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**FRICATELLI.** Chop raw, fresh pork very fine, add a little salt, plenty of pepper, and two small onions chopped fine, half as much bread as there is meat, soaked until soft, two eggs; mix well together, make into oblong patties, and fry like oysters. These are nice for breakfast or for supper, and should be served with sliced lemon, or some kind of dainty pickles.

**TRIPE A LA BORDELAISE.**—Take two pounds of tripe and lay it in salt and water over night; cut in stripes about the size of your finger; put into a stew-pan one tablespoonful of butter or clarified drippings, with half a tablespoonful of chopped parsley and half a chopped onion. When your butter is very hot, put in the tripe and cook until brown, and salt and pepper to taste. Tripe is often found digestible and palatable by delicate stomachs when nothing else can be eaten.

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### Thousands upon Thousands!!!

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## BRIGHT'S DISEASE.

# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, APRIL 29th, 1885.

No. 18.

## Notes of the Week.

A WRITER in the *Quarterly Review* makes an estimate of the relative strength of parties in the Church of England. Placing the whole number of the clergy at 23,000, he thinks that to the High Church school in its various shades belong upward of 11,000, or nearly one-half of the whole. He gives to the Evangelical section about one-fourth of the whole, or 6,000, and to the Broad Church section, 3,000 or about an eighth of the whole, leaving another 3,000 which cannot strictly be claimed by either party.

THE efforts made for the benefit of Sabbath school workers by the Ontario Sabbath School Association are deserving of energetic encouragement and support. The Secretary, Rev. John McEwen, has been conducting very profitably and successfully a series of Institute meetings in Toronto, where topics of practical interest have been presented. The meetings have been rendered still more attractive by the presence of Professor Excell, of Chicago, who, with the assistance of a choir, rendered valuable service in sacred song.

THE world moves. Not so very long ago many people, even English Church clergymen among them, would have thought it bordering on high treason to speak against what they almost regarded as a pillar of the English constitution—horse-racing. Now, however some twenty Warwickshire clergymen of the Church of England have issued a strong protest against it. They state that, in their opinion, horse-racing and steeplechases, as at present conducted, are demoralizing in their tendency and degrading in their influence. As ministers of the Church of Christ they feel it their bounden duty to protest against them.

THE Dominion Licence Act, which caused no little political perturbation, and occasional confusion where none ought to exist, has at last fallen into abeyance. Its usefulness is gone and there is little chance of its resuscitation. Apart from political leanings, the friends of Temperance of every shade of politics will be glad that the various Provincial Legislatures will be in a position to carry out effectively the licence laws, and public opinion will have a better chance of being heard in the respective Provinces, which could not be the case so long as Federal and Provincial authorities were playing at cross-purposes. Slowly but surely Temperance legislation is getting beyond the stage when politicians can play fast and loose with the growing sentiment in favour of Prohibition in the constituencies. Evasion and temporising have had their day, but that day is past.

THE "old man eloquent," as he was affectionately and admiringly called in Nova Scotia, the Rev. Robert Sedgewick, D.D., has passed away at the ripe age of eighty-one years. After receiving his theological training in the United Secession Divinity Hall at Glasgow he was called in 1836 to become the colleague of Rev. Mr. Templeton, in Belmont Street Church, Aberdeen, where for twelve years he exercised his ministry with growing power and acceptance. In 1849 he emigrated to Nova Scotia, where he was called to Upper and Middle Musquodoboit, where he continued to minister until a few years ago, when he retired from the active work of the pastorate. He was a faithful minister of the New Testament, a large-hearted, just and generous man, with intellectual capacities above the average. As a popular preacher and lecturer he occupied a prominent place in the Maritime Provinces. The last time he was in Ontario he paid a visit to his esteemed friend the Rev. Walter Inglis, at Ayr—two worthy men, pleasant in their lives, and in death not long divided.

THE persistent effort to gain a footing for the Sunday newspaper in Toronto is meeting with a persistent and vigorous opposition. There is no mistaking the fact that the moral sense of the community views the attempt to publish Sunday papers not only as a violation of the divine command, but an invasion of popular rights, and injurious to the best interests of society. This opinion has been reflected from many

parts of the country. Those journals that have long been regarded as fair exponents of public sentiment have unhesitatingly condemned the demoralizing innovation. Public bodies have denounced it. The Synod of Hamilton and London at its recent meeting was as unanimous as it was earnest in reprobating so palpable an infringement on the sacredness of the Sabbath rest. The Ministerial Association of Toronto, and the Society for the Suppression of Vice, representing all sections of the Evangelical Church, have taken active steps to secure the discontinuance of Sunday publishing. It is felt that had the police authorities been as faithful to duty as the County Crown Attorney has been, this form of Sabbath desecration would not have for weeks disgraced Toronto.

IN an appreciative sketch of Dr. McCosh, of Princeton, Dr. Macpherson of Chicago thus concludes a communication to the *Interior*. To the heart-felt sorrow of a multitude of pupils the career of this great educator seems to be approaching its term. But his influence will be as immortal as the souls of his scholars. It is not merely an intellectual influence, but moral and Christian, because intensely personal. Philosophy has never taken away his blood and breath. He has made it human, practical, useful. The boys in college may audaciously criticize some method of discipline, or mockingly smile at some idiosyncrasy; but if they finish the collegiate course they will confess themselves his grateful debtors and cherish his name with affection and reverence. The writer loves to acknowledge this debt of gratitude, not less for personal kindness than for intellectual stimulus. During a month's dangerous illness in college he enjoyed almost daily visits at the bedside from this college president, known to the world for philosophic attainments. The pastor's heart remains in sympathy with the professor's head, and the world will seem poorer to the attached pupil when they are laid to rest beneath its snows.

WE have to acknowledge with pleasure the receipt of Lafayette College Catalogue for 1884-5. This celebrated institution is situated in Easton, Pennsylvania, and has done good educational work for over half a century. Its course of study is liberal and comprehensive, including Biblical instruction, mental and moral philosophy, history, political philosophy, rhetoric and elocution, human physiology, languages, mathematics, astronomy, natural philosophy, chemistry, botany, zoology, mineralogy, and geology. The presence in the Faculty, says the Calendar, of eminent specialists in science and engineering warrants the Trustees in calling attention to the scientific and mathematical studies as unusually attractive and thorough. But no less stress is laid on other subjects. The amplest opportunities are still given for the study of philosophy and of the ancient and modern languages. It is the earnest endeavour of the Board to give the whole Department greater efficiency year by year. They regard it not only as the regular introduction to the special professional study of theology, medicine, law, and teaching, but also as a thoroughly tried means of securing the culture and elevation of mind and of imparting the useful and liberal learning which becomes a Christian scholar. The Rev. Charles Elliott, D.D., is Professor of Hebrew in Lafayette College.

IT is generally recognized that the *Bobcaygeon Independent* is a power in the land. In fact its readers may naturally infer that its potency is felt in all lands, for it gives us to understand that, in the few leisure moments now possible to them, William Ewart Gladstone and the Czar of Russia turn gratefully to scan the sage utterances of our great Canadian exponent of the True, the Beautiful and the Good. His remarks on affairs ecclesiastical are not unworthy of consideration. In a recent issue he says: Our Haliburton correspondent calls attention to a noticeable illustration of the effects of sectarianism. The village of Haliburton has a population of 296, including men, women, children and infants. It has, likewise, three churches, and it has made the effort to maintain three

ministers of religion of different denominations. It is needless to say the attempt has been a complete failure, and after a struggle for many years, the village has now only one minister and he leaves in June. During the past years the three ministers—Episcopalian, Methodist and Presbyterian—have drawn the larger portion of their wretchedly insufficient incomes from outside sources, the Synod, the Conference and the Presbytery providing the different ministers with their principal means of subsistence. The denominational struggle appears to be likely to end in the village having no minister at all.

WRITING very appreciatively of St. Paul's Church, Montreal, a correspondent of the *Witness* says: Mr. Barclay's mental qualities are on a par with his physical, he is an independent thinker, and reflects the scientific and theological thoughts of the times, and his sermons are evidently prepared with much care. He preaches in gown and bands, and with but little action, except the occasional lifting up of the hand. He is an impressive speaker and a good reader. His prayers are solemn, reverential and spiritual, leading you up and away from self and earth into the presence of the great God and Father of all. There are an excellent choir and organ, but in the department of congregational singing there is room for improvement. His congregation is large and influential, quite filling the church, and is chiefly composed of Scotch merchants and tradesmen and their families. Any one entering the church would see at a glance that the congregation is one of more than ordinary intelligence and of somewhat high social status. Its ministers have always been men of commanding intellect and gentlemanly bearing, and who held their several pastorates for a considerable number of years. Their names and good deeds are kindly remembered by our citizens as well as by the Church and congregation. The regular communicants number from 350 to 400, and the Sacrament of the Lord's Supper is administered three times a year. As by the Scotch everywhere, it is regarded as a very solemn occasion, the pews are always covered with white cloth, and the elders wait upon the minister and the members in evening dress. The Victoria Mission, Point St. Charles, is supported and carried on by members of this church.

OUR excellent contemporary the *Pittsburgh United Presbyterian* has the following, which is true of political life elsewhere than in the United States: Some of the gentlemen who have been appointed to important public positions by the new administration were hardly heard of by the general public previous to their selection and announcement by the President. Even the professor who goes as ambassador to the Court of St. James, though having a local distinction, was almost a stranger to the majority of the people. This was partly due, perhaps, to the fact that the light of such persons was hidden because their party was not in power, they being now called out as others of the opposite faith are sent to retirement. Even if this be so, it is encouraging to be assured that there are so many capable citizens whose names seldom appear in the newspapers, and who can be relied upon when they are needed. There is a pessimistic feeling abroad which makes the impression that society is going to destruction, and that when a set of good people that are now seen saving it pass away, there is no further hope for it. It is almost natural that such a feeling should exist. The newspapers are constantly telling us of the evil-doing of public men, very few of them being made to appear better than time-servers and hypocrites. We also read of crime upon crime with only a little of that which is different. Conspicuous roguery is even thrust upon our personal notice. With all this acting on a class of minds, it produces the belief that, excepting the few good people they personally know of, and a very limited number in other places, there is none to be depended on, and that hope, therefore, must be very frail. Anything that gets us out of this morbid way of thinking into the better way of believing in the many seven thousands that do not bow the knee to Baal, is useful for us, and is more just to the moral sentiment that constitutes our environment.

## Our Contributors.

### NO CHANCE TO DODGE

IN KNOWNIAN.

One evening, a few years ago Dr. John Hall preached in a large city across the lines. The church was crowded and the Doctor was at his best. The sermon was intensely practical and sent the truth right home. In the closing part he took up the current excuses that men make for not believing on Christ, and fairly tore them to tatters. Iron logic and strong common sense, mingled with an occasional gleam of humour and the least touch of sarcasm, made the excuses, or at least some of them, appear supremely absurd. The great audience were visibly impressed. At the close of the service a rather careless looking American citizen made this remark to a friend: "The old man gives a fellow no chance to dodge, does he?" Probably that Yankee unconsciously paid Dr. Hall the highest compliment that has ever been paid to him. What better thing can be said of a preacher than that he gives careless sinners no chance to dodge? That style of criticism is so seldom heard that it is both fresh and refreshing. We hear a great deal about the preacher's manner, his voice, his style, his delivery, especially if we worship in a church that is hearing candidates, but we rarely hear it said of preachers that they give sinners no chance to dodge. Perhaps the critics are not in search of those qualities that prevent dodging. Possibly, they don't admire such qualities. There is a remote possibility that some of them would not care to call a man who gave no chance to dodge. And yet what higher encomium could be passed upon a preacher than to say that he gives his hearers no chance to dodge.

"His elocution is simply perfect. His tones are pure, his articulation distinct, his emphasis well timed, his inflections perfect, his pitch just right, his gestures graceful, his delivery faultless." Good! Good elocution is a great thing. The Lord's message should be delivered in the best possible style. A man ought to be ashamed to deliver the glorious doctrines of grace in a slovenly, slipshod manner. But to say that a preacher is a first-class elocutionist is not half as good a thing to say of him as that he *gives sinners no chance to dodge*.

"The sermon was well composed, the diction chaste, the sentences well rounded, the logic faultless, the illustrations well chosen and light giving, in fact, the literary execution was high." Capital! It is a good thing to have high literary work on a sermon occasionally. At all events it is a good thing for a preacher to be able to do good literary work if he wishes to. But did this well written sermon give the *hearers a chance to dodge*? That is the main question.

"As a piece of homiletic work, the sermon was simply perfect. The introduction was suitable and of the right length. It led naturally up to the subject. The division was faultless. The discussion would have gratified Shedd or Dabney. The unity and progress would have satisfied even Dr. Proudfoot. The application was a model. It gathered up the truth discussed, increased in strength and ended in a fine climax. It was just such an ending as would have pleased Phelps." Splendid! That is the kind of sermon one likes to hear. But listen. Did this model of homiletic art give the sinners a *chance to dodge*?

One characteristic of good preachers is that they never give hearers a chance to dodge. Nathan didn't give David a ghost of a chance to dodge when he said, "Thou art the man!" Elijah gave his congregation on Carmel no chance to dodge when he rang out the challenge. "How long halt ye between two opinions?" Peter gave the Jerusalem sinners no chance to dodge in his Pentecostal sermon. Paul gave Felix no chance for dodging. Spurgeon never gives any one a chance to dodge. The man who can dodge Talmage must be a very artful dodger. Of course any hearer can dodge if he tramples down conscience, truth and the strivings of the Spirit, but if he does so the responsibility rests on him. The great problem is to present the Gospel in such a manner as to make dodging impossible unless the hearer deliberately takes the responsibility upon himself. That American citizen felt in his heart of hearts that if he dodged, the fault was his own—not Dr. Hall's.

Dodging began when sin began. Adam dodged when he hid among the trees of Eden, and too many members of the Adam family have been dodging the

truth ever since. One of the surest ways of dodging the sermon is to go asleep every Sabbath. If a man can get himself soundly asleep he has no further trouble. A man who goes asleep in the early part of the service gives his minister no chance. An unfortunate preacher who had a number of sleepers of that kind in his congregation, addressed them in this way. "Brethren, this is not fair. You go to sleep before I begin. Can't you wait and see whether the sermon is worth hearing or not? Give a man a chance." That brother was right. You have no sort of chance if a hearer dodges you by going to sleep before you begin.

But a hearer may be asleep for all the purposes of the sermon without having his head down or his eyes closed. He may dodge the truth by thinking about his farm, or his office, or his store, or his election, or any one of a hundred other things. The problem the preacher has to solve is to keep him from dodging in that way. It is no easy problem. A ship-builder said he could lay the keel of a vessel while listening to any preacher in Scotland but Guthrie. Guthrie, he declared, would not allow him lay a *single plank*. He meant precisely the same thing as the American citizen did when he said John Hall would not let him dodge. Without the slightest disposition to find fault, may it not be asked if the art of bringing divine truth to bear directly on the hearts and consciences of men is sufficiently taught in our theological halls? An essay of an impersonal abstract character is of very little use in the pulpit. Men will dodge the essay every Sabbath without the least effort. The art of putting things, the art of bringing doctrinal truth so to bear on the heart and conscience as to influence the will and change the life, is really the main thing in preaching. The very highest work of the pulpit is to do what John Hall did that evening—present the truth so that a hearer has no chance to dodge.

### NOTES FROM QUEBEC.

In a blinding snow-storm, with the thermometer at zero, I arrived at Levis, and was immediately besieged by a crowd of the most industrious hackmen I ever met, each one striving for my grip-sack, as if it and its contents belonged to him; and each one informing me that he drove me the last time I was there. As it happened, I never had crossed the river at that particular spot before. The tussle for the satchel lasted some minutes, but finally a muscular son of Erin proved his claim to the job by snatching the satchel and depositing it safely in his sleigh, and then came to look for his passenger, whilst the almost benighted passenger was searching for his bag.

