Foreign Missionary Society is growing in the good will of the Church, and more earnestly and fervently will the people bid it God-speed in its noble endeavour.

THE TEACHERS REMONSTRATE.

THE second clause of Mr Charlton's Bill for the punishment of seduction is as follows:

Any person who is a superintendent, tutor or teacher in a private or public school or other public institution of learning attended by females, or who is instructor of any female in music or any branch of learning or art, who has illicit intercourse at any time or place with any female under his instruction or attending such school or institution during the term of his engagement as superintendent, tutor, instructor, or teacher, shall be guilty of a misdemeanour, and shall be punishable as hereinafter provided.

Naturally enough the members of one of the most honourable professions feel anything but flattered by being thus singled out as subject to special pains and penalties. A meeting of teachers was held in Toronto last week to discuss what they regard as a decidedly objectionable provision in the Bill now before the Senate. It is a healthy indication to see the teachers vindicting their self-respect. Education is steadily rising in the popular esteem, but the teaching profession is far from being estimated at its proper value. The quality of education has been improving, and the status of the teacher is more readily recognized; there is still considerable room for improvement in this respect. In meeting to discuss a proposal affecting their interests they did an eminently proper thing. Legislation might be much improved were greater public interest displayed in the discussion of measures introduced into our legislative assemblies. As it is, legislation receives too much of its permanent form from the lobbying tactics of interests immediately affected.

In the reports of the teachers' meeting there is a praiseworthy absence of party animus. They met professionally, not as politicians. The evils against which Mr. Charlton's Bill is specially directed were spoken of in a most satisfactory manner. Their reported expressions, while free from sentimental cant, describe in fitting terms the social crime that is blasting homes, hearts, and lives in its destructive sweep. The tone of the meeting, as well as the statistics quoted by one of the speakers, shows that morally the educational work of Ontario is entrusted to a reliable class of instructors.

While they did right in formulating an expression of their special grievance in the shape of a resolution, there are two notable omissions in their proceedings. They did not appear to discriminate very nicely between a virtual and an intended insult. Now, only an unreasoning and narrow-minded partizan would impute to a gentleman of Mr. Charlton's character and standing a deliberate attempt to asperse the morality of an honourable profession. Such is the state of political party warfare that there are journalists not high minded enough to forego the temptation to make political capital out of these indiscriminating criticisms. The assembled teachers neglected to put on record in the form of a resolution their opinions in support of the purpose for which Mr. Charlton's Bill was introduced. As already indicated the terms in which the teachers discussed the question were just and honourable to themselves as a body, but why did they allow the opportunity to slip of giving their influential support to the effort, now made to punish a crime that disgraces civilization?

BOOKS AND MAGAZINES.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This most interesting and instructive periodical continues to appear weekly, with good illustrations, tales, poetry, and varied miscellaneous reading.

EXALTED PRAISE. By George C. Hugg and Frank L. Armstrong. (Philadelphia: Lee & Walker.)—This is a new collection of Hymns and tunes chiefly adapted for the Sunday school and the Sanctuary. Besides many old and popular melodies there are many new pieces likely to become favourites with young and old, among which may be mentioned the Brooklyn Sunday School Prize song. The collection is published at so low a rate that it is within the reach of all.

DOWNWARD; Or the New Distillery. By Sarah Jones. (Philadelphia: The American Sunday School Union.)—The authoress of this book, written in the interest of temperance, tells a tale that cannot fail to make a deep impression on every one who reads it. It contains many passages of striking power and pathos. It is a well aimed blow at an evil that works incalculable ruin. For its own sake and the cause it is intended to promote it ought to have a place in every Sunday school library.

THE HERALD OF PRAISE. By L. O. Emerson. (Boston: Oliver Ditson & Company.)—The name of the composer and that of the publishing firm may be taken as a guarantee that this is a reliable musical work. The collection is large and varied, consisting of new tunes and anthems for public and private worship. In addition to these there is a choice selection of glees, choruses, duets, quartets, etc. The music printing is clearly and accurately done. It is a work worthy of special commendation.]

GOLDBECK'S MUSICAL INSTRUCTOR. A practical composition of the Art of Music. (St. Louis: Robert Goldbeck.)—This is a valuable musical magazine recently started, and judging from the number before us it has a bright career in store for it. Its conductor is conversant with the true principles of musical culture, and extensively acquainted with the classic works of the most eminent composers of our time. Those desiring a valuable help in the thorough cultivation of music cannot do better than subscribe for "Goldbeck's Musical Instructor."

THE SNOW FAMILY. By Maria Bruce Lyman. (Boston: D. Lothrop & Co.)—The authoress of this book is favourably known as a successful writer of Sunday school literature. She writes in a clear and engaging style. The book before us is instructive and interesting and is calculated to do good. It inculcates an excellent spirit of Christian usefulness. It is free from a too common defect noticeable in the class of books to which it belongs—a thin sentimentalism that leads to no practical result. The piety it illustrates is both healthy and true. The book is well got up, carefully printed and is in beautiful binding.

SEBA'S DISCIPLINE. By Marie Oliver. (Boston: D. Lothrop & Co.)—"Seba's Discipline" is the third volume of a series, the first and second of which were "Ruby Hamilton" and "Old and New Friends." Marie Oliver writes in a rich, racy and natural style the story of Seba Armstrong's struggles, trials, sacrifices and happiness in the self-denying task she imposes upon herself for the good of others. It is gratifying to notice the healthier and more realistic tone pervading many of the books designed for youthful readers. Such a class of writing is well-fitted to help in the development of character and in making life useful. In every respect this can be described as a handsome volume.

FRANK LESLIE'S SUNDAY MAGAZINE. Edited by T. De Witt Talmage, D.D. (New York: Mrs. Frank Leslie.)—The contents of the April number of this magazine are varied and interesting, and considering its great size it is remarkably cheap. Its miscellaneous contents provide for the most varied tastes and there is ample material for all classes of readers. The illustrations are both numerous and good. The series of papers on the "Religious Denominations in the United States," is continued, the subject in the present number being "What is Presbyterianism?" contributed by the Rev. Moses D. Hoge, D.D. It is an admirable though brief exposition of the doctrines and purity of that branch of the Church universal. The "Sunday Magazine" affords excellent and instructive

family reading, and is admirably fitted for a wide sphere of usefulness.

THE ATLANTIC MONTHLY (Boston: Houghton, Mifflin & Company)—The "Atlantic" is still the chosen vehicle for the contributions of some of the most distinguished American men of letters. It is therefore not surprising that it keeps the high rank to which it has attained. The number for April opens with "Daisy Miller, A Comedy, in Three Acts.—Act I," by Henry James, jr. Oliver Wendell Holmes converses pleasantly and quaintly on Bunton and the "Anatomy of Melancholy," under the title of "Pillow-Smoothing Authors," "Modern Fiction" is treated in a thoroughly healthy style in a paper of much critical value by Charles Dudley Warner. Sarah Orne Jewett writes a good story of "A New Parish-oner" The life and work of John Pico della Mirandola, translated by Sir Thomas More, and first printed in English by Wynken de Worde, Caxton's assistant and successor, affords Harriet Waters Preston a subject which she treats in an interesting manner under the caption of "An Early Humanist." Thomas Bailey Aldrich discourses on "Hereditiy." On "The Bacon-Shakespeare Controversy" Richard Grant White pours deserved ridicule and retains his belief in the Shakespearean authorship of the works that have come down to us bearing the name of the great dramatist. "Stage Buffoons" is the heading to an article contributed by Elizabeth Robbins. Recent literary publications afford subjects for several very readable and instructive articles and the usual departments make up a most attractive number of the "Atlantic Monthly."

THE RIGHT AND WRONG USES OF THE BIBLE. By Rev. R. Heber Newton. (New York: John W. Lovell Company) The brief excitement occasioned by the sermons recently preached by the Rev. R. Heber Newton would naturally have led to the expectation that they contained some very startling novelties in relation to the Bible. Now that they appear in book form it is easy to understand why any degree of interest occasioned by them was mainly confined to their delivery from the pulpit of All Souls', New York. They are common-place discourses, having the conspicuous defects and the compensating literary graces of average Broad Churchism. The theory of inspiration, or rather of non inspiration is similar to that long ago expressed by Theodore Parker, Francis Newman and men of that class. The theories of expositors like Mr. Newton are distressingly vague and elusive. An attempt to formulate these theories would be impossible. This their originators never do. Much of Mr. Newton's criticisms is purposeless, weak, and negative in its tendency. He would have us reverence the Bible after he has eliminated some of its chief claims to reverence. It is only just, however, to say that he says many excellent things about the book that has outlived the assaults of its foes and the "candid" criticisms of its alleged friends. Mr. Newton would still recognize it as the chief source of religious instruction and spiritual helpfulness. The book is written in a fine, flowing and polished style, occasionally marred by unnecessary pedantry. It is not a work destined to excite a revolution in religious thought.

