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Whole No. 683.

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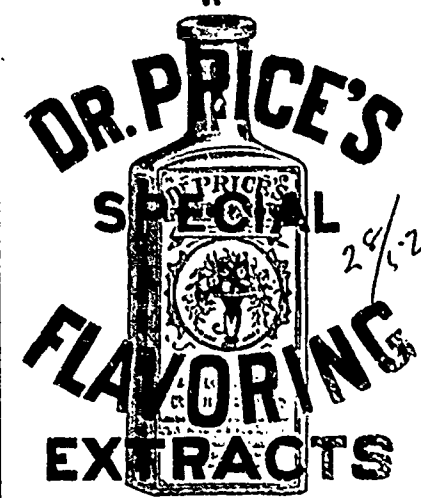
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IF DR. PRICE'S SPECIAL FLAVORING EXTRACTS ARE USED.



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IS A POSITIVE CURE For all of those Painful Complaints and Weaknesses so common to our best FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION and ULCERATION, FALLOING and DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. IT WILL DISSOLVE and EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THEREIN CHECKED VERY SPEEDILY BY ITS USE. IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAVING FOR STIMULANTS, and RELIEVES WEARINESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DERILITY, DEPRESSION and INDIGESTION. THAT FEELING OF BEARING DOWN, CAUSING PAIN, WRIGHT and BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE. IT WILL AT ALL TIMES and UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM. ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE and THE RELIEF OF PAIN, and THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY. FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNSURPASSED. LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six boxes for \$5. Sold by all druggists. Sent by mail, postage in form of Pills or Lozenges on receipt of price as above. Pinkham's 'Guide to Health' will be mailed free to any Lady sending stamp. Letters confidentially answered. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. 25 cents per box.

Scientific and Useful.

SPONGE CAKE.—Four eggs, one cup of sugar (yolks and sugar beaten till very light, and whites beaten separately), one cup of flour, into which has been sifted one teaspoonful of baking powder. Flavour to taste.

COFFEE JELLY.—One teaspoonful of very strong coffee. Dissolve in it one packet of gelatine. Put on the fire one pint of milk and six ounces of lump sugar; when nearly on the boil pour in the coffee and gelatine. Let all boil together for ten minutes; pour into a wetted mould and keep in a cool place till stiff.

FOOD FOR CHICKENS.—More and better food for chickens can be grown by planting sunflowers than corn on equally rich soil. The sunflower seeds should not be given as an exclusive diet but once a day in alternation with other food. The fowls that soonest learn to like them will be marked by their bright combs, and will begin laying fast.

WHEN roasting lamb or fowls, if you do not like the flavour given by thin slices of salt pork or of bacon, which are usually put over them, take some hard butter, roll it in flour, and separate it into small lumps and lay here and there on the meat. This will give richness and flavour to the liquid with which you baste them.

A NICE way to prepare a very light lunch for an invalid (and to be taken with a cup of weak tea) is to toast three milk crackers, then pour boiling water over them, draining it off immediately, spread jam or marmalade over them, and pile them up. set them into the oven while you make the tea, and take both into the sick one, and it will prove appetizing and refreshing, if unexpected.

POTATO PUDDING.—Boil and mash potatoes, season delicately with salt and butter, and beat into a thick batter with two eggs and sufficient milk. Put at the bottom of a baking dish some slices of cold beef or lamb with salt, pepper, and a little stock jelly; add a layer of the potato, then a layer of meat, and put a thick layer of potato on top. Bake to a rich brown.

CHICKEN AND OYSTERS. Prepare and divide a chicken as for a pie, stew in enough water to cover until tender, then take out and drain, keeping it hot; put in the gravy a quarter-pound of butter rubbed to a paste with a heaping tablespoonful of flour; season with salt and pepper, add two hard boiled eggs chopped and a tablespoonful chopped parsley; drain a quart of oysters and add to gravy, stew a few minutes and pour over chicken.

LEMON PIE.—Two ounces of butter creamed with twelve ounces of sugar; yolks of five eggs, beaten, juice and grated rind of two lemons; then add two gills of rich milk, and whites of five eggs, well beaten. Mix well, and bake with an under crust, made thus: Eight ounces of flour, three ounces of fresh lard, and ice water to make a dough; roll out and spread on three ounces of butter. You can use all butter instead of lard. This will make two pies.

COLD IN THE HEAD.—The changeable weather gives many persons cold in the head. Colds of this kind may often be relieved, at least in the incipient stage, by sniffing camphor. A lump of camphor-gum, or a little vial of spirits of camphor, will serve the purpose. A small lump of the gum is easily carried about, and it should be sniffed with a lung, inhalation, as often as possible, for a day or two. The relief is often speedy.

LEMON JUICE.—Lemon juice is frequently recommended as a sort of cure-all. It is certainly valuable in colds and fevers, but a physician has pronounced too free use of lemon juice hurtful. Lemon juice is a strong acid, and needs to be well diluted before use. But lemonade is a delightful drink, and its free use is beneficial. For a change, orangeade is very agreeable. This is made by substituting oranges for lemons and using less sugar, unless the oranges are very sour.

An excellent pudding is made in this way: Cut apples into halves, peel and core them, put some dates or prunes from which the stones have been removed in the place of the cores; cover them with cold boiled rice; moisten the rice well with milk and water, putting in enough so that the apples will not burn down on the bottom of the dish; bake in a moderate oven for an hour; cover the pudding dish if there is danger of the rice becoming too brown; serve with sauce made of one well-beaten egg, one pint of milk, one cup of sugar, a little grated nutmeg or mace.

Scott's Emulsion of Pure Cod Liver Oil, with HYPOPHOSPHITES. Specially desirable for Children. A Lady physician at the Child's Hospital, at Albany, N. Y., says: "We have been using Scott's Emulsion with great success, nearly all of our patients are suffering from bone diseases and our physicians find it very beneficial."

"Maryland, My Maryland." "Potty Wives, Lovely daughters and noble men." "My farm lies in a rather low and miserable situation, and "My wife!" "Who?" "Was a very pretty blonde!" "Twenty years ago, became "Sallow!" "Hollow-eyed!" "Withered and aged!" Before her time, from "Malarial vapours, though she made no particular complaint, not being of the grumpy kind, yet causing me great uneasiness. "A short time ago I purchased your remedy for one of the children, who had a very severe attack of biliousness, and it occurred to me that the remedy might help my wife, as I found that our little girl, upon recovery had "Lost!" "Her sallowness, and looked as fresh as a new blown daisy. Well the story is soon told. My wife, to-day, has gained her old-time beauty with compound interest, and is now as handsome a matron (if I do say it myself) as can be found in this country, which is noted for pretty women. And I have only Hop Bitters to thank for it. "The dear creature just looked over my shoulder, and says 'I can flatter equal to the days of our courtship,' and that reminds me there might be more pretty wives if my brother farmers would do as I have done." Hoping you may long be spared to do good, I thankfully remain C. L. JAMES. BELTSVILLE, Prince George Co., Md. May 26th, 1883.

None genuine without a bunch of green Hoops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hoops" in their name.

FERRY'S SEED ANNUAL FOR 1885. INVALUABLE TO ALL! Will be mailed to all applicants FREE to and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower SEEDS, FRUIT, etc. D. M. FERRY & CO. DETROIT, Michigan.

HAVE YOU

- Hot and dry skin? Scalding sensations? Swelling of the ankles? Vague feelings of unrest? Frothy or brick-dust fluids? Acid stomach? Aching loins? Cramps, growing nervousness? Strange soreness of the bowels? Unaccountable languid feelings? Short breath and pleuritic pains? One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS. The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is in every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. Warner's SAFE Cure has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the specific for the universal BRIGHT'S DISEASE.

SABBATH SCHOOL PAPERS.

THE SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS and EARLY DAYS will be continued for 1885, greatly improved and at reduced prices. Illustrations of a very high character have been secured in England; the size of the type will be reduced in the case of the SABBATH SCHOOL PRESBYTERIAN; and no efforts will be spared to make all the papers more attractive and useful than ever before. The price of each has been reduced to \$10.00 per 100 copies for one year; \$5.00 for 50 copies; and \$4.00 for 40 copies. Special rates for smaller quantities. EARLY DAYS is published twice a month, and is a favourite paper for Infant Classes; the other two are monthly, and suited to more advanced scholars. In the SABBATH SCHOOL PRESBYTERIAN will be found, from time to time, interesting missionary matter from the Home and Foreign Fields. Send for specimen copies. Address THE PRESBYTERIAN PRINTING AND PUBLISHING CO., 5 JORDAN STREET, TORONTO.

Notes of the Week.

LAST April, two Mormon elders were dispatched to Hindustan, whence, thirty years ago, after utter and ignominious failure, all missionaries were withdrawn. One of the two has just returned, and reports that the Hindu heart is still hopelessly hard, and also that the native at whose earnest solicitation the elders were appointed, basely apostatized from the Latter-day faith while upon the voyage out, and became bitterly hostile.

THE brave little garrison cooped up in Kassala for many months has within the last few days been reduced to dire straits. For a long time its supplies have been low, and it has been closely encircled by hordes of Haddendowah Arabs whose vigilance made a relief sortie a very hazardous affair. Last week this little band suffered a serious defeat. Many officers and men perished in the encounter. The situation of Kassala renders speedy relief difficult, and the Emir in command urges that, unless aided soon, the garrison must either surrender or die of famine.

THE gallant Canadian voyageurs have returned from Egypt. They performed satisfactorily the work assigned them, and have exemplified the pluck and endurance in which Canadian voyageurs and lumbermen excel. The far travelled boatmen are delighted to return to their native land. They have received a hearty welcome and will find their way to their several homes. Many of them, no doubt, will continue to tell marvellous stories of Egypt for the remainder of their natural lives.

THE REV. G. BALFOUR, Edinburgh, presided at the annual meeting of the Ladies' Society for Female Education in India and South Africa. Women's work, he said, was best managed and superintended by women. We have got ladies upon our parochial school boards, but we have no lady ministers or lady elders yet, and if we continue to go on Scriptural principles we would never have them. But there was Scriptural authority for deaconesses, and if we had a staff of deaconesses, he would have no objection to see some of them serving on our General Assembly's committee, and we, the gentlemen, would be immensely the better for their help.

FOR some time past uneasy feelings have existed as to the designs of Russia on Central Asia. The ostensible cause of the formal dispute is the rectification of the Afghan boundary. The scientific frontier, it seems, has not yet been discovered. Earnest protestations of Russia's friendly feeling are made from time to time. Despite these, military expeditions are persistently pushing eastward. Britain distrusts the good faith of Muscovite diplomatic assurances, and is disposed to regard an aggressive movement on Herat as decidedly serious. Recent events disclose the fact that British sentiment is not now running in the direction of peace at any price, and the language of the Foreign Office is couched in firm tones. It is yet quite possible, and indeed highly probable, that at present a war with Russia will be averted.

THE discussion of the question of compensating the liquor trade for the losses it will sustain by the adoption of the Scott Act is finding its way into the pulpit. The Rev. J. Wood, of the Congregational Church, in his sermon on Sunday morning, referring to the demand for compensation, said, that if on looking at the matter all round, and not from the liquor sellers' point of view only, it was found that they were entitled to it, the temperance people, he was sure, would not only be just, but generous, to a fallen foe. But, then, the claims of widows and orphans, made such by drink, and of parents whose sons had been entrapped and ruined by the saloons, and of wives who were worse than widowed by the same evil, and of the country for a fair proportion of the cost of our jails and asylums and hospitals—made necessary by the crime, insanity and disease of intemperance—must not be ignored. And, if all this were taken into account, the speaker thought the compensation that could be claimed would be all on the side of the victims and sufferers from the traffic.

At the annual conference recently held in Edinburgh, of the Scottish Liberation Society, the report congratulated the friends of the Society on the encouraging circumstances which had developed during the year, and referred in particular to the Bill for Disestablishment in Scotland introduced by Mr. Dick Peddie. This measure, it was stated, is based on the scheme issued in 1881 by the council of the Society, and its discussion is expected to afford material for testing the disposition of members of the Government and of the House of Commons. The report having been adopted on the motion of the Chairman, Mr. Webster, M.P., several questions bearing on Disestablishment were discussed, the principal speakers being Dr. Cameron, M.P., Dr. Hutton, Mr. Duncan McLaren, Mr. J. Boyd Kinnear, advocate; Professor Calderwood and Professor Lindsay. Immediate action was advocated, and a resolution was adopted for applying the endowment funds of the Church to free education.

LAST Wednesday was a great day in Washington. President Arthur, who owed his election to the assassination of President Garfield, stepped down from the White House and the highest office the American nation has in its gift. The 4th of March, 1885, also marks the close of the ascendancy of the Republican Party, which has controlled the national affairs since 1861. Grover Cleveland, avoiding display as much as possible, proceeded quietly to Washington. Since it was conceded that he had been fairly elected President, there has been a manifest endeavour to treat him fairly. No party has sought to berate him, and render his position unnecessarily difficult. His inaugural speech is characteristic of the man. There is a plain, common-sense, honest ring about it which more than compensates for the absence of the soaring eloquence which usually marked the Presidential messages of other days. Cleveland enters on his high office under favourable circumstances. His public record is good, and his choice of a Cabinet gives general satisfaction. Our American neighbours appear to be fortunate in the President they have chosen.

IT was generally expected a year ago that in May, 1885, the separation of the grocery and liquor trade would be carried into effect in Toronto. A large majority of the ratepayers by their votes decided that the separation, as provided for the Crooks Act, should be made. There is at present some doubt about the matter. The validity of the Crooks Act is placed beyond a doubt by the recent decision of the Supreme Court. The McCarthy Act was declared *ultra vires*, but its supporters do not acquiesce in that decision, and it is intended to carry an appeal to the Privy Council. Meanwhile, much confusion and uncertainty exist. Last week an influential deputation from the Toronto Temperance Electoral Union waited on the Premier of Ontario. Mr. W. H. Howland and Rev. John Smith, the principal spokesmen, urged a strict enforcement of the provisions of the Crooks Act. Complaint

was also made that licenses had been granted for the sale of liquor on the Exhibition grounds. The Hon. Mr. Mowat promised that the subject would be considered by the Council, and the decision arrived at publicly announced. A memorial, praying for withholding Dominion Licenses, has also been addressed to the Governor General and the Dominion Government.

BADGERING, a witness in a law court is a practice so common that it seems to be ordinarily accepted as an indispensable part of the administration of justice. Many a man of irreproachable character has, without a murmur, to submit to the browbeating of the brazen Buzfuz. This unjustifiable abuse is beginning to receive attention. It only requires a little consideration to consign this remnant of antiquated brutality to the oblivion it merits. The *Montreal Witness* says: In the opinion of a contemporary, a person who died suddenly a few days ago, was worried to death by the browbeating of a lawyer. It is certain that the conduct of lawyers towards honest witnesses is often as distressing and galling as it is infamous, and it is becoming more and more evident that some means of protecting witnesses against such torture to all their finer feelings must be devised if our courts are not to be mere repetitions in another form of the ancient tribunals that examined by scourging, or the Inquisition which used the rack and thumbscrew.

In his interlude in a recent lecture, Joseph Cook, speaking of temperance legislation, said: Who have been the opposers to this legislation? Not the saloon men. If a man keeps a saloon, he does not want his boy to keep a saloon. If a man drinks, he does not want his boy to drink. Saloon-keepers have signed petitions for these laws again and again. The brewers oppose us. Why? Because they have vested interests, real estate and money invested in breweries. They are looking out for their dividends, ten, fifteen, and twenty years hence. The children of to-day are wanted by the brewers for the drunkards of to-morrow. It is our children they want. They do not want them thus taught, but left in ignorance to buy their beer, to be the beer bloats of to-morrow. A self-governing people must be a sober people, training its children to sobriety. The death knell of the possibilities of Washington's ideas dominating not only our country, but pervading other nations, is sounded when a state refuses such education. The mothers of Massachusetts are petitioning their legislature now in session for this temperance education law. I stand here to represent that motherhood. The brewers are competing for our children. Who shall win? Shall the brewers?

SOCIAL forces and their results are pressing themselves on the earnest consideration of Christian men. Some are mere theorists who get hold of a hobby with a modicum of truth in it, but it is so constantly trotted out that, beyond an occasional smile, little effect is produced. The relations of capital and labour are living issues, and vague and visionary theories are plentiful, yet the Christian Church in our day cannot overlook the important consequences involved in these relations. Last week Dr. Costa, preaching in the Church of St. John the Evangelist, New York, said: In the labour question is wrapped up the question of the soul. Men are forced to labour as if they had no souls. Men are entitled to a good share of their time, and all we have to do is to see that they get it. A day of nine working hours would allow the vitality necessary for self-improvement, and the Church and society would be all the better for it. If the horse car companies owned their men they would not venture to make them work fifteen hours on a cold winter day. The men are worse off than the horses. The stockholder don't care sixpence for their souls or bodies. The Church must come to the front in this question if she will hold her place in society. She must show herself what she truly is—the friend of labour. She must show the capitalist that she is the Church of the mechanic. Then, and then only, will they believe that she is the Church of the living God.

