

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>										

THE TORONTO FREE PRESS

Vol. 12.—No. 13
Whole No. 634.

Toronto, Wednesday, March 26th, 1884.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books and Stationery.

THE PULPIT COMMENTARY.

New issue, at greatly reduced price. The following volumes are now ready:—

- GENESIS, 1 vol.
- EXODUS, 2 vols.
- LEVITICUS, 1 vol.
- NUMBERS, 1 vol.
- JOSHUA, 1 vol.
- JUDGES & RUTH, 1 vol.
- 1st SAMUEL, 1 vol.
- JEREMIAH, 1st vol.
- MARK, 2 vols.
- 1st CORINTHIANS, 1 vol.

Price \$1.50 per volume. For sale by 52

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
202 Yonge Street, Toronto.

WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D. and Mr. T. F. Seward. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 25 cents

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,
Agent Presbyterian Board of Publication,
250 DUNDAS ST., LONDON, ONT.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries can do better than send to

W. Drysdale & Co.,

455 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.
W. DRYSDALE & CO.,
455 St. James Street, Montreal

THE SABBATH SCHOOL Teacher's Companion.

BY REV JOHN McEWEEN.

The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready.

This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped links of connection between the lessons. It has a Normal Class Exercise, Bible Investigation, illustrated by the Book of Genesis.

Price 10 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price.

C. BLACKETT ROBINSON,
5 Jordan Street, Toronto. Publisher.

THE PEOPLE'S FAVORITE THE OLD-ESTABLISHED

Cook's Friend Baking Powder

PURE, HEALTHY, RELIABLE

Manufactured only by

W. D. McLAREN

Retailed Everywhere. 55 & 57 College St

Books and Stationery.

NEW EDITION FROM NEW PLATES ON FINE TONED PAPER.

GRACE AND TRUTH,

BY W. F. MACKAY.

OVER 300,000 COPIES

of this wonderful book have been issued, besides being translated into German, Spanish, Swedish, Arabic, Italian, Dutch, Gaelic and Welsh.

CLOTH EXTRA 75cts.
CLOTH PLAIN 70
PAPER 30

Sent post paid on receipt of price.

THE PAPER EDITION AT \$3.00 PER DOZEN FOR FREE CIRCULATION.

S. R. BRIGGS, 52
Toronto Willard Tract Depository,
TORONTO, CANADA.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

R. J. HUNTER begs to intimate that his stock of cloths, which has been selected personally with the greatest care, is now complete, and will be found replete with all that is desirable for the Season.

Gentlemen will please bear in mind that no trashy goods are kept in stock—that everything is warranted as represented, and that we stand in the first rank for style and work. Usual liberal discount to students.

R. J. HUNTER 47
Merchant Tailor, 52
101 KING STREET EAST,
Cor. King & Church Sts., Toronto.

JUST PUBLISHED.

40 pp. Price 10 Cents.

DOCTRINES OF THE PLYMOUTH BROTHERS.

By Rev. Professor Crosby, B. A., Magee College, London.

A comprehensive and very complete exposition in short space of the Errors of Plymouthism. Mailed to any address, postage prepaid, on receipt of price.

Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations parties would do well to circulate copies of this pamphlet.

In quantities, \$8 per 100.
C. BLACKETT ROBINSON,
Jordan Street, Toronto. Publisher.

SOLID FACTS.

I will show for one week:

Black Silks, Coloured Silks, Checked Silks, Cashmeres, Silks, and Kid

E-O-S Gloves 14

AT 25 PER CENT. BELOW REGULAR PRICE, CASH PAID.

DAVID MILLAR,

456 QUEEN STREET WEST (COR. DENISON AVENUE).

WANTED A MAN of sense and energy for our business in locality, middle-aged, preferred Salary \$25 to \$35. References exchanged. GAY BROS. & CO., 47 BANCALAY ST., NEW YORK

Medical & Dental.

DR. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 107 Jarvis Street, Toronto.

Electricity scientifically applied cures nervous and chronic diseases. Not cured by other means. Our improved family battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonial, etc.

N. PEARSON, 21
DENTIST, 52
NO. 2 KING STREET WEST, TORONTO

A. W. SPAULDING, D.D.S.,
DENTIST, 51 King Street East, Toronto.
Residence, 2nd Evening Office, Jameson Street, Parkdale.

JOHN B. HALL, M.D., HOMOEPATHIST, 226 & 228 Jarvis St., Toronto.
Specialties: Diseases of Nervous System and Diseases of Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—9 to 10 a.m.; 5 to 6:30 p.m.

RIGGS & IVORY—DENTISTS—FINEST and best set of teeth, \$3; other qualities, \$2; latest method of administering vivianite; gold fillings, 1/2 rates. 280 Queen St. West, Crystal Palace shoe store.

C. P. LENNOX, DENTIST,
151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Electric Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth \$20
Teeth filled in the highest style of the art and warranted for ten years.

Legal.

ROBINSON & KENT, 24
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.

OFFICE:—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, B.A. HERBERT A. E. KENT.

FRANK E. HODGINS, 26
Barrister, Solicitor, etc., 26
75 YONGE STREET, TORONTO. Money to Loan

GEO. MACDONALD, 40
Barrister, Solicitor, etc., 40
Offices: Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

HENRY C. HAMILTON, 10
Barrister, Solicitor, Conveyancer, etc., 10
OFFICE: 86 KING STREET EAST, TORONTO.
Money to Loan.

HORACE F. ALLKINS, 34
Portrait Painter, 34
40 CHURCH STREET, TORONTO.

Work in Oil, Water, or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.

JAMES LAUT, 22
52

GO TO WHITE'S 40
FOR 52
SHIRTS.

65 King Street West, Toronto.

Miscellaneous.

A. & T. J. DARLING & CO., —HARDWARE—

EWING & CO., TORONTO, received

TWO SILVER MEDALS FOR WOOD MANTELS.

Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

PETERKIN BROS., 4

Wood Carvers & Gilders, 52

Manufacturers of CORNICES, BRACKETS, & WALL POCKETS,

72 QUEEN ST. W., TORONTO.

Picture framing a specialty.

E. E. KNOTT'S 52

Speculator's Map, 28 Adelaide Street East, Toronto.

Farm lands in every part of the Dominion of Canada, improved or otherwise, for sale. Hours of every day and size for sale in Toronto. Also vacant lots. Money to loan at lowest rates of interest.

MOWAT BROS., 5

NO. 4 KING STREET EAST, TORONTO.

Persons having farms or city property for sale or exchange, leave particulars at our office. No charges unless sale or exchange is effected. Our office is central. We manage estates, collect rents, etc.

CHURCH GLASS 23

Executed in all Styles.

Designs and estimates on application.

JOS. MCCAUSLAND & SON, 52

76 King Street West, Toronto.

CHURCH GLASS 11

And Ornamental House Glass.

Write for design and prices.

ELLIOTT & SON, 11

94 BAY STREET, TORONTO.

BRUCE, 14

"THE ART PHOTOGRAPHER"

invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INK, etc. Liberal discount to clergymen and students. STUDIO, 218 King Street West, Toronto.

R. MERRYFIELD, 2

PRACTICAL BOOT & SHOE MAKER, 2

THE OLD STAND 52

374 YONGE STREET.

Order Work a Specialty.

STEWART & DENISON, 9

Architects, Etc., 9

64 KING ST. EAST, TORONTO.

EPPS' COCOA. 10

Only Boiling Water or Milk

Sold only in packets, labels

JAMES EPPS & CO., HOMOPATHIC CHEMISTS,

LONDON, ENGLAND.

International Throat and Lung Institute
for the treatment of Asthma, Bronchitis, Catarrh, Laryngitis and Consumption in the first and second stages, and all diseases of the nose, throat and lungs by the aid of the Spirometer invented by Dr. M. Souville of Paris, ex-aid surgeon of the French army.
Head Office: London, Eng. Branches: Montreal, Toronto, Boston, Detroit and Winnipeg.
Physicians and sufferers can try the Spirometer free. Consultations free. Write to call personally and be examined, or for list of questions and copy of "International News," published monthly. Address 173 Church street, Toronto, or 13 Phillips square, Montreal.

CHICAGO HAMS AND BREAKFAST BACON,

Best Value in Teas from 50c.,

—Fresh Cream Cheese,
Grated Parmesan Cheese—

FRENCH PEAS, MUSHROOMS, & TRUFFLES, 25

KENNEDY'S FINE AMERICAN BISCUITS, 3/2

SEVILLE ORANGES (First of the Season).

FULTON, MICHIE & Co., 7 KING STREET WEST,

W. WHARIN & CO. Established 1854. Watches, 4/6 Clocks, 5/2 JEWELRY And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated. Jewelry and Silverware manufactured, and repairs neatly executed. 47 King Street West, Toronto.

\$72 A WEEK, \$12 a day. Outfit free. Address: 173 Church St. Toronto.

CONSUMPTION. I have a positive remedy for the above disease by use of thousands of cases of the worst kind and long standing have been cured. Indeed, so strong is its efficacy, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease, to any sufferer. Give Express and P. O. address. DR. T. A. BLOUNT, 311 Pearl St., New York.

Rodger, Maclay & Co's PRIZE MEDAL TOILET SOAPS are delicately perfumed and for emolliency and lasting qualities are unsurpassed.

ASK FOR RODGER, MACLAY & Co's LAUNDRY SOAPS. They are absolutely pure.

W. REHUSE 7 Front St. E., WORKS—Decries St., TORONTO

SUN Life Assurance Company

The SUN is a purely Canadian Company. It has large assets and surplus. Its profits are equitably divided, and are increased with the payment of every premium. It is the only Company that issues an Unconditional Policy. Ask an agent how you can get it. Write to the nearest Agents before you insure. E. H. GILBERT, Manager, Western Ontario. JOHN BARR, Inspector.

Offices, 35 Adelaide St. E. Toronto.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 23, 1882. Gentlemen:

Ayer's Hair Vigor

Has been used in my household for three seasons:—

- 1st. To prevent falling out of the hair.
- 2d. To prevent too rapid change of color.
- 3d. As a dressing.

It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY ORRAN."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

HOUSEHOLD DOWN'S ELIXIR FOR COUGHS & COLDS

\$100 a month and board for one Young Man or Lady in each town. Address, GARRISON & Co., 95 King St. E. Toronto.

THE Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise. 4 3/2

SATISFACTION GUARANTEED OR MONEY REFUNDED. \$1,000 REWARD FOR ITS SUPERIOR. Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A ten-year-old girl can do the washing, as well as an older person. To place it in every household, the price has been reduced to \$2.50, and if not found satisfactory, money refunded. See what THE CANADA PRESBYTERIAN says about it. The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence.

C. W. DENNIS, 218 Yonge St., Toronto. Please mention this paper.

SOMETHING NEW Novelty Rug Machine. Patented March 6, 1882.

Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidity

With it you can make a beautiful rug in a few hours that would require weeks of labour with a loom. You can make a splendid pair of mittens in two or three hours. You can make hoods, ties, leather door mats, etc. Uses either yarn or rag. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont. P. O. Box 547. Sole Manufacturers of the Novelty Rug Machine.

Good Pay for Agents. \$100 to \$200 per mo., made selling our Books and Rugs. Write J. C. McCurdy & Co., Philadelphia, Pa.

Scientific and Useful.

THERE are people who dislike the taste of new milk, and yet are directed to take it. It will be made more palatable by sprinkling it well with salt.

If you cut the back legs of your chair two inches shorter than the front ones the fatigue of sitting will be greatly relieved, and the spine placed in a better position.

THE "wish-bone" has taken the place of the horse-shoe in decorative art; the floral "wish-bones" are hung over bridal parties at weddings, instead of the bell.

SCRAP BOX.—If you have no scrap box establish one for bits of velvet, silk and woollen scraps. The prettiest cushion I ever saw came from such a scrap box, the result of eight years' economy.

CLEAN LAMPS.—Perhaps nothing pays better interest on labour expended than a clean lamp; do not sigh for a patent chimney-cleaner, but take a piece of rattan and make one by tying on a bit of cotton.

LEMON PUDDING.—Three quarters of a pound of grated bread, six ounces of suet, one-quarter of a pound of moist sugar, the peel of a lemon grated, and the juice, two eggs and a little milk to mix it. Boil three hours.

INDIAN MEAL MUFFINS.—One cup of Indian meal scalded with a pint of water, when lukewarm stir in a pint of flour, half a teacup of yeast, and a tablespoonful of brown sugar. Let this rise all night and bake them in muffin rings.

ANTIQUÉ lace may be washed in borax-water, and after soaking awhile in it and then left for an hour or more in warm suds, the water should be squeezed out, and it should be pinned in shape on a clean board to dry. Do not iron it nor blue it.

RYE BREAD.—Scald one cup of flour with one cup of boiling water; add one teaspoonful of salt, four table-spoonfuls of molasses, a large half cup of yeast, three cups of rye, six cups of flour, three cups of warm water. Stir with a wooden spoon and let it rise twelve hours.

LOBSTER SOUP WITH MILK.—Meat of a small lobster, chopped fine; three crackers rolled fine; butter, size of an egg; salt and pepper to taste, and a speck of cayenne. Mix all in the same pan, and add, gradually, a pint of boiling milk, stirring all the while. Boil up once and serve.

MUFFINS WITHOUT EGGS.—One quart of milk, two of flour, measure before it is sifted, two gills of yeast, one teaspoonful of salt, a piece of butter about half as big as a hen's egg, warm milk enough to melt the butter, a little sugar if you like. Let it rise about twelve hours, bake in muffin rings on the griddle or in a quick oven.

ARTICLES of a delicate blue that must be washed are often ruined in the process; this may be avoided by adding an ounce of sugar of lead to a pailful of water, and letting the article lie in this for an hour and a half, or even two hours; let it dry then, after which it may be washed without injury. This is said to be a perfect remedy for the trouble referred to.

HOT CAKE FOR TEA — Delicious hot cake for tea is made by beating two eggs to a froth, add to them half a cupful of sugar. Into one cupful of sour cream beat half a teaspoonful of soda dissolved in boiling water. Stir it into the eggs and sugar. Add a pinch of salt and flour enough to make it a thick batter for griddle cakes. Bake in "gem pans" or shallow biscuit pans, and serve piping hot.

RESTLESSNESS, Morbid Anxiety, and a fretful disposition, are usually met with in the dyspeptic. These mental *indicia* show how close is the connection between brain and stomach. Their most proximate cause, dyspepsia, is a complaint for which Northrop & Lyman's Vegetable Discovery and Food Purifier is used with unvarying success. It also remedies Biliousness, Constipation, and Impurity of the Blood.

MRS. A. NELSON, Brantford, writes. "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am enabled to say that I have not been better since; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results."

PLEASANT as syrup; nothing equals it as a worm medicine; the name is Night Graves' Worm Exterminator.

CHRISTIAN content opens all lawful avenues of enterprise, bids us use all our faculties and make the most of them, and when we have done our best, gratefully accept the results God sends.

NAMES, FACTS AND FIGURES.—Will be cheerfully given by the proprietor of Burdock Blood Bitters, regarding many certificates of wonderful cures made by that medicine in chronic diseases of the blood, liver and kidneys, revealing proof that is beyond the possibility of dispute by the most incredulous.

H. F. MAC CARTHY, Wholesale and Retail Druggist, Ottawa, writes: "I was afflicted with Chronic Bronchitis for some years, but have been completely cured by the use of Dr. Thomas' Electric Oil in doses of five drops on sugar. I have also pleasure in recommending it as an embrocation for external use."

STANDARD LIFE ASSURANCE COY OF EDINBURGH.

Head Office for Canada, Montreal. THE STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims, whilst its rates are as low as those of American and other companies. W. M. RAMSAY, Manager. THOMAS KERR, Inspector.

KILGOUR BROTHERS, Manufacturers and Printers. PAPER, PAPER BAGS, FLOOR BRICKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street West, Toronto.

MY ILLUSTRATED AND DESCRIPTIVE Catalogue OF RELIABLE SEEDS OR, CULTIVATOR'S GUIDE GARDEN & FARM MAILED FREE To all intending to purchase. Send for one. J. A. SIMMERS, 147 King St. East (south side), TORONTO.

DAKOTA MINNESOTA The CHICAGO & NORTHWESTERN Railway now has for sale nearly 1,000,000 Acres of the CHOICEST LANDS in the West. I.A. in the famous Garden Spot of the State. Minnesota and Dakota. Get a new farm in the West. LANDS! In the heart of the world, and leave the marshes, swamps, and all the worst out lands of the East. Buy now and work the time to buy. Going rapidly, and prices will advance soon. For more particulars, write to the Chicago & North Western Railway, Chicago, Ill. Land Com. C. & N. W. Ry. Co., Chicago, Ill.

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMP. NY. TROY, N.Y. Manufacture a superior quality of Bells for workmen, Greatest experience. Largest Grade Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

McSHANE BELL FOUNDRY manufacture those celebrated BELLS and CHIMES for Churches, Schools, Clocks, etc., etc. Prices and catalogues sent free. Address: H. McSHANE & Co, Baltimore, Md

MENEELY BELL FOUNDRY. Favorably known to the public since 1840. Church, Chapel, School, and all other bells; also Church Bells. MENEELY & CO., WEST TROY, N.Y.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. Warranted Catalogue sent free. VANDUZE & TIFF, Cincinnati.

Baltimore Church Bells Since 1844 we have for Superior Bells, and are now only of the best Metal. We have Tin, Brass, and Iron Bells, warranted for 10 years. For Prices, Catalogue, etc. address BALTIMORE BELL FOUNDRY, B. B. ESTEY & SONS, Baltimore, Md.

THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, MARCH 26th, 1884

No. 13.

NOTES OF THE WEEK.

IN discussing the subject of increase of nervous diseases in modern times, Dr. Covernton stated that among the causes enumerated were grief and severe intellectual labour. He quoted from several authorities to show that the tendency of modern education was to increase nervous diseases. The tenor of these authorities was that true education would not produce these baneful results, but that the mischief was wrought by the introduction of elements of worry and hurry competitions, examinations, the bestowal of prizes and marks, etc.

CONTRARY almost to expectation the bill to make seduction a criminal offence has been read a third time and passed by the Dominion Parliament. The majority in its favour is small, only five. It may now be regarded as certain that it will not become law this year. The Senate may be depended upon for its rejection, following the precedent set by themselves, a year ago. There must be many more victims to a great wrong before Canadian law will have the courage and humanity to say that the heartless betrayer of youthful innocence is the scoundrel that all men know him to be. The time is coming when it will.

IT is announced that the civic authorities in Kingston have resolved to request the discontinuance of Salvation Army processions on the public streets. Of late disagreeable encounters have taken place between drivers of vehicles and the processionists. Police court proceedings, far from edifying, have been the result, and it becomes a question if any good end is served by these street parades. Here in Toronto, people friendly enough to the objects of the Salvation Army, are at a loss for good arguments to defend the noisy processions that rudely shock many people's ideas of quiet and decorous observance of the Sabbath day.

THE following is a list of the constituencies in which the Scott Act has been adopted. Nova Scotia—Annapolis, Cape Breton, Colchester, Cumberland, Digby, Hants, Inverness, King's, Pictou, Queen's, Shelburne, Yarmouth, Prince Edward Island—Charlottetown (city), King's, Prince, Queen's. New Brunswick—Albert, Carleton, Charlotte, Fredericton (city), King's, Northumberland, Queen's, Sunbury, Westmoreland, York. Ontario—Halton, Oxford, Manitoba—Lisgar, Marquette. In the following counties Scott Act campaigns are in progress—Northumberland and Durham; Russell and Prescott; Stormont, Glengarry and Dundas; Ontario.

THE Act passed last session by the Dominion Parliament, known as the McCarthy Act, is by the disposal of Mr. Houde's motion virtually a dead letter. The decision of the Privy Council in the case of the Queen v. Hodge removed all doubt as to the validity of the Crooks or Ontario Temperance Act. This session Mr. Houde, member for Maskinongé, introduced a bill for the repeal of the McCarthy Act. The debate resulted in the adoption of an amendment by the Hon. Mr. Langevin, providing that the constitutionality of the Act be referred for decision to the Supreme Court of Canada or the Privy Council in England, and that until its decision the penalties named in the Act will not be imposed. This simplifies matters considerably. It leaves the action of the Crooks Act unimpaired, and to the various Provinces the right to regulate the liquor traffic.