RECEIVED: "The Sidereal Messenger" for April. Conducted by William W. Payne, Director of Carlton College Observatory, Northfield, Minnesota.—Bengough's "Cosmopolitan Shorthand Writer" for February-March, a bi-monthly magazine of great utility and interest to shorthand writers—a rapidly growing class.—"Sons or Sheaves?" (Philadelphia: The American Sunday School Union.)—A timely and impressive address to fathers by the Rev. C. M. Southgate, Dedham, Mass.—"The Album Writer's Friend." (New York: J. S. Ogilvie & Company.) A large and choice collection of extracts in prose and poetry, suitable for inscriptions in autograph albums.

ACKNOWLEDGMENTS—Rev. Dr. Reid has received the following sums for schemes of the Church, viz: J. A. Guelph, for Colleges, \$1; Home Mission, \$1; Foreign Mission, \$1; R. M. Raper, for Home Mission, \$1; an Amateur Farmer, Ottawa, for French Evangelization, \$10; Flossie, Vancamp, Home Mission, \$1; Thank Offering, Wroxeter, for Home Mission, \$20; A Friend, East Gloucester, for Foreign Mission, \$1; A Friend, Glamis, for Home Mission, \$5; Foreign Mission \$5; A. P. S., Clinton, for Home Mission, \$3; Foreign Mission, \$2; per. A. McCausland, Owen Sound, Money found on an unclaimed victim of the Asia disaster, for Home Mission, \$4 15.

MINISTERS AND CHURCHES.

REV. GEORGE SUTHERLAND, of Fingal, clerk of the London Presbytery, has been granted four months' leave of absence to visit the Old Country.

REV. JOHN McEWEN, of Ingersoll, has received the appointment of Secretary of the Canada Sabbath School Association, and will move to Toronto in May.

THE Galt "Reformer" says: The many friends of the pastor of the Central Presbyterian Church will be pleased to learn that he passed his final examination at the Presbyterian College, Montreal, last week, and had conferred on him the degree of Bachelor of Divinity at the Convocation on Wednesday last. Mr. Dickson is one of our most popular and energetic preachers, and we congratulate him upon the acquirement of such an honourable distinction.

THE first degree of B. D., given by the Presbyterian College, Montreal, was conferred on Rev. Geo. Burnfield, M. A., Brockville, at the recent Convocation in Morrice Hall. Mr. Burnfield passed the examination with distinction a few months after the charter was granted to the College. At that time he was preparing for an extended visit through Egypt and Palestine, and only recently received the degree formally, which was also the first theological degree conferred in Morrice Hall.

THE Presbyterians of Wendigo have sold out their interest in the Union Church in that village to the Regular Baptists for \$200. They intend putting up a new building soon which will afford better accommodation than the old one did. Over \$1,100 have already been subscribed towards the new building, besides the amount received for their share in the old one. The manse which they at present own is in a fifteen acre lot about a mile and a half from the village, and which they are offering for sale. If they are successful in selling, a new manse will be built in the village along with the church.

ON the evening of March 30th about sixty of the members and adherents of the Fenelon Falls and Somerville congregations met at the manse and presented their pastor, the Rev. Wm. Lochead, with a handsome and suitable horse, a fine set of silver-mounted harness, and a driving whip; also an address, expressive of their appreciation of his labours among them, and of their kindly feelings toward Mrs. Lochead and family. Mr. Lochead replied in suitable terms, thanking them kindly for their valuable presentation. After partaking of refreshments, provided by the ladies, the company spent an exceedingly pleasant evening.

THE teachers and scholars of St. Andrew's Sabbath school, Chatham, N. B., had a very pleasant time together in their hall, on March 19th. The ladies of the congregation provided a capital tea, in their usual first-class style, to which ample justice was done. After tea, the evening was spent in short addresses, readings and recitations, by the teachers and scholars, interspersed with vocal and instrumental music. The literary and musical programme being over, Daniel Ferguson, E. Q., exhibited a magic lantern, which greatly pleased the children. All present agreed that it was a very enjoyable evening, and hearty votes of thanks were passed to those who had in any degree contributed to such a lively and interesting programme.

REV. ALEX FRASER, Wendigo, preached his farewell sermon on Sunday, March 25th, taking for his text Deut. xxx. 19—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live." He left on Monday, April 2nd, for Beulah, Manitoba, where he intends residing in future. He has been at Wendigo for the last five and a half years, and was well liked by the congregation. Before leaving he was presented with a sum of money by the congregation, and the friends at Longwood, where he preached of his own accord, got up an entertainment for his benefit. Miss Jennie Fraser was made the recipient of a silver neck chain by the scholars in her Sunday school class.

REV. MR. MARTIN lately preached his farewell sermon to a very large congregation in the Presbyterian church, Norwich. The discourse was based on the words of Paul in Acts xx. 32—"And now brethren I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all them which are sanctified." The sermon was quite

appropriate. Mr. Martin is now in his new field of labour. The Woodstock "Times" says: "We feel sure that the people of Exeter will find him to be a learned minister, courteous and friendly, and a Christian gentleman. Mr. Martin was highly esteemed, not only by the members of his own congregation, but by the whole community, and he carries with him valuable presents to remind him of his warm friends in Norwich. We feel safe in saying that no minister enjoyed more universal respect than Mr. Martin during a sojourn here of eight years. The help of his esteemed better half will be missed by the ladies of the congregation in their work, and her friendly countenance and ways will be missed by all. May the blessing of their Master rest upon them."

THE annual congregational report of St. Andrew's Church, Chatham, N. B., is highly gratifying in every respect, and shows steady progress during the year. The communion roll has been increased by the addition of thirty five names, bringing the total up to 335. The number of families at present in connection with the congregation is 260. This does not include sixty single persons, not connected with families. There have been forty-three baptisms during the year. The average attendance at the prayer meetings is 100, and at Sabbath services 600. There are 200 in Sabbath school, and twenty-two teachers and officers. The financial statement shows that the balance of debt on Sabbath school hall of \$338 has been paid off during the year, and that \$2,165 has been expended in placing a new organ in the church, and other improvements. \$1,210 of this amount has also been paid off. The minister's stipend was increased from \$1,000 to \$1,300. Upwards of \$300 were collected for the different mission schemes; \$127, removal expenses for minister; and \$150, on the manse property; also \$150, for Sabbath school purposes. There are 850 sittings in the church, nearly all of which are taken.

THE Rev. E. Wallace Waits preached last Friday evening (March 16th) at Johnston's school house Napan, N. B., to a large congregation. After public worship, he organized a business meeting, for the purpose of taking into consideration the question of building a church in the section. The difficulty had always been to decide upon a site to suit the whole district. By the following report, copied from the "Chatham World," it will be found that Napan is united at last, and the new church is now to be erected, and all parties are enthusiastic about it. "After considerable agitation the site for the building of a new Presbyterian church in Napan has at last been settled. The executive committee appointed to select a site have concluded to place their new edifice on an elevation south side of Napan River, opposite the Wilson Bridge. The lot has been generously denoted by Mr. James Dickson. The site has the advantage of five roads leading to it. A better selection could not have been made. Some \$600 to \$700 have been promised. It is calculated the proposed edifice will cost \$2,500. It will be Gothic style of architecture, and in size about 35x75, seated with circular pews, slightly elevated. One gentleman has offered \$200 towards a new organ, when the edifice is finished."

THE evangelistic meetings in Acton, Ont., conducted by Rev. Mr. McIntyre for three weeks, resulted in very much good. Three of the denominations—Presbyterian, Methodist, and Baptist—of the town largely attended the services, and very much interest was manifested. Scores were led to take a great interest in their soul's salvation, and it is believed that a very large number have been hopefully brought to Christ. The chief means used being the preaching of Jesus Christ, and personal dealings afterwards in the enquiry meeting; also conferences with the anxious in their homes. The Saviour said: "And I, if I be lifted up from the earth, will draw all men unto Me." Mr. McIntyre has been invited by five of the churches in Georgetown to go there, and engage in evangelistic work. Last Sabbath he preached to a mass-meeting in the M. E. Church, which is the largest in the place, having a seating capacity for several hundred, and was filled to its utmost. Little children and the young generally are not overlooked in connection with these special efforts. In Acton there was a mass meeting held for the children, which, doubtless, from the nature of the Gospel truths presented in a simple manner and suited to the young mind will, by God's blessing, bear fruit to the glory of the grace of the Redeemer. Pray for the peace and prosperity of Zion.—COM.