Quebec, the ancient capital, formerly known as Stadacona, was captured by Jacques Cartier in 1535, and in 1759, by the victories of Wolfe, was brought under English rule. His bones peacefully sleep here, marked by a monument to his memory. As might be expected, strong national feelings existed for some years, but as civilization advanced and emigrants arrived these feelings gradually died away, and the city soon became prosperous, and now claims a population of about 50,000, of whom about 7,000 are Protestants, the large majority being French and Irish Catholics, who, true to their traditions, are enthusiastic in the support of their religion.

The city is situated on the upper bank of the St. Lawrence River, and has been appropriately styled the Gibraltar of America. It commences at the water's edge, and rises in terraces to the Citadel. In summer the city is reached by a ferry boat from Point Levis, but in winter the ice bridge is used, and teams cross and recross. Just at this time a delegation were in Ottawa, interviewing the Government on the "Short Line Route" and what is known here as the "New Bridge Scheme." The latter alone would cost about \$5,000,000, and when the delegation returned some one said they had got the "bridge," meaning the ice bridge, which is an excellent one.

Like every other old city, Quebec is open for any number of favours from the Government of the day, and he would be a bold man, and at once written down as stupid, who questioned their just claims to the whole Bill as presented by the delegation. The citizens are famed for their hospitality and social qualities, and their regard for English customs is almost surprising to a western visitor.

The streets are narrow and the houses very substantial and comfortable, and evidently do not look as if they had been rebuilt within the last ten or twenty years. A large number of charitable institutions is

supported, prominent among them is the Asylum, three miles out of the city, which sits on a plot of 200 acres, and receives from the Provincial Government a yearly grant of \$120,000.

The principal business streets are St. Peter, Fabrique and Joseph Streets, the first named are where the wholesale, and the latter where the retail trade is located. They can boast of stores as good, if not better than any in Montreal or Toronto.

New Parliament buildings have been erected at a cost of \$1,250,000, which add considerably to the beauty and appearance of the street on which they are situated—Grand Allee, which contains quite a number of handsome residences, including that of Mr. Richardson, a member of our Church.

I was kindly shown through the buildings by Mr. Oliver, the Law Clerk to the House, who is son-in-law of the esteemed minister of Zion Church, Toronto.

### THE LOCAL PARLIAMENT

was in session. It has sixty-eight members and comprises a number of eloquent speakers, both French and English, who receive a salary of \$800 per year. Although largely French, yet the House was adjourned in honour of St. Patrick's Day. The population of the Province is over 1,250,000, but, as in other Provinces, the people complain loudly of taxation, and imagine that they could get along very well with a little less government, if this would be pleasing to the powers that be.

There is a large area of good farming land in Quebec Province, but the principal export is lumber, which runs up to the handsome figure of nearly \$1,000,000 in the year.

The drives in the suburbs of the city are charming, a favourite resort being Montmorency Falls, about eight miles distant, where large crowds of pleasure seekers resort. Your correspondent was one of an interesting party who visited this place on the kind invitation of a friend. Beside the Falls is the celebrated "Cone," about 100 feet high. It attracted the young folks of our party, and some of the *older* young men had to go through the inevitable toboggan slide to the great amusement of all.

### THE PROTESTANT POPULATION

of the city has not been increasing of late years. The migration westward has been felt by the various Churches and Evangelical organizations all the more as this part of the population is relatively small.

The Y. M. C. A. building is one of the finest in the city, and occupies a prominent site on St. John Street (without the gate). The building is thoroughly equipped, containing lecture hall, reading room, parlour well furnished, and a very comfortable room for the Secretary, with suitable table, easy chair, etc. In the rear is the foundation for a gymnasium, which, in course of time, may be completed. This fine building owes its existence largely to Mr. J. C. Thompson, the indefatigable President, and who is also an elder in St. Andrew's Church. The work of the Association is much hindered by a heavy debt that presses on the members, which, it is hoped, will soon be lessened if not altogether paid off.

### OCTOGENARIANS.

Quebec can boast of four ministers over eighty years of age, who are still able to discharge the duties of their office when occasion demands. They are Rev. Messrs. Sewell, English Church; March, Congregational; Clark and Cook, Presbyterian. Mr. Clark was minister of Chalmers Church, and Dr. Cook, the well-known minister of St. Andrew's, only recently retired from the active duties of the ministry.

### PRESBYTERIANISM.

We have two good, substantial churches in the city, creditably representing the denomination. Chalmers Church has for its pastor Rev. Dr. Mathews, who succeeded Rev. W. B. Clark. Dr. Mathews is an eloquent preacher, and is prominently identified with the Pan-Presbyterian Council. He held a charge for some years in New York, when he moved to Quebec where he is highly esteemed by an appreciative congregation.

### ST. ANDREW'S CHURCH

is one of the oldest, and, at one period of its history, was one of the wealthiest in the Church. For over half-a-century it has been ministered to by Rev. Dr. Cook, who is still hale and hearty, and who—besides attending to the wants of an important congregation—was Principal and Professor of Morrin College, situated near the church property. St. Andrew's Church is taste

fully finished inside having circular pews, neatly upholstered, and a good organ and choir adding additional interest to the services. The organ is presided over by Mr. A. Cook, who is quite proficient in music. In many respects Dr. Cook is a remarkable man, endowed with talents far above the average, and, possessing an iron constitution, has served the Church of his affections for over half a century. He has lived to see the "vine brought from Egypt overshadow the land." Warmly attached to the Church of Scotland, he has never faltered in his allegiance to the grand old Mother Church of his fathers, but having taken an active interest in promoting the union of the scattered branches of Presbyterianism in Canada, he was elected the first Moderator of the United Church.

A short time ago he retired from the active duties of the ministry and asked for an assistant and successor. May his evening of life be peaceful and happy, and may that Gospel which he for so many years preached to others be the joy and rejoicing of his own heart!

During the past winter the congregation extended a call to the Rev. A. T. Love, B.A., of St. Stephen, N. B. After serious consideration Mr. Love accepted the call, and is now successfully carrying on the work so well begun and matured by his venerable predecessor. Mr. Love is among the most talented and popular of our young ministers. Educated and ordained in Scotland, he possesses much of the traditional ability of his native country, a country which the pen of history has made classic, and which to latest posterity will be regarded as the guardian and protector of civil and religious liberty.

Across the river is Point Levis, a city of 10,000 inhabitants, almost all French. We have one good congregation, ministered to by Rev. Mr. Anderson. He has the finest collection of stuffed birds in the Dominion. The Marquis of Lorne and the Princess Louise favoured Mr. Anderson with a visit, inspected his museum and remained for tea. The Royal party not only expressed themselves well-pleased with the collection, but they took a case home which I understand is now on exhibition in Kensington. Brother Anderson possesses all the qualifications of a New Testament bishop, but in a special degree that of "hospitality." "May his bow long abide in strength." K.

### AN EPISCOPALIAN ON PRESBYTERIANISM.

BY THE REV. OLIVER J. BOOTH, ST. CATHERINES.

MR. EDITOR,—Some time ago I received the numbers of THE CANADA PRESBYTERIAN which contain the Rev. R. Wallace's paper on "Presbyterianism," to which (being allowed brief space by the courtesy of the editor) I shall attempt a reply, trusting that I may write, if not convincingly, yet, as he has written, in moderation, fairness, and brotherly love.

1. That there was a plurality of elders (called also presbyters and bishops) in the primitive Churches is readily admitted, and the special case cited—Ephesus—may be taken as proving it. I know of no Episcopalian who denies this. Indeed, it seems no more wonderful that there should have been many Presbyters in Ephesus and other cities than that there should be many to-day in the city of Toronto. But how the fact that there were many Presbyters in Ephesus could invalidate Episcopacy then I cannot understand, any more than I can understand how the presence of the numerous Presbyters of the Church of England in Toronto can invalidate Episcopacy now.

Again, in regard to plurality, he refers to Titus in Crete who appointed "elders in every city"—not one, "but many elders." The word "many" may be misleading. The plural only is used in the Epistle—why supply "many?" The plural may mean only a few. But whether few or many, the fact does not prove anything against the Episcopal view of the second order of the ministry. I quite agree with him, then, as to the plurality of elders in Ephesus and in the Churches of Crete. But I strongly suspect that he means to imply that every separate congregation had more than one Presbytery to oversee it, and that not only were there many Presbyters in Ephesus but also a plurality of Churches.

It may have been so. Perhaps the Church of God in Ephesus included many Churches (congregations) just as the Church in Toronto does to-day. Perhaps (I say perhaps, for it can never be proved—it is only

a matter of inference, and I may infer the opposite to him) certain of the congregations had more than one Presbyter, but this is no more an argument against Episcopacy than it would be were he to state that the Cathedral in Toronto is a non-episcopal place of worship because it has a staff of three Presbyters—a plurality—to oversee it. Obviously, the bare fact of plurality proves nothing as against Episcopacy.

The texts, Rom. xii. 4-8; 1 Cor. xii. 28, I submit, prove too much for his argument, for while he makes the interpretation to square with his view, and get three, I, with no special point to make, get seven—Apostles, prophets, ministers, teachers, exhorters, rulers (presiders), workers of miracles (not Apostles). Is my view arbitrary? So is his. And so much for the divine right of private judgment.

2. His next point (made incidentally to bear towards his theory) that the pastor should not be specially a visitor, but should be more in his study than with his people, I cannot accept as it stands. The pastor, I think, can never greatly help his people unless from personal contact with them, heart to heart, he gets to know their griefs, and, in a sense, to carry their sorrows. And moreover, he preaches best who preaches by the earnest example of a holy life—not golden words, but a life of golden deeds tells with men as with God—and while study is necessary, and speech powerful, yet our lives are golden epistles known and read of men. Give me, of two good men, not the preacher, but the worker who carries a smile into poor homes, and who bears in his heart the sins and trials of his brethren—those sins and trials that can never be known or appreciated unless a man be with his people, and be diligent with them as St. Paul was "from house to house."

3. Concerning the special interpretations of special and particular writers about the Jewish Synagogues and the Christian Church, permit me to take exception to his phrase, "The most learned and candid" admit so-and-so. Why so? Because they agree with him? Who—what court of appeal—has declared them to be "most learned or candid?" And have not scholars, equally learned and candid, taken the opposite view?

4. Following this bracketed number he fills a column and a half in proving what no Episcopalian ever denied—that in Holy Scripture, "elder" and "bishop" are one and the same. Far down in the page he says: "Many (please note that word) of the most eminent and learned bishops and divines of the Church of England have admitted that in the New Testament the terms bishop, presbyter, or elder, are identical and refer to the same office."

Many? I shall be glad if he will give me the name of even one bishop or presbyter of the English Church who denies this. We all admit it! I must say it is very amusing to read, that among us "many admit" what none of us ever denied!

What we do most emphatically assert is that in the Holy Scriptures there are three orders of the ministry: (1) *Apostles*, of whom there were more than twelve, and to whom alone was given the power of conferring Orders—a power residing alone in their successors. (2) *Elders* (called also presbyters and bishops). (3) *Deacons*, who serve tables, and also preach and baptize. That is fact. There, in the New Testament, are the three orders—Apostles, Presbyters, Deacons. In trying to get rid of the difficulty, Presbyterians, I think, only prove the fact, for they assume the Apostolic office to have been temporary, and they assume still further that the deacons are only laymen. So far, then, we are in strict accord with Scripture, and point to three orders in the Church. We do not quarrel about names—we are concerned with things; and thus we have a three-fold Scriptural ministry—(1) Bishops—successors of the Apostles; (2) Presbyters; (3) Deacons—a ministry corresponding exactly with the Church of the New Testament and the Church of the first fifteen hundred years.

5. Here again he says "the most eminent divines of the Church of England" have believed that the persons to be ordained were "chosen by the suffrage of the people." Well, what of it? What does it prove? Does it prove anything against Episcopacy? Does it prove anything in favour of Presbyterianism? Our chief pastors are chosen by a vote of laity and clergy. The laity may choose, but they cannot ordain! "The most eminent divines!" Why, every bishop, presbyter, and deacon of the Church admits this mode as lawful. Why does he, and most Presbyterian writers, in this argument persist in making men of straw only for the sport of knocking them down again?

(To be continued.)

### THE MUSKOKA MISSION.

MR. EDITOR, Your issue of the 8th inst. contains a reply from Mr. Sieveright, ordained missionary at Hunstville, to a previous letter from H. K., regarding the condition of our church buildings in Muskoka. Being a stranger comparatively in the country, or not being familiar with the history of certain localities—or, it may be, taking statements on trust without careful inquiry has led, in some instances at least to false impressions on Mr. Sieveright's part. In every case mentioned by Mr. Sieveright, or that can be mentioned, an explanation can be given that would take the point entirely from his statement. But, as the time has not yet come for writing the history of our work in Muskoka, I do not enter upon this now. I may say briefly, however, that we have no "wrecks" of churches in these two districts and, what is perhaps more remarkable, we have no church in all our mission field here with a mortgage on it. We have, however, twenty-one or twenty-two churches either completed or in process of completion, and hope to engage in the erection of six or seven more during the coming summer at different points in the field. "We have no manse north of Bracebridge," writes Mr. Sieveright. We have a very comfortable manse at Parry Sound, some fifty miles north-west of Bracebridge, and so on, and so on. We have a manse in every settled charge in these two districts, which is, perhaps, more than can be said of any other mission field of the same extent in the Church. If Mr. Sieveright would only present this woeful state of affairs as he finds it—to the Presbytery, he might have all his fears for the welfare of the work dispelled and such explanations given as would have satisfied any candid mind. I speak the mind of the Presbytery, and of many beyond our bounds, when I say that this method of spreading fancied grievances before the public without first consulting those who know something of the work or the Presbytery by whom Mr. Sieveright is placed where he is—to build up, not to pull down—is not at all desirable.

The work in Muskoka, I may say to the many friends of the district, is going on quietly but surely, notwithstanding all this outcry about "wrecks." The old fields are all occupied and several new ones—thanks to the kindly interest of the Missionary Associations of Knox and Montreal Colleges—are this year taken up. The people who have contributed some \$300, perhaps more directly to the Home Mission Fund of the Church during the past winter, evidence, thereby, an interest in the work of the Church at large, and are not likely to be indifferent to the prosperity of the work at home.

A. FINDLAY, Superintendent of Missions,  
Muskoka, Parry Sound and Algoma.

Barrie, April 10th, 1885.

RECENT trials and convictions of Mormon polygamists in Utah have spread consternation among the leaders of the Latter Day Saints. The spring Conference has recently been held, but the magnates of Mormondom kept themselves concealed for fear of consequences. A Salt Lake correspondent of the New York Independent, who evidently has good opportunities of knowing the actual state of affairs, writes: It would be a mistake, most foolish and fatal, to imagine for a moment that as yet anything of great value has been achieved. The battle is joined, and that is all. The fierce death struggle has but just commenced, and is likely to last for months and even years. The monster is not killed, and not even scotched. Often, hitherto, Mormonism has been driven into a close corner. The priesthood is a very Proteus for wriggling; can turn somersaults most wondrous on shortest notice, and perform stunning feats of prestidigitation. It is safe to say that never has the nation been called to deal with men so wily, so full of tricks and low cunning, so utterly lacking in conscience and sense of honour. One looks in vain to Utah prophets, apostles and high priests for ought that is honest, open and straightforward. They have been drilled for a half-century in duplicity and the utterance of downright falsehood. Like polygamy, it is a part of their religion to lie shamelessly and commit perjury without limit whenever a point against their "enemies" or an advantage to "the kingdom" can be gained. So let Congress and the courts continue to strike their blows harder and yet harder until the theocracy calls lustily for quarter and makes unconditional surrender; and let all the people, through press, pulpit and platform, continue to thunder Amen!

## Pastor and People.

### PASCHAL HYMN.

FROM THE LATIN OF ST. AMBROSE.