Our Contributors.

SOME CHANGES A GENUINE REVIVAL WOULD IMPLY.

BY KNOXIAN.

Nothing is more common than to hear good earnest Christian men say, "We need a revival." Ministers often preach on revivals, and nearly every earnest man who prays says somewhere in his prayer: "Oh, Lord, revive Thy work." Even those good conservative people who do not favour special or continuous services are all in favour of a revival of the right kind. Assuming that by revival is meant increased spiritual life, every good man is in favour of revival. There may be, in fact there are, great differences of opinion as to the best methods of promoting a revival, but as to the necessity and desirability of having increased spiritual life and power in our congregations, all earnest Christians are agreed.

And yet there is room to doubt whether many of those who speak most about revivals have ever seriously stopped to consider all that a genuine revival would imply. It is very easy to speak glibly enough about revivals, yet a real revival implies a great deal more than attending meetings every evening, singing hymns, listening to stirring addresses, and taking part in enquiry meetings. These exercises usually accompany a revival, and do much to promote it, but engaging in such exercises is but a small part of a genuine revival.

To begin with the individual, a revival implies that each man under its influence should make immediate war on his own besetting sins. His first duty is to find out what these sins are, and then begin to crucify them. If he is not willing to do this he is not ready for revival work. In fact, he does not want a real revival. He may be eager enough to attend continuous services, and may like to go with the crowd and enjoy the excitement, but if he is not willing and anxious to confess and forsake his own besetting sins he is not in favour of revival in the Scripture sense of the word.

Nor is it enough that he should be willing to abandon outward and gross sins. If anxious for revival he will be anxious to crucify such heart sins as envy, anger, pride, selfishness, jealousy, bitterness, and all that class of sins that rankle and fester in many souls. Anything more absurd or more audaciously wicked than a man professing to be in favour of revival or to carry on revival work when his own soul is bursting with conceit, or shrivelled up with envy or selfishness cannot well be imagined. And yet it does sometimes happen that the very man who talks most about revivals and whines most about the coldness of the Church is the most selfish, conceited man in the community—perhaps we might say in the Presbytery. However unctuous such a man may be in his talk, however much he may whine and groan and scold about spiritual deadness, he does not want a revival. He may need one badly enough, but he does not want one that begins on himself.

A genuine revival implies more than that each one anxious for it, or engaged in promoting it, should make war upon his own sins of heart and life; it implies that he should be willing to discharge his duties towards his neighbours. If a man is not ready to offer his hand to the neighbour he has not spoken to for years he is not ready for revival or revival work. He may need it but he is not ready for it. This is one of the very best tests. An unforgiving spirit and a desire for a revival of God's work are incompatible states of mind. In short, preparation for revival implies willingness to discharge every duty towards our fellow-men that the Scripture enjoins.

Passing from the individual to the Church, a real revival would make an entire revolution in many directions. It would heal old sores and put an end to the unseemly strife that so often wounds Christ in the house of His friends. Are all those who speak about revival ready to shake hands and be good friends? If not, they are not very anxious to have a revived Church.

A genuine revival would double, triple, perhaps quadruple, our contributions for every good purpose. It would send an increased number of missionaries to our foreign mission fields. It would send more preachers to Muskoka and the North-West. It would bring the Augmentation Fund up to a point that Mr.

Macdonnell never dared to dream of even in his most sanguine moments. It would wipe out that standing disgrace to Presbyterianism called by courtesy the Aged and Infirm Ministers' Fund. A revived Church would never look callously on while the aged and worn-out servants of Christ tried to eke out a precarious existence on two or three hundred dollars a year. Are the people who talk and pray about revival ready for the expenditure that a genuine revival would imply? If not, they are not ready for revival, in sober truth they do not want a real revival. A revival that does not go down into a man's pocket does not go deep enough by one half. Can anything be more absurd than the spectacle of a man singing at top of his voice?

Love so amazing, so divine,
Demands my heart, my life, my all,

and at the very time he is making the building echo with *my all*, he is searching his pocket for a nickel cent to put in collection to send the Gospel to the heathen! A congregation was once described by a genial minister, who knew it well, as having been *revived to death*. It was so *revived* that the people would give little or nothing for any good purpose. Revivals of that kind disgust all honest, sensible men and make the very name of religion contemptible in the eyes of the world. A man whose heart has been moved by the power of the Spirit will always desire to send the Gospel to others; and just in proportion as he is *revived*, in the right sense of the word, will he desire to help on every good work.

A genuine revival would set the members of the Church to work. By work we don't mean merely attending meetings when special services are being held. Anybody can do that. We mean honest, quiet, persevering, persistent work—work often done *alone*; work that the crowd does not see; work that there is nothing said about in the newspapers. Are all who speak about revival ready for that class of work? A real revival would kill all the nibbling, carping criticism that abounds in too many churches. Are those who profess to desire revival ready to stop finding fault with everybody and everything?

A genuine revival would induce all those under its influence to attend the *ordinary* services of the Sanctuary. It would lead them to attend prayer meeting *all the year round*. A revival that makes a man condense a year's prayer meeting attendance into two weeks is a doubtful blessing for him.

Now, are all those of us who speak about revivals and pray for revivals ready for all that a genuine revival would imply? Are we ready for the self-examination, self sacrifice, self-crucifixion, increased work, and increased liberality that must accompany or flow from increased spiritual life?

A CANADIAN SYNOD FORTY-FIVE YEARS AGO.

BY REV WILLIAM REID, D.D.

The first meeting of Synod, at which the writer was present, was held in Toronto, in 1840, in St. Andrew's Church, which, until a few years ago, stood on Church Street at the corner of Adelaide Street. At that time the means of communication and the facilities of travel were very different from those which we now enjoy. There were no railways in the country then, nor for many years after. Along the front, of course, one could travel by the steamers which, during the period of navigation, traversed our glorious chain of lake and river; but from the interior it was only by rough conveyances and rougher roads that the traveller could proceed. At the time to which we refer, there were on the roll of the Synod at its opening sixty ministers; but by an act of Synod sixteen were added to the number, these being the ministers previously forming the United Synod of Upper Canada. There were six Presbyteries, namely, those of Quebec, Glengarry, Bathurst, Kingston, Toronto and Hamilton. At the Synod of 1840 all these Presbyteries were represented, although the Presbytery of Quebec and that of Glengarry had each but two representatives. There were in all thirty-four ministers present and ten elders. [Among the elders, Mr. Justice McLean and Dr. Craigie, of Hamilton, were the most prominent as business men.] Of those who were actually present there are now only five alive, of whom all but one have retired from regular service in the Church.

There was not much public interest manifested in Synod meetings, and less was then done than now to promote the comfort of members in attendance. Most of the members were quartered at the North American Hotel, on Front Street, a little west of Church Street. This arrangement gave facility for much agreeable intercourse amongst the members, and I well remember a very pleasant gathering in the large dining room of the hotel one evening, when the Rev. W. Bell, of Perth, a pioneer minister of the Presbyterian Church, and father of Dr. Andrew Bell, who died at L'Original in 1865, and of Dr. George Bell, now residing at Kingston, gave a very interesting account of his labours in the early days of Presbyterianism. The business before the Synod was not so voluminous as in these days in our Supreme Court, and some of the evenings were set apart for preaching or other religious services. Still the time of the court was fully occupied, and the business was transacted with great care. Many of the leading ministers were admirable business men. Correspondence with other Churches and with the Government, especially with reference to the Clergy Reserves, bulked largely in the business of the Synod in early times. From the time that the Synod was organized, in 1831, attention was given to the subjects of Home Mission work and the education of young men for the ministry, and these subjects received due attention at this meeting. The subject of Foreign Missions was not lost sight of. There was an overture calling for deliberation and prayer in reference to the condition of the heathen world, and the best means for the extension of the kingdom of the Lord Jesus Christ. The overture was received, and in accordance with its suggestions, an evening sederunt was set apart for special exercises bearing on the subject of missions to the heathen; and further the Synod recommended to all sessions to appoint meetings for prayer in behalf of missions to the heathen, and to make collections in aid of the Missions of the Church of Scotland to India, or to the Jews, or any other missionary object approved of by the sessions.

It is somewhat interesting to note that several matters that are at present engaging public attention were taken into consideration by the Synod of 1840. Among these we may mention the subject of intemperance and the means of abating the evil, especially by subjecting the issue of tavern licenses to salutary and efficient restrictions; the subject of Presbyterial visitations; the matter of a printing establishment and book depository; the importance of a general registration of births, marriages and deaths. The subject of Psalmody was also considered, and the Moderator was instructed to correspond with the parent Church with the view of ascertaining if it was likely that any addition would be made to the Psalmody.

We have not mentioned all the matters that occupied the time of the Synod, which lasted from Thursday, 2nd of July, till Tuesday evening, 7th of July, when the meeting was closed. The Moderator, elected at the beginning of the meeting, as successor to the Rev. R. McGill, of Niagara, afterwards of St. Paul's Church, Montreal, was the Rev. Hugh Urquhart, of Cornwall. Both were ministers fitted to do honour to the position which they were called on to occupy, and each received afterwards the degree of D.D.

It will be seen that the ministers and elders, as judged of by the proceedings of the Synod, were not destitute of public spirit. They attended with due care to all matters connected with the internal administration of the Church, and they took a large and liberal interest in matters of a more public nature. The truth is there were in those days, both in the ministry and in the eldership, not a few men of superior endowments, men who would have attained distinction in any Church and at any period. It is the fashion with some in the present day to speak lightly of the ministers who came to the country in the earlier period of Presbyterianism, but in point of fact there were not a few who would bear comparison with any at the present day. Dr. Bayne, of Galt, was an intellectual giant, and his preaching had a power which has never been surpassed, and but rarely equalled. It would be easy to give a pretty long list of ministers who did a noble work in their day, and who, in any Church, would have commanded respect. Many of the Presbyterian ministers who came in early days to Canada were selected by professors, ministers or committees in the old country. Most of those who came after 1830 were sent out by the Glasgow Colonial Society, or

the Colonial Committee of the Church, and appointments were only made after full inquiry and trial. Many came immediately after receiving license, choosing rather to engage at once in missionary and ministerial work, than hang on at home, perhaps teaching or engaging in some secular work. No doubt, some unworthy men found their way to the country and into the Church; but, we venture to assert that there was no larger proportion of such in the earlier period of the Church than in the more recent. And whatever may be said of those who came to labour in Canada forty or fifty years ago, it may be truly declared that, but for their laborious and self-denying services, often poorly remunerated, the Presbyterian Church would not occupy the position which it occupies in Canada to-day. There may have been less Home Mission machinery, but there was a great deal of real Home Mission work done. In truth, every minister was a home missionary, as well as the pastor of his own more immediate congregation. In the field at one time occupied by one labourer, there may now be found three, four, five, or six ministers. The earlier and older ministers are passing away, but their work remains. Their labours may be lightly regarded by some, — their very names may be forgotten, but the Presbyterians of to-day owe a large debt of gratitude to the worthy fathers who laid the foundations of the goodly fabric which affords a spiritual home for increasing thousands.

THE WALDENSES IN CALABRIA.

AN INTERESTING CHAPTER OF HISTORY.

I have been reading over the various reports presented to the Waldensian Synod, lately held at Torre Pellice, the capital of the Valleys, and find that while progress has been made during the past year, both in the home parishes and in the missions throughout Italy, there is nothing sufficiently important to require special notice at present, seeing I so fully described the work in letters which have already appeared in these pages. I take the opportunity, therefore, of bringing before the readers of this journal a brief account of a colony of Waldenses who settled in Calabria, a district in the extreme southern portion of Italy—long before Reformation days—whose history, in connection with recent discoveries, presents some features worthy of study both by the Church historian and the antiquarian.

About 1370, a large number of men, having sold their small properties and provided themselves with wives from amongst their own people, set out from their native valleys in Piedmont to found a home in Calabria, the most southern part of Italy. A long and weary march of twenty-five days brought them to Montalto, where, after interviews with some of the proprietors they acquired land on favourable terms, and settled down in their adopted country. They formed a colony by themselves, and drew up a regular charter which was afterwards signed by Ferdinand of Aragon, king of Naples. This document secured to them various rights and privileges, such as the management of their agricultural operations, liberty to constitute themselves independent communities, with their own civil and ecclesiastical government, and having the control of their own self-imposed taxes. They were thus enabled to guard their independence and to maintain their religious opinions without opposition for nearly two centuries.

THE FIRST VILLAGE

they built was called Borgo degli Oltramontani, so named because they had crossed the Apennines in order to reach their new homes. The soil, naturally fertile, required but little labour to make it produce abundantly, and under the careful culture of these hardy mountaineers, the aspect of the country soon became changed. The hills, formerly bare, were now covered with vines, while the valleys yielded abundant harvests, and on the mountains pastured numerous flocks.

Attracted by the favourable reports received from the emigrants, fresh bands left the valleys at different times and settled in the vicinity of their friends, so that there soon rose several villages, such as La Guardia, St. Sixto, Monte Leone, etc., remains of which can still be seen.

The physical appearance of the localities owned by these northerners soon assumed a different aspect from that of the districts where resided the native Calabresi. While the latter remained in ignorance

and superstition and poverty, with badly cultivated lands, the Piedmontese encouraged education as far as practicable, and studied agriculture as well as literature and the sciences. While the

MATERIAL PROSPERITY

of these colonists was all that could be wished, what was their religious condition? Although far from their native country, and surrounded by a Roman Catholic population, they did not renounce the faith of their fathers, nor bow their backs to the Papal yoke. The Roman priests complained that as regards religion they did not live as those about them. None of their young men became priests or monks, and the people did not join in pilgrimages. Their children were taught by men sent from Piedmont, and these instructed the people also in the Scriptures. No public worship, however, was held in any part of the colony, no open protests were made against the errors of Rome, no Christian churches were organized apart from the Catholic parishes. This state of things continued until the Reformation took place in Europe, when the

SYNOD OF CHAMFORANS

was held in the Valley of Angrogna (one of the Vaudois valleys) in 1532, which was attended by a representative from Calabria. Those who read the account of that Synod in one of my letters from the Valleys may remember that it was there decided that worship amongst the Waldenses should no longer remain secret, and that churches and schools should be immediately erected. The news soon reached Calabria, and the colonists, following the example of the Mother Church, also decided openly to profess their faith. In vain they were advised to be cautious. Stefano Negrino was sent from the Valleys to be their pastor, and they requested the Italian Church of Geneva to send them an assistant and an organization for their churches, conformable to that of the Evangelical Churches.

Amongst the students at that time attending the academy at Lausanne was a Piedmontese remarkable for his talents and the fervour of his zeal. His name was

GIOVANNI LUDOVICO PASCHALE,

of an honourable family, who had been destined for a military career. While performing his duties as an officer, at Nice, he heard, for the first time, that faith in Jesus Christ was the means of securing salvation from the guilt and penalty of sin. The novelty of the doctrine arrested his attention and touched his heart, so that he at once began to study the Scriptures, which had then been translated into a language known to him. The result was that he resigned his profession of arms, and went to Geneva, where he associated with many distinguished Reformers who had taken refuge from persecution in that city. He thus became decided to study for the ministry, and left for Lausanne, where there was an academy in which he completed his preparation for the sacred office.

A request for a settled pastor having come from the colonists in Calabria, all agreed that Paschale was just the man to send. As soon as he received the invitation he did not hesitate to accept, notwithstanding the stories about the cruelties of the Inquisition, which had reached him at the same time. Nothing daunted, Paschale set out for his new sphere of labour, accompanied by Marco Usecgli, the Deputy of the Calabrian Churches, with another pastor and two schoolmasters.

Immediately on his arrival he courageously began his work. It was not long before the news spread that a minister from Geneva had arrived, and that

HERETICAL DOCTRINES

were publicly taught. The Marquis Spinello called the principal men of La Guardia and St. Sixto to come to his residence. Paschale accompanied them, hoping to convert the Marquis to tolerance, if not to acquiescence. As soon, however, as he was recognized as a Lutheran pastor, he was seized and conducted to the prison of Foscalda, along with Usecgli. Taken from one wretched prison to others still worse, placed under the surveillance of a Spanish priest, who continued to ply him incessantly with questions, this bold confessor had scarcely a moment's repose, so that the grief of his heart is said to have exceeded the pain of his body. Not a complaint, however, has been found in the numerous letters which he wrote. He seems to have overlooked his own sufferings in his anxiety about his flock. I have before me several of his letters, which are all full of sentiments of joy that he is deemed

worthy of imprisonment and death for proclaiming the tidings of salvation, and for the maintaining of the honour of such a Captain as Jesus Christ. These letters, written in such circumstances, approach the nearest to those of the Apostles of any I have met with, and at a future time I may translate some of them for THE PRESBYTERIAN.

