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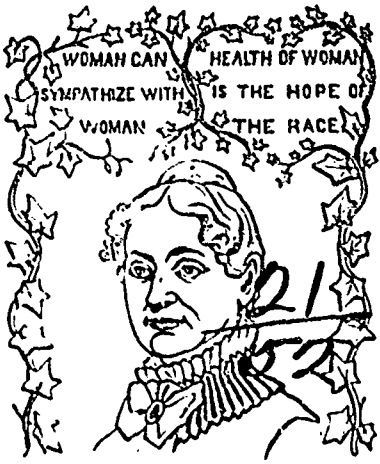
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LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

A Sure Cure for all FEMALE WEAKNESSES, including Leucorrhoea, Irregular and Painful Menstruation, Inflammation and Ulceration of the Womb, Flooding, PRO-LAPBUS UTERI, &c.

Physicians use it and prescribe it freely.

For all weaknesses of the generative organs of either sex...

KIDNEY COMPLAINTS of either Sex find Great Relief in its Use.

LYDIA E. PINKHAM'S BLOOD PURIFIER will eradicate every vestige of humors from the blood...

Both the Compound and Blood Purifier are prepared at 223 and 225 Western Avenue, Lynn, Mass.

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A NEW DISCOVERY.

For several years we have furnished the Dairy men of America with an artificial color for butter...

Will Not Turn Rancid. It is the Strongest, Brightest and Cheapest Color Made.

And, while prepared in oil, it is so compounded that it is impossible for it to become rancid.

DR. BAXTER'S MANDRAKE BITTERS

FOR THE CURE OF GENERAL DEBILITY, LOSS OF APPETITE, SORE STOMACH, DYSPEPSIA, JAUNDICE, LIVER COMPLAINT, HABITUAL CONSTIPATION, SICK HEADACHE.

THESE BITTERS ARE RECOMMENDED AS A PURIFIER OF THE BLOOD, and are found of signal efficiency in preventing Contagious and Epidemic Diseases, as well as all kinds of FEVERS.

In the cure of severe coughs, weak and spitting of blood, and the early stages of consumption...

Scientific and Useful.

DAMP CLOSETS.—For a damp closet or cupboard, which is liable to cause mildew, place in it a saucer full of quicklime...

To KEEP seeds from the depredations of mice, mix in some pieces of camphor-gum. Camphor placed in drawers or boxes will warn away mice, as well as moths.

AN EXCELLENT SOUP.—An excellent soup can be made by taking one can of corn and boiling the corn in one quart of milk and water in equal proportion...

THREE KINDS OF CAKE FROM ONE RECIPE.—The housekeeper who is limited as to time and materials will find the following recipe a most excellent one: One pound of flour, one pound of sugar, three-quarters pound of butter, ten eggs.

CRULLERS.—Happy is the woman who can have for use in cooking genuine, freshly-made buttermilk. The following recipe for crullers is a proof of this: Half a pint of buttermilk, a small teaspoonful of butter, two cups of sugar and three eggs.

LADY FINGERS.—Lady fingers made after this recipe are very nice for tea; they should be eaten while fresh: Rub half a pound of butter into a pound of flour...

LEMON CUSTARD.—Custard is simply milk thickened with eggs. When a lemon custard is required rub lumps of sugar over the rind of lemons to get the "zest."

The reason why the surgeons of the International Throat and Lung Institute, 173 Church street, Toronto, are making so many wonderful cures of catarrh, catarrhal deafness, bronchitis, and consumption...

A GREAT REVELATION.

Synopsis of a Lecture Delivered by Dr. Helwyn Stanley before the Metropolitan Scientific Association of London.

"The free and independent thought of this age accepts statements only where they are proven to be truth, while the developments of mental power seem equally great in every other department of life.

"A prominent American writer prepared an elaborate essay to prove that steamships could never cross the Atlantic, and his pamphlet was issued just in time to be carried by the first steamer that came to England.

General Washington was bleb to death. His last illness was slight, and caused principally by weariness. A physician was called who 'bled him copiously.'

The speaker then graphically described another period which came upon the people, in which they assigned the origin of all diseases to the stomach, and after showing the falsity of this theory...

"Let us look at this matter a little more closely. The human body is the most perfect and yet the most delicate of all created things. It is capable of the greatest results and it is liable to the greatest disorders.

"And here pardon me for relating a little personal experience. In the year 1879, I found myself losing both in strength and health.

"Having found this great truth, I saw clearly the cause of my recovery. The simple vegetable leaf I had used was food and restorer to my well nigh exhausted kidneys and liver.

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pure remedy that saved my life, is known and used in all parts of the world and can be found on the shelves of every store.

"I am aware a prejudice exists toward proprietary medicines, and that such prejudice is too often well founded, but the value of a pure remedy is no less because it is a proprietary medicine.

"The doctor then paid some high compliments to modern science, and closed his lecture as follows: 'How to restore the health when broken and how to keep the body perfect and free from disease must ever be man's highest study.'

DR. S. CLARK, Druggists, Renfrew, date of June 3rd, 1882: 'Burdock Blood Purifier, though comparatively new preparation, has taken the lead in the locality as a blood purifier...

"BUCHUPAIN" Quicker, complete cure, all annoying Catarrh, Bladder and kindred Diseases.

"Now that there is a reliable remedy for kidney troubles, half the terrors attached to these complaints have been removed.

ROUGH ON RATS. Clears out rats, mice, roaches, bed-bugs, skunks, chipmunks, gophers, Druggists.

SAVE DRYDEN: "She knows her man, and when you ran and swear, Can draw you to her with a single hair."

"Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a series of brief interesting and practical addresses on religious topics."

HOLIDAY BOOK! WALKS ABOUT ZION.

172 pages. Cloth, 50 cents; in paper 30 cent. Mailed to any address, free of postage, on receipt of price.

"These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in his community as an accomplished expounder of the Word of God, and with the gift of saying such in little, such meaning, few words."

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

SOMEBODY'S CHILD.

Somebody's child is dying—dying with the flash of hope on his young face, and somebody's mother thinking of the time when that dear face shone but when no ray of hope can brighten it because there was no cure for consumption...

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, APRIL 11th, 1883.

No. 15.

NOTES OF THE WEEK.

A PARTIAL solution of the medical education of women question is likely to be arrived at in a practical way at a no distant date. An agitation has been commenced for the establishment of a ladies' medical college in Toronto, and it is thought a commencement on a small scale will be made to open a college in the fall. A lady practitioner in Toronto thinks of donating \$10,000 to further the project.

THE Irish Sunday Closing Bill has been re-enacted in the Imperial Parliament. Before its first passage it was strenuously opposed. So great, however, have been the benefits resulting from the enforcement of the Act, that this time no difficulty was experienced in obtaining for it the assent of the Legislature. Its provisions have in some instances been made more definite, and in its operations the five towns previously exempt are now included.

THE rapid advance the temperance movement in England is remarkable. London medical publications assert that since October, 1880, a million people have adopted the blue ribbon, and over half a million have signed the pledge. It is not only among one class of the English people that this progress in temperance principles is observable. An influential meeting was held in London lately, at which twenty-one abstaining mayors of cities and towns took part.

IN connection with the Celtic Chair in Edinburgh University the Halifax "Presbyterian Witness" says: "We have the greatest pleasure in learning that Rev. John McKinnon, late of Hopewell, and of Georgetown, P.E.I., has been appointed to the Chair of Celtic Literature in the University of Edinburgh. For many years Mr. McKinnon was a most faithful and efficient minister of the Presbyterian Church in these Provinces. Two years ago he proceeded to Edinburgh where he has laboured as assistant to Dr. MacLachlan of the Free Church. He will fill the Celtic Chair with honour to himself and to the satisfaction of the patrons of Gaelic literature.

THE Boston Monday Lecture course for 1883 has been completed. It has been of more than ordinary interest, on account of the Rev. Joseph Cook's recent trip around the world. He went with his eyes wide open and returned with extended knowledge, the result of accurate observation. His latest lectures have treated of subjects of vital interest to the cause of Christianity. Those who were privileged to listen to them enjoyed a rare privilege. Their perusal cannot fail to be very profitable and instructive. At the last lecture of the course the Rev. James Jolly, of Chalmers Territorial Church, West Port, Edinburgh, took part in the devotional exercises.

THE first instance of a non-commissioned officer of the line being promoted for services in the Egyptian campaign is that of Sergeant Thomas Souter of the Queen's Own Cameron Highlanders, who has been promoted to a commission as lieutenant in the Black Watch. It may be mentioned that Lieutenant Souter was one of the batch of non-commissioned officers specially mentioned in Lord Wolseley's last despatch as having distinguished themselves during the campaign, and more particularly at the storming of Tel-el-Kebir. This is also the first instance in which any non-commissioned officer of the Queen's Own Cameron Highlanders has been promoted to a combatant commission since the days of the Crimean campaign.

THE death of Peter Cooper the well-known New York philanthropist occurred in that city last week. He had reached the advanced age of ninety-two. Like many of the prominent business men of America he enjoyed few educational advantages in his youth. Though occasionally influenced by absurdities, he was shrewd and intelligent in business matters and after engaging in many enterprises he amassed a handsome fortune. He was the Greenback candidate for

the Presidency in 1876, but the vote cast for him was inconsiderable. The Cooper Institute, with its free classes, lectures and library, is an immense boon to the people of New York, many of whom avail themselves of its advantages. Its erection and endowment will continue to be Peter Cooper's most enduring monument.

NOTWITHSTANDING the great demand for whiskey the supply in the United States exceeds the requirements of the market. The producers of this destructive agent do not relish the idea of paying the duties to which it would be subjected if retained longer in bonded warehouses. They have hit on the device of sending it into Canada, whence they could re-import it as the state of the market required. Canadian distillers thinking this would be to great a favour to bestow on their American co-workers, went to Ottawa to present their views to the Government. The American authorities are prepared to allow a barefaced evasion of its excise duties, by permitting the whiskey to be sent into Canada, and immediately returned to the United States duty free. The Canadian Government, however, very properly decline to be a party to such a questionable mode of procedure.

IT appears from a return, moved for by Mr. Foster, and laid on the table of the House of Commons last week by the Minister of Customs, that the total value of the spirituous liquors imported into Canada from 1868 to 1882, inclusive of both years, was \$27,766,308; the value of the quantities entered for consumption was \$25,067,803; amount of duty, \$22,003,350.23. During the same period 54,993,866 gallons of spirits were manufactured in the country; number of gallons entered for consumption, 49,743,240; duty collected, \$42,130,423. For the purpose of manufacturing, 86,788,405 lbs. of grain, 74,965 gallons of molasses, and 2,201,209 lbs. of sugar used. Of malt liquors, 128,495,494 gallons were produced, 399,927,788 lbs. of malt were used in consumption, and \$226,352 was collected in duty, exclusive of the malt duty. The heaviest tax Canadians have to bear.

OCCASIONAL though infrequent glimpses into the dreary monotony of conventual life are afforded to the people. A very sad case at Montreal is now attracting attention. A young and accomplished lady is immured involuntarily in one of the many religious houses with which the Province of Quebec is so amply provided. She has entered on her twenty-second year, and now finds that the religious fervour under which she sought conventual seclusion has passed away. Family affections have re-asserted their strength, and she and her relations have made repeated and earnest appeals to the ecclesiastical authorities for her release. Hitherto urgent and plaintive cries have been in vain. There is something inhuman in a system that relentlessly tramples on the finer feelings of the heart, and ruthlessly breaks family ties.

AT a gathering in the West Parish Church, Inverness, recently, the Rev. Gavin Lang, late of Montreal, expressed himself as being in favour of the introduction of instrumental music in churches. He did not know, he said, whether it would be agreeable to the parishioners of the West Parish Church that they should have an organ introduced into the services, but they would see that in a great many other parish churches in Scotland organs were being introduced, and he thought they had been found of help in the service of praise. Perhaps he was treading on dangerous ground by touching on such a subject in the heart of the Highlands. He had not always been of the same mind, but his experience in Canada had taught him that instrumental music was of great service in conducting public worship. The great mistake of the organ worship was that in some cases it was carried too far and drowned the voice of the people, but as a director of music it was decidedly of assistance.

THE "Scotch" psalms, that compilation produced by England 233 years ago, and to which Scotland is

still so much attached, have considerably exercised the hymn-book committee of the Presbyterian Church of England. The course they have finally adopted is as follows: In their forthcoming volume of "Church Praise" an edition is printed which includes the venerable collection in its entirety. In another edition there is a selection from them of those most frequently used in public worship; and they also give portions from the Bible Psalter for chanting, being guided in this by so high an authority as Sir Herbert Oakeley, professor of music in the University of Edinburgh. The music was placed under the care of Dr. E. J. Hopkins, organist of the hon. society of the Inner and Middle Temple, who promised to make it "the very best book" with which he has been connected, and for the last eighteen months he has been at work to make his promise good. The arrangement of the hymnal is mainly that of the apostolic and the Nicene creeds.

A STRIKING illustration of the instability of worldly greatness is found in the fact that while the silver wedding fêtes were proceeding at Berlin the daughter of an Emperor died in the most abject poverty near Cologne, and was buried by the communal authorities. She was unmarried, and lived in a wretched room, hung round with portraits of the Bonapartes. She was a daughter of the first Napoleon, and was born in 1811 in the palace of the Archbishop of Cologne. William III. was her godfather, and she received the title of Countess de Falkenberg. She was brought up at Montjoie at the expense of her father, and then placed in a convent in Italy, which she left when about thirty years of age. Some say she was too fond of luxury; others that she was too generous; but at all events she soon got through a considerable property, and returned to Cologne penniless at the age of fifty. A prominent citizen allied to Napoleon III., but no notice was taken. She, poor thing, dropped her title, and earned a miserable pittance by needle work, supplemented by a small allowance from a rich family living near the Rhine, who claimed left handed descent from Jerome Napoleon, King of Westphalia.

WEEKLY HEALTH BULLETIN.—A reference to the Weather Report for the week shows that not only has there been an unusually slight barometric pressure, but also that the amount of rain has been almost none, and the air has been bright and unusually cold for the season. As a result of the weather for the past week, Bronchitis has resumed its position of the first disease in degree of prevalence, Influenza having perceptibly receded. Pneumonia has advanced, but in a less degree than Bronchitis, while Neuralgia and Rheumatism hold much the same position as they did last week. Amongst fevers, Intermittent maintains its hold in spite of any increase in other diseases in its three favourite districts. The prevalence of winter Diarrhoea, which has been previously commented upon, and which has likewise been noticed by other Boards of Health, shows this week a spread in its area of prevalence, although its absolute degree of prevalence remains much the same as before. Its persistence in District VI., bordering on Lake Ontario, is quite remarkable, it amounting to 5.7 per cent. in a total of 773 reported cases of diseases. Amongst Zymotic diseases the advance of Measles, remarked upon in several recent Reports, is enormous, it amounting to 10 per cent. of the total diseases reported. Its infectiousness remarked upon last week shows itself most markedly in this way, as the little regard paid to its presence in a family makes this a centre from which it is spread rapidly in every direction. Along with this fact, it is, however, pleasing to note the retrogression of other contagious diseases, such as Scarlatina and Diphtheria. Smallpox, which has frequently been noticed to be present with Measles, is reported to have broken out in a town in Central Ontario. The urgency of vaccination precautions in this connection has been frequently commented upon; but attention is again directed to its preventive influence in this disease. Erysipelas this week appears to have receded slightly from its position of last week.

OUR CONTRIBUTORS.

EVANGELIZATION IN FRANCE.

A week or two ago I received from Pastor Lorriaux, the general agent of the Central Missionary Society of the Reformed Protestant Church of France, a long letter, giving full details of the work done during the last three months. Having already made your readers acquainted with the origin and special objects of this Society, it may be well to state, in a condensed form, the substance of his letter, to keep them *au courant* with missionary operations in France, its difficulties, needs, and successes.

