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THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT 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.

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SARDINE SANDWICHES.—Take two boxes of sardines, and throw the contents into hot water, having first drained away all the oil. A few minutes will free the sardines from grease. Pour away the water, and dry the fish in a cloth; then scrape away the skins and pound the sardines in a mortar till reduced to paste; add pepper, salt, and some tiny pieces of lettuce, and spread on the sandwiches. The lettuce adds very much to the flavour of the sardines.

POMMES EN SURPRISE.—Choose some nice large apples, peel and take out the core. Put them whole into a syrup flavoured with cinnamon or lemon peel. When thoroughly done, take them out carefully and place in a compotier. Then fill up the middles with a little preserve and crystallized fruit, cut into small pieces and strew over with pounded macaroons. Boil the syrup in which the apples were cooked until quite thick, and pour into the dish.

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RICE MILK SOUP.—To every half pound of whole rice allow three quarts of milk and sugar to taste. Wash the rice well, put it into an enamelled saucepan, and pour the milk over it. Let it come to the boil over a clear fire, and then draw the saucepan on to the side and allow it to simmer for two hours, or rather more. Just before removing it from the fire, add sufficient sugar to taste. Serve either hot or cold for supper. This is an excellent vegetarian dish.

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Advertisement for Harlan's Yellow Oil, featuring an image of the product and text listing ailments it treats such as Rheumatism, Sore Throat, Frost Bites, Burns, Scalds, and Deafness.

# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, JANUARY 21st, 1885.

No. 4.

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5 JORDAN STREET, TORONTO.

## Notes of the Week.

WYCLIFFE College, at the recent annual meeting of its Board of Trustees, showed a prosperous record. Its number of students is steadily increasing. Several who have graduated from the institution are filling important spheres in the Christian ministry and others are doing good service in mission fields. Financially the college is in a satisfactory condition and steps are about to be taken to provide additional accommodation, now urgently required. The trustees of Wycliffe College have given their approval of the proposed scheme of university federation.

THE *New York Sun* thinks "that public honour and the interests that public offices are created to subserve are infinitely safer in the guardianship of political parties and of the public press, and that the mischiefs of corruption and dishonesty therein are less noxious and less enduring under party criticism and antagonism, than are the same evils in other spheres of public activity that are entirely removed from party criticism and correction." There is a great deal of good sense in this language, as there is not a little silly pietistic cant current against political parties.

A RECENT letter from France says that reports from different parts of the country are very encouraging as regards the progress of evangelical belief. Among the colliers of the North there appears to be arising a revival not unlike that which came over England, under the preaching of Whitfield and Wesley. Along the Belgian frontier and elsewhere, there is great eagerness to listen to the tidings of the Gospel, and the most intelligent of the miners view with each other in opening their houses for *reunions*, addressed by missionaries and colporteurs, some of whom have been workingmen themselves.

WHEN submitted for the decision of the people the Scott Act marches from victory to victory. Last week voting took place in four widely separated counties. Kent in the west, Brome in the Province of Quebec, Lennox and Addington, and Lanark recorded majorities in favour of the Act. In Kent the majority was over 2,000. In Lennox and Addington the contest was very close. Brome gave a substantial majority for temperance, while the County of Lanark gave an overwhelming vote for the adoption of the Scott Act. This must be encouraging to temperance workers in the counties where the question has yet to be submitted.

FROM the *Guelph Mercury* we see that the Young People's Literary Association of St. Andrew's Church, Guelph, at their regular meeting held a mock banquet in which the loyal, patriotic and other toasts were done ample justice to without the assemblage partaking even of so much as a draught of nature's best beverage—pure water. Those whose names were coupled with the toasts responded much better than people usually do where they are supposed to be stimulated for the occasion by partaking of liquor. When such venerable customs as toast-drinking can be mocked in this fashion, it is evident their usefulness is about gone.

IN an associated press despatch it is stated that a new sect has sprung up in Paris under the name of anti-deists. Their chief object it is said is the suppression of the name of God in all languages. It is

certain that their achievements will not equal their daring impiety. The incident is only referred to as showing the silly absurdities to which infidelity is ready to resort. The erasure of the divine name from every language spoken by men would not banish God from His universe, nor remove from human consciousness the evidence of the divine existence. These anti-deists have evidently forgotten Maximilien Robespierre's dictum, "If we have no God we must needs invent one."

UNSCRUPULOUS efforts have been made to discredit Ex-Governor St. John, of Kansas, who represented the prohibition party in the late presidential contest in the United States. Extreme politicians of the republican party do not know how to take defeat gracefully. They have been inventing various excuses for their failure to elect Mr. Blaine. It has been most circumstantially stated that Mr. St. John made proposals to sell out to the Democratic party. Men in whose name such statements were given have publicly repudiated these assertions as malicious fabrications. Among them the Hon. J. Finch, known in Canada in connection with his advocacy of the Scott Act, clears the late prohibition candidate from all taint of dishonour.

THE inter-collegiate celebration of the five hundredth anniversary of John Wycliffe's death was held in St. James' school-house last week. The attendance was large and representative. The President of Toronto University fittingly occupied the chair. The Revs. Principal Caven, Professor McLaren, Dr. Reid, Principal Sheraton, J. S. Stone, Montreal, Principal Castle, Dr. Newman, Dr. Thomas, and a large number of ministers were present. The Rev. J. S. Stone, lecturer in Wycliffe College, delivered a stirring address on "The Social and Religious Aspects of Wycliffe's times;" Professor McLaren read a paper on "Wycliffe's career;" Dr. Newman's paper was on "Wycliffe and the Mendicant Friars," and Principal Sheraton gave an address on "Wycliffe and the Bible."

THE decision of the Supreme Court as to the invalidity of the McCarthy Act does not at once and immediately dispose of the conflict and consequent confusion of jurisdiction in temperance legislation. The decision was no doubt what was generally expected, but it is not willingly accepted as the end of a needless contention. Politicians would doubtless let the matter rest where it is, but the liquor trade will not care to end the fight yet. There are pretty clear indications that they will appeal from the decision of the Supreme Court to the Privy Council, and possibly challenge the validity of the Scott Act. All they can possibly hope for is a gain of time in order that they may continue the traffic while their appeals are *sub judice*. Temporary obstruction will only strengthen the determination to secure the passage by Parliament of a comprehensive prohibitory Act.

A NUMBER of Kingston ladies, representing the various churches in that city recently held a meeting for the establishment of an institution for the benefit of young women. It is designed to have a reading room, evening classes, music, etc. This institution is not intended to encourage young women habitually to desert their homes, but merely to provide means of safe and pleasant occasional recreation, as well as to offer opportunities and aids to self-improvement for all who may desire to avail themselves of these. All willing to pay the small sum of ten cents a month can have free access to the rooms at all times, and many will, no doubt, avail themselves of the privilege. Office bearers were chosen as follows: President, Mrs. Donald Ross; Vice-Presidents, Mrs. Hague, Mrs. H. Folger, Mrs. Marshall; Secretary, Miss Machar; Treasurer, Miss Yates, together with a large committee.

THE medical examiner of one of the largest insurance companies in the United States scouted the idea that malt liquors are harmless or helpful. He says that

statistics prove that life is much shortened by even moderate drinking, and adds: This rule applies to the use of malt liquors as well as to spirituous liquors. The fact is, that drinkers of malt liquors take more spirits than the ordinary drinkers of alcohols, inasmuch as beer is a seductive drink, and it is necessary to take a large amount of malt liquors to get the equivalent in effect of one or two drinks of ordinary spirits. The rule of his company, he says, is "never to insure an individual who is an habitual user of liquors; and we do not take those who use malt liquors habitually, unless they seem, by inheritance, to take malt liquors as a matter of diet, such as the Germans or French, who take light wines. We do not, however, take these classes, if we find they drink to excess."

DYNAMITE is no doubt an elevating agency, but the elevation comes with too great rapidity when the fuse is applied. Somehow the latest explosive adventures have been comparatively harmless. London Bridge, the underground railway, and the town hall at Warminster, though partially injured, remain. Happily no lives were lost by the folly and malignity of these operators in dynamite. This same revolutionary agency has caused another explosion in New York of a somewhat different kind. A man named Phelan, living in Kansas City, had been interviewed by a reporter. His statements were displeasing to the other patriots of the O'Donovan Rossa stamp. Phelan was notified that his presence was desired in New York, and in visiting Rossa's office a ferocious attack was made upon him, from which it was at first thought he could scarcely recover. The deed is justified as all such deeds are on the ground that the patriot whose assassination was attempted had turned traitor.

ACCORDING to returns just published the crime of murder is on the increase in the United States. Statistics show that in 1884 Ohio leads with 189. Texas following with 184, and Rhode Island and Delaware having each 11, the smallest number. In the prohibition States of Kansas, Iowa and Maine the number of murders were 78, 58 and 16 respectively. Besides Ohio and Texas, the States having more than one hundred murders were Kentucky, 178; Missouri, 146; Tennessee, 137; Georgia, 135; New York, 125; Pennsylvania, 120; Michigan, 109, and Virginia, 102. Of the populous States Illinois makes, by all odds, the best showing, having only 63 murders in the year, one-half less than the number in several States with populations one third less. As compared with 1883 the murders in the United States have more than doubled, the number in 1884 being 3,377. Of these 315 were mysterious and remain so. Forty-eight children were killed by their parents, 83 wives by their husbands, and 12 husbands by their wives. Only 103 legal executions for murder occurred, though 219 lynchings were reported.

A WORK lately published at Rome gives particulars concerning the number of Italians living in foreign countries at the end of 1881. At the head of the list stands France, which, with Algeria and the colonies, contains 274,825, of whom 21,577 are in Paris, 33,693 in Algeria, and 57,861 in Marseilles. The Argentine Republic, or La Plata, has 254,388, 103,595 of whom live in Buenos Ayres. Strange to say, the United States has in its immense population only 170,000, of whom 20,286 are in New York. The number in Brazil is 82,196. In Austria and Hungary there are 43,875, of whom Trieste has 16,202. In Switzerland there are 41,645, of whom 19,603 are in the canton of Ticino. In Uruguay, 40,000; in Turkey, 18,612; in Egypt, 16,302, most of whom live in Alexandria. Only 14,647 find a home in the British Isles and all the colonies, and of these only 7,189 are in Great Britain and Ireland. Tunis has 11,106. Peru about 10,000, Spain 8,825, the German empire 7,096, of whom 1,552 fall to Prussia (not including Hesse-Nassau, which has 496). Then come Mexico with 6,103 Italians, Monaco with 3,437, and at last the Russian empire with 2,938.

## Our Contributors.

### FIFTY THOUSAND AARONS AND HURS WANTED.

BY KNONONIAN.

The battle raged on the plain of Replidim. Moses stood on a neighbouring hill with the rod of God in his hands. When he held up his hands Israel prevailed, when he lowered his hands Amalek prevailed. Being human, like lesser men, Moses became weary. He was one of the best men the world ever saw, but the muscles in a good man's arms relax even when they are strained in a good cause. Aaron and Hur were on the hill-top with Moses. What did Aaron and Hur do when they saw Moses become weary? They rolled over a good-sized stone and told him to sit upon it so that he could all the better keep his hands up and steady. Some people would have taken a stone and thrown it at Moses because he didn't keep his hands steady. That is the way they would have helped him. That was not the style of Aaron and Hur. When Moses was seated what did Aaron and Hur do? Did they stand off and say: "Now we'll watch Moses; if he can hold up his hands himself and struggle through alone we'll say he is a good man, but if he can't get through alone let him sink?" No, that was not what they did. Not having had the benefit of the example of some modern Christians they didn't know how to do such a chivalrous thing as that. Did they shout: "Moses, you are a failure, you are not the man we took you to be when you became our leader?" No, they didn't do that either. Did they run down to the plain and sneak around among the captains and say: "It is all the fault of Moses?" Not they. Did they call a meeting in some quiet corner on the plain and pass this resolution: "Moved by Aaron and seconded by Hur, that inasmuch as it is a matter of prime importance that the Amalekites be defeated, and inasmuch as Moses, our leader, is not able to hold up his hands all day without any help, be it resolved that the said Moses be requested to consider the propriety of resigning for the glory of God and the good of the cause?" No, they didn't "whereas and resolve" anything about it. Did they get up a petition asking Moses to resign, and carry it around among the camp followers, cowards in the rear, camel drivers and general hangers-on, and by coaxing and misrepresentation induce these worthy and intelligent Christian people to sign it? No, Aaron and Hur didn't know that trick. Did they stand off and say: "We don't wish to take any responsibility. If we take any part and the battle is lost then we may get blamed. We can't take so much responsibility?" No. Aaron and Hur were not "safe men" in that sense. The Church in the wilderness was not blest with as many safe men as the Church in Canada. What did Aaron and Hur do? Why they simply went up to their leader and stood "one on the one side, and the other on the other side," and held his hands steady until the last blow was struck and the last Amalekite driven off the field. Blessings on the Aarons and Hurs!