THE induction of the Rev. W. M. Martin, late of Norwich, to the pastoral charge of Exeter, took place on the 3rd inst. Rev. Mr. McCoy, moderator of Presbytery, presided; Mr. Carriere, of Grand Bend, preached; Mr. Cameron, of Kippen, addressed the newly inducted minister, and Mr. Thompson, of Brucefield, the congregation. In the evening a very successful social was held. Rev. Colin Fletcher, moderator of session during the vacancy, presided. Eloquent addresses were delivered by Rev. Messrs. Gundy (Canada Methodist), Carriere, Wehber (Bible Christian), Macadam and Martin. Before the close of the meeting, Mr. Moncar, elder, on behalf of the session and congregation, presented Mr. Fletcher with an eulogistic address and a very handsome silver water pitcher, in token of the appreciation of the interest he took in the congregation as moderator of session during the vacancy. Mr. Martin enters on his work in Exeter with very promising prospects. The congregation, as yet, is not large numerically, but it is large in liberality, and earnest and united in the work. Indeed they have done nobly during the year, besides meeting running expenses, they liquidated \$600 of their church debt, and a few days before the induction they covered by subscription, payable in January next, the remaining debt of \$1,600 and also provided a large sum for erecting horse sheds and other improvements. The new minister in assuming the charge of Exeter, has not, like many others, to assume also a burdensome church debt.

THE session of the Presbyterian congregation of Columbus and Brooklin at a recent meeting resolved to put on record the following minute relative to the death of the late James Burns, of Raglan, who departed this life on June 30th last, after a long and painful illness, in the seventy-seventh year of his age. "Mr. Burns was a native of Scotland. He joined the Church and partook of his first sacrament in the Relief Church at Strathaven, Scotland, in February, 1823. He came to Canada in the year 1834, and joined the Secession Church the same year near Oshawa, and was ordained to be eldership in the same in the year 1837. When the Columbus and Brooklin stations were united into a separate charge he was elected by the united congregation to the eldership of the new charge, and by the newly formed session to the clerkship, he continued to discharge his duties as an elder and clerk of the session with great fidelity until laid aside by his last illness. As a clerk he was careful and painstaking, as an elder he was considerate of the rights of others. Firmness and gentleness were joined in a marked degree in his character, he was hopeful for the success of the Church, and adorned the doctrine of his Master by a blameless life. He took a deep interest in the Sabbath school of which he was the superintendent at Columbus for many years. He was like a parent among the children. His kindly manner and genial bearing won the love and respect of the school. He followed with a father's eye the career of the scholars after they left the school and removed from the congregation, and often remarked with gratitude that there were very few who proved in after life unworthy of the school and unfaithful to what was taught. The session deeply feel the loss of one so faithful in duty, so able in counsel, and so esteemed in the Church; and, while putting on record a sense of their own loss, would also express their deep sympathy with the family who are left to mourn the loss of so loving and faithful a parent."

THE fifth anniversary of the induction of the Rev. R. J. Laidlaw to the pastorate of St. Paul's Church Hamilton, having been publicly marked by the very successful sacred concert given in the church on 17th March, under the auspices of the Ladies' Association, the annual social gathering of the congregation was held recently in the lecture room, under the direction of the Young People's Association. The attendance was very large, and the occasion was thoroughly enjoyed by all present. After prayer and opening remarks by the pastor, and delightful music, both vocal and instrumental, by members of the choir and others, a brief review of the work of the church during the past five years was read, containing, amongst other interesting statements, the following evidences of remarkable progress; 394 new members have been added to the church since March 12th 1878. The actual membership has increased from 237 to 458. The benevolent contributions have risen steadily from \$200 in 1878 to \$1,830 in 1882. The ordinary revenue has advanced from \$3,465 in 1878 to \$5,549 in 1882.

\$17 424 have been paid on account of the purchase fund, floating debt, and interest, and \$6 889 on account of alterations and improvements upon the church, including the purchase of the organ. The total amount raised by the congregation for all purposes during these five years has reached the sum of \$50,077 (including generous donations to the amount of \$1,714 reported in 1878 as received from outside sources). Total amount raised during 1882 alone, \$10 897. As the growth of the Sabbath school has all along been somewhat retarded by the lack of proper accommodation, the congregation have decided to build a new lecture-room as soon as a sufficient amount of money shall be raised, and judging from the energy of this congregation in the past, and the success which has already attended the efforts of the Ladies' Association, who have taken in hand the work of providing the necessary funds, it will not be long until this end will be attained. After a bountiful supply of refreshments had been partaken of, and the large assembly had spent another hour in pleasant conversation, the very happy meeting was brought to a close by the singing of the long-metre doxology.

ON Friday, the 6th inst., and 26th anniversary of ordination of their pastor, the Rev. David Wishart, the congregation of St. Peter's Church, Madoc, held their annual meeting. The statistical report showed a roll of 120 communicants, of which twenty-two have been added during the year. Death and removal have diminished the number by fourteen, and fourteen children have been baptized. The church has seven office-bearers, and the Sabbath school nine. The average attendance at the weekly prayer-meeting is forty; at the Sabbath school 176. The library contains 225 volumes, and the church has seats for 550 people. The financial statement shows that they have paid their minister \$1,000 and expended for other congregational purposes, \$1,383; that they have contributed \$175 to the various schemes of the Church; and for all purposes a total of \$2,597; an average of \$21 64 per communicant. The report of the Building Committee gave a resumé of what has been undertaken and accomplished in the last two years for the completion of the church. At the beginning of that period St. Peter's had already cost the congregation \$14,162, but was free from debt, and it was resolved to complete it. This involved an outlay of \$5 602 \$2,625 have been raised by subscriptions from the congregation, \$1,129 by the Ladies' Sewing Society, collections, soirees, and special efforts of various kinds; and the debt now stands at \$1,848, with a healthy prospect of its entire annihilation within the year. These satisfactory results are mainly attributable to the energy and devotion of the pastor, and to his personal example of liberality in giving for church purposes. The effective results of the Ladies' Sewing Society are worthy of special note. Its membership has been small and its proceedings quiet and unobtrusive, yet it has provided from its own resources some \$1,130 towards the building and completion of the church. A special report from the officials of the Sabbath school gave a gratifying and encouraging account of progress in that department of church work. It set forth that the school is increasing in numbers, attendance is becoming more regular, the teachers are more interested in the work, order and system are improving, the working is more harmonious, and an increasing number from the higher class of the school are added yearly to the roll of the church. In a financial point of view also the resources of the Sabbath school have been more than usually satisfactory, enabling it during the year to subscribe \$13 for Sabbath school papers, to add over \$85 worth of books to the library, to distribute some \$20 in presents and prizes, to give \$24 to the schemes of the Church and to report a balance on hand of over \$40. The number of volumes in the library is kept smaller than it would otherwise be by the passing on to other schools such books as have been thoroughly perused by the pupils here. Owing to a severe attack of pneumonia, brought on by exposure to the damp weather in visiting the sick and other pastoral work, Mr. Wishart was unable to leave his bed to attend the congregational meeting, which closed its official proceedings by passing, with much hearty feeling, the following resolution. "That we learn with much regret of the serious illness of our pastor; that we recognize the fact that by his self-denying and constant labours in the past for this congregation and the cause of religion generally, his constitution has been impaired; that we extend to him our affectionate sympathy, and hope that ere long

he may be restored in full health to his congregation. We also desire to express our wish that he should take a period of rest and relaxation from pastoral labours, and, as a congregation, we cheerfully undertake to bear all expenses connected with the supply of the pulpit during his absence."