CONCERTED efforts are being made to repress the murderous and destructive aims of anarchists. There is reason to believe that these efforts will be effective. Were these extremists confined to one or two nationalities united action for the repression of their crimes would fail. As they exist in every country a common interest blinds all civilized communities to counteract crimes against civilization itself. The right of asylum for political refugees is in no way impaired when men

who preach murder and devastation are firmly prevented from carrying their designs into execution. Continental anarchists conspire in London, Irish dynamiters talk ferociously in Paris and New York, and even a miscreant like Johann Most has a following in the United States. Dealing with desperadoes of this stamp does not come within the range of politics at all; it belongs only to the police and courts of justice.

AT the Sanitary Convention held in Ottawa last week Dr. Covernton, of Toronto, read a paper on the abuse of alcohol and increase of nervous diseases of modern times. The abuse of alcohol led men to a premature death, after destroying body and mind, and perverting the moral and intellectual faculties. It was also a frequent cause of insanity. In his visit to Geneva to attend the International Sanitary Convention, he had gathered startling statistics in regard to the matter. At an asylum at Basle, out of 364 admissions, 110 cases were caused by intemperance. In the twelve asylums of Switzerland the proportion was not very large. Alcohol could not be considered a food, inasmuch as it did not furnish nourishment. The greater part of alcoholic drinks offered for the public contained in greater or less degree the more poisonous kinds of alcohol, and these were coming into more common use.

AS was confidently expected the submission of the Scott Act to the electorate of Oxford county, has resulted in an unmistakable victory for the cause of temperance. The verdict rendered in its favour is all the more significant from the fact that the question at issue was thoroughly understood by those who recorded their votes. An ordinary political election is frequently complicated by side issues, and affected by local interests and the devious ways of political trickery. In this instance the merits of the case were squarely pronounced upon. The temperance cause was placed clearly before the people by ministers and others, Rev. Messrs. W. A. McKay and W. T. McMullen, of Woodstock, and Bethour, of Milton, rendering valuable aid to the movement which has triumphed. Those connected with the drink traffic were no less zealous in the cause they represented. Each side threw its whole strength into the contest. A majority of eight hundred is good evidence that the temperance movement has got a hold on the popular mind. Other counties will soon make a similar decision.

AMONG the many excellent benevolent institutions in Toronto, doing good and efficient work in an unostentatious way, the Boy's Home occupies an important place. For the past twenty-three years it has been doing a good work among an interesting class. The annual meeting was held last week and the occasion was taken advantage of to inaugurate the fine addition made to the building. The report read by Dr. Daniel Wilson was most satisfactory. The total number of inmates, including those on the roll of January 1st, 1883, is 136. Of these twenty-seven were removed by their parents, twenty-two were sent out to situations, sixteen received temporary shelter, and one, a deaf mute, was sent to the Newsboys' lodgings, being too old for the institution. At present there are seventy boys in the house, and of those sent to situations only one has been returned as unsuitable. There is a constant demand amongst farmers for boys as apprentices, and at present fifty-four are bound out. The treasurer's report, read by Col. Czowski, was equally satisfactory, showing a substantial balance at the credit of the institution. Several of the city ministers, among them Rev. G. M. Milligan, being present delivered brief and appropriate addresses.

THE complete and effective exposure of an infamous attempt on the part of a few political adventurers to buy up several members of the Legislative Assembly of Ontario is regarded with feelings of satisfaction throughout the country. To the honour of the parties approached none of them yielded to the seductive in-

fluences brought to bear upon them. Equally satisfactory is the healthy feeling of indignant repudiation with which the infamous attempt has been regarded by the honourable men of both political parties. Political life, personal reputation and the country's good name are dishonoured when party tricksters resort to such disreputable devices to compass their ends. Worse than all, the tolerance of such methods in our midst saps the foundation of all true patriotism, and aims a deadly blow at moral integrity. Next in baseness to the iniquitous conspiracy itself is the effort to avert scorn and contempt from a political party by conscious and disingenuous misrepresentation and false suggestions. There is a woe pronounced against those who call good evil and evil good, darkness light, and light darkness. Would honourable men raised to official positions by means such as have just come to light, have respected themselves. If they could it is certain nobody else would have respected them.

A RECENT article in the *S. S. Times* on "Prayer as a Means of Personal Abuse," is a very suggestive one, and the *United Presbyterian* very justly comments on it thus.—It refers to the practice, sometimes adopted by irreverent persons, of using prayer as a convenience for venting spleen or malice on an opponent, or of reproving and rebuking some one that the petitioner thinks deserves it. It is an abuse of prayer to make it a means of abuse of somebody to whom the prayer is directed. It is often said by men who are out of place or sympathy in their churches that the prayers are always directed at them. Perhaps they are, yet possibly because they are all wrong they take up such a notion when there is no foundation for it. It is not an unknown thing, however, for one minister to contradict another in the prayer succeeding his sermon, in which case, of course, he introduces a stump speech into the body of his petition, and tries to win the people away from the doctrines that he thinks improper. When one does so he is so discourteous that the flagrancy of his fault as a petitioner is almost lost sight of. And yet that is not his principal fault. He is prostituting prayer to a use to which it should not be devoted, and employing an opportunity for thrusting his opinions upon a minister and into the faces of the people because he has no other opportunity for doing so. The effect of it is always to invite opposition. People resent being prayed at. They instinctively feel that prayer is an appeal to God, solemn and full of sublime obligation, and when they see it so grossly perverted they naturally become indignant. In all cases of personal praying, even when the motive is good, there is needed a great discretion, lest it run into a particularizing that will excite feelings that are disagreeable, and, therefore, less than edifying.

WEEKLY HEALTH BULLETIN.—The weather shows a very great change from that of the preceding week. From the abnormal cold of the previous week, the temperature during this, along with rain and high winds, has become higher, in every way indicating the approach of spring. The effects upon health are seen in the continued prevalence of Bronchitis, while Influenza has likewise made an advance. Pneumonia similarly shows an unusually high prevalence. A comparison with the same week of last year shows that this disease is at present much more prevalent than at the same time last year, at least comparatively. Rheumatism and Neuralgia have appeared somewhat more prominently during the week. Amongst Fevers, Intermittent is less prominent than last week, but one reason of this may be in a number of delayed reports from malarial districts. The contagious zymotics, show an unusually small prevalence. Diphtheria appears amongst the six first diseases only in District I., eastern Ontario. Measles and Scarlatina and Whooping Cough are similarly decreased in amount, but Mumps retains a more prominent position. Erysipelas appears more prominently than for some weeks past. For the month of March, the reports would seem to indicate a higher condition of health than is usual in Ontario.

OUR CONTRIBUTORS.

THE RISE OF THE PAPACY, POPERY THE GREAT APOSTACY.

In 2 Thes. ii. 6, 7, Paul tells us that when a certain hindrance shall be taken out of the way, then should the man of sin be revealed. Now, almost all the fathers declare that the Pagan Roman Empire is meant by the hindrance. Hence they prayed for the peace of that empire, because when removed, they believed that the great Antichrist should appear. Paul also says that the Apostacy doth already work. These two points show the great mistake of those who imagine that the Antichrist here described is yet to come, and that he will be a single individual. No, he came on the fall of the Pagan Roman Empire. The principles of Antichrist had been in operation for a long time (1 Cor. vii. 2), and the Judaizing teachings in the apostles' days tended that way. Many of the false principles of heathen philosophy were engrafted on the pure religion of Jesus. Many also of the superstitions and idolatrous practices of the Church of Rome arose out of the abuse of customs or things innocent in themselves—thus the sign of the cross as a badge of discipleship by which Christians might recognize each other—led to a superstitious regard for the material cross and the use of the crucifix.* Special honour was shown to the Bishop of Rome, as the bishop of the Imperial city, and this honour, which for centuries was accorded as a matter of courtesy, was at length claimed as a right. Almost equal honour was for a time given to the bishops of Antioch, Alexandria and Constantinople, the chief cities of the Roman Empire.

After the seat of empire was transferred from Rome to Constantinople, a rivalry arose between the two cities as to which should hold the first place of honour in the Christian Church. John, the patriarch of Constantinople, was the first to claim such a supremacy. By the advice of an Eastern Council, he assumed the title of "Universal Bishop." Yet even in the opinion of Gregory, the Bishop of Rome, the title was a mark of Antichrist. He thus wrote John:—"I speak confidently, that whosoever calleth himself 'Universal Bishop,' or desireth to be so called in the pride of his heart, he doth forerun Antichrist." Gregory even applied to the emperor to deprive John of this "blasphemous name," as he called it. But Mauriciu considered it nothing more than a complimentary mode of address becoming the Bishop of the Imperial City. Not long after the centurian Phocas, a brutal soldier, murdered the emperor and seized his throne. The bishop for a time defended the wife and children of Mauricius in the church; but Phocas, after persuading them by false promises to come forth, murdered them also in a most shocking manner. Through envy of Bishop John, and a desire to supplant him, the vile murderer, Phocas, was encouraged by Gregory of Rome, who wrote him in the most fulsome manner, praising God for exalting him to the throne for the relief of the Church. The result was Phocas took away the title of Universal Bishop from John, and bestowed it on Boniface III., the successor of Gregory. Boniface soon obtained a decree whereby the title was entailed in perpetuity on the Roman Pontiff, who was thus by the decree of a usurper invested with the primacy of all the bishops of the empire.

Hence the Church of Rome derived her position and her honours not from Christ nor from Peter, who never was Bishop of Rome, but from the secular power by countenancing crime, and thus proclaimed herself in the opinion of Gregory, to be "proud, execrable, blasphemous, Antichristian, diabolical," for these are some of the names he bestows on whomsoever should accept the title of Universal Bishop. (Dr. Campbell's lectures.) This took place about the year 606, A.D.; the year of the ecclesiastical supremacy of Rome.

(9) The temporal power of the popes dates many years later. In Daniel vii. 8, we are told that three of the ten horns of the fourth beast, or Roman Empire (ver. 24), were plucked up before "the little horns," or the Papacy. See how this was fulfilled. Stephen II., Bishop of Rome, confirmed in his usurped authority, Pepin, king of France, who had dethroned Childeric III, the lawful king. In return Pepin bestowed on the Pope the exarchate of Ravenna, and several cities belonging to the Roman dukedom. At the same time rebelling against the Emperor, the Pope

*See Jamieson's "Manners and Trials of the Christians."

claimed Ravenna, Lombardy, and the State of Rome, all three states belonging to the Roman Empire. Then three horns or principalities fell before the "Little Horn." The Pope had ecclesiastical position before, but he had not become a horn, (the emblem of power) until he became a temporal prince. In this immoral and wicked way, the emperor of Rome was taken out of the way, and at length the great apostacy was fully revealed. This took place about the year 755 A.D. Thus both Rome's ecclesiastical and civil power were founded in blood and crime.

(10) But there is one feature which above all other characterizes the Church of Rome, and points her out plainly as the Antichristian Apostacy, and that is her persecuting spirit.

In Rev. xvii. 6, we are told that John saw the great whore or spiritual Babylon, whose throne is on the seven hills of Rome, "drunk with the blood of saints," that is, he predicts that Rome would shed in defence of her own errors and usurped authority, as it were seas of human blood; and alas, this has been fulfilled. Cæsar, Alexander and Napoleon combined did not shed as much blood as was poured out by the papacy. Dr. Edgar in his "Variations of Papacy," estimates the number slain by the armies of Popery, or tortured and slain by the Inquisition at sixty-eight millions. And Scott in his Commentary remarks, that the persecutions, massacres and religious wars excited by the Church and bishops of Rome have occasioned the shedding of far more blood of the saints, than all the persecutions of professed heathen from the foundation of the world. During several centuries the Waldenses and others representing the true Church of Christ, were pursued by the direst and most relentless persecution by fire and sword and every kind of the cruellest oppression. Thousands of them were put to death for worshipping God according to the doctrines of His Holy Word, and the dictates of their own consciences, and many attempts were made under the direction and at the command of the Papacy to extirpate them altogether, because they would not renounce the truth as it is in Jesus, and receive their faith from degenerate Rome.

Mournful grief and indignation led Milton when contemplating these cruelties of Rome to write the beautiful sonnet:—

Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine Mountains cold;
E'en them who kept Thy truth so pure of old,
When all our fathers worshipped stocks and stones.

This persecuting spirit was not confined to the dark ages, but was kept up by the Papacy long after the Reformation, and several efforts were made to crush out Protestantism, and were only given up because of the increasing power of the Protestants. Thus in 1572, by the advice of the Jesuits, 100,000 Huguenots or Protestants of France were murdered in cold blood; and among these were many of the noblest characters of the nation. A royal messenger was despatched to Rome with the tidings of this bloody triumph. The Pope rejoiced over it as a victory of the Church and went with the bishops and cardinals in public procession to give thanks for it. A medal was also struck to commemorate the downfall of Protestantism in France. I have seen one of these medals obtained from the mint at Rome, and I have a figure of it in tract No. 458, published by the London Religious Tract Society. The likeness of Pope Gregory XIII. adorns one side of the medal, and on the other side an angel is represented with a sword in his right hand and a crucifix in his left, destroying the Huguenots, with the inscription, "Uguenotorum Strages," "The Slaughter of the Huguenots."

Thus Rome accepted and approved what was done on her behalf, by her blood-thirsty children in France. The Protestant Church in France furnished over 200,000 martyrs, and could count its confessors by tens of thousands. In the year 1571 there were 2,179 Reformed or Presbyterian churches in France, the greater part of them had two pastors, and some five or six. There were then probably about a million and a half Protestants in France, or about one-fourth of the nation, and many of these among the most enlightened and distinguished citizens that France ever owned.

Under the cruel and bloodthirsty Phillip of Spain, about 100,000 Protestants were slaughtered in Holland and Belgium by the infamous monster, the Duke of Alva, under the advice and guidance of the Jesuits who controlled the movements of Rome. The Edict of Nantes, issued by Henry IV. of France, granting

liberty of worship to the Protestants, was repealed by Louis XIV. in the year 1685, after being in existence eighty-seven years. This also was done at the instigation of the Jesuits. Louis then sent an army of fierce and brutal soldiers amongst the quiet and peaceful Huguenots, to compel them either to renounce their faith or to be put to torture and death. Many Protestants perished under the most horrible tortures. Yet the King was told that 34,000 converts had been made by means of extraordinary mildness, while in many cases the Protestants had been driven to insanity by the tortures inflicted on them. Some of them were tied in bags and roasted between fires, and when they attempted to escape were pricked with bayonets, and pushed up to the fire again. It is stated by historians that in a short time 800,000 Protestants left the kingdom to escape this dire persecution (and these the best citizens of France), many of whom removed to Protestant States. They not only carried away much money, the remains of their fortunes, but what was of more consequence, their arts, manufactures and industry. Many of these French emigrants settled in England, and the silk manufactures of Spitalfields, by which they enriched the country and themselves, and many other useful and elegant branches were introduced and established by them.

Thus in the just retribution of heaven, that persecution which deprived France of one-fourth of its population, and which ruined its trade in almost all its branches, was the means of greatly increasing the wealth and power of Britain, which received and protected the refugees. (See David Dundas Scott's "History of the Suppression of the Reformation in France"; Shoberl on the "Persecutions of Popery," and Lorimer's "History of the Protestant Church in France.")

A just God has not suffered the house of Bourbon to reign in peace since that period. At the close of the eighteenth century, Louis XVI. atoned in part on the scaffold, for these previous national crimes, while about 700 of the priesthood, the successors of those who prompted these atrocities, were murdered by the atheists during the reign of terror. (Luke xviii. 7, 8.) We do not by any means justify those proceedings, but they were the fruits of that infidelity which Popery had produced, and thus there was a double retribution in those scenes of carnage and blood. By such awful and just judgments men are taught that the Lord reigneth, and that He will not permit His people to suffer unavenged. He thus shows Himself faithful to His Word, when He makes inquisition for blood, and gives to the persecutors of His people "blood to drink." By the most unrelenting persecution the Reformation was entirely suppressed in Spain and Italy by that most infamous institution of the Papacy, the so-called "Holy Inquisition." (See D'Aubrigne's "History of the Reformation"; the "Suppression of the Reformation in Spain and Italy" by Dr. McCrie; "Haunts and Homes of Luther" by Dr. Stoughton, "Heroes and Hero-worship," and the "French Revolution" by Thomas Carlyle.)

3rd. How long is the power of this Apostacy to continue? We learn from Daniel the prophet, and John the beloved disciple, that the power of the "Little Horn" or the Apostacy was to continue "a time and times and half a time," or according to the best expositors 1,260 years. John saw the true spiritual and witnessing Church of Christ flee into the wilderness for the same period. (Rev. xii.) The true Church of Christ was found during the dark ages in the Nestorians and Syrians in the East, and in the Paulicians, Waldenses, Albigenes and Culdees of the West. The Church of Rome often claims that she must be the true Church of Christ, else the promise of Christ hath failed, that the gates of hell should not prevail against His Church. He who gave that promise also declared by John that His true Church would be like the woman that fled into the wilderness. That plainly proves that the promise of Christ is quite consistent with what Protestant writers hold—that the external organization called the Church of Rome, had become corrupt and apostate, and that Christ's true Church was in a wilderness state of persecution and affliction.

There were also a few good men in the Church of Rome who lived and served Christ as the only Saviour, and mourned over the worldly ambition, the ignorance and superstition, the vice and immorality that surrounded them. Besides some of the ablest writers hold that the promise of Christ was not given to any external organization, but to the universal Church

which is invisible, and consists of the whole number of the saved, that have been, are or shall be gathered into one, under Christ the Head. This spiritual and invisible Church is said to be "the body" and "fulness of Christ" (Eph. i. 22, 23); the Bride the Lamb's wife. (Rev. xxi. 2, 9.); and our Lord declares that the gates of hell shall not prevail against it (Matt. xvi. 18.); * for it is built upon the rock of Christ's divinity and every one of its members is united to Christ by a living faith (2 Cor. iii. 11.; x. 30-31.; xii. 6-13; Eph. i. 22, 3-32) but this cannot be said of all the members of any visible Church. God has never left himself without a true witnessing Church on earth. He had that even in the time of Elijah when the external and visible Church had become entirely corrupt and idolatrous, yet even then God had reserved Him seven thousand in Israel that had not bowed the knee to Baal or worshipped his image. In like manner during the ascendancy of the Great Apostasy thousands of faithful witnesses were scattered here and there throughout Christendom who maintained the pure and spiritual worship of God according to the appointments of His Holy Word. Then at length the Reformation burst upon the world as a Great Revival of Primitive Christianity, after a long dark winter of spiritual deadness. Now the inquiry how long will this great Apostasy continue in power is indeed natural, and is similar to that made by the souls of the martyrs whose blood was shed by the early persecuting powers. (Rev. vi. 9, 10.) The very nature of the prediction partly conceals the dates until the period of their fulfilment; and it is not yet possible to determine the time when the 1260 years began. Robert Fleming, a Scotch minister in London, made calculation, in 1701 founded on data given in Scripture, and he named the year 1794 as the date of the French Revolution, and the year 1848 as the period when another great revolution should occur, and both these calculations were correct. He also named the year 1866 or 150 years later, as the period of the fall of Antichrist, the year 1866 dates the rise of the Apostasy from the 606 A. D., when the title universal bishop was received by the Church of Rome. And we know that at these periods the power of the Papacy was greatly weakened, or received a deadly wound by the revolution under Garibaldi and others. But if we date from the year 755 A. D., when the temporal power of the Papacy was established and Antichrist fully developed as a politico-religious system, the prophetic period of 1,260 years will be completed about the year 2015 A. D. Probably as D'Aubigne says, as the rise of the great Apostasy was gradual so will be its decline and fall. John Bunyan says "Antichrist had a time to come into the world and so must he have a time to go out again. For although he saith that he is a God, yet he must be subject to the will of God, and must go as well as come according to that will. The Lord is still going on to make that conquest over him that is determined in the way that is determined." How shall this system be overthrown? In 2 Thess. ii. 8. we are told "then shall the lawless one be revealed, whom the Lord Jesus shall consume with the breath of His mouth, and shall destroy with the brightness of His coming." As Israel's reign in Canaan was ushered in by judgments on the nations for apostasy (for the Canaanites originally worshipped the true God: thus Melchizedek, king of Salem, was "priest of the Most High God" (Gen. xiv. 18); Ammon and Moab came from the righteous Lot) so the universal reign of Christ over the earth shall be preceded by judgments on apostate Christendom. By "the spirit of His mouth" seems to be meant the word of His truth, the two-edged sword that goeth forth out of His mouth. (Rev. i. 16; xix. 15-21.) There seems to be allusion to (Isaiah xi. 4.): "With the breath of His lips shall He slay the wicked." He will gradually consume this Apostasy by the free preaching of His Gospel and shall utterly destroy at His second coming in the glory of His Father (Bishop Newton). Then it is our duty to circulate the Scriptures among the votaries of Rome and to send to them the living preacher to unfold to them the pure Gospel of Christ and to show them that salvation is only and wholly by faith in the Crucified Saviour. Then the system will be greatly weakened and its influence diminished though it may not wholly be destroyed until the second coming of Christ.