After expressing gratitude for blessings received, and for the progress made during the past year, a determination is expressed to persevere in the work commenced, taking as a motto "We shall maintain." And this resolution is based on the fact that it was the Master Himself who had inclined the Society to begin operations, and who has always visibly sustained them. They "will maintain" the ground gained, because the Reformed Church, whose auxiliary and offspring the Society is, reckons on their assistance, and commands them to fight by its side. The posts they occupy were taken in the Church's name. All the agents seek out and gather into groups dispersed Protestants, who, without such efforts, would be lost to the Church, and, what is worse, would be without any religious service, and would soon lose all sense of religious life. The Society could not to-day abandon one of their stations without weakening the Church in that district, and without rendering the ministry of the regular pastor of the parish either impossible or overwhelming. It must be borne in mind that there are some

PARISHES

which comprehend one, two, three, and even as many as four, Departments! Take, for example, that of Oise, the Department in which Calvin was born. In the whole of that immense district of country there is but one official pastor. (Pastors acknowledged and endowed by the State are called *official* in France.) And yet there are groups of Protestants, more or less numerous, in seven towns in this Department, and in twenty other localities. No wonder, then, that the two agents of the Society—the one at Beauvais and the one at St. Just—are both overwhelmed with work, half of their time being spent in travelling. And yet in addition, they have to supply an "official" station which has been for some months vacant. Mr. Lorriaux says that, while assisting one of these agents lately at St. Just, he was interested in seeing an old woman, after the morning service, come up and ask permission to sign the register of adherents to the Reformed faith, which she did in the following words. "I, the undersigned, born at Quincampoix, the 25th September, 1818, declare, in presence of Pastor L., that I separate myself from the Roman Catholic Church, after mature deliberation, and attach myself to the Reformed Evangelical Church." Here was an aged woman, who had the courage to break with the convictions of a long life, and to embrace what she had hitherto regarded as heretical views. At the same time, a man, one of the most respected citizens of the place, signed the same register, after making a similar declaration. No wonder he was interested in the result of his visit. Again at another station—Quincampoix—a distance of three or four miles from St. Just, he met in the afternoon of the same day more than one hundred persons, with the Mayor of the village at their head. The Mayor, it seems, is a very regular attendant at the services, and often goes to St. Just on occasions when services are held there. After the meeting several almanacs (Protestant) were bought from the colporteur, who distributed at the same time numerous tracts. The Mayor sent his carriage to take Mr. L., back to St. Just, and after expressing his gratitude to the Society for carrying the light of the Gospel to his village and the surrounding country, said at parting, "We need moral and religious men to give an example to our population." In the evening the agent at St. Just told Mr. L. of meeting at Mouchy-Saint-Eloi a venerable couple, the husband eighty-five and the wife eighty-two, who, in a short time, had lost four children, but who had been sustained by faith in Christ, and being the only Protestants in the place, they were testifying to the hope that was in them, and waiting in profound peace, the hour of their

own departure, rejoicing that, at the time of their burial, the words of life and immortality in Christ would be spoken to their fellow-citizens. I omitted to say that at the morning service a man from Monthiers, more than eight miles from St. Just, approached Mr. L., and asked permission to send the proceeds of a collection made spontaneously by the converts at his village for the benefit of the Central Society. He was told that gifts, amounting to 350 francs, had already been sent from the same locality to the stations at St. Just, a pretty good sign that these converts were in earnest. So much for the Oise. Let us now select the Department of

LOT,

in the south. The Protestants of Cahors in this Department were visited some time ago by a pastor from Montauban, a distance of some sixty-three miles. During his stay he was invited to preach the Gospel at Concorès, a village a little farther off. In consequence, a religious movement took place and developed; and the pastor of Caussade, nearly the same distance off as Montauban, came to the assistance of his colleague. A congregation was organized, and a pastor settled at Concorès, who, in addition, supplies Cahors, and finds opportunities to pay occasional visits to the scattered Protestants of Lot, bearing the light of the Gospel wherever it is demanded. A new temple has been built at Concorès, and recently opened—one lady (Madame Marracci) contributing ten thousand francs. Other sums were sent from the United States, this being one of the places visited by the Rev. Mr. Newell a year or two ago, and for which he promised assistance. In the Department of

SAÔNE ET LOIRE

there is but one official pastor, and yet Protestants are found scattered at intervals all through it. The pastor is helped by only two agents, placed at different points, and two colporteurs. Again, in the Department of

NIEVRE,

a vast province, there is not a single pastor of the Reformed Church, while, scattered over it, are at least one thousand Protestants, old and new. The same may be said of the Indre, and many other Departments. All

THE AGENTS

of the Society provide religious services for the scattered Protestants, so far as circumstances will permit, and for such Roman Catholics as manifest any desire to listen to the Gospel. They all work harmoniously with the Consistories and the pastors, and lean decidedly to the evangelical section of the Reformed Church, or, as the French say, to the "Synodal Organization." Forty-two stations of the Central Society have become regularly State-constituted churches, and are no longer dependent on the funds of the Society. At the present time, Mr. Lorriaux tells me, there are at least an equal number ready to enter the official family, but for several years the State has located no new parishes. In consequence of this, for each new work undertaken, fresh resources have to be found, so that the expenses of the Society have gone on increasing from year to year, until last year they rose to the sum of 249,443 francs. The Central Committee of Paris alone spent last year 139,650 francs, double the amount of any year during the last ten.

The Society began this year with 150 agents, who attend to 360 stations. They maintain also sixty schools, and various works of beneficence both in France and in Algeria. Dependent on the Society also are two preparatory schools of theology, that at Battignolles, Paris, with thirty students, and that at Tournon in the south, at which also there are thirty students. After leaving these schools the young men prosecute their studies, either at the Theological Faculty of Paris, or at that of Montauban.

Mr. Lorriaux says that the mayor of a Commune, which he recently visited, said to him, on parting, "With some good and true

HUGUENOTS

in each locality, the principles of morality, family life, and respect for religion, would rise vastly, and France would be saved." Yes, France is now reaping the fruit of what she sowed in former days. The Huguenots were banished as malefactors from the land which they were enriching by their industry, and ennobling by their conduct, and carried with them to the lands in which they received an asylum, those "principles of morality, family life, and respect for religion" which are now needed, according to this rural

mayor, to save their fatherland from political anarchy and social disorganization. Well would it be for France if her politicians generally entertained the views expressed by the mayor of this little Commune.

T. H.

Dresden, Germany, 27th Feb., 1883.

"APOSTOLIC SUCCESSION AND THE APOSTOLIC FATHERS."

BY REV. T. F. FOTHERINGHAM, M.A., ST. JOHN, N.B.

(Concluded.)

They tell us that bishops, presbyters, and deacons are essential to every congregation (*ad Trall. 3*); the bishop is not to neglect the widows, he is to assemble the congregation frequently and seek after all by name, not despising male and female slaves (*ad Polycarp 4*); the bishop offers up the public prayers in the congregation, and the bishop and the presbyters convene the congregation (*ad Ephes. 20*); nothing can be done in the Church without the bishop (*ad Trall. 2*); without him it is not lawful either to baptize or to celebrate the eucharist; and wherever he shall appear there the multitude is to assemble (*ad Smyrn. 8*). Each bishop, then, had but one altar and one congregation. What diocesan of the present day could perform all these duties? Yet they are just what thousands of Presbyterian pastor-bishops are performing week by week. They are purely pastoral duties. In all the seven epistles we find not a word about confirmation or ordination, and nothing is affirmed of the bishop that is not perfectly consistent with the strictest equality between him and the presbyters. Indeed the favourite comparison of Ignatius is with the Sanhedrim, the presbyters being the members and the bishop the president, and it is well known that no distinction of rank obtained between the president of the Sanhedrim and its members. Whether then the evidence of the Ignatian epistles pertains to the first or the third century, they testify simply to presbyter-bishops.

The writings of the remaining apostolic Fathers contain nothing pertinent to our subject.

It is impossible to over-estimate the value of the evidence here adduced. These were men who heard the truth from the lips of the apostles, who were living during the organization of the primitive Churches, who had doubtless received many directions orally which have not been preserved to our time. So far as uninspired testimony is concerned this is of the very highest order, and moreover being unwittingly given when writing on subjects only remotely referring to Church government, indicating what was the condition of things acquiesced in without question, it is difficult to conceive what stronger argument could be framed. It is, moreover, all the evidence of a contemporary character that can be obtained. Not one word remains to us from any writer of the first century, nor is it ever after hinted by anyone that such did ever exist, which contradicts the united testimony of Clement, Polycarp, and Ignatius. Have we not a right, then, to claim that, seeking our principles in the Word of God, we find ourselves walking in the "old paths" of the apostolic Fathers, and the "good way" of the primitive Church.

The chain of apostolic, or more properly of episcopal, succession lacks, then, its first links. It is not enough that the name "bishop" be found. This title every minister of the Presbyterian Church claims. He only is a bishop, in the medieval and modern sense of the word—the sense contended for by all advocates of the divine right of episcopacy—who possesses the exclusive power of confirmation, ordination, and government. The question is really diocesan *versus* parochial episcopacy. Presbyterians do not deny that in the early Church one presbyter presided as *primus inter pares*, "where many are equal in dignity—one only can occupy the first place" (*Cicero, Pro Murena*); but we deny that he occupied this position as being of a higher order, and executing, *jure divino*, higher functions. Some writers eagerly seize upon almost every sentence in which the word "bishop" occurs, and then exultingly exclaim, "Here is the germ of what we are defending!" It matters not to them whether their author defines the functions of the episcopate or not—the name is sufficient, and then they turn to us and solemnly remind us of Korah, Dathan, and Abiram. "One would think," says Jamieson, "that at the beginning they plead only for as good as nothing; and that the thing they would have is no bigger than the cloud which was like a

man's hand, but afterward the whole heaven of the Kirk of God is black with it. (*Sum. of Ep. cont.* 184.) Only by some such process as this can the unbroken succession of bishops be established. More unstable than a pyramid resting upon its apex, it is a superstructure without a foundation. The language of Macaulay scarcely misrepresents the dubious character of the claims resting upon such a shadowy basis." The arguments against it are infinite, the evidence for it absolutely nothing. It rests not upon one doubtful assertion, but upon fifty, and when these are compounded together, according to Whateley's recipe for gauging the force of arguments, it defies the power of any calculus invented by man to determine the ratio of improbability. We can imagine the perplexity of a presbyter cast in doubt as to whether or not he has ever had the invaluable "gift" of apostolic succession conferred upon him, as that "gift" is neither tangible nor visible, the subject neither of experience nor consciousness; as it cannot be known by any effects produced by it (for that mysterious efficacy which attends the administration of rites at its possessor's hands [is, like the gift which qualifies him to administer them, also invisible and intangible]), he may imagine, unhappy man, that he has been "regenerating" infants by baptism, when he has been simply sprinkling them with water. "What is the matter?" the spectator of his distractions might ask. "What have you lost?" "Lost?" would be the reply; "I fear I have lost my apostolic succession—or rather my misery is that I do not know and cannot tell whether I ever had it to lose." It is of no use here to suggest the usual questions, "When did you see it last?" "When were you last conscious of possessing it?" What a peculiar property is that of which, though so invaluable—nay, on which the whole efficacy of the Christian ministry depends—a man has no positive evidence to show whether he ever had it or not; which, if ever conferred, was conferred without his knowledge, and which, if it could be taken away, would still leave him ignorant, not only when, where, and how the theft was committed, but whether it had ever been committed or not! The sympathizing friend might probably remind him that, as he was not sure that he had ever had it, so, perhaps, he still had it without knowing it. "Perhaps!" he would reply; "but it is certainly I want!"

Resting securely on the word of inspiration, we find ourselves in harmony with the consensus of the ancient fathers, the reformers of the 16th century, and the vast body of evangelical Christians of to-day, we are able to clasp in fraternal embrace all who confess the name of Christ, and in whose church-life the Holy Ghost, the Spirit of Truth, manifests His power, by whatever name they may be called, by whatever terms they may designate their Church rulers, and in whatever forms they may offer the sacrifice of broken and contrite hearts. Reaching back through the ages into the misty past, with an historical continuity as unbroken, a church life as venerable, and a faith as pure as that of our sister of England, we, too, claim the ancient British Church—the Church of St. Columba and St. Patrick, of the Culdees and the Lollards—as our ancestor; nor do we find the chain of her presbyterate broken till we reach the first twelve sent forth by our Lord himself.

Glorious Church of our fathers! Shall we not love thee, thou mother of saints and heroes? Against thee in thy northern home the kings of the earth set themselves, and their rulers took counsel together, but the angel of the Lord encamped about thee and delivered thee. Though the fire and the sword have robbed thee of thy children, and the wail of thine exiled sons and daughters has pierced the hearts even of their persecutors, yet thou standest to-day in the van of the Churches of Christ, thine heart tenderer because of thy sorrows, and thy faith purer because of thy conflicts. Yes! we love thee with a love stronger than death; not because thine head is crowned with hoary locks, and beneath thy furrowed brow there flashes a keen yet tender eye; not because thy lips have ever spoken to us in childhood, youth, and old age words of truth and sweetest love; not because the shadowy hands of dear ones departed in thy faith bind us to thee even as they bind us to heaven itself; but because thou art living now with the life of Christ. Thine is a life which knows no aging, for it comes to thee, not through a channel eighteen hundred years long, but directly from the indwelling spirit of God—Him who now, as of old, bids thee separate each Paul and Barnabas by holy ordination to the work to which He has called them, and who quickens every bounding

pulse of thy life with His vivifying presence. We love thee because, with a heart large and loving, like that of the Master, thou welcomest as brethren in Christ, and honourest as true priests of God all who, being called of the Holy Spirit, preach His truth and minister in holy things, even though they walk not with thee or scorn thy fraternity. In one word, we love the Church of our fathers because, with her sister members of the General Alliance, she possesses the apostolic order, the apostolic discipline, the apostolic faith, and the apostolic charity.

"CHERITH" COLLEGE.

BY REV JAMES HASTIE, LINDSAY.

Three years hence, and the pitched battle between truth and error shall be fought upon Mount Carmel. For that grand Waterloo Elijah must be specially fitted. To this end he must go to college—where? Not at Gilgal, or Bethlehem, or Jerusalem; but to that solitary retreat by the brook Cherith (1 Kings xvii. 3). Three years of seclusion from society—three years of lone life in a weird wilderness, what a strange curriculum for a preacher!

More than strange, how extremely trying to a man of Elijah's temperament and upbringing. He was a man born for war. He was naturally fond of danger. He was just in his element when thundering the truth at King Ahab, or breaking to pieces false gods. Like Job's war-horse, "He scented the battle afar off, he mocked at fear and was not affrighted, neither turned he back from the sword. He saith among the trumpets, Ha, ha!"

Fancy, then, what a trial it was to such a man to be bidden retire to the wilderness, there to do nothing. To sit month after month in silence, while idolatry and licentiousness ran riot over the land. To permit Ahab and Baal (seemingly, at least) to reign everywhere in undisputed sway. How contrary all this to the natural impulse of the intrepid and zealous prophet.

But the first qualification of a great commander is the power and will to obey. God's peremptory command is "Retreat!" and Elijah shows greater bravery in promptly obeying than he would in boldly bearding Ahab at the palace.

Here behold a lesson for our times. In a bustling age like ours we are prone to think that little is being done for God or man, unless we are performing some public labour; teaching in the Sabbath school *e.g.*, visiting the sick, serving on committee, appearing by name on the collector's subscription book, etc., etc. That we account *doing*. This we account living for a purpose. But sitting still, awaiting God's orders, shut up for months in a sick chamber, only giving trouble to others, imprisoned, it may be, for conscience sake, this we account lost time and a calamity.