From Cosenza, Paschale was taken to Naples, and afterwards, on the 16th of May, 1560, he was transferred to

ROME,

entering by the same gate, through which, fourteen centuries before, so many illustrious martyrs had passed. Here, for four months, he lay in a horrid dungeon, subjected to the most cruel torments, and not being allowed even a little straw to lie on. Still, no complaint escaped him; he even continued to rejoice, and remained firm in resisting every offer made him to recant. At length, on the 9th of September, he was taken to the square in front of the

CASTLE OF ST. ANGELO,

where were erected a scaffold and a stake. All around arose an amphitheatre, supplied with rich couches, on which sat Pope Pius IV. with his Cardinals, Inquisitors, priests and monks, in great numbers. When the prisoner arrived he had the same mild and resigned expression which had distinguished him during his long and cruel confinement. Taking advantage of a moment of silence, Paschale declared to the onlookers that he was about to die for no crime he had committed, but for having dared openly to confess the doctrine taught by his divine Master. On hearing this the Inquisitors gave a signal to the executioner, who at once strangled him. His body was then thrown upon the funeral pile and instantly reduced to ashes, which were thrown into the Tiber. Three months before this the

CHURCHES OF CALABRIA

had been completely destroyed by persecution. The colonists were chained, imprisoned, tortured, burned, and some of them sold for slaves—men, women, and children all suffering alike. The number of victims is stated to have been sixteen hundred. The whole colony was desolated, not a village having escaped. A few persons found their way back to the Valleys of Piedmont—some recanted and remained in Calabria. Gradually the country relapsed into the state of ignorance, poverty, and superstition in which the first colonists had found it, and up to the present time it has remained nearly in the same condition.

THE COLONY VISITED, 1883.

Mr. Pons, the Waldensian pastor at Naples, visited the descendants of this colony in May, 1883, and has since given to the public the result of his observations. I have before me a letter he wrote from Montalto on the 3rd of June, last year, to Professor Trou, at Torre Pellice, who kindly gave it to me, and from it I shall condense a few facts which are of general interest. When he wrote he had only been fifteen days in Calabria, but during that time he had visited many of the villages and had everywhere been well received. His whole stay extended over only three weeks, during which time he sold, by means of a colporteur who accompanied him, fourteen Bibles, twenty-five New Testaments, and 140 portions, besides forty tracts and sixteen copies of "Amici di Casa."

Unfortunately, in that province of Italy, there are at present no means of conveyance from place to place. The roads are few and very bad, which made travelling very fatiguing. There are no inns or lodging houses. The food is bad and cleanliness unknown. All this interfered with his movements and prevented a longer stay except at great risk to his health. Mr. Pons was particularly interested in the

VILLAGE OF LA GUARDIA,

where can still be seen the four walls of the church built by the Vaudois colonists. On a stone over the door are cut these letters; "Congre . . . ca, 1507," which, he thinks were evidently meant for "Congregazione evangelica, 1507." The walls are still called "La Chiesa dell'origine," and "La Chiesa de nostri Padri," i.e., "The Church of our Fathers." Mr. Pons found that the people here understood the dialect still spoken by the peasants in the Valley of Angrogna, in which he himself was brought up. Their affection for him was very touching when they found they could understand each other, and after that they called him "one of their brethren." It appears that, during the winter evenings, the old people have been in the habit

of telling to the young, of the country from which their ancestors had come, and of the massacres of 1559 and 1560. When the butchery took place here the blood of the martyrs had actually flowed a short distance outside the walls of the town, to a house now called "La ca dal sang"—the house of blood.

There are at La Guardia some 1,212 souls, for whose care are three priests and a monk, as the people have all been Catholics for the last three centuries. Still, they have preserved an extreme repugnance to auricular confession. The present Syndic or Mayor, called Molinari, was kind to Mr. Pons, and told him that his father, who had just died at the age of eighty-six, had never gone to Confession. Mr. Pons gave a Bible to a poor old priest who had allowed him to see all the papers of the parish, and after reading a few verses, he thanked the donor, saying it was "the Book of his fathers."

AT MONTALTO

there is still the "Borgo degli Oltramontani" built by the colonists on their arrival. Wherever he went the authorities willingly placed at his services the public archives. He preached twice in the public square of Fuscaldo, and gave the account of the Waldenses to a great crowd that had collected, and which included five priests. At Fuscaldo a priest said to the colporteur to take away his false books, or he would be stoned. As soon as the Mayor heard of this he sent for the colporteur, gave him coffee, and told him to sell as many books as he could for "they were all good." The people are now poor, so that in the two schools, one for boys and one for girls, there were no seats, the children being obliged to sit on the ground. Mr. Pons was convinced from all he saw that there is still fire beneath the ashes, and hopes that the parent Church, which has a missionary in America (Uruguay) and in Africa (Lesonto) will also send missionaries to Calabria to preach the Gospel to their brethren according to the flesh, so that the torch extinguished in 1560, may soon be relighted to go no more out. Pius IV., and the men who for ages persecuted the poor, inoffensive Waldenses, have long since gone to their reward, but the

REFORMATION WAS NOT QUENCHED.

It remained concealed amongst the hills and rocks of Piedmont until the call came to invade the enemy's territory. This appeal was first made in 1848, and repeated with increased force in 1859, in 1866, and in 1870, and the Church has been both willing and able to give a favourable reply. To-day, in the city of Rome where Paschale perished on the scaffold, Vaudois pastors and workers belonging to the different evangelical Churches are proclaiming to large congregations the message of salvation through faith in Christ.

IN CONCLUSION,

what a contrast between the courage of Paschale and that of the ex-Jesuit Father Curci, whom people had begun to regard as a second Luther! While the heroic old Vaudois pastor, like many of his predecessors, joyfully accepted tortures of every kind, and death itself rather than deny his Lord, the modern Italian Reformer, unable longer to endure the "warnings and threats" which could only affect his ecclesiastical position, was the other day obliged to "succumb to the power that forced Henry IV. to Canossa and humiliated many a king and proud prince," and to "reprove and condemn" the honest offspring of his own brain and heart. The terrors of the Church have compelled him to deliver up his conscience to her keeping. It is, indeed, "as a spectacle, whether we consider its personal or ecclesiastical aspect. On the one side is a strong man forced to deny and denounce the inmost convictions of his soul; on the other, a Church which calls itself the Church of Christ, using its tremendous power to crush the individual conscience." Well may we exclaim with the writer of this quotation: "What a spectacle for the Christianity of the nineteenth century!" T. H.

Clarens, Switzerland, Nov. 12th, 1884.

DEMAND AND SUPPLY.

MR. EDITOR,—It is a patent fact that one of the very serious problems with which our Church must deal—and at a very early day, or give up its position and acknowledge its inability to discharge its responsibilities—is that of missionary and ministerial supply. I called attention in a former letter (November 5, 1884) to one means of meeting, at least partially, the immediate demand of our North-West field especially

viz., by securing the services of *capable* young men for whom, through any cause, a college course is not practicable, placing them in the field at once, and ordaining them upon their completing a prescribed course of study which should not include classics.

I did "forget" when writing that letter that we had "the historic honour of our ecclesiastical ancestry to sustain in the land," and apologize to said ancestry. My thought was rather how to save souls and build up the Church—the body of Christ—which I have been taught was, and believe is, the duty and privilege of the Church.

Now, whatever any of us may think is the best means of supplying the people of our prairies and in our forests with the Gospel of the Grace of God, and while we are talking and writing and overturing about it, these two facts remain:

(1) Many of these people, for want of a missionary, are drifting, not simply from Presbyterianism, but from God—for want of bread are perishing.

(2) Our colleges are not supplying the needed number of men and, with their present system of training, cannot possibly do so for several years.

What are we going to do about it?

Must the Church say to her children who ask for bread—yes, we know you are hungry, and we know your little ones must perish without a supply of food, and we lament so deplorable a state of affairs, but then we have not sufficient liveried waiters (and the shades of our "ecclesiastical ancestry" forbid the employment of any others) to serve you, so, though there is abundance of bread, you cannot have it? To the child who cries for water—we serve water only in china cups of a peculiar pattern which are just run out of stock?

No! give the bread, though by the hand of a child; and the water, though in a broken earthen vessel. What have we to do in this matter with the "opinion" of "our maternal relatives across the sea"? Are we to be the servants of men, and are we to starve those depending upon us lest, by giving them plain food, we should offend the fastidiousness of some one five thousand miles away.

Our duty, it seems to me, is to save immortal souls and glorify our Father in heaven, without consulting our "ecclesiastical ancestry" or "maternal relatives" except as they may assist us.

You say, Mr. Editor, in the issue of January 7, that the course prescribed by the Master is—"Pray ye the Lord of the harvest? But what if the Lord's answer be a number of intelligent, business-trained, energetic, spiritual-minded men, acquainted with God's word rather than with men's opinions of it (and I do not undervalue commentaries)? Must we reject them as "ignorant and unlearned" because not holding a college certificate?

The battle presses, the enemy is active and aggressive, important strategic points are in danger of being lost to us unless there is immediate relief.

Shall we insist, under such circumstances, upon all entering the service taking a drill of seven years before going to the front.

Will you suggest, Mr. Editor, ... what possible way, better than the one indicated above, immediate (or within five years) relief can be afforded. Or, is it your opinion that nothing should be done till our colleges can meet the demand? and is there any signs of that demand being met at a very early day?

PRESBYTER.

Winnipeg, January 20, 1885.

A WORD FOR MUSKOKA WORKERS.

MR. EDITOR,—Four years ago I wrote you from the Township of Franklin, two years ago I wrote you from the shores of Lake Nipissing, now I write you from the banks of the Magnetawan river. During these four years I have journeyed through many parts of the Muskoka and Parry Sound districts, yet I have never seen anything approaching the deplorable picture given to your readers by the Rev. J. Sieveright, of Huntsville, who writes that Muskoka is strewn with the wrecks of Presbyterian church buildings. As I believe this statement will do harm to our cause, and is in some respects, a reflection on our workers, I wish to correct some points which might lead your readers to form a wrong opinion of our Mission work in these districts. Beginning with Mr. Sieveright's own field; four years ago, Huntsville had a church building, not very handsome, but still there was no hardship in worshipping in it; Port Sydney, through the exertions of Miss Kay and Mr. Jarvis, has a nice,

well-furnished church; Mr. Jarvis also collected money which is now being used to build a church in Brussels.

There is progress in this statement; there was also a good log church built at Bethel, which the Port Sydney friends helped along.

The wreck, mentioned at Cain's Corners, Franklin Township, was built as a Union Church, and against the wishes and counsel of the Presbyterian missionary stationed there at that time. This church is a wreck, but it is not a Presbyterian wreck, and should not have been named in that connection.

Ten miles north of Huntsville, at the town line, there is a neat little church building, not quite finished, but gradually approaching that desirable end. It is impossible to get every needed comfort at once, and the missionaries cannot all go out on a lecturing tour to raise funds. I think this is fortunate, as some of us are not well qualified to shine on the lecture platform. Nine miles north of Chaska is Emsdale; our church building here was ruined by the great wind storm last summer. It is now being repaired and fixed up. These are all the wrecks with which I am acquainted throughout these districts.

I will now mention some of the nice, well-furnished little churches. They are not crimson-draped, neither are the walls kalsomined as Mr. Sieveright's church at Huntsville is, but they are more comfortable than churches furnished with the old seats of the Methodist Church, Orillia, will be. I see these old seats are to be used in our new churches at Brunel and Allansville; before these old seats reach their destination and are remodelled, Mr. Sieveright will find them a very dear bargain indeed.

At Rosseau we have a nice frame church, well furnished, willow seated, one acre of land, picket fence in front, post and boards in rear and sides; at Spence, a new frame building erected last summer, comfortable to worship in, but not quite finished; at Magnetawan, large frame building, two class-rooms, stone foundation; in the township of Strong, three frame churches; at Burk's Falls and Katrine, building next summer, and many others scattered over the districts, some of them being log houses, but most of them frame. This is not discouraging; it is a true picture, nothing more. Now, Mr. Editor, church and manse building is all very well, but is not what is most needed in these mission fields. Our great want is men, men like Mr. Sieveright, full of zeal and energy, men who will stay in the work.

I am sorry to hear a rumour that we are likely to lose Mr. Sieveright from Huntsville. He cannot be blamed. I know there are great sacrifices to be made by ministers who remain here, but these hardships will become less and less severe as the country prospers, and these constant changes hurt our cause more than the want of church and manse accommodation. I think the first question asked a missionary should be, "how long are you going to stay in the work?" No one need come here to get rest; there is no rest, but there is great joy in the work. I trust a brighter future is before us, and that the efforts of our superintendent will be successful in obtaining more men. To show the need of men I have only to mention that the church at Rosseau has been closed all winter, and only once during the winter has the voice of prayer and praise been heard in the churches at Strong, when Mr. Findlay preached on his visit to the field a week ago.

Our Church has a firm hold in these districts, and, in the face of great difficulties, is making good progress. But a winter supply of workers is essential to lasting success. My four years' experience proves that whenever our services have been continuous our cause has prospered. We need humble, self-denying men, consecrated to the Master's work. Just here I may say that, although the settlers are for the most part poor, no kinder or more hospitable people can be found. The messenger of Christ is treated with every respect and consideration. I may also add, for the information of any one who may be thinking of serving the Master in the mission work, that our Church is generous and liberal in dealing with her missionaries; neither does she lay a burden on the people here more than they can carry, and now that the railway is being built through this country, the importance of these districts will become better known, so that it is now most necessary for our Church to occupy the new centres of population which the railway will create. Fill the pulpit with good men, and there is no fear of wrecked churches. May our Lord send more labourers into His vineyard, who are willing to endure the burden and heat of the day.

H. K.

THE ONTARIO INDUSTRIAL LOAN AND INVESTMENT COMPANY (LIMITED).

The fourth annual general meeting of shareholders was held in the company's offices, Toronto Arcade, on Thursday the 19th February inst. The chair was taken at 1 o'clock p.m. by the President, Mr. David Blain. There were present also a number of shareholders from the city and several from the country. The President read the following report to the shareholders:

REPORT.

The Directors beg to submit for your consideration the following report of the company for the year ending 31st December, 1884, with the financial statements, duly audited.

The subscribed capital at that date amounted to \$179,800.00, on which had been paid \$235,135.61.

In the balance sheet the item of \$438,820.62 shows the amount of investments in real estate. A large portion of this is represented by the company's new enterprise, the "Arcade," consideration of which has been before you repeatedly, and met with your approbation; the item \$64,761.83 represents the loans on real estate mortgages, and the item of \$27,480.80 refers to loans on personal security covered by collateral.

The real estate and other securities of the company have been carefully inspected and examined as usual, by the special committee appointed under the by-laws for that purpose.

As will be seen by the profit and loss account, the net profits for the year (after deducting all expenses of management) have been \$17,218.33, to which add balance from last year, \$779.62, making in all \$17,998.00, out of which two half-yearly dividends of four and three per cent. respectively (making seven per cent. for the year) have been declared amounting to \$16,142.51. The Directors recommend that the sum of \$696.51 be written off, to allow for losses or doubtful debts, and that the balance be carried forward to the credit of profit and loss account.

The reserve fund stands at \$27,000.00

The Directors are pleased to be able to state that the "Arcade," the construction of which was in progress at the time of the last general meeting, is now in complete running order. The cost has been confined within the estimate, and the result of the endeavours at renting have been satisfactory. The rent roll now shows sufficient to ensure an annual net return (after allowing for all expenses) of over 5 1/2 per cent.; and as fully one-third of the building is yet to be rented (all the proceeds of which will of course be additional net profit) your Directors feel safe in anticipating a handsome permanent return upon the investment, increasing as the city progresses.

Upon realizing the advantage and desirability of operating in the buying and selling of real estate, your Directors, after careful consideration, concluded that in no part of Canada could such investments be made with greater certainty, and better prospects of profit, than in the City of Toronto, and have therefore confined their operations entirely to real estate in and around this city.

The depression in the real estate market referred to in the last annual report, unhappily continued throughout the year. Indications, however, are, it is thought, already apparent of greater activity during the coming spring, and no effort will be spared by the management to develop the company's valuable property.

All of which is respectfully submitted.

J. GORMLEY, Managing Director. D. BLAIN, President.

The financial statements as follows were also laid before the meeting:—

GENERAL BALANCE SHEET.

Liabilities.

Capital Stock paid up	\$235,135 61
Mortgages on real estate	201,899 16
Deposits	62,036 79
Sundry accounts payable	453 85
Dividend No. 7, payable 2nd Jan. 1885	7,040 72
Reserve fund	27,000 00
Profit and loss account, carried forward	1,158 95
	\$584,725 12

Assets.

Real estate	\$438,820 62
Loans, Mortgages	\$64,761 83
Loans, bills receivable, and collaterals	27,480 80
Interest accrued	1,318 99
	93,591 12
Cash in bank	3,112 81
" on hand	37 60
	3,150 41
Office furniture	348 98
Rents receivable	3,813 99
	\$531,725 12

PROFIT AND LOSS ACCOUNT.

Dr.