PRESBYTERY OF MONTREAL.—This Presbytery met in the David Morrice Hall, Presbyterian College, Montreal, on the 3rd of April, and was constituted by J. B. Muir, the moderator. There were present thirty-one ministers and six elders. Four elders' commissions were read and sustained, and five session records were examined and attested. Messrs. James McCaul and A. B. McKay were appointed to frame suitable minutes in regard to the late Mr. Rose, Stanley Street Church, and Mr. James Court, of Crescent Street Church. The Examining Committee was instructed to meet in this place on Tuesday the 1st of May, at eleven a.m., to examine candidates applying for license. Messrs. Dickson, of Guelph Presbytery, Burnfield and Rawat, of Brockville, Cameron, of Peterborough, and Cumming, of Pictou Presbytery, being present were invited to sit as corresponding members. The report on the Presbytery's city mission was read by Mr. Campbell, convener, containing a synopsis of the work done during the quarter, with extracts from the diary kept, showing the nature of the work. Further details were given by the Presbytery's missionary in reply to questions asked during the interesting discussion that followed. The financial report was very satisfactory. Mr. Warden King was added to the committee in room of Mr. John Brodie, resigned. The report was received and adopted and the committee, especially the convener, thanked for their diligence. On motion of Mr. Warden seconded by A. B. Mackay, it was unanimously resolved "That it be an instruction to the committee on city mission work to consider how best to prevent members of Presbyterian families, coming to Montreal from other parts of Canada and from the old countries, lapsing into careless, irreligious habits, to report to next ordinary meeting of Presbytery." Mr. Warden reported on behalf of the Presbytery's Home Mission Committee showing what had been done in the past, also what supplies were proposed to be given during the present quarter. These received the sanction of the Presbytery. The supply of Chambly, Longueuil, Point Clare and St. Ann's were entrusted to the committee. Gratifying success also was seen to have attended the efforts made to raise funds for church building purposes at West Farnham. The clerk, as convener of the Statistical Committee laid on the table the returns from the congregations within the bounds to date, and called the attention of the Presbytery to several items suggested by the returns. After full consideration it was resolved to continue the committee with the addition of Mr. McCaul, with instructions to endeavour to have the report completed by securing returns from non-reporting congregations and stations, and to print the report with comments thereon for distribution among the congregations in the bounds. Mr. R. P. Duclos was received as an ordained missionary from the Presbytery of Quebec, and Mr. A. Cambour was transferred from Joliette to St. Hyacinthe. The Presbytery Roll was revised and commissioners to the General Assembly appointed as follows. Ministers, by rotation, W. R. Cruickshank, B.A., A. B. Mackay, Professor Coussirat, B.D., A. H. McFarlane, and Colborne Heine, M.A., by ballot, Principal McVicar, D.D., LL.D., Robert Campbell, M.A., R. H. Warden, James McCaul, B.A., and Chas. A. Doudiet, Elders, David Morrice, William Drysdale, W. D. Maclaren, John Stirling, William Robb, James Croil, William Elliot, Alexander McPherson, A. C. Hutchison and Arch. Cameron. John M. King, D.D., Toronto, was nominated Moderator of General Assembly. Mr. McCaul read the report of the Presbytery's Sabbath School Committee which was received, and a conference was held for which previous arrangements had been made. The discussions were directed chiefly to (1) the report, which was a very full and interesting one, (2) the hindrances and encouragements of the work in rural districts; (3) the best means of leading the young to union with the Church. The convener was instructed to forward the report to the Synod's convener on Sabbath schools. Mr. A. B. Mackay reported on behalf of the Minimum Stipend Committee expressing the pleasure he had felt in soliciting subscriptions for the purpose indicated. In doing so great prominence had been given to the hope

that subscriptions for this end would not be permitted to interfere with the subscribers' liberality for other purposes. Mr. Warden submitted the proposed scheme which was considered clause by clause and adopted. The scheme applies to pastors of congregations duly called and inducted. Aid-receiving congregations must contribute at the rate of \$7 per family or \$4 50 per communicant. They must send in their revenues for stipend to the treasurer quarterly, with a statement of account, must have a Board of Management with secretary treasurer, and their contributions must not be less than present salaries, and they are required to contribute to the other schemes of the Church. Special thanks were given to the convener and secretary treasurer. The Presbytery resolved to meet in St. Joseph Street Church on the 19th inst., to induct Mr. Thomas Cumming, St. Arton, Pictou, N.S., minister elect of that congregation, Professor Scrimger to preside, Robert Campbell to preach, Principal McVicar to address the minister, and Mr. Cruickshank the people. Mr. Colborne Heine read the report of the Presbytery's Committee on Christian life and work. The report was presented in a very able manner, and was most interesting. It was received and adopted by the Presbytery and ordered to be transmitted. After some other items of business had been transacted the Presbytery adjourned.—JAMES PATTERSON, *Pres. Clerk.*

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The following is a statement of the sums of money received by the Treasurer from mission fields and friends in other places up to date:—

Per W. Farquharson, Tilbury East, \$8 50; per J. McKenzie, Providence Bay, \$7; per J. M. Gibbs, Parkhill Sabbath school, \$20; per J. Gardiner, Knox Church, St. Vincent, \$9.43, and Meaford and Griersville, \$7 36; total, \$167 79; per J. Builder, J. O. Anderson, Toronto, \$5; per J. Goforth, Attwood—\$6.50; Monkton, \$6 35; Thamesford, \$6 77; total, \$19.62. Per J. A. Jaffray, \$2; Slack's Settlement, \$7; total, \$9; per A. Hamilton, Friends, Biddulph and Blanshard, \$14 15; per J. A. Ross, Sault Ste. Marie, \$5.75; Friends, Toronto, \$2; \$7.75; Per J. A. Ballantyne, Mrs. Leask, Leaskdale, \$5; per W. L. H. Rowand, Ryefield, \$6; per A. Blair, Ratho and Innerkip, \$17 48; per G. B. Greig, Churchill (2nd Innisfil), \$10; per R. McNair, Exeter, \$5; Kippen, \$7 25; total, \$12.25; per J. Argo, J. A. Davidson, Eden Mills, \$10; per W. A. Duncan, Duncanville, \$5.20; per G. B. Greig, Littleton and Holland (Man.), \$7; per J. W. Orr, Friends, Goderich, \$2.50; Rev. A. Stewart, \$1; total, \$3 50; per T. Nixon, Mr. Sutherland, Toronto, \$5; per J. A. Ross, Hilton—\$10.05; Cooper's, \$7; Mountain, \$8.75. Richard's Landing, \$4.50; Sailor's Encampment, \$15.50; North Shore, \$5.50, total, \$51.30. Per J. A. Ross, Lumbering Camps, Muskoka, \$8.25; per W. Patterson, J. Madill, Quaker Hill, \$5; per A. U'quhart, R. Rowan, Markham, \$1; per H. Norris, Quaker Hill, \$5; per Thaddeus Thompson, Manitoulin Island, \$13.50; per R. McNair, Knox Church Sabbath School, Goderich, \$10; per R. M. Craig, N. Westminster Sabbath school, \$25. Friend, N. Westminster, \$5; South Westminster Sabbath school, \$12; total, \$42; per J. A. Ross, Hilton, and St. Joseph's Island, \$1.50; per B. McLaren, Balsam Lake (Victoria), \$5; per A. H. Drumm, Baysville (Muskoka), \$12; per J. Mutch, Rev. J. Jamieson, \$2.90; per W. L. H. Rowand, McCorky (Muskoka), \$8; T. Wilson, Strong (Muskoka), \$28 03; per Dr. Reid, Toronto, College St. Bible Class, \$5; Hamilton Knox Church Sabbath school, \$10; Hamilton Central Church Sabbath school, \$15 43; Hamilton Erskine Church Sabbath school, \$10; per J. Mutch, Friends, Hamilton, \$17; per J. C. Smith, Central Church Sabbath school, Toronto, \$10; per D. McKenzie, student, \$5; per J. McMillan, C. McKay, Woodville, \$1; J. M. Brown, Bruce Mines (Algoma), \$10; per B. Caddell, Providence Bay, Manitoulin, \$12; per T. Nixon, White Lake, \$5 50; Molesworth, \$6 72; total, \$12.22; per J. A. Ross, Cooper's, St. Joseph, \$2 75; per A. Friend, 27c; per A. H. Drumm (Baysville), Hamilton, \$6.50; per A. Hamilton, McConkey, \$6; per J. Mitchell, College St. Sabbath school, \$14; per J. McQuidvray, Mudge Bay, \$2 50; per T. M. Cracken, Duchess St. Sabbath school, \$10; per A. Blair, Kintyre congregation, \$5. Total, \$456 89

I take this opportunity of thanking all friends who have contributed to the funds of this Society. I hope that during another year the Society may be in as good a position as it is now.

THOMAS NIXON, *Treasurer.*

Knox Coll., March 30th, 1883.

REV. JOSEPH COOK ON MISSIONS.