But some may ask why did God permit this Great
*See A. A. Hodge on the Confession of Faith; article "Church."

Apostasy? We can know little of the ways of the infinite Jehovah; but we may be sure that He has good reasons for all that He appoints or permits. He is holy in all His ways, and righteous in all His dealings with the creatures whom He has made. One reason may be that it was necessary as a moral discipline for His people. There is a tendency in the human mind to trust in outward forms, and in the creature rather than in the Great Creator or Redeemer; and we have the full development of this tendency in Popery which obscures the way of salvation by Christ only, by placing in the foreground the mediation of saints and angels, the power of the priests to forgive sins, and the efficacy of various sacred things; and in these many trust rather than in Christ to their eternal ruin. Then those who take the Word of God as their guide are taught more emphatically the great evil and danger of reliance on human merit, and the necessity of simple trust in Jesus only for salvation;—that salvation to the race, as to the individual, is of the Lord, and that in humble dependence on the Holy Spirit only can any real progress be made. Let us then cherish and put in practice the Scriptural and fundamental principles of Protestantism. These are that the Word of God is the supreme standard of faith and manners, and that all human teachings should be subordinate to it; that it is the right and duty of every man to study the Word of God (as the expression of the will of his Heavenly Father) for himself, that it is the privilege of every man to judge for himself, what is the mind of God concerning him as revealed in the Scriptures; and that it is the duty of every man to worship God in the ways he has appointed in His holy Word; and in order to this to believe on the Lord Jesus Christ as the only Saviour of sinners, to receive the great salvation as the free gift of God to all who come to Him through Christ, and earnestly to seek the pardon of all his sins, for the sake of Christ's atonement in our room, and that the Holy Spirit may enable him to live a life of holy obedience and devoted service to Him who bought us with His precious blood. In the Protest of Spire, 1529 A. D., the Word of God reigns alone. That Protest sets the power of conscience above the civil magistrate, and the authority of the Word of God above the visible Church. It teaches with the apostles, that we "ought to obey God rather than man"; when the laws of God and man conflict; and, therefore, it maintains the right and duty of Christians to preach the Gospel to all who will hear it. By maintaining that "the truth as it is in Jesus," as set forth in the Divine Word, is alone capable of saving the world, the Reformers defended with intrepid courage the right of Christian proselytism as maintained by the apostles, in obedience to our Lord's commission and command. (Matt. xxviii. 18-20; Mark xvi. 15.) We cannot abandon this right and the missionary spirit which it involves without deserting the fundamental principles of Protestantism. This duty we are endeavouring to perform by sending missionaries to the heathen and the Jew, and by our Protestant missions to the French Canadians; these missions I commend to the cordial support of all. The great object of the framers of the Protest of Spire was to secure civil and religious liberty, freedom of thought and action, the heaven-given right to worship God according to His Word and the dictates of conscience without let or hindrance from man. They succeeded in the noble effort, and thus transmitted unto us the goodly heritage of privileges which all enjoy. Let us then, following the motto of the noble house of Nassau ("I maintain"), maintain these privileges for ourselves and hand them down intact to our children's children. Let us then as Protestants prize and study our Bibles, and daily dig in this spiritual mine for the heavenly treasure which it contains. Let us not rest satisfied with having the Word of God in our hands, but earnestly seek to have a personal interest in Christ whom it reveals, as the only Saviour, to have Christ formed in our hearts as the hope of glory.

(To be continued.)

ALPHA.

THE Rev. Dr. Jenkins, of Montreal, is at present supplying with much acceptance the pulpit of St. Andrew's Church, in the absence of the pastor, Rev. Mr. Herridge, who is in Scotland. Dr. Jenkins is preaching a series of five discourses on "Natural and Revealed Theology."

THE American Church, near the Champs Elysees, Paris, has been lately purchased for the use of the Scottish Presbyterians for \$30,000. The Paris congregation has already done wonders.

BIBLE STUDY IN THE FAMILY.

The following paper was read by the Rev. James Ballantine, Paris, at the Fifteenth Annual Convention of the Brant County Sabbath School Association, held in the city of Brantford:

In some respects our era may be characterized as "The Bible Age." Never before, certainly, were so many copies of the Word of God in circulation. Thanks to the printing press, it were now impossible for Rome to burn the Bible out of the world. "So bright with Bible knowledge," said the late Dr. James Hamilton, "is our modern atmosphere, that it would be almost as easy to close the portals of the east and shut out the day-spring, as to exclude the morning of Truth now dawning on the mountains of Time." The Bible is acknowledged to be the corner-stone of our civil and religious liberty—the perennial fountain of the knowledge, holiness, and happiness of society. Why then, it may be asked, has such a book, though widely known and read, so largely failed to effect the regeneration of Christendom? The depravity of human nature is, no doubt, a good general answer to the question; but there is nevertheless the specific cause of guilty failure on the part of professing Christians, properly and directly to apply, in the school and the family, the great principles of Holy Scripture to the lives and hearts of men. Of society's three forms, the family, the Church, and the State, the first is the most important, as constituting the foundation of the other two. The preserving salt of Christendom is its well-ordered Christian families. Yet in how few homes, comparatively, is the Bible daily studied as the oracles of God! But mark it well: in whatsoever family the Bible does not reign supreme, something else will reign, and that less worthy. To ignore or neglect the Bible in the family, is to sap and undermine both Church and State. On the important subject of its study in the home, I have nothing new to present to you. Our knowledge is here far ahead of our practice. I would simply seek to stir up the pure minds of Christian parents and teachers by putting them in remembrance of the following truths: 1. Bible study is the most important; 2. The family is its best school; 3. It makes the best family; 4. I shall conclude with a few remarks on the best method of studying the Scriptures in the family.

1. BIBLE STUDY IS THE MOST IMPORTANT.

The sacred volume is well named "The Bible," or "The Book." Other books we may read, but this book we must read. For, to quote John Locke's familiar testimony, "It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." Mr. Matthew Arnold, in a recent lecture in Toronto, is reported to have said: "But whilst acknowledging and recognizing the fact, that for exceptional minds an exclusively scientific training may be the one essential to full development, it must be denied that for the great majority of mankind such a training is the best. And for this reason: such a training ignores one essential element in the nature of average humanity, inasmuch as it works wholly in the region of the intellectual, leaving un nourished the emotional nature, 'the sense of conduct,' 'the sense of beauty.' There is a certain degree of interest attaching to the fact, and a certain importance as well, that when a candle burns, carbonic acid gas and water are formed; but there is nothing in such knowledge which reaches the emotions, nothing to link itself to man's 'sense of conduct,' or 'sense of beauty.' On the other hand, the conceptions obtained from the study of art, eloquence, poetry, and the like, do inevitably appeal to the emotional nature, and find many points of contact with our 'sense of conduct,' and 'sense of beauty.' They link themselves to them in a way that is mysterious and irresistible."—Globe newspaper of February 13th, 1884. Now what the lecturer here describes in education, and pleads for in connection with the conceptions of art and literature, is furnished in its fullness, and as no other book can furnish it, by the Bible. "The Scriptures contain," remarks that eminent scholar, Sir William Jones, "independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass, from all other books that were ever composed in any age, or in any idiom." Moreover, this book will explain, what Mr. Arnold confesses his inability to do, the how and the why of the commanding moral element in education;

for the first and last idea of the book is GOD: the One Great Spirit, the Absolute, the Infinite, and the Eternal Sovereign—the self-existent Personal Cause—Supreme Object of fear, hope, thanksgiving, prayer and praise—Perfection of Holiness—"The uncreated Love, and the Eternal Beauty" Jehovah Israel's unchanging covenant God—"the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." The value in education of this original and sublime conception cannot be overestimated. It expands, enlightens, and purifies the soul. Christians, while beholding in Scripture, as in a mirror, the Divine glory, are changed into the same image. Should not this glory beam on every mind from infancy? Is any want comparable to the want of faith in God? "We would not," says Dr. Hodge, "attempt to raise flowers in a cave, nor make smoky torches a substitute for the sun. We would let the light of heaven in upon the soul."

Then, too, there is the divine idea of our Lord Jesus Christ, "the Wonderful," the Almighty Incarnate Redeemer, in whom to believe is eternal life. To know Him in His birth, and life, and death, and resurrection; to know what He thought of God, and of "the way, the truth, and the life"—of sin and holiness, of heaven and hell; to know His consistent fidelity to truth and right, and fearless denunciation of falsehood and wrong—His moral loveliness toward friend and foe—His disinterested heroism in life, and meek magnanimity in death; in a word to know how "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God": is to know more of morals and Christian truth than all the systems of philosophy and external evidences together can teach us. But with what graphic power is this knowledge presented in the four Gospels to even a child's understanding! Not to tell the young "the old, old story of Jesus and His love," were to act the cruel part of a demon.

For all the purposes of the highest education the Bible is preeminently fitted. It can quicken the conscience, delight the imagination, enrich the memory, elevate the reason, renew the will, and master the passions—nay more, to use the eloquent words of Schaff. "It kindles the sacred flame of faith, and hope, and charity, it purifies, ennobles, sanctifies the whole man, and brings him into living union with God." If education means the training of the whole man—mind, heart, conscience and will—the full development of his every power and faculty, so that he shall do his part well and nobly on life's stage, at once to God's glory and mankind's good, then must the Bible be its chosen instrument, presenting the best themes of study for an immortal soul. How absurd to give a knowledge of the Neptune or Uranus of astronomy, and to ignore Revelation's "bright and morning Star"; to urge acquaintance with the 3,000 *Felices* of Botany, and to be silent regarding the Plant of Renown; to study operatic airs, calculate compound interest, and arrange beetles, and to neglect the songs of Zion, the numbering of our days, the rule of duty, and the way of salvation! But I now proceed to remark that for Bible study

II. THE FAMILY IS ITS BEST SCHOOL.

Richter has well said: "Every first thing continues forever with the child; the first colour, the first music the first flower, paint the foreground of life. Every new educator effects less than his predecessor; until, at last, if we regard all life as an educational institution, the circumnavigator of the world is less influenced by all the nations he has seen than by his nurse." But the wise man had said long before: "Train up a child in the way he should go; and when he is old, he will not depart from it." Education, truly, finds its best material in the child. No darker clouds threaten the future of nations than their uneducated myriads of young people. The growth of the criminal class in our great cities has become appalling. Society has too long trusted to the prison, the penal colony, and the gallows. Prevention in the home, it is now felt, is easier than cure in the tavern. The ragged school, the Sabbath school, the Reformatory, and kindred institutions have been instituted; and we bless God for them all. The day-school, too, is a power for good in every land of freedom; but none of these can do the work of the family, which is, emphatically, God's ordinance. "The oldest training school," writes Arnot, "is still the best. Home is the

best school-room, sisters and brothers the best class-fellows, parents the best masters. The chief value of those charitable institutions for the training of the young, which characterize and honour our age, consists in supplying the lack of home education. These schools deserve all the praise which has been bestowed upon them; but it is on the principle that when the best has entirely failed, the next best is very precious." Alas! how often amongst us has the best entirely failed! But something will be gained, if men be awakened to the supreme importance of religious institutions in the family. Nowhere else can it be so easily or so powerfully communicated. Sabbath school instruction, even when of the best kind, is manifestly inadequate. It means, as Arnot has put it, fishing for herrings with a net whose meshes are seven inches apart. The six week-day gaps will easily let through the little arabs. "The Sabbath school," he adds, "cannot train up a child: the six days' training at home, if it be evil, will, in the battle of life, carry it over the one day's teaching in the school, however good it may be." Christian parents are specially encouraged to dedicate their house to the Lord. By many analogies too we are taught that childhood is the best season for training. As you can most easily turn the stream near its source, or bend the tree when its branches are tender, so will you find the youthful mind more susceptible of impressions for either good or evil. It is of the last importance, therefore, that its powers and faculties be early pre-occupied with "Whatsoever things are honest, just, pure, lovely, and of good report." Let imagination first open upon the beautiful scenes of Scripture, the golden streets of the New Jerusalem, and its company of white-robed harpers; let memory early store itself with the pleasant texts of salvation, and take frequent exercise near the manger of Bethlehem, the home of Bethany, the olives of Gethsemane, Jerusalem's upper chamber, Pilate's hall, and the cross of Calvary; let wonder enjoy its morning vision of Noah's Ark, Jacob's ladder, Moses' rod, and Elijah's mantle; let confidence in a beloved earthly father lead to faith in our "Father in heaven"; let love beaming from a mother's face carry home the lesson of God's love in Christ; let the happiness of home make plainer and more real the happiness of heaven; and let the adorning gratitude, the lively faith, and the manifest desire to honour and confess God and Christ, of the parents, to whom the child looks up in reverence, be the sources of its earliest exalted impressions of the Father and the Son. Thus let ideas of the Divine attributes of power, holiness, and love, fill the child's mind, and bless its opening thoughts. But of Bible study I next remark that

III. IT MAKES THE BEST FAMILY.

"The Bible," one has said, "has a direct tendency to produce those virtues, both in the family circle and in society at large, on the cultivation of which the happiness of families and communities depend. So much is this the case that, in visiting amongst a large portion of the working classes, one is generally able to tell with perfect accuracy, from the internal appearance and arrangements of their dwellings, whether the Bible is read and esteemed, and the house of God frequented or not." Let the benign power of the Gospel, with all the graces and virtues which it inspires, reign over the family, and it will be the abode of purity, order, and love. What a beautiful picture of the Bible's happy home influence has been painted by the poet Burns in his immortal sacred drama of "The Cottar's Saturday Night":

"The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha' Bible ance his father's pride:
His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says, with solemn air."

Truly

"From scenes like these Old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

What a pity that to many such a home-scene is no more than a pleasant picture! Convert it into a reality, and how full of hope were it for our country and the world! The millennium itself means no more than earth covered with such homes. The glory of God is most intimately connected with Bible study in the family, and with the multiplication of such families. His Divine excellency indeed appears in the material earth and heavens—flower and star speak of

His glory; but chiefly in redemption is His glory manifested—the glory of His grace, power, righteousness, holiness, and truth. That surely is the glory which, according to the old prophecy in Paron's Wilderness, shall yet cover the whole earth, and which Isaiah and Habakkuk took up and repeated down the ages, the latter in the words: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." At Christ's birth moreover, the angels caught the strain saying: "Glory to God in the highest, and on earth peace, good will toward men." But if so, then must every home become radiant with the knowledge of Immanuel's name. Each home-circle shall have Shekinah light, and study the divine oracles. "The Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence." "For they shall all know me, from the least of them unto the greatest of them, saith the Lord." Abraham's seed shall then be justified as the children of him, to whom the Lord bore testimony, saying: "For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

(To be Concluded in next issue.)

GENERAL ASSEMBLY.

MR. EDITOR,—As the Presbyteries are now looking forward to the meeting of the Assembly in June, preparing business, appointing commissioners, and nominating moderators, allow me to suggest that the Toronto friends should make no provision whatever for the entertainment of the Assembly, at least, that they should appoint no committee for that purpose. Were that city small or poor, I would not dare to make this suggestion as it would be a reflection on their worldly circumstances. But as Toronto is able and, I have no doubt, willing to provide accommodation for the Assembly, the friends there have it within their power to inaugurate what I consider a better way. Let them see that a full list of commissioners is published as soon as possible in THE PRESBYTERIAN and other newspapers; and then let those who wish to extend hospitality to members of Assembly send invitations to the guests whom they desire to have.

The advantages of this method are great. Persons will have guests of their own choosing, friends and acquaintances or persons whom they know by reputation and in whom they take special interest. Besides, no one will be importuned, no matter how reluctant or unable he may be, to receive guests. On the other hand, commissioners will have no delicacy in accepting invitations from families, while they might not like to be billeted by a committee on persons who, for aught they know, are not prepared to welcome them. Moreover, the commissioners will not feel as if they were in the position of persons needing eleemosynary aid, while gratefully accepting Christian hospitality.

I do think that commissioners should be prepared to pay their own way like gentlemen. If they can't afford to do this, their congregations should furnish ample means to enable them to do so. Thus the cost of entertaining the Assembly would be spread over the whole Church, and would not burden friends where it might happen to meet. Thus too its meetings would not require to be confined to a few large cities.

I trust that my suggestion will not offend our generous and hospitable friends in Toronto, as it refers merely to the manner in which hospitality should be exercised. I feel sure also that the principle on which it is based is a grand one, which, if acted on, would conduce to the dignity and independence of our Supreme Court. A WESTERN COMMISSIONER.

March 13th, 1884.

OTHER PIONEERS.

MR. EDITOR,—Allow me to contribute a few sentences to the page of pioneer history. Being present at the recent induction of Mr. Paradis, at Amherstburg, I was allowed to examine the session book of that congregation. The first entry is dated Dec. 22nd, 1831, and signed George Cheyne, moderator. Previous to this time, the congregation was ministered to by Mr. Gale, who left, went to Lachine, laboured as a missionary, and was called and inducted in 1832. Leamington, March, 1884. JOHN BAIN SCOTT.

PASTOR AND PEOPLE.

ONLY IN THEE.

Fain would I be strong with the heart of the brave,
All fearless in conflict, all calm in defeat;
Fain would I be patient, Lord, patience I crave,
In pain to be silent, submissive, and sweet.
Oh, where shall I find it, the strength I would win,
As pilgrim I journey through peril and sin,
My Master, my Saviour, my help is in Thee,
In Thee is my help, Lord, 'tis only in Thee.

Fain would I be gentle, whatever be the,
And meek unresisting, retaining no word
In haste or in anger to those at my side
Who may grieve or annoy me. Thy gentleness Lord,
Bestow on Thy child that her looks may be fair,
And mildness distill from her speech, and her care
Be laid at Thy feet; for whatever it be,
In Thee is my help, Lord, and only in Thee.

Fain would I be faithful, so daily to prove
To those whom I meet that my life has a spring
Abundant in beauty and precious in love,
And that close to the Vine in my earth-life I cling.
Fain would I be faithful, nor follow afar,
Fain would I abide where Thy chosen ones are;
My Master, my Saviour, be gracious to me,
In Thee is my help, Lord, and only in Thee.

Fain would I be cheerful, and sing as I go,
Uplifting Thy praises through darkness and dawn;
Fain wear a white robe, not the garment of woe,
And joyously, blithely, and gaily go on.
Oh, bid me to triumph and smile through my tears,
Oh, crown me a victor o'er trials and fears,
My Master, my Master, my joy is in Thee,
In Thee is my help, Lord, and only in Thee.

—Margaret E. Sangster.

TRUE LIFE AND WALK.

Our power in drawing men to Christ springs chiefly from the fulness of our personal joy in Him, and the nearness of our personal communication with Him. The countenance that reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature love and creature beauty.

A ministry of power must be the fruit of a holy, peaceful, loving intimacy with the Lord. O, how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation! Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call, how strong the motive, to spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth and formality.

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this; his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of His countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquillity around. One who walks with God receives and imparts life whithersoever he goes; as it is written:—"Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the wilderness to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—*Horatius Bonar, D.D.*

IF YE FAINT NOT.