To interest paid depositors, bank, etc.	\$7,597 27
To cost of management	5,300 63
" commissions	819 13
Not profits for year	\$17,218 33
Add balance at credit from last year	779 62
	\$17,998 00

Appropriated and proposed to be appropriated as follows:

Dividend No. 6. Four per cent., paid 2nd July, 1884	9,101 82
Dividend No. 7. Three per cent., payable 2nd Jan., 1885	7,040 72
Written off doubtful debts	696 51
Carried forward to credit of profit and loss account	1,158 95
	17,998 00

	\$31,216 03
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Cr

By balance at credit 1st Jan., 1884	\$2,783 62
Less amount voted to President Directors, and auditors	2,004 00
	779 62
" interest on investments, rents, etc.	19,608 57
" profits on sales of real estate	10,826 84
	\$31,216 03

AUDITORS' REPORT.

We hereby report that we have carefully audited the books and vouchers of the company for the year ending 31st December, 1884, and have found them correct. We have also examined the foregoing statements of account and certify that they furnish a true exhibit of the affairs of the company, as shown by the books. We have also inspected the securities held by the company and have found them in order.

CHARLES B. PETRY, } Auditors.
JOHN PATTON, }

Toronto, 11th February, 1885.

The President in a brief address, moved the adoption of the report, which was seconded by the 1st Vice-President, Mr. E. H. Duggan, and carried unanimously.

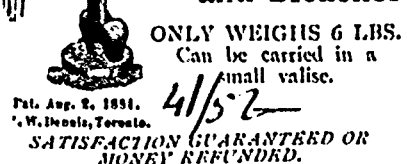
Resolutions were passed thanking the President, Directors, and officers for their close attention to the business of the company.

The election of Directors was then proceeded with, the following gentlemen being elected:—Messrs. David Blain, LL.D. (President Central Bank), E. H. Duggan, James Langstaff, M.D. (Richmond Hill), C. Blackett Robinson, James Robinson (Rector of Markham), John J. Cook, A. McLean Howard, Alfred Baker, M.A., John Harvie, James Gormley and Wm. Booth.

The meeting then adjourned.

At a subsequent meeting of the board of Directors, David Blain, Esq., was chosen President and E. H. Duggan, Esq., and Jas. Langstaff, Esq., M.D., Vice-Presidents.

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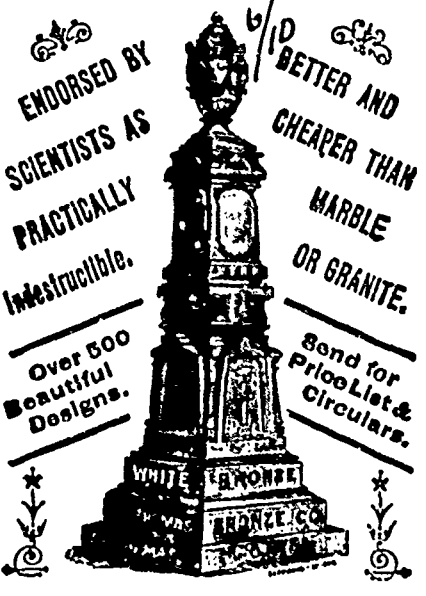
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Parties requiring monumental work will do well to make immediate inspection and place orders early as we have now fifty orders for early spring and summer on file not touched. Send in name and place of residence, and we will have nearest agent call upon you.

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I hereby certify that I have analyzed and tested the material called "White Bronze," manufactured for monumental purposes by the St. Thomas White Bronze Monument Company, and I find it composed, as represented, of *Refined Metallic Zinc*, of a very superior quality to sheet zinc, and almost absolutely pure. Its great durability under all exposure to weather and storm is therefore fully assured by its high quality. And it will resist decay and further oxidation when its surface is once coated. It is then more durable than stone, and will not lose its handsome appearance from generation to generation. I know of no other material which is equally capable of combining elegance of form, beauty of surface and indefinite durability.

(Signed) J. BAKER EDWARDS, Ph.D., D.C.L., F.C.S., Public Analyst.

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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:—

RHEUMATISM. "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. I 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. HARRIS." River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations 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.

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SPECIAL NOTICE.

Correspondents are particularly requested to be careful in addressing all correspondence to
THE PRESBYTERIAN PRINTING AND PUBLISHING CO.,
C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.



TORONTO, WEDNESDAY, MARCH 11, 1885.

WE notice that some of the Presbyteries are nominating a Moderator for the next Assembly. This is, no doubt, intended as a practical protest against the College of Moderators. Other Presbyteries will doubtless do the same thing before the meeting of the Assembly. A straight issue would be raised on the question if the Presbyteries would nominate a man of equal ability and standing and set him against Dr. McKnight, the nominee of the College. Such a course, however, would scarcely be practicable this year, as Dr. McKnight is highly qualified to fill the chair, and there is a pretty general feeling that he should be the next Moderator. So far he has been nominated by all the Presbyteries that have moved in the matter. Perhaps some church lawyer can draw up an amendment by which Dr. McKnight, the nominee of certain Presbyteries, will be pitted against Principal McKnight, the nominee of the College of Moderators. That would test the question and elect Dr. McKnight.

MANY a good thing has been said and written about preaching in the last fifty years, but we know of nothing better in the literature of Homiletics than the following, given by the late Bishop of Cork to a class of divinity students in Dublin.—“There are three things to aim at in public speaking. First to get into your subject, then to get your subject into yourself, and lastly to get your subject into your hearers.” If a preacher does these three things, the *manner* of his doing them is of little consequence. If he gets into his subject, the way by which he gets in is his own affair. If he gets his subject thoroughly into himself and is so saturated with it that he *must* discuss it, what difference does it make to anybody how he got it into him? If he gets the subject into his hearers, then the grand result has been attained, and the *manner* of attaining it is quite a secondary consideration. Whether he reads it, or rubs it in by words selected at the moment, or by words written the week before, or in any other way, is not a matter of the slightest consequence. The main thing is to get the subject into the minds of the hearers so as to influence their hearts and lives. The day may yet come when no sensible man with ask how a preacher prepared his ammunition, or how he fired, with or without a rest, or how loud his report was or how long—but whether he struck anybody or anything.

OUR neighbours across the lines have no dead-line of fifty in politics. With two exceptions, all the members of Cleveland's Administration are over fifty years of age, and two of them are about sixty. Our neighbours are said to be very fond of young preachers, but they take good care that none but men of experience are allowed to take charge of their national affairs. It is not a little strange that people there and elsewhere, who always employ the most experienced lawyer to manage their business, and the most experienced doctor to treat their bodies, should prefer an inexperienced young man to take charge of their spiritual interests. One reason, no doubt, is that, in the case of a young man, there is always room for the imagination to work up a brilliant future. The imagi-

nation is a very lively faculty, and there is no difficulty in imagining that a promising young man may become a Spurgeon or a Guthrie in a few years. You see an elderly man at his best, and in his case there is no room for the imagination to work. The same reason holds good in regard to preachers who reside a few thousand miles away, especially if they reside in a large city. It is impossible for minds of a certain type to believe that the minister who preaches in the next town or on the next concession can be as good as somebody who preaches in a large city a thousand miles away. There is room for the imagination to work on the distant brother, and quite often it works vigorously enough.

ALWAYS go from home to find out what your neighbours are doing. The last issue of the *Homiletic Monthly* has the following from a correspondent:

Churches paying \$3,000 as a regular salary have been known to give only \$12 a Sunday to their supplies. One such church, in Toronto, Canada, paying the salary just referred to, was in the habit, for years, of allowing only \$12 a Sunday for supply, and it wanted a very good one at that price. But a ministerial member, who related that fact to me, said that he was ashamed of his church on account of such parsimoniousness, and begged the pulpit committee to increase the amount; and after awhile it was raised to the generous fee of \$15!

We know of no church in Toronto that paid for supply “for years” at the rate of \$600 per year, while offering five times that amount as regular stipend; but if any church in Toronto or elsewhere did so, it must have been trying to make money out of a vacancy. It goes without saying that a vacant congregation cannot usually raise as much per Sabbath as one that has an efficient pastor, but the difference should not be so great as it often is between the amount paid for supply and the amount paid as stipend. A congregation injures its own standing very materially by dealing too closely with those who supply its pulpit during a vacancy. A really efficient man is not likely to take a call to a congregation that has put him in debt for preaching to it. The large number who do not get the call have their friends, and are very likely to tell them if the allowance has been short. That kind of economy does not pay in the end.

SOME weeks ago we remarked that the present law against bribery at elections scarcely ever fails to punish the wrong party. The unseated member may be one of the best men in the country; he may have honestly tried to conduct the election purely; he may have warned his friends against violations of the law and may not have known that the law was violated until weeks or months after his election, and yet the law punishes him by taking his seat from him and saddling him with costs that in many cases are utterly ruinous. We are glad to notice that one of the judges expressed the same views at a recent trial, from a report of which we clip the following:

Mr Justice Rose said if candidates who honestly conduct themselves in elections were to be ruined by election costs, honest men of substance would never run. His idea was that a petitioner was always protected in the matter of cost, and a respondent was left to pay everything. A candidate would find plenty of friends to propose, but very few to assist him even if a case ruined him.

We want to see the best men of both parties in Parliament. There never was a time when the country needed the services of able, honest, patriotic, Christian men more than at present. How can such men be expected to give their time and labour to the country if they are practically at the mercy of any venal scamp who is willing to sell his vote for a dollar. Surely, public life in Canada has terrors enough already without laying down the principle that the innocent must suffer for the guilty. That which is wrong in principle can never do much good in practice. Bribery should be stamped out; but it never can be stamped out by making the innocent suffer for the guilty. Punish the men who sell and who buy votes by all means. The sum total of public morality would be increased by driving them out of the country.

DIRECT GIVING FOR MISSIONS.

WHEN the Rev. William Taylor was appointed Missionary Bishop to Africa by the Methodist Episcopal Church of the United States, it was expected by some that a new departure in sustaining missions was about to take place. The new Missionary Bishop is possessed of strongly marked individuality. He says striking things that under certain circumstances might

be fairly termed original. His friends were not astonished when he announced that his mission to Africa was not to cost the parent Church in America anything. In the light of events this may be described as the economic use of language. It is not necessary to impute insincerity of motive. He is zealous and devoted, and before leaving for his field his imagination was buoyed by the brightest prospects. He declined a salary from the Missionary Committee, and was satisfied that he and his numerous assistants would be able to maintain themselves in their new fields of labour.

Now that the Congo affair has been definitely settled, and the International Society is in possession, matters might be expected to meet the hopes of the new Bishop. Whether reflecting on matters during his long journey to his mission field, or having in some other way received additional light, it is certain that he has changed his mind to some extent. Dr Taylor has applied to the Book Committee of his Church for a regular salary. They do not feel at liberty to entertain the proposal, since it is according to them—the duty of the Missionary Committee to provide his support. The difficulty will no doubt be satisfactorily adjusted, and the good bishop will be relieved of anxiety as to ways and means.

Now the Bishop is a somewhat voluminous author. In making the announcement that his mission was to be self-supporting, he appealed to friends willing to help him in his work, and stated that they could best do so by investing in his books. This was an indirect way of obtaining money, chiefly from Methodists, for the maintenance of his mission. In this we do not see anything necessarily wrong. If he, or any labourer in the Gospel field, resolves to consecrate whatever resources he possesses he is at perfect liberty to do so and he will receive credit for disinterestedness and generosity. At the same time, though followed by many good men, the habit is open to criticism when they publicly announce that they decline ordinary and regular means of support while, availing themselves of certain recognized channels to intimate that gifts and offerings, royalties on publications, and the like, will not be refused.

Plain honest directness in the matter of pecuniary support for the means of grace, whether at home or abroad, is always the best. To depart from what is straightforward and aboveboard is injurious to individuals and the cause they represent. Unreflecting good people attribute to them a sublimity of faith and disinterestedness to which they are not fairly entitled, and unreflecting people who are not so good mutter considerably about scheming calculations, cunning, etc., which is also an injustice.

The great cause of missions is not helped forward by enthusiastic but impractical sentiments and theories, however attractive and alluring they may appear. Declarations like those made by Bishop Taylor will readily be taken advantage of by people whose sense of duty as to Christian giving is only in a rudimentary stage of development, and others who lay stress on their possession of common sense take shelter behind the excuse, for the most part unfounded, that the Church does not appoint practical men to the high places of the mission field. It is, however, being more fully recognized that the faithful missionaries of the cross in heathen lands are deserving of a generous support in their important and self-denying work. It is generally believed that the Church should make adequate and direct provision for their maintenance, and that earnest, steady and systematic contribution of means is the best method yet devised for the accomplishment of this end. Other unobjectionable methods may be discovered, but that of Bishop Taylor, not having justified his own expectations even, can hardly be regarded as satisfactory.

INSANE ASYLUMS OF ONTARIO.

Since the great dramatist made Macbeth ask the Physician, “Who can minister to a mind diseased?” the treatment of the insane has made wonderful advances. The heartless cruelty with which persons of unsound mind were treated not so very long ago would now be tolerated. Occasionally we hear of cases where gross cruelties and grievous wrongs are inflicted on defenceless victims, and instances do occur in which persons whose presence is undesirable are incarcerated in asylums in the United States. A short time since a case of this kind was brought to light in the Province

of Quebec. The unfortunate victim obtained her release, and the account of a visit paid to the institution in which she was detained by Dr. Tuke has led to a much needed reform.

It may be safely said that serious abuses in any of the asylums for the insane in Ontario could hardly occur. The medical superintendents and those in charge have been appointed because of their special fitness for the duties they have to discharge. Drs. Clarke, Wallace, Bucke, Metcalf and Beaton are, by qualification, temperament and disposition, just the kind of men to whom such important trusts can confidently be committed. Competent inspectors make regular and thorough inquiry into the state of the various asylums. No serious wrong could be inflicted without being speedily discovered. The recently published Report of the Inspector of Prisons and Public Charities on the Asylums for the Insane contains much information that possesses a melancholy interest. It also details facts of a hopeful and encouraging kind.

The Report shows that in the four asylums of London, Hamilton, Toronto and Kingston, on the 30th September, 1884, the date to which the returns are brought, there were 2,671 patients, an increase of seventy-seven over those of last year. These were provided for as follows: Toronto Asylum, 703; London Asylum, 907; Kingston Asylum, 500; Hamilton Asylum, 561. In the Asylum for Idiots at Orillia, the number of inmates was 235. The number admitted to the asylums in the year was 508, being thirty-five more than in the year preceding. It cannot, however, be fairly inferred that this indicates an increase of insanity throughout the Province, though every institution is at present taxed to the utmost limit of its accommodation. Many are cared for by their friends at home and, unhappily, the common gaols have to be used as shelters for the insane, a state of things that calls for a speedy remedy. No fewer than seventy-six persons of unsound mind were accommodated in Provincial gaols, and in the Homewood Retreat at Guelph, a private institution, ten inmates are returned. In addition to these, there are applications for the reception of 202 patients into the various asylums.

Efforts are being made to secure additional accommodation for this unfortunate class. The cottage system, so highly thought of in England, has been attempted on a small scale at Toronto, London, Hamilton and Kingston. Should the experiment prove successful it will doubtless be extended. At the present Session of the Ontario Legislative Assembly, it was stated that additional accommodation must be provided in connection with the asylums for the imbecile and insane.

Of the 531 patients admitted during the year, 268 are returned as married, and 263 unmarried. As to nationality, they are ranged: Canadians, 317; English 73; Irish 68; Scotch, 40; United States, 11; other countries, or unknown, 22. According to religious professions they are classed: Church of England, 115; Roman Catholic, 107; Presbyterian, 121; Methodist, 112; other denominations, or unknown, 76.

As an evidence that the more humane and skilful treatment of those suffering from mental disease is certain to be attended with good results, the Inspector states in his report that the percentage of cures is steadily growing, the last year showing a specially gratifying increase. The percentage of cures to admissions is as follows: Toronto Asylum, 34.50; London Asylum, 30.00; Kingston Asylum, 33.03; and Hamilton Asylum, 58.62. The percentage of deaths, calculated from the numbers resident in the various institutions, is less than any year since 1879, being in Toronto, 6.14; London, 4.86; Kingston, 4.30; Hamilton, 4.11; and in the Idiot Asylum at Orillia, 4.06.

As to the causes of insanity, both predisposing and exciting, Dr. O'Reilly, in his report, cautions against regarding those given in the returns as accurate. It is difficult to arrive at anything like certainty on this point, as the facts are not generally narrated by skilled persons, are but imperfectly known, and because relatives not unfrequently conceal important facts, so that the data given in the returns on these particulars, cannot be regarded as reliable. The highest number is assigned to hereditary causes with others combined, being 147; as exciting causes, religious excitement and mental worry, have the same number, 31 assigned to each.

The average cost of the maintenance of each patient for the last year was \$133. The gross expenditure for the maintenance of the asylums for the same period was \$388,021.30. For the support of patients, \$48,

135.18, was received. A large number of the patients was employed in useful and productive work, resulting in a considerable addition to the resources of the various institutions, as well as being beneficial to the health and happiness of the inmates.

Much is being done to bring happiness and comfort into these retreats where the insane find shelter. Religious services are held regularly, ministers of the Gospel esteeming it a privilege to bring its consolations to the unfortunate. Church choirs generously provide musical entertainments for them, and their efforts are much appreciated.