"*Aurora lucis rutilat.*"

Crimson glows the ruddy morning,  
Alleluia till the skies,  
Earth rejoices, hell is mourning,  
Mingled groans and shouts arise

For the King, renowned, all glorious,  
Comes His captive saints to free,  
Over death and hell victorious,  
Pain and woe before Him flee!

Vain the rock with sealed portal,  
Him no Roman guard can keep,  
Lo! in triumph clad, immortal,  
He, the Victor, wakes from sleep.

Groans forevermore are ended,  
Ended now the woes of hell,  
"Jesus hath from death ascended,"  
Angels bright the message tell.

Chosen ones, with visage mournful,  
Wept their Lord, betrayed and slain  
By the cruel, base, and scornful;  
Tortured, agonized with pain.

Now with voices wondrous tender,  
Angels to the women speak,  
"Homage to your Master render,  
Him in Galilee go seek."

While they now with joy and fearing,  
Speed the message to repeat,  
They behold the Lord appearing,  
Worship Him, and kiss His feet.

When His brethren learn the story,  
Hasten they to Galilee;  
There in resurrection glory,  
Longing sore His face to see.

Now, the world with light rejoices,  
Cloudless beams the Easter sun,  
Saints lift up exultant voices,  
They have seen th' Anointed One.

Seen by them, His body, wounded,  
Shines as with celestial light,  
Christ, with witnesses surrounded,  
Stands confessed, the Lord of might.

Christ, Thou King, most gracious ever,  
Claim these restless hearts of ours,  
That with rapture ending never,  
We may justly praise Thy powers.

—*Rev. J. H. Van Buren in Churchman.*

FOR THE CANADA PRESBYTERIAN.

### THE EVENING LAMP.

BY REV. JAMES A. R. DICKSON, B.D., GALL.

When the toils of the day are over, and the evening meal has been enjoyed, and the family group is gathered around the evening lamp, either reading the entertaining page of classic story, or monthly magazine, or daily newspaper; or listening to a conversation that has sprung up as the wind springs, no one knows whence, each by turns taking part, and adding his share to the feast of reason; while some, perchance, ply the busy needle, embroidering, embellishing or knitting—what a sight is this! No more beautiful sight can be seen, no more pleasing picture can be painted. It speaks of family union, joy and content. It says, as loudly as it can be said, what the sweet old song says:

Home! home! sweet, sweet home!

There's no place like home! There's no place like home!

In the soft radiance each face is intelligent and loving and beautiful. Each countenance beams with animation and interest. Each heart beats with a tender affection that grows with the growth and strengthens with the strength. It is a familiar scene; but we seldom think to how much in life and "in the world's broad field of battle" it ministers. That light shines not only for the present, but the future. It casts its rays far out into the ways of the outer world, and cheers and gladdens by its kindly gleam when darkness may be gathered around the spirit, and hope fading from the soul. It lightens up all the life. The evening lamp of one's early days never goes out, but shines on through all the coming years, more bright, and clear and glad some. What the sun is in the noonday sky this lamp is in the heart. This, we think, must stand unquestioned. The Rev. Richard Cecil says: "I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel; but then I liked to be an infidel in company, rather than when alone. I was wretched when by myself. These principles and maxims and data spoiled my jollity. With my companions I could sometimes stifle them; like embers we kept one another warm. Besides, I was here a sort of hero. I had beguiled

several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to see the 'minor.' He could laugh heartily at Mother Cole—I could not. He saw in her the picture of all who talked about religion: I knew better. The ridicule on Regeneration was high sport to him—to me it was none; it could not move my features. He knew no difference between regeneration and transubstantiation I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man; it harasses him—it throws itself continually in his way. . . . I find myself to-day laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of the thing." Ah! as the light of the evening lamp sinks into the eye and fills it, so the words spoken around it are dropped quietly, and often unwittingly, as seeds into rich soil. Banyan seed, that give birth not only to one tree, but to a whole forest. How influential in the formation of character is the atmosphere of the evening lamp! What made Dr. Duff a missionary? was it not the conversation at home? These are his own words. "Into a general knowledge of the objects and progress of modern missions I was initiated from my earliest youth by my revered father, whose Catholic spirit rejoiced in tracing the triumphs of the Gospel in different lands, and in connection with the different branches of the Catholic Church. Pictures of Juggernaut and other heathen idols he was wont to exhibit, accompanying the exhibition with copious explanations, well-fitted to create a feeling of horror towards idolatry and of compassion toward the poor blinded idolaters, and intermingling the whole with statements of the love of Jesus." And what does Froude tell us of the origin of Thomas Carlyle's peculiar style? Simply this, that it originated with the converse of his mother and his father. Froude says: "This style, which has been such a stone of stumbling, originated, he has often said to himself, in the old farm-house at Annandale. The humour of it came from his mother. The form was his father's common mode of speech, and had been adopted by himself for its brevity and emphasis. He was aware of its singularity, and feared that it might be mistaken for affectation, but it was a natural growth, with this merit among others, that it is the clearest of styles. No sentence leaves the reader in doubt of its meaning."

Where are those questions put, half in fun and half in earnest, which provoke so much thought and talk in children? Is it not around the evening lamp? Miss Harriet Martineau, in her brief biographical sketch of Samuel Rogers, says: "In his early youth, his father one evening asked all his boys what they would be. Sam would not tell unless he might write it down, for nobody but his father to see. What he wrote was: 'A Unitarian Minister.' His life, however, was to flow in another channel. Dr. James Hamilton, the author of many precious books, and "Our Christian Classics," tells us how the early days determined his future course. In the preface to the last mentioned volumes, he says: "In the following pages the compiler must plead guilty to a certain amount of self-indulgence. It was his lot to be born in the midst of old books. Before he could read them, they had become a kind of companions, and, in their coats of brown calf and white vellum, great was his admiration for tomes as tall as himself. By-and-bye, when he was allowed to open the leather portals, and look in on the solemn authors in peaked beards and wooden ruffs, his reverence deepened for the mighty days of the great departed; and with some vague prepossession, his first use of the art of reading was to mimic an older example, and sit poring for hours over Manton and Hopkins, Reynolds and Horton. Indeed, so intense did his old-fashioned affection grow, that he can well remember, when compelled to shut the volume and retire to rest, how, night after night, he carried to his cot some bulky folio, and only fell asleep to dream of a paradise where there is no end of books, and nothing to interrupt the reader." Did not Sir Walter Scott receive his first bent toward ballad literature by hearing his mother and grandmother recite long before he himself had learned to read? Could we but know what is said, talked about, discussed, around the evening lamp, we should find little difficulty in outlining much that might be expected in the individual life of particular men, or in the wider life of the nation. There the spirit of the family breathes forth freely, there the sentiments of the family are planted and watered and cultivated, there the fashioning energies of family character and life are felt—felt feebly or forcibly—but felt in such a way that though at first they are light as gossamer threads, by-and-bye they become like mighty chains. What need, then, to keep the light of the evening lamp sweet and healthful, bright and joyous, clear of everything that would dim it or destroy its power. It is one of the most potent factors in both family and national life. But what if there be none in some homes? That can hardly be. Something must be spoken of, for it is impossible for human beings to live together without discourse of some kind. It may be low and debasing, and unworthy of their nature, tending only from low depths to lower depths still; but it is there. Men must have fellowship.

It is, therefore, well worth while to remember that the evening lamp needs trimming, lest it smoke and burn up its oil in darkness. And that it requires to be fitly placed that it may give light to all that are in the house. Let it be lifted up then, clear and luminous, and winsome, by such discourse as will aid and encourage every good thought, every beautiful wish, every noble purpose. Let it shed its cheering, warming and attractive rays in such a way that it may stimulate all that is good in the nature, and evoke all that is virtuous in the heart. As the sun rising upon the world "sows the earth with orient pearl," so let the evening lamp make radiant all that lies within the imperial realm of the home; by bringing into it all that is desirable as objects of consideration, as principles of action, as nodes of life. All that is worthy. The short and easy way most effectually to master every evil, is to encourage and strengthen every element of good. Bend the soul to the upholding of the good and the evil shall fall because it lacks support.

### THE VICE OF DRUNKENNESS.

No vices are perhaps so incurable as those which people are apt to glory in. One would wonder how drunkenness should have the good luck to be one of this number. The vice has fatal effects on the mind, body and fortune of the person who is the slave of drink. In regard to the mind, it discovers every flaw in it. The sober man, by the strength of reason, may keep under and subdue every vice or folly to which he is most inclined; wine makes every latent seed sprout up in the soul, it gives fury to the passions, and force to those objects which are apt to produce them. Wine heightens indifference into love, love into jealousy, and jealousy into madness. It turns the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, makes vanity insupportable, and displays every little spot in the soul in its utmost deformity. Wine throws a man out of himself, and infuses thoughts into the mind which would not arise in sober moments. Thus does drunkenness act in a direct contradiction to reason, whose business is to clear the mind of every vice which has crept into it. The method of spending one's time agreeably is so little studied that the common amusement of our young people is drinking. This way of entertaining has custom on its side, but, as much as it has prevailed, very few companies have been guilty of excess in this way. But the most conspicuous of those who destroy themselves are such as those who in their youth fall into debauchery, and contract such an uneasiness of spirit, which is not averted but by tipping; such never know the satisfaction of youth, but short years of manhood are descriptive of their old age. They cannot retire without their customary nightcap, and in their uneasiness of spirit see reptiles of wondrous size crawl awkwardly about them. Long, cold, slimy reptiles sport around, and the room is filled with the venomous brood. Such is the habit of the habitual drunkard. He is certainly as guilty of suicide who perishes by a slow death as he who is despatched by the immediate poison.—*Dean Swift.*

### MARKS OF THE LORD JESUS.

John Herridge—that wonderful apostle of the last century in England, whose preaching of Christ gathered in thousands as he rode from village to village, with the old Gospel on his lips—thus touchingly refers to the wonders and surprises and joys of the great meeting-day, when the parted labourers of the Church of God shall look each other in the face once more. "What," says he, writing to a fellow-sufferer of the cross, "if such a poor, weak, weather-beaten, and almost shipwrecked vessel such as I should land at last safely on the shore of everlasting rest? Sure you would strike up a new song to see me harbour in the heavenly port, if you are there before me. And what if such a poor, weak stripling as I should come off conqueror over an armada of enemies sin, death and hell? And what if you should meet me in the peaceful realms above, with my robes washed white in the blood of the Lamb, and a palm of victory in my hand? Perhaps you may know me by my scars. But even every one of these will be a set off to the freeness, sovereignty and unchangeableness of the love of God, the worth of the Redeemer's merits, and the power of the Almighty Spirit."

These scars, which are to be found, more or less, in some shape or other, on every faithful minister of Christ, are not things to be ashamed of, nor blemishes which one would like to see effaced. They are "the marks of the Lord Jesus" traces of the wounds received in His service here, to be recognized by Himself hereafter in the day of His appearing, with the "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*Dr. H. Bonar.*

It is well to remember that beautiful thought of George D. Prentice that a word of kindness is seldom spoken in vain, while witty sayings are as easily lost as the pearls slipping from a broken string.





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## EASTERN GENERAL AGENT.

MR. WALTER KERR - for many years an esteemed elder of our Church - is the duly 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. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, APRIL 29, 1885.

THE publishers of Sabbath newspapers gain nothing by saying that they issue Sabbath papers to accommodate people who desire the latest news from the North-West. Everybody believes that these papers are published mainly for the purpose of making money by their publication. Viewed as a mere business venture, we beg to inform these publishers that their step must end in financial failure. Breaking the law and defying public opinion never pays in the end. There is no doubt that a small party of sympathizers will form around the journals in question and for a short time give them all the aid in their power. But surely the conductors of these journals know very well that the people who cheer them on when breaking the law are not, as a rule, people that can be relied on in ordinary everyday business. For the most part, the men who are opposed to the Sabbath newspaper are just the men whose support in business any judicious business man would desire to cultivate. There are other and higher considerations, we know, that should always be taken into account, but it is well to look at a question from every standpoint, and we respectfully ask these gentlemen if they think this Sabbath publishing business will pay even financially in the end. We are certain it will not. If there is one thing clearer than another it is that the citizens of Toronto of all creeds are determined to preserve the reputation of their city for having the quietest Sabbath on the continent, if not in the world.

THE number of friends that the labouring man has these days is something remarkable. The railway company, from purely philanthropic motives of course, wish to give him Sabbath excursions. The liquor sellers desire to sell him good liquor and plenty of it, one of the objections to the Scott Act being that under its operations the rich man can have his drink while the labouring man cannot. And now the publisher of the Sabbath newspaper wishes to give the poor man something to read on Sabbath. In a very short time we shall probably see shopkeepers opening their stores to give the labouring man and his wife a chance to buy their groceries on Sabbath. All these efforts to benefit the labouring man are thrown completely into the shade by action taken a few years ago by a certain railway. Moved by a burning desire to promote the spiritual interests of the people of Hamilton this railway put on a Sabbath train to give the benighted citizens of Hamilton an opportunity to come to Toronto to hear Handford preach! When one thinks of the extraordinary efforts made by all these people for the sole benefit of the labouring man, one cannot help admiring the vast amount of disinterested action there is in this country. It is somewhat strange, however, that the labouring man never asks for these favours. He never asks for a Sabbath excursion train, he often votes for the Scott Act, and he does not even clamour for a Sabbath newspaper. The fact is, the labouring man wants a rest on Sabbath. He thoroughly understands the railway that offers him a Sabbath train with one hand and cuts down his wages

with the other. He knows quite well what all this professed *friendship* amounts to.

WE are not of the opinion that any permanent injury will be done to our work among the French Canadians by the present discussion. Whether it was a wise thing to begin the discussion or not is a question that must be settled by those who began it. Now that it has been begun, let it be assumed that what everybody wants is the welfare of the work and let the discussion go on in the Assembly in a fair, frank and generous spirit. Truth is like a torch, the more it is shaken, the brighter it shines. Of one thing we are reasonably certain - if the present Committee cannot carry on the work successfully no Committee can. Taking them all round there are not better men in the Church. There are no better men in any Church. Montreal is the best base of operations for the work. If the lines laid down by the General Assembly, on which the Committee carry on their operations, are not the best, let the Assembly change them. The Committee is but an executive body carrying out general instructions given by the Supreme Court. The work is, confessedly, one of extreme difficulty. But what work worth doing is not difficult? There are difficulties in doing Home Mission work just now in the North-West. The Foreign Mission work is beset with difficulties in Formosa. We have had difficulties in India. The Colleges have one continued difficulty for the want of money. The Augmentation problem is not a very easy one. Any work worth doing has its difficulties. If there are special difficulties in connection with our French work, then the Church should just try all the harder to overcome them. What we need is not a new track, nor a new locomotive, nor even new engineers, but more steam.

## THE COLLEGE OF MODERATORS.

If anything worthy of serious attention can be urged in favour of a College of ex-Moderators nobody has yet favoured the public with it. The fact that such a system may work well in other Churches and in other lands proves nothing. The best way for them may be the very worst for us. If the argument that some Churches select a Moderator in this manner has any force the fact that others do not has equal force. The contention that the nominee of a Presbytery may not have a seat in the Assembly has nothing in it. The nominee of the College may not have a seat, and the College cannot give him one. His Presbytery can, and this is actually a "point" against the College rather than in favour of it. Nor is there anything in the contention that Presbyteries have no power to elect their nominee. Has the College power to thrust their nominee on the Assembly? If this is seriously intended it is a menace to the whole Church. Surely Presbyteries have as much power to give effect to their choice through their representatives in the Assembly as the College, which has no representatives there at all. The only argument in favour of the College that we ever heard that is even decently plausible is that the new Moderator can be better prepared for his duties, especially his duties on the first evening if he knows of his election before-hand. This probably means that he should have time to prepare an *impromptu* address forty minutes or an hour long. That is precisely what nine-tenths of those present don't want at ten o'clock on a hot evening. Many of the Commissioners have just come, tired and dusty, from a long railway journey, and about the last thing on earth they want is an elaborate address, very long and perhaps as dry as a lime-burner's shoe. If any gentleman has not enough of brains and self-control to take his seat and utter a sentence or two in a proper manner without three months to prepare himself he is not fit to be Moderator. If he cannot do the work there are twenty men in the Assembly who can. There are two ways in which this College can be effectually disposed of. One is to nominate a candidate in opposition to the nominee of the College and elect him. Were it not that Dr. McKnight has such strong claims for the honour this plan would no doubt be adopted. Another would work equally well though not so quickly. If the one-fourth of the ministry that go to Montreal can find no better work than tampering with the rights of the three-fourths who sent them, then let the three-fourths leave the one-fourth at home next time and give them an opportunity to meditate on the folly of a few men trying to rule a Church as large as the Presbyterian Church in Canada.