In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by one who had long been an infidel. He had a praying wife, but he would not listen to her; would not allow their minister even to take dinner with them; would not look at the Bible; would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day at twelve o'clock she would pray to God for his conversion. She said nothing to him, but every day at that hour, she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give up. Six months more went past. Her faith be-

gan to waver, and she said, "Will I have to give him up at last. Perhaps when I am dead He will answer my prayers." When she had got to that point, it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room, waiting for him, but he did not come in. She waited for him for some time, and finally looked for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was, praying with agony at the same bedside where she had prayed for so many months, asking for forgiveness of his sins. And this is a lesson for you, wives, who have infidel husbands. The Lord saw that woman's faith, and He answered her prayers. *Christian Statesman.*

OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offence is imagined. If they meet an acquaintance on the street who happens to be pre-occupied with business they attribute his abstraction to some mood personal to themselves, and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons who never dreamed of giving offence, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking, joking and complimenting. There are persons who get so weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privilege of a moment's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labour into indifference, unkindness or contempt. It is far wiser to take the more charitable view of our fellow-beings and not suppose a slight is intended unless the slight is open and direct. After all, too, life takes its hues in a great degree from the colour of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious towards us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offence is vastly increased.—*The Christian.*

TRANSFORMING GRACE.

"What a godlike beauty thou hidest!" exclaimed an ancient sculptor, as he gazed in deep thoughtfulness on a rude block of marble. The possibilities of the shapeless stone, if subjected to the strokes of his transforming chisel, were clearly outlined in his vivid imagination and prompted his enthusiastic exclamation.

In the Gospel we see Christ looking upon the rich young man who refuses to follow His directions, and loving him. "Then Jesus, beholding him loved him." Why did He love him? Not because of his goodness, or willingness to be His disciple, which he was in the very act of refusing to be, but because of the possibilities He saw in his nature would he but submit his spirit to the moulding fingers of divine love.

And does He not behold the same glorious possibilities in thee, O disobedient soul? Rude, wicked, self-willed as thou art, He sees that His grace can make thee beautiful as holiness. Thou hidest beneath thy selfishness a godlike beauty which He and He only can call into actual being. Therefore, beholding thee, He loves thee. Obey Him and He will make thee godlike; turn from Him, and thy sinful nature will increase in moral deformity until it will become a perfect image of the evil one.

VALUE OF SMALL SERVICES.

Many persons, writes Mr. Spurgeon, set small store by any service unless it has a spiritual aspect. It seems to us that our Lord gave more prominence to cups of cold water, and garments made for the poor, and caring for little ones, than most people do nowadays. We would encourage our friends to attend to those humble, unobtrusive ministries which are seldom chronicled, and yet are essential to the success of the more manifest moral and spiritual work. Those who are content to fill their niche and say nothing about it have no reward on earth, but they shall not be for-

gotten in the world to come. If they show strangers into seats, cut up bread and butter at tea-meetings, place forms in the aisles, or lead blind people to service, it may appear to be a small matter, but it shall have its reward. We want more Christian ministries of the practical sort; we do not despise "the fruit of the lips," but the work of the hands is by no means a secondary result of divine grace upon the heart.

MISSION NOTES.

The native Christians of Bengal have increased, chiefly by conversion, at the rate of 64.07 per cent. since the census of 1872.

MR. BENVON, wife of General Benyon, who resided many years at Jeypore, has undertaken to pay the expenses and salaries of a lady doctor and nurse in connection with the India Mission of the U.F. Church.

THE mean annual increase of adult converts to the four Free Church Missions in Livingstonia, Africa, is 400, or more than an average congregation in Scotland. Its whole staff of Christian agents is 524 strong, at twenty seven central and 102 branch stations. It has fifty two ordained missionaries, of whom thirteen are natives, seven native licentiates, nine medical missionaries, thirty-two missionary teachers, of whom one half are ladies exclusive of missionaries' wives, eighteen evangelists and artisans, 282 native teachers, male and female; 111 catechists and colporteurs, and nineteen Bible women.

THE Rev. Wyatt Gill, of Parotonga, writes:—Captain Thornton, a grandson of Bishop Heber, whose famous hymn (in a native dress), "From Greenland's Icy Mountains," is a great favourite with the natives from one end of the Pacific to the other, visited the island with H. M. S. *Kunghster* and took a kindly interest in the mission. An eclipse of the sun attracted universal attention, I having mentioned it previously to the natives. We watched it for an hour and a half. In heathenism it would have occasioned great consternation; large offerings of food and prayer to Tangoroa being resorted to in order to get back the luminary. So completely has heathenism died out that I did not hear an allusion to the belief of past days."

THE native Christians at Zeegong have formed a home mission society, and sent out four men for a month to preach and distribute tracts. The district extends over an area of nearly fifty by thirty miles, embracing a large number of villages not yet reached. Funds are raised by the native brethren, and the Executive Committee have all been chosen from among them. One of the missionaries freely consented to go, but declined the salary. "These four men have gone forth as representatives of these little churches to carry the Gospel to their countrymen. The disciples are delighted with the idea; and if no other good is accomplished than the fresh impulse given to the churches, it will be a paying move. But other good will be done." Mr. George makes this suggestion: "I am strongly convinced that the way to get the native disciples to give, is to allow them a fair share of control. No taxation without representation is not purely an American idea. It seems to be woven into the whole web of humanity; and I find that these people enjoy controlling things just as much as though they were white."

CHRISTIANITY IN COREA.—Corea, a country hitherto almost unknown, certainly in regard to missionary effort, has opened its doors to foreigners, and is to become a mission field at once. For this we are indebted in part to the good office of an American Consul at the Korean Court, but still more to the conversion of two native Koreans in Japan, who went there to study and see the civilization of other lands. One of these, named Rijatei, appears to be a man of superior intellect and pleasing address, and also an intimate personal friend of the present King of Corea. Among other things he studied the Bible in Japan, and, on profession of his faith in the Christian religion, was baptized by Mr. Knox, of the Presbyterian Mission. Already he has undertaken the translation of the Bible into the Chino-Korean dialect, and two American missionaries are about to proceed to that country and establish the institutions of Christianity. The population of that hermit nation is variously estimated at from ten to sixteen millions—sufficient evidence that little is known about it. Where is it, any-how? we think we hear some of our friends asking. If you look at your map, between Northern China and Japan, you will find Corea.

THE CANADA PRESBYTERIAN
\$2.00 PER ANNUM IN ADVANCE.

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

ADVERTISING TERMS.—Under 1 month, 10 cents per line per insertion, 3 months, \$1 per line, 6 months, \$2.50 per line, 1 year, \$5.00. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

NOW READY.

International Scheme of Lessons
FOR 1884.

Specially adapted for Presbyterian Sabbath Schools.
MAILED FREE FOR 60c. PER 100.

C. BLACKETT ROBINSON,
5 JORDAN STREET. PUBLISHER.



TORONTO, WEDNESDAY, MARCH 26, 1884.

We have to bespeak the indulgence of readers and contributors for the omission of several communications, presbyterial reports, etc., solely owing to the unwonted pressure on our space for many weeks past. Every effort will be made to utilize the large amount of material kindly placed at our disposal. The Demosthenic oratorical canon was "Action, Action, Action!" in these days when art is long, and time is fleeting the writer's maxim must be "Condense, Condense, Condense!"

THE most important question in regard to co-education has scarcely been raised. Do the people of this Province desire to have the system established at their expense? It is important to know what the authorities of the different universities think about it. It is also important to know the views of the Government and Legislature. But it is of far more importance to know what views the people entertain on the question. Are the great majority of the people of Ontario in favour of having their daughters attend lectures with three or four hundred young men, at the most critical period of their lives, nine out of ten of the young men being total strangers? If they are not, then it is scarcely worth while discussing co-education so far as University College is concerned. Institutions under denominational control, are at liberty to make their own regulations; but University College, is, as we have been told a great many times lately, the child of the State, and the child should consult the wishes of the parent. The parent is the people of Ontario who are being asked for more funds just now, and it would be very difficult at present to show that the parent is in favour of co-education.

WE hear and read a good deal at times about the "burden of supporting so many colleges." Let us see how heavily that burden bears in different parts of the western section of the Church. The statistics for last year show that two Presbyteries contributed to the ordinary fund at the rate of 9 cents per member; two at 7 cents, and one at 6 cents. Two in the richest part of Ontario rise as high as 15 cents. One sends 13 cents, and another 11 cents per member. These sums are indivisible by fifty-two so that it is impossible to say how heavily the burden presses each Sabbath. No coin of the realm is small enough to describe the burden on the first day of the week. Now whether we have too many colleges or not is a fair question for discussion, but in view of these figures we think the question can scarcely be discussed on a financial basis. The most rigid economist can scarcely hope to show that an expenditure of 6 or 7 or 9 or even 15 cents per annum for theological education presses heavily upon any one. Then it must be remembered that adherents often pay liberally which of course reduces the amount per member. On the whole it does not seem as if the people are groaning under this burden to any great extent.

MOST heartily do we congratulate the people of Oxford in general and the Presbyterians of that splendid county in particular on the majority which

they rolled up for the Scott Act last Thursday. It was well done and we are glad to know that every Presbyterian minister in the county had a hand in the doing of it. Eight hundred is a handsome majority certainly, and was not secured without good organization and good work. Let no one suppose, however, that the work is over. Eternal vigilance is the price of prohibition as well as of liberty. The weak point in a contest of this kind is that so many think their duty is done when their vote is polled. The law has not only to be passed—it has to be enforced, and all experience goes to show the enforcing is often more difficult than the passing. Undoubtedly the great victory in Oxford will lead to the passing of the Act in many other counties at an early day. We believe that it can be passed in many. There is no doubt that public opinion has undergone a marked change within a very recent period. When a movement in favour of prohibition is begun and carried forward by popular and representative men in whom the public have confidence, it is almost certain to be successful in those counties in which there is a sound and enlightened public opinion.

We wish it were within the power of the new and highly efficient Minister of Education to bring down a return showing the number of really excellent young men and women in the teaching profession who lose their situations each year on the general plea that they "do not keep order." How often do we hear it said of a teacher who has been invited to resign or who has retired in disgust—"He was a very excellent young man—well educated, highly cultivated, and all that, but 'he could not keep order.'" Or this:—"She was a most amiable, accomplished and thoroughly educated young woman, but 'she could not keep order.'" Now what does all this mean? In a majority of cases it simply means that the children have grown up like little arabs in their homes. It means that their wills have never been subdued, and that having "bossed" their fathers and mothers at home they now aspire to "bossing" the teacher at school. It means that in many families home discipline is poor, parental authority little or entirely lacking, and that insubordination, disobedience, and incipient rowdiness are fast becoming marked characteristics of too many Canadian children. Trustee Boards pander to the vice by dismissing the teacher when the right remedy would be to expel half a dozen of the pupils. We have known trustees to dismiss teachers on this plea when the transgressors were their own children.

THE AUGMENTATION OF STIPENDS.

THE movement to increase ministerial salaries which for years has been the subject of careful thought and mature deliberation has met with a most favourable reception throughout the Presbyterian Church in Canada. Differences of opinion existed as to the best method of attaining the end in view, practically there was unanimity of opinion that better provision ought to be made for many who were toiling manfully on utterly inadequate salaries. Different views as to methods were carefully examined and finally brought into harmony. The Scheme for the Augmentation of Stipends obtained the unanimous approval of the General Assembly. The Home Mission Committee and the various Presbyteries have taken up the Scheme with the utmost heartiness. Though to us it appears that it would have been a still more encouraging circumstance had office-bearers in business circles taken a more active part in its promotion than has yet been the case, it is gratefully acknowledged that many prominent laymen have ungrudgingly devoted their time and means to secure its success. Much credit is also due to many of the ministers in the Church who, themselves above the need of personally benefitting by the Scheme, have pled the cause before Presbyteries and congregations with the most satisfactory results. Many of the wealthy congregations have given handsome, some of them magnificent, contributions to the fund required to carry out the purpose of securing a minimum stipend of \$750 to all the settled ministers of the Presbyterian Church in Canada.

Even in the absence of details it can with confidence be stated that at present there is a reasonable ground for believing that the expectations of the Home Mission Committee to whom was entrusted the working of the Scheme, will be fully realized.

It is not a matter for surprise that there should have been some opposition to the movement. It is rather remarkable that there should have been so little. The only outspoken opposition worth notice, appeared in the letter of a correspondent to the *Montreal Witness*, which a sensible but mildly written editorial in that journal took good care not to endorse. The letter referred to was one-sided, and seems the production of one, who at the time he wrote, was decidedly in a grumbling mood.

There is no comprehensive treatment of the subject in the *Witness* letter. The writer takes the attitude of an objector pure and simple. To interfere with the supply and demand theory of the Christian ministry is to the correspondent a fatal objection to the Assembly's plan. When his point is made and fully appraised, it is almost equal in value to the objection made by a pious farmer who the first saw a fanning mill. The useful implement was decidedly objectionable, because the farmer thought it was a usurpation of the power of the Almighty. In political economy the supply and demand theory is all very well, but it is not even there a principle of universal adoption in all circumstances. It cannot be the supreme principle in the Christian Church so long as its commission remains "Go ye into all the world and preach the Gospel to every creature." Even this same demand and supply theory offers an answer to the correspondent's application of it. Being no doubt an observant man, he is aware that many talented young men, looking at the inadequate support accorded the average minister, hesitates to enter the ranks of the Gospel ministry, because its outlook is less promising than that of other spheres of usefulness. It is a fact within the knowledge of many that the sons of the manse do not generally incline to devote themselves to the work of the ministry. There are finer and higher considerations than these, but they are considerations, and they have a certain degree of weight. Now, if ministerial support were better than it is at present, there can be no reasonable doubt that the sacred office of the ministry would be the choice of more of the promising youth of the country than is now the case. The Church would reap the benefit.

The stock argument that the average minister gets peculiarly what he is worth, is the one point the correspondent is bent on making. It is clear as noon-day that no one endowed with a moderate faculty of consecutive thinking and an ordinary degree of experience and observation can entertain it. In point of fact, is the payment of the ministry conducted on the principles of absolute justice? Granting that large city congregations have secured the services of the very best men that are to be found in the ranks of the ministry, and that the high stipends paid them is their exact money value, are there not scattered throughout the country, in struggling congregations, in supplemented charges, and in mission fields, many self-denying men and faithful preachers of the Gospel who are receiving far less than they deserve? It is time this sordid profit and loss, this mercenary theory of the Gospel ministry were properly understood. The grandest services rendered humanity have rarely received adequate money compensation. The moral heroisms that shed a glow of light along the pathway of history are not purchasable with money though Simon Magus was of that opinion. John Milton enriched literature when he gave to the world his immortal epic. In the coin of the realm, he was paid for it not at one time, but altogether the sum of \$75. That was the market price of a poem that has brought millions to the publishing trade. It is open to reasonable doubt if the *Witness* correspondent gets the pecuniary remuneration to which his own merits entitle him.

When he writes about the Fund for Aged and Infirm Ministers, he has not been at pains to inform himself of the facts pertaining to it. He instances the case of the late Dr. Barrie as an example of abuse. Dr. Barrie was justly entitled to an annuity. He had for many years been a punctual contributor to the fund. In his will he made handsome bequests to the funds of the Church. The eye that can see an abuse in this instance is of microscopic structure.

The *Witness* letter-writer is again in error when he states that laymen are overborne in the courts of the Church. He surely knows that they possess the right of equal representation; they have all the freedom of speech that ministers possess. Their votes are of equal value. If laymen are overborne who are to blame? Certainly not the ministers.

A WELL-AIMED PROTEST.

APPEARANCES indicate that questionable and unworthy methods of raising money for religious and charitable objects are beginning at last to be less favourably regarded than, unfortunately, they have been for a long time. The devices resorted to for the purpose of paying a church debt, meeting a deficiency in ordinary congregational revenue, effecting needed repairs, have not unfrequently been both unchristian and unseemly. The auction sales of cakes, voting for the presentation of a cane to the most popular physician, and deciding by suffrage at so much per vote who might be the favourite political leader, ill-accord with the action and teaching of Him who said: "My house shall be called the house of prayer, but ye have made it a den of thieves." These abuses are happily sinking by their own weight, and the sooner they are numbered with the forgotten follies of the past, the better for the self-respect of those who take an active interest in the prosperity of congregations, and the higher cause they seek to advance.

In the United States, outspoken protests against unworthy methods of raising church funds have been repeatedly made. A short time since, a dignitary of the Romish Church emphatically condemned the holding of lotteries for religious purposes, and last week a noble stand has been taken in Philadelphia against receiving the proceeds of a so called charity ball for benevolent institutions. The promoters of the entertainment apportioned the surplus receipts to the hospitals connected with the various denominations. The managers of the Presbyterian hospital politely declined the benefaction. This was a practical protest, and carried more weight with it than a general denunciation could possibly have done. It requires grace to decline a gift.

The Presbyterians were not the only protestors. The Episcopal hospital received and accepted its share of the funds donated by the managers of the charity ball, but the clergyman of St. Matthias Episcopal Church delivered an emphatic protest against the retention of the money. He said of the ball that it was patronized by people of the world worldly. It was a display of fashion, pomp and pride. It was not of the Church and had nothing in common with the Church. He believed that the retention of the money so obtained would be an injury to the cause of Christ, and an injury to the hospital itself. Some people imagine that crooked devices for securing money for charitable and benevolent objects are justifiable on the ground that contributions are obtained from those who would not give in any other way. It is a mistake. Will pittance gained in such ways compensate for the moral losses caused by the Church's quasi sanction of questionable courses that in cases not a few lead to ruinous ways? The church that seeks to profit by ill-disguised gambling, unintentionally, no doubt, gives the confirmed gambler room to say: "My first game of chance was at a church lottery." The best, the simplest and the most scriptural rule of giving for religious and benevolent purposes is the apostolic one: "Give as the Lord has prospered you."

BOOKS AND MAGAZINES.

AS AT THIS TIME. By Mary Leland McLanahan. (New York: Anson D. F. Randolph & Co.)—A publication peculiarly appropriate to the Easter season in form, thought and expression. Like "Christus," it would form a most fitting Easter gift.

THE ETHICS OF THE DUST. By John Ruskin, M.A. (New York: John B. Alden.) The title page of this little volume conveys the information that it comprises ten lectures to little housewives on the elements of crystallization. The preface still further informs us that these lectures were really delivered in substance at a girls' school in the country. These lectures to little folks are both charming and instructive. The reading of them will introduce many into a new world of beauty. The binding is graceful, the printing clear and good, and the price marvellously cheap.

THE CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage & Co.)—In the March number of the *School Journal* there are editorial articles on the Report of the Minister of Education and the Reports of the High School Inspectors and Moral Education. There is a large and varied selection of subjects bearing directly on the work of education, which teachers will find both interesting and profitable. In addition to the usual technical papers, Notes and News, an attractive fea-

ture will be found in "Readings and Recitations." The *School Journal* is a valuable aid to the teaching profession.

CROWN OF WILD OLIVES. By John Ruskin, M.A. (New York: John B. Alden.)—By every one who sympathizes with what is genuinely true, beautiful and good, the writings of John Ruskin will be read with a rare degree of pleasure. The reader may not in every instance be able to agree with the opinions of the eminent art critic, but no one making his acquaintance in his writings, can help admiring and loving one who has adorned the literature of the Victorian age. This little book, got up with elegance as remarkable as the cheapness of the price at which it is published, contains three lectures on Work, Traffic, and War.

SESAME AND LILIES. By John Ruskin, M.A. (New York: John B. Alden.) This is another little volume uniform in style and size with the other two by the same author noticed in this column. It contains two lectures delivered in Manchester. The quaint title of the volume will scarcely suggest to the reader the subjects discussed in these lectures. The first under the head of "King's Treasures" discusses in Mr. Ruskin's own inimitable way the questions How and What to Read, and the second, of "Queen's Gardens," contributes an answer to the question Why we Read. One thing is certain, these lectures themselves afford most delightful reading.

CHRISTIANITY TRIUMPHANT. By Jno. P. Newman, D.D., LL.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a recent issue of Messrs. Funk & Wagnall's cheap and popular Standard Library Series. It is a book specially designed to meet a want of the time, a clear, forcible presentation of the claims of Christianity to a large class who have not much time at their disposal for exhaustive reading. It is well adapted to meet in a popular and effective manner the obtrusive infidelity too often to be met with at present. It is not a scholarly book for learned readers, but it has an important mission to fill and it is admirably adapted for the purpose.