Aaron and Hur would have done splendid service in the eldership. Perhaps they were elders and that may account for the loyal and practical way in which they stood by their minister. It is hard to say what Aaron and Hur might have thought about the deceased wife's sister, or Romish ordination, or a college of moderators, or other matters of that kind, but alongside of a hard-worked, weary minister they would be worth as much as an average General Assembly. A session composed of Aarons and Hurs is worth more to the Church than Drummond's new book. No doubt Aaron and Hur were men of prayer. But they didn't go round behind the hill to pray and leave Moses alone. As they watched the battle on the plains no doubt they mentally asked the God of battles to nerve the arms and cheer the hearts of the troops. But they held up the hands of Moses at the same time. Aaron and Hur were sensible men. They believed in prayer but they believed in work as well. They saw that the pressing and immediate duty was to hold up the hands of Moses and they held them up bravely.

A young minister was once settled over a congregation in the Presbyterian Church of the United States. A good deal was expected from the "new man"—what new man is not expected to do impossible things?—but the expectations were not all realized. Instead of helping him most of the church officers stood off and watched him struggle—the way Aaron and Hur

didn't do. Disappointed expectations grew into open dissatisfaction and a caucus was called behind the minister's back to consider the situation. Several suggestions were made, when a live Yankee, who probably had more grace than the others, rose and said: "I move that we pray for the young man and help him." The resolution passed and was faithfully acted upon and from that evening forward the congregation flourished. The discontented parties turned Aarons and Hurs and the Lord's work went on triumphantly. If everybody in all denominations that imitate Judas and Ishmael would stop and begin a vigorous imitation of Aaron and Hur we might soon have the Millennium.

### THE BENEDICTION.

BY REV. A. WILSON.

The giving and receiving of a blessing in the patriarchal age was of frequent occurrence. Melchizedek, "priest of the most High God," blessed Abram; Isaac blessed Jacob, and from the conduct on this occasion both of Jacob and Esau may be learned the value that was in those days placed upon the patriarchal blessing.

When the visible church of God was fully organized under a former dispensation there was a special form of blessing the people given—a form of Benediction appointed to be used by the priests. It is as follows: The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace," Num. vi. 24-26. This was no mere form; when received by faith the grace signified therein was imparted to the recipients, "and they," says Jehovah, "shall put my name upon the children of Israel and I will bless them." There is nothing about this form of benediction given by Jehovah and to be used only by the priests of a propitiatory character. It was not, therefore, peculiar to the office of a priest. It was an official act that could not be done by any who were not in the office of the priesthood; yet there is nothing in the nature of it to show that it was peculiar to that office.

Hence it would not be unreasonable to expect that we should find an authorized form of benediction under this dispensation of one and the same covenant of grace. On turning to the New Testament, we do find that a form of blessing was employed by the apostles. It is given in full at the end of Paul's second letter to the Corinthians. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." While the outward form is different, a careful comparison of these two benedictions will clearly show that for substance they are the same. The second blessing in the Christian benediction answers to and embraces all that is contained in the first of the Jewish. The first in the Christian answers to the second in the Jewish. And the third in the former answers to the third in the latter.

The apostolic benediction appears in several other epistles than Paul's Second to the Corinthians, but in an abridged form. It is highly probable that it was used by the apostles and others not only in letters to the churches, but also in the assemblies of God's people when convened for His worship. There appears, however, to be no record of the way in which it passed into use in the public assemblies of Christians; but as the earliest liturgies contain it, and as the substance, and even the full form of it occurs constantly in the patristical addresses to Christian individuals and churches from the apostles down, it must have been adopted on authority of unquestionable validity. "It is not improbable," says a writer, "that the apostles used it no less in the public assembly than in epistolary correspondence; and that it passed from the apostolic age into the subsequent times as an established form of blessing, agreeable to the spirit of Christian faith and worship. Our authority for using the ceremony may be safely presumed to be apostolic, and therefore divine. It must, hence, be considered as having a sacred import. It is not an empty ceremony; not a mere sign of kind wishes on the part of the leader of divine worship, for the spiritual edification of the people; but like preaching, prayer, sacred song, and the sacraments, it has a deep spiritual significance, and when properly used, an efficacious power, through the Holy Spirit, for Christian edification." It is hence of great importance that the nature, design and proper use of this benediction be rightly and well understood.

As a contribution to this end I humbly offer the following observations:

1. It should not be regarded as a mere form of dismissing a worshipping assembly. That it comes last in the services of the sanctuary is not determined by anything in its nature as in the sentiment it expresses or in the effect it is intended to produce. It does not appear that the benediction given to be used under a past dispensation was used at the close of public services or used as a form of dismissing the people. It was a form of public blessing, appointed as a part of divine service. The apostolic benediction ought so to be employed in the Christian church. It is a solemn and emphatic form of pronouncing a blessing in the name of the Lord upon the people, in the proper use of which much good may come to God's believing people.

2. It ought not to be regarded as a prayer. Any one looking at it will at once see that it is not, when used, addressed to God, but to the people, and that it is not a form in which both people and minister unite in offering to God. But that he who pronounces it is in the attitude ministerially of the giver by divine authority, and the people upon whom it is pronounced are in the attitude of recipients of the blessing. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." "The Jewish High Priest was commanded to bless the people in the name of the Lord, and this was to be one of the ways of putting the name of the Lord upon the people, and, also, one of the ways of imparting His blessing to them. This was not a sacerdotal function, inappropriate to the Christian ministry; but like any other service, properly ministerial, as, for instance, in dispensing the sacraments. It was fulfilling an office which conveyed a blessing to the faithful. So likewise the Christian benediction is not a prayer addressed to God by the minister or the minister and people united, but a form of blessing addressed to the people. "Be with you all" are the last words of it. Some ministers are indeed so modest as to change the *you* into *us*, lest I suppose, any should think there was any virtue in themselves which of themselves they could impart to others. But all Protestants believe in the doctrine of our Confession of Faith which will apply as well to pronouncing the benediction as dispensing the sacraments, namely, "The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof a promise of benefit to worthy receivers." If we make use of this benediction at all, what right have we to change one word in it for another? and if we do it in this case why not in another? Why not in the case of Baptism say, "We baptize thee," or in dispensing the Lord's supper, why not turn the second personal pronouns, given in the scriptural form into the first and say as often as we eat this bread and drink this cup we do show the Lord's death till He come? Which, I emphatically ask, is the most proper and the most modest, to take this unwarrantable liberty with God's word, or to use, as God's servants in the discharge of the functions of our office with which they have been invested, the very words, and no other than the very words, which God himself has given to be used? Most assuredly, the latter is the more modest of the two.

3. Again, it is an official act to pronounce this benediction. Hence, those who take upon themselves to pronounce the benediction who are not in the office of the gospel ministry assume a position and discharge a duty to which they are not called and for which they have no warrant. In Baird's Digest of the Acts, etc., of the supreme judicatory of the Presbyterian Church in the United States, it is stated, "The benediction is an authoritative blessing of the people of God in the name of Christ. Strictly it can be pronounced by none but ordained ministers of Christ;" and in Dr. J. A. Hodge's Presbyterian Law, as defined by the Church Courts, it is stated to be one of the duties of the office of the minister to bless the people. Yet we have known laymen to assume this position and pronounce this benediction. It seems to me if they at all understood its nature and design they would abstain from both. None but Aaron and his sons and their successors in office were authorized to pronounce the Jewish benediction upon the people. Moses the highly honoured servant of God and Lawgiver of

Israel was not. It belonged to the office of priest though it was not sacerdotal in its nature; so under this dispensation it is an official act and belongs exclusively to those who fill the office of the gospel ministry to pronounce it upon the people. But are we not all "Kings and priests unto God?" yes, "A royal priesthood," not, however, to offer propitiatory sacrifices, but "spiritual sacrifices," the sacrifices of their bodies, souls, affections, prayers, praises and alms. All this does not include any of the functions of the office of the Gospel ministry and to use this passage as proof that the functions of this office are invested in the people is to wrest it from its connection and use it for a purpose for which it was never given. And to hold the doctrine stated in the Confession of Faith in relation to the proper dispensing of the sacraments of Baptism and the Lord's supper to be founded upon and agreeable to the word of God, namely, that "neither of which may be dispensed by any but a minister of the word lawfully ordained," Chap. xxvii., Sec. 4. The same assembly that laid down this doctrine which is subscribed by all our ministers and elders has, also in their form of government and in defining the functions of the office of the Gospel ministry, stated that one of these is "to bless the people from God, Numbers vi. 23, 24, 25, 26, Compared with Rev. i. 4, when the same blessings, and persons from whom they come, are expressly mentioned, Is. lxvi. 21, where under the names of priests and Levites to be continued under the Gospel, are meant evangelical pastors who, therefore, are by office to bless the people." The people have rights and privileges, but the functions of the ministerial office have not been invested in them. To hold that all are "Kings and priests unto God" as that any of them who choose may exercise the functions of the Gospel ministry is the doctrine of the Plymouth Brethren for they hold that all Christians have the right of ministry.

4. Further, it seems to follow from its nature and design that it ought not to be used on all occasions and every where when even Christians are convened for any purpose other than the worship of God. It seems to me to be an abuse of it to use it for the purpose of closing meetings of committees, or of societies and still more so when used for closing socials and concerts. The more its use is limited to the assemblies of God's people convened for His worship the better. I always feel reluctant to use it on any other occasion and often when I have been asked to pronounce it at the close of the meeting of some society or committee or unimportant occasion, I have offered instead thereof a short prayer. This I consider to be far more appropriate on such occasions.

5. I stily, I remark it ought to be regarded as a solemn act of religious worship. "It was a most reverential ceremony" says a writer, "for the Jewish high-priest, when he officially pronounced the blessing of Jehovah, in His name, upon the people, and for the people, when they stood to receive that blessing. No solemnity of the Jewish ritual could excel that of publicly blessing and being blessed in the name of the Lord. No profounder reverence for God could be felt or expressed than that of the ancient Patriarch, when he commended his children and friends to Him, and with glowing confidence in His holy and faithful covenant, pronounced His blessing on them. And when can a Christian minister or a Christian assembly ever have a frame of more intense and worshipful devotion, than while pronouncing and receiving the blessing of the Lord? Whenever in the course of public worship it may occur, it is one of the most solemn and expressive parts of our reverential service, and may be one of the most acceptable and useful." This should teach us how it should be pronounced and received. With what reverence and solemnity on the part of the minister, ministering for God, should he pronounce it, and on the other hand what respect and reverence should the people manifest when they stand up to receive it? Too often is it hurriedly and apparently indifferently, if not carelessly pronounced, and too often it is thoughtlessly and undevoutly received, coming as it does in the order of service at the close, there is too often manifested an uneasiness to retire, or preparation is being made to leave the place of meeting while the benediction is being pronounced. But if it is a means of grace and one in the proper use of which we may obtain special blessings surely it should be attended upon with great reverence and attention, with expectation of receiving the blessing it is intended to convey to the faithful. The Jewish

benediction was an eminent means of grace to the Hebrews." When the priest blessed the people in the name of the Lord, the Lord blessed them. "They shall put my name on the children of Israel, and I will bless them." When the congregation, by a public and united act of reception, took thus upon themselves the name of the Lord and solemnly owned Him as their God, He took them into closer union with Himself, by the quickened working of the Spirit within them. When a Christian congregation observes the ordinance of Baptism, in relation to one of their members, they express a public recognition of Father, Son and Holy Ghost, as their God, and receive, through the sacraments, not only for the member baptized, but for all the faithful present, a quickened spiritual operation which they would not otherwise enjoy. The same is true of the observance of the other sacrament and of all other exercises of pious faith, not distinctly sacramental, contribute, according to their measure, to the same end of spiritual edification, and in the same way. And certainly, not one of the least non-sacramental means of enlivening the spiritual operation in the heart of the Church, may be the devout use of this Christian and apostolic benediction.