## THE AGE OF SHODDY.

On the best of all authority we are assured it was the wise man who founded his house on a rock and the foolish man who built on the sand. The divine teaching holds good at every point. It is literally as well as spiritually true. Recently a row of flimsy tenement houses in New York fell with its own weight, and a number of its unfortunate workmen were injured by the collapse, one losing his life. The law steps in after the calamity has occurred, and lays hold of the wretched men through whose action the work was scamped, but it had not the foresight to prevent the criminal neglect that resulted so disastrously. This card board tenement collapse in New York is a sign of the times.

The mediæval builders, of whom we read so much, and whose magnificent works are the admiration of all travelled sight-seers, must have been very slow-going fellows. They would be dreadfully out of place in these days. They did their work so leisurely. They had no dash about them; they were not smart men. Nevertheless, their work remains. The baronial dwellings are out of date, but good, honest, solid workmanship should not be confined to past ages. Men had a conscious pride in doing good work. Like virtue it was its own reward. The handicrafts are replaced by machinery and steam-power, but skilled labour yet brings a high price in the market, though the ruling passion is the maximum of speed at which work at a minimum cost of production can be turned out. To make money is the one overmastering passion in life, and the belief tacitly entertained, if not generally expressed, is, that scamp-work is the shortest cut to the accumulation of wealth.

There may have been a golden age, as fabled by the poets, but it was before the memory of man. Our own has been described as the iron age, but indications are not wanting that it may without a violent stretch of imagination be described as the age of shoddy.

Solidity, comfort, reality are mercilessly sacrificed to appearances. This running up of tenements with the cheapest and most worthless materials that can be procured, by means of the most wretched workmanship, where liberality is only displayed in paint and putty, shows how reckless of consequences men may be if they can but pocket their fraudulent gains. This indifference to human life is emphatically criminal. Mr. Plimsoll brought to light the same rascality in connection with the English shipping trade. The floating coffins in which men sailed to their death were an outrage on humanity - a stinging satire on the rapacity of heartless men who had bartered their souls for the greed of gain. These are only specimens, isolated instances, of the dishonest work that is done in every department of human industry.

It may be that those who reap large profits from sham workmanship not only keep their glittering equipages, but adorn brilliant social circles with their benign presence, and are liberal contributors to religious and benevolent enterprises. Very possibly. A bad man is not wholly bad, but no amount of money given under shelter of the abused name of charity can atone for dishonesty; work that falls to pieces of its own weight no man can call honest.

Pretence, make-belief, has been in the ascendant far too long. It is time to get to real and more solid ways. In the task of the day-labourer, in intricate and colossal commercial enterprises, in education, morals, and religion, we must have our goings established on the rock if we would build satisfactorily for time and safely for eternity.

## Books and Magazines.

THE BOOK-WORM. (New York: John B. Alden.) The April number of this little magazine contains John Ruskin's charming chapter "The Lamp of Memory," from the Seven Lamps of Architecture.

THE CANADIAN BEE JOURNAL. (Beeton: D. A. Jones & Co.)—This is the first number of a new publication devoted to apiculture. It is neatly printed and well arranged, and will no doubt be very useful to a large class of our readers.

THE CONVERTED CATHOLIC. (New York: 60 Bible House.)—The *Converted Catholic* for April gives evidence of ability and discretion on the part of the editor. This monthly seeks the conversion of Romanists to Evangelical religion, and is conducted by

Father O'Connor, who was for many years a Roman Catholic priest, but is now pastor of a converted Catholic congregation in New York City.

**CHINESE GORDON; The Uncrowned King.** By Laura C. Holloway. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a handsomely-printed ribbon-tied little book. It is a compilation from Gordon's private letters of his sentiments regarding life, duty, religion, and responsibilities, and can but prove a timely addition to Forbes' "Life." It sheds interesting light on the singular career of one whose life has been a subject of universal interest.

**LETTERS FROM HELL.** With preface by George MacDonald, LL.D. (New York: Funk & Wagnalls; Toronto: William Briggs.) The book itself is as striking as its title. It was originally published in Denmark, where it made quite a sensation eighteen years ago. Its success in Germany has been equally great, and now it appears in English. It is of a highly imaginative cast, as might be expected. George MacDonald recommends its perusal in a brief but characteristic preface.

**THE CANADA EDUCATIONAL MONTHLY.** (Toronto: The Canada Educational Monthly Publishing Co.) The April number of this welcome magazine is decidedly good. The contributions, while varied and interesting, are models in condensation, showing that educational writers appreciate the fact that long-windedness is not a special qualification for popular writing. Among interesting papers may be mentioned those by W. J. Robertson, M.A.; Lucy Hall, M.D.; A. H. Morrison and Wm. Houston. The editorials are straightforward, frank and honest in expression.

**CHILDREN'S HYMNAL.** Harmonized edition. Prepared by a Committee of the General Assembly. (Toronto: Campbell and Middlemiss.)—There has been laid on our table this handsome volume, which will, doubtless, be gratefully accepted by the Church as the top stone of the Committee's labours for the service of praise in the Sabbath school. Nor will its use be confined to the children, but amidst its green pastures and still waters the leader of the prayer-meeting will not be at a loss to "wade a portion" suitable for the weekly service. We have already expressed our approval of the Committee's work, and here it may be added that in their selection they have not been led away with the jingle of mere versification, or the inane and meaningless rubbish that gains a momentary popularity, to be found in catch-penny "Songs and Solos," "Golden Harps" and "Silver Sprays," nor have they in their labours put aside the Psalms, the pure beaten gold of the Sanctuary. The poetry and music of the Hymnal possess the highest praise we can express—they are worthy of the Presbyterian Church in Canada.

#### MANITOBA COLLEGE.

At the closing meeting of the Theological Department of Manitoba College the chair was occupied by the Rev. Dr. King, the Principal of the College. There were present, in addition to Professors Bryce and Hart, the Rev. D. M. Gordon, B.D., Rev. C. B. Pitblado, the Rev. Messrs. Campbell and Ross, Judge Taylor, Hon. A. G. B. Bannatyne, Messrs. J. S. Ewart, Wm. D. Russell, J. Fisher, and others; the room being filled by students and friends of the institution from the city.

After devotional exercises, conducted by the Rev. Mr. Gordon, Dr. King expressed his gratification at the large number who had assembled to testify their interest in the work of the college. He stated that the theological classes had been attended during the present session by seven students. Towards the end of the term they were joined by another who had completed a course of study in Arts in the University of Glasgow. Instruction had been given daily in Hebrew, in the Old and New Testament Exegesis and in Systematic Theology; and once a week in Apologetics by the Rev. Mr. Gordon, and in Church History by the Rev. Mr. Pringle, in both cases to the great benefit of the students. Eight students took part in the closing examinations. The result as a whole, Dr. King stated, was such as to give much satisfaction to the examiners. In some instances, a measure of scholarly attainment had been evinced, which gave much promise of future usefulness. In the third, or graduating year, the first place was taken by David Anderson, B.A., and accordingly the scholarship of \$50, given by a member of St. James Square congregation, Toronto, was awarded

to him. Dr. King stated that the papers of William McK. Omand, M.A., were also extremely good. In the second year no scholarship was awarded. In the first year the scholarship of \$50, given by the Bible class of Knox Church, Winnipeg, was awarded to H. W. Fraser. A prize of \$20 was given, through the Rev. Mr. Pringle, to A. B. Winchester, for the best paper, after that of Mr. Anderson, on Church History. Dr. King intimated that in addition to these eight students there are as many, if not indeed more, in the Arts class who have the ministry in view; while there are other: at present engaged in mission work in the North-West, who are likely to join the theological classes at no distant date.

The results of the examinations having been announced, Dr. King addressed as follows the students of the graduating year: "You have completed, gentlemen, in a way creditable alike to your diligence and to your ability, the course of study which the Church has prescribed in the case of candidates for the ministry, and you are very soon to enter on the work for which these six or seven years of study in this institution have been the preparation. You will readily believe that your professors and your fellow-students regard you to-night with very great interest, and that they will follow you with their cordial good wishes, and, I think I may say, their earnest prayers. It should be unnecessary to exhort you to continue to be students. The main object of such a course of study as that to which you have submitted is to imbue the mind of the student with the love of truth, and to acquaint him with the best methods of pursuing it. It is in the Bible especially that you are to find the field of your future enquiry. Both of you have a fair knowledge of the original languages of Scripture. My teaching has entirely failed in your case if it has not awakened in your mind some appreciation, if not enthusiasm, for exegetical studies. Continue to prosecute them. Nothing is so likely to make the exercise of the ministry by you permanently interesting, instructive and helpful as the habit of drawing the substance of your teaching directly from the Bible, and by a process of strict exegesis as distinguished from a loose and vague treatment of Scripture. In this way your teaching will most surely acquire the two indispensable elements of authoritative and variety, and you will not, I am sure, forget that more is needed for a correct and adequate apprehension of the divine Word than the grammar, the lexicon, and the commentary. The truth with which you are to deal is spiritually discerned. Its presentation will in ordinary cases only be of saving efficacy when so discerned, and, may I not add, when verified by the spiritual experience of the preacher. The element of witness-bearing, in the strict sense of the term, can never be wholly wanting to the proper discharge of the Christian minister's functions. On the same occasion last year I spoke of those occupying your position, respecting the preaching of the Word; the message and the method of declaring it. But in exercising the ministry you are called not simply to speak to men in God's name—to instruct, persuade and warn your fellow-men—you are called also to lead their devotions; to give suitable expression before God to their sense of sin and of weakness, to their desires for pardon and for purity. If the time had permitted I could have wished to speak to you at some length on this part of the work of the ministry. If I must be content to throw out a few hints respecting it, leaving a more adequate treatment of the subject to some future occasion. First of all, endeavour to realize the importance which belongs to this part of ministerial work, and the duty therefore of making careful preparations for it. The matter of the conduct of public prayer is happily receiving a degree of attention in our day which it has not always done; but not, certainly, more than it deserves. It is a very high privilege to be permitted week after week and year after year to give expression before God to the feelings of the Christian people; feelings penitent and jubilant; feelings of desire and of hope; yearnings of the heart after God, or humble yet joyous sense of His presence. If it is not wrong to institute a comparison between these two functions of the ministry—speaking to men in God's name, and speaking to God in men's name, might one not regard the latter as in some respects the higher, as it is, perhaps, also the more difficult? Hence, the importance of giving continued and careful attention to the manner in which it is performed. Some of the qualities by which this part of the service should be characterized

are obvious enough, though they are far from being always forthcoming. Directness is one of these. Prayer is the offering to God of our desires in the name of Christ for things agreeable to His will. It is asking blessing from one who has promised to grant it. Devout soliloquizing, doctrinal amplification may be interesting and even profitable, but neither is, properly speaking, prayer. The requirement of directness is violated in many ways. The exercise is sometimes so obviously one of preaching at the people under cover of praying to God that all right-minded persons recognize and feel the impropriety.

The violation of propriety assumes its worst and most objectionable form when the exercise is made to insinuate a covert rebuke of some offending member of the congregation—a course at once cowardly and irreverent. Such a practice you will know, I trust, only to avoid the first approach to it. But without anything so objectionable as this, there may be the absence of all directness, the want of definite asking, which is the very essence of prayer; and for the absence of which no amount of doctrinal statement or mere utterance of Christian sentiment can compensate. Again, the devotional services of the sanctuary should be characterized by simplicity. The presentation of our desires to God, as distinguished from statements of doctrine and of duty, should be marked by great simplicity of language. Some allowance, of course, must be made for difference in temperament. It seems natural for some to speak in tropes. Speaking generally, however, one may rightly claim that the language of the minister in conducting public worship—while not slovenly or mean but, on the contrary, noble and elevated—ought to be uniformly simple, leaning for its impressiveness rather on the depth and sincerity of the feeling which it expresses than on any profusion of figure. There is a degree of rhetorical adornment which, allowable and even useful in preaching, is entirely out of place in prayer. Be simple, then, and select in your choice of language in this part of ministerial work. Avoid unusual and turgid epithets and phrases. Use largely the language of Scripture, and when departing from its words, compel the terms of which you make use, to conform as largely as possible to its strain. Be sure that if you allow yourselves (as some do, but as I have little fear you will) to declaim in prayer about 'the conflicts of the ages,' 'the eternal silence of the universe,' you will offend the taste and impair the devout feeling of the best and most thoughtful of the people. Once more I mention spirituality as an indispensable quality of right public prayer. I do not mean by this that it should not have regard to common or earthly things, everyday mercies and trials—nothing could be more unfortunate than the disregard of these in the devotions of the sanctuary—but the reference to them should be always devout in its tone, and there should be present along with them and in preponderating measure, the spiritual and heavenly blessings which are revealed as the believer's heritage in Christ. I have heard in public worship, not often indeed, prayer so secular in its whole tone that it was difficult to feel when the Amen was spoken that one had been engaged in prayer at all. This is a great calamity, worse even than secular preaching. Religion has come to a bad pass in a community, when secularity establishes itself even before the altar of Christian worship. Aim, therefore, at having the spiritual tone of this part of the service as high as is consistent with preserving the truth of your own nature. Higher you may not attempt to make it. But I must close this address. There are many things on this subject which I must leave for the present unsaid. Enough, I trust, has been said to deepen your sense of the great importance which belongs to the subject. We are told to covet earnestly the best gifts. I scarcely know any gift which the student about to enter on the work of the ministry might more properly desire than that of entering sympathetically into the fears and hopes, the sorrows and the joys, the struggles and the triumphs of a Christian people, and of giving devout and suitable expression to these, week after week, in prayer to God. Do this, my young brethren, and you will not lack men and women to call you blessed. The conduct of public prayer in your hands will not be less a help, a refreshment and a joy than the preaching of the Word."

The meeting was afterwards addressed in some words of hearty encouragement and congratulation by the Rev. Mr. Gordon, the Rev. Mr. Pitblado, and the Hon. Mr. Bannatyne, the chairman of the College Board.

## Choice Literature.

## JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER VIII.—LIFE IS HARD.

"What silence! What loneliness! How can I endure it?" thought the sad lady of Bancenay one evening when the memory of her lost happiness made the present loneliness more terrible. She rose, left the large empty parlour and went up to Isabel's room. "She is asleep, but I shall at least hear her breathe," said the widow, going into the tiny room. A night lamp of blue crystal threw its soft rays upon the bed where the little girl was lying. The mother bent over her and looked at her smiling even in her dreams; but Isabel hid her face in the pillow; suddenly she turned around, wide awake.

"I am not asleep, mamma—not at all! Look at me; do you see me?" she said, raising her hand to her mother's face, which was wet with tears. "Oh, mamma, you have crying again!" and she grew suddenly serious; "you are still sad. When will you be comforted? I haven't been naughty, have I?"

"No, my Isabel; sleep and be happy, my little girl. Go to sleep quickly."

"But I can't, mamma; I have so much to think about."

"What is it, then, this grave subject that keeps you awake?"