In a prelude to a recent Boston "Monday Lecture" Mr. Joseph Cook, who has recently returned from a tour around the globe, took occasion to give his views upon missions, which we copy in a condensed form from the *New York Independent*:

There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence Christian missions ought to receive a support, immediate, abundant, permanent, unflinching.

All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 annually for missions. It expends to-day \$7,500,000 for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratoga and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification. The Churches are penurious toward missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for missions; but I believe we shall be, as Ernest Renan says, "an amusing century to future centuries;" and one of the things that will amuse our successors on this planet will, undoubtedly, be our unwarranted self-complacency in this day of small things in missions. In China there is not an ordained missionary to-day for a million people. In the population accessible to the American Board there is as yet only one missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with an amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness.

After a tour around the globe, during which I met personally more than two hundred missionaries, how shall I summarize what to me, meditating often on this theme in solitude and in company, by sea and by land, appear to be the more important facts, exhibiting our present duty towards Christian missions throughout the world?

In Bengal alone, out of a population of sixty-three millions, there are, according to Dr. W. W. Hunter, the government statistician of the Indian Empire, ten millions who suffer hunger whenever the harvest falls short, and thirteen millions who do not know the feeling of a full stomach, except in the mango season.

In populations poverty-stricken and often famished, the American Board of Commissioners for Foreign Missions, almost alone among the missionary managing bodies of the world, is insisting on large or complete self-support by the native churches.

In Bombay, Calcutta, Madras, Canton, Fuhchau, Shanghai, Kobe, Kioto, Tokio and Yokohama, ten representative cities of Asia, it was my fortune to put to large gatherings of missionaries of all denominations and nationalities a series of questions on the religious condition of India, China and Japan, and, among them, this enquiry: "Ought native Christians to be encouraged and instructed to give a tenth of their income to the support of their churches?" With not half a dozen exceptions in at least a hundred cases, missionaries outside the field of the American Board replied, "No, not yet;" but missionaries inside the field of the American Board said, "Yes," and so did the foremost of their pupils and converts. One evening in Bombay, the second city of the British Empire (for Bombay is now larger than Calcutta, or than Glasgow or Liverpool) I was putting a series of written questions to a company of missionaries and civilians, and this question about self-support was among the inquiries. Scotch and English missionaries, one after the other, rose and opposed such a pressure as is brought to bear on native churches by instructing them to give a tenth of their income for the support of their pastor; but, finally, up rose a converted Brahmin from out of the field of the American Board, and, in the most incisive, almost classic English, almost

turned the feeling of the company in favour of the American plan. I had a similar experience in many a city, and I found the converts, especially the most intelligent of them, quite as emphatic in defending this system of self-support as the missionaries of the American Board themselves.

In Japan the middle classes of the population have been reached to a considerable extent by Christian missions, and not a few native churches are already self-supporting. The same is measurably true in some of the older missions of Southern India, Egypt, and Asia Minor.

It is an amazing circumstance that, in 1881, the 1,200 church members belonging to the missions of the United Presbyterian Board in Egypt, most of them very poor men and women, raised £4,546, or more than \$17 each for the support of churches and schools. The Baptists, among the Karens, have done equally well, and have recently contributed money to endow a college. At Kioto I studied with the keenest interest Mr. Neesima's collegiate school, which will one day, I hope, become the leading Christian university of the Japanese Empire. It contains at present 150 young men, half of whom are likely to become evangelists to their own people. The total grant in aid from the American Board to this school is only \$160 a year. The membership of the nineteen native Japanese churches under the care of the American Board of Missions is now about one thousand, of whom more than two hundred were recently received. These members have contributed for Christian purposes over eight dollars each, a sum, as compared with the price of labour, equal to forty dollars in the United States.

When the middle class is reached in India at large, and in China, as fully as it has been in Japan, the native churches may be expected to become self-supporting in an equal degree with those of Japan; but not before. It is true that there are churches in Japan that have sent back funds to the American Board with the remark: "We need no more assistance." Why, then, should funds be sent to China and to India? The case is different in China and in India from that in Japan, chiefly because in Japan missions have reached the middle classes more thoroughly than they have in China and in India at large. Even when native churches undertake the support of their own preachers large funds may yet be needed from abroad for schools, printing presses and medical missions.

The Christian Churches of the world should be satisfied with nothing less than sending out one ordained missionary for every 50,000 of the accessible pagan population of the world.

In the celebrated Madura mission, in South India, probably the most effectively managed missionary centre that I personally studied, this proportion of labourers to the population has been the ideal, never attained indeed, but unflinchingly held up as the standard of duty. On the plan of three ordained missionaries to half a million in the foreign field, and one to one thousand in the home field, the whole world might be brought to a knowledge of Christianity within fifty years.

No Church ought to call itself thoroughly aggressive and evangelical that does not expend, for the support of missions at large, at least one dollar for every five it expends on itself.

Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China and Japan, is as great a danger among educated native circles as hereditary unbelief. The ablest men are needed at the front; and such men have nowhere on earth to-day a wider opportunity for usefulness than in the great cities of India, China, and Japan.

It is evident, therefore, that the longer the Churches delay occupying the whole field in this thorough way, the longer will be the effort needed and the greater the expense in the conquest of the world. Great expenditures now will make great expenditures for missions unnecessary in a near future; but small expenditures now may make great expenditures necessary through a long future. Immense losses to missions have often resulted, and may yet result, from the Churches not taking possession of critical hours.

Longfellow, in the last words he ever wrote, exactly described the condition of our earth to-day:

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."

God deliver us from dawdling at daybreak!

STUDENTS' MISSIONARY SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

FOURTEENTH ANNUAL REPORT, 1882-3.

The following are the missionaries for the summer of 1883, with their respective fields:

Mr. G. Whillans, B.A., Manitoba; Mr. W. M. Rochester, Manitoba; Mr. J. A. McLean, Chaudière, Que.; Mr. D. L. Dewar, Mattawa, Ont.; Mr. J. C. Campbell, Eardley, Que.

Since the inception of this Society its object has been to foster a missionary spirit and promote missionary work; and in reviewing its labours for the past fourteen years, feels that this object has been realized to a great extent. All students in connection with the college are expected to be members. During the summer vocation several of its members labour in fields selected by the Society. The funds are derived from the contributions of the fields supplied, and the subscriptions of students and their friends throughout the Church. Several fields have already been transferred to the different Presbyteries within whose bounds they are situated. As anticipated in the report of last year the Society has much pleasure in reporting to its many friends, that the mission field of Massawippi, Coaticook, and Richby has been handed over to the Presbytery of Quebec who will settle an ordained missionary in the field at an early date. During the college session the Society supplied the above field. Onslow and Eardley, a new field taken up by the Society this session, was supplied during the months of January, February and March.

MISSION WORK—SUMMER, 1882.

1. *Massawippi Group.* (Mr. D. McKay, B.A., Missionary.)—Massawippi, Richby and Coaticook. This district has been under the care of the Society for the past six years. The growth of the mission has been encouraging. At the request of the Society these three places have been organized into a congregation which we hope will be self-sustaining in the course of a few years. In the meantime the people promise to raise \$450 while the Presbytery have agreed to ask \$250 from the Home Mission Committee to place a settled pastor in the charge early in the present year. Our Society has no cause to regret the labour expended and the money given for the support of the Gospel in this place. A Presbyterian church has been planted and a congregation formed where six years ago the name of such a church was almost unknown.

2. *Chambly and Longueuil, Que.* (Mr. J. C. Martin, Missionary.)—Chambly is a town of about 1,800 inhabitants, two-thirds of whom are French Roman Catholics, situated on the Richelieu River, sixteen miles from Montreal. Longueuil is immediately across the river from Montreal, and sixteen miles from Chambly, population about 3,000, three-fourths of whom are French Roman Catholics. Some years ago Presbyterian services were held here, but for several years past these services have been discontinued.

Owing to the small number of Presbyterians in these places and as the Episcopalians and Methodists have had regular services for many years the Society deems it unnecessary to continue this mission.

3. *Chaudière and Mégantic, Que.* (Mr. A. Currie, Missionary.)—The village of Chaudière is situated on Lake Mégantic, about seventy miles east of the city of Sherbrooke. The population is about 500, chiefly French Roman Catholics. Mr. Currie found twelve Presbyterian families in this village together with several of other denominations. Services were held in a school-house every Sabbath morning and evening to an average attendance of thirty-five persons. Steps were taken during the summer towards the erection of a church, a building site was secured and some funds collected and it is hoped the building will be erected at an early date. This field is promising as the country about the village is fast settling and the people are all anxious to have the preaching of the Gospel continued among them.