### PRESBYTERIANISM.

BY REV. R. WALLACE.

In 1 Tim. v. 17, there are two classes of elders spoken of; the elders that rule and the elders that also labour in word and doctrine. Dr. Whittaker, a learned Episcopalian, and several other writers of the Church of England, admit that this passage refers to two sorts of elders, ruling and teaching. In 1 Pet. v. 1, Peter speaks of himself as an elder, when addressing the elders of the churches, because the higher office includes the lower. In John xviii. 36, our Lord speaks of His Church as His spiritual kingdom, and it is evident from His word that as King of Zion He has appointed a government for His Church, distinct from the civil magistrate, who is to rule merely over civil society. In the New Testament the term church is used to denote the Christians that assemble in any given place; the Christians of a city, though meeting in many places; the Christians of a province or country; and finally the Christians of the whole world, or the universal Church of Christ. Col. iv. 15; Acts xi. 22; Acts vii. 38; 1 Cor. xii. 28; Eph. v. 25. The Apostles speak of a government as existing in this spiritual kingdom of Christ, and as being appointed by Him. 1 Cor. xii. 28; Eph. iv. 7-12; pastors, teachers, helps, governments, as well as the extraordinary offices of apostles, prophets and evangelists for the planting of the Church. By a careful comparison of these and other passages it becomes evident that there ought to be elders whose special duty is to rule—as well as pastors who both teach and rule—in every Christian church. The sacred historian in describing the planting of churches in many lands by the apostles and evangelists, tells in Acts xiv. 23, according to the literal rendering of the original, that they appointed or chose them by suffrage, or by the whole members voting for them by the uplifted right hand, elders in every Church; "and having prayed they commended them to the Lord on whom they believed." Paul and Barnabas had been preaching the Gospel at various places and made converts in these places, and now they organize them into congregations or churches. And how did they do this? By appointing over them men of their own choice as elders of the two classes specified in the text.

(1) It is evident from this that a plurality of elders was appointed for every church by apostolic authority, which implies that it was by the authority of the Head of the Church, for it was He that "set" or appointed all these offices. He was forty days with the Apostles after His resurrection, giving them instruction concerning their whole work, the doctrines they were to teach and the government they were to set up in His Church. In Acts xx. 7, we are told that Paul sent for "the elders of the Church" of Ephesus—this shows that there were several elders in that church. In Titus i. 5, Paul says that he left Titus in Crete to appoint elders in every city—not one but many elders. In James v. 14, the sick are directed to call for the elders of the Church, not for one elder, proving that there was a plurality of elders in every congregation. Now all these elders could not have been pastors in every Church. The churches were generally so small that they did not need more than one pastor, and

there was for a time but one church in each place, yet several elders, showing that this was the Scriptural order. This is also proved by the distinction made between pastors and elders in Rom. xii. 4-8, and 1 Cor. xii. 28. There are here three permanent offices in the Church recognized, teachers or pastors, governments or elders, and helps or deacons—to attend to the financial affairs of the Church. (2) The same principle may be argued from the necessity of the case. If Christ's Church is to be taught well there must be pastors or teachers. If this were not the case the churches would soon fall to pieces, and professors would soon fall away from their professions of faith in Christ. Those who deny a regular pastorate are enabled to keep together, simply because they reside in a Christian atmosphere, under the influence of regular Christian churches. But let these be set aside, and soon either the necessity of appointing a class of men set apart to superintend the work would appear, or the cause would fall to pieces altogether. God, who is wiser than man, has set or appointed men to teach in His Church. So also if Christ's Church is to be ruled well there ought to be men set apart for the purpose. The necessity of rulers has been found in all human societies. Many, however, have a very inadequate idea of the importance of ruling well God's house. Ministers entering on their work often think only of the great work of preaching, and that they should devote all their care and strength to this work. They often shrink from the work of ruling and discipline in Christ's house. But when God blesses cases of discipline to the highest spiritual benefit of the parties concerned, then the minister of Christ gets his eyes opened to see that if preaching be an ordinance of Christ, so also is church discipline, or ruling in and over Christ's house. (This was the case with the devoted McCheyne.) They are then led to feel deeply that both are of God, the two keys which Christ has committed to His Church—the key of doctrine, by which we unlock the treasures of the Word, and the key of discipline, by which we open or shut the sealing ordinances of Christianity. Both are Christ's gifts to the Church and neither can be resigned without sin.

That Church will flourish best that is ruled best as well as that in which Christ is held forth as the only and all-sufficient Saviour of sinners. The minister cannot rule the Church well alone. If he is to succeed well in his work he must devote a great part of his time to study, prayer and meditation. According to the excellent McCheyne the great fault of this generation is that they wish ministers to be far too much in public, constantly visiting; and they think it an easy matter to expound the Word of God and preach the Gospel. So it might be, if, like some leaders of the people, ministers never got beyond the A B C of Christianity, and never showed their people how to go on to perfection in knowledge and in Christian attainment. The people find fault with the minister if he is not very often at their house, while at the same time he is very likely giving far more time than he ought to visiting, to the hindrance of his special work. Mr. Moody told the ministers in Toronto that they should not visit any, that Mr. Spurgeon, the greatest pastor of the age, does not visit any. He has 350 visitors, men and women, who report to him weekly. A minister's chief duty is to give himself to reading or to the study of the Divine oracles and works illustrative of the Bible, as Paul directed Timothy to do—that he might bring forth out of them "things new and old," that his "lips may keep knowledge," and that he may ascertain what is really the mind of the Spirit in the Word, and set forth that and not his own views or notions as is done by too many so-called teachers of the people. This is the Scriptural rule for preaching as it was done by Ezra (Neh. v. 8), and by the Apostles. If this is to be done properly it requires much time for study. The mornings, at least, should be held sacred for study, if the afternoons, or four or five of them be given to visiting the sick, etc. Presbyterian ministers have always been noted for the thorough study, and full and Scriptural exposition of the Word. Only thus can we follow the example of the greatest of human preachers, the Apostle Paul, in "dividing all the counsel of God," and in "rightly dividing the word of truth," and in giving to each and all such portions of spiritual food as they require. If, therefore, the Church is to be ruled well, the ministers must be assisted by the ruling elders whom God has set apart for this purpose to lighten his burden and to aid the pastor in his work, even as elders were appointed

to assist Moses in ruling Israel in the desert. It is remarkable that the sick are directed not to send specially for the pastor, but for "the elders of the Church," showing that he is only expected to do a share of the visiting. (3) The most learned and candid writers, from the Reformation down, generally hold that the Primitive Christian Church was formed after the model of the Jewish Synagogue, over which was a chief ruler, overseer, bishop or pastor, and three or more elders for assisting the chief ruler in ruling each congregation, and the language of our text seems to be taken from such organization—this is the opinion of Archbishop Whately ("Kingdom of Christ," p. 29), the learned Lightfoot, Alford, and many of the most learned divines of the Church of England, as well as the most eminent and candid writers of the continent of Europe. It is also declared by a learned English Wesleyan, Mr. George Smith, F.R.S., in his "Sacred Annals," Vol. III. (4) It is very evident from Scripture that the elders and bishops of the Primitive Church were identical, since both terms are applied to the same persons and the same office. The term bishop denotes merely an overseer. All elders are bishops in the Scriptural sense of the term "bishop." Thus in Acts xx. 17-28, we are told that Paul called the elders of the Church of Ephesus and charged them "to take heed to the flock over which the Holy Ghost had made them *overseers* (*episkopoi*) or bishops as the same word is rendered Phil. i. 1, etc. So Paul says to Titus (i. 5-7), that he left him to appoint elders," and then after describing their qualifications adds "For a bishop must be blameless" (so Peter i. Peter i. 12) "The elders I exhort . . . feed the flock of God . . . taking the oversight thereof," or as the Greek term means discharging the duties of a bishop. According to our text, ruling is less honourable and less important than teaching, therefore a bishop or ruler cannot be superior to a pastor or teacher; as in 1 Cor. xii. 28 where teachers are placed first. The identity of bishops and presbyters is evident also from this that the same passage never speaks of bishops and elders as distinct officers. When Paul writes to the Philippian Church he mentions the bishops and deacons, but says nothing of elders. (see also James v. 14.) The natural explanation of the fact is that both terms refer to the same office and person, and that to speak of bishops and presbyters would be tautology. This becomes evident when taken in connection with the passages already given, where both terms are applied to the same person, and where the term elder at the commencement is exchanged for the term bishop in the conclusion, while the same office bearer is spoken of. It must be evident to every unprejudiced person that the apostle would never state as a reason for ordaining none but men of good moral character to the office of the eldership that a bishop must be blameless, unless both terms refer to the same office. The learned historian Gibbon says, "The public functions of religion were solely entrusted to the established ministers of the church, bishop and presbyter, two appellations which in their first origin appear to have distinguished the same office and the same order of persons. The name of presbyter was expressive of their age or rather of their gravity and wisdom. The title of bishop denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care" ("History of Decline and Fall," etc., Chap. 15.) This is the statement of an able and impartial witness who writes merely as an historian. Jerome, one of the most learned of the Fathers, says, there is no difference between a bishop and a presbyter or elder, and with this agree the statements of many of the Fathers, whom Episcopalians try to press into their service. Many of the most eminent and learned bishops and divines of the Church of England have admitted that in the New Testament the terms bishop, presbyter, or elder are identical, and refer to the same office. This has been done by such men as Bishops Cranmer, Stillingfleet, Burnet and Whately and the most learned expositor, of the New Testament in our day, Dean Alford. Cranmer, Latimer and Hooper were all favourable to presbytery, and would have adopted the Presbyterian Government had they not been hindered by King Henry VIII., who like his daughter, Queen Elizabeth, desired a Government for the church modelled after the state of which he not the Pope should be the head, and indeed that is the only defence of Prelacy which the learned and candid Archdeacon Paley attempts that it is meet that the government of the church should conform to that of the state. In the days of Edward

VI., thirteen bishops and a great number of ecclesiastics signed this proposition "in the New Testament there is no mention made of any degrees or distinctions in orders but only of deacons or ministers," (that is servants of the church) "and of priests or bishops." A learned and candid Evangelical Episcopalian writer in the *Church Missionary Intelligencer* says, that the Christian Church was at first no more than a synagogue, with its plurality of elders, among whom it is probable that one would be chosen to preside on account of his superior gravity and wisdom. When the disciples increased and a variety of meeting places was rendered necessary the president then ("*Primus inter pares*") would be the bishop or overseer of the whole. As heresies grew, or persecutions became universal, the church would find it for its advantage that authority should centre in the bishop rather than in the college of presbyters of which he was the president. But still his jurisdiction would be limited to the city in which he dwelt, with perhaps a few of the villages in the immediate neighbourhood. Such according to this writer was the bishop down to the third century. But this is just and only the Presbyterian Moderator of Presbytery. The statement of the Apostle James at the Synod of Jerusalem, (Acts xv. 19,) is simply the summing up of the moderator of the court on that occasion. The word *krino*, I judge or sum up, denotes not the decree of a modern bishop but the summing up of a chairman or moderator.