"Mamma, I wish you would do something to make me very happy, but I don't believe you will want to."

"What is it? tell me!"

"Well, I went to the garret this morning, and you would never guess what I found under a broken easy-chair. Something so pretty and nice, of ebony covered with ivory—a real jewel. Well, mamma, it was a spinning wheel as large as I am. But the spiders had made so many webs over it, and my governess called me so quickly, that I am not sure yet whether it turns."

"You want to spin, then, like the shepherdess?"

"Oh no; it is not for myself I want it; it is for that poor little blind girl who lives at Fierbois. I want it so much I cannot sleep. I am thinking how nice it would be to go and carry it ourselves to surprise her, for she knows how to spin. You said that the peasant girl who brought me back my doves was the most honest girl in the world, and you truly promised to take me some day to see her, but you have never done it, mamma."

"It is true; I forgot it. If it is good weather we will go to-morrow. Go to sleep now, my child."

"Mamma, don't cry any more," added the little girl; "it makes me feel so bad to see you crying, and papa is in heaven."

The next day the lady was more pale, the child more in earnest than usual.

"Mamma," said Isabel at breakfast, drumming on the table with her nervous little hands, always in motion like her mind—"mamma, do you remember yesterday evening?"

"Yes," replied the countess with a sigh.

"Then you have ordered the carriage? How nice!"

"Why?"

"Oh, mamma, you have forgotten that we were going to Fierbois?"

"I remember now," said the lady with an effort. "Your father used to hunt there sometimes. The country is wild, but John ought to know the way. Go bring me the spindle that belonged to your aunt, the abbess, and put some flax with it. If it still turns, the little blind girl can perhaps amuse herself with it."

Two hours later the countess, Isabel and the ebony spinning wheel, brushed up after its fifty years' sleep, trotted off in the carriage behind two good horses toward Josephine's cottage. The air was clear, the sun bright, the mountains were blue, but the skies bluer still.

The rock of Fierbois rises, a lonely peak, above the gently rolling hills which slope gradually from the plain to their summits. The tower was beautiful, lofty and proud, overhung with ivy, holly and sombre box, which for three centuries have assailed its walls. A little colour came back to the lady's pale face in the mountain-air. Isabel, happy at coming out of her nest and seeing the country, chirped like a bird.

When the ascent became too steep the countess walked, and Isabel skipped here and there, picking a flower or munching a nut, without for a moment forgetting her spinning-wheel or her plans.

"What a splendid surprise we have for Benedicte!"

But let us leave them climbing up the path toward the ruin, and let us go to James Tristan's house.

Since the harvest-fest a great jealousy of Josephine had been awakened in Scolas'que's mind. The cause was the good which the young girl had done to the child.

"Why does my husband go up so often to that owl's nest, where he pretends that Benedicte has grown so much better? It is to get his child's heart away from me that he has left her so long with Josephine. The girl is sharp, but she shall pay for it. Yes, Josephine shall pay for it!" she said, with a threatening look toward the ruin where the cottage was hidden.

Josephine had but one possession in the world, her pure and stainless name. Since Scolas'que could not take that from her, she determined to soil it. She spread the report that Josephine profited by Benedicte's presence in the house to take from James Tristan money, wheat and food of all sorts in order to grow rich herself at the expense of the farmer. These evil reports soon passed through the village; then, a little later, much enlarged and much worse, they came to Rene Fougere's ears. He heard them the same day that Madame de Bancenay came to Fierbois. Josephine was alone in the middle of the room. With sad eyes she was looking toward the open door when the countess appeared on the threshold; Josephine did not move or speak; she seemed utterly dazed.

"We wanted to surprise you," cried Isabel, "but you

look as if you thought we were ghosts. Are you afraid? See this pretty spindle; I brought it for Benedicte. But where is she?"

"How should I know? They have taken her away from me," stammered Josephine; and, forgetting that the lady was there, she sat down on the floor, crossed her hands above her head and began to sob.

Without saying a word, Madame de Bancenay knelt beside her and let her cry. Then, when this violent grief had passed a little, the countess laid her white, ungloved hand upon that of the weeping girl. When she raised her head Josephine thought she must be dreaming, as she saw the lady bending over her with a look so tender and sympathetic that her heart was melted and she could speak: "You, madame, you the good countess, kneeling on my stone floor! Oh, madame, excuse me; I have lost my reason. Take my mother's chair, and Benedicte's is still here; let the young lady sit down there."

"Come, tell me your trouble; I am here to comfort you, my daughter."

"You call me 'my daughter'? Ah, that was what my mother called me," cried Josephine, turning a hopeless look toward the lady. "I have lost her, and my Benedicte, whom I saved, whom I took care of—I have lost her too. I have nothing, nothing left in the world."

"Take courage. You are still young; your life is not yet spoiled," said the widow. "You can still find much happiness in the world. There are many people more unhappy than you."

"Oh, madame, I don't fear trouble for myself; I am used to it; but Benedicte is so young, she has such a tender heart and she has been so long with me, that she might pine away and die of sorrow at not seeing me any more."

"But what has happened? Tell me all; I am your friend."

"Ah, madame, I am sure that you have suffered, since your heart is so full of sympathy for the unfortunate. I can tell you my trouble. I was sitting on the same chair where you are now, Benedicte in front of me—I had just finished braiding her beautiful golden hair—when my father came in, his face white with anger. He has hardly looked so since my mother died. He said, 'Benedicte, leave the house. It is because of you that the name of Fougere is spoken against in all the country.' His look was more dreadful than his words; the sparks of anger shot from his eyes—here Josephine stopped short.

"Go on; what happened to Benedicte?"

"Alas, madame! I have done very wrong to open my mouth; my mother told me to complain only to God. But the evil is done. I had better tell you the rest. Ever since Benedicte had been here she had never heard one harsh word. She is a very sensitive, timid child. She was so frightened that she fell down on the floor in a faint. I was trembling so that I could not speak. I raised her up to carry her to the open window. She was as white as a lily—as white as death, mad. I pressed her close, close to me, but my father snatched her from my arms, and I saw that he wanted to carry her away. Then I knelt down before him, begging him to punish me if this innocent child had done him any harm. I placed myself in the door; he pushed me aside, carrying my Benedicte away fainting. Thus, without knowing it, without feeling it, my sweet lamb was torn from me." Josephine, in the bitterness of her heart, did not move, did not speak. She remained on her knees, and gazed upon the stone floor as if her heart had been frozen.

"And the little spinning-wheel will be lost, mamma?" whispered Isabel. "Isn't it too bad?"

The lady stood beside Josephine, her face full of deep pity. She was thoughtful for a moment. "Never fear," she said, laying her hand on the young girl's bent head—"never fear, you have loved this child so much that she will not be taken away from you for ever. You shall see her again to do her more good. It is for the dead that we can do nothing more. She is living; take courage. I can not help you to-day, but remember that I am your friend. I will leave this spinning wheel that Isabel brought for Benedicte. I will leave it that you may give it to her yourself the day when you shall find her again. Whenever you need advice or help, remember that the door of the chateau of Bancenay is open."

With these words the countess left the cottage. There remained no other sign of her visit than the ebony spinning-wheel standing in the window—the ebony spinning-wheel wound with white flax as pure as the gossamer that floated through the air this beautiful autumn day.

The sun sank in the golden heavens and the blue mountains were lost in the shade. Evening came, and Fougere returned calm; but when he saw in Josephine's lap a child's shoe and a red scarf wet with tears, his anger blazed like a fire not yet extinguished. He seized these things, which excited his anger, tied them together and, with all his force, threw them over the precipice.

"Father" cried Josephine, kneeling before him with clasped hands—"father, what has she done to you?"

"Know, then, that it is you she has injured—that I have driven her away for your sake. From this day forth I wish her death for your sake. Stay here, work, earn your living, and let no one say again that James Tristan's daughter has made Rene Fougere's daughter richer. We have said enough. Give me my supper."

Fougere's words were short and sharp as a sword. All hope had gone from the young girl's heart.

Josephine rose; staggering she served her father; then, as usual, sat down at the oak table opposite to him. Only the lamp was between them; by its red light the poacher saw that his daughter was very pale.

"It is enough that you look so sad to-day. To-morrow the child must be forgotten as if she had never lived; you must eat, drink and talk as usual. To-morrow, do you hear?"

Conquered, but not subdued, Josephine bowed her head, but her heart was full of rebellion. From that day she nourished in her soul a sorrow the more keen, a love the more passionate, since she must hide both. She kept her thoughts to herself and never let them rise to her lips. But

she could not smile and she could not pray. More and more rarely came news from Benedicte. The child had not died, as Josephine had feared at first that she would. She was neither sick nor melancholy, it seemed. Her stepmother dressed her in fine clothes. James took her sometimes with him when he drove out in the carriage. They saw her pass through the village drawn by the great red oxen, the handsomest in the country. She held the little distaff in one hand and in the other her spindle; she was always spinning, spoke little and seldom smiled. She was thoughtful from habit, humble with her stepmother, tender only with her father, good with every one else. She had kept her beauty, her health too, but had lost the gaiety which she had gained at Fierbois.

Alone now in the tower, Josephine passed many lonely days. She could no longer read in her mother's book—even the remembrance of her mother had faded. She had but one thought—her wrath against her father. Fougere soon noticed Josephine's anger, but he did nothing to calm her, nothing to win her back to him. He kept her strictly, and was more and more harsh with her; then he began to drink again and to indulge his brutal passions. It was now that Josephine saw the worst days of her life. Autumn had passed—autumn with its storms. Winter had come—winter with its severe cold and frozen snow; times of plenty for the poacher. When hungry the fox forgets his prudence, the hare his timidity, and Fougere hunted much. But he drank up all his earnings and remained poor.

For company Josephine had, besides Faro, the white pigeons which the countess gave her. Since the winter came Josephine had made them a place beside herself in a crevice in the wall, where they were protected from the cold and from the birds of prey. At sunrise she opened the door and let them go into the fields; in the evening they came back faithfully. She loved to hear the rustling of their wings; she loved even the monotonous noise they made, which showed her that she was not alone. Since the snow had come they remained her guests by day as well as by night, and sometimes perched on the blackened rafters. Josephine watched them fly down, like a pair of sunbeams, and alight upon her wheel as she spun. Then she would pat their white wings and hold out to them on the end of her finger a crumb of bread or a grain of corn, which they would take without fear. They came at her call to them. Confident, they answered her in their way by cooing.

One cold day in December the poacher came home more gloomy than usual. Once more he had had trouble with the gamekeeper, and he was looking for some one upon whom to vent his anger. Josephine was there; he tried to quarrel with her. She answered nothing, but stroked one of her pigeons. Made furious by her very silence, Fougere seized the innocent dove, strangled it with a cruel hand and threw it palpitating into the young girl's lap. Josephine rose quickly, forgetting her fears; she drew back one step and looked at Fougere as she had never in her life looked at him. The rebellion, long suppressed, boiled up in her heart and rose like a wave to her lips. "You have taken from me everything in the world that I love," she said in a broken voice; "you have left me nothing; now I am going to leave you in my turn."

Fougere looked at her, so astonished that his anger fell—so astonished that at first he could not catch the meaning of her words. The idea that Josephine would rebel against him, that she would dare to oppose him, had never entered his mind.

"Yes, I am going to leave you," she repeated in a louder tone. "You have done too much; I will go."

Josephine stooped down, picked up the dead bird, and held it by the end of its wing before the poacher's eyes. "Look!" she said, "see what you have done! Do you want to do the same to me?"

Now, Fougere understood; in the depths of his soul he felt a secret joy. "She is like me; she has no fear," he said to himself, not without pride. Still, nothing on his face showed his thoughts. "You are crazy; go to bed," he said quietly. He filled his pipe and sat down by the fire. Josephine went to her room. Once alone, she heard in her head a buzzing like that in a hive of angry bees. But what was uppermost in her mind was the picture of the countess, the remembrance of her last words: "The door of Bancenay is open for you." Finally, worn out, she threw herself on her bed, where deep sleep came to free her from her cares.

When she waked it was broad daylight. The poacher was gone and Faro was impatiently waiting for his breakfast. The widowed dove moaned, calling its companion in a pitiful voice. But as soon as the door was opened it flew swiftly out and buried itself in a passing cloud, going to seek its mate at the end of the world, if necessary.

"It will not come back," said Josephine, following with her eye the bird, which was soon lost to sight. "And I am I not free too? I am twenty years old, yes, twenty in February. Is not my life my own? If I live here, alone with him, who knows but he will kill me one day as he killed my white dove? Yes, through his very wickedness I am now free."

The bird was already far away. Already, driven by the north wind, the cloud rolled on toward the plain, and an evil wind was driving Josephine also far away from the mountain to seek at a stranger's fireside bread less bitter than that which her father gave her. A gloomy reserve contracted her forehead while she looked down into the plain. Suddenly, in a parting of the clouds, she caught a glimpse of the Bancenay towers. "Down there," she said, "are white bread, kindness, no blows, and wages." She did not finish, went back, gathered up her poor clothes to make them into a bundle, then suddenly stopped. She had laid her hand on Genevieve's dress, the last which her mother had worn. "What would she say if she saw me? What would she think of me?"

Leaving everything, Josephine ran with one breath to the cemetery, to the place where Genevieve was lying. There she knelt down, and, pressing with both hands the sheet of snow which covered the grave, she cried, "Mother, you made me promise to stay with him, but he will kill me as he

has killed my dove. He will kill me in his anger. Mother, is it your will?"

The poor girl bent her head and touched the snow with her forehead, when a low voice beside her murmured, "Don't cry; you shall find your dead again." It was Leonora. She said, "Go home, dear, light your fire; stay there and warm yourself, dear. Don't cry, and may your mother bless you!" Josephine answered nothing; voices and steps came near; she fled like a frightened fawn.

(To be continued.)

A MEETING HOUSE IN THE TENNESSEE MOUNTAINS.

The little log meeting-house at the Notch stood high on a rugged spur of the Great Smoky. Dense forests encompassed it on every hand, obscuring that familiar picture of mountain and cloud and cove. From its rude, glassless windows one could look out on no distant vista, save, perhaps, in the visionary glories of heaven or the climatic discomforts of hell, according to the state of the conscience, or perchance the liver. The sky was aloof and limited. The laurel tangled the aisles of the woods. Sometimes, from the hard benches, a weary tow-headed brat might rejoice to mark in the monotony the frisking of a squirrel on a bough hard by, or a wood-pecker solemnly tapping. The acorns would rattle on the roof, if the wind stirred, as if in punctuation of the discourse. The pines, mustering strong among the oaks, joined their mystic throng to the sad-voiced quiring within. The firs stretched down long, pendulous, darkling boughs, and filled the air with their balsamic fragrance. Within the house the dull light fell over a few rude benches and a platform with a chair and table, which was used as pulpit. Shadows of many deep, rich tones of brown lurked among the rafters. Here and there a cobweb, woven to the consistence of a fair silk, swung in the air. The drone of a blue-bottle, fluttering in and out of the window in a slant of sunshine, might invade the reverent silence, as Brother Jake Tolan turned the leaves to read the chapter. Sometimes there would sound, too, a commotion among the horses without, unharnessed from the waggons and hitched to the trees; then in more than one of the solemn faces might be described an anxious perturbation—not fear because of equine perversities, but because of the idiosyncrasies of callow human nature in the urchins left in charge of the teams. No one ventured to investigate, however, and with that worldly discomfort contending with the spiritual exaltations they sought to foster, the rows of religionists swayed backwards and forwards in rhythm to the reader's voice, rising and falling in long, billowy sweeps of sound, like the ground swell of ocean waves.