CHRISTUS. By H. S. C. (New York: Anson D. F. Randolph & Co.)—This is an exquisite contribution to Easter literature. The little work contains Advent, the Crucifixion, the Resurrection and the Ascension. Relating to each of these themes there is an appropriate selection of prophetic passages and a poetic description of their fulfilment and several appropriate hymns. The production of the work is a triumph of artistic excellence and taste. It contains two exquisitely finished photograph engravings on The Nativity and the other the risen Saviour appearing to Mary. Each page has a delicately coloured border and the illuminated cover is tasteful, appropriate and beautiful. It is also a marvel of cheapness.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for March contains the usual variety of matter, both useful and interesting. An excellent sermon, "Paul at Athens," by Dr. Charles F. Deems, is given in full. This is followed by others more or less fully reported. The sections devoted to the "Sunday School" and the "Prayer-meeting" are very valuable. Dr. Wm. Ormiston continues his "Commentary on the Epistle of James," as does also Dr. Howard Crosby his "Light on Important Texts." This month's contribution to the "Symposium on the Darwinian Theory of Evolution" is by Prof. A. Winchell, LL.D. Space alone forbids notice of the other subjects treated of, all of which are timely and highly suggestive.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The March number of this scholarly publication is a decidedly excellent one. The opening paper by Professor W. H. Payne, M.A., will be read with much appreciation by every one interested in the philosophy of education. Mr. Acheson's paper on the "Life and Work of Darwin" is concluded. "Queenie" gives a vivid and interesting "Sketch of a School on St. Joseph's Island." The University Work, Natural Science and School Work is varied and valuable. In the Editorial Notes, educational topics of present interest are discussed tersely, fairly and concisely. Educational Intelligence is presented in condensed form. The *Monthly* ably sustains its high reputation.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) The numbers of *The Living Age* for March 15th and 22nd, contain *The Guide of Islam*, and *Turkish Arabia*, *Fortnightly*; *Christian Agnosticism*, *Cardinal New-*

man on the Inspiration of Scripture, and Professor Tyndall on Rainbows, *Nineteenth Century*; *The Tale of Tristram and Iseult*, *National Review*; *History in Little*, and Charles Cotton, *Gentleman's Magazine*; Chinese Gordon, *Reminiscences of Jamaica*, and Club Gambling in the Last Century, *All the Year Round*; Bears and Wolves, *Belgravia*; *Tropical Fruits*, and Tea. Its Culture and Consumption, *St. James's Gazette*; Gales and Hurricanes, *Spectator*; George Elliot's Essays, *Athenaeum*, with instalments of "The Baby's Grandmother," "Valerio's Fate," "Dr. Ball," and "Old Mr. Binney," and the usual amount of poetry.

FROM Messrs. Oliver Ditson & Co., Boston, we have received a varied selection of music recently issued from their establishment. It is mostly for young pupils. Its quality is uniformly excellent. The pieces are: "Gavotte Stephanie," by Cibulka; "Glaconda" (Tarantella), by Ponchielli. Mr. Arthur Fisher, organist of St. Andrew's Church, Toronto, is the composer of the music for two songs, one "I think of Thee," by J. Harvey, and the other, "The Maiden's Secret," by Georgiana M. Steeple. The music is expressive, appropriate and graceful. "The Coble's Coming In," a Northern Ditty, by Florian Pascal. "I once had a Little Doll, Dears," words by Charles Kingsley. "Little Footsteps in the Sand, Polka Mazurka," by J. Thomas Baldwin. "My Love," a ballad, by Charles S. Pummer, and "Incognito Mazurka," by Otto Gunnar.

ANCIENT EGYPT. By John Kenrick, M.A. (New York: John B. Alden.) This is a work of great value. Its purpose is thus briefly summarized in the preface. "It describes, according to the present state of our knowledge, the land and people of Egypt, their arts and sciences, their civil institutions, and their religious faith and usages; and relates their history from the earliest records of the monarchy to its final absorption in the empire of Alexander." The work bears evidence of careful research, and its results, though condensed, are sufficiently full. There is a large amount of reliable information communicated in brief compass. The work consists of two volumes bound in one. There are illustrative plates showing fac-similes of hieroglyphs and other inscriptions. The author announces his intention of pursuing the same line of investigation in relation to those countries of the east whose civilization preceded and influenced that of Greece, Syria and Phoenicia.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 11th March. Session records were examined and attested. As the report of the committee on the State of Religion was not ready, owing to the returns of sessions being not sent in, the committee was authorized to prepare said report and forward it to the convener of the Synod's Committee on the State of Religion. A petition praying for a moderation in a call was presented by commissioners from the congregations of Kippen and Hills Green. After some deliberation it was agreed to appoint a committee consisting of Messrs Turnbull, Musgrave and McCoy to visit the congregations of Kippen and Hills Green, Bayfield Road and Berne, Bayfield and Bethany, with a view of having a better arrangement of the field effected in that quarter if possible (Mr. McCoy, convener). Leave was given to the congregation of Clinton to dispose of their old church property for the purpose of aiding in the erection of their new church. The following are the commissioners to the Assembly:—Ministers—Messrs Lohead, Stewart, Musgrave, McLean, T. G. Thomson; Elders: McLaren, Anderson, Grey, Pollock, Whiteford. Messrs McDonald and J. McGowan were appointed members of Synod's Committee of Bills and Overtures. The Rev. K. McLennan, of Charlottetown, P.E.I., was nominated as the next Moderator of the Assembly. The next meeting of Presbytery is to be held in Clinton on the 2nd Tuesday of May, at 2:30 p.m.—A McLEAN, *Pres. Clerk*.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz: Anonymous, a Member of Wroxeter congregation, for Foreign Mission, India, \$5; A Friend of Missions, Lidcote, for Foreign Mission, \$5; A Friend, Layton, for Foreign Mission, \$1.25; A Friend, Lobo, for Foreign Mission, \$3; J. Barr, for Foreign Mission, \$1; A Lady Friend, Alloa, for Foreign Mission, Tuition of Brahmin Convert at Indore, \$25; A Friend, Toronto, thank-offering for Home Mission, \$1; also for Foreign Mission, \$1; a Member of St. Andrew's Church, Paisley, for Home Mission, \$2.50; also for Foreign Mission, \$2.50; A Working Girl, for Home Mission, \$5; also for Foreign Mission, \$10.

CHOICE LITERATURE.

WHAT MAKES PEOPLE TO LIVE.

BY COUNT LEON TOLSTOY

VII.

And Simon said to Michael "Well, we've some work now, but let us not get into a mess. The material is dear and the gentleman hot-tempered, but how are we to avoid mistakes? Now look you here. You can make to measure better than I can; you have better eyes, and your fingers are more nimble. You cut out the leather, and I will finish sewing the boot-tops."

Michael did as he was bid; took the gentleman's leather, spread it out on the table, doubled it, took up a knife, and began to cut it out.

Matrona came up and looked to see how Michael was cutting out. She was astonished to see how he was going to work. Matrona had a knowledge of boot-making. She looked and saw that Michael was not cutting in the usual way, but in a peculiar, round shape.

Matrona was going to say something, but she thought to herself, "No doubt I don't understand how to make gentleman's boots; no doubt Michael knows better—I won't interfere."

Michael cut out a pair, took hold of an end, and began to sew and make one end, as they make slippers, and not two, as they make boots.

Matrona wondered at this too, but here, too, she did not interfere. And Michael sewed on. They began to double, Simon got up and looked. Michael had made slippers of the gentleman's leather.

Simon was horrified. "How's that?" he thought; "Michael has lived here a whole year, and has never yet made a mess of anything, and now he has got us into trouble. The gentleman ordered boots with double soles, and he has put together slippers without soles. The leather is spoilt. What shall I do to satisfy the gentleman? You won't find such leather as that."

And he said to Michael.

"What have you done for me, my lad? You have killed me. Don't you know that the gentleman ordered boots? What have you been making?"

He had hardly begun to speak to Michael, when the ring of the door began to rattle; some one was knocking. They looked out at the window, and saw that someone had come on horseback, and was tying up his horse. They opened the door: the gentleman's youth they had seen before came in.

"Good-day to you."

"Good-day. What do you want?"

"My lady sent me to speak about the boots."

"What about them?"

"The gentleman doesn't need boots now. He has taken his leave of the world!"

"How so?"

"When he had left you he didn't reach home alive, but died in the coach. The coach came home, they went out to help him out, and he was lying stiff at the bottom like a sack. He had to be pulled out by force. The lady sent to say, 'Tell the bootmaker that boots are not wanted for the gentleman who came here, left leather, and ordered boots; say that slippers are wanted for the corpse, that they must be made as quickly as possible.' My orders are to wait here till they are ready, and take them away with me."

Michael took from the table the cuttings of leather, made a roll of them, took up the slippers ready made, clapped them together, rubbed them with his apron, and gave them to the youth. The youth took the slippers.

"Good-bye, master! Good luck to you!"

VIII.

Another year passed by, and then another, and a sixth year found Michael and Simon still living together. Michael lived on as before. He went nowhere, spoke little, and during all that time had only smiled twice: once when Simon's wife was giving him to sup, and again on the gentleman. Simon was delighted with his workman. He did not ask him any more where he came from; his only fear was that Michael would leave him.

One day they sat at home together. The mistress was putting irons in the stove, and the children were running on the benches and looking out of the window. Simon was sharpening at one window, and Michael was hammering on a sole at the other.

One of the children ran along a bench to Michael, leaned on his shoulder and looked out of the window.

"Uncle Michael, look! a merchant's wife and two little girls are coming to see us. And one of the girls is lame."

The child had scarcely spoken these words when Michael threw down his work, turned to the window, and looked down into the street.

Simon wondered. Michael had never looked down into the street before, but now he pressed close to the window and looked at something below. Simon looked out too: it was true. He saw a woman coming up to his yard, leading by the hand two little girls in farred pelisses and in kerchiefs. The little girls were as like as two peas; there was no telling one from the other. The only difference between them was that one girl had hurt her foot—she limped.

The woman went up the staircase into the passage, felt about for the door, pressed back the cramp, and opened it. She made the little girls pass in before her, and entered the cottage.

"Good-day, mistress."

"Good-day. What might you want?"

The woman sat down on a chair, the little girls standing close beside her. They looked with astonishment on the people.

"These two girls want shoes for the spring."

"By all means; it's easily done. We have never made such small ones, but that's no matter. They can be double-soled or of linen braided. Michael is first-rate for that."

Simon looked at Michael, and saw that he had thrown down his work and kept his eyes fixed on the little girls.

Simon was astonished at Michael. The little girls were no doubt very pretty; they had dark eyes, chubby, rosy cheeks, and wore pretty dresses and pelisses, but for all that Simon could not understand why Michael fixed his eyes upon them. He had often seen such before.

Simon wondered. He began to speak to the woman—to bargain. They came to terms, and he made a measure. The woman took up the lame child and put it on her knees.

"You must measure this one twice over," she said. "Make one shoe to fit the crooked foot, and three for the straight one. Their feet are exactly the same size. They are twins."

Simon took the measure, and said to the lame child: "How comes it that you are lame—such a good little girl? Were you born so?"

"No; mother crushed me."

Matrona joined in. She wished to know from her who the woman was, and who the children were.

"Are you not their mother?"

"I am not their mother, nor a relative of theirs, mistress. They are perfect strangers—adopted."

"Not your children, and what care you take of them!"

"And well I may. They were both suckled by me. I had a child of my own; God took it to another world; I didn't take such care of it as I do of them."

"Whose are they, then?"

IX.

The conversation went on, and the woman told the following story:—

"It happened six years ago," she said. "In one week these children were left orphans; their father was buried on Tuesday, and their mother died on Friday. They had been left fatherless for three days, when the mother was taken. She did not live out the day. At that time I was living a peasant's life with my husband. We were next-door neighbours. Their father, a peasant, was working in a wood. By some means they let a tree fall on him. It caught him across the body. All his inside was crushed out. They had hardly drawn him out when he breathed his last, and in that very week his wife gave birth to twins—these two children. The poor woman was quite alone."

"She was alone when confined, alone too when she died."

"In the morning I went to visit my neighbour. When I came to her cottage the dear soul was already stiff. At the moment when she died she rolled over and crushed one of her little girls, putting her foot out of joint. The villagers gathered together, washed her, laid her out, dug a grave, and buried her. They were good, kind souls. The little girls were left alone. What was to be done with them? I was the only peasant woman who had an infant at the breast. It was eight weeks since I'd begun to suckle my first infant. I took them for a time to my own home. The peasants gathered together; they were puzzled what to do with them. 'Take care of the little girls for a time, Maria,' they said to me, 'and give us time to turn the matter over.' I suckled the straight one, and the other I thought it unnecessary to feed. I never expected she could live, and then I thought the dear little angelic soul was more dead than alive, and I took pity on her. I began to give them suck, and as I'd one infant of my own besides these two, I suckled three infants at one time. I was a strong young woman, and had good milk. And God so ordered it that I fed these infants, and buried my own before the end of the second year. God gave me no other child, and we gradually became better and better off. We are now living with the merchant at the mill. I have good wages, and a pleasant life of it. But I've no children of my own. What should I do alone, without these? How should I not love them?"

With one hand the woman clasped to her breast the little lame child, and with the other she wiped away a tear.

Matrona sighed, and said:

"This bears out the truth of the proverb: 'You will live without father and mother, but you'll not live without God.'"

This conversation was going on between them when suddenly, as by sheet lightning, the whole cottage was lighted up from the corner where Michael was sitting. All eyes were turned upon him, and they saw Michael sitting, his hands folded on his knees. He was looking upwards and smiling.

X.

When the woman left with the children, Michael rose from his bench and put down his work; he took off his apron, made a bow to the master of the house, and said:

"Forgive me, master. God has forgiven me; you also forgive me." And his hosts saw that light streamed forth from Michael's face. Simon rose, bowed to Michael, and said:

"I see, Michael, that you are no ordinary man. I have no right to retain you or to question you. But answer this one question. When I found you and brought you home with me why were you so sad? and when my wife gave you to sup why did you smile on her, and since that time wear a brighter look? After that, when the gentleman ordered the boots, you smiled a second time, and from that moment wore a brighter look still; and just now, when the woman came in with the little girls, you smiled a third time, and brightened up altogether. Tell me, Michael, how comes it that you shine so, and why did you smile three times?"

And Michael said:

"I shine because I was punished and God has forgiven me. I smiled three times because I had need to learn three words of God. Now I have learnt these words. I learnt one when your wife had pity on me, and that is why I smiled the first time; I learnt the second word when the rich man ordered the boots, and I smiled a second time; and just now, when I saw the little girls, I learnt the last, the third, and smiled a third time."

And Simon said:

"Tell me, Michael, why you were punished by God, and tell me those words of God, that I too may learn them."

"It was for this reason," said Michael, "that God pun-

ished me, because I disobeyed him. I was an angel in heaven, and disobeyed God."

"I was an angel in heaven, and the Lord sent me to take a soul away from a woman. I winged my way to the earth and saw a woman lying alone, who had given birth to twins—two little girls. The infants moved about restlessly by the mother's side, and she could not lift them up to her breasts. The woman saw me, understood that God had sent me for a soul, and said to me in tears: 'Angel of God! I have but just buried my husband, he was killed by a tree in the wood. I have no sister or aunt or countryman to bring up my orphans, don't take away my soul; let me myself give food and drink to the infants, and bring them up. The children cannot live without father and mother.' I listened to the mother, put one infant to her breast, laid the other in its mother's arms, and rose up on my wings to the Lord. I winged my way to the Lord and said: 'I could not take away the souls from their parent. Their father was killed by a tree, their mother gave birth to twins, and prayed me not to take the soul away from her. Let me give food and drink to the children, and bring them up,' she said. 'The infants cannot live without father and mother.' I did not take a soul from the mother.' And the Lord said: 'Go, take a soul from the woman, and learn three words: learn what people have, and what they have not, and what makes people to live. When you have learnt this you will return to heaven.' I flew back to the earth and took the soul from the woman."

"The infants fell from the breasts. The dead body rolled over on the bed, crushing one infant and putting out its foot. I rose up above the village in order to take up the soul to God, when a gust of wind caught my wings, they dropped, and the soul went up to God alone, but I fell by the way to the earth."

XI.

Simon and Matrona understood now whom they had clothed and fed, and who had lived in their home. They wept for joy and fear, and the angel said:

"I was left in the field naked and alone. I had never known human needs; I had never known hunger or cold before, and I became a man. Hungry and half frozen, I knew not what to do. I saw in the field a chapel made for the worship of God, I went up to God's chapel, and thought to shelter myself there. The chapel was locked up; I could not enter. So I sat down behind the chapel to find shelter from the wind. The evening drew on; nearly frozen and hungry, I had quite lost heart, when suddenly a sound caught my ear—a man was passing along the road. He was carrying a pair of boots, and he talked to himself as he went. This was the first mortal face I had seen since I became a man; it filled me with fear, and I turned away my eyes. I heard the man talking to himself about how he should shelter his body from the cold in winter, and how he should feed his wife and children. 'I am perishing of cold and hunger,' I thought to myself, 'and a man passes along whose only thought is how to cover himself and his wife with a skin, and how to get bread for them both. He cannot help me.' The man saw me, knit his brows, looked more fearful than before, and passed by. I was in despair, when suddenly I heard the man returning on his steps. And when I looked on him I did not know him again; before, I had seen death in his face, but now it had a bright look, and in his face I knew God. He came up to me, clothed me, took me with him, and brought me to his home. I went to his house; a woman came to meet us, and began to speak. The woman had a fearful look, more fearful than the man, and from her mouth there came forth a mortal spirit, the odour of death quite took away my breath. She wished to drive me out into the cold; I knew she would die if she did so. Suddenly her husband put her in mind of God, upon which a change came over the woman. She gave us to sup, and when she did so she looked on me. I looked on her also. There was now no death in her; she was alive, and in her I knew God."

"Then I remembered the first word of God, 'You shall know what is in people.' I had learnt that in people is love. I was glad, because God had begun to make things clear to me, as he had promised, and I smiled for the first time. But this was all the knowledge I could gather. I had not yet understood what is not given to people, and what makes people to live."

"I began to live with you. A whole year had passed by, when one day a man came to order boots, which should last a whole year with wearing down or wearing out. I looked upon him, and lo! I saw at his side my companion, the angel of death. I alone saw that angel, but I knew him, and knew that the sun would not set before he had taken the soul of the rich man. 'Man provides for himself for a whole year,' I thought to myself, 'but he does not know that he will not live on till the evening.' The second word of God came to my mind, 'You shall know what is not given to people.'"

"I had learnt already what is in people. Now I knew what is not given to people. It is not given to people to know what is needful for their body. And I smiled a second time. I was glad because I had seen my companion, the angel, and because God had shown me the meaning of the second word."

"But I had more to learn still. I had not yet learnt what makes people to live, so I lived on and waited till God would show me the last word. In the sixth year there came two little girls, with a woman, and I knew the children, and knew how those little girls were left alive. I knew and thought to myself, 'The mother begged for her children, and I believed her. I thought the children could not live without father and mother, but a strange woman fed them and brought them up.' When the woman had pity on the strange children, and wept, I saw in her the living God, and understood what makes people to live. I knew, also, that God had declared to me the last word, and had forgiven me. And I smiled a third time."

XII.

The whole of the angel's body was now clearly seen, and it was all clothed in dazzling light, too bright to look upon;

and his voice had now a louder ring, and seemed to come from heaven, not from his own lips.

"I have learnt," said the angel, "that every man lives, not by care for himself, but by love. It was not given to the mother to know what her children needed to live by. It was not given to the rich man to know what he himself was in need of. And it is not given to any man to know if boots for one living or slippers for one dead will be needed by him towards evening.

"I was left alive when I was a man, not because I thought about myself, but because there was love in the man who passed by, and in his wife, and because they pitied and loved me. The orphans were left alive, not because they thought about them, but because there was love in the heart of a strange woman, who pitied and loved them. And all people live, not because they think about themselves, but because there is in people love.