Again the term "angel of the church" is used both in the singular and plural. Sometimes it applies to the pastor of the church; and at other times to the Presbytery of the place when in the plural. If the Church must have a temporal head, after the model of the Church of England, then it was 300 years without a government. In the Old Testament Church there was a government distinct from the temple service, which was typical of Christ's priesthood and of heaven, even the synagogue with its chief ruler or pastor, and three or more elders, and after this the Christian Church was modelled. Then there were deacons for taking care of the poor and the finances of the Church. St. Ambrose, who lived in the fourth century, affirms that there were "ruling elders," both in the synagogue and in the Christian Church. Clemens Romanus, Origen and others speak of the ruling elders. The Waldenses, Albigenses and also the Moravians, one of the most apostolic branches of the modern Church, had ruling elders. The phrase "All the multitude," was applied to the Synod or Council at Jerusalem, (Acts xv. 12.) And in v. 22 the Synod is called "The whole Church," as representing the Church; So also the term rendered decree (Acts xvi. 4) does not mean "advice," but a law or statute, which all the members of the Christian Church were bound to obey. So also the session or body representing each congregation is put for the whole congregation (Matt. xviii. 18) "If he hear not them, tell it to the Church," that is according to the Jewish practice to the bench of elders, or session. At the Synod of Jerusalem all office-bearers were on a perfect equality (Acts xv. 12-22.) It is also evident from Acts xv. that the Primitive Christians had the right of appeal to the Synod or Assembly of elders, and that the right of government was exercised by them in their corporate capacity. This sets aside the congregational system in which every congregation is independent of all others.

5. Thus there are several things that prove that Presbyterianism is the scriptural polity of the Christian Church. We find that the pastors are of only one order and of equal authority. We find that the terms bishop, presbyter or elder are applied to the same person in Scripture and that there was a plurality of elders in every congregation of the Primitive Church, and that there was a distinction made between elders whose special duty was to rule and those who were specially devoted to teaching. It is also evident from history, from the admission of the most eminent divines of the Church of England and from the Word of God, that the several officers were chosen by the suffrages of the people, before they were appointed to their office. Even when a successor to Judas was chosen the people appointed two, one of whom was chosen by lot. The apostle assumed not the right of choosing to themselves. Again when deacons were chosen, they called the people together to do this though they retained the right of ordination in their own hands? Paul and Barnabas ordained elders in every Church, that is they took the suffrages of the people as to the parties to be chosen and then ordained them, for so the Greek term means. It occurs

also in 2 Cor. viii. 19, "the brother chosen of the churches." According to Robinson's Greek Lexicon the term denotes choosing or electing by lifting up the right hand. Thus were the magistrates among the Athenians chosen by a show of hands. The Christian Fathers, Ignatius and Eusebius, use the term in the same signification. It is admitted by ecclesiastical historians that at least for 300 years the people elected their pastors, the Council of Nice directed it; Milner, an Episcopalian historian, acknowledged it; Mosheim, a learned Lutheran historian, asserts it.

(To be continued.)

#### A CORRECTION.

MR. EDITOR, I have little disposition to find fault with any thing the ordinary newspaper correspondent may choose to say. Sensible men care very little as a rule whether his references to them be in the way of laudation or censure. But when the newspaper in question is not unwilling to be recognized as the organ of a great Church, and when the correspondent happens to be "our own correspondent," then it may be only dutiful to call attention to instances in which said official has been specially offensive or insolent.

Your correspondent, T. A. A., in his "Notes on a Western Ramble," has been pleased to honour Knox Church, Stratford, with a passing notice, and among other things says: "The young people of the congregation have a literary society in connection therewith, and I was glad to have an opportunity of studying how these affairs are conducted in other places. I cannot say that I was greatly impressed with its usefulness. Beyond some very good solo and duett singing there was absolutely nothing of an improving nature in the whole programme, and certainly nothing to indicate that the society was a twig from a live Christian tree."

Now, I venture to inform your readers that not only is this statement supremely insolent, as they can readily see, but that it is also wholly inaccurate. A statement that is too evidently an attack on one of the largest congregations in our body, should have been supported by some proof more convincing than the partizan opinion of a "rambling" correspondent. Had he deemed it important in the interests of religion that this congregation should be assailed through its Young People's Association, he might have mentioned the items of the programme, and allowed your readers to judge of its "improving nature," or as to whether the "tree" of which the association is a "twig" is "living" or dead, "Christian" or heathen. But slanderers usually prefer to speak vaguely; they seldom condescend to particulars. I can only say that no programme has ever been rendered in our Young People's Association that was not well fitted to minister to the culture both of head and heart. Nor is anything more certain than this, that if your correspondent was compelled to be specific, he would be unable to cite an item or element in the programme reflected on, or in the tone, temper and conduct of the meeting that would not have been entirely proper in the best regulated *Christian home*; or that would warrant the subtle insinuation that the congregation to which these young people belong is not a "live Christian" one. In view of the issue raised, I may be pardoned for stating that these same young people, while they meet only every alternate Thursday evening as a literary association, meet every Friday evening in even larger numbers as a prayer meeting. These meetings are conducted and the devotions led by the young men. The young people also furnish their full proportion to the regular Wednesday evening prayer meeting, which I am glad to say is one of the largest in the whole Church.

P. WRIGHT.

Stratford, Jan. 15, 1885.

#### THE BIBLE IN PUBLIC SCHOOLS.

MR. EDITOR,—I have frequently noticed remarks about the use of the Bible in schools. As far as I can understand the Act, it is in the power of the trustees to authorise the reading of the Scriptures wherever and whenever they please, and I am glad to say that in a great many schools, both Public and High, it is in daily use now. No doubt a selection from the Old Testament would be a great improvement, especially for young children, and surely that would not be difficult to get done. I am myself a trustee and we use the Scriptures in all our classes, both Public and High, by order of the Board which is a united one, of which I am chairman. CANADIAN PRESBYTERIAN.

WAS IT A TRAGEDY?

LAMENTABLE DEATH OF TWO YOUNG LADIES AND THE NARROW ESCAPE OF THE THIRD.

Cincinnati Commercial Gazette.

Not long ago a mother and daughter called at the office of a prominent New York physician. The young lady was fair of face, graceful of form, with a complexion indicating health, and yet her mother said there was every indication to her that she was the prey of some mysterious disorder. At her request, the physician made a searching examination. Nothing was discovered. At the importunities of the mother, another physician was called in and another examination made with the same result.

In less than three months the young lady was dead.

In the same city another prominent physician was visited recently by a young lady of attractive address, refined manners, and winsome appearance.

She had scarcely stated her case when her lips quivered, her face paled, her arms dropped to her side, and she was dead.

She died alone with her physician, and gossips made high scandal, but a post-mortem examination showed that her death was caused by a convulsion, and the voice of slander was hushed. These are facts which can be substantiated if need be.

Medical science does not tell us all we ought to know. It is small satisfaction for us that death must lay our friends low before we can find out the nature of their diseases. Life is a great mystery; and it is a sad commentary on present human attainments that death is the only key which in many cases can unlock the depths of this mystery.

There is something more to be dreaded than cholera, more to be feared than consumption, which is preying upon the health of our young people, because, unlike them, its approach is insidious, and we know of its presence only by the death it brings. Mr. Charles E. Stephens, the well-known exporter at 1223 Third St., Louisville, Ky., had an experience somewhat similar to the mother whose case is above related. His daughter, when but nine years of age, seemed suddenly to droop. She was exceedingly languid, was frequently prostrated with headaches and nervous depression, and the feeling of extreme fatigue grew upon her constantly. She could scarcely breathe; could retain nothing on her stomach, she bloated so that she measured 45 inches around the waist, and it seemed that she would go mad with agony. Every month she got worse and worse and finally, as death seemed to be obtaining the mastery, in alarm her case and treatment were telegraphed to a prominent New York specialist, who, after due deliberation wired back that everything possible had been done and that she could not recover. In three months from that time, however, she began to mend and in a few weeks was clothed with health and in her right mind.

In the first case mentioned, death was caused by what is called bright's disease of the kidneys, in the second it was found that uremic blood poisoning, caused by the same disease, produced the fatal convulsion, and in the third case death was threatened by the same disorder, but was averted, when every other means failed, by Warner's safe cure. This result was accomplished three years ago and the lapse of time has shown that it was not a mere temporary effect.

It is evident that medical men do not know everything, and yet how strange it is that people credit them with omniscience and die in the delusion. "I am not surprised," says a candid physician, "when I know the ignorance and incapacity of the profession concerning such disorders, that that compound is doing such effective work. If it can accomplish what we cannot, people are very foolish if they do not resort to its use."

It seems to us that these three cases convey a lesson and indicate a course of proceeding which parents and young people cannot afford to ignore.

YOUNG MEN!—READ THIS.

THE VOLATIC BELT CO., of Marshall, Mich., offer to send their celebrated ELECTRO-VOLTAIC BELT and other ELECTRIC APPLIANCES on trial for thirty days, to men (young or old) afflicted with nervous debility, loss of vitality and manhood, and all kindred troubles. Also for rheumatism, neuralgia, paralysis, and many other diseases. Complete restoration to health, vigour and manhood guaranteed. No risk is incurred as thirty days' trial is allowed. Write them at once for illustrated pamphlet free.

In the ruins of Pompeii there was found a petrified woman, who, instead of flying from the doomed city, had spent her time in gathering up her jewels. She saved neither her life nor her jewels. There are multitudes making the same mistake. In trying to get earth and heaven, they lose both. "Ye cannot serve God and Mammon."

Words of the Wise.

TAKE heart again, brother; Thy sun, above The cloud still shining, Forbids repining; Rest in God's love.

TAKE heart again, brother; To bleeding hearts Comes healing balm, Through storms the calm Which peace imparts.

TAKE heart again, brother; Through sorrow's plaint Comes grace all-healing, Love's gentle sealing; Do thou not faint!

—W. Poole Balfern.

CONSECRATION to God finds its expression in turning from all sin.—Rev. C. L. Guild.

SUPERFICIAL religion will always be fashionable because it does not require self-denial.—Spurgeon.

A PASSIONATE reproof is like a medicine given scalding hot; the patient can not take it.—Anon.

"Be kind when you can, though the kindness be little.

'Tis small letters make up philosopher's scrolls;

The crystal of happiness, vivid and brittle, Can seldom be cut into very large bowls."

MOURNING after an absent God is an evidence of love as strong as rejoicing in a present one.—F. W. Robertson.

THE lifting-up of life to the level of Christ's ideas and character is the programme of the human race.—James Stalker, M.A.

WE must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else. Ah, how rare it is to find a soul still enough to hear God speak!—Fenelon.

THIRTY-ONE thousand promises in the Bible for the children of God! How many have we claimed? We are not backward in claiming the promises of our friends, but God's promises are often slighted.

'Tis not enough to worship God alone, Deep in the closet of a hidden nook; 'Tis not the low, self-abnegated groan That reads aright the great life-giving Book.

Love born in darkness shrinks from honest light; In secret misers hug their sordid gain; A Christian is of brightness, not of night— A smiling Abel, not a frowning Cain.—Opie P. Read, in the Current.

WE might sit at the well-furnished table and satisfy ourselves with the Bread of Life. Instead of which, we only pick up here and there a crumb, that falls from the table, and then complain that it affords no nourishment.

DOES THIS REFER TO YOU.—Are you troubled with biliousness, dyspepsia, liver or kidney complaints, or bad blood? If so you will find a certain cure in Burdock Blood Bitters.

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.