It was strange, looking upon their faces, and with a knowledge of the limited phases of their existence, their similarity of experience here, where a hundred years might come and go, working so change save that, like the leaves, they fluttered awhile in the outer air with the spurious animation called life, and fell in death, and made way for new bourgeois like unto themselves—strange to mark how they differed. Here was a man of a stern, darkly religious conviction, who might either have writhed at the stake, or sought to kindle the flames; and here was an accountant soul that knew only those keen mercantile motives—the hope of reward and the fear of hell; and here was an enthusiast's eye, touched by the love of God; and here was an unsmiling, hardly humanized face, that it seemed as presumptuous to claim as the exponent of a soul as the faces of the stupid oxen out-of-doors. All were earnest; many wore an expression of excited interest, as the details of the chapter waxed to a climax, like the tense stillness of a metropolitan audience before an unimagined *coup de theatre*. The men all sat on one side, chewing their quids; the women on the other, almost masked by their limp sun-bonnets. The ubiquitous baby—several of him—was there, as mute as once babbling aloud and cried out peevishly. Only one, becoming uproarious, was made a public example; being quietly borne out and deposited in the ox-wagon, at the mercy of the urchins who presided over the team, while his mother creaked in again on the tips of deprecating, anxious eyes, to hear the Word.—*Charles Egbert Craddock in May Atlantic.*

THE PENITENTES.

The Society, until it is crushed out, will remain an effective barrier to the progress of morality and good order in New Mexico. It was founded at Santa Cruz in 1693 by the old Franciscan missionaries. It was originally intended as a means of bringing the whole population within the pale of the Church, and its principal dogma was that no sin could be forgiven without confession and expiation. As the time wore on and the Society became independent, it added dogmas of its own. One of these, the inverse of the above, was that no sin could be so great but that a sufficient expiation would purge it away. There are 20,000 Penitentes, and as they are mutually sworn to assist and protect one another, even to the extent of perjury, it will be readily seen what a formidable hydra the New Mexican judges have to deal with. It is only the powerful influence of their priests that keeps them at all within bounds.

The public services of expiation are held once a year in Holy-week. There is never any lack of expiants. An image of the Virgin is placed in the centre of the church, or in the *campo santo* before it, and the ground for many yards in front of it is strewn knee deep with cactus, whose poisonous vines will sometimes pierce the heaviest soled shoe. Through this bed of living thorns the Penitentes march with naked feet or crawl along on bare knees, calling for mercy while on the Virgin for forgiveness of their sins. As if this were not sufficient, they scourge themselves with great bunches of cactus tied together on a thong, and stab themselves with knives. The natural result of these barbaric exercises is a death now and then, and many maimed and feeble creatures who drag out a miserable existence for the remainder of their days. In one of the little chapels we visited, the whitewashed walls were splashed with blood to

the height of six or eight feet. Monsignor Lamy, the present enlightened Archbishop of New Mexico, has made strenuous efforts to abolish this evil, but so strongly is it entrenched in the customs of the people that he has met with but little success in his efforts.—*Birge Harrison, in Harper's Magazine for May.*

WHEN THE BOYS COME HOME.

(A SONG FOR OUR VOLUNTEERS.)

There's a happy time coming,  
When the boys come home,  
There's a glorious day coming,  
When the boys come home.  
We will end the dreadful story  
Of this treason dark and gory  
In a sun-burst of glory,  
When the boys come home.

The day will seem brighter,  
When the boys come home,  
For our hearts will be lighter  
When the boys come home.  
Wives and sweethearts will press them  
In their arms will caress them,  
And pray for God to bless them,  
When the boys come home.

The thinned ranks will be proudest,  
When the boys come home;  
And their cheer will ring the loudest,  
When the boys come home.  
The full ranks will be shattered,  
And the bright arms will be battered,  
And the battle-standard tattered,  
When the boys come home.

Their bayonets may be rusty,  
When the boys come home,  
And their uniforms dusty,  
When the boys come home.  
But all shall see the traces  
Of battle's royal graces  
In the brown and bearded faces,  
When the boys come home.

Our love shall go to meet them,  
When the boys come home,  
To bless them and to greet them,  
When the boys come home.  
And the fame of their endeavour  
Time and change shall not discover,  
From the nation's heart forever,  
When the boys come home.

—COL. J. HAY.

THE SEMI-INVALIDISM OF WOMEN.

The semi-invalidism that used to be fashionable is now, happily, becoming quite out of date, but there are still a class of women who betake themselves to semi-invalid indulgences on very slight provocations. They make an artistic business of it. They recline gracefully on the sofa in a becoming negligé costume, and are served with an invalid's dainties, and the sympathizing friends congregate, and the fair one is petted and pitied till a slight indisposition, that in nine cases out of ten would have yielded to a pleasant walk or to some other new and bracing influence, becomes really an illness. Of course this does not apply to actual disease; but there is a very large proportion of so-called illness that is really only a matter of imagination and nerves. It is the kind that will yield to the new sanitary treatment of proper food, proper sleep, pleasant walks, and happy thoughts. There are many women who are temperamentally inclined to feeling blue, as they express it. The attack of low spirit comes without known cause, and it is very apt to result in headache and general indisposition for the time. It is a tendency to be faced with courage and common sense and resolution. One may not be able to wholly eradicate the tendency, but any woman of strong will power can successfully eradicate her giving way to it. Let her recognize it for what it is—a defect of nature—and set herself resolutely to conquer it.—*Lilian Whiting.*

ARCHBISHOP TAIT'S HANDWRITING.

The late Archbishop of Canterbury, when Bishop of London, was much worried by crotchet mongers, seeking impossible things. His letters had always been answered by the chaplains; but it chanced, one day, that one arrived when the Bishop happened to be in the chaplain's room, and he thereupon sat down and answered it himself. The Episcopal handwriting was not remarkably legible. By the next post arrived a most insolent letter, saying that when a clergyman wrote to his diocesan he was at least entitled to expect a reply from himself, not an answer from some official whose very handwriting betrayed that he was not even an educated man. It is hardly credible that the recipient of the letter was really so entirely unacquainted with the Bishop's hand, or that he should fail to perceive that in the letter in question the handwriting was the same throughout, so that it is difficult to avoid the conclusion that the ignorance was feigned, in order to seize the opportunity for writing an insolent letter to the Bishop.—*The Scottish Review.*

THERE is in Boston what may be termed the mind-cure epidemic. It has come up within the last few years, has taken extensive hold of the popular mind, and is being vigorously taught and practised as a science. Large numbers of men and women who have learned the "science" are healing diseased people, as they claim. They have offices, and go to patients as do other physicians. The thing is fashionable, too.

British and Foreign.

PROFESSOR CAMERON closed the Aberdeen Free Church College Session with a lecture on "Biblical Theology and the Pulpit."

ACCORDING to the will of a New Hampshire man, his "dear wife" is to receive \$10,000 in case she remains single eight weeks after his death.

DR. H. MACMILLAN, Greenock, lectured lately in the Barclay Church, Edinburgh, on "The Literary Associations of the Lake of Geneva."

THE death of Rudolph Eitelberger von Edelberg, Professor of Aesthetics in the University of Vienna, is announced. He was born in 1817, at Ollmutz.

THE late Mr. John Kelly, elder, Taibert, has left \$1,000 to enlarge or improve the church, and five sums of nineteen guineas each to Schemes of the Free Church.

THE late Dr. Arnot, of Dundee, has bequeathed about \$35,000 to the Old Church, Arbroath, the interest on which is to be paid to the aged and infirm of the congregation.

BETWEEN wolves and eagles the farmers in the interior of West Virginia have been losing thousands of dollars' worth of sheep and other small stock for weeks past.

FANNY, the sister of Keats, now the widow of Senor Llanos, is living at Madrid surrounded by eleven children and grandchildren. Although past eighty she is strong and active.

THE town of Cujar Gate boasts the possession of four ministers, each of whom has celebrated his jubilee—Revs. J. Rankine, J. Beattie, J. Laird, and Hon. and Rev. Canon Baillie.

AUTOGRAPH copies of Burns' "Tam o'Shanter" and the "Lament of Mary Queen of Scots" have been sold at auction in London. They were bought for a Glasgow library for \$760.

FLORIDA has entered the list of competitors for the Northern flower market. A horticulturist at Tangerine has recently shipped thirty thousand tuberosa bulbs to dealers in the North.

AN attempt to pay a fine of \$5, imposed upon him by a Justice of the Peace, by cancelling a debt of \$7.50 which his honour owed him, was made by a California editor, but with what success is not stated.

ANTON ROBINSTEIN has been in Holland during the last month on a concert tour. He has finished a new oratorio which is to be brought out under his own conductorship at Antwerp during the Exhibition.

MR. STUBBON says he has risen from the re-perusal of Mr. Stalker's Life of Christ with far greater satisfaction than he ever felt with Beecher or Farrar. "There is less of it, and yet far more in it."

THE Rev. Dr. Taylor, whose centennial birthday was celebrated on Dec. 17th last, died in Auburn on Sunday. He was born in Ipswich, N.H., and was the oldest graduate of Dartmouth College, of the class of 1809.

DR. ROBERT MACDONALD, senior pastor of Free North Leith congregation, has intimated his intention of retiring from active service. He has been forty-eight years a minister and has spent twenty-eight years at Leith.

REV. W. RAINE, Ayr, renewed his motion in the Established Church Presbytery to refrain from asking the students to offer prayer as part of their public trials for licence. It was lost by thirteen votes to ten.

REV. JOHN PITT, A.D., Dunfermline, at the annual meeting of the Abbey congregation, said they had a membership of 1,400, and the sitting accommodation was so taxed that chairs have to be placed in every available corner.

EX BAILLIE ROSS, Highland Temperance League, has been conducting a month's Gospel Temperance Mission under the auspices of Perth Free Presbytery. He visited fifteen congregations and formed several societies and bands of hope.

DR. ELLER, late of Kothessay, says he was seven years a bachelor after his ordination, and he looks back on it as a mistake. After a married life of forty-seven years he says, speaking generally, marriage is essential to a minister of the Gospel.

HOUSE stealing is not uncommon in Dakota. Last week James Caughey, in Aurora county, was absent a few days, and, on his return, found his house gone. He traced it to another county, and had one James McGuire arrested and fined \$20 and costs.

THE degree of D.D. has been conferred by the Irish General Assembly's College at Belfast on Revs. S. M. Brown, Limavady; Hugh Hanna, Belfast; Hamilton Magee, Dublin; John H. Moore, Belfast; and Charles L. Morell, Gungannon.

THE family of the late Count Arnim have been for several years engaged in litigation with the German Government respecting the heavy claims of that unfortunate diplomatist against the Foreign Office. The case has now been finally decided in favour of the Arnim family.

A PARTY of Mussulmans, natives of Albania, recently attacked and shamefully abused a Scotch colporteur who had been sent out by a British missionary society. Being finally convinced that he had no money, they robbed him of his stock of Bibles, about 500 in number, and left him almost dead.

DR. JAMES MACGREGOR, Edinburgh, preached a short sermon on a week day evening at the commemoration in his church of the 200th anniversary of the birth of Johann Sebastian Bach. The greater portion of his St. Matthew passion music was sung, accompanied by a stringed orchestra, harmonium and piano.

DR. MARSHALL LANG, in reply to the toast of "The Army, Navy and Volunteers" at the dinner given to Lord Rector Levington by his old students, said there was something almost comic in the association of his name with the toast. He was truly for peace, and perhaps there was not one in the company so unbellicose as he was.

## Ministers and Churches.

THE Rev. W. Boyle takes a trans-Atlantic trip for the restoration of his health.

THE congregation of Chalmers Church, Woodstock, have agreed to the introduction of an organ.

THE Rev. W. S. Ball, of English Settlement, goes to the North West as Chaplain to the 7th (London) regiment.

THE Rev. John Thompson, Sarina, preached his nineteenth anniversary sermon in St. Andrew's Church, on Sunday week.

THE Rev. Walter Coulthard presided in the Presbyterian Church, Pictou, at the formation of a Young People's Temperance Union.

THE Rev. Alexander McFaul, of Charleston, has been confined to his bed for nearly two weeks with rheumatism. He is recovering very slowly.

THE Presbyterians of Thedford and Kavenwood are taking preliminary steps towards the erection of a manse in Thedford for the Rev. H. Currie.

THE Rev. John Chisholm has accepted the appointment of the Home Mission Committee to Nicola Valley, British Columbia, and leaves early in May for his new field.

THE Rev. Mr. Turnbull, of St. Mary's, delivered a lecture in Kirkton recently, which was unanimously declared to be the best ever listened to there. Subject: "The Siege of Derry."

AT Perth last week the Rev. M. McGillivray, B.A., delivered an interesting lecture under the auspices of the Mechanics' Institute, taking for his subject "How to be Happy."

THE *Selkirk Herald* says: It is understood that the Rev. Mr. Matheson will give up his present charge about the end of the current month, and proceed to his new field of labour in Ontario.

THE Rev. J. Fraser Campbell, of Mhow, delivered an interesting lecture on the Central India Mission in Knox Church, Ayr, last week. A liberal collection was made at the close.

THE Rev. R. Scrimgeour, of Forest Presbyterian Church, has been ill since Sunday last. It was with the greatest difficulty that he got through with the morning service on that day.

THE Presbyterians are now holding service in the town hall, Mariposa. Rev. Mr. Patterson preached recently to a good congregation. There is a probability of their establishing a church here.

THE Rev. J. M. Aull, Palmerston, has lately given a series of sermons on the "Divine Origin, Purpose and Achievements of the Church." The discourses were of an instructive and comprehensive character.

AT Dumfries Street Church, Paris, on Sabbath evening, the Rev. J. Fraser Campbell addressed a gathering comprising the united congregations of that and the River Street Church, in the interest of Indian missions.

THE Peterborough *Review* says that the ladies belonging to St. Andrew's Church held a very successful sale of useful and fancy articles in the school room of the church on Thursday afternoon and evening. During the evening refreshments were served.

THE many friends of Rev. Thomas G. Thomson, late of Brucefield, will be pleased to learn that he and Mrs. Thomson have arrived safely in Victoria, British Columbia, on the 16th inst. They had a pleasant trip, and they both stood the long journey well.

ST. JOHN, N.B., has been enjoying the close of the lecture season. The Rev. T. F. Fotheringham lectured on John Knox and his Times; Rev. Robert Nairn on Robert Burns; and Robert J. Burdette, of the *Burlington Hawkeye*, is announced to lecture at the Institute.

THE congregation of St. Sylvester and Lower Leeds, Presbytery of Quebec, is now without a pastor and desires a speedy settlement. It affords a good field of usefulness for a willing worker. Communications to be addressed to the Rev. F. M. Dewey, Richmond, Quebec.

A SUCCESSFUL source in connection with the West Presbyterian Church, Puslinch, was recently held at Killean school house, at which Mr. Duncan Ferguson presided. Addresses were delivered by Messrs. Thomas Cowan, Galt; Dickie and Cunningham, Hespeler; Gilchrist, Killean, and Marshall, Morrison.

THE annual tea meeting in connection with Mr. Bryant's charge was recently held at Coulson's Hill. The chair was occupied by Mr. James Wilson and the audience was addressed by Rev. Messrs. B. Bryan, Bradford; J. Caswell, Bond Head; James Bryant, and Mr. Newton. The meeting was enlivened by some excellent music.

ON a recent Sabbath the Rev. Hugh Rose held a special service at four p.m., in Knox Church, Elora, in lieu of the regular evening service, at which his remarks were addressed especially to the Sabbath school children. The service was very interesting, and it is intended to hold a similar one at stated periods during the summer months.

THROUGH an oversight in a recent paragraph referring to the annual meeting of the Upper Canada Tract Society, the name of Rev. George Barnfield, B.D., was omitted. The reverend gentleman moved the principal resolution at that meeting, and on the following Saturday evening read a paper on Egyptian Hieroglyphics at the meeting of the Canadian Institute.

THE ladies of the congregation of Knox Church, Woodstock, recently presented their pastor, the Rev. W. T. McMillen, with a handsome suite of furniture for his study. An address was presented to the reverend gentleman, congratulating him upon the pleasant intercourse which had

existed between pastor and flock during the twenty-five years of his ministerial work in Woodstock.