"I knew already that God had given people life, and wished that they should live. But now I understood more than this.

"I understood that God was not willing that people should live apart, and that for this reason he had not shown them what each stood in need of, but willed that they should live together, and for this reason had shown them what all needed for their own good and the good of all.

"I understood now that people only seem to live by caring for themselves—that they live by love alone. He who lives in love lives in God, and God in him, because God is love."

Then the angel sang praises to God, and his voice made the cottage tremble. The ceiling opened, and a pillar of fire stretched upwards from earth to heaven. Simon and his wife and children fell to the ground. And the angel stretched the wings on his back and rose up to heaven.

When Simon came to himself, the cottage stood as before, and there was no one in the cottage but the members of his family.

SOMETHING ABOUT DIVERS.

Very exaggerated stories have been told as to the endurance of experienced divers under water; that is, of those who go into the depths, like the pearl seekers in the Indian seas, without any mechanical assistance. It is folly to say, as many do say, that the pearl divers of the East are able by constant practice to remain under water from ten to fifteen minutes.

Very skilful and experienced divers may remain under water for two, but they very rarely remain for three minutes. The best of the Ceylon divers in fact do not often continue submerged for more than a minute and a-half, and their condition of health must be very good to permit them to do this.

Those who use the diving dress, which makes the wearer look so frightful that even sharks are said to be frightened by it, must be physically qualified for the work. Many a strong fellow has gone down and after a short pause has reappeared bleeding alarmingly at nose, ears and mouth.

The strain upon a diver's physical powers depends mainly upon the depth to which he ventures. The greatest depth to which the Ceylon pearl divers go is thirteen fathoms (a fathom is six feet); but the usual depth is nine fathoms, and they do not go down except when the water is placid.

The external pressure on any average-sized man, who may be assumed to present about six thousand inches of surface, would be, at a depth of twenty fathoms (one hundred and twenty feet), nearly nine tons. The greatest depth to which any man can safely descend with existing appliance is about one hundred and sixty feet.

A diver goes down with shoe-soles weighing together about twenty-eight pounds and with fifty-six pounds more on his back and breast. For a depth of one hundred and sixty feet he would require to be weighted with not less than one hundred and twelve pounds, and at the outset any nervous bungling might result in his reaching the bottom wrong end uppermost.

It is usual in shallow water for a man to drop from the end of a short ladder hung over the side of a boat merely carrying a coil of line with him. In deeper water, however, it is obvious that in dropping in this manner there would be great risk of being carried away from the desired spot, and the common plan is first to send down a line with a heavy weight at the end of it.

This weight being properly planted the line will of course afford a guide down by which the diver may gently lower himself, and which, held on to, will enable the man to wander over the bottom of the deep, or into the hold of the vessel, being of course connected with the aerial world by a breathing tube and carrying a life line to that by which he descended as a means of finding his way back again in the dark.

We say "in the dark," for the interior of a ship under water is utter darkness. The gloom or the light at the bottom of the sea depends on the clearness, smoothness and depth of water.

In some parts of the world the transparency of the sea is said to be somewhat marvellous. Travellers have given wonderful accounts of the brilliancy and beauty of the Caribbean sea bottom, as seen lying at immense depths below the surface.—*Mastery.*

JOHN SEBASTIAN BACH.

Some years ago, a boy might have been seen at night copying music from a book of exercises, his only light being that of the moon. The book belonged to his brother, who refused to lend it, and his only opportunity was to get it, secretly, at night. For six months the boy thus laboured; his task finished, his brother was astonished to find the much-prized work in the hands of another. This boy was John Sebastian Bach, musician to the Court and Senate of Eisenach, Germany.

He was born in that city in the month of March, 1685. His brother taught him to play the harpsichord, and in 1703 he was appointed organist to the new church at Arnstadt. This situation he occupied about four years, then

left it for a similar one in the church of St. Blase, at Muhlhausen. Remaining at that place about a year, he went to Weimer, and was appointed chamber-musician and court-organist to the Duke. In 1717 he accepted the office of Chapel-master to the Prince of Anhalt-Cöthen, and on the death of Kuhnau, six years afterward, was made music director at Leipsic. The talents of Bach were such, both as a performer and composer, that he overcame all opponents, and rose to be the first musician in Germany. He was considered superior, as an organist, to Handel. It has been said of Bach's performance at the organ, that while every finger of both hands were engaged on the keys, his feet were running over the pedals with wonderful dexterity. Nor was this all, for he could direct a band of thirty or forty performers, correcting the time of one by a nod of the head, of another by the foot, of a third by holding up a threatening finger, and give the right note to still another by shouting it at the top of his voice.

Respecting his compositions, those which are most elaborated are his organ music, the style of which is sublime and in the management of the parts unrivalled. In his connection with the Thomas Church, at Leipsic, his duties were to compose some new work for each Sunday. What a state of perfection that choir must have reached! as his works, or many of them, are considered too difficult for ordinary singers. The people joined in the chorals; and they must have been musically superior to the congregations of the present day. His greatest work is the "Passion Music," which the Handel and Haydn Society have produced during the past few years. The chorals are beautiful, especially one, "Oh Sacred Head, now Wounded."

It would occupy too much space to enumerate all of his sacred compositions, but many of them could be used to good advantage in our present worship. His sight was impaired at an early age; perhaps brought on by his moonlight writing. An English oculist operated on them, but without avail. Blindness ensued and violent medicine was administered, but he was taken seriously ill. Ten days before he died his sight returned, but he became delirious and died, at Leipsic, in 1754, and was buried at St. John's Church in that city.

DEATH; A SOLILOQUY.

Oh, thou grim shadow, awesome Death!
What art thou, that we fear?
For few they be who care to think
Thy blighting hand is near.

Of thee our sages cannot tell
Us more than each man knows;
Thou comest as the wind, we hear,
But know not whence it blows.

The aged groan beneath a weight
Of three-score years and more;
They long for thy approach yet fear
The dark mysterious shore.

The child in innocence and glee
Among the flowers at play
Knows of thee nothing, yet he meets
Thee ever in his way.

Thou sparest neither old nor young,
Insect, man, nor flower;
Each must obey thy dread behest
In his appointed hour.

But Death, though vain our search is now,
Though naught our prayers avail,
The day shall come when thy dread sting
Shall not o'er us prevail.

Toronto, 1884.

S. H. MANCHEE.

FOR THOSE WHO FAIL.

All honour to him who shall win the prize,
The world has cried for a thousand years;
But to him who tries, and fails and dies,
I give great honour and glory and tears.

Give glory and honour and pitiful tears
To all who fail in their deeds sublime;
Their ghosts are many in the van of years,
They were born with Time in advance of Time.

Oh, great is the hero who wins a name,
But greater many and many a time,
Some pale-faced fellow who dies in shame,
And lets God finish the thought sublime.

And great is the man with a sword undrawn,
And good is the man who refrains from wine;
But the man who fails and yet fights on,
In he is the twin-born brother of mine.

SIR JOSEPH FRAYER says in the *Lancet*: "The result of my experience as to snake poison is, that, so far, no physiological antidote to snake virus is known, and that when the full effect on the respiratory centres is produced, remedies are of little, if any, avail, albeit when the poison has entered in smaller quantities, treatment may be of service on general principles."

CHINAMEN have fitted up a gymnasium in San Francisco. Most of the apparatus is American, but there is a contrivance of Chinese origin. A heavy upright post has a handle like a pump. The lever is movable, so that an attached weight can be made hard or easy to lift by it. This is for developing the muscles of the forearm and wrist. The handle is not grasped, but the wrist is placed on it, with the arm nearly vertical.

BRITISH AND FOREIGN NEWS.

THERE are nearly 10,000 directors of companies in Great Britain.

THE beet root sugar manufacture is being overtaken in Germany.

A CONVENTION of inventors is called to meet in Cincinnati, March 25th and 26th.

IN thirty-eight years the number of English daily papers has increased from 14 to 179.

A YALE student died last week in New Haven, Conn., of injuries received in a boxing match on the 8th inst.

MANAGERS of a tea store in Wilkesbarre, Pa., have been arrested for violating the lottery laws in selling tea packages with gifts.

FROM 1334 to 1831 sumptuary edicts as to dress were issued at Berlin. The last forbade women without rank to wear silk dresses.

THE coloured population of the United States now numbers more than 7,000,000, and yet there is comparatively little doing to elevate them.

THE German Admiralty now thinks that it must alter its coast defences, inasmuch as Krupp's improved monster guns are found to penetrate easily the strongest armour plates.

THE bill requiring a course of instruction in the United States public schools on the principles of hygiene and the effects of alcoholic beverages has finally been adopted by the New York Legislature.

THE *Lion* (N. Y.) *Citizen* was last week printed with power furnished by an electrical engine. It is claimed that this is the first instance in the United States of the application of electricity to printing.

THE Porte has raised serious objections to the project of the French for the foundation of a medical college at Beyrout, being fully persuaded that the scheme in question is merely intended to further French designs on Syria.

BELGIUM was the first country on the Continent to construct railways. State *festes* are now being prepared to celebrate, on the 1st of next May, the fiftieth anniversary of the day when the construction of a Belgian railway was first decreed.

ACCORDING to the *British Medical Journal*, the female medical students of St. Petersburg have been compelled to reside in a large boarding establishment provided by the authorities, instead of being free, as heretofore, to live where they pleased.

IT having been asserted that the French General Schramm, ninety-five, who lately died, was the oldest General, a Belgian paper says that Antwerp can produce one yet older, ninety-six, who took part in the retreat from Moscow, and is still able to enjoy life.

THE largest bell in the world is now said to be that at Kyoto, Japan. It is twenty-four feet high and sixteen inches thick at the rim. It is sounded by a suspended piece of wood, like a battering ram, which strikes it on the outside, and its booming can be heard for miles.

FURSTENFELD, Germany, has a huge linden tree, believed to be one thousand years old, and growing at the back of the village church. Its trunk is fully fifteen feet in diameter, and its twisted branches stretch out far and wide, seemingly covering the entire enclosure. It is still growing.

AN energetic Jewish reformer in South Russia named Joseph Rabinovitch, declares Christ to have been the real Messiah, supporting his theories by numerous citations from the Bible and the Prophets. Rabinovitch is an enthusiastic and eloquent preacher, and is winning numerous proselytes.

THE Bishop of Ghent having asserted in his Lenten Pastoral that the enemies of the faith have made an infernal pact to destroy the Christian religion and have even fixed the year for their triumph, the *Flandre Libérale* expresses great anxiety to know exactly what the date referred to is.

IN Sayreville, Pa., there is a horse which hauls thirty-five small cart loads of clay and one of coal dust every day. He has no driver, is as regular as clock-work, and never fails to go exactly the right number of times. If too big a load is put on his cart, he rears and plunges until part of it has been removed.

A YOUNG convert at a revival in New Haven, Ind., became so much excited that he suddenly jumped upon his chair, and, drawing a pistol from his pocket, held his left hand aloft and put four bullets through it before he could be disarmed. He afterward said that he had no idea where he was or what he was doing at the time.

THE proposition to erect a memorial to Dickens, in view of the following extract from the novelist's will, is likely to prove a failure: "I conjure my friends on no account to make me the subject of any monument, memorial, or testimonial whatever. I rest my claim to the remembrance of my country upon my published works."

MILAN is specially privileged to carry on its carnival three days longer than other places, and as high jinks prevail there when other places are in sack-cloth and ashes, it derives great advantage from this privilege. This extra period is called the *Carnavelone Ambrosiano*, in special compliment to St. Ambrose, the city's patron saint.

IT is said that Mrs. Hester Charles, the "blue woman," who died in Worcester county, Md., recently, was closely related to James K. Polk. When a child she had a clear and beautiful complexion, but she was dosed with so much sulphate of copper during an extended illness that she turned to a dark blue colour. Her skin never recovered its normal hue.

A CALIFORNIAN planted a eucalyptus tree in his yard ten years ago. At the end of seven years' almost imperceptible growth, it shot up rapidly. Recently he found the bottom of his well matted with eucalyptus roots, which had forced their way through its brick wall so as to get at the water. The well was fifty-five feet distant from where the tree stood above ground.

MINISTERS AND CHURCHES.

THE First Presbyterian congregation, Port Hope, have agreed to call the Rev. James W. Mitchell, formerly of Mitchell.

FOR the Moderatorship of the General Assembly in addition to Professor McLaren, there has been the nomination by Presbyteries of Rev. Kenneth McLennan, M.A., Charlottetown, P.E.I., Principal McKnight, Halifax, and Thos. Wardrope, D.D., Guelph.

THE Rev. Dr. Moffat, of Walkerton, lectured in the town hall, Palmerston, on Thursday evening for the Mechanics' Institute, on President Garfield, to a very large audience. On Friday morning and evening he took the preparatory communion services for the Rev. Mr. Aull, preaching to two large and earnest congregations.

THE Rev. M. C. Cameron, B.D., of Milton, preached in Ingersoll last Sabbath evening to a large congregation in behalf of prohibition. He took for his theme "Prevention is Better than Cure," and handled his subject in a masterly manner to the delight of the audience. Mr. Cameron is a convincing speaker, and is destined to take a high place in the Presbyterian Church.

THE first annual meeting of the Lanark and Renfrew Presbyterian Woman's Foreign Missionary Society was held in Arnprior, on February 26th, at the time of the meeting of Presbytery. There are now six auxiliaries in the Presbytery and encouragement for many more. The sum of \$310 being contributed by one of these auxiliaries is one sign that the work is steadily progressing. A public missionary meeting was held on the evening of the 26th, when addresses by some of the members of the Presbytery were listened to with great interest.

ON the evening of Monday, the 21st ult., quite a pleasant event occurred at the lively little village of Carp. Several of the members and adherents of the Presbyterian congregation assembled at the residence of their pastor, Rev. Thos. Bennett, and after reading an address expressive of their appreciation of his labours amongst them as pastor, and also for the valuable assistance rendered by Mrs. Bennett to the choir, they presented him with the sum of \$50 as a slight token of their esteem and regard. Mr. Bennett thanked them in a few earnest and well-chosen words, both on behalf of himself and Mrs. Bennett. Speeches were then made by the leading members present, after which an excellent repast was served by the ladies. The evening was spent in pleasant conversation, enlivened by some choice selections of music. A short prayer being then offered by Rev. Mr. Bennett, the company dispersed, all agreeing that it was the most pleasant evening they had spent for some time. Mr. and Mrs. Bennett are certainly attended by the good wishes all of their congregation.

AN exceedingly interesting and profitable anniversary season has recently been enjoyed by St. Andrew's Church, Merriton. The services of the Sabbath were impressively conducted morning and evening by Rev. Professor Gregg, D.D., and were listened to with great attention. Thirteen were added to the communion roll, a goodly number for the size of the congregation which is yet in its infancy and struggling successfully under many difficulties. Only a short time ago a very few undertook the work of building up a new congregation, and by the blessing of God, have been successful. The pulpit has been mainly supplied by able and devoted students from the college still dear to the hearts of the people. At present it is very acceptably supplied by Mr. J. H. Simpson, who preaches morning and evening, and in the afternoon in the sister congregation in Louth, a distance of seven miles, and who is also attending Knox College—a work sufficient for two, yet accomplished in an efficient manner. On the Thursday evening following the Sabbath referred to, a very pleasant and successful soiree was held. The entertainment was of the usual character, but entirely free from what is so objectionable very often on such occasions. The congregation has been self-sustaining from the first, and hopes soon to be able to contribute more largely to the various schemes of the Church.

FROM the annual report recently received of St. Paul's church, Montreal, it is evident that the congregation is enjoying a high degree of prosperity. The settlement of the Rev. James Barclay, M.A., has given new hope and energy to the efforts of Christian

usefulness in which it is engaged. The trustees in this respect chronicle the following occurrences: a bequest of one thousand dollars from the executors of the late Mr. David J. Greenshields "to help the deserving poor of the congregation." The same large-hearted donor bequeathed ten thousand dollars for the Home Missions of the Presbyterian Church in Canada, and one-third of the amount, \$3,333.33, was this year paid into the Home Mission treasury. The executors of the late Mr. William Christie have also handed to the Treasurer of the kirk-session the sum of \$500, being one-half of Mr. Christie's bequest to the session "to be dispensed in such acts of benevolence and mercy as the Lord may incline them to, with the suggestion that the same or any part thereof may be employed in assisting any poor worthy student struggling to become an ordained missionary or minister of the Presbyterian Church in Canada." The considerations which moved our late venerable and beloved brother to make this disposition of a portion of his property are stated with touching pathos in his last will and testament as follows:—"I hereby will and bequeath to the session of St. Paul's Church of Montreal, in connection with the Presbyterian Church in Canada, of which I have been an ordained elder since the year 1845, and in full communion with the congregation since its formation in 1832, the sum of one thousand dollars, etc.; and feeling that such a lengthened Christian fellowship, with its concurrent blessings, causes me, an aged Pilgrim, to make this demonstration of love and attachment to my beloved Zion and place of worship—praying that peace may be within her walls." The report concludes with the following summary of revenue and contributions: received by the Board of Trustees, per account, \$8,693.76; received by committee for the schemes of the Church, \$3,960; received Presbyterian College Montreal, special subscriptions, \$635; Queen's College, Kingston, Endowment Fund, \$200; Supplementary Stipend Fund, St. Paul's, \$11,045.75; Church and Manse Building Fund in the North-West, \$1,325; Presbytery of Montreal Augmentation of Stipend Fund, \$1,249; General Hospital, by subscription, \$1,108; Temporalities Expense Fund, \$100; House of Industry and Refuge subscriptions and donations, \$2,365; Sabbath school and Bible class missionary collections, \$295; Dorcas and Ladies' Aid Association, \$688.25; sundry purposes—Manitoba College, aid to weak congregations, church-building, etc., \$1,525. Total, \$33,279.76.

THE opening services of a new church in the village of Renfrew were held on Sabbath, March 9th, and excited a real interest in that community. The morning service was conducted by Rev. Principal Grant, who, after appropriate and impressive dedicatory services preached an able sermon, taking as his subject Mark xvi. 6. In the afternoon, Rev. Dr. Jardine, of Brockville, conducted the services and preached from Revelations xl. 15. In the evening, Principal Grant again conducted the services, and preached from John xvi. 7-11. At the conclusion of the sermon, Rev. H. Krupp, of the Methodist Church of Canada, led in prayer at the Principal's request. The new St. Andrew's Church is in the modernized style of Gothic architecture, and presents a slightly and pleasing exterior, the walls being of dark coloured stone, relieved by lighter coloured stone around the entrances and windows. On the south of the front elevation there is a tower a little over fifty feet in height. The spire, which has yet to be built, will be sixty-four feet higher, making the total height of the spire above the ground 115 feet. There are two entrance doors, one in the tower, and the other in a projecting porch on the north end; and between the tower and the porch is the principal window, the frame of which is twenty-two feet in height by eleven in width. The main windows are in tinted rolled cathedral glass, enriched with gresaille work and coloured rosettes and borders. The great front window is designed to harmonize with the framing, and is treated in a free modern style of ornament. The glass work has been executed in a substantial manner, and reflects great credit on the taste and workmanship of Messrs Elliott & Son, of Toronto, who supplied it. The basement, twelve feet in height, is used for the Sunday school. It contains, besides the main room, two class-rooms, and the vestry. The reading-desk, the communion-table and chairs on the platform are of carved oak, and were made in Bowmanville. A festival which included a concert of sacred music, was held on Monday evening, and was the largest and most successful gathering of the kind yet

held in Renfrew, in point of numbers, as well as in the substantial and intellectual and musical entertainment provided. The ladies had prepared refreshments on the most liberal scale, and of excellent quality, which were served in the spacious basement apartment—from which, after this not unimportant part of the programme, especially of those who had come long distances, the audience ascended to the church, which was filled to its utmost capacity by the time the proceedings there commenced. Addresses were delivered by the Rev. Messrs. Milne, of Smith's Falls; Krupp, of the Methodist Church, Renfrew; Crombie, of Smith's Falls; Robeson, of the Methodist Episcopal Church, Renfrew; McLean, of Arnprior; Bennett, of Almonte; Scott, of Bristol, P.Q.; Ballantyne, of Pembroke; and Bremner, of White Lake. The church will comfortably seat 450; but at the services on Sunday, and at the Monday night festival, there could not have been much less than 600 present at each. We are glad to be informed that this church, which costs between \$13,000 and \$14,000, has been opened entirely free from debt.