GOD's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes, and His companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.—Maclaren.

WHEN death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—T. B. Thayer.

A STORY was told of a party of French infidels who were dining together, but who, at the request of the host, reserved their sceptical discussion until the servants had retired, by saying their lives would not be safe if their servants should embrace their doctrines.—The Christian.

IT is pleasant to feel impelled to continue one's work, by a growing conviction of its importance and value; more happy still to be constrained to go on, by dear love, of the service itself, but best of all, to be so blessedly certain of the Lord's will in the matter that one dare not give up!—Mrs. C. H. Spurgeon.

A SETTLED FACT.—It is a significant fact that Hagyard's Yellow Oil is the best household remedy for internal and external use in time of pain, soreness, lameness and inflammatory complaints.

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PETERBORO' COLLEGIATE INSTITUTE.

The above school will (D. V.) re-assemble on Monday the 5th January, when Boarders are required to present themselves. The success that has attended the School during the past session, arising from the completeness and excellence of its staff, renders it a desirable one as a boarding establishment. Burnham House, Peterboro', December 30th, 1884.

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The Government will defray the cost of freight in conveying Canadian Exhibits to Antwerp, and from Antwerp to London, and also of returning them to Canada in the event of their not being sold. All Exhibits for Antwerp should be ready for shipment not later than the first week in March next.

These Exhibitions, it is believed, will afford favourable opportunity for making known the natural capabilities, and manufacturing and industrial progress of the Dominion.

Circulars and forms containing more particular information may be obtained by letter (post free) addressed to the Department of Agriculture, Ottawa.

By order, JOHN LOWE, Secy., Dept. of Agric. Department of Agriculture. Ottawa, December 19th, 1884.

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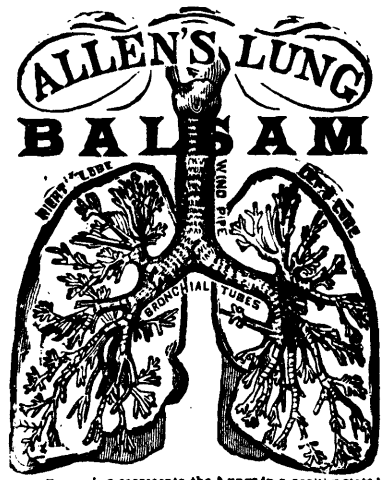
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TORONTO, WEDNESDAY, JANUARY 21, 1885.

A NEW YORK contemporary is moved to say that Mr. Gladstone "has dominated the Commons with Olympian nonchalance." In the same page there is an excellent article on preaching in which the modern pulpit is accused of using a too ornate and rhetorical style. Dominating the Commons with Olympian nonchalance, seems to us a trifle rhetorical. There must surely be a plainer way of saying what Mr. Gladstone has done in the Commons.

THE *Christian-at-Work* describes the city council of New York as the "short-haired, blear-eyed, rum-sucking crew known as the Board of Aldermen," and the *Christian-at-Work* is anything but a sensational journal. It is a solid, conservative and somewhat stately and dignified religious paper. Our contemporary describes the aldermen in that way simply because that is the kind of men they are. Is not this right? Is there anything undignified in giving a truthful description of a public body? Is there anything dignified in describing a body as honourable gentlemen if a large number of them are loafers and sots? Suppose two or three members should appear in our House of Commons some evening next session under the influence of liquor would it not be better for the press to tell the people of Canada that they were drunk?

THERE seems to be a general agreement that we are having another financial squeeze. As usual at such times a good many people are talking about economy. Economy is a good thing during business depression. But it would be well to exercise some judgment as to the expenses that are to be cut down. There is some danger lest the cutting down process begins in many cases with the Church. Are there not several items that might be pared down a little before taking anything from the amounts paid to aid the Lord's cause? How many good men have smoked one pipeful of tobacco less on account of the hard times? Of those who take an occasional glass of something—moderately of course—how many have taken a glass less because business has not been very active? We had a very hard squeeze from '74 to '79, but we failed to find one man who stopped smoking on account of the crisis. Not one. Retrenchment is a good thing in hard times, but we should be careful about beginning with the sums we give to the Lord. And yet that is just where too many do begin.

A SOMEWHAT peculiar case of conscience is said by some of our exchanges to have occurred the other

week in Montreal. A young man who had obtained goods under false pretences from his former employer came under the influence of religion and so strong were his convictions that he went to the Police Court, confessed his crime and was sentenced at his own request to ten days' imprisonment. Assuming that the facts are as stated, was he under any obligations as a Christian to do so? Would not the ends of justice have been satisfied by making restitution to his former employer, Mr. George McRae, Q.C., a gentleman that we are very certain would be sorry to see a young man go to the police cells because he thought he had become a Christian. A similar case occurred in Chicago some years ago. A man who had defrauded the State in some way became convicted and, as was hoped, converted, at one of the Moody meetings, and confessed his crime. The question arose, should he give himself up to the State as a criminal? Of course every one admits that a man in these circumstances should make restitution, but should he after confession, contrition and restitution be expected to walk into a cell of his own motion? Many high authorities, Mr. S. H. Blake among the number, we believe, hold that he should give himself up, and ask the law to take its course. We do not see it in that light. After contrition and restitution we think the Master would say, go and sin no more.

CLEMENT, the well known correspondent of the *New York Evangelist*, has been on a prospecting tour on the Pacific Coast and gives a graphic description of the Puget Sound region. He has a strong liking for our Canadian possessions in that region as the following will show:

But the most interesting town on Puget Sound is Victoria, at the south-eastern extremity of Vancouver Island. The intelligent and patriotic American cannot resist the conviction that it, and the island on which it stands, ought to belong to this country. The Island is larger territorially than Massachusetts, Rhode Island, and Connecticut; it is much richer in natural resources than these three States; and its climate is far more mild and delightful. Though Victoria is a little north of the forty-eighth parallel, yet it is said that flowers bloom there in the open air all through the winter. New Orleans could hardly show larger or more beautiful roses than were to be seen there last August, and the display of apples, pears, and plums growing on the trees in many private yards, I have never in any latitude seen excelled, if equalled, whether for abundance or quality.

The intelligent and patriotic Canadian has a strong and abiding conviction that Vancouver ought not to belong to Brother Jonathan. If the intelligent and patriotic American cannot resist the conviction that other people's property belongs to him, said American may get into trouble. Many people have got into trouble in just that way. In his long and eminent services in the pulpit "Clement" must have given a course of sermons on the Decalogue. Wonder if he noticed that command which begins "Thou shalt not covet," etc.

## UNIVERSITY CONFEDERATION.

PRESEWORTHY efforts have been made to harmonise the conflicting interests of the higher education of Ontario. Bringing into conference the representatives of the various colleges has thus far been satisfactory and has justified the wisdom of the endeavour. Conditions have changed since the different educational institutions of the province were founded. Old asperities have been softened, and distinct antagonisms have been greatly modified. The pient cries of former times are almost meaningless in these days and few there are who would care to incur the responsibility of reviving them.

The scheme drafted at successive conferences of University and College representatives has at length been published. It has been the result of careful deliberation and earnest study. It bears the impress of an earnest wish to meet the reasonable desires of the various institutions and the necessities by whom they have been founded and supported.

The educational institutions already affiliated with Toronto University have had no difficulty in accepting the proposed plan. From the conference held last week by Methodist representatives it may reasonably be expected that Victoria College will accept the principles embodied in the scheme. Whatever difficulties may at present exist for the most part relate to details. The chief difficulty in relation to Victoria College will be its location. That is a question which pertains to the leaders of the Methodists themselves. Naturally enough the people of Cobourg wish their town to remain the seat of the University while influ-

ential members of the body hold out large inducements for its removal to Toronto. This difficulty however is not insurmountable, the leaders of the Methodist body are large hearted and public-spirited enough to rise above local prejudices and seek the promotion of the public good, with which it will doubtless be found that their denominational prosperity coincides. Victoria College without doubt will fall into line.

From what has already transpired stronger opposition to the scheme will come from Queen's College, Kingston. From its inception it has shown individuality, and never has its vitality been stronger than it is now. Its friends are distrustful of the confederation proposals, because they fear evil from centralization. This fear may be well or ill-grounded. We incline to the belief that there is no great danger. The conciliatory spirit shown in maturing the scheme, and the proposals already formulated bear testimony to the desire that all institutions entering the confederation will have their rights and privileges respected. If however, the friends of Queen's have any doubts on the subject they are perfectly right in stating them, and would be justified in obtaining assurance that their interests shall receive no injury.

The Board of Trinity College have given the proposed plan their most earnest consideration. They show a disposition to treat the proposal for federation in a fair and candid spirit. They have not accepted the scheme, neither have they rejected it. They suggest certain modifications, not by any means of an insuperable character. Like the authorities of Victoria College they ask for compensation for the possible removal of their buildings and holding in abeyance their degree conferring powers.

The Middlesex graduates of the University of Toronto at a meeting in London, after an able and full discussion, expressed by resolution their approval of the plan agreed upon by the conference.

It may be that time will be required for a thorough and exhaustive discussion of the proposed scheme. It may be wisdom in a matter of so much importance to the interests of University education, and therefore the well-being of the Province to hasten slowly. The time will not be lost. Better a well-digested scheme of confederation than a hasty, ill-assorted and therefore an impossible union. A dispassionate view of the whole question, irrespective of the immediate interest of any one of the contracting parties will no doubt lead to an harmonious settlement of existing difficulties. The union of the provincial colleges will give them a dignity to which they have not yet attained, and the cause of learning will receive an impetus that separate and conflicting interests only serve to render impossible.

## A DEFENDER OF EXEMPTIONS.

IT is a poor satisfaction to spoil a magnificent rhetorical period, delivered for platform effect mainly, but Dr. Hunter, of Wesley Church, Hamilton, leaves us no option. In a lengthy lecture in defence of the indefensible position that tax exemptions are eminently proper and praiseworthy, especially if the exempted property can be denominated ecclesiastical, he pretends that a paragraph appearing in these columns was written in ignorance of the proper interpretation of a passage adduced. For our confutation he quotes "Rev. Albert Barnes, the great Presbyterian Commentator." There, Doctor, you are astray. He was an indefatigable, painstaking and industrious annotator of Scripture, but not generally recognized as a profound exegete. No Presbyterian or other divine thinks of quoting him as an authority. Even Dr. Hunter may possibly know that the science of hermenutics has made wonderful advances since Albert Barnes wrote his painfully laborious commentary. It happens, however, that in the passage cited by Dr. Hunter, Barnes is right, though several commentators of greater erudition take the opposite view. Granting that Barnes is right does not help Dr. Hunter's limping argument. On returning from the Babylonian captivity a tax for the maintenance of the temple service was imposed on all male Jews. Dr. Hunter himself admits that it was voluntary. None but Jews were required to contribute. The priests were exempt. On this ground our Great High Priest might have justly claimed immunity from the impost, but He who fulfilled all righteousness paid His tribute.

No one can pretend that our condition in the Canada of to-day is analogous to the Jewish theocracy

in our Saviour's time. Judaism was the national religion. The Church and the commonwealth were one. What was possible then is not possible now. With so many different denominations and a population of such diversity in national origin, it is not possible to secure the religious unity existing in the Jewish nation in our Saviour's time. A direct impost for the maintenance of church property would be as impracticable as it would be unjust. Exemption from municipal taxation is no less unjust, and in the conditions of modern society indefensible. We prefer the divine saying "Render to Cæsar the things that are Cæsar's and to God the things that are God's" to Dr. Hunter's sophistical gloss.

**CONGREGATIONAL QUARRELS.**

TIME was in Christian congregations when it was a cardinal article of belief that the minister, like the King, could do no wrong. His opinions were respected, his word was law and his very prejudices and foibles were universally regarded as failings that leaned to virtue's side. These days have gone by, probably not to return. It would be no easy task to point out any functionary in public life who is more exposed to unreasoning and stupid criticism than is now levelled against the average minister of the Gospel.