4. *Meadow Lea Group, Manitoba.* (Mr. W. Fraser, Missionary.)—This group embracing five stations, namely, Prairie School, Marquette, Poplar Heights, Ossawa, and Poplar Point, is situated about forty miles north-west of Winnipeg, on the north side of the Assiniboine River. It extends over a tract of country of about twenty-five miles in length by eight in breadth. It is traversed by the C. P. Railroad. The inhabitants are principally Scotch and English Canadians. This district has been settled for about

three years. The various denominations are well represented, there being almost an equal number of Presbyterians, Anglicans and Methodists. Services were held in each station every alternative Sabbath. The average attendance at one station was seventy-five and the others about thirty. The attendance on services was very regular. Owing to the fact that the families are so scattered it was impossible to have evening meetings through the week or to make much advance in the organization of Sabbath schools. One school, however, was organized at which there were generally about twenty-five present. Through the abundant supply of papers and periodicals received from the Sabbath school of Knox Church, Montreal, our missionary was enabled to render much more of factual services in the Sabbath school, as also through other parts of his field and its immediate vicinity.

5. Gaelic Services.—During the present session Gaelic services have been conducted every Sabbath afternoon in Stanley Street Church by a committee of students appointed by the Society to do this work.

FINANCIAL STATEMENT.

Massawippi, Coaticook and Richby.

Total cost, summer 1882 \$241 72
Railway fare, etc., during winter 1882-3 104 25

Total..... 345 97

Amount contributed by field during the year..... 240 11

Longueuil and Chambly.

Total cost of this field..... 251 17
Amount contributed by field..... 116 02

Chaudiere and Megantic.

Total cost of this field 192 65
Amount contributed by field..... 103 50

Meadow Lea.

Total cost of this field 289 00
Amount contributed by field..... 157 00
Expenses during winter months for Mission work. 14 00

Revenue.

Cash, balance from 1882..... 551 57
" " from the Society's Mission fields 556 80
" " " Students and friends 441 28

Total..... 1548 93

Total Expenditure..... 1077 01

Balance in Treasury..... \$471 92

It is with sincere gratitude the members of the Society take this opportunity of thanking the many friends who have so kindly assisted them by their contributions during the current year, and would solicit a continuance of their liberality and their prayers to God for continued and increased success.

W. H. GEDDES, President.

J. C. CAMPBELL, Rec.-Secretary.

Presbyterian College, Montreal, 1883.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVII.

April 29. } PETER WORKING MIRACLES. { Acts 9: 1883. } 37-43.

GOLDEN TEXT.—"Jesus Christ maketh thee whole."—Acts 9: 34.

CONNECTION.—The narrative now changes from Paul to Peter. In this time of peace, and growth, and comfort, Peter makes an extended tour among the churches of Palestine. It is wonderful how a visit from a good man will strengthen a weak church.

NOTES.—Lydda, Greek name for Lod (1 Chron. 8: 12; Ezra 2: 33), called also Diospolis, a city about twelve miles east of Joppa. Its people were sold as slaves after the death of Julius Cæsar: set at liberty by Mark Antony. The city was wealthy under the Roman rule, and was a seat of Jewish learning. Its modern name is Ludd. Its houses small and poor, its lanes dirty, about 1,000 population, with a splendid church of St. George, who is said to have been born and buried there. Saron, a plain north of Joppa reaching to Cesarea, and often spoken of with Mount Carmel. Joppa, the seaport for Jerusalem. It was upon a high hill on the Mediterranean Sea; had a poor, dangerous harbour; was noted as the place where Hiram landed materials for Solomon (2 Chron. 2: 16); where Jonah shipped for Tarshish (Jonah 1: 3). Its present name is Yafa, it has about 5,000 inhabitants; poor dwellings; crooked, narrow streets, but considerable trade. Eneas, Dorcas, Simon: all we know of these persons is stated in the lessons.

ROMAN EMPERORS.—Augustus Cæsar, who was the reigning Emperor at the time of Jesus' birth, was succeeded by Tiberius Cæsar seventeen years later. He was the first of that line of tyrannical rulers which spread persecutions in the early Church and hastened the downfall of the Roman empire. He reigned during the early manhood and ministry of Jesus. In the eighteenth year of his reign Christ was crucified. About the time of Stephen's martyrdom Tiberius was put to death by one of his court. His successor, Caligula,

reigned four years, when he fell by the hands of an assassin, in the twenty-ninth year of his age. Claudius Cæsar was his successor, and his reign commenced about the time of this period of rest in the Church and continued until the founding of the Church at Ephesus, when he was poisoned by his wife, and her son, the monster Nero, ascended the throne. Paul's ministry ended during Nero's reign.

I. ENEAS HEALED.—Ver. 32.—Passed throughout all quarters: Peter seemed to go all over the country; visiting every church—just as Paul afterwards did in other lands.

Ver. 33.—Eneas, which had kept his bed eight years: we suppose him to be already a believer. Not every believer, even in those days of miracles, was healed.

Ver. 34.—Jesus Christ maketh thee whole: every miracle was for the main purpose of attesting Christ's power and divinity, or to call attention to the truth proclaimed. The healing of Eneas would excite the attention of the whole city. And he arose: the cure was instantaneous; and complete.

Ver. 35.—Turned to the Lord: the miracle, backed by the preaching of Peter, was the means of converting very many of the inhabitants; as well of the town, as of the country around.

II. DORCAS RAISED.—Ver. 36.—At Joppa. Tabitha... Dorcas, the two names, the first Hebrew, the other Greek, mean the same—"a gazelle." Full of good works: her crown is still to be had, by the pure, the kind, the loving. "Blessed is he that considereth the poor." Ps. 41: 1.

Ver. 37, 38.—She was sick and died: death is sent to Christians, even as to others. And as they have their chief treasures in heaven, it would be a great misfortune if it were not. They laid her in an upper chamber: there seemed to be a purpose from the first, of delaying the customary hasty burial, in order to send for Peter. Sent unto him two men: it was ten miles; and their request and entreaty was very urgent and touching.

Ver. 39.—Peter arose and went: "arose" brings before us the idea of an instant compliance. Without doubt, the journey, both ways, was performed in one day. The widows stood by him, weeping: mark, no hired mourners, to raise their artificial and (to us) repulsive wailings. Her friends, and those she had benefited, wept for their loss:—

Her hands folded now, that were never at rest, Till the wants of the widow and orphan were blessed!

Coats and garments which Dorcas made: she had evidently passed her life in helping others: and her name is fragrant yet. Many a band of Christian women have been proud to attach her name to themselves—"Dorcas societies."

Ver. 40.—Put them all forth: kindly, no doubt: but he wished to be alone. He perhaps had, as yet, no intimation of the Divine will. He must talk to God, Kneeling down and prayed: if a man does not find God's mind in prayer, he will not find it otherwise. He gathered that the Lord would do a great work by him. Tabitha, arise! And she opened her eyes: her spirit returned. She sat up: it is remarkable that we have no intimation that any who were raised to life again, ever related anything they had seen in the spirit world. It is perhaps better. The descriptions would be most imperfect and garbled. The same power that made Paul remember (but not tell) what he had seen and heard (2 Cor. 12: 4) could easily cause Lazarus and Tabitha to forget.

Ver. 41.—Called the saints and widows: they, too, no doubt, had been praying. He gave Dorcas his hand, and assisted her to rise; and now presented her alive to the wondering saints. Another great impulse for the Gospel.

III. A BLESSING TO JOPPA.—Ver. 42.—Known throughout all Joppa: it was a considerable city. Population mixed. Jews and Gentiles would alike be impressed. Peter was now ready for further directions from the Lord, how to treat Gentile believers.

Ver. 43.—Tarry many days: a considerable time. We cannot tell how long: some think perhaps a year. More probably two or three months. There was much work to do in that city, for the Master. Simon, a tanner: he was a Jew; and no doubt a Christian. His house was near the sea. We are interested in a man who even lodged an apostle. We may make, not an apostle, but our Lord's own Spirit, our guest.

PRACTICAL TEACHINGS.