But Elijah's college experience at Cherith corrects this mistake. As in nature, so in the domain of morals, the greatest forces and the most beneficent do their work oft invisibly and noiselessly. Winter is a reign of death, seemingly, but then it is that there is laid the foundation of all the beauties of next spring, and the fruitage of autumn. While asleep we are losing time and money, apparently, yet never are we making so profitable an investment as when we are off for seven or eight hours into dreamland.

So in the higher domain. Jesus was as truly "about His Father's business" those forty days in the wilderness, tempted of the devil, as when preaching the sermon on the mount, or casting out demons; Paul, those two years he lay a prisoner at Rome, as when compassing sea and land preaching the Gospel; Milton—let him speak for himself:—

"When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, tho' my soul more bent
To serve therewith my Maker, and present
My true account, lest He, returning, chide;
Doth God exact day labour, light denied?
I fondly ask. But patience to prevent
That murmur soon replies: 'God doth not need
Either man's work or His own gifts: who best
Bear His mild yoke, they serve Him best: His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.'"

Those years of blindness did more for grand John Milton than Oxford or Cambridge ever could?

Reader, hold yourself in readiness, therefore, for a visit to Cherith College, whenever God willeth. He will send you there probably, if He destines you to render some very eminent service, to fill some post of

surpassing difficulty. Go whenever bidden; go promptly, go cheerfully. Abide patiently to the very end of the session. And when you at length graduate from that valley of humiliation, you shall be fitted for any service and any honour God may confer.

Only make sure that you read aright your instructions; sure of your instructions, go carry them out, cost what they may. That is serving God. This is to be Christ-like.

DISTRIBUTION OF PROBATIONERS.

MR. EDITOR,—I send the following draft report which was received by the Home Mission Committee at its late meeting, and was ordered to be sent to you with request that you will give it in full to your readers. The distribution of probationers has been found to be a matter surrounded with difficulty, and the report is respectfully submitted for the consideration of all who feel interested in the subject, in the hope that it will elicit in your columns free criticism, by which means the Committee expect to be able to ascertain how far the changes proposed are regarded with favour or otherwise. Members of Committee, who may not be able to be present at the adjourned meeting to be held in June, will much oblige by sending their remarks to the undersigned as soon as they have given due consideration to the report. I may in a future number give a few thoughts in support of the provisions contained in the report.

JOHN LAING.

Dundas, Ont., March 30th, 1883.

DRAFT REPORT OF THE SUB-COMMITTEE OF THE HOME MISSION COMMITTEE, WESTERN SECTION, ANENT THE DISTRIBUTION OF PROBATIONERS.

The main object to be aimed at in such a scheme is the facilitating of the settlement of pastors in vacant congregations. The supply of ordinances to the vacancies and the giving employment to the men though not to be wholly disregarded, are only secondary considerations. To accomplish the main object, licentiates and ministers, who are desirous of being settled, are to be brought before congregations, which are prepared to call a minister, in a manner most likely to afford proof of their gifts and suitability for the work in the various congregations. The following provisions, several of which are identical with those of the scheme at present in use, although some such as 1, 2, 3, 7, 12, 13, 14 propose important changes, are respectfully submitted for the consideration of the Committee.

I. COMMITTEES OF DISTRIBUTION.

1. Each Synod shall appoint its committee for the distribution of probationers. The Committee shall consist of the conveners of the Home Mission Committees of the several Presbyteries which constitute the Synod.
2. The conveners of the Synodical Committees shall form a committee, the convener of which shall be appointed by the General Assembly, to report annually to the General Assembly.
3. The Synodical Committees shall ordinarily meet once a quarter and appoint the probationers directly to the vacancies reported within the bounds of each Synod, in accordance with the regulations hereinafter provided.
4. When it is practicable the appointments for probationers shall be for some weeks at a time in each place, so as to secure as far as possible the doing of pastoral work during the week and to minimize the expense of travelling.

II. ROLL OF PROBATIONERS.

5. All licentiates of the Church who have been licensed for not more than two years, and all ministers who have been without charge for not more than one year shall have a right to have their names put on the Roll of Probationers on application made to a Synodical Committee. But a probationer may withdraw his name at the end of any quarter by giving two weeks notice to the Convener of the Synodical Committee.
6. Ministers and licentiates received from other Churches by Presbyteries, whether immediately or after leave granted by the General Assembly, shall have the same standing as other ministers and licentiates of the Church.
7. A probationer when applying for employment shall be required to produce a Presbyterial certificate of good standing, and evidence of the time which has elapsed between his application and his licensure, resignation of charge, or reception into the Church as

the case may be. He shall also present a resolution by some Presbytery within the bounds of the Synod recommending him for employment.

8. A Synodical Committee may if it see fit, put on the roll the name of a licentiate of more than two years standing, or of a minister who has been without charge for more than one year, when application to that effect has been made by a Presbytery within the bounds: provided always that no congregation shall be required to accept the services of such probationer, if they notify the Presbytery in good time that his services are not desired by them.

9. In computing the terms of service above specified allowance shall be made for sickness, leave of absence, and time spent in mission work under the care of a Presbytery or in the public business of the Church.

10. Probationers shall be under the care of the Presbyteries within whose bounds they may labour from time to time, and shall report in writing concerning the services rendered by them.

11. If a complaint of inefficiency or immorality has been sustained in any church court against a probationer the Synodical Committee on being notified thereof may withhold appointments from the probationer until the complaint has been regularly disposed of.

12. The remuneration for probationers shall be at the rate of \$8 per Sabbath with board; but congregations, which have been in the habit of paying a salary of more than \$700, shall be expected to pay \$1 per Sabbath additional for every \$100 of stipend over that amount.

13. When a Presbytery has sustained a call from a vacancy, the clerk shall at once inform the Synodical Committee who shall recall any appointments for probationers made to that vacancy, until the call has been disposed of; and the Presbytery shall make such arrangements as they please for the supply of the pulpit. After a call has been accepted the Presbytery shall hold the probationer responsible for the supply, who shall at once be relieved of any appointments he may have received.

III. LIST OF VACANCIES.

14. Presbyteries shall report as vacancies only those congregations which they deem prepared to call a minister, and those whose call, though given, has not been sustained.

15. Presbyteries may as they deem best, decline to put any particular congregation on the list, or they may apply for full supply or for such proportion of supply as the circumstances of the congregation in their opinion may require.

16. No vacancy not on the list shall obtain the services of any probationer whose name is on the roll without leave from the Synod's Committee; nor shall allowance be made for time so occupied in favour of the probationer.

The Committee further desire to express their conviction that no scheme of distribution will be found satisfactory in its working, until the supply of probationers is largely increased. The chief difficulty is scarcity of eligible men.

AN EXCELLENT SUMMER RESORT.

MR. EDITOR,—Some of our clergymen in the west enquire as to accommodation on the island for summer visitors, and the cost of living. With a view to give the requisite information to enable such to decide as to their holiday movements, I desire to mention the following particulars. Board can be obtained in good commodious farm-houses on the coast, and near to villages or towns, at \$3 per week, and occasional attendance at a small rate. Travel is easy by rail, and for expeditions over the surrounding country, waggons are readily obtainable, a total charge of \$5 per week would meet all ordinary requirements of comfort. Fresh air, wholesome food, ample house-room, and unlimited freedom, together with bathing facilities, not surpassed, and scarcely equalled in any of the other Maritime Provinces, are here for those who need such. Those who become too vigorous to remain unemployed on Sabbath can have the use of pulpits in which to exercise themselves. The people will be pleased with such evidence that the climate is agreeing with clerics from abroad. Any of our ministers will be glad to give information more fully as to locality, etc.; but strangers could not be much at a loss if they would enquire at Summerside for the Presbyterian minister, and make similar enquiry here.

K. MACLENNAN.

Charlottetown, P. E. I., March 22nd, 1883.

TURKISH MISSIONS.

Mr. Christie, a missionary labouring at Adana, a city of historic interest in Asiatic Turkey, gives the following details of a remarkable religious awakening:

"In October last a young man from the Marash Theological Seminary began to preach here; under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals can never be forgotten in Adana. The week of prayer was observed with daily meetings that were full of promise. In the week succeeding there were three meetings; on the Sabbath following that there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer; in the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's head suddenly bowed down, as when a strong wind passes over a field of grain. The preacher was compelled to stop his sermon, while the loud weeping of the people was heard from every part of the house. Then followed penitent confessions and prayers from church members and others, all pervaded by deep and genuine feeling, the meeting lasting for three hours. The day was given to prayer, visiting from house to house, and the making up of all differences. The meeting in the evening was full of the Spirit's power, continuing for three and a half hours, the people not suffering us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

"From that time to the present—four days—the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. Night before last eight hundred, by actual count, were present; and we are compelled to hold two or three meetings at the same time in different, though contiguous, rooms. The new church building is to be ready for us in a week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time. The measures employed have been daily meetings, with a sermon of half an hour, followed by prayer-meetings and inquiry-meetings, neighbourhood-meetings, conversation during the day with burdened souls—prayer, prayer continually.

"Some of the results already seen are a marvellous change in the spirit of Christians, the old sores are now healed or in process of healing, a delightful spirit of brotherly love pervading all hearts, a new consecration to Christ, a new zeal in the work for saving souls, a new joy shining from every face. The number of inquirers now exceeds one hundred, many of whom are already rejoicing in a new-found peace, and are labouring for their companions, while others are weeping and groaning under conviction of sin. The meetings for the men, for the women, for the pupils in our schools, are full of daily increasing life and power. A prominent infidel and opposer of our work is among the converts, and many Armenians and Greeks, who have seldom been in a Protestant meeting, are now joining themselves to the Lord. The family altar has been set up in scores of homes; several drunkards have come to repentance; wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth through the conversion of husband, son, brother, or father.

"Some of the most impressive confessions in the meetings have been those of men acknowledging the harsh way they have treated their wives and daughters. The deadly nature of sin, the exceeding value of the soul, the desirableness of the free salvation offered through Christ, the reality of the things unseen and eternal—these are the thoughts that fill hundreds of hearts and find expression in the meetings, and wherever our people have an opportunity to converse together. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every hand. Our faithful Avedis, who has laboured in his native place for three years, can scarcely believe his ears and eyes. Miss Tucker and Mrs. Christie testify to a universal awakening among the women; we have sent for Brother Montgomery to

come and help us, for our net is breaking! Brethren, pray for Adana!"

Since the above was in type a second letter from Mr. Christie reached us, dated February 2, just one week after the foregoing was written. He says:

"The week has witnessed a great deepening and extension of the Spirit's work. I can give but a brief summary of the interesting events. On Friday evening (January 20) two meetings were held, one for men, the other for women. In the first a number of ten-minute talks were given by men appointed beforehand; one of them by a very intelligent man, a noted infidel and opposer of our work up to four days ago, on 'The Causes and the Cure of Infidelity.' It had a very powerful effect, and several new voices were heard in confession and prayer. In the women's meeting six non-Protestants declared themselves as seeking after Christ, and asked help. On Saturday evening thirteen neighbourhood prayer-meetings were attended each by from twenty to forty persons.

"The Lord's Day, January 23.—We met for the first time in the new church. The heavy winter rains stopped for us till evening, so that the day was bright and clear—a blessing heartily appreciated, since there are no windows in the church as yet. In the morning the sermon was on 'Revivals,' and eight hundred people listened. In the afternoon the sermon was from the text, 'Be not deceived, God is not mocked.' Twelve hundred people, by count, filled every inch of floor and gallery. Both after this service and that of the morning we were compelled to hold little gatherings for prayer in the corners of the audience room, to help men smitten to the heart by the sword of the Spirit. Some of these cases were exceedingly interesting. Thus God filled the new temple on the first day it was occupied with the glory of His presence.

"In the evening there were five hundred present, in spite of the rain, and thanks and praise were given to God for the new church. We witnessed the public confessions of those we had talked and prayed with during the day, one of them a thief and gambler; and the reconciliation between an influential man in the community and six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence. After the meeting we went to his house and urged him now to make his peace with God, also.

"Monday.—Rain all day. We went about seeing as many of the inquirers as we could, and had joyful news from the influential man mentioned above. He could not rest last night, thinking of his sins against God and his need of reconciliation with Him. He seems now to have made the great decision, and is one of the happiest men I ever saw. Other interesting cases were found by us that day, showing the secret work of the Spirit in places and ways beyond our expectation."

Mr. Christie reports several cases of special interest as occurring on Tuesday and Wednesday, but on Thursday, the day before he wrote, he says:

"This was the greatest of all days for the work among the women! Two hundred and fifty women were present at the noon meeting. The sermon was on 'Sin,' with explanation of each of the Ten Commandments. The truth of God struck home at last to dark, stupid, senseless hearts, and the prayer-meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under deep conviction of sin. It was a scene never to be forgotten. For many days we have been burdened with desire for the salvation of these poor souls, and now the answer of God has come in such a manner as to turn all our sorrow into joy!

"In the evening came a meeting of Christians, to organize for the work. After prayers and earnest addresses—the best of them from some of the new converts—some seventy-five persons offered themselves as workers, and were divided into bands of three, four, or five, to each of which a special work will be assigned this evening.

"Dear Brethren, it is with hearts full of wonder and joy that we see the progress of this great movement; a thousand testimonies prove to us that it is indeed from God. To Him be all the praise!"

From many other portions of the foreign field tidings are coming of quickened religious interest. The same Spirit who is now specially present in many churches in the home land is visiting in power the mission fields. Let united prayer go up for the continuance and increase of these revival influences.

OUR YOUNG FOLKS.

I AM JESUS' LITTLE FRIEND.

I am Jesus' little friend ;
On His mercy I depend ;
If I try to please Him ever,
If I grieve His spirit never,
O how very good to me
Will my Saviour always be !
I am Jesus' little friend ;
On His mercy I depend.

He is with me all the day,
With me in my busy play ;
O'er my waking and my sleeping,
Jesus still a watch is keeping ;
I can lay me down to rest,
Sweetly pillowed on His breast.
I am Jesus' little friend ;
On His mercy I depend.

I am Jesus' little friend ;
On His mercy I depend.
Jesus will forsake me never ;
He will keep me safe for ever.
How I wish my heart could be,
Loving Saviour, more like Thee !
I am Jesus' little friend ;
On His mercy I depend.

A DOG-MISER.

Instances of canine economy are by no means rare ; but the account of a dog-miser is, so far as our records extend, unique. Dandie, the animal referred to, was a Newfoundland dog, belonging to a gentleman in Edinburgh. It frequently had money given to it, because, besides other interesting signs of sagacity, it would go to the baker's and buy its own bread. But Dandie received more money than his needs called for, and so he took to hoarding it. This his master discovered, in consequence of the dog appearing one day with a breakfast roll when it was known that no one had given it any money. Suspicion aroused, search was made in the room where the dog slept. Dandie appeared quite unconcerned until his bed was approached, when he seized the servant by her gown and tried to drag her away, and became so violent that his master had to hold him. Seven pence-halfpenny was found hidden in the bed. Dandie did not forego his saving propensities after this, but he exhibited a great dislike afterwards for the servant who had discovered his hoard, and in future was careful to select a different place of concealment.

THE LORD WILL PROVIDE.

A mother one morning gave her two little ones books and toys to amuse them while she went upstairs to attend to something. A half-hour passed quietly away, when one of the little ones went to the foot of the stairs and in a timid voice cried out :

"Mamma, are you there?"

"Yes, darling."

"All right," said the child, and the play went on. After a little time the voice again cried :

"Mamma, are you there?"

"Yes, darling."

"All right," said the child again, and once more went on with her play.

And this is just the way we should feel toward Jesus. He has gone upstairs to the right hand of God to attend to some things

for us. He has left us down in this lower room of the world to be occupied here for a while. But, to keep us from being worried by fear or care, He speaks to us from His Word as that mother spoke to her little ones. He says to us, "Fear not; I am with thee." "Jehovah jireh—the Lord will provide."

GOD SEES US.

"God sees us," little Robbie mused,
Repeating thoughtfully
The verse which on his lesson page
That morning chanced to be :

"God sees us every day and hour ;
He knows what'er we do,
Not only when our deeds are good,
But when we're naughty, too.