It is not claimed that those engaged in the work of the Gospel ministry should be exempt from criticism. They are men of like passions with ourselves. They are fallible, peccant creatures like the rest of us. They have the ordinary feelings and aspirations of our common humanity. They are not exempt from the peculiar temptations of their order. They are just as open to criticism as are the rest of their fellow-men. They claim a higher vantage ground in virtue of the sacredness of their office, and above all in the qualifications acquired by faithful and real preparation for the sacred office which the schools of the prophets afford, by the manifestation of the high sense of honour and personal devotion which their lives present, and the earnestness with which they devote themselves to the numerous and onerous duties of their sacred calling.

Deep in the general Christian consciousness is the conviction that the office of the holy ministry is of divine appointment. Therefore it is that those who exercise the functions of the Christian pastorate should be men who by education are able to expound clearly and intelligently the truths of religion, and that their relations with their fellow-men should be luminous exemplifications of the Christian life.

It cannot, however, be too frequently or too urgently insisted upon that all professing Christians, should aim at the same lofty ideal. There is nowhere in the New Testament one standard for the pulpit and another for the pew. To all his followers in every age, the Saviour of men left an example that they ought to follow.

In former days congregational quarrels were probably not so acute as they are in our time. At all events they did not obtain the same publicity that they do now. In apostolic days Diotrophes loved to have the pre-eminence. In the history of the Christian Church the Diotrophean can much more easily be established than the apostolical succession. His progeny in our days is numerous. His descendants can be readily recognized on every continent and in all the churches. The hereditary principle of obstinacy in them all is readily discernible. They must have their own way at all hazards. They must either rule or ruin a congregation. Abnegation is a word they do not understand.

The secular press has of late been giving considerable attention and space to the record of unseemly congregational dissensions. It might be worth while for heated ecclesiastical wranglers and mischief makers to reflect—if in the tropical atmosphere in which for the time they live any reflection is possible—what effect their attitude and bearing have on their own spiritual culture and development, on their influence on the spiritual life of the congregations to which they belong, and in the communities in which they dwell.

Granted that the bitterest and most bigoted of congregational disturbers has a real grievance of which to complain, it is still a serious question for him to consider whether it is compatible with the spirit of the religion he professes to scatter ecclesiastical dynamite among his fellow-members.

These are not the days when such pitiable exhibi-

tions should be made. If ever there was a time when the apostolic exhortation, "Love one another" should be followed it is now. It is a sad commentary on our holy faith when observant scoffers who read the daily journals can parody the primitive proverb and say "See how these Christians hate one another!"

**KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.**

The fourth regular meeting of the above Society was held in the College on Wednesday evening, 14th inst. Mr. J. M. Gardiner, first vice-president, occupied the chair. The hearty interest taken by the students in the private and public business of their society was evidenced by a good attendance. After the meeting had been opened with devotional exercises, conducted by Mr. Gardiner, the minutes of last meeting were read and sustained. Reports from the following student missionaries were read and received: Messrs. Perry, Kay, Ballantyne and McNabb. Messrs. Perry and Kay reported as to work undertaken and accomplished by them last summer in Muskoka and the North-West respectively. The location of the fields with details concerning their future working were minutely given, bearing testimony in a quiet way to the splendid opportunities for experience in organizing, etc., afforded by the work of the society to those who purpose making the Gospel ministry their life-work. Messrs. Ballantyne and McNabb read reports of work in mission fields during the Christmas vacation. Their reports were highly satisfactory.

Business in connection with the public missionary meeting was then taken up. A communication from Mr. J. Fraser Campbell, missionary, was read by the Corresponding Secretary, in which Mr. Campbell regretted his inability to be present at the public meeting, but expressed the hope that he would be able to address the students sometime during the present term. On motion, the public meeting was postponed till Friday evening, 30th January, as recommended by the general committee, and instructions were given to the secretary concerning the invitation of gentlemen to take part in the programme on that occasion.

Mr. Farquharson, convener of a committee appointed to consider the advisability of assisting in the work of instructing Italians now resident in the city, reported that the work was deserving of the support of the society; and on motion, Mr. G. Needham was appointed to take charge of the matter for the society.

A very gratifying statement of the work accomplished by the students during their vacation in aid of the society funds was made by the President, Mr. J. S. Hardie, and all interested were again urged to make every endeavour to have the present deficit removed before March 1st.

After the transaction of some minor business the meeting was regularly closed by Mr. Gardiner.

R. J. M. GLASSFORD, *Corresponding Secretary.*

**Books and Magazines.**

THE CURRENT, a weekly literary journal published in Chicago, in a recent issue contains a number of articles from some of the best known Canadian writers.

BABYHOOD. (New York: 18 Spruce street.)—This is a new venture devoted exclusively to the care of infants and young children and the general interests of the nursery. It numbers among its contributors many of the best known magazine writers of the day. It seems admirably adapted for the class of readers for whom it is specially designed.

RODERICK GRANGER, THE BEST FELLOW IN THE WORLD. By Margaret E Winslow. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a simple story, well told. It is true to nature, and the lesson it is specially designed to teach rises necessarily out of the narrative. The tone pervading it is thoroughly healthy.

WILHELM HERMES' SYSTEMATIC DRAWING-SCHOOL. WILHELM HERMES' DRAWING STUDIES. (Berlin: Wilhelm Hermes; Toronto: Selby & Co.)—The series of Drawing Books published by Wilhelm Hermes is one of the best we have seen. It has received the endorsement of the leading international exhibitions, and the approval of experienced art instructors. The series commences with the simplest and most elementary drawing lessons, and by gradual progression provides admirable subjects for advanced art students.

**HOME MISSIONS IN MANITOBA.**

The Convener of the Home Mission Committee has handed us for publication the following letter received from one of the students in the United Presbyterian Church Hall, in Edinburgh. The statements it contains, show clearly, that despite of circulars sent every year—the weekly and monthly appeals of our church papers—and the addresses made by deputies to the Scottish churches from year to year—a sad lack of appreciation of the work our Church is doing in the North-west, still prevails. The Convener has replied at length to the letter, and it is to be hoped that the students will not only help us, but that the great United Presbyterian Church, which has so far been giving no pecuniary help to our mission work, will fall into line with the other British churches, and make an annual grant.

REV. DR. COCHRANE, DEAR SIR.—There are four Canadian students taking Theological Classes in Edinburgh this winter.

The students of the U. P. College, choose a "scheme" every winter, for which they collect money during the summer. Manitoba is brought forward among other schemes this session, and some of those who prefer other schemes make assertions which we know to be mistaken, but which, from want of statistics, we are not in a position positively to correct, I therefore take the liberty, though personally unknown to you, of writing to you for some report or reports of the different church schemes bearing on Manitoba and the North-west.

I am afraid that the students' decision will have been arrived at before. An answer to this letter can possibly be received here, but it would be a great satisfaction if we could show some printed proof of what we allege respecting the need in Manitoba.

Two notable mistatements made are:

1. There is no need of money in Manitoba. This arises from the report, which I suppose is true, that the Canadian Church has more need of men than of money, though that does not deny the need of money at all.
2. The money if sent near summer or fall would lie in the banks unused.

Fears are also expressed that the sending of money from this country would damp the liberality of the Canadian Presbyterians, and also that mission stations opened up by means of that money, would when it came to an end, be an additional burden on the Canadian Church.

If you can send any such reports as asked for above, you will greatly oblige us.

**LATEST FROM DR. MACKAY, FORMOSA.**

MR. EDITOR,—The accompanying letter has just been received from Dr. Mackay. The situation is about the same as it was at the date of his last letter. Dr. Reid has received a telegram dated January 7. It contains three words: "Blockade, no accounts." It obviously means that he and the other missionaries are still prevented from returning to their field of labour, and that the ordinary accounts cannot in the mean time be forwarded. Dr. Mackay's touching appeal for the "prayers of Canada" will be responded to by thousands.

Guelph, January 16th, 1885. THOMAS WARDROPE.

REV. DR. WARDROPE, MY DEAR SIR,—A few weeks ago I wrote that the British Consul at Tamsui ordered all foreign ladies to leave by first steamer. Mrs. Jamieson, Mrs. McKay and children made ready, and as Mr. Jamieson was still studying the language we all thought he would better accompany them. I remained behind. Being weak after a severe attack of fever (brought on mainly through anxiety for the mission) I thought as all were quiet (the French doing nothing) of taking a round trip on a steamer for the sea breeze and return at once. Arriving here I found Formosa was blockaded, and that without one moment's warning. So I have been shut out ever since. All attempts to get back failed, and I can't swim across the channel. Noble Dr. Maxwell, of South Formosa, is similarly shut out. So are four more of their missionaries and wives.

No mission work could be done before I left—all, all at a stand still. Impossible to do any work, College and school closed, chapels either levelled to the ground or closed. On Palm Island, where the house purchased from Rev. K. F. Junor stands, there are no Chinese.

In Kelung there are no Chinese, as all fled when the French took possession. Since I left Tamsui, up to this date all has been quiet there. There is that consolation to a poor bleeding heart, also the fact that if in Tamsui I could render no assistance to converts and could carry on no work whatever.

Still to be there—to be there—to die it need be amongst the poor people for whose salvation I had the privilege of labouring so long. It makes me tremble to think of Romish priestcraft it dear beloved Formosa if the French should take possession and hold it. Jamieson's busy, very busy, every day studying the language.

I am trying to gain strength, physically, mentally and spiritually to be ready for the first chance of returning to uphold the blood stained banner again in that beloved isle. Did Canada ever pray? O! pray now; pray Almighty Jehovah may come forth and scatter the darkness! Psalm cxxv.2. Ever yours, G. S. KCKAY.

P. S.—Remember me to my true, tried and beloved friend, Dr. McLaren. G. S. M.

Hong Kong, Dec. 12th, 1884.

## Choice Literature.

CAROLA.

BY HESHA STRETTON.

CHAPTER XXV.—SISTER ELIZABETH.

And now Carola was utterly alone in the world. The long summer days dragged slowly away; for there was no longer any claim upon her for loving service. It seemed useless to prepare meals when there was no one but herself to sit down to them, and she ate such food as gave her the least trouble, just as she had been wont to snatch a crust of bread in her childhood, eating it in any corner where she could find a seat. A little of the wildness of that time returned to her as she rambled aimlessly about the fields and the rough uncleared lands, where pollard-trees stood, quaintly misshapen among the hedgerows. She was living again in her mind through the various changes that had come to her; and in her listless saunterings to and fro, the thought of George Bassett's death began to bear undue terror and depression to her. It was a horrible thing to have borne fatal witness against a fellow creature.

To go in and out of her house; to lie down and sleep, to rise up and work only for herself, with no face to look upon, and no voice answering hers, was insupportable to her. Yet she wanted some indication as to what her Lord would have her to do. Quite literally she believed the words He had said, "As thou hast sent me into the world so have I also sent them into the world." She did not think He meant only those disciples who followed Him in His lifetime on earth. She took it for granted that Jesus Christ had sent her into the world; and if so, what was the work He required her to do?

But no sign of His will came to her; and after a while she began to frequent the cottages that lay scattered among the fields and lanes. It was a large parish, and the church was a long way off. There was no resident squire or any family wealthy enough to take the lead among the sparse population. The poor barren land was divided into small farms, giving employment to two or three labourers on each, whose wages were low, and whose houses were mere hovels. The best and brightest among the boys and girls deserted their native place as soon as they could earn their own living; leaving behind them the dull and lazy, or those of indifferent character, whose work was done grudgingly, and whose only recreation was drinking bad beer in the dreary and dirty little public-houses.