We cannot close without noticing the fact that harshness and restraint are disappearing from the treatment of the insane with the best possible results, and, also, that in most of the institutions the use of alcoholic stimulants is being dispensed with. On both these points the testimony of Dr. Bucke, of the London Asylum, is emphatic.

Books and Magazines.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: *Courier-Journal* Building.)—The contents of this magazine, specially adapted for home reading, are varied, pure, and good.

EVE'S DAUGHTERS, or Common Sense for Maid, Wife and Mother. By Marion Harland. (New York: Charles Scribner's Sons; Toronto: William Briggs.)—This is a plain, practical work, written by a true-hearted woman. In a becoming and proper spirit the authoress gives good counsel on a number of subjects of great practical importance to the wide constituency she addresses.

THE SHADOW OF THE HAND. By William A. Grey. (Edinburgh: Oliphant, Anderson & Ferrier; Toronto: Hart & Co.)—This is a volume of sermons by a rising Scottish divine. Mr. Grey is minister of the South Free Church, Elgin. The volume takes its title from the first sermon on "Seclusions," founded on the text "He hath covered me with the shadow of His hand." The discourses are clear and thoughtful expositions of divine truth. They breathe an elevated Christian spirit, and will be read with profit and delight.

OUTLINES OF THE PHILOSOPHY OF RELIGION. Edited by George T. Ladd. (Boston: Ginn, Heath & Co.)—A short time ago, a brief notice of "Outlines of Metaphysics," from the dictated portions of Herman Lotze's Lectures, appeared in these columns. This is another volume of the same series, carefully edited by Professor Ladd, of Yale. Here we have a brief outline of that original thinker's teaching on religion. It is essentially German. It is to be regretted that in some very important respects it does not move in the same line with Scriptural teaching. Professor Lotze deals with the subjects now occupying the attention of all thoughtful men.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co; Toronto: Hart & Co.)—The issue for March of this admirable magazine is in no way behind any that has yet appeared. It opens with a paper on "H.M.S. *Bacchante* at the Antipodes." This paper is made up from extracts from the diaries of Princes Edward and George, written in a modest and interesting manner. Grant Allen writes on "Primroses and Cowslips" in a style worthy of his fame as a naturalist. "Casting in Bronze," by Geo. Simonds, and "Pilgrimages," by W. Minto, are both readable and instructive papers. In fiction the *Illustrated* is peculiarly attractive this month. Hugh Conway's story, "A Family Affair," is continued, and Bret Harte's much talked of "A Ship of '49," is begun. The illustrations are excellent, those accompanying "Primroses" specially so.

MEMOIRS OF REV. DAVID BRAINERD. Edited by J. M. Sherwood, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The original Memoirs of the Apostolic Brainerd were compiled from his diaries by Jonathan Edwards, and first published in 1749. A new edition containing Brainerd's journals was prepared by Dr. Dwight. It has been known for upwards of a century as a Christian classic. The volume before us is the latest edition just published. It is based on the work prepared by President Edwards, and afterwards enlarged by Dr. Dwight. The whole is carefully revised, some parts condensed

and re-written, with Notes, and Preface, and Introduction by the Editor, J. M. Sherwood, D.D., on The Life and Character of Brainerd, and a stirring Essay on Modern Missions by Dr. Arthur T. Pierson of Philadelphia.

THE THEOLOGY OF CHRIST. From His own Words. By Joseph P. Thompson, D.D., LL.D. With an introduction by William M. Taylor, D.D., LL.D. (New York: E. B. Treat.)—Dr. William M. Taylor writes a brief yet graceful introduction to this most valuable work by his predecessor in the Broadway Tabernacle. His commendation is in the highest terms, which a careful reading of the work will amply confirm. Dr. Taylor says: "In the 'Theology of Christ,' which we commend to Biblical readers, theological students and ministers of these days, we have one of the earliest, and still one of the best, specimens of Biblical Induction which has been produced in our language. He further says: "The method of the book is excellent, the style is lucid; the spirit is reverent, and the result is satisfying. We commend it to all Biblical students, not only as a richly suggestive treatment of its subject, but also as an excellent specimen of that Scriptural Induction on which all true theology must rest. The work is neatly printed and published at a rate within the reach of all.

THE HOMILETIC REVIEW. New York: Funk & Wagnalls.)—*The Homiletic Review* for March, in point of vigour, freshness, and variety of treatment, is not a whit behind the first two numbers of the year. The opening paper by Principal Sir William Dawson, "The Relations of the Natural to the Spiritual," is sure to secure attention. Prof. George P. Fisher, of Yale College, presents an admirable and instructive paper, "The Modern Sermon." Dr. Palmer of New Orleans, sets forth the characteristics of the late Dr. Stuart Robinson as a preacher. Prof. Riddle, of Hartford, Conn., contributes an able paper to the Symposium on Romans. Dr. Ludlow's article, "The Poetical Imagery of the Book of Revelation," is the first of a series on the subject, which is sure to attract marked attention. The sermons are by such representative and distinguished preachers as Drs. John Hall, R. S. Storrs, Cuyler, MacArthur and Alexander McLaren. The miscellaneous and editorial sections contain valuable contributions and are sure to interest the general reader.

AN EXAMINATION OF THE UTILITARIAN THEORY OF MORALS. By the Rev. F. R. Beattie, B.D., Ph. D. (Baltimore: J. & J. Sutherland.)—It is a hopeful sign for the cause of sacred learning in Canada to see one of the younger ministers of our church, amid the duties of an arduous pastorate, devoting a portion of his time to such studies as this welcome volume represents. It is a treatise on the theory of morals. Dr. Beattie, after a brief introduction, referring to the development of ethical science, enters on a critical estimate of the Utilitarian theory of morals, finding its modern exponent in Hobbes, and culminating in the Positivism of our own time, as represented in the writings of Comte, J. S. Mill and Herbert Spencer. To the bald system of Utilitarianism Dr. Beattie refuses his assent, preferring the Intuitive theory of Morals, upheld by the illustrious men who constituted the Scottish School of Philosophy. The work is written in a clear and intelligible style. Its author thinks soundly on a profound subject, and has the faculty of making his meaning plain to the ordinary reader. It is a book that will be helpful to intelligent and enquiring minds.

DR. FEID has received the following donations for missions, viz: Bequest of H. for Home Mission, \$100, and for French Evangelization, \$100; W. P. James, Duquoin City, Michigan, per Rev. Dr. James, \$30 for Home Mission, and for Foreign Mission, \$30; Friend, for Augmentation and Missions in North-West, \$100.

The last of a series of socials of a very interesting character in connection with St. Andrew's Church, Pickering, was held last Thursday evening, at the residence of Mr. A. Mer Kay. It consisted of short addresses by prominent men of the place, and vocal and instrumental music, after which refreshments were partaken of, and a very enjoyable evening spent. Financially, numerically, and spiritually, as was shown at the recent congregational meeting, the congregation is prosperous. The various Schemes of the Church also are more liberally supported. The annual soiree recently held in connection with St. John's Church, Brougham, which is now permanently located in the village, was a grand success. The proceeds are being directed to the purchase of an organ for the Church.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER IV. ALONE.

When Josephine went back to the cottage a bitter feeling mingled with her sorrow. A word spoken during the funeral services had deeply irritated her. "Genevieve has died so soon," said some one in a low tone, "it is because Rene made her life too hard. It isn't sickness, it isn't old age, but suffering of body and mind, which has taken her from this world." These words were spoken very low, but not so low that Josephine could not hear them; and she went to find herself alone, face to face, with Rene—she, his servant and his daughter, alone for life in the desolate house. Irritation and anger dried the tears under her eye lids while she looked at the poacher.

He staggered from one side of the room to the other, wandering with unsteady step, his head hanging down, his eyes bloodshot. He had the savage air and heavy tread of a wounded animal, but it was his heart that was wounded. He walked without seeing anything, and still Josephine's glance arrested and irritated him.

"Go out," he said with a harsh voice.

Josephine rose and obeyed. She went down into the bottom of the valley, where the spring widens into a quiet sheet of water and reflects the skies. It was a wild, retired place, where during the summer nights the animals of the forest came to drink. Josephine had been here many times to wash her clothes among the bright pebbles; she had often followed her mother here; this time she came alone. She knelt down at the water's edge, where formerly Genevieve had stooped, and, free from all restraint, she cried.

"Oh, mother, was it he who killed you? Must I serve him? Must I live for him? My sorrow is greater than I can bear."

Her hot tears flowed until evening. The stars shone out; Josephine raised her head and saw them sparkling in the blue sky.

"Mother," she said, "you are up there; for you night and misery are passed. But you love me yet; you love me! I shall always believe that. You are worshipping God with the saints and angels, and I have just been praying to Him at the fountain. I shall do as you wish when I work for him. With good will I would toil, I would serve him. Yes, I would love even him who has made you suffer."

As she spoke Josephine saw once more, in spirit, the shining face of her mother, and her sad thoughts were chased away like clouds before the rising sun. Then she went back to the old tower and to her father. She lit the tiny lamp and made the fire. Fougere was sitting motionless on the stump of a tree in front of the empty fireplace. His head was hanging down; his sad, dull eyes were turned toward the ground. He was breathing so heavily that it seemed as if he were carrying a burden on his broad shoulders. His hands trembled; he did not say a word.

Josephine knelt down before him, and in the shadow she saw a tear glistening on his beard. "Father," said the young girl very softly—"father, are you hungry?"

With a rough motion he put her away from him. "You have your mother's voice, but you haven't her heart," said he; and Fougere shut himself up with his mute sorrow.

Thus he mourned for Genevieve three days and three nights, without eating or drinking, without opening his mouth, even to lament.

Josephine, full of remorse, said to herself, "How he loved her! Others have been unjust toward him, and I ungrateful."

The fourth day she asked herself, "Will he die of grief?" when suddenly Fougere rose, as a bent tree rights itself with a great effort. Thus the poacher came to himself. He passed his hand over his brow to chase away the gloomy thoughts, stretched his brawny arms and looked through the window upon the white fields. Then, opening the door, he took a deep breath of air; the life of the woods called him with irresistible voice. He put on his boots and took his gun. The mourning for Genevieve was finished.

When the funeral is once over, peasants have little time to sit down and weep for their dead. Work, hard master, drives away inactive sorrow; without it, hunger would come. "On! on!" he cries to those who would seek a little leisure to nourish their grief.

If Josephine had not gone every morning to pick up a bundle of faggots, she would have died of cold; if she had not made her bread, she would have starved. Genevieve, the prudent mother, had directed that her daughter's money should remain hidden under the stones of the hearth.

"A wet day may come, darling—a wet day when you cannot earn anything; you will find then under this stone bread ready baked. Do not touch it; keep it. Work, darling, without cherishing your grief."

Before the dawn Josephine was up; even till evening she took no rest. But when the twilight came, when the moon rose above the mountains, when the valley grew dark, then Josephine on her knees thought of rest in heaven, and in thought found again her gentle mother, and in praying gained new strength for the next day's work.

Fougere came back willingly to his home; he found in his daughter something of his dead wife, something which drew him to her, in spite of himself. He no longer wished to forget his trouble at the tavern. When, from the woods, he saw the blue smoke rising from the tower, he thought without displeasure of his fireside and of the young girl who kept it. Josephine had learned to read in his face, if not what he thought, at least what he wished. She knew the minute he entered from which direction blew the wind of his changeful humour. Speaking little, but observing much, she avoided storms and kept the poacher at home. "I am minding my mother," she said with untiring sweetness; and she felt repaid.

In the middle of winter, during a day more mild than usual, she was spinning near the hearth; her spirit flew

swifter than a bird to seek her loved one. Suddenly the door opened and Leonora came in; with wandering eyes and seeming more sad and fierce than was her wont, she sat down in the darkest corner of the fireplace, and remained there as silent and mournful as an owl among the ruins when he watches for the night. Without saying a word, Josephine had taken up her spinning, and her thoughts.

"You are not sad, then?" said the crazy woman suddenly. "Josephine Fougere, do you not curse death, which has taken your mother from you? Do you not curse your father, who made her die in poverty? And do you not say that life is hard and that your heart is failing you? Must Leonora be the only one upon earth who suffers, the only one who moans? Is there no one else but she who grieves?"

Josephine shuddered when she heard these words; the blood mounted to her cheeks, the tears to her eyes; she pressed her hands to her heart and sat motionless for a moment. Then, rising, she approached the beggar, bent toward her, and, without speaking, pressed a kiss upon her forehead.

Disturbed, even in her grief, the crazy woman stood erect; she pressed her clasped hands against her forehead to prevent the blessed imprint from vanishing, and her voice was as sweet as that of a dreaming infant as she said, slowly,

"Some one has kissed Leonora; yes, some one has kissed the poor Leonora! For a long time she has wandered weeping. She finds money along the way and bread in the villas, but where did she ever receive a kiss?" Leonora took her hands from her face and looked straight at Josephine: "You, you are the only one since I have begged who has done me this kindness. Since she has laid her dead under the sod no one on earth has ever kissed Leonora. May I sit down here and look at you, to find, if I can, whence comes your tenderness of heart, this blessed compassion?—Ah, I know," said she in a low voice, "it is Genevieve, it is her gentle spirit, which abides with her daughter. She loved her so dearly! Tell me, Josephine, have you seen her since she went away? Does she come sometimes to visit you during the night, or even when you are spinning all alone here when it is dark? Tell me, do you ever see her? Speak without fear."

"No," answered Josephine; and tears clear as dew glistened on her closed eye-lashes. "No, she is with God. She cannot be in two places, Leonora. She has gone away, never to come back. Her life was sometimes hard, it is true, but her death was so peaceful that only to think of it but, Leonora, I cannot speak of that." Silence followed.

"Tell me, darling, did your mother leave anything?" "A little linen, her blessing and that book." "It is better than bread, it is better than gold; if you read it, if you keep it carefully, it will keep you." Thus his mother spoke. I am keeping it, I read it, and when I listen to it I am comforted.

"Do you think, Josephine, if you should leave your spinning to read it a little while now—do you think it would comfort the poor Leonora too?"

"Perhaps," said the young girl; and she took the black book.

"My mother was reading just here. Do you see the mark which she made? Listen."

Leonora's eyes turned now toward the page which she could not read, and now toward the sweet thoughtful face bending over the book.

Josephine began to read: "I heard a great voice saying, Behold, the tabernacle of God is with men, and He will dwell with them, and God Himself shall be with them and be their God. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; because the former things are passed away."

Leonora shook her head and sighed: "It is all very fine, but it's not for Leonora. What would she do among the saints? If she were to wear out her knees on the church-steps, if she could cry day and night, she would still be the poor Leonora. If there were a spring which could wash away her sins, Leonora would go to the ends of the earth to find it; but there is none."

Josephine sat thinking, an elbow on one hand and her head on the other.

"I saw a word," said she at last—"where is it? I saw forgiveness written here; it was God who was to give it."

Josephine searched in the old book. "Listen; here it is: 'Though your sins be as scarlet, they shall be as white as snow.' Leonora, my mother often read in this place. Listen again: 'The Blood of Jesus Christ His Son cleanseth us from all sin.' Leonora, might not this be the spring of which you speak? This spring is not at the end of the world."

Night fell; Leonora rose and disappeared. A few minutes later the poacher entered; he carried on his broad shoulder a fine fox with dark skin. Fougere threw the animal at her feet. "We shall have a roast this evening," he cried.

"It comes just in time; we have almost nothing left," said the young girl.

"We have powder left" answered Fougere, and he began to skin the fox. Leaning against the wall was an old rusty spit. Fougere did not often use it. A poacher lives poorly; he cooks his game only when he cannot sell it. When this game, so rarely seen there, began to turn before the bright fire, then growing little by little a golden brown, began to fill the room with its savoury odour, the hunter's eyes brightened with longing. "A roast fit for a king!" cried he when the meat was done to a turn; and with a triumphant gesture he drew the spit from the smoking body of the animal. "Come to the table, Josephine—come and let us eat. It is a roast fit for a king," he repeated once more as he cut a large slice from the side of the animal. "If the had tasted this in the cities, they would not leave it to the one who caught it. On the word of a poacher, it is good." Fougere was satisfied; he wiped his moustache and looked at Josephine with as cheerful an expression as was possible to him with his stern countenance and black beard. "Now, then, my daughter, why are you so sober and pale to-day? Have you not eaten enough?"

"Yes, father." The young girl turned away: she had been sitting opposite Fougere.

"Speak," said he; "ave you no more flour?"

"A measure and a half."

"What do you wait, then?"

"Alas, father," said Josephine, choking down her tears, "it is mother that I need, since you ask. Have you so soon forgotten her that you do not know what makes me so pale?"

"If it is to make you sad that that crazy woman comes here, it is the last time, I declare, that she shall put her foot in my house."

"Leonora has done me no harm," said Josephine, raising her head; "no, father, she has done me no harm at all. If she loves your bright fireside, will you not let her come again?" and Fougere did not say no.