"Oh, yes, I know, and when I'm good,
I'm glad He sees me, too ;
But, oh, I'm sorry God must know
Each naughty thing I do ;
I'm sure I want to please Him, but
It's very hard to be
At every time, the kind of boy
The good God likes to see."

Here Robbie paused ; a moment sad,
Then suddenly he cried
Right joyfully, "There is a way
I never yet have tried :
When I am going to do wrong,
'God sees me,' I will say,
I'm sure it's just the plan to try,
And I'll begin to-day."

Oh, think "God sees me," children all,
And strive right hard to be
Always the kind of little folks
The good God loves to see !
Such habit formed in early years,
With practice will grow strong,
And often, in the future days,
Keep you from doing wrong.

ONLY ONE DAY AT A TIME.

A certain lady met with a very serious accident, which necessitated a very painful surgical operation and many months' confinement to bed. When the physician had done his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer ; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weeks did the thought, "Only one day at a time," come back with its quieting influence. I think it was Sydney Smith who recommended taking "short views" as a good safeguard against needless worry ; and One, far wiser than he, said : "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."

THE THREE SIEVES.

"O, mamma!" cried little Blanche Philpot, "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves."

"What does that mean, mamma?" inquired Blanche.

"I will explain it. In the first place, *Is it true?*"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, *Is it kind?*"

"I did not mean to be unkind, but I am afraid I was. I would not like Edith to speak of me as I have of her."

"And, *Is it necessary?*"

"No; of course not, mamma; there is no need for me to mention it at all."

"Then put a bridle on your tongue. If you cannot speak well, speak not at all."

BE FIRM.

An English Admiral, who rose to his high station by his own steady exertions, used to be fond of relating that, on leaving a humble lodging to join his ship as a midshipman his landlady presented him with a Bible and a guinea, saying: "God bless and prosper you, my lad; and, as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, they have pursued a different course.

Never let your honest convictions be laughed down! Be true to yourself, and in the end you will not only be respected by the world, but have the approval of your own conscience. See to it that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, honesty, or truthfulness.

HAVE A SWEET VOICE, GIRLS.

Were half the pains which is often taken to cultivate the voice in song bestowed upon its tones as used in speech, social intercourse would gain a very great charm. We hear harsh, metallic voices, which are cracked, a discord running through their cadences. Nobody can be where a number of ladies are gathered without being struck by the lack of culture which is evidenced in disagreeable voices. A sweetly-modulated voice in conversation is delightful and restful. In educating the young, example is more potential than precept, and if mothers and teachers always spoke with gentleness, and were careful to let their voice be clear and distinct, dropping from their lips like finished coin, a great benefit would accrue to the attractiveness of social intercourse.

A TRUE MISSIONARY.

The captain of a man-of-war in the Chinese Seas invited the king of Siam to dine on board his vessel, and as the guests took their places at the table he asked a blessing before they sat down to eat.

"Why, that is exactly what the missionaries do!" exclaimed the king in surprise.

"Yes," said the brave Christian sailor; "and I am a missionary too."

"WHAT would I not give," said Charles Lamb, "to call my dear mother back to earth for a single day, to ask her pardon, upon my knees, for all those acts by which I grieved her gentle spirit!" Remember this, children, and be kind to your mothers.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
Office—No. 5 JORNAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertising charge at less than 6 lines. None other than no objectionable advertisements taken.

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MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY APRIL 11, 1883.

COMMENTING on a speech in which a Presbyterian minister is reported to have said an uncomplimentary thing about Methodist churches the "Guardian" says:

"We think offensive and slashing statements against a sister evangelical Church, by ministers, editors, or members, are neither in good taste, nor helpful to those who have recourse to this method of exalting their own Church."

In the same issue our excellent contemporary blandly affirms that "the zeal and activity of Presbyterians are inconsistent with their creed." That statement is decidedly "slashing." It would also be "offensive" had we not heard it so often. Neither is it "good taste" to tell "a sister evangelical Church," that it believes in a creed inconsistent with Christian "zeal and activity." The speaker alluded to probably used the words reported—if he used them at all—in the excitement of the moment. Our neighbour sitting quietly in his sanctum deliberately declares that the Presbyterian creed is inconsistent with Christian zeal and activity. Now neighbour don't "slash" in that way again, please don't.

We quite agree with the member of the Aged and Infirm Ministers' Committee who says in the last issue of THE PRESBYTERIAN that "ministers themselves are a good deal to blame" for the present condition of the Fund. If the average attendance at Committee meetings has only been three or four Mr. Middlemiss should certainly report that fact to the Assembly. How can ministers expect the people to take an interest in the matter if they take no interest in it themselves? Speeches have been made again and again in the Assembly and in some of the lower courts that were not of a nature to help the scheme—to put the matter mildly. So far as we can remember they were always made by ministers. If any minister can suggest a better plan than the one now in operation by all means let him do so. Everybody will be glad to examine it. In the absence of any better scheme or any other scheme, it surely becomes the duty of all to give a hearty and generous support to the scheme now in operation. The Widows and Orphans' Fund is the best in the Church—perhaps the best ecclesiastical fund in the Dominion. It was originated mainly by elders, and perhaps it would not be a bad move to put a majority of first-class business men on the Aged and Infirm Ministers' Committee. There can be no better Convener than Mr. Middlemiss, but if he had the financial ability of Gladstone he cannot make this Fund a success without help. We believe the people will do their duty if the ministers do theirs. An appeal of real merit has never been made in vain to Presbyterians. That is a strong statement. We won't take it back unless compelled to. The money is there, and we believe the heart to give it.

THE new Chief Justice of Manitoba is the right man in the right place. Last autumn six young men, Presbyterians from Prince Edward Island, engaged with a firm of contractors on the Canada Pacific, to work from November till April. Soon after their engagement they were ordered to work on Sabbath. They refused. The contractors dismissed them in just such language as one would expect a Sabbath breaking contractor to use. The young men brought an action at the recent assizes claiming damages for wrongful dismissal. In charging the jury Chief Justice Wallbridge said:

"It appeared that one Sunday morning they were told to go to work, but they did not go, and he (the Chief Justice) was bound to tell them that they were not bound to go. Some people were more strict than others in the observance of the Sabbath. Presbyterians were particularly strict, and these men were Presbyterian. They had a right to be strict; the law gave them that right. If they were dismissed, he considered the dismissal was a wrongful one."

The jury gave the young men eighty dollars each as damages. A few such lessons would have a good effect a little nearer home than Winnipeg. An employer has no legal right to compel his employe to work on Sabbath. The employe has a right to refuse, and, if dismissal follow refusal, damages can be collected. It should be remembered, however, that the young men in question were faithful workmen. All the ingenuity of the lawyers could prove no other charge against them but that they would not work on Sabbath. All honour to the young men who had the principle to refuse to desecrate that day, and the pluck to bring the Sabbath-breaking contractors into court. We venture to say that these young men know the Shorter Catechism. They were taught their duty in some Presbyterian home—it may have been a humble one—in Prince Edward Island, and when they went to the North-West they knew their rights and knew how to defend them.

OUR good neighbour the "Christian Guardian" sees in a late discussion on the revision of the Westminster Standards in the Presbytery of London, England, a "revolt against Calvinistic creeds." The "Guardian" also declares that it is "absurd to say in the face of" certain statements made by two or three members of that Presbytery "that there is not a decline in belief in the peculiar doctrines of Calvinism." Does the "Guardian" mean to affirm that a Church cannot revise its Standards without changing the doctrines contained in these Standards? Does a re-statement of doctrines imply "a decline in belief" in the doctrines re-stated? Surely not. Presbyterians can re-state the doctrines of the Calvinistic system without giving up anything like as much in doctrine as the Canada Methodists are surrendering just now of their distinctive form of Church government in order to have a union with the other Methodist bodies of the Dominion. About a year ago a prominent minister of the Canada Methodist Church wrote a letter which many of his brethren declared contained statements inconsistent with Methodist teaching on several doctrinal points. Was there a revolt against Arminianism in that letter? The brother was tried by his Conference, but the court failed to convict. Was there a revolt against Arminianism in the Conference in Woodstock last spring? Did the action of the Conference in acquitting Dr. Burns indicate a decline in belief in the peculiar doctrines of Arminianism? Supposing two or three Methodist divines should discuss in a District meeting the desirability of revising the Wesleyan creed (if there is one), the "Guardian" would scarcely admit that the discussion meant a revolt against Arminianism. Even if the General Conference prepared a re-statement of Methodist doctrine our excellent contemporary would not make any such admission. The Presbytery of London is not the Presbyterian Church, and all that Presbytery did was to discuss the desirability of revision. That certainly was not a very serious "revolt."

KNOX COLLEGE COMMENCEMENT.

BY a peculiar use of language the close of an academic session on this continent is termed the commencement. Whatever peculiarity of circumstances at first led to this inversion of terms, the word has now a fixed meaning in college vocabularies. There is nothing to be gained by finding fault with its use, commencement it is likely to continue to the end of the chapter. Knox College commencement, then, for the session 1882-3, was more than ordinarily brilliant. The proceedings were of a most interesting description. The large assemblage convened in Convocation Hall in the afternoon of Wednesday last, testified to the warm interest the Presbyterians of Toronto take in the theological training of the rising ministry. Representatives were also present from a good many Presbyteries throughout Ontario. The hall was filled almost to its utmost capacity. The announcements by the esteemed Principal of the successful competitors for college honours, were hailed by outbursts of vigorous applause, which may be fairly considered as an expressive manifestation of good feeling on the part

of their fellow-students, and the just discharge of their duties by the examiners. It was obviously a red-letter day in the annals of Knox College.

The power of conferring degrees, recently acquired, is evidently exercised with judgment and prudence. There is, no doubt, a strong temptation to bestow much coveted distinctions on candidates for academic renown for adventitious reasons. College authorities may sometimes err in bestowing titles, which, if they mean anything at all, signify that their possessor has attained eminence in theological lore, and has made valuable contributions to sacred literature. It is not claimed that these have always been the chief considerations in the bestowal of the cabalistic capitals with which ministerial names have been adorned. Samuel Johnson said of a Scottish university he visited, that it would get rid of its debt by degrees, they were so plentifully and indiscriminately bestowed. Knox College is not open to a like charge. This year the honorary distinction of D. D. was conferred on two gentlemen who have special claims to its possession. Principal McVicar, of Montreal Presbyterian College, is a man of extensive and varied scholarship. He presides over a well equipped theological seminary, that has done good work from its commencement to the present time. Dr. McVicar is no mere bookish pedant, he is an eminently practical man, and has ever since entering on the responsibilities of the ministry taken an active and a prominent part in the general work of the Church throughout the Dominion. In selecting him as meriting the honorary distinction, the Senate of Knox College did a graceful thing, evidencing that cordial, fraternal feeling exists between the sister institutions. The other recipient of academic honour, though from circumstances not closely identified with scholastic pursuits, is one of the early graduates of Knox College, and has discharged with rare fidelity and earnestness the duties of a lengthened and successful pastorate in one of the important congregations of the Church. The Rev. John Scott, of North Bruce, was selected as a worthy recipient of the title of Doctor of Divinity. With a manly candour that does him credit, when responding to the Principal's remarks during the ceremonial of investing him with the insignia of his degree, he disclaimed distinction in scholastic attainments, and frankly accepted it as a recognition of his services in the cause of the Gospel. Dr. Scott has all along taken a deep interest in the work of theological education, and has proved himself a devoted son of his *Alma Mater*. During the course of his extended ministry he has been an earnest exponent and a strenuous defender of sound doctrine; he has laboured faithfully in promoting the interests of Presbyterianism in the western part of Ontario, and above all he has been zealous in seeking the glory of God and the good of souls. By his long tried fidelity, Dr. Scott has purchased a good degree and is worthy of double honour.

The evening meeting in Knox Church was, in the best sense of the term, a most successful one. In making a new departure the Senate are to be congratulated. The adoption of the course suggested by THE PRESBYTERIAN has shown that the people of Toronto are anything but indifferent to the prosperity of Knox College. After business hours many people are able to attend an evening meeting, who would be precluded from being present at an earlier hour. The spacious church was filled to overflowing by a deeply interested audience. In a large city like Toronto there is scarcely an evening when there are not special attractions to compete for popular favour. It has also to be borne in mind that it was the usual prayer-meeting night throughout the city. Nevertheless, Knox Church was completely filled. The proceedings were specially interesting and impressive. The address to the graduating class by Professor McLaren, was appropriate, concise, and replete with valuable counsels to the young men entering on their life-work as heralds of the Cross. Mr. Builder's valedictory was all such a form of address ought to be. It evidenced a mind of much original force, earnestness, logical acumen, enhanced by literary culture. It was also evident that, intellectual cultivation is not incompatible with spiritual fervour. The response by Mr. Jaffray of the first year, was appropriate and modest. Dr. Cochrane, Moderator of the General Assembly, whose restless energy and versatility are simply marvellous, gave a stirring and eloquent address in harmony with the day's proceedings. Meetings like these cannot fail to popularize an institution which in itself is a power in the Church and the community.

ETHICAL PREACHING.

WHATEVER disparaging criticisms may be levelled at the ministry of the Word, it is still a living power. In the midst of antagonistic forces it retains its place, and will continue to be serviceable to men when the tempest of conflicting opinion, so characteristic of this age, has spent its force, and is consigned to the forgetfulness of the past. So long as hopes and fears agitate human bosoms, so long as sin and suffering are the common heritage, so long as the soul of man aspires after assimilation to the godlike, will an earnest ministry be helpful to humanity. While the great doctrines of revelation appeal to reason, and the duties of religion address themselves to conscience, they will continue to be proclaimed by faithful men, over whose own natures they exercise a sovereign sway. There is at the same time an adaptiveness in divine truth to every age of the world's development. Special circumstances call for the special adaptation of the truth to the spiritual requirements of the time. When the great characteristics of Christ's gospel were obscured and prevented by superstition and the interested distortions of selfish hierarchs, the Reformers felt impelled to proclaim the doctrines of grace in all their fulness. These doctrines are as true in this century as they were in the sixteenth or in the days of St. Augustine. Yet, while there is need for the preaching of those essential doctrines, still it would be overlooking the great responsibilities of the sacred office to confine attention exclusively to doctrinal or apologetic discourses. On the other hand, there is also a strong tendency to enlarge on the sentimental aspects of Christianity, and to indulge in vapid spiritualistic moonshine. In certain conditions of the Church there are strong temptations to take refuge in mere sentimental emotionalism.

Paul gave special prominence in his ministry to the doctrines of the Gospel; but his preaching covered the entire range of belief and action. Like Noah, he was a preacher of righteousness. He dared not to declare the whole counsel of God. So in these days there is special need for moral preaching. To some minds this may appear at first sight a startling statement. Does not the very expression savour of spiritual lifelessness and dreary apathy? Did not our forefathers recoil from the cold morality of the heathen philosophers, doled out in diluted form in pedantic essays misnamed sermons in days gone by? Were not the decencies the refuge of unspiritual clerics who had no sympathy with the doctrines of grace; and did they not afford a harmless field from which to cull the artificial flowers of a ghastly rhetoric? No wonder that spiritually minded men should entertain a wholesome suspicion of mere morality preaching. That is not the kind that this or any age stands in need of. Without sympathizing with pessimistic views, not uncommon in several quarters at present, it is sufficiently plain that there is too much disregard of moral principle, inside the visible Church as well as outside. When men under the guise of religion are making haste to be rich, without much regard to the means by which wealth is acquired, when the bonds of social life are being loosened by a grasping selfishness, when principle is sacrificed without a pang that ambitious ends may be gained, and when people pursue sinful pleasures at the disregard of conscience, it is incumbent on God's ministers to speak the truth—to speak it in love, but with unmistakable plainness—concerning these things. It is not only that startling crimes are being perpetrated, that men in positions of trust prove faithless defaulters, covering their own reputations with obloquy and their families with disgrace and ruin; but beneath the thin veneer of decorous respectability there are things done in daily business that make honest men hang their heads with shame. Is it right that the pulpit should confine itself to doctrinal disquisitions and sentimental platitudes, while these evils are festering in public and social life, and blighting human hearts?