PRESBYTERY OF GLENGARRY.—This Presbytery held its regular quarterly meeting at Alexandria on Tuesday, March 11th. In the absence of the moderator, Rev. F. A. McLennan was appointed moderator *pro tem*. Rev. Jas. Cormack was appointed clerk *pro tem*. Reports were given in by the conveners of the different missionary groups into which the Presbytery is divided. The committee appointed to consider the remit anent the Probationer's Scheme reported, recommending that this Presbytery disapprove. The report was unanimously adopted, and a committee was appointed to bring in an overture on this subject at the meeting of the Presbytery to be held during the meeting of Synod, said committee to consist of Messrs Burnet, Calder and Hastie. Rev. J. Cormack and Mr. M. McCuzig were appointed as the Presbytery's representatives on the Synod's committee on Bills and Overtures. Mr. Cormack was appointed moderator *pro tem* of the Session of Dalhousie Mills and Cote St. George, and instructed to declare the pulpit vacant on Sabbath, March 23rd. The report of the Home Mission Committee was read and considered. Dalhousie Mills and Cote St. George applied for the services of a student during the summer months. East Lancaster applied for the services of Mr. Neil Campbell, who laboured there with so much acceptance last summer. Both requests were granted. The sessions of Dalhousie Mills and East Lancaster were requested to inquire at their earliest convenience as to the possibility of having the two fields united. The Home Mission Committee was re-appointed, with Mr. Lang as convener. The Rev. W. A. Lang resigned the pastoral charge of Lunenburg and Avonmore, giving as his sole reason the infirm state of his health, and requested the Presbytery to make application on his behalf for leave to retire from the active duties of the ministry and to have his name placed on the list of aged and infirm ministers. Mr. Burnet was instructed to cite the congregations of Lunenburg and Avonmore to appear at an adjourned meeting to be held in Knox Church, Cornwall, on the 2nd of April, at two o'clock. Professor McLaren was nominated as Moderator of the General Assembly. Rev. W. A. Lang was appointed clerk of the Presbytery at a salary of \$160 per annum. The following were elected as commissioners to the General Assembly, viz. Revs. Jno. Fraser, Jno. Ferguson, F. A. McLennan, J. S. Burnet and Messrs J. Simpson, F. D. McLennan, Wm. Mack and A. C. MacDonald, elders. The next regular meeting was appointed to be held in Knox Church, Lancaster, on the second Tuesday of July, at two o'clock. Rev. Geo. McArthur was appointed to prosecute the call from Roxborough before the Quebec Presbytery. The committee on Temperance reported, and in connection with this report the following resolution was unanimously adopted:—"Whereas, the General Assembly of our Church has declared "the evil of intemperance a great sin against God, and a bitter curse to man, obstructing the progress of the Gospel in the world and weakening its power over the hearts of men;" and whereas, it approves of the principle of the Temperance Act of 1878, and commends it to the attention and support of Presbyteries as the best means we now possess of mitigating the evil; and whereas, ministers and elders are admonished to take the lead in inaugurating the said Act in the municipalities within their bounds, and thus show an example to their flocks; Therefore resolved, that we do all in our power to pro-

mote the passage of the Canada Temperance Act in the united counties of Dundas, Stormont and Glengarry, and furthermore, that the ministers of this Presbytery be requested to state and explain this action to their various congregations. The Presbytery adjourned to meet in Knox Church, Cornwall, on Wednesday, April 2nd, at two o'clock p.m.

PRESBYTERY OF PARIS.—The Presbytery of Paris held its quarterly meeting, March 17th, in Dumfries Street Church, Rev. Dr. Cochrane, moderator, and Rev. T. McMullen, clerk. There was a very full attendance of ministers and elders, and a large amount of important business was transacted. Rev. Thos. Alexander, of Mount Pleasant, who has now completed the 49th year of his ministry, tendered his resignation of his charge, which was accepted, to take effect on the first of June next. A committee consisting of Messrs. McLeod and Beattie were appointed to draft a minute expressing the regret of the Presbytery at parting with their venerable father and recognizing the abundant success that has attended his labours in his present charge and elsewhere. Two petitions were read from members of the late, united Presbyterian church in Ingersoll, one signed by 212 members and 129 adherents, asking the Presbytery to approve of their worshipping in Erskine Church; the other, signed by ninety-seven members and fifty-four adherents, asking to be recognized as a congregation and permitted to continue to worship in Knox Church. It was moved by Mr. McMullen and seconded by Mr. Little—that the prayer of the petitioners who constitute the majority of the united congregation of the Presbyterian church, Ingersoll, be granted, and that with the pastor and session they be recognized under such name as they may choose to assume, and that in terms of their request they be permitted to worship in and possess the building known as Erskine Church; and that the prayer of the petition of the minority be granted at the same time, and that they be permitted to continue to worship in, possess and use the building known as Knox Church, should they continue to adhere to their petition, and that the clerk of Presbytery be authorized, if desired, to procure for them supply of preaching. On motion made it was decided to divide Mr. McMullen's motion into two parts, and vote at first only on the first part. The first part of Mr. McMullen's motion was then adopted. In amendment of the second part, which relates to the minority, it was moved by Mr. F. R. Beattie and seconded by Mr. Robertson, in reference to the petition of the minority to be organized into a separate congregation, the Presbytery appoint a committee to meet with said minority regarding said petition and all questions that must of necessity come up, in the event of their being organized into a separate congregation, and report to a subsequent meeting of Presbytery; further, that in the meantime, the said minority be permitted to worship in the building known as Knox Church, the Presbytery clerk being instructed, if requested, to give them supply of Gospel ordinances. On the vote being taken, twelve voted for Mr. McMullen's motion and twelve for the amendment. The moderator gave his casting vote for the amendment. Against this decision Mr. McMullen dissented and appealed to the Synod. An overture on the powers of the General Assembly as to the originating of new theological colleges, and the instituting of new chairs of theology in existing institutions, was submitted by Mr. McMullen, and unanimously adopted as the overture of the Presbytery to the Synod of Hamilton and London, and Messrs. McMullen and McLeod were appointed to support the overture at the Synod. Mr. Little read the report on the State of Religion, which was ordered to be transmitted to the Synod. The committee appointed on Augmentation of Stipends reported their diligence in visiting the congregations of the Presbytery. Rev. Professor McLaren was nominated as moderator of the General Assembly. The following were appointed as representatives to the General Assembly:—Ministers—Dr. Cochrane, Messrs. McLeod, D. M. Beattie, W. A. McKay, W. T. McMullen, and Ballantine. Elders—Messrs. Ban, Hossie, W. Turnbull, D. Turnbull, James Rutherford and John Murray. A communication from W. McTavish, student of Knox College, in reference to arrears due him by St. Andrew's Church, Oxford, for work done last summer, was sent to Mr. D. M. Beattie, with instructions to see the congregation regarding it. It was agreed to hold the next meeting in Ingersoll on the second Tuesday of May next.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

SECOND QUARTER.

LESSON I.

April 6, } PAUL'S THIRD MISSIONARY JOURNEY { Acts 18: 21-29. 1884. } { 19: 1-7.

GOLDEN TEXT.—"And when Paul had laid his hands upon them, the Holy Spirit came on them."—Acts 19: 6.

TIME.—A.D. 54, 55.

PLACE.—Ephesus.

Introductory.—Only a few words are needed to connect this lesson with the last we had from the Acts, Lesson 10 of the First Quarter. That dealt with the uproar at Corinth, and the remarkable scene at the judgment seat of Gallio. What took place there appears to have intimidated the bigoted Jews, for we find that Paul remained in Corinth "a good while" after which he left with Priscilla and Aquila, sailing for Syria; on the way they put into Ephesus, anxious, doubtless, to preach the Gospel in that city; here he left his companions, sailing direct to Caesarea, from which place he went up to Jerusalem to keep the coming feast, on being present at which, he had strongly determined; after "saluting" the mother church at Jerusalem, telling them, doubtless, of the wonderful work of God by his hands, he went down to Antioch, spending "sometime" there, how long a period that term covers we cannot accurately determine. At that point our lesson commences.

Notes and Comments.—Ver. 23. Paul starts on his third missionary Journey, accompanied by Timothy and Titus, and, perhaps, also by Gaius, Aristarchus and Erastus. "Galatia and Phrygia." as before Paul commences his journey by revisiting those churches which he had previously founded. For his first visit to Galatia see Lesson 5, First Quarter; Phrygia, he visited on his first journey.

Ver. 24, 25. The writer now introduces the "Episode of Apollos," suggested doubtless by the connection with Priscilla and Aquila, and the fact that it occurred not long before Paul's arrival in Ephesus the second time; Apollos was a Jew of Alexandria, learned, eloquent, but his knowledge of the truths of the gospel were only gathered from a disciple of John the Baptist, he was "mighty in the Scriptures," knew something likely of the crucified and risen Jesus, but was ignorant of the gift of the Holy Ghost and baptism thereto. "Fervent in Spirit." his own spirit—not the Holy Spirit—"spoke" privately. "Taught" publicly. "Diligently." Rev. "carefully;" "knowing only" as yet the full light of truth has not fallen upon him.

Ver. 26. "In the Synagogue:" any one might speak there if invited; this privilege constantly appears in the Acts; "Aquila and Priscilla had heard." Rev. transposes names; "Took him;" as they had done Paul, they became interested in him, saw his great capabilities and wherein he was deficient, "Expounded—way—more perfectly:" there was much concerning Jesus and His salvation that he had yet to learn, and these who had listened to the teachings of Paul day by day, and were themselves evidently highly cultured and well read in the Scriptures, would be able to give him just what he needed.

Ver. 27. "When disposed:" likely from what he had been told by Priscilla and Aquila of the work there. "The brethren wrote." gave him letters of introduction. "Helped them much" by his zeal, fervency and eloquence, yet he became, innocently enough, a cause of dissension and schism in Corinth; 1 Cor. 1: 12; in that fickle place some were for Paul, some for Apollo, some for Peter, some for Christ.

Ver. 28. "Mightily convinced." Rev. "powerfully, or vehemently, as Luke 23: 10, indicating the characteristics of his speech, as fervid, impassioned. "By the Scriptures." proving the truth of his teaching by their own rule of faith. Apollos "watered," Paul "planted." we hear no more of Apollos in the Acts, he returned to Ephesus, (1 Cor. 16: 12), and he is mentioned in Titus 3: 13; the words of the apostle respecting him imply interest and kindness he asks Titus to help him forward on his journey. Some think that he wrote the Epistle to the Hebrews, that is possible, but doubtful.

Chap. 19: 1-2. "Upper courts" Rev. "country:" he came from Galatia and Phrygia through the interior. "Ephesus" he had been there on his last return journey, and appears to have preached but one sermon. (Ch. 18: 19.) "Disciples" possibly from the sequel, the fruit of the labours of Apollos. "Have ye—Holy Ghost since," Rev. reads "Did ye receive the Holy Ghost when ye believed" this alters the sense, but is much more in harmony with the idea of the question, they should have received the Holy Ghost at their baptism, that they did not, indicated a lack in the baptism. "Whether there be:" rather, whether it has been given; they could not be ignorant of the existence of the Holy Ghost, but were of its gift to believers.

Ver. 3, 4. Paul here defines the character of John's baptism, and its relation to Jesus; it was simply outward, water baptism, in the faith of one to come; the other, with the outward sign had the spiritual fulfilment; it was baptism in the faith of a risen Messiah who gave the Holy Ghost as the seal of His people. This is the last mention of John the Baptist in the New Testament; he wholly gives place to Christ.

Ver. 5. "Heard this" fuller exposition of the truth; "More were baptized:" not by Paul himself likely, he only laid his hands on them. The re-baptism of those who had been baptized by John or his disciples appears to have been determined by circumstances, some, as these, were, others, as Apollos, and those of the twelve who had fol-

lowed John do not appear to have received the rite a second time.

Ver. 6, 7. After baptism and the laying on of Paul's hands they received the Holy Ghost, and the result was immediately apparent, the miraculous gift of tongues was manifested, and they spoke with the power of inspiration concerning the things of Jesus; "twelve" of whom we know nothing more.

Topical Analysis.—(1) Apollo at Ephesus, 24-28. (2) Paul at Ephesus, 19: 1-7. On the first topic there is much to note in the character of Apollos that is very interesting and instructive. Look (1) at Apollos teaching. He was Jew of Alexandria, and, no doubt, was a highly educated and cultured man, and one, withal, who looked for the redemption of Israel. In some way he had come under the teachings of the baptism of John, and had found in the Scriptures, proofs that He of whom John spake was the promised Messiah, and fired with that conviction he began to preach what he had received. What is meant by "the Baptism of John" is somewhat difficult to say with certainty, but we are inclined to agree with Rev. Dr. Pierson in his sermon on this portion.* Speaking of Apollos, and the twelve men in the next chapter, he says "It seems that Apollos taught, and these disciples believed, that Jesus had come as the Christ, and as the Lamb of God had taken away the sin of the world; that they knew those leading facts of the crucifixion, resurrection and ascension, and more vaguely, perhaps, the descent of the Spirit, but the only "baptism" they knew was that of John, "with water, unto repentance;" they had not been baptized into Christ the "symbol of justification." Apollos was eloquent, and had that gift which tells so powerfully upon men, and one of the greatest and most responsible gifts of God. But the Greek adjective implies more. He was learned as well as eloquent, and he had that best of all learning, for he was mighty in the Scriptures, that is of the Old Testament, and not only knew them, but had power to bring out their truths and apply them to the understanding and hearts of men. He was fervent; the spirit that gives efficacy to eloquence. Without fervency the most beautiful speech is but as polished marble. He was a diligent teacher, and what he knew he taught earnestly, endeavouring to make fruit for the kingdom of God. He was courageous, for when he got to Corinth, that hot-bed of vice and violence, "he powerfully confuted the Jews," and that publicly. Apollos was a grand man, and, in the early history of the church, has been accounted second only to Paul himself. (2) Apollos taught. There is not a more beautiful picture in the Acts than that of this eloquent and learned man suddenly ceasing from his preaching, into which he had thrown his whole soul, and with a humble teachable spirit, permitting himself to be led into the deeper truths of the Gospel by two simple Christians, Priscilla and Aquila. Press this lesson of teachableness on your class, and lay, on your own heart, teacher, that you may gladly receive the truth, come from where it may. (3) Apollos commended. Why he was disposed to pass into Achaia we are not told, possibly the modesty of his character suggested that he had better seek a fresh field, as the coming of Paul might have been expected, or, the report of Priscilla and Aquila as to the field at Corinth may have decided him. Anyway, he went: and with the good-will of the Ephesian brethren, and they gave him "letters of commendation," the first instance of the kind, but a pattern to churches to all time. Happy if all letters of transfer were so well justified, and that it could be said of all as Apollos, "he helped them much." It is only needful to note that when a party gathered round him at Corinth and began to call themselves by his name, he would have nothing to do with their actions, but left the city and refused to return. As we noticed the mention of Apollos by Paul in 1 Cor. 16: 12, and in Titus 3: 13, shows the affection of the apostle for him.

On the second type it is interesting to notice that Ephesus is in one of the places where Paul, on his second journey, was forbidden of the Holy Ghost to preach (Lesson v. first quarter), yet now he can come and abide, preaching the Gospel for a considerable time. God know the best time for Paul to go there, and so you may teach that, if the way at any time seems shut up, it is so in the wisdom of God, who will open it at the right time or to the right men. What was Paul's work at Ephesus? So far as our lesson goes, it was to bring into a clearer light those who believe, but are only imperfectly acquainted with the truths of God, and it may be ours to instruct, to edify and to build up in the knowledge and faith of Jesus, and this is needed, especially with young disciples.

SUPPLEMENTARY.—There is a final lesson which is full of encouragement to teachers. You know not how far the effects of your teaching may reach. Paul found Priscilla and Aquila at Corinth, and by his teaching they were led to the truth. They, in their turn instruct Apollos, who became a mighty preacher of the Cross, and eternity alone will reveal the result of his work. You may have a boy or girl in your class, who, if converted, will become a mighty power for God. Let this nerve you to zeal and patience.

Experience is the best teacher especially in the things of God.

If Love is in the heart, fire will be upon the tongue.

Be humble enough to learn from any and all.

God can use the weakest instruments.

Taught of God ourselves, let us teach others.

The weakest believer is a believer in God's sight.

But if a true Christian, he will seek for more light.

Christ only, can give the Holy Spirit.

Main Lesson.—The Scriptures, the foundation of all instruction in righteousness—John 3: 39; 20: 31; Rom. 10: 17, 16: 4; 1 Cor. 2: 13, 1 Tim. 3: 15-16; Heb. 2: 1; 1 John 5: 13.

* "Half Hours with the Lessons."

OUR YOUNG COLKS.

SEIZE THE OPPORTUNITY.

One day a little boy at play
Went to a rippling stream,
And in its cooling depths he saw
A thousand pebbles gleam.

Upon the bosom of the stream
Bright flowers were floating by;
He thought he'd take the first he saw
That greatly pleased his eye.

He sat close by the water's edge,
His eye on all he cast,
But waited for a nicer flower
Until they all had passed.

Just so it is with many men;
They look for something great,
And do not try to grasp a chance
Until it is too late.

They let the flowers go floating by,
And so they find at last
They've waited for a nicer flower
Until they all have passed.

Each day upon the stream of life
How many chances flow!
Why sit we idly by and wait
When time doth swiftly go?

An opportunity once missed
Will ne'er again be met;
For down the tide of time it floats,
And vain is our regret.

O let us use each moment well,
And then we'll find at last
That we have gathered many flowers,
And let but few go past

STICK TO YOUR BUSH.

A SUCCESSFUL BUSINESS MAN'S STORY.

One day when I was a lad, a party of boys and girls were going to a distant pasture to pick whortleberries. I wanted to go with them, but was fearful that my father would not let me. When I told him what was going on, he at once gave me permission to go with them. I could hardly contain myself for joy, and rushed into the kitchen and got a big basket, and asked mother for a luncheon. I had the basket on my arm, and was just going out of the gate, when my father called me back.

He took hold of my hand and said in a very gentle voice: "Joseph, what are you going for—to pick berries or to play?" "To pick berries," I replied.

"Then Joseph, I want to tell you one thing. It is this: When you find a pretty good bush, do not leave it to find a better one. The other boys and girls will run about, picking a little here and a little there, wasting a great deal of time and not getting many berries. If you do as they do, you will come home with an empty basket. If you want berries, stick to your bush."

I went with the party, and we had a capital time. But it was just as my father said.

No sooner had one found a good bush than he called all the rest, and they left there several places and ran off to the new found treasure. Not content more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had a very few berries. My father's words kept ringing in my ears, and I "stuck to my

bush." When I had done with one, I found another and finished that; then I took another.

When night came I had a large basketful of nice berries, more than all the others put together, and was not half as tired as they were.

I went home happy; but when I entered I found my father had been taken ill. He looked at my basketful of ripe berries, and said: "Well done Joseph. Was it not just as I told you? Always stick to your bush."

He died a few days after, and I had to make my own way in the world as best I could.

But my father's words sunk deep into my mind, and I never forgot the experience of the whortleberry party; I stuck to my bush.

When I had a fair place and was doing tolerably well, I did not leave it and spend weeks and months in finding one a little better. When the other men said, "Come with us, and we will make a fortune in a few weeks," I shook my head and "stuck to my bush." Presently my employers offered to take me into business with them. I staid with the old house until the principals died, and then I took their place. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto: "Stick to your bush."

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so always finding something to do!"

"I am only going to sew a button on my glove."

"Why you are not going out, are you?"

"O no. I only like to get things ready beforehand, that's all."

This little thing, that had been persisted in by Grace Hammond until it had become a fixed habit, saved her more trouble than she herself ever had any idea of; more time, too. Ready beforehand—try it. As surely as you do faithfully, you will never relinquish it for a slipshod-time-enough-when-it's-wanted way of doing.

THE SPARROW.

I returned from the chase, and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself, and moved forward cautiously, as if he scented game. I glanced down the alley, and perceived a young sparrow with a yellow beak and down upon its head. He had fallen out of the nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, and his little unfledged wings extended.