The snow melted; game was scarce; the poacher was no longer in good humour. The flour was low in the barrel; hunger came. Josephine spun day and night, but still she could not spin enough. "How shall we live?" said she one morning at the fountain as she filled her pitcher—"how shall we live?"

Full of anxiety, she leaned on her two hands in the fine sand where the water was lost to view. She looked at the old ash and the polished pebbles; she was looking closely, when a little, round, green leaf, borne by the current, rested against her finger.

"Yes, I've seen this very herb in the market; yes, I am sure of it," said the young girl. "Yes, I've seen it; they sell it in the city. I am going to gather it; I am going to carry it down there. I shall have money, I shall have bread."

Quickly Josephine took off her shoes and crossed the brook; on the other side grew fine water-cresses in thick tufts. She gathered a great many; then, sitting down under the old tree, she arranged them in bunches. On the next market-day Josephine went down to the village and sold her cresses without any trouble.

Food lasted as long as the good weather, but when the snow came there were no more cresses, and then the spinning-wheel buzzed from morning till night.

One beautiful day three young girls from the village determined to go up and make a call at the tower—on a day when they were sure of not finding the poacher there. They went in without knocking, smiling beforehand at Josephine's surprise. They opened wide the door and cried altogether, "Ah, what are you doing, Josephine Fougere?"

"You see, I am spinning and watching the fire."

"Alone?"

"Usually my dog Faro is with me, and then my father comes home every evening."

"Really, he seems hardly to think of you."

"Who would make his soup if I were not here?"

"But after you have made it you might come down into the village and take a little pleasure in the evening."

"I always stay at home then, too."

"You work too hard."

"Before, there were two of us; if I stay at home now, is it my fault? I could not go down into the village now to chat, since my mother is no longer here."

"But you will come down during the summer holidays to dance?"

"What would I gain by that?"

"Well, you are a simpleton indeed, Josephine Fougere. Don't you know you might gain a husband? Your hair will be as white as this wool before any one will come up here to seek you."

Josephine shook her head: "No, my friends, I am well as I am, without going down into the village, without dancing, without marrying."

"When you have worn yourself out in taking care of your father, tell me, Josephine, what will you do then?"

"I shall work as before."

"You are growing thin as a bird; you are suffering, my poor girl, I tell you; I see it written on your face," said the most sensible of the girls.

"Ah, well, if I am thin I shall work all the better for that; the mice would not run so fast if they were heavy;" and Josephine forced herself to smile.

"Do you sing sometimes to divert yourself?"

"No, I read."

"Is it some new lament, or perhaps an almanac?"

"No, it is a very old book; it is the word of God."

"A prayer-book? That is only for Sundays."

"But this is for every day of one's life."

"I should die of loneliness up here," said one; "And I of fear," said another; "And I of hunger," said a third, Marie-Rose, a beautiful girl who did not know what trouble or suffering was.

"Come, Josephine—come and take supper with us," said she, pulling her by the sleeve. "We have fresh bread, cream and warm rolls, and white wine too. You are growing thin here, my dear. Come, eat your fill at our house; your father will know nothing about it."

"Thank you," said Josephine, bowing her head—"thank you, my friends, but there is no one but me to watch the house. My father may come home at any time. What would become of him if he did not find the fire lighted and his supper ready? No, I must never be the cause of his going to the tavern. I am often hungry, it is true, but my mother said, 'You must take care of your father when I am gone; keep the house neat and the soup warm; let him find you always at home when he comes in.' To mind my mother is better than to take my own pleasure; I must stay," said she, choking down a sigh.

"Listen, Josephine, listen," said Marie-Rose: "you are so good that I am sorry for you; I will bring you some of my rolls to-morrow. Those that my mother make are the best in the country; she might show them to the king's cook."

"Good-bye, Josephine, good-bye," said the girls altogether.

"Good-bye, my friends," answered the lonely girl.

As the sound of their footsteps died away in the distance, the room they had brightened seemed dark to her. Hunger, which discourages the bravest, made itself felt.

"I am alone, I must stay alone," she said, bowing her head. "What shall I gain by it?"

Her mother's empty chair was standing before her. The poor girl shut her eyes in order not to see it, and choked back her tears; then she repeated aloud, "The Lord is my Shepherd, I shall not want;" "The Good Shepherd giveth His life for the sheep;" and she said to herself, "Josephine, take courage. He who giveth His life for you will give you bread when the barrel is empty."

(To be continued.)

THE QUEEN OF SCIENCES.

Lord Reay, the new Lord Rector of St. Andrew's University, in his able and comprehensive inaugural address, made the following remarks on the Teaching of Divinity: Are we to uphold the teaching of divinity at our universities? On this point alone I might have given you an inaugural address; but I shall put my views into concise form. I suppose that we are all agreed that Scotland derives its character in no small degree from Presbyterianism. The sobriety of thought, the dourness of the Scottish intellect, are products of a creed which, above all things is logical. The nation, besides, is attached to that creed. The nation, therefore, is entitled to obtain for the exponents of that creed the very best education. But there are other considerations. Is a university complete which has no Theological Faculty? Bacon calls theology "the queen of sciences," and certainly the relations of man to his Creator cannot be left out. They form a necessary link in the chain. If the mind of man is subject to a higher influence, it becomes all-important to obtain as much knowledge as we can obtain above that higher influence. The philanthropic current which undoubtedly runs through modern society, the threatening aspect of Socialism, make the study of the relations of man to society and of man and society to God imperative. It is, therefore, of equal moment that the theologian should not be isolated, but should feel that he is representing a science which is closely connected with other sciences. Without a careful study of the mode of faith of Scotsmen, Scottish history is unintelligible. The debt of gratitude which the Scottish people owe to the Scottish Presbyterian clergy would be repaid with the basest ingratitude if the Faculty of Divinity were to be exiled from its proper place. The loss to Scottish civilization would be equally great. All that we require is a Faculty, in which the Chairs will be occupied by the best men in all the Reformed Churches. There are no practical difficulties. Those who advance them lose sight of the functions of a university on one side and of the wants of the people on the other; and as ninety per cent. of the population of Scotland belong to one or other of the three leading sections of the Presbyterian Church, these three sections are mainly entitled to be represented in the Faculty of Divinity.

SCOTTISH PARISH SCHOOLS.

An occasional correspondent of the *Edinburgh Scotsman*, writes as follows of the parish schools in the beginning of the present century:

Scottish parish schools have long borne a high character for excellence and efficiency, and, judging from the number of distinguished men they have turned out, this high character may be assumed to be justly earned. But, of course, there have been exceptions to the general rule; and my personal experience before the year 1814 tends to establish the fact that these exceptions were not uncommon. The master of the parish school of my native parish was not noted for being an able teacher; and although a stern man, he did not keep good order in his school, which, to anyone passing at a little distance, sent forth a sound like the loud hum of a hive of bees. He had a grim sort of humour of his own, which he took the opportunity of gratifying on the occasions when the ministers of the Presbytery resolved, at long intervals, to examine the parish schools. These examinations our schoolmaster did not much relish, and when the turn of his own school came round, he would make the scholars read a passage from Scripture containing the sentence—"Woe to you, shepherds, for you have scattered your flocks."

I had not, however, very long experience of his teaching, for, irrespective of his other demerits, he knew no Latin, and I was therefore sent, when still young, to the school of the adjoining parish, where the language was taught. The schoolmaster there was a fat, stumpy, elderly man, under five feet in stature, with a rubicund face, and a temper about as short as his body. Otherwise he was by no means unamiable, and being pretty well to do in the world, he entertained hospitably. In the school were taught English, writing, arithmetic, and Latin, in the last of which we read Ovid and Cesar's "Commentaries." A great part of Ruddiman's Latin Grammar was learned by heart by the scholars; but as we were never made to translate the rules into English, we knew little of their meaning beyond that of the first two, of "masculine and feminine." English grammar was little if at all attended to; and as for history, geography or any other of the sciences, they were not dreamed of. Unfortunately I cannot speak with any confidence as to the manner in which the girls were taught. The master would make pretty fair progress in the forenoon; but as he dined at mid-day, he generally slept in his chair the greater part, or at least the earlier part, of the afternoon. Having called up the Latin class of about half a dozen boys, to which I belonged, and having set a lesson, he would fall fast asleep; and then, naturally, the lesson was got through with great celerity, there being no one to find fault. The master had the faculty of sleeping soundly so long as the sound of the lesson went on, and of waking up in every interval of silence. "Boys, go on," he would say; and if the answer given was that the lesson was done, he would tell them to go over it again; and so the lesson was frequently repeated several times. There was a rule that when any one boy in a class could not say his lesson, the whole class were "kept in" after school hours until he had learned it. This rule had, however, to be departed from in the case of one boy, the extent of whose classical learning never went beyond the

formula of "et is a conjunction—and." Latterly the schoolmaster had for assistant a University student; but of the three who successively occupied the post in my time, two were young lads who were more given to having fun with the boys than to teaching them. A pretty large house was attached to the school, which afforded to the master the means of keeping boarders, and a few were kept. Appertaining to the school, also, were bursaries for about half-a-dozen boys, for whose maintenance, clothing, and education an endowment of the rent of a farm existed. Those bursary boys ought to have been kept on as good a footing as the boarders, but in every respect they held a very inferior position. They were boarded apart, and had for clothing a livery of very coarse blue cloth, which made them very conspicuous beside the boarders or other school boys. None of them were taught Latin, with the exception of one boy for whom the master had taken an especial favour.

BE PATIENT WITH THE LIVING!

Sweet friend when thou and I are gone
Beyond earth's weary labour,
When small shall be our need of grace
From comrade or from neighbour,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas! by simply dying!

Then lips too chary of their praise
Will tell our merits o'er,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home
Be patient with the living!
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamour,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living!

—Good Cheer.

THE BRITISH PRESS.

From the *Newspaper Press Directory* for 1885 we extract the following on the present position of the newspaper press. There are now published in the United Kingdom 2,052 newspapers distributed as follows: England—London, 405; Provinces, 1,202—1,607; Wales, 79; Scotland, 184; Ireland, 161; Isles, 21. Of these there are—132 daily papers published in England; 5 in Wales; 20 in Scotland; 15 in Ireland; 1 in British Isles.

On reference to the first edition of this useful Directory for the year 1846 we find the following interesting facts—viz., that in that year there were published in the United Kingdom 551 journals. Of these 14 were issued daily—viz., 12 in England and 2 in Ireland; but in 1885 there are now established and circulated 2,052 papers, of which no less than 173 are issued daily, showing that the press of the country has nearly quadrupled during the last 39 years. The increase in daily papers has been still more remarkable, the daily issues standing 173 against 14 in 1846. The magazines now in course of publication, including the quarterly reviews, number 1,298, of which 335 are of a decidedly religious character, representing the Church of England, Wesleyans, Methodists, Baptists, Independents, Roman Catholics and other Christian communities.

CARLYLE AND HIS WIFE.

He was rough, she was sharp tongued and unreasonable. She was jealous, and, like most jealous women, wholly without cause, for men who give their wives cause for jealousy are usually so clever in concealing it that none is surmised. He grew angry and obstinate because of her wayward fancies. It is a sad episode on which we need not insist, on which it were no use to speak, but that the snapping at each other of husband and wife are before the world, and because the tragedy of it all was in the beginning. Mrs. Carlyle married a man whom she did not love, because she thought him intellectually great, and that intellectual greatness never satisfied her woman's heart. She was a gently nurtured lady, and he was long in unlearning the ways of a Scotch peasant. And when her nature was subdued to what it worked in, when it had taken the colour of his life, he had changed, and they were wilder apart than ever. They were best when asunder; then the tenderness which underlay his nature had full play. And though perhaps in some of his letters he did not wholly shake himself free from the cant against which he inveighed so strongly, there is much that is very touching in the remorse for his harsh words, and in the vain regret for what could never be—the trusting affection of a calm and peaceful home.—*The British Quarterly Review*.

It is said that ex President Arthur is going to Europe early in July for several months. He intends to stay for some weeks in England before proceeding to the Continent for a tour.

British and Foreign.

THE Rev. Phillips Brooks rejoices in the fact that he has never required the professional services of a lawyer or doctor.

THE college which has the largest number of graduates in the present United States Congress is the University of Virginia. Harvard stands second. Yale third.

ACCORDING to official statistics, out of a grand total of 22,905 human beings killed last year in India by "wild beasts," no fewer than 20,667 were victims to snake bites.

THE *Methodist Times* describes Prof. Henry Drummond as a scientific evangelist—strange conjunction—with a philosophy iridescent with the light and fire of the Holy Ghost.

THERE is a movement on foot to transfer Springhill college, Birmingham, to Oxford, where the students would take their course in Arts at the University.

IT is said that the Jews in Naples were exempt from cholera during the late terrible invasion, and this is attributed to their superior cleanliness.

A CLERK in a pawnbroker's office in Boston was fined \$10 and costs a few days ago for selling rifles to two boys who had fallen victims to cheap literature, and wanted to go west and shoot Indians.

THE Rev. Buchanan Blake, B.D., who during his present furlough has been assisting Dr. Ross at Bridge-of-Allan, has resigned his position at Bombay, where he has laboured successfully as a missionary for eight years.

IN connection with the English Presbyterian Church Miss Black has started for China to labour under the auspices of the Women's Missionary Association. She is the fifth daughter that has gone out from one manse to the foreign field—a fact unique in the history of missions.

THE latest discovery about Daniel Webster is that he never used a profane word. His greatness was what his contemporaries admired, but a Boston scollar opines that his goodness is what the next generation will be asked to reverence him for.

THE professional sword swallower does not pursue his business, as is supposed, with impunity. A sword swallower lately died of hæmorrhage in an English hospital, and the medical opinion seems to be that all of these men trifle with and shorten their lives.

IN Maricopa county, Arizona, there is considerable barbed fence, and the vast flocks of wild ducks which frequent the valley often fly low, and striking the barbed fences become impaled thereon. It is said that tons of ducks are gathered daily from the fences and sent to market.

ANDREW ROSS, for fifty years a forester with Sir James Dunbar in Nairnshire, died lately, aged 108. He was a man of very temperate habits. His father, Donald Ross, aged 109 years, was laid in the same grave at Auldearn twenty-nine years ago.

THE Mayor of Luton, Mr. G. W. Gilde is a logical man. When local option is enacted, he thinks the drinksellers, instead of receiving compensation, should compensate the overburdened ratepayers for the pauperism, crime, and police expenses resulting from their trade.

REV. R. H. COTTON, M.A., B.Sc., originally assistant-minister of a Baptist Church at Liverpool and late curate of an Episcopal Church at Manchester, has become a Congregationalist. The *Church Times* compares him to the sow that has been washed, which goes back to her wallowing in the mire.

THE recent meeting at Rheims of a Provincial Synod of the French Church afforded gratifying proof that it is awakening to composite life. Its scattered members are beginning really to form one body. The Church of Calvin and Beza is in a fair way of reconstruction, and this at the hour when France has indeed great need of her.

THE Brahmo Samaj in India regards the use of intoxicants with such intense hatred that it would be superfluous to lay down abstinence as a condition of membership. There are a few members who smoke, but the chief organ of the body declares in favour of abstinence from narcotic drugs being made compulsory.

IN some places in India where the Salvationists had set up barracks they have had to leave from sheer want of the necessaries of life. Rev. Thomas Evans, of Mussoorie, says they are not at all likely to succeed in a land where the lower classes are abundantly supplied with drums and timbrels. Loud voice and brag and boast, he adds, are not likely means with which to convert India.

IN connection with Victor Hugo's eighty-third birthday, the first part of a new *edition de luxe* of his works is to appear. It is to comprise some forty volumes of six parts each, the price of each part being six francs, and it will be so luxuriously got up as to necessitate an outlay of 2,500,000 francs by the publishers. The illustrations will be done by the principal French painters.

SEVERAL East African tribes have been reduced to a deplorable state by famine. Their crops were almost a total failure last year. Many have died, and others, tempted by the grain the coast Arabs took among them, have sold themselves into slavery. Many of the Zulus also are starving on account of the failure of the crop of mealies, and a Zulu Famine Fund has been opened in London.

THE London Presbytery has been discussing whether lay elders should be eligible as Moderators of Synod and Presbyteries. There were twenty-seven members in favour of the proposal, but thirty-three supported an amendment declaring that no sufficient reason had been shown for altering the long-established usage that ministers only shall be Moderators of Church Courts, except in special cases ordered otherwise by the Synod.

Ministers and Churches.

MR. SHEARER begs to acknowledge the receipt of \$1 from Mrs. A. B. J. of Ottawa: a parcel of papers from Mrs. G. Dalton, and a parcel of clothing from a friend, for the poor Indians on the Upper Gatineau.

THE River Street congregation, Paris, held a farewell social, occasioned by Rev. James Ballantyne leaving to take charge of Hampton congregation, Jamaica. The Rev. Dr. Beattie, Brantford, presided. Addresses were delivered by Rev. Messrs. Grant, Hughes, Brock, Boyle and Dr. Clark. Mr. Ballantyne made an appropriate response.