It is not insinuated that the ministry is unfaithful to its great responsibility. Faithful men in all denominations do raise warning voices against the palpable evils of the day, and unfortunately too many of them find it in one respect a thankless task. It is so much more congenial to prophesy smooth things than to exercise the power of rebuke. The condition of the Church is unhappily not over favourable to ethical preaching. However high the conception of his sacred office, however scrupulous he may be to avoid

the remotest semblance to personality, the faldal preacher, who is most successful in laying bare the deceitfulness of the human heart, is sure to give offence, and to lie under the accusation of misusing his position to indulge in personalities. Then it has to be remembered that the exposition of Scriptural morality is not such a popular theme as would be a description of the pearly gates and the gold-paved streets of the New Jerusalem. The continuance of a pastorate, to human view, may depend on the good will of some well-to-do Diotrophes, who, if he take offence at his minister's fidelity, will not rest till he is replaced by one who has worldly wisdom enough to be discreetly silent on certain moral questions. The offence of the cross has not yet ceased. It is the chief requirement of the pulpit to preach salvation through Jesus Christ; to declare His righteousness, and to enforce the precepts of practical godliness that provide the whole of God's revelation to man. Moral earnestness is one of the wants of our time.

KNOX COLLEGE.—CLOSING EXERCISES.

On Wednesday last the closing exercises took place at Knox College. In the morning and in the early afternoon private meetings of the Senate and Examining Board were held.

The principal meeting took place in the Convocation Hall of the College, at four o'clock. Principal Caven occupied the chair, and was supported by Prof. Gregg, the Rev. Dr. Proudfoot, the Rev. Dr. King, Prof. McLaren, the Rev. Dr. Reid, Mr. Thomas Kirkland, M.A., the Rev. Dr. Scott, and the Rev. Mr. Lang, M.A., Dundas.

The proceedings having been opened with devotional exercises, Principal Caven announced the results of the examinations as follows:—

FIRST YEAR, THEOLOGY.

Bayne Scholarship, \$50.—For Hebrew (Entrance examination). J. A. Jaffray, B.A.; James Hamilton, B.A.

James McLaren Scholarship, \$60.—General proficiency in classes, James M. Gardiner.

Alexander Scholarship (I), \$50.—Systematic Theology, James C. Smith, B.A.

Goldie Scholarship, \$50.—Exegetics, James Hamilton, B.A.

Dunbar Scholarship, \$50.—Apologetics, W. A. Duncan, B.A.

Gillies Scholarship, (I) \$40.—Church History, W. H. Rowand, B.A.

Gillies Scholarship, (II) \$40.—Biblical Criticism, W. M. Fleming.

SECOND YEAR.

J. A. Cameron Scholarship, \$60.—General Proficiency, J. S. McKay, B.A.

Loghrin Scholarship, \$50.—Systematic Theology, John Campbell.

Alexander Scholarship (II), \$50.—Exegetics, W. S. McTavish.

Knox Church, Toronto, Scholarship (I), \$40.—Church History, Thomas Nixon.

Knox Church, Toronto, Scholarship (II), \$40.—Apologetics, W. H. W. Boyle.

Heron Scholarship, \$40.—Best average etc., A. B. Meldrum.

THIRD YEAR.

Bonar Burns Scholarship, \$100.—General Proficiency, D. M. Ramsay, B.A.; W. G. Wallace, M.A.

Fisher Scholarship (I), \$60.—Systematic Theology, James Ballantyne, B.A.

Fisher Scholarship (II), \$60.—Exegetics, Joseph Builder, B.A.

Cheyne Scholarship, \$40.—Best average, etc., R. M. Craig.

SECOND AND THIRD YEARS.

Smith Scholarship, \$50.—Essay on "The Love of God," W. G. Wallace, M.A.

Boyd Scholarship, \$40.—Homiletics, etc., Thomas Davidson, M.A.

FIRST, SECOND AND THIRD YEARS.

Clark Prize (I)—Lange's Commentary—New Testament Greek, W. A. Duncan, B.A.

Clark Prize (II)—Lange's Commentary—Hebrew, J. A. Jaffray, B.A.

Gaelic Scholarship, \$40.—Duncan McColl.

FIRST AND SECOND YEARS.

Prince of Wales Prize, \$60.—for two years—Essay on "Evidence of Resurrection of Christ," J. A. Jaffray, B.A.

The prizes in Elocution were awarded as follows: Prize (I) \$8—John A. Ross.

Prize (II) \$8—Duncan McColl.

Prize (III) \$5—James Hamilton, B.A.

Those who stand first in the classes are:

First Year. Systematic Theology. James M. Gardiner, Exegetics. James Hamilton, B.A., Apologetics. W. A. Duncan, B.A., and J. M. Gardiner, *aquales*; Church History. J. M. Gardiner, and W. L. H. Rowand, B.A., *aquales*; Biblical Criticism. J. C. Smith, B.A., and W. A. Duncan, B.A., *aquales*; Bible History. W. A. Duncan, B.A.

Second Year. Systematic Theology. John Campbell; Exegetics. J. S. McKay, B.A.; Apologetics: W. H. W. Boyle; Church History. W. S. McTavish; Bible History: W. H. W. Boyle.

Third Year. Systematic Theology. D. M. Ramsay, B.A. and W. G. Wallace, M.A., *aquales*; Exegetics. Joseph Builder, B.A., and W. G. Wallace, M.A., *aquales*; Bible History. D. M. Ramsay, B.A.

Second and Third Years.—Homiletics. J. S. McKay, B.A. (second year.)

D. M. Ramsay, B.A., and W. G. Wallace, M.A., passed their examination in the first department for B.D.

Principal Caven then announced that the Senate had unanimously agreed to confer the degree of Doctor of Divinity on Principal McVicar, of Montreal, unavoidably absent, and on the Rev. Mr. Scott, who, in responding, expressed his high appreciation of the favourable opinion entertained of him as indicated by the distinction. He received it as one having had a share in the work of the Church in its early history in this country. D. Caven next referred to the endowment of Knox College. He stated that the canvass to obtain funds was not yet complete, but he was glad to report the following progress.—First and foremost came the munificent gift of Mr. J. McLaren, of Buckingham, amounting to \$50,000. Toronto had already contributed \$31,000, and there was a sum offered conditionally, which, if found available, would bring it to \$75,000. Hamilton had given \$6,000, and it was expected would give as much again. St. Catharines, \$2,000, Stratford, \$1,000; and Perth and several localities east, \$3,000. This represented a total of \$91,000 to \$95,000. The Board was aiming at getting \$200,000, and hoped to obtain that amount when the canvass was completed.

The doxology having been sung and the benediction pronounced by the Rev. Dr. Proudfoot, the proceedings terminated.

MEETING IN KNOX CHURCH.

The usual religious exercises having been held, Prof. McLaren addressed the graduating class on the important step they were taking on leaving college and joining the ministry. He gave them some friendly advice as to their future conduct, and in conclusion expressed the hope that they would some day reap the reward which the Master has in store for them.

Mr. J. Builder delivered a valedictory address and was followed in reply by Mr. J. A. Jaffray.

The Rev. Dr. Cochrane, Moderator of the General Assembly, delivered the closing address, prefacing his remarks with the statement that although the Lord required more labourers in His vineyard they were not forthcoming in proportion to the demand for them. In the whole of Canada only thirty-one labourers had responded to the call, and against these had to be set off the death roll, which made a large inroad in the ranks of those working in God's cause. After giving statistics of the attendance of theological students at the principal colleges in the United States Dr. Cochrane then referred to the sceptical tendencies of the age, and asked what should be the attitude of the Church in dealing with agnostic heresies. He advocated that the issue should be fairly met, and that the Church should man its colleges with courageous and intelligent men, who would not shrink from encountering and exposing the subtleties of speculative infidelity. The standard of the education of students in theology should be raised in course of time so that their ministers would go out well equipped for the fight.

The proceedings were closed with the benediction. During the evening Knox College Glee Club, under the direction of Mr. Collins, sang with good effect "Rock of Ages" and a selection from "The Messiah."

The Rev. R. Wallace has received from H. G. St. for disabled minister.

CHOICE LITERATURE.

THE MINISTER'S WIFE.

Mrs. Clericus held up an exceedingly dilapidated pink apron, and as she gazed at it she sighed. She was not a woman given to sighing, and, moreover, the condition of the aforesaid apron was no novelty in her household; but she was tired out, soul and body—tired with clothing and feeding five healthy, growing children, and one stout, somewhat nervous man, and so she indulged in the (to her) unwonted luxury of a sigh.

Dr. Clericus, as the unusual sound smote his ear, glanced quickly up from the paper he was perusing, at the very pretty, somewhat worn face opposite to him. It had been, and was still, a refined and rustic face; the blue, steadfast eyes held a ray of light in them, and yet she sighed.

"What is it, Theodora?" queried he: husband; "are you sick?" For such an unwonted, unwarranted fact as that sigh, he thought, must have a cause, and he named the most direful one that he could imagine.

A mild spasm of surprise crossed the pale ace. "No, Harrison," she answered; "only perplexed and very tired." He went back to the able review he had been reading, but that sigh haunted him, and he turned the paper impatiently over. A notice of a great convention met his eye—Sea View, the place he used to visit when a young man, where some of his finest sermons had been written; where he had first met and loved Theodora. A thought struck him; a "fancy" he called it then; an "inspiration" in the years after.

"Theodora," said he "can you be ready to go the convention at Sea View next week, and stay there until the close of the week after?"

Now this was what she would call a special providence. She needed rest and change and the salt sea spray. The children, the beach and the astounding novelty of the request, all floated in a mixed chaos through her brain as she answered somewhat faintly, "To Sea View? The children cannot be left alone, can they?"

"Well, sister Wiggs will be willing to see to them and the house, and Lanra is old enough to help her."

He looked at her as she spoke. How she came to answer very meekly, "Yes, I'll go," Mrs. Clericus could never tell; but so she answered.

The house was duly swept and garnished, in readiness for the minute inspection of Sister Wiggs, and also for the careful reporting of the same inspection, the sister being of that generous disposition that yearns to share with the community at large all the knowledge acquired by her in her travels. With the soft "good-bye" of her daughter Laura, the boisterous hug of Master Tom, the wondering farewells of golden-haired Eva and sturdy Frank, and the half-smothered howl of baby Reginald (extinguished somewhat suddenly in thoughtful Laura's apron), Mrs. Clericus left the parsonage, for the first time for years, for a fortnight's vacation.

After reaching Sea View, and getting over the first rapture of rest, she began to feel lonely, and perhaps a little homesick. She had been used to the clatter and bustle of so many children, and had now only the very silent man, the Doctor, for company, and he was absorbed in visions of a very splendid address he was to deliver the next week. Alone she walked the beach and roamed the large parlours of the hotel. But on the third day came the Rev. Louis Nimbletongue. He was an old friend of the Doctor's and, better still, an old classmate, and rumour added, a former admirer of the Doctor's wife. Now she found company. He was just from a visit to her native town, and the hours were too short for the queries and comparing of notes that took place.

In two days, as he knew everybody, he had introduced Mrs. Clericus right and left with his accustomed vigour. She waked up to the fact that once she was a brilliant talker. Her pale cheek grew rosy, and her almost forgotten soft laugh was heard once more. And still the Doctor pored over his wondrous essay, nor woke up to the fact that Louis almost monopolized the society of his wife.

But at last he woke up, and this was the fashion of his awakening. He sat on the lounge of the hotel parlour, with the eternal note-book and pencil in hand, polishing for the fifteenth time an intellectual diamond, when two gentlemen just the other side of the closed blinds began the following dialogue:

"Who is that remarkably pretty woman with Nimbletongue this afternoon?"

"That is the wife of Dr. Clericus, one of the big guns of the convention next week."

"Sure of it?" said the other skeptically; "never have seen him with her once."

"Oh! he is a movable lexicon, an animated sermon mill. Don't even know that he's got a pretty wife. Nimbletongue knows it, though, and did, they say, before she married the Doctor. Why on earth do men marry who only care for a dictionary and the original Hebrew, I wonder?"

"Well, she is a pleasant and agreeable woman; a keen talker, too. Nimbletongue is a good fellow, but dreadfully careless, and talkative, and he will get her gossiped about if he don't take care." And the two arose and strolled down the avenue after the pair just discussed.

That intellectual diamond was polished no more. Dr. Clericus sat and meditated until his wife herself aroused him from his reverie.

"Theodora," said he that evening, "what are your engagements for to-morrow?"

"Nothing much, Harrison," she replied; "a ramble to the village eight or ten of us; a sort of picnic, I believe. Why did you ask?"

"Would you—cannot you arrange it so as to go with me to High Rock to-morrow. But if you would rather go to the village we will go there instead."

It was the place where she had promised to wed the now grave, but then young and ardent, minister. Of course there was but one answer to that question. The picnic en-

gineered by Mr. Nimbletongue next day missed Mrs. Clericus very sadly.

What a day the minister's wife had! They revived old reminiscences, looked at the lovely prospect, lunched on ambrosia and nectar, and neither pencil nor note-book dared to appear. The Doctor wondered why he had not talked more to Theodora; and she—well, wives know how she felt.

Somehow, after that he was with her every day. One day he actually read to her the famous address.

"How will it do?" he asked.

She praised it a little dubiously.

"What is it Theo?" he asked, anxiously.

"It is eloquent," she stammered, and then said, "could not you put a little more Christ in it, just a few texts that come so comforting to one in trouble? But I've no business to criticize a production like that, but you asked me, Harry," and the name and soft touch on his arm disarmed his somewhat wrathful spirit. He altered and vitalized the whole sermon.

The address of Dr. Clericus took wonderfully, but he was only conscious of a pair of approving blue eyes that watched every word. At last he forgot even them, and himself also, in the delivery of God's message.

The Doctor asked his wife, on the morning of their return, if she would jot down, from time to time, any special text that helped her on in life, and how it did so, and somewhat wonderingly she promised to do as he asked.

The parsonage, the children, and Sister Wiggs, all gave them rapturous greeting, and the next day the minister's wife entered on the old life, but with a thread woven through it. Her husband is never so exclusively absorbed in his studies as to neglect home life. His people find a new humanity speaking to them in his sermons, an underlying current of God's love that day by day makes its power felt. Let one of the many comments on the preaching be recorded:

"What a sermon we had to-day, Samantha," said farmer Smith, as they sat at home one Sabbath evening. "He's improved wonderfully. Not quite so flowery as he used to be, but good sound gospel sermons that you can plant your foot on; and it stays."

"Yes," responded his buxom wife, "things I can think over about my work, over my washing, and they help me wonderfully. He does improve, Samuel, that's so."

"Well," broke out sharp-eyed, somewhat doubting Miranda, their only child; "he preaches just as his wife lives. I've been there sewing a week, you know, and she don't talk to me nor pray at me, but she just lives before me all the time. She's got the genuine article;" and her voice faltered as she added, "I wish I had it too, and if I do get it, 'twill all be owing to her;" and she left the room.

Miranda had been the theme of many anxious prayers, and do you wonder that her parents felt the ministers wife to be a little the best woman that every lived. Dr. Harrison Clericus never knew why Farmer Smith doubled the subscription for his support of the gospel that year, and he wonders why all his people love him so much, and listen with such earnestness to his sermon. But his people all know the reason. They are sermons with plenty of Christ in them now, and more and more is the Doctor learning to value the wise counsel and loving help of that intellectual woman and earnest Christian, the minister's wife.

THE MAIDEN'S CHOICE.

Gentle in personage,
Conduct and equipage;
Noble by heritage.