THE ordination of elders took place in St. Andrew's Presbyterian Church, Blyth, on the last Sabbath in March, when Messrs. William Pollock, Robert Laidlaw and John Brigham were duly installed to the office of eldership. An excellent address for the occasion was delivered by the pastor, Rev. A. McLean, to both people and the newly elected elders. A large congregation witnessed the ordination.

MISS MARY LIND, eldest daughter of Mr. William Lind, of London, was married at Park Avenue Presbyterian Church, last week to Mr. Nelles, of Montreal, a son of Dr. Nelles, of London. The ceremony was performed by Rev. Dr. Proudfoot. The young lady was agreeably surprised by a few of her friends, and presented with a very handsome dinner-service and water pitcher. The presentation was made on behalf of the congregation, who feel very grateful to Miss Lind for her services as leader of the singing.

LAST Sabbath, Rev. James Carruthers preached his farewell sermons to large congregations in Knox Church, Pictou. His text in the morning was from Col. iii. 4; and that in the evening from Psalm xv. 1 and 2; also, Psalm cxvi. 7. It is five years since Mr. Carruthers was inducted into this charge. His zeal, his ability, and his popularity assisted greatly in building up the congregation of which he was pastor. In matters of public concern he gave his aid cheerfully. He goes to take charge of a large congregation, that of St. James' Church, Charlottetown, P.E.I.

A FINE new pipe organ has just been introduced into the St. Andrew's Church, Guelph, and was used in the public worship of God for the first time on Sabbath, the 19th inst. On the occasion the Rev. John Burton, B.D., of Toronto, occupied the pulpit, and delivered two earnest and thoughtful discourses to crowded audiences. Mr. Burton eloquently described what elements in the services of praise really constituted true worship of God, and clearly pointed out on Scripture grounds how far instrumental aid may be profitably employed in the sanctuary. A warm welcome will await the rev. gentleman should he visit Guelph on any future occasion.

By a large majority vote by ballot of the members of the West Presbyterian Church, Miss Macgregor has been elected to lead the psalmody, *viz.* Mr. Fax, resigned. The same ballot also favoured the introduction of an organ into the services of the church. Some time ago it was found the accommodation for the large number of scholars attending the Sunday School, numerically the largest in the denomination, was taxed to its utmost, and, unless applicants were to be turned away, more accommodation would have to be provided. Subscription lists were started, and in a very short time a handsome sum was collected, entirely from members and adherents of the congregation, sufficient to cover the cost of erecting a gallery and making alterations, which will, when completed, afford seating capacity for about two hundred additional scholars. Tenders were asked for, and after due consideration, the contract is now awarded—the whole to be finished within seven weeks from its commencement. The progress of the work will be arranged so as not to interfere with the regular Sabbath meetings.

THE *Sherbrooke Examiner* says. The Rev. Dr. Mathews, of Quebec, delivered a most interesting and instructive lecture in the Presbyterian Church lately. The Rev. J. C. Cattinach presided, and at the opening of the meeting made a statement of moneys given to missions by the congregation. Amongst other items \$100 was given to Foreign Missions—\$107 to Canadian Missions in the North West, with \$32 to Home Missions, \$17 to Colleges, \$17 to educating children in the South, and some other items. The choir of the church sang two anthems during the evening. Dr. Mathews then spoke. He alluded to a visit to Belfast during the session of the Pan-Presbyterian Council, composed of delegates from the different Presbyterian Churches. All parts of the world were represented. Mission work in India, China and other places was referred to as a burning question within the Church. Then a visit to other European cities—Brussels, Antwerp, Berlin, Cologne, etc., was described. A very graphic description was given of Waterloo and the memorable battle fought there. At Berlin the International Y. M. C. A. was in session and pleasing reference was made to the interest shown by the officials of the German Court. The lecture was intensely interesting and was much enjoyed by all present.

THE *Selkirk Herald* states that at the close of his sermon Sabbath afternoon, Rev. Mr. Matheson, of Knox Church, announced that he had decided to accept the call sent to him from Ontario and that he had notified the Presbytery to that effect. Mr. Matheson said that he had given the matter every possible consideration, and had refrained from giving his decision until the last moment, and in view of existing circumstances he could see no other way left open for him. He made the change in the hope that it would be for the good of his present congregation. Due notice would be given by the Presbytery of what steps would be taken by them. It is needless to say the members of the congregation heard the announcement of their pastor with the greatest regret. It was evidently a trial to him to have to make it, and the feelings of sympathy and regret were mutual. The friendship that has always existed between the pastor and his people has been of a marked character, and always unbroken. It is only in accordance with his views of circumstances connected with the two congregations of Little Britain and Selkirk that he has been led to the step now taken. The best wishes of the congregation go with him to his new field of labour, where it is hoped he will long be spared to do good work.

THE report of Knox Church, Owen Sound, recently published states that although there has been a number of families who have removed from the town, the accessions during the past year here have been greater than in any previous year, the additions to the membership numbering eighty-two. There were thirty three baptisms, among them that of four adults. In every department of congregational activ-

ity a healthy and hearty state of things is indicated. The report of the Session states that the mission contributions for 1884 are \$425, exactly \$100 in excess of those of the previous year. In these offerings for the extension of the cause of God, the Session believes that year by year new blessings are flowing to our people, inasmuch as they are rising to the privilege of giving to Him who "loved us and gave Himself for us." The various organizations have done a good work throughout the year. There has been a heartiness manifested among the workers. The two new organizations—the Ladies' Association and the Mission Band—have rendered efficient service. A Band of Hope has during the year been formed. The choir and the Sunday school have contributed their quota to the work done by the congregation in general. The Board of Management speaks encouragingly of the finances. The Sabbath and week evening services have been attended in a manner which indicates appreciation of the means of grace.

THOUGH First Presbyterian Church, Seaforth, cannot claim a remote antiquity it can show a substantial and progressive record. In the annual report the managers congratulate the congregation on the pleasant and amicable relations that have ever subsisted among them, and also the continued progress of the body as evinced by the continually growing list of members, for all of which we have the greatest cause for thankfulness to the Great Head of the Church who has so signally crowned our efforts with success, and we hope that, trusting in the same source for our guidance in the future, a similar measure of success will continue. They also mention with pleasure the fact that the ordinary expenditure has been fully provided for by ordinary income and a small balance left over. The income for the past year amounts to \$3,288.72, raised as follows: From pew rents, \$253; open collections, \$580.24; contributed by envelope, \$2,301.13; proceeds of soiree, \$74.35; donations, \$5; subscription on church debt, \$75. The Sabbath school is in a very flourishing condition as the following extract from the report will show: Number of scholars on roll, 323; average attendance, 243; number in infants' class, 71; average attendance, 55; number in intermediate class, 222; average attendance, 168; number in Bible class, 30; average attendance, 20; number of teachers, 29; number of other officers, 5; Twelve persons from the Sabbath school joined the church and became communicants during the year.

AT a late meeting of Knox College Students' Missionary Society, the following resolutions were adopted: Whereas it has pleased God in His all-wise yet mysterious providence to remove from our midst Mr. W. N. MacFarlane, an esteemed brother and fellow-student and an active member of the Society, therefore be it resolved, 1st. We desire to place on record our deep sense of the loss we have sustained in his death, and of the many noble qualities in the life which he lived, truly worthy of our imitation. 2nd. As a student he was diligent and thorough, persevering beyond the ordinary, and, we fear, beyond what his frail body could bear. 3rd. As a missionary he was zealous and sympathetic, and as a preacher earnest, faithful and acceptable, so that the fruits of his labours are rich and abundant. 4th. As a friend he was true, kind and unselfish. As a follower of the Lord his life was exemplary, quiet yet courageous, deeply spiritual in conversation, and wholly consecrated to the Master's work. 5th. That we express our deep sympathy with the bereaved parents and relatives who have been called upon to mourn the loss of one so full of promise, and would commend them to the care of Him who has said: "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." 6th. That these resolutions be recorded on the minute book of the Society, and printed in THE CANADA PRESBYTERIAN and that a copy of the same be forwarded to the bereaved parents, and further that the meeting now adjourn through respect for the memory of our deceased brother.

THROUGH the kindness of Mrs. Harvie, the following extract from a letter dated Broadview, April 13, 1885, has been sent for publication: DEAR —,—When you see in the papers that the Crees on the Round and Crooked Lake Reserve have been quieted and satisfied through the wisdom and sagacity of some Indian Agent, don't believe it. You can tell people that we owe our lives to the noble Christian courage of a Presbyterian Missionary, the Rev. Hugh McKay. (I wish I could write his name in golden letters.) Kiel sent word to the Indians that the soldiers who were coming up and going through Broadview were sent to take the Indians prisoners, and that they must help him to drive out the whites. There is nothing an Indian fears like imprisonment, and the poor things were going to fight for their liberty. Mr. McKay told them that he would share their fate, whatever it might be, and gave them his word that if they would go quietly to work again they would not molest them, and, after some further talk, they quietly dispersed. It made my blood run cold when Mr. McKay described some of the weapons they were preparing and their use. Just fancy what it must have been for him, the only white man on the Reserve, to go boldly into a horde of Indians, whooping and sharpening their knives and making their war-cries. Mr. McKay will not leave the Reserve, but is trying in every way to quiet the Indians. They call him the "Big Praying Man," and his influence is wonderful. By the way, if any of the ladies of your acquaintance helped to make up those boxes of clothing that were sent to Mr. McKay, for the Indians, just tell them that they helped, under God, to prevent our being murdered, for there is no doubt that the distribution of these warm, comfortable clothes among the poor, frozen creatures last winter, gave Mr. Mackay a hold on them. There was about \$500 worth sent, but when you consider that there are over 1,500 Indians on this Reserve, you will see that there was not too much. Don't worry about us.

Yours, —  
ERSKINE Church, Montreal, which has now the prospect of having the Rev. L. H. Jordan settled as its pastor on the 7th prox., has not abated its Christian devotedness during the vacancy. The annual report, recently issued, says in reference to Rev. J. S. Black's resignation: The Session put on record a minute expressive of their sorrow at the dis-

lution of the pastoral tie, and they but voice the feeling of the entire congregation when they express the earnest hope that Mrs. Black may, by God's blessing, be fully restored to health in her new home. The membership of the congregation is as follows: Members reported on 1st January, 1884, 511; added in 1884, by certificate, 8; added in 1884, by profession of faith, 14; total, 533; removed in 1884, by death, 7; removed in 1884, by certificate, 22; removed in 1884, for other causes, 67; total 437. This large decrease in the membership is not owing in any measure to the withdrawal from the congregation during the year of families because of the vacancy in the pastorate. So far as known, not a single family or communicant has left the church for this reason. Towards the close of the year, the Session spent two evenings in a minute examination of the roll and found upon it a number of names of parties who had left the church years ago, and of others who more recently had left the city, without apparently asking for certificates of disjunction. The roll was carefully purged and every name taken from it except those of bona fide members, with the result as above stated. In regard to revenue the Treasurer's statement will show the receipts to have been per envelopes, \$7,704.08, a decrease of \$410.99 from last year, which is accounted for by several persons having reduced their offerings, and arrears amounting to \$296.60; the plate collections have been \$454.72, an increase of \$67.64. The total sum raised was \$10,364.07. The sums raised for missionary and benevolent purposes are as follow: Home Missions, \$500; Foreign Missions, \$500; French Missions, \$300; Augmentation of Stipends, \$359; Ladies' Mission Fund, \$75; Eromanga Mission, \$20; Union College Fund, \$400; Manitoba College, \$100; Home Sabbath School, \$150; Cote St. Antoine Sabbath School, \$60; Presbyterian Sabbath School Association, \$20; City Missionary, \$250; Montreal General Hospital, \$141.86; House of Industry and Refuge, \$25; Assembly Fund, \$27; Widows' and Orphans' Fund, \$32; Taylor Church, \$75; Records and Magazines, \$59.75; total, \$3,143.60. In connection with the Sabbath school report it is stated that Maggie Morice and K. A. Becket, junr. were presented with gold medals for not being once absent in five years.

**PRESBYTERY OF WHITBY.**—This Presbytery met at Oshawa on the 21st April. The members were well out and got through with their business that evening. Full and interesting reports were read on the State of Religion, Sabbath Schools, and Temperance, followed by conference, which occupied the whole of the forenoon sederunt. In the afternoon a minute and carefully prepared report on the Statistics of the Presbytery for 1884-5 was read and considered. An abstract of this will be published for the information of our congregations. Notices were read from Presbyteries, stating that application would be made to the General Assembly to receive nine licentiates or ministers into the Church. Mr. J. C. Smith, the Treasurer of the Presbytery, submitted his accounts, which were audited as correct, with a considerable balance on hand. Mr. R. M. Craig, Dumbarton, was appointed treasurer in place of Mr. J. C. Smith, resigned. The following were appointed commissioners to the General Assembly: Messrs. Drummond, McMechan, Fraser, and Carmichael, Ministers, and Messrs. Beal, Colter, Blakely, and Renwick, Elders. The remit on the deceased wife's sister was now taken up and carefully considered, when it was agreed without a vote that the finding of the Assembly's committee as contained in the remit be affirmed. Some other matters, not of public interest, were disposed of and the Presbytery adjourned to meet at Newcastle on the third Tuesday of July at half-past ten o'clock a.m. At a meeting of the Presbytery, held at Claremont on the 14th April, Mr. A. H. Kippan, late of Dorchester, was inducted into that charge and received a cordial welcome from the congregation.—A. A. DRUMMOND, Pres. Clerk.

**PRESBYTERY OF BRANDON.**—A *pro re nata* meeting of this Presbytery was held in Portage La Prairie on Tuesday, the 14th day of April, for the purpose of licensing and ordaining Mr. W. L. Rowand, who is under appointment as missionary to Battleford, N.W.T. Sederunt, Messrs. Robertson, McKellar, McKee, Todd and Stalker, ministers, and Mr. W. W. Miller, elder. The Moderator and Clerk being absent, Messrs. Robertson and Stalker were appointed to those positions respectively. After the meeting was concluded with devotional exercises by the Moderator, on motion of Mr. Todd the conduct of the Moderator in calling the meeting was sustained, and the trials for licence and ordination proceeded with. The candidate was examined critically in the subjects prescribed by the General Assembly. He read a popular sermon and critical exercises, all of which were very satisfactory to the members of court, whereupon it was moved by Mr. McKellar, and agreed to, that taking a conjunct view of the whole the trials be sustained. After answering all the questions appointed to be put to candidates for licence and ordination, Mr. Rowand was solemnly licensed and ordained to the office and work of the holy ministry and received the right hand of fellowship from the brethren present. He was then addressed in suitable terms by the Moderator as to the character of the work in which he was about to engage, and the manner in which he should enter upon it. Mr. McKellar addressed the people present, putting them in remembrance of their obligations towards their pastor. It was moved by Mr. Stalker, and seconded by Mr. McKellar, that Mr. Rowand be received as a member of this Presbytery, and his name added to the roll. The meeting was then closed with the benediction.—D. STALKER, Pres. Clerk, *pro tem.*

**PRESBYTERY OF ST. JOHN.**—A meeting of the Presbytery of St. John, N.B., was held last week in St. Andrew's Church, to make arrangements for the induction of Rev. Mr. Stewart, who has accepted the call to Carleton Church, and to consider the call from St. Stephen Church to Rev. G. Shore. Rev. T. F. Fotheringham presided. Mr. Stewart preached his farewell sermon to the Green Hill, N.S., congregation on the 26th inst. The induction of Mr. Stewart into Carleton Church was appointed for the 7th of May at seven p.m., Rev. Mr. Fotheringham to preside and preach,

Dr. Bruce to address the minister and Dr. Macrae to address the people. The call from St. Stephen Church, St. Stephen, to Rev. G. Shore, was then taken up. Papers in the case were read. Dr. Smith and Judge Stephens were heard in support of the call, which was sustained and put into Mr. Shore's hands. Being asked whether he accepted it, Mr. Shore replied that he desired the members of the Presbytery to express their views. The character of the request to accept the position of Superintendent of Missions last June prevented him accepting the call until the Presbytery had expressed its views concerning the invitation then given. The reasons for accepting the position were in his mind reasons why he should retain it. The mind of the Presbytery was expressed, after which Mr. Shore signified his acceptance. It was therefore resolved that the Presbytery in acquiescing in Mr. Shore's acceptance of the call from St. Stephen, would place on record their high-sense of the work done by him during the comparatively brief period of his occupancy of the position of Superintendent of Missions within their bounds. Looking to the suitability of his qualifications for the discharge of the duties of that office, the Presbytery would deprecate his resignation of the position, the more that the difficulty of supplying his place is necessarily great. Looking, however, to the extreme importance of having a charge, situated as is St. Stephen, supplied without delay, and considering that Mr. Shore will still be a member of the Presbytery, he will be willing to assist in the management of mission work, alike by his advice and by his co-operation, the members concur in his expression of willingness to undertake the charge in question, and bid him God-speed in his new field of labour.