AT their last regular meeting, held on the 3rd inst., the Brockville Presbytery appointed the Rev. David Kellock, M.A., Spencerville, Ontario, as Convener of the Home Mission Committee. Probationers and others who may desire access to any of the desirable vacancies within the bounds of the Presbytery, are requested to communicate as above with the Convener, who will gladly receive all such communications.

MR. ALEXANDER McLAREN (brother of the Professor) was inducted into the congregation of Enniskillen and Cartwright, by the Presbytery of Whitby, on the 3rd inst., and received a warm reception from the congregation that must have been very gratifying. A sumptuous dinner was provided for the Presbytery and also for the friends who had come from a distance, and in the evening there was a welcome tea-meeting, which was largely attended; addresses were delivered by the Professor and several members of Presbytery. All the services were appropriate, and from the enthusiasm of the people we judge there is a bright future for Mr. McLaren in this field of labour. The Presbytery of Whitby will meet in Oshawa, April 23rd, at half-past ten o'clock a.m.

A SINGING class for the improvement of congregational psalmody, in connection with St. Andrew's Church, East Williams, gave their closing demonstration on Tuesday evening last. The pastor, the Rev. John Anderson, occupied the chair, and spoke of the great need there was of improvement in congregational singing and the satisfactory progress that had been made by the class in that direction. The class had received a course of twenty lessons on the Tonic Sol-fa system, under the very efficient leadership of Mr. W. J. Freeland, of London. Mr. Freeland illustrated both the superiority of the system as a means of vocal training and the progress of the class by a "Modulator Voluntary" and "sight test," both of which the class performed with promptness and accuracy. Several pieces were also rendered by the class during the evening, and appropriate addresses on congregational psalmody were given by Rev. J. Rennie, Ailsa Craig, and Rev. J. Johnston, of Ivan.

ON February 25th a deputation of the ladies of Georgetown Presbyterian congregation, Quebec, consisting of Mesdames James Brodie, Robert Elliot, and Misses Jessie Kerr, McKell, and Elliot, visited the manse and took the pastor Rev. J. A. F. McBain, and his wife entirely by surprise. Miss Jessie Kerr, in a few fitting words, in the name of the ladies of the congregation, presented Mr. and Mrs. McBain with a purse of \$100 as expressive of their goodwill and the esteem in which they are held, as also their appreciation of the service rendered and the interest shown in the welfare of the congregation. The collectors deserved credit for calling at the homes of families at a time when the roads were all but impassable, and the weather more than usually stormy and cold. Mr. McBain, on behalf of himself and wife, made a suitable acknowledgement of this token and evidence of kindness and goodwill. They valued the gift both for itself and for its significance. They had been utterly unaware of what was going on among the people regarding this gift, having never got the slightest hint of it.

THE writer of a communication, "A Scottish Border Parish," confounded the Rev. Mr. Riddell, of Longformacus, with Henry Scott Riddell. A correspondent, W. R., makes the following correction: IN THE CANADA PRESBYTERIAN of this week there is a communication of "Duns Scotus Jr.," on a Scottish Border Parish, with a fac-simile of a communion token of the said parish of Longformacus. In his communication he makes Henry Scott Riddell (the author of "Scotland Yet" and other songs) the minister of Longformacus and Duns. In this he is mistaken, H. S. Riddell was never minister of any place except Teviothead, and there only for a few years. Besides our own recollections, we see in a copy of H. S. Riddell's "Poetical Works," published in Glasgow in 1871, a brief memoir of his life; we see that in May, 1841, his mind had become so much disordered that it was deemed advisable to place him in the Crichton Royal Institution, Dumfries, where he remained for some time. After his recovery, which was complete and permanent, he did not again resume his ministerial duties; though he preached and lectured occasionally, and resided at Teviothead until his death on July 30th, 1870. The Mr. Riddell, minister of Duns, was, we think, in no way related to H. S. Riddell.

THE annual tea-meeting of the congregation of Uxbridge was held on the 20th February. The meeting was hearty and harmonious. Carefully prepared reports were presented by the Session, Managers, Women's Foreign Missionary Society, Willing Workers, Lend-a-Hand Band, and Building Committee. In addition to the usual weekly prayer meeting there is a Young Peoples' Prayer Meeting and a Young Women's Prayer Meeting. In these meetings the young people take a deep interest. The Lend-a-Hand Band, composed of the children, meet every two weeks for Bible study, singing, and recitation of Scripture. The Women's Foreign

Missionary Society and Willing Workers meet monthly. During the year fifty were added to the membership and twelve removed. The finances were found to be in a most satisfactory state. Revenue from ordinary sources, \$1,753, \$330 of which was appropriated to Schemes of the Church. \$3,641 were paid on behalf of the Building Fund, making the total amount of money raised during the year by the congregation, \$5,194. A most gratifying feature of the meeting was the passing unanimously of a resolution adding \$150 per annum to the stipend of the Rev. E. Cockburn (the pastor). The marked advance in liberality of the congregation is apparent when it is remembered that a little over ten years ago when Mr. Cockburn became pastor of the then united congregations of Uxbridge and Leaskdale, the Uxbridge section could not raise \$350 without a manse. Now, the stipend is raised, by Uxbridge alone, to \$1,000, with an excellent manse which was built a few years ago.

THE Rev. W. T. McMullen, of Woodstock, conducted divine service in Knox Church, Ingersoll, on the 26th ult. On the Monday following the dispensation of the Lord's Supper, at the close of the service, a committee of ladies of the congregation waited upon him and presented him with four very handsome pieces of silver—water-pitcher, goblet, bowl, and tray. An address was read from the ladies, thanking the reverend gentleman for the deep interest he had taken in the welfare of the congregation during their late vacancy, and for pulpit services on many occasions during the twenty-five years he had been a neighbour. Referring to these services the donors said: "We have, during many years, been delighted with your frequent visits, and often have you cheered and inspired us by your manly pulpit eloquence, presenting to us forcibly the claims of Christ and breaking to us the bread of life." Mr. McMullen replied in suitable terms, thanking the ladies for their handsome souvenir, and referring with much feeling to the friendly relations which had existed for the twenty-five years during which he had been associated with Knox Church, Ingersoll. Ministers occasionally get a silver set from their own congregations, but it rarely happens that they are similarly favoured by neighbouring ones. Mr. McMullen must have been a fairly good neighbour for the last quarter of a century—a good long time to test friendship.

THE occasion of the annual social of Cooke's Church (Toronto) congregation on the evening of the 26th ult., drew together an assembly which, in respect of the number present and the representative character of the gathering, surpassed anything of the same kind in the history of the congregation. As one of the speakers remarked, it was a testimony, not only to the hold the pastor had on the affections of a very large part of his own congregation, but to the place he held in the confidence of the Christian community generally of the most convincing kind. A generous tea, supplied by the kindness of the ladies, was disposed of up to eight o'clock, when the chair was taken by Rev. J. Kirkpatrick who, in a brief address, introduced the regular programme for the evening. On the platform, which was adorned with a profusion of plants and flowers, were Revs. W. S. Blackstock, H. D. Davis, and William Cleland, each of whom delivered a short address, warmly congratulating the pastor upon the apparent enthusiasm of the congregation and the hopeful outlook for the future. A very choice programme of music, under the direction of Prof. Bohner, was executed during the evening, the various performers acquitting themselves in a manner which drew forth the earnest appreciation of the large audience. On the following evening the Sabbath school of the Church observed its anniversary, when the place was again filled with the parents and friends of the children, who witnessed with no small gratification the display of genius presented in the clever performances of the young people, who entertained the meeting for nearly two hours, by speaking, singing etc. This anniversary was marked by a pleasing incident in the shape of a surprise to the pastor. The members of the Bible Class presented him with a magnificently bound copy of "The Treasury of David," by Spurgeon, in six volumes, accompanied with an address expressive of the esteem in which he is held by the members of his class, and expressing the hope that he might long continue to occupy a position for which he was so eminently fitted, and where his services were so thoroughly appreciated. Altogether the occasion has been a very pleasant one, and it is hoped that good will result. At a class conducted by Rev. Mr. Kirkpatrick of Cooke's Church, Toronto, for giving instruction to communicants preparatory to the Sacrament, three generations in the same family were represented—grandmother, son, and granddaughter, all met in the same class for examination. Surely, "He setteth the solitary in families—he leadeth Joseph like a flock."

PRESBYTERY OF TORONTO.—The monthly meeting of this Presbytery was held on the 3rd inst. Rev. R. D. Fraser was chosen Moderator for the next twelve months, and he took the chair accordingly. The Presbytery's Home Mission Committee, through Rev. A. Gilray (Convener) submitted a list of congregations within the bounds requiring aid from the Augmentation Fund, as also a list of missions requiring aid from the Mission Fund; and these were considered and disposed of *seriatim*. Application was made through Rev. P. Nicol for power to moderate in a call from the congregations of Laskey and West King. After hearing commissioners, authority was given to Mr. Nicol to moderate, as applied for, on the 13th inst., and Revs. R. C. Mackay and J. Mutch were appointed to visit the congregations, along with him, for the purpose of raising their offerings in the matter of stipend. Reasons of protest and appeal were read from Rev. J. Kirkpatrick, as also from the commissioners of Cooke's Church, and the Presbytery's late action in their case; and Revs. Dr. Caven, Dr. McLaren, and Dr. J. Macdonnell were appointed a committee to prepare answers to said reasons, and submit the same to next meeting of Presbytery. On request of Rev. C. Campbell, resident within the bounds, it was agreed to recommend an application to be made by him to the General Assembly

for leave to be put on the list of retired ministers. A certificate was read from the Presbytery of Whitby in favour of Rev. W. Peattie, late of Claremont, etc.; and in terms of request made by him it was agreed to receive him as a minister without charge, residing within the bounds. Rev. J. F. Campbell, missionary from India, addressed the Presbytery and his field of labour, and urged the brethren to exert themselves for increasing the supply of labourers to this field. On motion made by the Rev. D. J. Macdonnell, it was agreed as follows:—That the thanks of the Presbytery be tendered to Mr. Campbell for his interesting address, setting forth the needs of the field in Central India; and the members of the Presbytery pledge themselves to renewed diligence in bringing the claims of the Foreign Mission work of the Church before their respective congregations. Commissioners were appointed to the next General Assembly, and by such methods as are stated here: ministers by rotation, Revs. J. Alexander, Dr. Caven, Dr. McLaren, J. Brown, W. E. McKay, J. Kirkpatrick, R. D. Fraser, J. Frazer, M. C. Cameron, A. Tart; ministers by ballot, Revs. D. J. Macdonnell, Dr. Reid, John Smith and G. M. Milligan. Elders, all by ballot, Hon. A. Morris, Rev. T. Lowry, Messrs. R. Kilgour, J. T. Brown, James Mitchell, Joseph Gibson, J. L. Blaikie, Wm. Carlyle, James MacLennan, Q. C.; W. Mortimer Clark, Hamilton Cassels, W. B. McMurrick, John Milne and Alexander Jardine. Rev. A. Wilson brought up the motion, of which he had given previous notice, anent the travelling expenses of commissioners to the Assembly. With leave of the Presbytery, the motion was amended, and was carried, to the effect of making said expenses a charge on the Presbytery Fund, so far as the condition of the Fund will permit it. And in view of this motion, a committee was appointed to revise the assessments of the congregations for the Presbytery Fund, and report there anent as soon as convenient. A committee was appointed, Rev. J. Mutch, Convener, to receive answers to the queries of the Assembly's Committee on Temperance, and to prepare a report founded thereon. Notice of a motion was given by Rev. C. A. Tanner, with a view to induce the General Assembly so to enlarge the scope of the Board on French Evangelization, as to look at other nationalities as well as French.

PRESBYTERY OF LANARK AND RENFREW.—The last regular meeting of this Presbytery was held in Zion Church, Carlton Place, on the 23rd of February. There was a large attendance both of ministers and elders. The Rev. Charles McKillop, of Adnaston, was appointed Moderator for the ensuing six months, and presided at all the seditants. The minutes having been already printed and in the hands of members, were held as read. Reports of missionary meetings held within the bounds were called for and given in by the conveners of the different deputations appointed to give addresses. From these reports it appeared that the meetings, upon the whole, keep up their interest, that nearly all who were appointed to give addresses had done so, or provided substitutes, and others gave reasons satisfactory to the Presbytery for failing to do their work. The Home Mission report was presented by the Convener, the Rev. Dr. Campbell, and the questions of grants asked, Supply, changes in the arrangement of stations, and Augmentation fully and carefully considered, and passed upon. A letter from the Rev. R. McKenzie, of Dalhousie, was read, stating that on account of the state of his health he had been ordered three months' rest, and asking partial Presbyterial supply, which was granted, and the clerk instructed to convey to him the assurance of the sympathy of his brethren, and their prayers for his speedy restoration to health. Leave was asked by St. Andrew's Church, Perth, to sell certain property in that town, which, after explanations made by the Rev. Mr. McGillivray and brief discussion, was granted. The remits sent down from the General Assembly for consideration were taken up, and first, that on marriage with a deceased wife's sister. After lengthened discussion, the Presbytery agreed, without committing itself to the reasoning of the report of the Assembly's committee, to adopt its recommendations. From this finding, the Rev. Messrs. Crombie and Ballantyne asked leave to record their dissent. In the remit anent the Aged and Infirm Ministers' Fund the Presbytery declined to adopt the third and fourth recommendations and approved of the fifth. The third, respecting printing financial and statistical returns annually, or less frequently, was considered, and it was agreed to continue the plan at present in use. Before appointing commissioners to the General Assembly, the motion of which notice was given at last meeting was discussed, viz.: "To appoint all the members by rotation, instead of one-half by rotation, and half by balloting for their election." After discussion, the motion was adopted, and the eight ministerial candidates were appointed from the roll, the first four and last four being taken. The elders were elected by ballot. Mr. Robert Bell presented a report upon the state of the fund for the payment of commissioners' expenses to the General Assembly, from which it appeared that the plan of having a Presbyterial fund for this purpose had to such an extent proved a failure, that it was agreed to discontinue it. A report was presented by Mr. M. H. Scott upon the state of education, especially as affects Protestants in the common schools in the Province of Quebec; the committee was re-appointed. Conferences were held upon the State of Religion, Sabbath School work and Temperance within the bounds. Reports were given in upon these subjects—that upon the State of Religion by the Rev. D. J. McLean being especially full and interesting. The greater part of one forenoon was given to this conference; it was largely taken part in and was felt by all to be most profitable and refreshing. Less time was given to the other subjects, but conferences were interesting and the reports showed encouraging progress. The annual Presbyterial meeting of the Women's Foreign Missionary Society was held during this meeting of the Presbytery. The report read was in every way full of hope and encouragement. The public meeting was not large but heartily sympathetic, as was abundantly evident from the interest shown in the addresses given by the Rev. Messrs. McGillivray and Ballantyne. Next meeting to be held in Perth on the 28th of April at two o'clock.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Uxbridge, on Thursday, 24th February. Rev. D. McDonald, Moderator. Present, ten ministers and eleven elders. A letter was read from Mr. Sinclair, requesting leave of absence for three months. The Presbytery agreed to grant his request, expressing their sympathy with him in his sickness, and made arrangements for the supply of his pulpit. The following commissioners were appointed for the General Assembly: Messrs. D. McDonald, A. Ross, M.A., and G. C. Patterson, M.A., ministers; and Messrs. Gilchrist, James Watson and T. H. Glendinning, elders. Mr. Cockburn gave in a report on the Remit on Aged and Infirm Ministers' Fund: (1) That the first clause, viz.: "No minister shall be required to pay rate on any annuity received from the Fund," be retained, and the remainder be struck out. (2) That No. 4 be struck out. (3) That No. 5 be retained. The Presbytery received the report and adopted it as their finding. Remit on Marriage with a Deceased Wife's Sister was considered, when it was moved by Mr. Ross, seconded by Mr. McLachlin, and agreed that Clause 1—"That the Mosaic law of incest is of permanent obligation, and that marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word" be adopted. It was moved by Mr. Cockburn, seconded by Mr. McTavish, That the proposition viz., "That a man may not marry any of his wife's kindred nearer in blood than he may of his own," is not sufficiently sustained by the authority of Scripture. It was moved in amendment by Mr. Ross, seconded by Mr. R. Irwin, that the Presbytery do not agree with the Committee on this proposition. On vote being taken the amendment was carried. Considerable time was taken up with Home Mission work. Claims for the current half-year were sanctioned, and grants for next year for Augmentation and Mission Stations, agreed to. On motion by Mr. McTavish, it was agreed to take steps to unite Bolsover, Kirkfield and Victoria Road in one charge. It was also agreed to request aid for Cambay, and apply for a student to labour in that field and an adjoining locality. Mr. McTavish gave in a full report on Sabbath schools, which was received and adopted. The next regular meeting of the Presbytery to be held at Sonya Brook, on the last Tuesday of May, at eleven a.m., and the Sabbath school convention to be held there at same date. At half-past seven, p.m., the Presbytery met, and found the new and elegant church occupied by a large congregation. The meeting was opened by the Moderator. The Clerk read an interesting report from the Secretary of the Womens' Foreign Mission Presbyterial Society, showing in the Society eight auxiliaries in the Presbytery with a total of 201 members, and contributions to the amount of \$374. It was moved by Mr. Cockburn, seconded by Mr. Scott, and agreed that the Presbytery receive and adopt the report. The conference on the State of Religion was opened by Mr. Stevenson, on "Family Religion," which was duly discussed. Mr. McTavish introduced the next subject, "To what extent does the prayer meeting serve as an index of congregational life?" After conversation on this theme, Mr. McLaughlin (in the absence of Mr. Ross), addressed the meeting on the question, "Is the Church within our bounds faithfully employing her weapons of aggression?" After discussion the meeting was closed by the Moderator.—JAMES R. SCOTT, Pres. Clerk.