Generous and free.
Brave, not romantic;
Learned, not pedantic;
Frolic, not frantic—
This must be he.

Honor maintaining,
Meanness disdaining,
Still entertaining—

Engaging and new.
Neat, but not finical;
Sage, but not cynical;
Never tyrannical—
But ever true!

THE POWER OF INTEREST.

We have written on the power of interest, but for all that the subject will bear repetition. The power of interest is one of such absorbing attraction as to demand our earnest attention. It is one of the despotic claims upon our economical resources. It is exacting to the pound of flesh. It heeds no pitiable cry of distress, but is as heartless as the wrecker who, with his false light, leads the unwary mariner to destruction. So do the lords of interest allure with the glitter of the principal the necessitated borrower, while they calmly see enormous interest shattering his hopes upon the surest of all rocks of destruction—interest—one of the most ruthless of all the foes of political economy. Exorbitant interest tends to the accumulation of wealth in the hands of the few, thus jeopardizing the material interests of the many to an extent that tends to financial revolution. To show the actual working of this exhausting element, let us draw an illustration from the idea of an eminent economist. A man buys a house for which he pays ten thousand dollars. He leases it and charges the tenant seven per cent. upon its cost, clear of insurance, taxes and repairs. The rent is payable quarterly. A rate of interest of seven per cent. per annum, payable quarterly will accumulate a sum equal to the principal loaned or invested in ten years. In the first period of ten years, therefore, his rents build him as costly a house as the first. In twenty years his rents build three houses, in thirty years seven houses, in forty years, fifteen houses, in fifty years thirty-one houses, in sixty years sixty three houses, in seventy years one hundred and twenty-seven houses.

In seventy years all these are built from the accumulated

rents of one house. These houses are worth one million two hundred and seventy thousand dollars, which sum has been paid for seventy years' rent of one house worth ten thousand dollars. If instead of being invested in the house and lot the ten thousand were loaned on interest at seven per cent., and the interest collected and loaned quarterly, the money would accumulate precisely the same amount as the property. Take another illustration of the power of interest: Two mechanics just come of age are desirous of becoming rich. Each is able to earn a dollar a day over and above his expenses. Every six months they invest the money thus earned at seven per cent. interest, the interest payable half-yearly. These men earn an average of a dollar a day besides their expenses three hundred days in each year, forty years and four months; their age is thus sixty years and four months. Each earns by labour three hundred dollars per year for forty years, or for the whole period twelve thousand one hundred and twenty—twenty-four thousand two hundred and forty. But the interest on their return, loaned half-yearly for a period of forty years and four months, doubling at seven per cent., paid and reinvested half-yearly, in ten years and four months amounts to one hundred and four thousand five hundred and fifty dollars and seventy cents, which added to the amount of twenty-four thousand two hundred and forty earned by their labour, makes the aggregate one hundred and twenty-eight thousand seven hundred and fifty dollars and seventy cents. The interest on the same twenty-four thousand two hundred and forty dollars earned by their labour is one hundred and four thousand five hundred and fifty dollars and seventy cents, more than four and a quarter times greater than the amount they have earned by their labour. Suppose the two men live twenty years and two months longer, that is, to the age of eighty-one years and six months, and continue to loan their money during this period, it would double the sum, which makes the total accumulation in sixty years and four months five hundred and fifteen thousand and two dollars and eighty cents. The two men do not labour during the last twenty years and two months, and expend of their income for living during that period fifteen thousand two dollars and eighty cents, leaving to their heirs five hundred thousand dollars. The above figures are placed on exhibition to correct a false impression so prevalent that large estates are the creation of speculation, or owe their origin to lucky ventures, deeds of inheritance, or other come-by-chance; but it is not so in a majority of cases, it is merely the result of moneys husbanded and faithfully applied to economic purposes, which grew to amazing conditions when allowed to accumulate. The converse of the proposition is that if the gatherer of interest accumulates so quickly and so largely, the borrower of necessity must lose or be diminished correspondingly, i. e. naustively so; hence a conservative view leading to defined action would suggest a rate of interest that would be ample compensation for the inventor, while it did not oppress the borrower. What this rate shall be is an open question.—*Exchange.*

THE STOCKINGS GRANDMA KNIT.

In these busy days grandma's occupation is gone. This noisy, whirring, breathless machine has quite drowned the soft, irregular click of her knitting-needle, and while the dear old eyes are looking for a dropped stitch, lost because some youngster's restless pate bobbed against the patient arm, the tireless machine has finished a long-legged stocking and is clamouring for more yarn. Grandma still sits on the south porch or in the warm chimney-corner and knits, but who waits now for the stocking to be finished? The rattling, clicking, noisy old mill, with its smell of dyes, its whirl of machinery and noise of steam, pours a steady cataract of socks and stockings on the market while grandma rounds the heel of a little one for Harry or points off the toe of a big one for Fred. Who waits for grandma's stockings now? Ah, well; we all wait for them now and then. The noisy old mill doesn't make them so warm after all. Does ever the breathless snapping machine stop to teach a bright-eyed urchin to knit a straight row on a pair of chicken quills? The wrinkled old hands, how softly they patted the cheeks of the romping grandchild, not half so soft in their childish curves as the touch of grandma's hands. The stocking grandma knit; how much love went into every stitch, how many prayers were wrought into every round. Somewhere I once read about a nun who bent over her needle work and as oft as a tear fell from her eyes upon the snowy fabric she wrought about it and worked it with her deft needle, until at last the strange design wrought out a touching story of her loneliness and sorrow. And if we could read all the dreams, and thoughts and prayers that grandma wrought with those patient needles we would wear the stockings she knit on our hearts, rather than on our feet. For here is a dream of John, and there is a tear for Chris's Robbie, and here is a plan for Will, and here comes creeping in a quivering strain from some old, old hymn that is hallowed to us now because her lips blessed it so often; see how a prayer quivered all along this round; here the stocking was laid down, while the old hands turned over the leaves of the Bible that seemed never to be out of her lap; here the old eyes looked out across the pasture and the mowing-lot down to the wooded hills where the birds were answering winds; here the old eye sleep for a few minutes, and here is a knot. Ah, yes, Phillie and Annie are home this week and the house is full of their children. There will be many more knots in the yarn before the stocking is finished. Who is the boy whose fate it is to hold on his extended hands the skein of yarn while grandma winds it off after the romping youngsters who teat him with shrieks of laughter as they desert him. But never mind, grandma comforts him with splendid stories of Uncle Doc's pranks when he was a boy and went to school at Carmichaeltown, until the boy wishes the skein was five miles long. And then he is rewarded by a great big cookie, sweeter than honey, because he was such a good boy. The only thing that took the edge of this reward was that all the other children got just as big cookies as he did, because somehow grandma's reward for the good boy and girl managed to include all the other boys

and girls. To grandma all children were good; some children were better than others, but there were no bad children. A thousand blessings a thousand times told, on the dear old face and the silver hair that crowned the placid brow; on the wrinkled hands and the work they wrought; on the dear lips and blessed old hymns they sung; on the dear old book that lay in her lap, and the life that drew so much of love and faith and help from its pages. In every household and every nook of the land in the city teeming and in the roomy old farm house: in the mansion on the avenue and in the cottage down the lane, God bless grandma and the beautiful memories her figure always evokes.

FLYING FISH.

In the sea there are three flyers that really, from the extent of their flights, deserve the name. Those of our readers who have been at sea, especially in the South, may have seen the common flying-fish, with its brilliant blue-and-silver body and lace-like, sheeny wings. From the crest of a blue wave they dart, singly or in flocks, fluttering along, rising and falling, turning in curves, and returning to the water with a splash—perhaps to fall a victim to some watchful bonito (or dolphin) that has been closely following them beneath the water. These privateers of the sea are their greatest enemies, as they rise in the air following them under water, and emerging just in time to catch the luckless flyers as they descend. The dolphins will take great leaps of twenty or thirty feet in following the poor flying-fish, which, notwithstanding their long wings and wonderful powers, often fall victims to their tireless pursuers. They frequently fly aboard vessels at night, perhaps attracted by the lights, or, it may be, caught up by the wind from the crest of some curling wave, and carried in air against the sails.

The gurnard, though it has also long, wing-like fins, presents otherwise a totally different appearance. Its head is inclosed in a bony armour, from which project two sharp spines. Some of these fish are of a rich pink colour, while others are mottled with red, yellow, and blue, and as they fly along over the water, and the sunlight falls upon their glittering scales, they seem to glow with a golden lustre. With such hard heads, it will not be surprising information that they are disagreeable fellows to come in contact with; at least, so thought a sailor who was standing at dusk upon the quarter-deck of a vessel, near one of the West India Islands. Suddenly he found himself lying upon his back, knocked over by a monster gurnard that, with a score of others, had darted from the water, this one striking the man fairly in the forehead. The gurnards are also chased by dolphins, and they are frequently seen to rise in schools, to escape from the larger fish, while hovering above them are watchful gulls and man-of-war birds, ready to steal them from the jaws of their enemies of the sea.

In company with these flying-fish may often be seen curious white bodies, with long arms and black eyes. They are flying-squids, members of the cuttle-fish family, and the famous bait of the Newfoundland cod-fishermen. On the Banks they are often seen in vast shoals, and during storms tons of them are thrown upon the shore. When darting from wave to wave, they resemble silvery arrows, often rising and boarding ships in their headlong flight. So valuable are they for bait, that four or five hundred vessels at St. Pierre are engaged in catching them by means of jiggers.

Many of the squid family leave the water when pursued. Even the largest of them, often forty or fifty feet long, have been seen to rise ten or fifteen feet in the air, and sail away as if propelled by some mysterious force, their hideous arms dripping and glistening. They are certainly the largest and strangest of the flyers without wings.—From C. F. Holder's "Flying without wings," in St. Nicholas for April.

THE MARYLAND COLONY.

The men of the Maryland settlement also called themselves, like those of Plymouth, "Pilgrims," but the name had not come to them by such arduous experience, and it has not attached itself to their descendants. The Roman Catholics and others who came to "Mary's Land" in the *Ark* and the *Dece* in March, 1634, under Leonard Calvert, named their first settlement St. Mary's, in honour of Queen Henrietta Maria, and they called themselves "the Pilgrims of St. Mary's." The emigration was made up very differently from those which John Smith recorded in Virginia, for it consisted of but twenty "gentlemen" and three hundred labouring-men. They came under a charter granted to George Calvert, Lord Baltimore, who had for many years been trying to establish a colony, which he called "Avalon" much further north, and who had grown, in the words of a letter of the period "weary of his intolerable plantation at Newfoundland, where he hath found between eight and nine months' winter, and upon the land nothing but rocks, lakes, or morasses like bogs, which one might thrust a pike down to the butt-head." But he died before the new charter was signed, and was succeeded by his son Cecil, the second Lord Baltimore, who fully adopted his father's plans, and fully defrayed the cost of the first expedition, this being £40,000.

There exists a graphic account of the voyage of the first Maryland settlers by Father White, their chaplain, in his report to his religious superiors at Rome. He describes with delight his first ascent of the Potomac River, of which he says, "The Thames itself is a mere rivulet to it," and when he reaches the St. Mary's River, where the colony was founded (March 27, 1634), he says, "The finger of God is in this, and He purposes some great benefit to this nation." He might well say that, for the career of the early Maryland colony was peaceful, tolerant, and honourable. It was the most nearly independent and self-governing of the early colonies, the King asking nothing of it but two Indian arrows each year, and one-fifth of its gold or silver. It was called "the land of the sanctuary;" all Christians were tolerated there, though it did not, like Rhode Island, expressly extend its toleration beyond Christianity. By degrees it passed under the charge of Puritans from Virginia,

who proved themselves less liberal to Roman Catholics than the latter had been to them. But all working together laid the foundation of a new community, sharing in some respects the pursuits and destinies of Virginia, but more peaceful, and at times more prosperous.—T. W. Higginson in *Yarper's Magazine* for April.

THE POWER OF SHORT WORDS.

[This poem is remarkable as a specimen of what may be done in vigorous, forcible, writing, using only words of one syllable.]

Think not that strength lies in the big, round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak,
When want, or woe or fear is in the throat,
So that each word gasped out is like a shriek,

Pressed from the sore heart, or a strange, wild note
Sung by some fay or fiend? There is a strength
Which dies if stretched too far or spun too fine,
Which has more height than breath, more depth than
length,
Let but this force of thought and speech be mine,
And he that will may take the sleek, fat phrase,
Which glows and burns not, though it gleam and shine—
Light but not heat—a flash but not a blaze!

Nor is it mere strength that the short word boasts,
It serves of more than fight or storm to tell—
The roar of waves that clash on rock-bound coasts,
The crash of tall trees when the wild winds swell,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For them that far off on their sick beds lie,
For them that weep, for them that mourn the dead;
For them that laugh, and dance, and clap the hand
To joy's quick step, as well as grief's low tread.
The sweet, plain words we learnt at first keep true,
And though the theme be sad, or gay, or grand,
With each, with all, these may be made to chime,
In thought, or speech, or song, or prose, or rhyme.

WHY OUR GIRLS DO NOT MARRY.

Well most of them do marry when they get ready, and the right one of "Our Boys" happens along. Sometimes, however, some of the very best girls are left out in the cold. A good deal has been said on this subject, both in books and newspapers, and it is generally supposed that it is a sufficient answer to say, "Marriage is a lottery, and all do not draw prizes." That is not the question at all. The real question is, rather, "Why are not all the prizes drawn?" There appear from time to time articles in the newspapers upon this subject, and it might be talked over in many houses with good effect. These newspaper and book articles frequently take the form of communications from young men who have a limited amount of income, and who would like to marry, but who say that they dare ask no young woman whom they know to share their poverty with them. The amount that was formerly sufficient for the fathers and mothers, will not do, as they think, for the daughters—girls are so extravagant nowadays, and require so much. It may be that this is partially true, but I have grave doubts of it, and should like to ask who it is that make this sort of objection? Is it the girls themselves, or their parents? How many fathers and mothers are willing that their daughters shall begin life as they did, with just as simple surroundings? It is not the higher education that our girls receive that unfits them for it; there is nothing in mechanics or geology to inspire a girl with the notion that unless she can marry a man with ample means to support her in idleness, she cannot consent to a life with him. It is rather the false ideas instilled into her mind at home. They say, what folly in her to leave a luxurious home for the unpretending one her husband can give her, where she will be obliged to do her share towards the common work of making it what it should be. What obstacles are put in her way! Unless she is a girl of high spirit and great determination, and who can follow Montaigne's advice, and do what she is afraid to, she gives up, but not because she believes that she could not be happy and useful in the home offered to her. It is the old story that a woman will follow the man: she loves "beyond the night, across the day, through all the world." The girls are not to blame, but the parents, who, like crusty gardeners, have watched and guarded the perfect bloom of the hot-house plant, and will not allow it to be taken from them till it has become withered and faded, and then they are themselves obliged to leave it after all.

THE SPARROWS AND THE RAILROADS.

A lady writes: "A few mornings since my attention was attracted to a flock of English sparrows, whose chattering was so earnest that I at first thought war was declared in the bird world and that they were trying to adjust an amnesty. But soon I saw one fat, chubby little brown fellow fly up a few inches from the ground, carrying in his beak a soda biscuit. He flew but a few feet before he dropped his biscuit, when another sparrow seized it and carried it a few feet further on, and so one after another of the little brown-coats carried it along until finally the last sparrow dropped it plump on to the horse-car track. Then away they all flew, as if their object had been accomplished. Pretty quickly along came a car, and passing over the cracker, ground it into crumbs. Then (and this is a true story) down swooped the whole flock of feathered philosophers and made a good breakfast.

The Boston "Hebrew Observer" is doing a useful piece of work in a series of articles on the burial of the dead, in which reforms for sanitary and economical purposes are advocated.

BRITISH AND FOREIGN ITEMS.

AN "Anti-Opium Prayer Union" has been formed in Great Britain.