The dog approached it softly, when suddenly an old sparrow, with black breast, quitted a neighbouring tree, dropped like a stone right before the dog's nose, and, with ruffled plumage and chirping desperately and pitifully, sprang at the open, grinning mouth. He had come to protect his little one at the cost of his own life. His little body trembled all over, his voice was hoarse, he was in an agony—he offered himself.

The dog must have seemed a gigantic monster to him. But, in spite of that, he had not remained safe on his lofty bough. A power stronger than his own will had forced him down.

The dog stood still, and turned away. It seemed as though he also felt his power. I hastened to call him back, and went away with a feeling of respect. Yes: smile not! I felt a respect for the heroic little bird and for the depth of his paternal love.

Love, I reflected, is stronger than death or the fear of death; it is love alone that supports and animates all.

BEAUTIFUL FAITH!

A little fellow not ten years of age was employed by a lady to sweep the snow from the doorstep; her kind heart pitied the boy's pinched appearance, and her compassion was strongly excited. This lad had a hard life of it, for he supported himself by the labour of his little hands, and braved all weathers. But did he not feel discouraged and afraid to be alone in this world? The sweeper, outcast a feller if he puts his trust in Him and does the suggested by the lady's questions. He had though he was, knew nothing of the misgivings faith, and acted accordingly. "Don't you think," he cried, "that God will take care of best he can?"

A GOOD WAY.

Two little girls, Lily and Violet, were playing in a yard where they had strung some twine for a clothes-line, and were washing their dolls' garments in a diminutive tub, and hanging them out to dry. Along came Lily's brother, Master Jack, a juvenile tease, and with one sweep of his hand jerked the whole day's washing from the line and scattered it on the grass. Lily bubbled over in tears at once.

Violet was saddened, too, but the necessity of playing peacemaker in the impending family quarrel was the first thought of her mind; so she said, soothingly, "Never mind, Lily let's play Jack was a high wind."

SUNSHINE AT HOME.

Many a child goes astray, not because there is a want at home, but simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh, and fault-finding ever in the ascendant, they will spend as many hours as possible elsewhere.

OPEN rebuke is better than secret love.

"SEEST thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—*Prov. xxii. 29.*

"TRUST in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—*Prov. iii. 5, 6.*

Words of the Wise.

There are nettles everywhere, But smooth green grasses are more common still; The blue of heaven is larger than the cloud. —Mrs. Browning.

A QUESTION TO THE POINT.—Reader, have you a languid, weak and tired feeling, with nervous exhaustion, especially in the early spring? Then your liver is inactive and circulation poor. Arouse the torpid liver, cleanse the sluggish blood and regulate the secretions with that purifying tonic, Burdock Blood Bitters.

ADVICE is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—Coleridge.

POLITENESS comes from within, from the heart; but if the forms of politeness are dispersed with, the spirit and the thing itself soon die away.—Dr. John Hall.

FROM a multitude of scriptures, and from the whole course of the life of sanctification in the church, this deduction has been drawn—the more sanctification, the more sense of sin.

A HOLY life, spent in the service of God and in communion with him, is without doubt the most pleasant and comfortable life that any man can live in this world.—Melancthon.

MR. J. R. CUTHBERTSON, Toronto, writes: "My wife had a very severe attack of Pleurisy, and Inflammation of the Lungs about three years ago, and ever since has been subject to severe colds on the slightest exposure, in fact they were so frequent that her system was quite reduced. She tried several remedies, but without any permanent effect, until she was induced to try Dr. Ayer's Sarsaparilla, by the use of which I am happy to say it has exceeded my anticipations. I have no hesitation in recommending it as a ROYAL REMEDY for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions."

THE inmost and truest life of man, the life of his life, is spiritual life—in other words, purity, love, and goodness; and this inward purity, love, goodness is the very light of life, that which brightens, blesses, guides it.—Devey.

THEREFORE love and believe, for works will follow spontaneous, Even as the day the sun; the right from the good is an offspring. Love is a bodily shape, and Christian works are no more than Animate Mind and love, as flowers are the animate spring-tide. —Longfellow.

A VALUABLE HINT.—Artisans, actors, sportsmen, mechanics and labouring men, in fact all who unduly exert muscular strength, are subject to painful contractions of the cords, stiff joints and lameness; to all such Haggard's Yellow Oil is a prompt and perfect cure.

LET us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark, when He sends the darkness. It is sure to come. Only let our light be God's light and our darkness God's darkness, and we shall be at home when the great nightfall comes.

ONE will not be ashamed of what to him is real vital truth. Talking and acting religion humorously and mincingly, instead of in a plain, manly way, has made skeptics accuse Christians of not believing what they profess, and ministers of not believing what they preach.

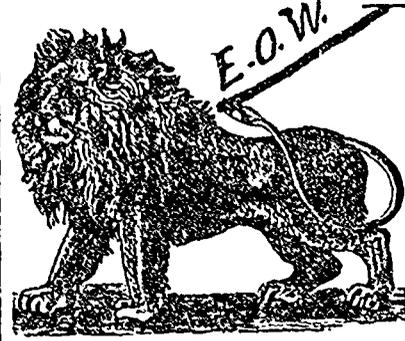
If we were to hear a sermon every day in the week, and an angel from heaven were the preacher, yet, if we rested in bare hearing, it would never bring us to heaven.

No service of itself is small, None great, though earth it fills; But that is small that seeks its own, And great that seeks God's will.

SPURGEON, in reply to the question, Whether a man could be a Christian and belong to a brass band, said: "Yes, I think he might, but it would be a very difficult matter for his next-door neighbour to be a Christian."

C. C. JACOBS, Buffalo, N.Y., says: "Dr. Thomas' Electric Oil cured him of a bad case of piles of eight years' standing, having tried almost every known remedy, besides two Buffalo Physicians, without relief, but the Oil cured him; he thinks it cannot be recommended too highly." There being imitations on the market of Dr. Thomas' Electric Oil, customers will see that they get the genuine.

IMMOLATION SALE.



OUR ENTIRE STOCK, Clothing, Dry Goods, Carpets, Blankets, Mantles and Millinery, 1/3 ALL AT COST 2/6 R. Walker Sons 93, 95 & 97 KING ST. EAST, TORONTO.

ALL KINDS OF Small Fruits E.O.W. New Strawberries, New Blackberries, New Raspberries, New Currants & Grapes. GOOD PLANTS: FAIR PRICES! (Latest Descriptions, with hints on successful planting and cultivation, given in my NEW ILLUSTRATED CATALOGUE, which will be sent free to all interested in Small Fruits, who apply.—Post Card will do.) T. C. ROBINSON, Drawer 463, OWEN SOUND, ONT. (Please mention this paper.)

GORDON, MACKAY & COMPANY, IMPORTERS OF

GENERAL DRY GOODS,

Have their stock for SPRING, 1884, Now complete, and the attention of the trade is invited.

Full lines in Canadian manufactures, including the well-known LYBSTER MILLS 4/4 Sheetings, 4/4 Ticking, etc.

COR. BAY & FRONT STS.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

"Eight years ago I had an attack of RHEUMATISM, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. BARNES, River St., Buckland, Mass., May 28, 1882."

SALT RHEUM. GEORGE BARNES, orsessor of the Lowell Carpet Co. Corp., 17, was for over twenty years before he fell ill to Lowell afflicted with Salt Rheum in its worst form. Its eruptions actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

WESTMAN & BAKER, 119 Bay Street, Toronto, 22 MACHINISTS, 852 Manufacturers of the latest IMPROVED GORDON PRESSES. Printing Presses repaired and adjusted with despatch.

Dr. J. Rolph Malcolm, (ESTABLISHED 1863) Physician for Affections of Throat, Lungs and all other Chronic Diseases, 357 KING ST. WEST, TORONTO.

SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation. All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. CONSULTATION FREE. Berke giving full particulars, mailed free, on application.

MARRIAGE CERTIFICATES, Suitable for any Province, and may be used by the clergyman of any denomination, beautifully printed on fine heavy paper in carmine, blue and gold, constantly on hand, 50 cts. per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR. C. BLACKETT ROBINSON, Drawer 2, Toronto. Office—5 Jordan Street.

HOLIDAY BOOK!

WALKS ABOUT ZION.

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

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

"Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle. "These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We confess to be rejoiced by these brief and terse discourses of our dear old favourite, John Foster."—Presbyterian (Halifax) Witness.

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

PRESBYTERIAN Normal Class Teacher,

OR A PREPARATORY COURSE OF STUDY,

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN. Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work. Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage. C. BLACKETT ROBINSON 5 Jordan St., Toronto

WHAT'S WANTED!

S. S. PAPERS S. S. PAPERS.

Just what is required in Canadian Sunday Schools. Three different papers. Pronounced by the Press to be superior to anything published in the Dominion.

Golden Hours and Early Days, bright, beautifully illustrated, undenominational papers, are suited to any School; while the Sabbath School Presbyterian, as its name indicates, is adapted to Presbyterian Schools. It is claimed for the above publications that they are as cheap as imported papers of the same class, and altogether better suited to young Canadian readers. SPECIMEN COPIES forwarded to any address free of charge on application. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

TO MINISTERS.

Marriage Certificates

NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE

ALSO BAPTISMAL REGISTERS, 75 CENTS.

COMMUNION ROLLS, \$1.

ETC., ETC., ETC. MARRIAGE CERTIFICATES

Mailed to any address, postage prepaid, at 50 cents per dozen for TWENTY-FIVE for \$1.00.

C. BLACKETT ROBINSON, Toronto, Publisher.

Golden Hours FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL

Sunday School Paper,

PUBLISHED MONTHLY. TERMS FOR THE CURRENT YEAR!

Table with 2 columns: Copies to one address, Price. 4 Copies to one address \$1.00, 10 " " " 2.00, 20 " " " 3.00, 50 " " " 7.50, 100 " " " 12.00

Any number exceeding one hundred at same rate. It is sure to be a great favourite with the children of

CANADIAN SABBATH SCHOOLS

C. BLACKETT ROBINSON, No. 5 Jordan Street Toronto.

USE A BINDER.

Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail A Strong Plain Binder for 75 Cts. These binders have been made expressly for THE PRESBYTERIAN, and are of the best manufacture. The paper can be placed in the binder week by week, thus keeping the file complete. Address, OFFICE OF THE PRESBYTERIAN, Jordan Street, Toronto.

PUBLISHERS DEPARTMENT.

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.

SANITARY. Riverside, Cal. The dry climate cures all ailments, full idea, soap, etc., cost free.

GIVE Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at half-past seven p.m.
WHITBY.—In St. Andrew's Church, Tuesday, 25th March, at eleven a.m.
GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon.
MONTREAL.—In the David Morrice Hall, on the first Tuesday of April, at ten o'clock a.m.
LINDSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the second Tuesday of May.
PARIS.—In Ingersoll, on the second Tuesday of May.
CHATHAM.—At Ridgetown, on the second Tuesday of July, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May, at ten a.m.
TORONTO.—In the usual place, on Tuesday, the first day of April, at eleven a.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.
DIED.
The Rev. James T. Paul died at his residence, Bolover, on Saturday, the 8th inst., in his seventy-fourth year, and thirty-fourth of his ministry.

THE SYNOD OF TORONTO AND KINGSTON will meet within ST. ANDREW'S CHURCH, BELLEVILLE,

—ON—
Tuesday, the 8th of April, 1884,
AT HALF PAST SEVEN O'CLOCK P.M.
The session will be preached, and the Synod opened by Rev. J. A. DRUMMOND, Acting Moderator.
All papers for the Synod will be sent to the undersigned, on or before the 2nd April, 1884.
Railway certificates, entitling members to reduced fares, will be sent in due time.

KNOX COLLEGE. CLOSE OF SESSION.

The closing exercises will take place in the College Hall on Wednesday and April, at three p.m., when certificates will be granted and degrees conferred. There will also be a public meeting in St. James' Square Church on the same day at half-past seven p.m., when the Principal Caven will address the graduating class. Addresses will also be given by two of the students.

BURKEE'S SALAD DRESSING. No Waste. No Trouble. Always Ready. A GOOD SALAD ASSURED. Rich, Wholesome, Nutritious. The most delicious and most popular of all kinds of SALADS. RAW TOMATOES, CABBAGE, COLD MEATS, FISH, etc., ever sold. E. R. DURKEE & CO. NEW YORK.

MASON & HAMLIN IMPROVED UPRIGHT PIANOS. Entire iron frames, to which the strings are directly attached by metal fastenings, securing 1. Best quality of tone, which is very musical and refined; free from the tubiness which is common. 2. Greater durability and freedom from liability to get out of order; adaptation to trying positions and climates. 3. Increased capacity to stand in tune; will not require tuning so often as pianos on the old system. Having tested the new system of construction for two years we present its advantages, this Company is now increasing their manufacture of pianos, and offering them to the public generally. Every piano of this make will illustrate that supreme excellence which has always characterized their Organs and was for their highest award at every great world's exhibition for sixteen years. Illustrated and descriptive Catalogues of Pianos and Organs, free. MASON & HAMLIN ORGAN & PIANO CO., 154 Tremont St., Boston; 46 East 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

HOLIDAY BOOK! WALKS ABOUT ZION.

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

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

"Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle. "These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in this community as an accomplished expounder of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses which we most cordially commend to the thoughtful reader. We profess to be amused by these brief and terse discourses of our old favorite, John Foster."—Presbyterian (Halifax) Witness.

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

Golden Hours FOR THE YOUNG.

A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL Sunday School Paper, PUBLISHED MONTHLY. TERMS FOR THE CURRENT YEAR: 4 Copies to one address \$1.00, 10 " " " 2.00, 20 " " " 3.00, 50 " " " 7.50, 100 " " " 12.00. Any number exceeding one hundred at same rate. It is sure to be a great favourite with the children of CANADIAN SABBATH SCHOOLS. C. BLACKETT ROBINSON, No. 5 Jordan Street Toronto.

TO MINISTERS. Marriage Certificates. NEATLY PRINTED ON FINE PAPER, IN GREEN, GOLD & CARMINE. ALSO BAPTISMAL REGISTERS, 75 CENTS. COMMUNION ROLLS, \$1. ETC., ETC., ETC. MARRIAGE CERTIFICATES. Mailed to any address, postage prepaid, at 50 cents per dozen; or TWENTY-FIVE for \$1.00. C. BLACKETT ROBINSON, Toronto. Publisher.

WHAT'S WANTED!

S. S. PAPERS. S. S. PAPERS. S. S. PAPERS.

Just what is required in Canadian Sunday Schools. Three different papers. Pronounced by the Press to be superior to anything published in the Dominion.

Golden Hours and Early Days, bright, beautifully illustrated, undenominational papers, are suited to any School; while the Sabbath School Presbyterian, as its name indicates, is adapted to Presbyterian Schools.

It is claimed for the above publications that they are as cheap as imported papers of the same class, and altogether better suited to young Canadian readers.

SPECIMEN COPIES forwarded to any address free of charge on application.

C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

\$3 FOR 50 CENTS. Our new portrait of Lord Lansdowne (size 22x28) is good value at \$1.00. Also that of Sir John A. Macdonald—a remarkable likeness. Our new book, "Guide to Dressmaking and Fancy Work," is a cheap book at 50 cents. These two portraits and a copy of "Dressmaking," together with OUR OWN PATTERNS for one year for 50 cents. The offer is a special one to increase our subscription list to 10,000, and we do not promise to repeat it. J. S. ROBERTSON & BROS., (Established 1874.) Toronto and Whitby.

PRESBYTERIAN Normal Class Teacher, OR A PREPARATORY COURSE OF STUDY.

Designed to help the present and future Christian worker in the Church to a larger grasp of the Word of God, and to aid in preparing them for the important office of Sabbath School Teachers.

BY REV. JOHN McEWEN. Every Sabbath School Teacher, as well as every intending teacher, should have a copy of this work.

Price 30 cents; in cloth, 50 cents. Mailed to any address free of postage.

C. BLACKETT ROBINSON, 5 Jordan St., Toronto.

R. PRAY & SON, Funeral Directors, 500 BAY ST. N., HAMILTON. Telephone communication.

T. W. KAY CO. The leading undertakers of the west and 349 Queen Street West and Parkville. Funerals furnished and conducted at moderate prices. Open Day and Night.

THE KEY TO HEALTH! BURDOCK BLOOD BITTERS



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuations of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. Sample Bottles 10c; Regular size \$1.

For sale by all dealers. T. WILBURN & CO., Proprietors, Toronto

Sawing Made Easy Monarch Lightning Sawing Machine!

Sent on 30 Days Test Trial. A Great Saving of Labor & Money. A boy 16 years old can saw logs FAST and EASY. Miss Murray, Fort Erie, Ont., writes: "I saw a log with the MONARCH LIGHTNING SAWING MACHINE. I sawed a 12 inch log in 3 minutes." For sawing logs in stumps, lengths for family stove-wood, and all sorts of log-work, it is peerless and unrivaled. Illustrated Catalogue, Free. Address: W. A. MONARCH MANUFACTURING CO., 183 E. Randolph St., Chicago, Ill.

AGENTS wanted for the History of Christianity, by Abbott. A grand chance. A book at the popular price of \$1.25. Large editions. The religious papers mention it as one of the best religious works of the world. Greater success never known. Terms free. STINSON & CO., Publishers, Portland, Maine.

PATENTS Hand-Book FREE. R. S. LACEY, Patent Attorney, Toronto, O. D.

CANCER CAN BE CURED! Thousands bear testimony to the fact. Send for circular giving particulars. Address, L. D. MORGAN, M. D., 63 Niagara St., BUFFALO, N. Y.

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore, Md. 112 Fifth Avenue, N. Y. OPTICUS NEWCOMBE & CO., Sole Agents, 107 & 109 CHURCH ST., TORONTO. A variety of second-hand pianos by well-known makers, received in exchange for Knabe Pianos, for sale on easy terms.

THE COMPLETE HOME. Agents wanted for the beautiful book, New edition—New bindings—New illustrations from new designs. Superbly gotten up. Very low price. Adapted to all classes. Sells at sight. Agents wanted. EXCELLENT TERMS. The handsomest prospectus ever issued. Apply now. BRADLEY, GARRISTON & CO., 50 John St. New Brunswick. Also other grand new books and serials.

Special Offer For 90 days THE BEST ELECTRIC BELT EVER MADE ONLY \$1. Having obtained the sole right to sell the German Electro-Galvanic Belt in America from the inventor, Prof. Conrad Ziegenfuss of Berlin, we are determined, whatever may be the cost, to introduce them here at once. The price of the Belt has always been Six Dollars (\$6.) but to induce invalids to give it a trial we will, for the next ninety days, send the German Electro-Galvanic Belt for ONE DOLLAR, provided you will cut out and send us the annexed coupon and give us your written promise to recommend the Belt if you find it as represented. This Belt is without doubt the best, strongest, and most scientifically constructed Electric Appliance ever introduced, being the invention of the great German Electrician, Prof. Ziegenfuss, and has met with the most marvellous success in Europe, being recommended and endorsed by the entire Medical Profession of Germany. The inventor has in his possession letters from Prince Bismarck and several members of the Royal Family, a number of a million of them were sold in the German Empire last year. These, and up to many so-called electric appliances, are very light and not disagreeable to wear, and generate a current that can be immediately felt. Their action is instantaneous and at the same time permanent, causing the Stomach, Liver, Kidneys and Nervous System to act in a natural manner. Curing thousands of cases that internal medicines failed even to relieve. Under no circumstances can it do any harm and must do good no matter what is the complaint. They are made of cloth, silk lined, and the Electric Discs are so arranged that they retain their strength 20 years. A Positive Cure for RHEUMATISM, LIVER, STOMACH AND KIDNEY DISEASES, DISEASES OF THE BLOOD, SKIN DISEASES, FEMALE COMPLAINTS, PARALYSIS, NEURALGIA, CATARRH, LAME BACK, AND NERVOUS DEBILITY. ORDER AT ONCE from this Advertisement. Nothing saved by correspondence. Good Agents Wanted. Circulars in German and English. Address, naming this paper, FORREST & CO., Sole Agents, 130 Flatbush Avenue, Brooklyn, N. Y.