Carola tried to go amongst them as she had gone amongst the cottagers at Hazelmount, but they were altogether different from those contented and intelligent people. Here she was not made welcome in their comfortless hovels, and her visits were considered an intrusion. She had not any position or authority amongst them as she had at Hazelmount; and they could not understand any friendly advances made with no thought of personal advantage. Many of them looked upon her suspiciously, as a young woman living alone in a solitary cottage, with no visible means of subsistence. Only the little children and the very aged made friends with her; but her home was too far away for them to visit her, and only in the lanes could she play and talk with them, for in their own dwellings she was treated coldly as a suspicious stranger.

To speak to these people of what her heart was full of only provoked a stare of stupid astonishment or indifference. All that sort of talk was for the parson to say to them on their death-bed as a sort of charm to save them from going to a worse place than even this poor world was to them. It had nothing to do with those who could get through a day's work and draw their scanty wages at the week's end. Even the overworked curate who conducted the Sunday afternoon services in the small chapel of ease, considered her too open and enthusiastic in her religion for a churchwoman, and half imagined her a Methodist in disguise, though she regularly attended his ministrations now Matthias was gone. There was a mystery about her; and a mystery about a young and pretty woman is always to her discredit.

Carola was beginning to feel in her inmost heart this general listlessness and indifference creeping over her. Her soul was melting with heaviness. At Hazelmount the fervid and affectionate response which met more than half way every effort she made to endear herself to the parents of her scholars, had kept the flame burning very brightly on the altar of her own spirit. Her vivid, joyous sense of the reality of the Lord's life on earth, and the power of His words, had awakened in them an answering gladness. Her emotion had never failed to kindle theirs, and the result had been a gentle yet fervent excitement which had gilded all the dullness of every-day existence. But here, though she could get the people to complain of their own lot, or speak spitefully of their neighbours, they had no "a thought" to utter about Him who had lived and died for them. And Carola was as one who tells an idle tale when she spoke of Him.

The loneliness of her position began to oppress her more and more heavily, yet still there came no sign as to what she ought to do. There was neither fiery nor cloudy pillar to guide her. The idle time hung wearisomely on her hands, and the often read story in the New Testament seemed at last but little more than words to her, over which her eye glanced without taking in their meaning. Was this the way in which Christians read the record of their Lord's history?

She resolved to quit this lonely place and useless life and go away, whither she knew not. It was a strange position to be in. It was impossible for her to go back among her own people in their deep misery and degradation for there would be danger, not for herself only, but for them, in their bitter hatred of her, lest any of them should be hurried into crime. "They will learn nothing that is good from you," the policeman had said; and she knew too well that she could not venture to dwell among them.

Yet she disposed of the little furniture she had bought, and made ready to go. The last morning was come and she was

sitting on her door-sill looking across the half-cleared land stretching before her, and watching the branches of the trees lifting themselves languidly in the soft autumn breeze, and shedding one by one their brown leaves, as if weary of their summer foliage, when she saw the letter-carrier plodding over the field in the direction of her cottage. He approached her garden wicket, and called out loudly "Miss Fielding." She ran down the narrow path, her heart throbbing violently, for she had not received half-a-dozen letters in her whole life, and here was one for her the very day she was going away. She did not recognize the handwriting; how should she when there was no friend's writing familiar to her? In a moment her thoughts flew to Hazelmount. Suppose it was Philip writing to her!

But no; that could not be. And then the next instant came the recollection that she had written to the ladies in whose school she had been educated at Matthias Levi's urgent desire, when he lay dying, telling them frankly her whole story, and asking for their counsel and friendship. Matthias had sent a special and pathetic message to them, but no answer came before his death, and Carola had scarcely thought about it since. When she had thought of it, it had only been with a feeling that they too considered her unworthy of their regard. But now the answer was here. They had gone out to New Zealand, and Carola's letter had followed them; they were replying to it hurriedly, but they bade her go to Nether-ton Hospital and enquire there for Sister Elizabeth, who would certainly befriend her. They were forwarding Carola's letter to her that she might know her whole history.

In a moment the heavy burden that had weighed so heavily on her heart had rolled off. Was it possible that she had ever fancied her Lord had forgotten her? The tears stood in her eyes as she thought of it, as though she had judged where she must go. She was ready; all she had to do was her dearest friend harshly. Here were His commands; this was to get to the nearest station, and make her way to Nether-ton, instead of London, whither she had vaguely intended to travel. The message came not an hour too soon, but not too late.

She gathered a bunch of autumn flowers to lay on the old Jew's grave as she passed the churchyard on her way to the station. The little mound was already grass-grown, and his body was sleeping beneath it, with his face still turned toward Jerusalem. Carola read her letter there in whispers, as if the deaf ear could perchance catch the answer to the message he had sent. Then she laid her head down for a minute or two on the cool turf, shedding a few tears—not unhappy ones, though she was going away, and might never see this quiet grave again. Matthias knew now who the Messiah was; he had seen Jesus of Nazareth, the King of the Jews.

It was evening when she reached a town in the Black Country. For some miles the railway had run through banks of smoking and burning slag, with here and there ponds of stagnant, drossy-looking water, and a few rows of pollard willows standing beside them. Blotches of dark-mouthed pits and all chimneys clamped with iron, and engines with their long cranks continually rising and falling, divided the landscape among them, whilst the setting sun was going down behind a thick canopy of smoke. Large skips ascended out of the pits with heavy loads, amid the clanking of chains, and mysterious metallic shrieks, and swung down again with a jarring clang into deep caverns underground.

"Can you tell me where the hospital is?" asked Carola, when the train left her behind at Nether-ton, and the busy porters had time to attend to her.

"Ah, I'll take you there," answered one of them; "I'm always glad of a chance to see Sister Elizabeth. She's been a rare good friend to me, and most on us. There's a many on us been in the Orspittle for one thing or another."

It was a small, plain, unpretending building, and the room in which Carola waited was bare and unadorned. Through the window she could see an extensive plain, thickly dotted over its whole extent with pits and engine-houses, and chimneys belching out volumes of smoke. It was easy to understand that there would be many accidents there, in that whirl of activity above ground and below. And Carola felt that she was come to take a share in this energetic swing of labour. She had found a home again, a place where she could work as Christ had worked on earth. There was a vast field for ministering to others before her; her passion for loving service would be satisfied here. No more lonely days and dreary, desolate thoughts for her. She could not do any great thing, but she could nurse the sick for her Lord's sake.

At last, when the night had fallen, the door opened, and there entered a tall, grave-looking, elderly woman, with clearly cut features and keen eyes, which surveyed Carola steadfastly. The girl had taken off her bonnet, as if she knew herself already at home, and she met her gaze of scrutiny with an eager, frank simplicity, free from either affectation or embarrassment. But she did not speak until Sister Elizabeth addressed her, with a smile stealing over her grave face.

"I know all about you," she said in a pleasant voice; "your governesses did wisely in sending me your letter, for there will be no feeling of concealment in your mind. And if you are like your letter, I shall find in you one who works for the Lord Jesus Christ, as I wish all about me to do. Are you willing to be only a servant, if I find you fitted for nothing else?"

"I shall be glad to be a servant here," answered Carola. "I'm young and very strong, and I can do anything you set me to do. I want to help to save life, not to destroy it," she said in a low tone, as her eyes filled with tears; "you know I once helped to destroy life."

"Yes," said Sister Elizabeth; "but if that dwells in your memory at all, it must make you more patient and more watchful if I make you a nurse. They are rough folks are my poor men and boys, and you must be cheerful among them, and as light hearted as possible. We must make them happy whilst they are with us, for many of them have hard lives elsewhere. I want no one here who does not work with all their heart and strength for Jesus Christ's sake."

You must not come because you are lonely, or sorrowful, or disappointed. Whatever you do, you must do it to the Lord."

"Oh, that is what I want!" cried Carola, eagerly. "I am not poor, you know; I have more money than I need, and you will not have to pay me any wages. If I could be all day long doing what my Lord would have me do! Something like what His mother and His sisters would do. And you make me feel as if you were something like them," she added, looking into Sister Elizabeth's grave and beautiful face with reverential eyes.

"Well, come," she answered with a smile, "I will take you through my wards."

It was a small hospital, with only three wards, containing ten beds each, and these were not all full, as it was set apart for accidents and surgical cases only. With a soft, steady step Carola walked through the long and lofty rooms, glancing with compassion and sympathy on the hard, rough faces just touched with the refining finger of illness, which were lifted for an instant as Sister Elizabeth and she passed by. Yes, here indeed was such work as her heart would delight in; for would not Christ have paced patiently to and fro among them, perhaps healing one or another with His words or looks? She was glad she had strength to bring to the service of these helpless ones, glad that she could give her health to the ministry of the sick. If her Lord came, and called for her, she would not be ashamed for Him to find her there. And in some respects her early life had fitted her for this work. She had witnessed sickness and suffering under its coarsest and most repulsive aspects in the miserable and crowded dwelling places of the East end. There was none of that natural disgust and dismay to overcome, which is the first trial of a novice. These men and boys, disfigured and repulsive as some of them were, were as brothers to her—brothers whom she had known when she was young, and who were now thrown upon her sisterly pity and help. There was nothing she could not do for them, and already her brain was busy devising loving plans for the relief of their sufferings and the diversion of their thoughts from their sad condition.

When night came she went to her little narrow room, as small and as barely furnished as a cell in a nunnery. The red light of the blazing furnaces fell on its white walls, and the throbbing and clanging of hammers sounded all around her like the monotonous murmur of the sea beating against a shore. Over the head of the iron bedstead hung a symbol which Carola had never yet seen—a crucifix. She saw the outstretched hands, with the nails thrust through them, and the bowed head crowned with thorns, and the body drooping wearily with anguish on the cross; and she stood aghast like one who comes suddenly upon a terrible and awful scene. The thought of her Lord's death was too vivid in her mind for her to look calmly on such a memorial of it. She could hardly read the record of it in the gospel; but to behold it thus set forth before her eyes was more than she could bear. She threw herself on her knees, and hid her face from it, weeping passionately, as Mary wept at the sepulchre when she found her Lord taken away, and she knew not where they had laid Him. "They crucified Him! they crucified Him!" she moaned again and again to herself, until at last she fell asleep, sobbing now and then as one that cannot be comforted; and Sister Elizabeth coming in softly about midnight found her on the floor, with tears upon her long eyelashes and her face pale and quivering as if she had been suffering profound grief.

(To be continued.)

## WICLIF'S ITINERANT PREACHERS.

How highly he valued the influence of the spoken Word, and how anxiously he sought to bring it before the people, is best known by his institution of Poor or Simple Priests. Possibly, as has been remarked, what was in interested quarters resented and resisted as an endeavour both to supplant the existing mendicant orders and to ignore the authority of the pope, might under different circumstances have resulted in the establishment of a new mendicant order, and in the beginning of a new Catholic revival. At the same time there must have been a combative element in Wyclif's priests, even before his own attitude had become one of general revolt. They seem to have gone forth from Oxford and more especially from Leicester (which is not far from Lutterworth), clad in long garments of red woollen, barefooted, and staff in hand. Their mission was to teach simple truths in simple words, declaring "God's law" in church or chapel when admitted to a pulpit, otherwise in the church-yards or public places. They must have tried the patience of many an honest priest anxious to do his duty by his "parishioners," like Chaucer's Poor Parson of a Town, into the picture of whom Chaucer is supposed to have introduced a feature or two of Wyclif's itinerant. Fettered, as far as we know, by no rules or restrictions, Wyclif's mission-men may have often had little to distinguish them from the mendicant friars but the voluntary nature of their daily self-denial. Like the friars, they no doubt often became the confidential friend of the lowly, sharing their sympathies, and very likely groaning with them over their grievances. These wandering preachers must have become less and less amenable to control, more especially when (in imitation perhaps of the example previously set by the Waldenses) even laymen were allowed to take part in the labours of the mission. No wonder that in the end the attempt was made (in May, 1382) by Archbishop Courtenay to extinguish the itinerants! The Lords consented to his proposal, but the Commons hesitated; and it was necessary to resort to an audacious manoeuvre for giving statutory power to a royal ordinance which had been obtained against the preachers.