IN spite of beer the temperance movement is making gigantic strides in the Church of England.

A FAN made of bank notes was the gift made to a Methodist pastor at Newark, N. J., the other evening.

PAPER houses are coming into use in England, where for some purposes they are found greatly superior to tents.

THE Rev. J. B. Hamilton, of Rhode Island, has given alcohol a new name. He calls it "aqua mortis," the water of death.

PROF. ROBERTSON SMITH contemplates leaving Edinburgh shortly and taking up his permanent residence in Cambridge.

A FEMALE seminary, after the plan of Vassar College, is to be erected at a cost of \$200,000 by the Presbytery of Los Angeles, Cal.

THE Rev. George Muller has been holding meetings in Vienna, and without molestation by the authorities. This is a great triumph in Austria.

RECENT discoveries of very ancient copies of the Old Testament Scriptures in Hebrew and Hebro-Russian have been made at Yemen, in Arabia.

GEORGE J. BRYANT, formerly editor and proprietor of the Buffalo "Evening Post," and latterly publishing a weekly named the "Queen City," has been committed to an insane asylum on account of excessive drinking.

THE following excellent compendium of what a house of worship should be is in an English paper: "Free from all draughts, free from all delusions, free from all false doctrine, free to all men, and from all debt."

MR. ARTHUR SULLIVAN presided at the 145th anniversary festival of the Royal Society of Musicians, held in St. James's Hall, London. Donations and subscriptions to the amount of about £1,000 were announced.

THE Russian revolutionary party have issued a proclamation announcing that they are prepared for the coronation, and warning all who value their personal safety to keep at a distance from the Czar during the ceremony.

MRS. FORSTER, the mother of the British Cabinet minister, founded the first society in the world for the prevention of cruelty to animals. She still lives and is as much loved in Dorsetshire as Gladstone is in Hawarden.

THE venerable senior and presiding Bishop of the American Episcopal Church, Dr. Smith, may be said to have been a citizen under every President of the United States. He was five years old when General Washington died.

THERE are in China between 300 and 400 Christian schools, containing over 6,000 pupils; 600 Protestant mission stations, more than 300 organized churches, some of them self-supporting, and about 20,000 communicants.

THE different Southern churches are taking quite an interest in the education of the coloured people. The Baptists, Presbyterians, and Episcopalians are all engaging in the good work, and now the Methodist Episcopal Church South has followed in the same direction.

THE proposed conference in Vienna of persons interested in the Red Cross Society of Geneva has been abandoned. The German Government will negotiate with the various countries of Europe with a view to extending the benefits of the organization to the navies of all nations.

CATHOLICS at Colombo, Ceylon, recently objected to a religious procession of Buddhists in which was carried a crucifix surmounted by a monkey. The Papists regarded this combination as insulting to the Catholic religion. A violent physical contest ensued in the streets.

THE receipts of the Presbyterian Hospital in Philadelphia for the past year amounted to \$30,897.96, including interest on the John A. Brown fund. The disbursements were \$29,467.74. The Ladies' Aid Society of the Hospital received during the year \$2,167.49. There have been 666 patients treated at the Institution.

THE Committee that are making arrangements for Messrs. Moody and Sankey's visit to London, propose to secure the construction of two movable iron buildings capable of holding 5,000 each. While services are in progress in one, the other can be erected on some other site in the suburbs, and so on until all parts of the city are reached.

GENERAL GEORGE MACDONALD, the "Father of the British army," has just died, at the age of ninety-nine, having been in the service for seventy-eight years. He had served in Hanover in 1805, in Sicily and Naples in 1806-11, in Spain in 1812-14, in Canada during the war of 1814, and at Waterloo, where he was thrice wounded.

THE first list of subscriptions to the Friendly Society of Dissenting Minister's Relief Fund was published on Saturday. Of the £15,000 required £9,230 have already been received. Dr. Peddie, the treasurer, has made an offer of £3,300 in payment of all claims against him, but the liquidator holds that he is able to pay £6,000.

THE Dorchester (Conn.) "Era" of recent date says: "The members and friends of a Methodist Episcopal church called upon the pastor, and presented him a 'Dorchester pie.' The bottom crust was a sack of corn; the top crust was a purse of gold; the filling was made up of sausage, hams, coffee, sugar, cake, lard, fruit, honey, crackers, eggs, jelly, butter, hominy, potatoes, hosiery, handkerchiefs, chocolate, catsup, dried fruit, fresh pork, beef, etc."

A MEDICAL temperance demonstration was held recently in London. Dr. Norman Kerr mentioned the names of a number of medical men who from 1725 down to the present time had denounced the use of alcohol as pernicious to the human frame, and stated that an association of medical men had been formed to promote what they believed to be the true principles of temperance physiology. They one and all condemned the administration of alcohol in disease,

MINISTERS AND CHURCHES.

DR. SMITH, of Kingston, has accepted the call to St. Andrew's Church, St. John, N. B.

An adjourned meeting of the Presbytery of Kingston will be held in Brock Street Church, Kingston, on Thursday, 19th inst., at half-past seven in the evening for the disposal, *inter alia*, of calls to Rev. John Leishman, of Newburgh, and Rev. Andrew Wilson, of Kingston.

ON Monday evening, April 2nd, John Smith, Esq., Claude, was presented at his residence with a magnificent silver tea service, with tray, silver ice pitcher and stand, bronze clock, with ornament, and pair of bronze vases, by the Second Chinguacousy congregation and other friends and neighbours. Mr. Smith has been an eminently public-spirited man, and as treasurer of the congregation for many years, and otherwise, has rendered excellent service, especially in connection with the building of the church and manse. He goes to reside in Brampton.

PRESBYTERY OF TORONTO—A *pro re nata* meeting of this Presbytery was held in the usual place on the 3rd inst. Rev. D. Mackintosh reported having moderated in a call from the congregations of St. Andrew's Church, Markham and Cedar Grove, which was given unanimously in favour of Rev. Frederick Smith, minister of Amherstburgh, etc., in the Presbytery of Chatham. The stipend promised is \$750, with a manse. The call signed by seventy-nine members and fifty-seven adherents was sustained, and ordered to be transmitted, together with relative papers. And Mr. Mackintosh was appointed to appear before said Presbytery in support of the call. Rev. A. Gilray reported having moderated in a call from the congregation of Carlton Street Church, Toronto, which was given unanimously in favour of Rev. A. Wilson, minister of Brock Street Church, Kingston. The call was signed by forty-three communicants, and concurred in by seventeen adherents. The stipend promised is \$1,500. This call was also sustained, and ordered to be transmitted, together with relative documents, to the Presbytery of Kingston. Also Mr. Gilray was appointed to appear before said Presbytery in support of the call. A letter was read from Mr. J. A. Macdonald, probationer, declaring his acceptance of the call addressed to him by the congregations of Horning's Mills and Honeywood. The clerk stated that he had assigned him subjects of trial for ordination; and the Presbytery agreed to hear his trials at next ordinary meeting on the 24th inst., also, in case of his trials being sustained, to ordain him at Horning's Mills on the 26th inst., Rev. J. Sraith to preach, Rev. J. R. Gulchrist to preside and deliver the charge to the pastor, and Rev. A. McFaul to address the people.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on the 20th March, and was well attended. Mr. Tallach was appointed moderator for the next twelve months. The name of Rev. M. R. Paradis, Ste. Anne, Illinois was put on the roll as an ordained missionary. A call was sustained from Dover and Chalmers Church to Rev. J. W. Mitchell. Dr. King, Toronto, was nominated as Moderator of next General Assembly. The next regular meeting of Presbytery was appointed to be held in St. Andrew's Church, Chatham, on 10th July, at 11 o'clock a.m. A deputation was appointed to go to Florence on 30th April to enquire whether the field there might not be advantageously re-arranged. In answer to a petition from Presbyterians in West Tilbury, Mr. Scott was appointed to organize a new mission station there. The following were appointed commissioners to the next General Assembly: Rev. Messrs. Currie, Cairns, Gray, and Waddell; and Messrs. Stewart, Bates, Coltart, and McKay. Rev. W. King asked that the requisite steps be taken to obtain for him leave to retire from the work of the ministry, and have him placed on the Aged and Infirm Ministers' Fund. Mr. Tallach, submitted the report on Temperance, and Mr. Waddell on Sabbath Schools, both of which were read and adopted. The remit on Theological Education was considered, when it was resolved that it was inexpedient to alter the present system. The remit on Standing Committees was considered, when it was agreed as follows: "That whilst there is cause to be dissatisfied with the present mode of appointing standing committees, yet this Presbytery is not prepared to approve of the recommendations sent down to presbyteries for their consideration." Mr. Scott sub-

mitted a report on Finance, and a table which formed part of it was ordered to be printed. An overture on Psalmody was ordered to be transmitted to the Synod. In the evening a conference was held on the State of Religion, when Mr. McRobbie's report was submitted and adopted.—WILLIAM WALKER, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—An adjourned meeting was held on the 20th March. Home Missions, the Probationer Scheme, and French Evangelization occupied a large share of attention. Steps were taken to ascertain what certain French fields could do in the way of helping to support ordinances among themselves. A call from St. Andrew's Church, Ottawa, in favour of the Rev. James Ross, B.D., of Perth, was sustained and ordered to be forwarded. The Rev. Professor McLaren, of Knox College, was nominated as Moderator of the next General Assembly. The Commissioners of the General Assembly as elected at the meeting in February, with one exception stand thus: Ministers: Revs. Dr. Moore, F. W. Farries, Wm. Caven, G. M. Clark, R. V. McKibbin and M. S. Axley, and Elders: Messrs. John McMillan, James Brown, Andrew Drummond, Wm. Lough, James Campbell and Geo. Hay. The Presbytery resolved to resume the work of visiting all the congregations of the Church presbyterially, commencing in the month of May next. Mr. Munro was appointed to supervise the College fund, Mr. Caven the Assembly fund, and Mr. Farries the Home Mission fund, to see that contributions are forthcoming from all congregations to them. A Sabbath school conference was held in the evening at which a number of Sabbath school teachers and parents were present. The Sabbath school report was read by the Rev. John Munro, B.A. Interesting and useful papers were given, by the Rev. Thomas Bennett on the Relation of the Sabbath School to the Church, by Mr. John McMillan on Supervision and Teaching, and by Mr. James Gibson on Early Conversion. A number in the audience, Sabbath school teachers and others, took part in the conference, as well as members of the Presbytery. The interest was kept up till a somewhat late hour. The hope was expressed that the Presbytery would arrange to have similar meetings more frequently in the future. The Presbytery adjourned to meet again on the first Tuesday of May, at 2 30 o'clock, p.m., in Knox Church, Ottawa.—JOSEPH WHITE, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 19th and 20th of March. Rev. Alexander Young presiding as Moderator. It was found that the effort made to secure arrears due to the Presbytery Fund had been attended with a measure of success. Some of the congregations are to receive special notification thereanent. Messrs. William S. Smith and Leslie W. Thom, students of Queen's College compared, and were examined as applicants for license. It was decided to ask leave of the Synod of Toronto and Kingston to take them on public probationary trials for license. In the absence of blank forms on Sabbath school work this year the Presbytery is endeavouring in another way to gather information on this subject. The Kirk Session of Sterling with Messrs. Maclean and Kelso added was authorized to see to the ordination of elders at West Huntingdon. The resignation of Mr. Matthews was accepted to take effect forthwith. At an adjourned meeting held previously special notice was taken of the affliction that has befallen Mr. Matthews, and sympathy expressed for his late congregation and family. The Rev. Kenneth McLennan, M.A., of Charlottetown, was nominated as Moderator of the next General Assembly, and the Rev. Alexander Young, of Napanee, as Moderator of the Synod of Toronto and Kingston. Calls were tabled in favour of Rev. John Leishman, of Newburgh, etc., from the congregations of South Gower, etc., in the Presbytery of Brockville, and Rev. Thomas G. Smith, D.D., of Kingston, from the congregation of St. Andrew's Church, St. John, N. B. These calls are to be disposed of at an adjourned meeting to be held at Kingston on the 5th of April. The Presbytery learned of the sudden and severe illness of the Rev. David Mitchell, and expressed the hope that he would be speedily restored to health. The following were appointed commissioners to the General Assembly: Ministers by rotation, Messrs. David Mitchell, Walter Coulthard, and Finlay McCuaig, and by election, Principal Grant, Messrs. Alexander Young and Thomas S. Chambers. Elders elected, Messrs. George Robertson, George Gillies, E. W. Rathbun, Alexander Macalister, William G. Craig, and John

Robertson. Dr. Smith presented the Home Mission report, from which it appeared that Queen's College Missionary Association had undertaken to supply a number of fields within the bounds during the summer, and that missionaries would be required for ten other places. The thanks of the Presbytery were tendered to the Queen's College Missionary Association for their efficient services during the winter. A petition was presented from Camden (8th) and Tamworth for the services of Mr. William S. Smith as ordained missionary. A deputation was appointed to visit this field and confer with the people in regard to certain matters, that definite action may be taken in reference to the petition at the adjourned meeting. There was read a request from Dr. Neill intimating his desire to retire from the active duties of the ministry, on the ground of old age. The Presbytery decided to make application to the General Assembly for the necessary permission. A special minute was adopted in relation to the gift of a new church free of cost by Mr. H. B. Rathbun, of Deseronto, to the Presbyterian congregation worshipping in that place. The Presbytery recorded its high appreciation of his generosity, and expressed the hope that his conduct would stimulate others, and that he would experience the blessings promised to the cheerful and liberal giver. Steps were taken to secure attention to the requirements of the College Fund. There was presented a list of thirty-four students of Queen's College in order that they might be examined with a view to employment in the Home Mission field. Several of them were under engagement for the summer by Queen's College Missionary Association. Greater care is being taken by the Presbytery to see that the requirements of the Church are conformed to by those seeking employment. The remits of the General Assembly were considered, and in the main approved—that on the method of appointing standing committees with certain alterations, and that on the Board of Examiners as it stands. The Presbytery adjourned to meet in St. Andrew's Hall, Kingston, on Thursday, 5th of April, at half-past seven, p.m.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria on the 20th of March. At the opening there were only four ministers and two elders present; but at the afternoon sederunt three additional members managed, notwithstanding the state of the roads, to put in an appearance. Considerable business was done by telegraph. A communication from a member of the Presbytery of Lanark and Renfrew, re Sabbath desecration on the C. P. R., was referred to the Standing Committee on Sabbath observance. A circular was read from the Presbytery of Sydney intimating the intention of said court to apply to the ensuing General Assembly for leave to receive a Mr. James Scott as a minister of this Church. The Rev. James Cormack, B. A., and Mal. McCuaig, Esq., were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The moderator, Mr. McLennan, was granted three month's leave of absence to visit Scotland. Mr. McRae appeared as commissioner from Glen Sandfield and East Hawkesbury, asking for moderation in a call to a minister, and craving the recommendation of the Presbytery to the Home Mission Committee for a grant in aid. On motion of Mr. Cormack, seconded by Mr. Matheson, the moderator was authorized to moderate in a call when the people are ready. Owing to information subsequently obtained, Mr. Cormack gave notice that he would move, with the consent of his seconder, at the evening sederunt, for a re-consideration of this motion. At the evening session this was done, and the Presbytery resolved to ask for the services of an ordained missionary for said field for one year. The Rev. Dr. McNish and the clerk were appointed to defend the Presbytery at the bar of the Synod. The protest and appeal of Mr. Burnet. The Assembly remits were on motion of Dr. Lamont, seconded by Rev. John Ferguson, referred to a committee who reported in the evening, adversely to that on Board of Examination, and approvingly of that on Standing Committees—save the 4th recommendation which is altered in so far as the Foreign Mission Committee is concerned; the Presbytery being of the opinion that twelve members instead of twenty-four are sufficient. The Revs. A. McGillivray and F. A. McLennan, by rotation, and Matheson and John Ferguson by open vote, were appointed Commissioners to the General Assembly. The following elders were appointed, viz: Messrs. Christopher McRae, D.