MONTREAL NOTES.

The ninth annual meeting of the Montreal Presbyterian Sabbath School Association was held in Knox Church on the evening of Tuesday last, Mr. James Croil (the President) occupying the chair. A carefully prepared statistical report was submitted by the Secretary, Mr. Torrance Fraser. It showed that there were 357 teachers and 3,314 scholars in connection with the schools in the city. The four largest schools are in what might be called mission districts. St. Matthew's, Point St. Charles, heads the list with 398 pupils and 40 teachers; followed by Chalmers with 389 scholars and 39 teachers; March Street with 313 scholars and 24 teachers, and St. Joseph Street with 301 scholars and 27 teachers. Taking the combined attendance of the Presbyterian Sabbath schools in the city, there is an increase during the year of 23 teachers and 72 scholars. The amount raised for missionary purposes was \$2,826, or an average of eighty-six cents per pupil, a much higher rate than is given to the communicant in many of the Presbyteries of the Church. This shows what might be done by the children of the Church for the furtherance of the Saviour's kingdom were there only proper means adopted in all our Sabbath schools. There are 100,000 Sabbath school pupils connected with our Church. Surely, it is not an extravagant estimate to form, viz., that these scholars should contribute an average of one cent each per Sabbath for missionary purposes. This would yield \$52,000 per annum, and yet the amount actually raised last year was only \$15,750, an average of about a cent monthly from each pupil. In too many Sabbath schools no effort is put forth to interest the children in mission work, or to train them to give for its furtherance. The number of schools in the Church is very small where an average of fifty cents per scholar annually—or one cent per Sabbath—could not be got, if only the superintendent and teachers put forth a little effort. When one hears of a Sabbath school here and there with sixty or eighty or 100 pupils, raising \$2 or \$5 or \$10 annually for missions, he is fain to conclude that something is wrong somewhere, and he wonders if the teacher or scholars know that there are countless millions of our fellow men who never yet heard of Jesus. In this city there is at least one Sabbath school, with an average attendance of a very little over 100 pupils, that contributed last year upwards of \$550 for missions, and very few of the pupils in it are children of rich parents. The result was achieved by systematic effort. One of the teachers takes a special interest in the matter, and keeps it prominently before the whole school. Were there an officer connected with every one of our Sabbath schools whose duty it was to keep alive in the children an interest in mission work, and to see that they were systematically trained to give for its support, instead of \$15,000, the sum of \$100,000 could easily be got from the Sabbath schools of our Church annually; and at the same time the boys who are to be the high men of the next

generation would be receiving a training in the habit of giving for the Lord's work, which would tell on the contributions of our Church to an almost incredible extent in the course of a few years.

The Rev. J. A. F. McBain, of Georgetown, was waited upon at the Manse last week by a few of the ladies of his congregation and presented with a purse of \$100 in appreciation of his services. Georgetown is one of the large and wealthy country congregations in the Chateaugay district. Within the last few years they have doubled their contributions to ministerial support, and contribute increasingly larger sums annually for the Schemes of the Church. The increase in recent years is encouraging. They now give for ministerial support a little over \$2 per communicant. The average rate per communicant in the whole Presbytery is about \$6.50; the rate in the city congregations being \$8.03, and in those in the country \$4.75.

The congregation of Kingsbury and Brompton Gore in the Presbytery of Quebec, are about to erect a manse for their esteemed pastor, the Rev. J. R. McLeod.

On Sabbath last three new elders were ordained in Crescent Street Church, viz., Dr. Kelly, of the High School, and President this year of the Young Men's Christian Association of this city, and Messrs. Alexander McDougall, and Hugh Cameron.

At a meeting of the Presbytery of Halifax, on Tuesday, the several calls to Rev. L. H. Jordan were considered. Mr. Jordan's own congregation and Session were represented by six commissioners, who strongly pleaded the claims of St. Andrew's Church, Halifax. Erskine Church was represented by Mr. A. C. Hutchison, architect, Montreal. Mr. Jordan asked and obtained ten days time for further consideration.

The Rev. Dr. Burns, of Fort Massey Church, Halifax, is to supply the pulpit of Erskine Church on Sabbath next, and to lecture in the David Morrice Hall in the afternoon, on "The Resurrection of Christ." This is the closing lecture this season on "Questions of the Day."

The regular class lectures in the College terminate next week, immediately after which the examinations begin. This has been a very prosperous session. The number in the graduating class is eight, including two French students. At the closing exercises on 1st April, the address to the graduates is to be given by Rev. Jas. Barclay, M.A., of St. Paul's Church.

The annual public examination of the mission school at Pointe-aux-Trembles is to take place on Wednesday next, the 18th inst. The sleighs conveying the visitors leave from the store of Mr. W. Drysdale, Bookseller, at twelve o'clock noon. This has been one of the most successful sessions the schools have had, the attendance being upwards of 120. The examination promises to be of more than ordinary interest.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 22, 1885. **PAUL VINDICATED.** { Acts xxvi. 19-32.

GOLDEN TEXT.—"Having therefore obtained help of God, I continue unto this day."—Acts xxvi. 22.

TIME.—August, A.D. 60.

- Review.**—1. What took place when Paul was at Miletus?
- 2. Relate the stages of his journey from Miletus to Jerusalem?
- 3. What was the point of difference between Paul and the Jews, ver. 7.
- 4. Why did Jesus appear to Paul?
- 5. What is the effect of the Gospel upon men?

EXPLANATORY.

I. Paul's obedience. The argument is intended to prove that he had sufficient ground for changing his mind and becoming an obedient disciple of the Christ whom he persecuted. The whole argument is in the words.

Heavenly vision. It was a revelation of truth to the eye, the intellect and the heart. He saw with the eye a glory surpassing the brightness of an eastern sun. And with the understanding he saw the glory of a redeemed world:—the eyes of the blind opened, men rescued from the power of Satan and brought into the service of God, and receiving an inheritance amongst the sanctified.

Before that vision Paul fell down and said: "Lord, what wilt Thou have me to do?" He then enlisted in the army of Christ.

II. Paul's faithfulness to his promise. No soldier ever served his general more loyally, than Paul served his new master.

1. Zeal—Damascus. He began at once to work after his conversion. He is then supposed to have retired for a season into the wilderness and then came to

Jerusalem. His desire was to continue there preaching, but another vision, whilst he was in a trance, commanded him to go to the

Gentiles. For the extent of his labours there, review the points visited during his three journeys.

Judaea. It is not known at what stage Paul visited the Churches of Judaea.

In the vision, ver. 17, he was told that he was sent to Jew and Gentile and he obeyed.

2. Doctrine. The same Gospel was given to all. It has three parts which cover the whole life.

1. Repentance. Believing what God says about ourselves. "Fleeing."

2. Turning to God. Faith in Christ—Looking to Jesus.

3. Works meet for repentance. "Faith worketh by love." "By their fruits ye shall know them." That is the religion of the Bible in the Old and New Testament times. "Without holiness no man shall see the Lord."

3. Prophecy. All his teaching about Christ, was true to the teaching of Moses and the Prophets. We must remember that we have only a brief sketch of the address given by Paul on this occasion. The Jews expected a Messiah victorious over the nations of the earth, not one that would suffer and die. Paul shows that the Messiah of the Prophets must be a suffering Messiah. Many Old Testament Scriptures prove this. All the Old Testament sacrifices pointed to a dying Saviour. The 53rd of Isaiah is the most decided section to illustrate the humiliation of Christ.

But the valley of humiliation was the way to the mount of exaltation.

First that should rise, etc. The rev. ver. is better: "How that He first, by the resurrection of the dead, should proclaim light both to the people and to the Gentiles." His resurrection is proof of a general resurrection. "He brought life and immortality to light." Thus the two sides of Christ's life were made known in prophecy, and Paul in preaching to both great and small, to high and low, rich and poor, said nothing that the Jews could not verify if they knew their own Scriptures.

III. The faithfulness of God to His promise. He promised, ver. 17, that he would protect Paul, from the people to whom He sent him. Paul now acknowledges that God's promise was fulfilled.

Having therefore obtained help of God, etc., ver. 22. It has been frequently seen in these lessons, how deadly was the hatred of the Jews, which he could not have escaped, but for the protection of God. But, although it is not so visible, the fact is that no life is worth an hour's purchase, if God were to remove His protecting grace. Let us do our duty, feeling assured that no evil shall befall us; death cannot seize us, until the appointed time. It is helpful to our faith to recall the many deliverances of Paul's life at Philippi, Berea, Corinth, etc.

IV. Festus' rejection of the Gospel. Let it be remembered that Paul is not now upon his trial, his appeal unto Caesar having removed him from provincial jurisdiction—but making an address to gratify the curiosity of Agrippa and Berenice.

He takes the opportunity of preaching to this illustrious audience the Gospel. He is in the position of a court preacher and they have either to accept or reject the message. Festus decides that Paul is mad. He hears him make reference to Moses and the Prophets, of whom he (Festus) knows nothing, and concludes that he is crazed with too much study.

Festus is a type of a large class that look upon devoted Christianity as madness, but the madness is upon the other side. It is truth and soberness to say that all men should repent and believe the Gospel and follow Christ at whatever sacrifice.

V. Agrippa rejects the Gospel. In answering Festus, Paul appeals to Agrippa, whether these things are not so, for he lived in the country, and these things were not done in a corner. The death and resurrection of Christ were spoken of everywhere, and he must be acquainted with the facts. He then, so as if possible to bring Agrippa to a decision, asks, "King Agrippa, believest thou the Prophets?" Then, not waiting for an answer, adds: "I know that thou believest." The King began to feel himself cornered, and broke away from the Apostle's grip, by saying half-sarcastically, "With little persuasion thou wouldst fain make me a Christian." Paul admits that that is just what he desires to do, "I would to God that not only thou," etc., ver. 29. He aimed at the well being of his whole audience, and would have them enjoy the benefits of the Gospel, without its crosses. This is a bold saying. The King, and Governor, and chief captains, and principal men of the city are there assembled, and Paul says "my position is better than yours." In what respect was Paul better off than they?

Agrippa could stand the appeal no longer. It has become too personal for him. He rose up and broke up the assembly. Having gone aside, they both agreed that Paul deserved neither death nor bonds. He might be set at liberty, had he not appealed. Very likely they were both so much impressed with Paul's greatness, that they felt regret that they could not set him at liberty.

But God's ways are not like man's ways. Had Paul been set at liberty he might never have seen Rome. As a prisoner, he is sent to Rome.

Note the two classes of rebels against God. 1. They who call religion madness. 2. They who resist impressions. To which class do you belong?

Illustration.

Fanny Forester, after a protracted struggle, burst into celebrity as a brilliant writer in the periodical literature of the day; she sat as queen in the highest circle of American society. She became the wife of Judson the missionary, now far advanced in life, and consented to go away into the darkness of heathen Burmah to make known the love of Jesus to perishing souls. Society was startled and shocked, and cried out "The woman is mad." She wrote an essay on "The Madness of the Missionary Enterprise" in which she completely turned the tables on her critics.—Anon. Now when the whole generation is gone and we look back, which record would we prefer, that of Fanny Forester, or her critics?

Practical Suggestions.

- 1. God is now speaking to men's consciences; the responsibility of obedience rests upon them.
- 2. Paul practised before he preached. He repented, turned to God, and brought forth works meet for repentance.
- 3. The real cause of hostility to Christ is an unwillingness to repent, ver. 21.
- 4. The soul of a slave is as precious, and must be saved in the same way as the soul of a King, ver. 22.
- 5. No cross, no crown.
- 6. Intense zeal for the conversion of souls will forget self-interests.

Words of the Wise.

It takes many people to hold the ladder for one individual to climb.

It is necessary to live for the Gospel in order to be partaker of the Gospel.

THE greater our dread of crosses the more necessary they are for us.—*Fenelon.*

It is morally obligatory to abstain from indulging in things indifferent when the use of them is the occasion of sin to others.

BUT noble souls, through dust and heat, Rise from disaster and defeat The stronger.

—*Longfellow.*

ALL truths are not to be uttered; still, it is always good to hear them.—*Mme. du Defand.*

CROSSES are of no use to us, but inasmuch as we yield ourselves up to them, and forget ourselves.—*Fenelon.*

THERE is not a greater drudge in the world, than he that is under the power of reigning covetousness.

OUR dearest hopes in pangs are born, The kingliest kings are crowned with thorn.

—*Massy.*

THE Scriptures were written not to make us astronomers, but to make us saints.—*Matthew Henry*

WE must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.

THE golden beams of truth and silver cords of love twisted together will draw men on with a sweet violence whether they will or no.—*Cudworth.*

THE smallest effort is not lost— Each wavelet on the ocean tossed Aids in the ebb-tide or the flow; Each rain-drop makes some floweret blow, Each struggle lessens human woe.

—*Mackay.*

ANY one who desires to serve God need not be a day without work to do and plenty of it.

It is a great ornament to a religion when the professors of it are of meek and quiet spirits, diligent to do their own business, and not busy-bodies in other men's matters.

A THING to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspearable suffering.

THE history of every discovery, of every enterprise of benevolence, of every reform, is the history of toil and watching through long discouragements.

OF all the griefs that harass the distress'd, Sure the most bitter is the scornful jest, Fate never wounds more deep the generous heart, Than when a blockhead's insult points the dart.

—*Samuel Johnson.*

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

WE know not of what we are capable till the trial comes; till it comes, perhaps, in a form which makes the strong man quail, and turns the gentler woman into a heroine.—*Jameson.*

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I HAVE been much self-accused for not referring all to God as the last end; that I do not eat, drink, sleep, journey, speak, and think for God; that practice was so short and narrow, light so strong and broad.—*Samuel Rutherford.*

THE good are better made by ill, As odours crushed are sweeter still.

—*Rogers.*

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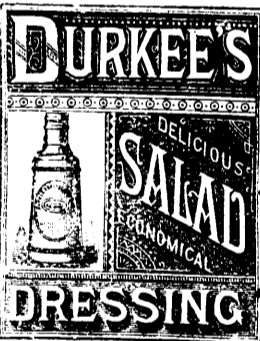
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LONDON.—In the First Presbyterian Church, London, on Tuesday tenth of March, at half past seven o'clock p.m.
CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, seventeenth March, at eleven a.m.
BRANDON.—In the first Presbyterian Church, Brandon, on Tuesday, third March, at three o'clock p.m.
GLENGARRY.—At Alexandria, on the second Tuesday of March, at two o'clock p.m.
WINSBORO.—In Knox Church, on Wednesday fourth, at ten o'clock a.m.
BRUCE.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.
KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 11th, 1885, at ten o'clock a.m.
MAYLAND.—In Wingham, on Tuesday the seventeenth of March, at half past one p.m.
SAUGERS.—In Guthrie Church, Harrison, on the seventeenth of March next at two p.m.
PORT HURON.—In First Church, Port Hope, seventeenth March, at ten o'clock a.m.
OWEN SOUND.—In Division Street, Church, Owen Sound, March seventeenth, one thirty p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of March at ten o'clock forenoon.
WINTHROP.—In St. Paul's Church, Bowmanville, Tuesday, 17th February, at half past ten o'clock a.m.
PARIS.—In Knox Church, Woodstock, March 10th at twelve o'clock, noon.
TORONTO.—On Tuesday, 3rd March, at eleven o'clock, in the same place. Commissioners to the General Assembly will be appointed at three p.m.
HURON.—In Seaford, on the second Tuesday of March, at eleven o'clock a.m.
SARATIA.—Regular meeting at Strathroy, on second Tuesday of March, at ten o'clock, a.m.
LINDSAY.—At Soaya Brock, on last Tuesday of May, at eleven o'clock a.m.
QUEBEC.—In Morris College, Quebec, on the seventh month, March, at half past seven o'clock p.m.
HAMILTON.—On Tuesday the seventeenth, of March.

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HOME MISSION COMMITTEE.

WESTERN SECTION. The Home Mission Committee of the Presbyterian Church in Canada (Western Section) will meet in St. Andrew's Church, Toronto, on Tuesday, 24th March, at eleven o'clock, a.m. The sub-committee on Augmentation of Stipends will meet at nine o'clock, a.m., of the same day. All the grants made to mission stations and supplemental congregations will be reviewed at this meeting. A prompt attendance of members is requested. WILLIAM COCHRANE, D.D., Convener.

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