- 1. Let Christians visit Christians. It will do both sides good.
2. We know not from how many follies, temptations, and sins, Eneas' long confinement had kept him. Sickness generally has some blessing wrapped up in it.
3. Christ can make the soul "whole," as well as the body.
4. One miracle of healing, or one striking conversion, can win many to God.
5. What one woman did may well teach us possibilities before unknown.
6. Woman's work in the Church, after being long and shamefully overlooked, is now coming into prominence as a great agency in the conversion and well-being of the world.

PALSIED ENEAS CURED TABITHA AN EXCELLENT WOMAN, RESTORED TO LIFE. FAITH CAN MOVE MOUNTAINS. YOUNG, OLD, AND U.S. DOAS DORCAS DID

DEATH has removed one of the best-known Presbyterian ministers of the West—the Rev. Horace Bushnell, better known as "Blind Father Bushnell." He was born in Connecticut in 1802 and journeyed to Cincinnati on foot in 1830. He was a Radical in prohibition, abolition and all other reforms and will be widely missed and long mourned.

BRITISH AND FOREIGN ITEMS.

During the year 1881-82 in the colleges of the Jesuit Fathers in the United States there were 5 117 students.

THE entire cost of the Sandwich Island Missions was \$1,220,000. Was ever a like sum more profitably invested?

THE Ohio Legislature has agreed to submit to the people two propositions in regard to the liquor traffic, tax and prohibition.

It is believed that Lord Robert Montagu, who became a Roman Catholic several years ago, has just rejoined the Church of England.

Father Riordan, once a Roman Catholic priest in Queensland, has been received as the Minister of a Presbyterian church in Victoria, N. S. W.

THE British national memorial statue of the late Earl of Beaconsfield will be unveiled on April 19, the anniversary of his death, by Sir Stafford Northcote, Bart.

REV. B. N. CROCKER, author of numerous works of moral science, and who was professor of moral science at the University at Ann Arbor, Mich., died last week.

IN the Episcopal church at Dent, Yorkshire, two long shelves are filled every Sunday with leaves for the poor, which they carry away with them after the service.

The fortifications of Strasburg are just completed. The construction of the first series of outer forts was begun in 1872, and that of the circumvallation of the city in 1876.

A CHICAGO syndicate purchased, one year ago, from the Texas Legislature, 3,000,000 acres of land for \$1 500 000. The land has now been sold to a London syndicate for \$10,000 000.

THE Queen of Madagascar is a devoted Protestant and has her own chapel in the Palace of Tananarivo. A missionary describes her as a faithful and earnest helper in the mission work.

A LOUISVILLE lottery project, in which the Willard Hotel was the principal prize, has collapsed. Of the \$60,000 taken in for tickets, only about \$16,000 remains for division among the purchasers.

A PANAMA dispatch reports a most disastrous fire at Iquique on the 10th ult., destroying about 1,000 houses, including all the churches and railway offices. Damage estimated at £2,000 000.

THE sum contributed by the various Protestant churches have increased in eighty years from \$240,000 to \$6,250,000. How far does that go to confirm the assertion that the missionary spirit is dying out?

THE "Lancet" thinks that if children would wear woollen next the skin, and wear longer clothing, suspending it from the shoulders, we would hear more of boisterous health and less of back aches and pains.

THE town of Claremont, N. H., has retained the Hon. William M. Everts and other lawyers to collect through the courts the legacy of the late Parson Stevens, amounting to \$60,000 for the Stevens High School.

THE Lord Provost of Edinburgh has urged upon Mr. Gladstone the desirability of creating a Secretary of State for Scotland. Scotch business is now conducted by the Lord Advocate—the Scotch Attorney-General.

THE Presbyterians have twenty-three Sabbath schools in Cook County, Illinois, with a membership of 9,478 pupils. The Baptists report twenty-eight schools, with 7,041 pupils. The M. E. Church reports thirty-six schools, with 12,235 pupils.

THE sum of \$5,000—which might profitably be multiplied ten times—has been offered by M. Paul to the French Academy of Medicine, to found a prize for the discovery of a cure for diphtheria, the competition to be open to the world, and not confined to the medical circle.

ENGLISH employers are getting afraid to take Irish employes, and a movement for their discharge is going on steadily in many large factories, so that the blow of the next explosion will be certain to fall more heavily on the Irishmen than on any other class.

THE establishment for the production of cheap Bibles for general distribution now occupies the ground in Coldstream, Scotland, on which stood the priory from which, in the reign of Henry VIII., the Pope's Legate published a bull against the printing of the Scriptures.

The organ bellows of Grace Church, in Rutherford, N. Y., had for a long time failed to afford wind enough to carry a hymn without stopping occasionally to catch its breath. Investigation showed that a grey squirrel had gnawed through the bellows and had its nest inside.

IN Miles City, Montana, the Methodists believe in receiving contributions from anybody, whether good or bad, who is disposed to give. They place contribution boxes in the drinking saloons, and some of the patrons of those establishments drop a coin or two in whenever they take a drink.

THE committee appointed by the General Convention of the Protestant Episcopal Church which met in New York to revise the Episcopal Prayer Book, have completed their work and will report at the next General Convention of the Protestant Episcopal Church, which will be held in Philadelphia during October.

SEVERE and continuous rioting has taken place along the line of the Panama Canal works, originating in race hatred between Jamaicans, and Carthaginians. No work is going on, and as there were about eight thousand men drinking freely, serious trouble was anticipated on the Isthmus, which is being rapidly overrun by the dregs of all nations.

THE inaugural services of a new French Reform Church were held in New York recently. The Rev. P. A. Sequin, who was formerly a Roman Catholic Priest, conducted the services and preached a sermon in the French language. It is the object of Mr. Sequin to organize a school library and bureau of placement for the benefit of the French colony in this city.

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SAID HE, "THIS IS HORRIBLE, BILIOUS Spring Weather"

Said She, "I know it, almost everyone, no matter how well ordinarily, needs a thorough course of physic in the spring to cleanse the system of the accumulated humours caused by the indoor life of the winter months. No other remedy is so good as Kidney Wort for this purpose. It is a mild but efficient cathartic, and acting at the same time on the Liver, Bowels and Kidneys it relieves all these organs and enables them to perform their duties perfectly. Headaches, Biliousness, Jaundice, and all such spring diseases yield at once to its curative power."

SAID HE, after arguing a while, "KIDNEY-WORT! YES, I WILL GET IT AT ONCE."

Said She, "Dr. Ballou says it is the best of all family medicines, for the following reasons. Because it is a remedy that cleanses the Liver, B.W. and Kidneys at the same time, making each efficient in aiding nature to throw off disease. Because it is a wonderful tonic and expels the poisonous humours from the liver, regulates the bowels, cleanses the kidneys to healthy action, and drives out the despondency and gloom of the health. Because it has been tried and proved. Its enormous sale is not caused by extravagant advertising and the persistent pushing of its name before the public on every rock, fence, and bridge, but the demand has been created by its own virtue, and the thousands of remarkable cures it has performed. If you have trouble with your Kidneys, Liver, or Bowels, you will find it the remedy you need."

Said he, a week later "Mary, you are an Angel for urging me to get that Kidney-Wort, it has fixed me so nicely that I believe all they claim, everyone should use it as a

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DANGEROUS KIDNEY DISEASE. A stroke of paralysis prostrated me also dangerously disarranging my kidneys. The doctors failed but Kidney-Wort cured me."—E. Slide, 28 Blackstone St., Boston, Mass.

KIDNEY TROUBLE AND RHEUMATISM. "Two of my friends had my trouble," says Mr. Elbridge Malcolm, of West Bath, Me. "I was given up to die by my physician and friends. We all had kidney disease and rheumatism. Mine was of 30 years standing. Kidney-Wort has entirely cured all three of us."

A SAFE MAN SAVED. I had kidney trouble for many years. Kidney Wort cured me."—J. M. Dowd, of Diebold Safe Co., 28 Canal St., New Orleans.

LIVER DISORDER. "Please tell my brother soldiers, and the public, too, appeal J. C. Power of Trenton, Ill., through the St. Louis Globe-Democrat and Home and Fire-side, that Kidney-Wort cured my liver disorders, which I had for 70 years."—12-2-92.

INFLAMMATION OF BLADDER. "Chronic inflammation of the bladder, of two years duration, was my wife's complaint," writes Doctor C. M. Sumner, of Sun Hill, Ga. "Her urine often contained mucus, pus, and was sometimes bloody. Physicians' prescriptions—my own included—and domestic remedies only palliated her pains. Kidney-Wort, however, has entirely cured her."

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"And they will tell you emphatically "Buchu." Ask the same physicians "What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you: "Mandrake! or Dandelion!"