**PRESBYTERY OF SARNIA.**—This Presbytery met at Camlachie on the 7th inst., for the induction of the Rev. Geo. McLennan, late of Underwood and Bruce Centre. Rev. Mr. McCutcheon, of Corunna and Mooretown, presided. The Rev. J. C. Tibb, B.D., preached an excellent and suitable sermon, after which the Moderator gave a narrative of the various steps taken in the call and put the usual questions, which were satisfactorily answered by the pastor elect. The induction prayer was offered up, after which the Moderator inducted Mr. McLennan into the charge of Camlachie and McKay's, in token whereof he gave the right hand of fellowship, as did the other members present. Messrs. Thompson and Cuthbertson addressed the minister and people in suitable terms in reference to their respective duties. After the benediction the pastor received at the door a hearty welcome from the large congregation as they dispersed. The Presbytery then proceeded to transact some items of business. A report was laid on the table and read from the deputation appointed to visit West Williams in the matter of Augmentation of Stipend; also a communication from the London Presbytery in regard to a proposed settlement of East Williams congregation, asking a conference with this Presbytery, with a view of taking action in the matter. After consideration it was agreed to let the document lie on the table till the united meeting of London and Sarnia Presbyteries during the meeting of the Synod in Hamilton, when the matter of future settlement of that section will be discussed. The attention of the Court was called to the sad affliction of the Rev. Mr. Leitch, of Point Edward, by the sudden death of Mrs. Leitch, on the morning of the 31st ult. A committee was appointed to draft a minute expressive of the Presbytery's sympathy with their brother in his sad affliction. A public social was given by the congregation on the evening of the induction to give a hearty welcome to the new minister, which was a complete success. The choir of the Sarnia Methodist Church, with Dr. Cumberland and the agent of the Grand Trunk Railway at Camlachie, furnished stirring and excellent music. Suitable addresses were delivered by Rev. Mr. Wilson, of the Canada Methodist Church, Camlachie, and Messrs. Tibb, Currie, McCutcheon and Cuthbertson. Mr. Thompson occupied the chair with his usual ability. Mr. McLennan enters upon the duties of his new charge with every prospect of success.

**ACKNOWLEDGMENT.**—Rev. Dr. Reid has received from W.W. London, \$10 to be divided equally between the Aged and Infirm Ministers' Fund and Home Mission Fund.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

May 10, } CHRIST OUR EXAMPLE. } Phil. 2, 5-16.  
1885.

**GOLDEN TEXT.** "Let this mind be in you which was also in Christ Jesus."—Phil. ii. 5.

**TIME.**—Close of A.D. 62, or perhaps later.  
**Introduction.**—It was stated in the introduction to the last lesson that Tychicus, accompanied by Onesimus, conveyed the Epistles to the Ephesians, Colossians, and Philemon to their destinations. Probably not long after they left Rome, Epaphroditus arrived from Philippi, bearing alms from that Church to Paul. He became sick at Rome, and was at the door of death, which was a matter of great concern to Paul and to the Church from which he came. But the Lord had mercy on him and upon them, and restored him, for which they were very grateful. Phil. i. 27. This is not the first time the Philippians had remembered his necessities. They had frequently done so (Phil. iv. 14-16) and that helped to endear them to the Apostle. This Epistle is an out-gush of the heart, and bears more of the character of a familiar letter than any of his other Epistles.

After his salutation and an expression of his joy over them, he tells them about his own situation at Rome, and the success of his ministry in bonds. The Gospel has so spread that his bonds are known in all the palace and all other places. Christians there became aggressive, and the good news was told far and wide. He then urges a Christian deportment, points them to the Lord as a pattern, and warns against dangers. The principal danger to which they were then exposed

was contention amongst themselves. There was a tendency to officiousness, striving for the pre-eminence, spiritual pride. Against all this he warns them very lovingly.

Meyer says of this Epistle: "The entire contents breathe an inmost and touching love for this favourite Church. No other letter is so rich in heartfelt expressions and tender allusions none so characteristically epistolary, without exact arrangement, without doctrinal discussions, without Old Testament citations and dialectic argumentations. None so completely a letter of the heart, an outburst of passionate longing for the fellowship of love amid outward desertion and affliction; so that, although at times almost elegiac in its tone, it is a model of the union of tender love with apostolic dignity and boldness."

#### EXPLANATORY.

In order to see the force of the lesson as it bears on our lives, we need to keep in view the previous verses. In chap. i. 30, he says we have all got the same conflict and need consolation. To me, he says, it would be great comfort to hear that you are flourishing. He beseeches them, therefore, for his sake, to walk in love and be of one mind. To encourage them he points to Christ's example. "Let this mind be in you which was also in Christ Jesus."

**I. Christ's Original Glory.—Form of God.**—This is parallel to the *form of a servant* in the next verse. It means in both cases that the reality was behind the form. He had the essential nature and glory of the Godhead. Heb. i. 3; John i. 1-2.

**Thought it not robbery to be equal with God.**—He was not guilty of laying claim to more than His right by regarding and representing Himself as the equal of God. We should remember that it is robbery to take credit for what is not truly ours. How many are living under false colours, and, therefore, guilty!

This clause also translated: *Counted it not a prize to be on an equality with God, i.e.* He did not insist on this equality, but was willing to humble Himself.

**II. Christ's Humiliation.** By contemplation of the attributes of Deity we can understand better how great this condescension was. Get the pupils to answer the question, *Wherein doth Christ's humiliation consist?* Shorter Catechism.

**Made Himself of no reputation or, emptied Himself.**—He did not cease to be God and give up His essential glory, but He gave up *its manifestation* for a time. Instead of robbing another, He gave up His own.

**Form of a servant.** This refers to His incarnation. Instead of standing upon His right as the equal of God, He condescended to take the place of a servant: "Came not to be ministered unto, but to minister."

**Likeness of men.**—Defines more definitely what service He undertook. God has many servants. Angels, etc., are servants. Christ became a man to do service to men by obeying for them the law of God.

**Became obedient unto death, even the death of the Cross.**—The greatest humiliation in the eyes of the world; the truest obedience in the eyes of God. "Faithful unto death."

**III. Christ's Exaltation.** This is the consequence and result of obedience. There is merit on the part of Christ, and reward on the part of the Father.

**Exalted Him.** His resurrection, ascension and enthronement at the right hand of God.

**Name.** His newly acquired dignity as Heir of the world and Head of the Church. It is not any particular name, but the reality of His new relation to the world.

**Worship.** "Every knee to bow and every tongue confess that He is Lord." That time is yet to come, but will come when the kingdoms will be given to Him. Much of this confession may be *unwilling*, as from the evil spirits of the air and pit, but He shall be glorified in their condemnation.

**To the glory of God the Father.**—In the whole life, teaching, and work of Christ He kept the glory of the Father in view. John xiv. 13; xv. 8, etc.

**IV. Exhortation to Imitation.**—He compliments them upon their past obedience to Christ, not simply because he (Paul) was present with them, but out of a true heart. Yet his presence was a help to them and *none*, in his absence, and because there is danger, let them be particularly diligent in preparing for eternity.

(1) *Work out, etc.*—Shows that we should be solicitous lest we fail in securing our salvation or freedom from sin.

(2) *God worketh, etc.*—Our hope of success. God works in all by Providence and grace—in some effectively. He can cause us to will, and carry our determination into practice.

(3) *Special attention.* Their special danger was *murmuring and disputings*, and they should strive to avoid these evils, because they were living in a perverse world that would watch them and be injured by wrong conduct. Instead of that they should be *sons of God*, so like God as to be beyond reproach or rebuke.

**Lights in the world.**—That is the character Christ gave all Christians. The world is lying in darkness and we should give them the light of life.

**Holding forth the word of life.**—This is the way in which the light is to be given. By example and precept we should seek to enlighten others.

Every word here is important and capable of much thought, if time would permit. Only, let it be specially noted that a murmuring, discontented spirit will destroy our influence and power in any Christian work.

(4) *For Paul's sake.* This is the argument he used at the beginning. I need the comfort now. Ye sent me gifts—add this kindness of letting me have the joy of presenting you faultless in the day of Christ.

#### PRACTICAL SUGGESTIONS.

1. The spirit of Christ in the heart will act like Christ in the life.—Ver. 5.
2. Humility is insisted on by Christ everywhere, and "to be nothing" should be our constant prayer.—Ver. 6-8.
3. The rewards of self-sacrifice are always adequate.—Ver. 9.
4. Cultivate an uncomplaining, cheerful spirit.—Ver. 14.
5. Think of the joy of successful service when Jesus comes.—Ver. 16.



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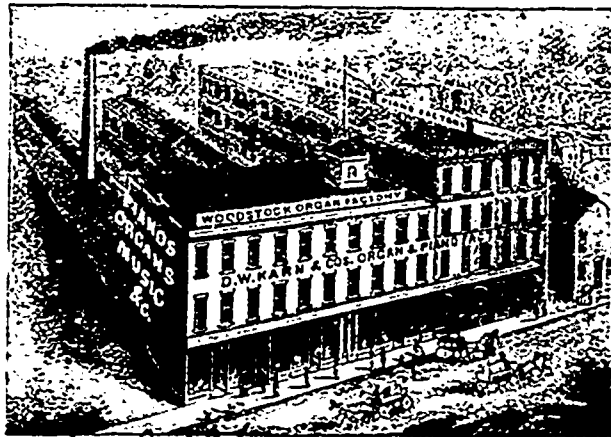
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**ADVICE TO MOTHERS.**—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

**MEETINGS OF PRESBYTERY.**

**LINDSAY.**—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.  
**WINNIPEG.**—Knox Church, Winnipeg, on Monday May 18, next, at three o'clock p. m.  
**BARRIE.**—Next ordinary meeting at Barrie, last Tuesday of May at eleven a. m.  
**HURON.**—In Clinton, on Tuesday, May 12, at half past ten a. m.  
**MAITLAND.**—In Knox Church, Kincardine, on July 14, at half past one o'clock p. m.  
**KINGSTON.**—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p. m.  
**TORONTO.**—At the usual place, on Tuesday, May 12th, at ten a. m.  
**MONTREAL.**—In the David Morrice Hall on Tuesday, 7th July at ten a. m.  
**QUEBEC.**—In Sherbrooke, on Tuesday, June 30th, at eight p. m.  
**PARIS.**—In Dumfries Street Church, Paris, on Tuesday, 12th of May, at ten a. m.

**BIRTHS, MARRIAGES, AND DEATHS.**

NOT EXCEEDING FOUR LINES, 25 CENTS.

**BIRTH.**

At Sunderland, on the 18th inst., the wife of the Rev. Arch. Stevenson, of a son.  
At the manse, Kilmartin, on the 19th inst., the wife of the Rev. Niel McKinnon, of twins, a boy and girl.

**SYNOD OF TORONTO AND KINGSTON.**

The Synod of Toronto and Kingston will meet in the PRESBYTERIAN CHURCH, COBOURG, ON TUESDAY, 5th MAY, 1885,

at half-past seven o'clock p. m., and will be opened by a sermon from the Rev. Alexander Young, the retiring Moderator.

Rolls of Presbyteries, and all papers for the Synod should be sent to the undersigned, not later than the 29th of April.

Railway Certificates, enabling those attending Synod to travel at reduced rates, have been sent to all on the Roll of Synod.

The Certificates of Elders are usually enclosed with those of Ministers.

The Rev. J. F. Campbell, Missionary from India, will be present to address the Synod.

Accommodation for members has been provided by friends in Cobourg.

JOHN GRAY,  
Clerk of Synod.

Orillia, 8th April, 1885.



**TENDERS FOR COAL FOR THE PUBLIC INSTITUTIONS OF ONTARIO FOR 1885.**

The Secretary of the Province of Ontario will receive tenders (to be addressed to him at his office at the Parliament Buildings, Toronto, and marked "Tenders for Coal") up to NOON of

**TUESDAY, 19th MAY, 1885,**

For the delivery of the following quantity of Coal in the sheds of the Institutions below named, on or before the 15th July, 1885:—

**ASYLUM FOR THE INSANE, TORONTO**—Hard Coal—900 tons large egg size, 175 tons stove size. Soft Coal—400 tons.

**CENTRAL PRISON, TORONTO**—Hard Coal—20 tons chestnut size. Soft Coal—500 tons.

**REFORMATORY FOR FEMALES, TORONTO**—Hard Coal—130 tons egg size. Soft Coal—500 tons.

**ASYLUM FOR THE INSANE, LONDON**—Hard Coal—200 tons large egg size, 60 tons chestnut size. Soft Coal—1,650 tons for steam and 150 tons for grates.

**ASYLUM FOR THE INSANE, KINGSTON**—Hard Coal—1,700 tons large egg size, 100 tons small egg size, 50 tons stove size, and 100 tons of Lehigh large egg size for gas-making. Soft Coal—100 tons.

**ASYLUM FOR THE INSANE, HAMILTON**—Hard Coal—200 tons egg size, 88 tons stove size, 46 tons large chestnut size. Soft Coal—1,075 tons. N.B.—275 tons of the soft coal and 5 tons of the large size chestnut coal to be delivered at the Plumbing House in the city.

**ASYLUM FOR IDIOTS, ORILLIA**—Hard Coal—90 tons stove size.

**INSTITUTION FOR THE DEAF AND DUMB, BELLEVILLE**—Hard Coal—60 tons small egg size, 30 tons stove size. Soft Coal—550 tons.

**INSTITUTION FOR THE BLIND, BRANTFORD**—Hard Coal—450 tons egg size, 150 tons stove size. Soft Coal—15 tons for grates.

The hard coal to be Pittson, Scranton or Lehigh. Tenderers are to name the mine or mines from which it is proposed to take the soft coal and to designate the quality of the same, and if required to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected in a manner satisfactory to the authorities of the respective Institutions. Tenders will be received for the whole quantity specified or for the quantities required in each Institution.

An accepted cheque for \$500, payable to the order of the Secretary of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender are to be obtained from the Bursars of the above-named Institutions. The lowest or any tender not necessarily accepted.

ARTHUR S. HARDY,  
Secretary of the Province of Ontario,  
Parliament Buildings, Toronto, 24th April, 1885.

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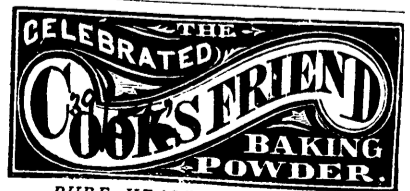
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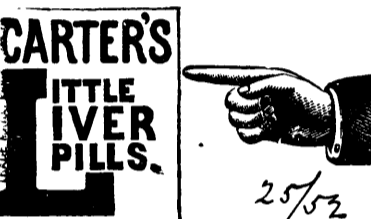
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