H. McDougall, Mal. McCuaig and Mal. McLean. The Rev. Kenneth McLennan, M.A., of Charlotte-town, P.E.I., was nominated for the Moderatorship of the General Assembly. The Rev. W. A. Lang, M.A., was granted leave of absence for three months, owing to ill health, and the clerk was instructed to ask Mr. McGillivray to superintend the matter of giving supply to Mr. Lang's congregation every member present agreeing to give a day. Mr. Lang having resigned the moderatorship of the session at Roxborough, the moderator was appointed in his stead. The congregation having applied for probationers, the matter was referred to the Home Mission Committee which was re-appointed with Mr. Lang, convener. The matter of rating the several congregations for the Presbytery and Synod Fund, was deferred owing to the small attendance until next meeting; but as funds are urgently needed the treasurer, clerk and convener of the Home Mission Committee were appointed to prepare a tentative scheme of rating, taking for a basis the number of families and communicants, and the stipend promised. The committee were enjoined to collect the several amounts at once. The report on the State of Religion being called for, Mr. Cormack moved to suspend the rule requiring each congregational report to be read in open court, Mr. Wm. Ferguson seconded, and the rule was accordingly suspended. The Rev. John Ferguson, convener, then read a report, which he prefaced with a complaint that full returns had not been received. The report was received and adopted, and the Convener re-appointed with Messrs. Wm. Ferguson, J. Matheson and J. Simpson associated with him. At the suggestion of Mr. Wm. Ferguson, Mr. Cormack's name was added. The Presbytery appointed its next ordinary meeting at Lancaster, on the second Tuesday of July, at 2 p.m. Dr. Lamont moved that the Presbytery hold a conference on the State of Religion at the evening session of next meeting, and that the moderator appoint certain parties to prepare papers of ten or fifteen minutes, duration to evoke discussion. The motion was agreed to.—HUGH LANONT, *Pres. Clerk.*

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church, Owen Sound on the 20th March. There was a full attendance of ministers and three elders. The Rev. George Law presented a certificate from Glasgow Presbytery of the Church of Scotland. A committee was appointed to confer with Mr. Law, and on their report the Presbytery agreed to apply to the Assembly for leave to receive him as a minister of the Church. Mr. Straith declined the call from Meaford. Application made by Warton and Hepworth for leave to moderate in a call was granted. The greater part of the first sederunt was spent in considering the Home Mission work. It was agreed that a student be obtained for the new field of Tobermory, and a grant of \$2 per week asked to aid in the work. Mr. D. D. McLennan was appointed to visit the middle field of the peninsula to see whether they can raise sufficient money to warrant the Presbytery to send in a student. Instructions were given as to student supply for the various fields. The Rev. James Ferguson was appointed to supply Johnstone, Daywood, and Caven. Messrs. Cameron, A. McLennan, Stevenson and Somerville, ministers, and Messrs. Currie, Sutherland, Christie and Saunders were appointed commissioners to the General Assembly. A committee, with Mr. Cameron convener, was appointed to draw up a memorial on Sabbath observance to be presented to the managers of the steamboat lines doing business on the upper lakes, and the report was adopted as follows: "The Presbytery of Owen Sound in connection with the Presbyterian Church in Canada, taking into consideration that not a few persons, especially young men from congregations within its bounds, find employment during the summer months on board the steamers plying between ports on the Georgian Bay and the upper lakes, some of whom occupy the responsible positions of captains, mates, engineers, and wheelmen, besides others, male and female, in less responsible positions: and further, taking into consideration the solemn command of God that one day in seven should be observed as a day of worship and rest, which day is recognized and protected by our civil law, and much needed by men engaged in the arduous duties of navigating our dangerous waters, and such laborious work as loading and unloading at so many ports, especially between Collingwood and Sault Ste. Marie: the Presbytery having regard to these things hereby agrees to put on record the deep interest it

feels in the good work and prosperity of the Georgian Bay steamers, its rightful care over the moral and spiritual welfare of the officers and men to whom these steamers are entrusted, and its honest desire for the safety and comfort of passengers who are also more or less interested in seeing Sunday sailing and Sunday traffic avoided as far as possible: and further, the Presbytery resolves to approach respectfully in the way of memorial the managers and directors of the various lines of steamers doing business on the Georgian Bay, to urge upon them very earnestly to take the above mentioned things into their serious consideration, and to strive so to arrange the times of sailing of their steamers as to give officers, crews, and passengers their Sabbaths in port. The Presbytery further feels confident that if the managers of our steamboats make a persistent and faithful effort to give all parties concerned their Sabbath rest, they will find that this course will ultimately redound to the prosperity of the companies, to the safety and comfort of the passengers, to the general welfare and loyalty of their servants, and go far to secure to their steamers, from the best portion of the community, favour and confidence, especially in the matter of summer travel, for which the northern route is specially adapted." Mr. Somerville presented the report of the committee appointed to consider the Assembly's remit on Standing Committees. The report was received and its recommendations adopted. The committee on the remit on Theological Examinations was unable to report. The committee was enlarged and instructed to report at next meeting. Mr. Currie submitted a draft of report on State of Religion, and Mr. McDiarmid on Sabbath Schools. Both reports were incomplete on account of returns not being all in. The reports were received as interim reports, and instructions given to forward the completed reports to the Synod's Convener on the State of Religion and Sabbath Schools. Mr. Cameron was appointed to report to the Synod's Convener on Temperance in reply to the circular sent out. The Convener of the Home Mission Committee was instructed to apply for the money due the Presbytery for Home Mission work during the past half year. The conference on the State of Religion was postponed till next meeting. The Presbytery agreed to meet in the same place on the 24th April, at half-past one o'clock, and the meeting was closed with prayer.—JOHN SOMERVILLE, M.A., *Pres. Clerk.*

THE morbid curiosity which gathers a crowd about the walls of a jail where an execution is going on is one of the inexplicable phases of human nature. They can see nothing, hear nothing; yet there they will linger for hours, held by some strange fascination. Is it the mysterious sympathy of humanity with death and suffering, or is it merely the vulgar appetite for horrors?

IT is announced that preliminary arrangements have been completed for the establishment of an Anglican Sisterhood in Toronto, which has received the sanction of the bishop of the diocese and of the Metropolitan of Canada. It is stated that \$25,000 will be necessary to establish the Sisterhood, of which sum \$7,500 is to be raised in England by an influential clerical committee formed for the purpose.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 29, 1883. } PAUL PREACHING CHRIST. { Acts 9: 19-31.

GOLDEN TEXT.—"He which persecuted us in times past now preacheth the faith which once he destroyed."—Gal. 1: 23.

CENTRAL TRUTH.—Those who know Christ must make Him known.

CONNECTION.—Saul, in the house of Judas, in Damascus, had received his sight, and been baptized; and our present lesson proceeds with the interesting story.

NOTES.—For Saul, Damascus, synagogues, Jerusalem, Cosaroa, Tarsus, Samaria, and Holy Ghost, see previous lessons. Jews: Hebrews, the inhabitants of Judea. The gates: ponderous doors in the walls of the city, covered with iron or brass; carefully guarded at all times; generally closed at night. fall. The wall: most ancient cities were surrounded by strongly built walls as a means of protection and defence. Barnabas, a name given by the apostles to Joseph, a Levite of Cyprus (Acts 4: 36). He is said to have been a fellow-student of Saul under Gamaliel; commended Saul to the disciples (Acts 9: 27); was sent to Antioch; went with Paul

on a missionary tour through Asia Minor; returned to Jerusalem to the council (Acts 15: 2); had a sharp contention with Paul at Antioch; separated from him and went to Cyprus. There is a letter bearing his name, but it is not believed that he wrote it.

I. SAUL AT DAMASCUS.—Ver. 19.—Received meat . . . was strengthened.—Our Lord directed Jesus' daughter to be given something to eat when He had raised her from the dead (Mark 5: 43). And Saul would be weak from his long abstinence and agitation of mind. Rest for his mind and food for his body strengthened him. Certain days with the disciples, he at once joined their company. How joyful and thankful they would be!

Ver. 20.—Preached Christ in the synagogues: we sometimes forget how much the first success of the Gospel was due to the opportunities of reaching the Jews in their synagogues. Had Paul been a Gentile he would have had no such opportunities. Behold God's wisdom in the choice he made of an Apostle to the Gentiles!

Ver. 21.—All that heard him were amazed: they all knew he had been a destroyer of Christianity, and his present zeal and sincerity would have great influence over every candid mind.

Ver. 22.—Increased the more in strength: the spirit in his heart, and the scriptures in his hands, and all the study and thought of his past life to draw upon, made him day by day a mightier champion of the truth. Con-founded the Jews: their own Scriptures were on the side of Saul, and they could not rebut his proofs that Jesus was the Anointed One of God.

II. SAUL ESCAPING.—Ver. 23.—The Jews took counsel to kill him, to send him to Jerusalem to be tried before the council was too tame a proceeding. They plotted to assassinate him.

Ver. 24.—Known of Saul: he had good friends, and they had penetrated the counsels of the enemy. Watched the gates: the Governor of the city (2 Cor. 11: 32) was in the plot, so that his murder would have been instant and public, if they had been able to find him. Their wrong-headed spite was nothing more wonderful than was Saul's a few weeks before!

Ver. 25.—By the wall, in a basket: he narrowly escaped this time with his life. He refers afterward to it (2 Cor. 11: 33) in a way that makes us think he felt mortified and degraded by the circumstance. Perhaps he had no direct intimation of the Lord's will, and was inclined to brave the storm and lay down his life, but was over-persuaded by the brethren.

III. SAUL IN JERUSALEM.—Ver. 26.—When Saul was come to Jerusalem: after escaping from Damascus he went to Arabia—by which would be understood in those days the Sinai peninsula—and it was three years after that he came to Jerusalem (Gal. 1: 17, 18). They were all afraid of him: we cannot wonder at that. With so many traitors and spies in the world, they supposed him to be one.

Ver. 27.—But Barnabas took him: it was three years since the great persecution; and probably Barnabas and many others who had fled, were now again residing at Jerusalem. He may have known Paul in his youth: and almost certainly would know him in "the synagogue of the Cilicians," where he and others disputed with Stephen—and very likely with Barnabas himself—for Cyprus was considered a part of Cilicia. At any rate, Barnabas was perfectly convinced of Paul's conversion; and introduced him to the apostles.

Ver. 28.—He was with them: there is always room in Christian hearts and circles for every convert, come from where he may!

Ver. 29.—He spake boldly: he had learned to use his tongue. His boldness and determination were as great as ever. Only, now, sanctified to Christ's cause. And note, too, that although the Church is modelled after the Synagogue, this institution of free speech has, from mere supineness, become almost a dead letter among us. Disputed against the Grecians: no doubt some of those very men with whom he had acted in opposing Stephen. And as they could not withstand Stephen, so now they could not withstand Paul. Went about to slay him: the same danger from bigoted and violent men, as at Damascus.

Ver. 30.—When the brethren knew: the Christians came to know of this plot; and conveyed Paul, some fifty miles, to the seaport of Caesarea. From there he got a ship to Tarsus—also a seaport.

Ver. 31.—Then had the churches rest (*Revised*, "the Church": after much affliction, the brethren now found a time of peace and comfort. Churches are now spoken of, for the first time, in Galilee and Samaria, as well as in Jerusalem. And they were "multiplied"—were much increased with converts. About this time, Caligula insisted on his statute being placed in the temple at Jerusalem, as it had been in other chief cities of the empire. The Jews were so engrossed with opposing this scheme, that they ceased, for the time, to molest the Christians.

PRACTICAL TEACHINGS.

1. Paul began Christian work just where he found Christ. Brother, your work is around you!
2. He did not heed being charged with inconsistency. It is better to be "inconsistent," than to be *always wrong.*
3. A wicked governor, a hostile garrison (2 Cor. 11: 32), and a city full of enemies, could not take Paul's life. "A man's immortal till his work is done."
4. Barnabas did a greater work for the Church of God, when he brought Paul to the apostles, than when he brought them "the whole price of his estate!"
5. Like the alternation of sun and shade, the Church grows best when it is neither all persecution nor all ease.

Before	After
CONVERSION.	CONVERSION.
SAUL SERVING SATAN.	PAUL PREACHING PEACE.

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You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away; and after all the use that is made of them, they are still not exhausted. —Dean Stanley.

Not myself, but the truth that in life I have spoken, Not myself, but the seed that in life I have sown, Shall pass on to ages, all about me forgotten, Save the truth I have spoken, the things I have done. —Bonar.

THINGS which never could have made a man happy, develop a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty re-appear. —Phillips Brooks.

If there were no enemy there could be no conflict; were there no trouble, there could be no faith; were there no trial, there could be no love; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters; and relying on my weapons, I will glory in my sufferings. —Dr. Newman.

EVERY one who has had any experience in Christian work very well knows that the man who is earnestly engaged in the work of the Lord is not the grumbler of the congregation. The man who is engaged, heart and soul, in the Master's work, has no time for finding fault. The worker never grumbles. The grumbler never works.

If you stand a quarter of a mile off from your father, you will be sore puzzled to know what he says, or what he means; but if you go within five feet of him, everything will be plain. So, my Christian brother, if you stand off and away from God, your heavenly Father, in the midst of earthly absorptions, you will undoubtedly be much at a loss to know what is His will; but if you live near to Him, walking with God (as the Scripture expression so significantly gives it), you will have no difficulty of this sort. —Howard Crosby.

THE fact is the more we study the life and character of Christ the more we are convinced that He is the Saviour of the world. Everything about Him challenges our study and investigation as in the case of no one else. "A working peasant, a carpenter's son, a root out of a dry ground, he stands in our minds above all men in the clearness of His insight, the range of His outlook, the heroism of His courage, and the splendour of His sacrifice. To us He is none other than Immanuel—God with us." —Louisville Christian Observer.

ONE reason why multitudes remain impenitent and without any hope for eternity is that they revolt at unpalatable truths. When their utter depravity is set before them, and their condemnation already before a holy God, and the reality of a "wrath to come," they revolt, and say, "I cannot swallow that. They must take God's bread or starve, for He will not change it to suit their sinful tastes; they must swallow pungent truths or die, for God will not sweeten a bitter medicine to please a sinful palate." —Dr. J. L. Cuyler.

OBEDIENCE.—Whenever the truth of God—to whom all sovereignty, majesty, and power belong—and the commandments of men come in conflict, we must say as the apostle said, "We ought rather to obey God than man." And when this is done, it must not be called disobedience to superiors; but it is obedience to them, because it is obedience to God, who is above them. And if we be put to suffering for this, then we suffer for Christ and His truth; and therefore the apostle says to servants, if they suffer anything of their masters innocently and patiently, they suffer it for Christ. So that if men's commandments be contrary to God, we must submit ourselves patiently to God, and suffer rather than obey them. —Alex. Henderson (1638).

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Calcutta, Dec. 30th, 1880.

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MEETINGS OF PRESBYTERY.

- WHITBY - In St. Paul's, Bowmanville, on Tuesday the 17th of April at 11 a.m.
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 thurd Tuesday in June, at three p.m.
PARIS - In River Street Church, Paris, on May 15th, at eleven a.m.
HURON - At Clinton, on the second Tuesday of May, at ten a.m.
SALAMANCA - In St. Andrew's Church, Mount Forest, on April 17th, 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.
CHESB. - 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.
LORNGARRY - At Lancaster, second Tuesday of July, at two p.m.

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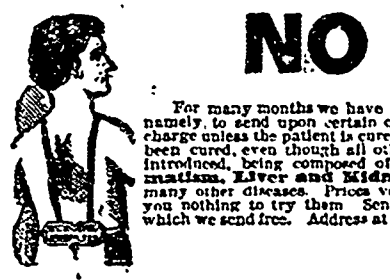
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