Hence, when these remedies are combined with others equally valuable And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II. "Patients "Almost dead or nearly dying"

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Women gone nearly crazy! From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pangs of rheumatism. Inflammatory and chronic, or suffering from scrofula! Erysipelas! Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases frail Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

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As the frosts of winter vanish under the caloric influence of the sun's ray, so does Bright's Disease, Dropsy, Stone in the Kidneys and Bladder, and Inflammation of the Kidneys, leave the body upon the administration of Dr. Van Buren's Kidney Cure.

A SECRET.—The secret of beauty lies in pure blood and good health. Burdock Blood Bitters is the grand key that unlocks all the secretions. It cures all Scrofulous Diseases, acts on the Blood, Liver, Kidneys, Skin and Bowels, and brings the bloom of health to the pallid cheek.

S. Wetherell, writing from Winnipeg, says: "I can say more about PHOSPHATINE now than when I saw you last in Toronto. My health is much improved, and I am free from headaches or any other aches, having only used two and a half bottles of your Phosphatine. For sale by all druggists.

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Among the ladies who may read this there may be several sickly ones who have made up their minds to act on the old saw which specifies that "What can't be cured, must be endured." While the truth of the old proverb is self-evident it is just possible they may have erred in judgment as to the possibilities of the healing art outside of the medical profession and before giving up in despair they had better test the efficacy of Mrs. Lydia E. Pinkham's Vegetable Compound, which is now attracting universal attention.

Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colours. 70 cents.

Words of the Wise.

THE unfortunate are always egotistical. I AM only glad, being praised, for what I know is worth the praising.—George Eliot. THOU hast made us, O Lord, for Thyself, and our hearts are restless until they rest in Thee.—St. Augustine.

GOD's laws were never designed to be like cobwebs, which catch the little flies but suffer the large ones to break through.—Matthew Henry.

What will it matter by and by, Whether with cheek to cheek I've lain Close by the pallid angel, Pain, Soothing myself through sob and sigh?—All will be otherwise, by and by!

What will it matter? Naught, if I Only am sure the way I've trod, Gloomy or gladdened, leads to God— Questioning not of the how, the why, If I but reach him, by and by. —Mrs. Margaret J. Preston.

I LOVE to think of my little children whom God has called to himself, as away at school—at the best school in the universe, under the best teachers, learning the best things in the best possible manner.—Dr. Ford

"EVERY girl or woman who is occupied with household cares, should so arrange these, that she may spend a part of each day in absolute freedom from them and in the open air."—Hygiene for Girls.

THACKERAY said some foolish things, but he wrote solid truth in the remark, "The intimacy begotten over the wine bottle has no heart. I never knew a good feeling to come from it, or any honest friendship made by it. It only entices men and ruins them."

"No wonder," said Dr. Griffin, "that God hears prayers when it is the Holy Spirit that prays; and what an awful place is the Christian's closet. The whole Trinity are about at every time he kneels. There is the Spirit praying to the Father through the Son."

"To speak of women, who are enjoying what Jesus Christ secured to them in His kingdom, as degraded, is simply a perversion of the facts; Christ lifted her up, Christ holds her up to-day, and when, if ever, she lets go the hand of Christ, she will fall again into the mire and the slough."—Dr. Dix.

"SINCE the half of mankind die in infancy, and according to the Protestant doctrine, are heirs of salvation, and since in the future state of the Church the knowledge of the Lord is to cover earth, we have reason to believe that the lost shall bear to the saved no greater proportion than the inmates of a prison do to the mass of the community."—Dr. Chas. Hodge.

XENOPHEN relates that when an Armenian prince had been taken captive, with his princess, by Cyrus, and asked what he would give to be restored to his kingdom and liberty, replied, "As for my kingdom and liberty, I value them not; but, if my blood would redeem my princess, I would cheerfully give it for her." When Cyrus had liberated them both, the princess was asked, "What thought you of Cyrus?" She replied, "I did not observe him; my whole attention was fixed upon him who would have purchased my liberty with his life." To you that believe He is precious—"The One is together lovely."

"Teach me, my God and King In all things Thee to see; And what I do in anything, To do it as for Thee.

"All may of Thee partake; Nothing can be so mean, Which with this tincture—for Thy sake—Will not grow bright and clean.

"A servant with this clause Makes drudgery divine; Who sweeps a room, as for Thy laws, Makes that and the action fine!"

How beautiful and suggestive is the simple prayer which, it is said, the Breton sailors are wont to utter when launching on upon the heaving ocean: "Keep me, my God; my boat is so small, and 'thy ocean is so wide!" For God is just the same upon the waters as He is upon the land; the sea is His and He made it; though tempest come and in the wilderness of fierce floods death jaws blackly from every side, His power that stills the turbulent sea of Genesaret can drive His children from the wildest war of winds and waves. The prayer of the Breton fisherman becomes the prayer of every soul that has learned to revere, to obey, and to trust. "Keep me, my God; I am so weak and Thou so mighty; put underneath me Thy everlasting arms and I shall be upheld!"

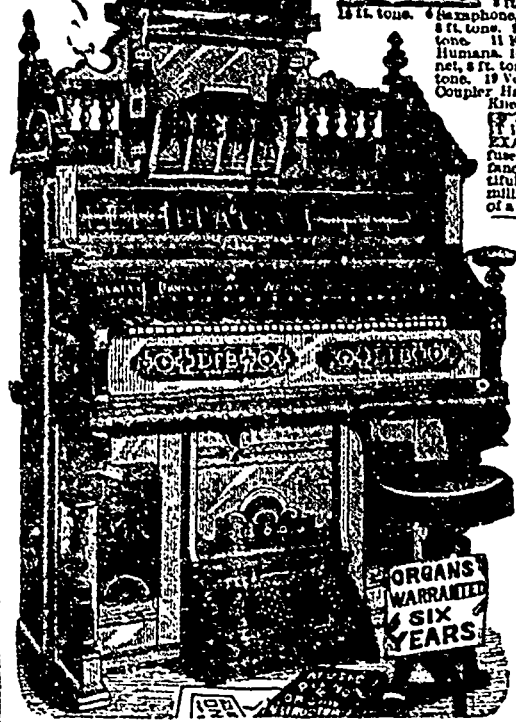
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At New Haven, Manitoba, on the 20th March, by Rev. A. Townsend, of Archibald, George Story, Esq., of Nelson, to Miss Mary A. Moore, of New Haven.

DIED.

At Churchhill on the 31st March, Jane McLeod, widow of the Rev. Thos. Wightman, aged seventy-one years.

MEETINGS OF PRESBYTERY.

STRATFORD.—In Knox Church, Stratford, May 8th, at ten a.m.

LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on third Tuesday in June, at three p.m.

PARIS.—In River Street Church, Paris, on May 8th, at eleven a.m.

TORONTO.—In the usual place, on the last Tuesday of April, at eleven a.m.

LANARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday, May 22nd, at noon.

GUELPH.—At Guelph, in Chalmers Church, on the third Tuesday of May, at ten a.m.

BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.

HURON.—At Clinton, on second Tuesday of May, at ten a.m.

QUEBEC.—At Three Rivers, on Wednesday 6th June, at ten a.m.

KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.

BARRIE.—At Barrie, last Tuesday of May, at eleven a.m.

OWEN SOUND.—In Division St. Church, Owen Sound, April 24th, at half-past one p.m.

OTTAWA.—In Knox Church, on the first Tuesday of May at half-past two p.m.

GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.

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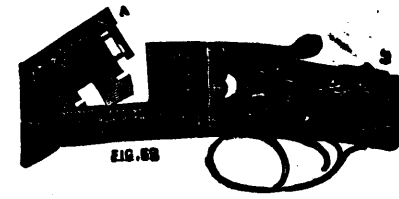
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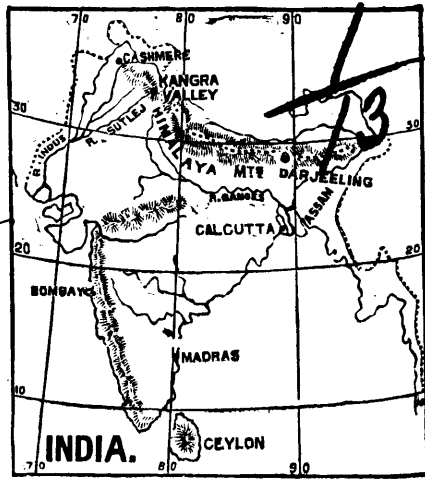
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