This institution of Wyclif's connects itself with some of the most important efforts of his late career. From many points of view his translation of the Bible formed an indispensable complement of his previous activity, but it was, above all, an invaluable aid to his endeavour to make the truth in its unadorned undisguised simplicity, known throughout the land. He had long been specially distinguished by his exposition of Holy Scriptures at Oxford, where acrimonious enthusiasm had

bestowed on him the title of *Doctor Evangelicus*. But the translation of the Bible into English was undertaken by Wyclif for the people at large, which at this time was without any version of the Scriptures intelligible to it. The work was accomplished by him and his Oxford helpers by the year 1382; and whatever may have been the influence of his labours upon Wyclif himself, their result can not but have helped to incline his followers toward the principle by which he was afterward content to abide: that the Bible is the solitary and sufficient rule of faith, and that this rule is to be interpreted with the help of God alone.

Again, Wyclif's interest in his itinerant preachers must have intensified his hostility toward the existing monastic orders, more especially the mendicants. It still remains an open question when this hostility first publicly declared itself; nor will it be possible to decide the point till, in course of time, all the writings of Wyclif shall have been made accessible, and their dates have been ascertained.—*A. W. Ward, Harper's Magazine for January.*

**THE HISTORY OF PUNCTUATION.**

Punctuation is peculiar to the modern languages of Europe. It was wholly unknown to the Greeks and Romans, and the languages of the East, although they have certain marks or signs to indicate tones, have no regular system of punctuation. The Romans and the Greeks also, it is true, had certain points which, like those of the languages of the East, were confined to the delivery and pronunciation of words; but the pauses were indicated by breaking up the written matter into lines or paragraphs, not by marks resembling those in the modern system of punctuation. Hence in the responses of the ancient oracles, which were generally written down by the priests and delivered to the inquirers, the ambiguity—doubtless intentional—which the want of punctuation caused, saved the credit of the oracle, whether the expected event was favourable or unfavourable. As an instance of this kind may be cited that remarkable response which was given on a well known occasion when the oracle was consulted with regard to the success of a certain military expedition: "Ibis et, redibis nunquam peribis in bello." Written, as it was without being pointed, it might be translated either, "Thou shalt go, and shalt never return, thou shalt perish in battle," or "Thou shalt go and shalt return, thou shalt never perish in battle." The correct translation depends on the placing of a comma after the word *nunquam*, or after *redibis*. The invention of the modern system of punctuation has been attributed to the Alexandrian grammarian Aristophanes, after whom it was improved by succeeding grammarians; but it was so entirely lost in the time of Charlemagne that he found it necessary to have it restored by Warnefried and Alcuin. It consisted at first of only one point, used in three ways, and sometimes of a stroke formed in several ways. But as no particular rules were followed in the use of these signs punctuation was exceedingly uncertain, until the end of the fifteenth century, when the learned Venetian printers, the Manutii increased the number of the signs and established some fixed rules for their application. These were so generally adopted that we may consider the Manutii as the inventors of the present method of punctuation; and although modern grammarians have introduced some improvements, nothing but a few particular rules have been added since their time.—*Cassell's Popular Educator.*

**SAILORS' WORK IN THE EIGHTEENTH CENTURY.**

In weather of all sorts there were dead-eyes to turn in, there were chafing gear to look after, reef points to knot, masts to stay, studding-sail gear to reeve, and the like. Then the wild excitement of going aloft to shorten sail in stormy weather! The old songs at the reef tackles, the flapping of the canvas, the springing into the shrouds, and the helter-skelter race for the weather earing, unless, indeed, the iron-hard pressure of the gale pinned you against the shrouds as if you had been a spread-eagle. In work of this sort the English tars were always pre-eminent, and one can easily believe that the Admiral accordingly had a thoroughly hearty contempt for the unsailor-like character of the French crews. Of one he said he never saw so bad a crew on salt water before; there were not twenty men on board who could go aloft. Those, too, were days not only of rough work, but also of the rough-and-ready fighting; and Bosawen's motto, like that of Hawke, his illustrious contemporary and rival, was always, Strike! One night Bosawen's lieutenant came to him and awoke him, saying that they had fallen in with three ships of the enemy. "What shall we do?" "Why, fight 'em, to be sure!" said Bosawen; and, dashing up on deck in his night-shirt, he soon compelled the enemy to sheer off. It was from this action that he is said to have acquired the name of Old Dreadnought. On another occasion he took off his wig, and with it stopped a leak in his boat, which was rapidly sinking.—*"Cornish Worthies," by Walter H. Tregellar.*

**A BATTLE OF GIANTS.**

Marignana (1515), according to Swiss accounts, was a battle of giants. The Swiss began, as usual, with prayer; and then the Ammann of Zug flung over their heads three handfuls of earth, crying: "In the name of Father, Son, and Holy Ghost, Confederates, forget your homes; here shall be our churchyard or victory. Think on your forefathers. Onward fearlessly." Then they marched on with their pikes eighteen feet long, the French trying thirty times to break their columns. Even Bayard lost his helmet and fled for the first time in his life. The Swiss forlorn hope, a band of wild young fellows from every canton, actually took a French battery and turned the guns on Francis' troops. The fight went on by moonlight till almost midnight, and then the armies lay down side by side. During the hours of rest the Swiss leaders held a council; Schinner advised falling back on Milan, and awaiting the Papal reinforcements; but he was overruled, and at dawn

the Forest horn rang out and the fight began again. At last the French began to give way on all points; one of the Guises fell, the Prince of Talmont was down, and all Francis' efforts to keep his men from wavering, when, about midday, in the rear of the Confederates was heard the Venetian war cry, "St. Mark! St. Mark!" For now, in the strange and rapid changes of Italian politics, the Venetians had got round to the French side, or rather against the Pope's, and their coming decided the day. The Swiss formed in square, taking their wounded and guns into the middle, and slowly made their way towards Milan. The French were too exhausted to march in pursuit. But the banner of Basel was taken, that of Appenzell, the standard-bearer tore off and tied round his body, the great silver mounted horn of Uri was lost, and 6,000 Confederates (with at least as many French) had fallen. "I've been in eighteen battles," said Trivulzio, one of Francis' generals, "but I never saw a battle like this."—*H. S. Pagan, in Good Words.*

**ONE DAY AT A TIME.**

One day at a time! That's all it can be;  
No faster than that in the hardest fate.  
And days have their limits, however we  
Begin them too early and stretch them late.  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

One day at a time! Every heart that aches  
Knows only too well how long that can seem;  
But it's never to day which the spirit breaks,  
Its darkened future without a gleam.  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

One day at a time! A burden too great  
To be borne for two can be borne for one;  
Who knows what will enter to-morrow's gate?  
While yet we are speaking all may be done.  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

One day at a time! When joy is at height—  
Such joy as the heart can never forget—  
And pulses are throbbing with wild delight,  
How hard to remember that suns must set.  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

One day at a time! But a single day,  
Whatever its load, whatever its length;  
And there's a bit of precious Scripture to say  
That, according to each, shall be our strength.  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

One day at a time! 'Tis the whole of life!  
All sorrow, all joy are measured therein;  
The bound of our purpose, our noblest strife,  
The one only countersign, sure to win!  
One day at a time!  
It's a wholesome rhyme;  
A good one to live by—  
A day at a time.

—*The Independent.*

**THE OLDEST LITURGY EXTANT.**

The Sun Prayer, "We meditate on Thee, the desirable light," etc., is probably the oldest extant prayer in the world. Centuries of oral tradition may have preceded the written Vedas; but, roughly speaking, we may believe that about the time that Agamemnon was celebrating his nuptials with Cassandra, the daughter of Priam, and quaffing the loving cup verchance one of these golden goblets unearthed by Dr. Schliemann, and exposed to our nineteenth century gaze at the South Kensington Museum; about the time that Gideon was girding on his sword to go up against the Midianites, the Brahmin priest was formulating his solemn liturgy on the banks of the Ganges, spreading his prayer carpet towards the rising sun, and pouring forth that ancient hymn, "We meditate on Thee, the desirable light!"—*H. R. Hareis, in Good Words.*

A DESPERADO in Allapaha, Ga., a few days ago took refuge in the chimney to elude arrest by a posse of officers who were making a search of the premises for him. The officers, however, found not to be foiled, started a fire, when the prisoner, half smothered, dropped to the hearth and was captured.

It has been decided to light the Imperial Palace, the Court Opera House and the Burg Theatre of Vienna with electric light. The Palace will be illuminated with 5,000 lights, the Opera House with 4,000 and the Burg Theatre with 3,000. The system to be employed is the Turrettini patent and the contractors are the Vienna Gas Company.

Is the lead production of different countries Spain holds the first place, the amount reaching some 120,000 tons in one year, or one-sixth more than America, which comes next on the list while Germany follows with 90,000. Of Spain's total production some 67,000 tons are derived from one district, that of Linares, in which more than 800 mines are registered.

**British and Foreign.**

THE Sultan has given \$2,500 to the fund for the relief of the earthquake sufferers in Andalusia.

WHILE boring an artesian well on the Koscrans tract, near Los Angeles, the workmen discovered a deposit of conch shells at a depth of 160 feet.

SEVERAL Western railways which have hitherto carried clergymen regularly settled over congregations in towns on their lines for half fare, have put up the rate this year to two-thirds fare.

KING ALFONSO paid a visit to the ruins of Alhama lately, and disbursed large sums of money among the sufferers. He had an enthusiastic reception, the whole population of the town turning out to greet him.

SPEAKING of Dr. Richardson's process for the painless killing of animals, the *Lancet* says that science scores in it a magnificent success; it gives inferior creation a blessing it dare not give to man—painless death.

A CYPRIOT in Wisconsin helped to defeat a candidate for public office by asserting that his business—that of rum-selling was disreputable. A jury will now decide whether the reverend gentleman's remarks were libellous.

ONLY four out of the forty six States and Territories are now trying to prohibit strong drink. Five others have made the effort and abandoned it. Eleven have stringent license laws, and fourteen have never legislated on the subject.

AN effort is being made in Pittsburg to raise money for the purpose of having Francis Murphy, the temperance agitator, locate permanently in that city as the head of a church to be known as the Church of Gospel Temperance.

THE accepted memorial to Gambetta is the joint work of the Sculptor Aube and the Architect Boileau. It consists of an imposing obelisk springing from a massive pedestal, on two sides of which are allegorical figures representing strength and truth.

SHIP fires, so common an occurrence at the port of New Orleans in the past, rarely happen there now. The prohibition of smoking near cotton on the wharves and on ship-board and a strict watch kept over it have almost entirely eliminated this evil.

THE various shipbuilding firms on the Clyde launched last year 319 vessels of an aggregate tonnage of 296,854 tons, being a falling off in tonnage of 122,810, as against 1883, of 95,080 tons as compared with 1882, and of 44,168 tons as compared with 1881.

DR. CUYLER accords to the Baptists "the book which, next to God's own book has had more readers than any in the English tongue," meaning the "Pilgrim's Progress," and the preacher who has reached more hearers than any man since the Apostles, in the person of Spurgeon.

DURING the last two years Prince Ibrahim Hilmy, son of Ismail Pasha, well known for his extensive knowledge of the language and literature of England, has busied himself in the accumulation of the record of works, manuscripts as well as printed, and of all countries, relating to Egypt and the Soudan.

RESEARCHES lately made by English explorers in regard to deep-sea beds have led to the belief that there are no rough ridges, abrupt chasms, nor bare rock, and that the sea bottom at great depths is not affected by currents or streams. Its general appearance rather resembling that of the American prairies.

MR. FROUDE is going round the world, partly for the sake of his health, and partly because, as he says, "I have grown tired of the chatter which my last volume on Carlyle has brought forth, and I thought that in six months, at any rate, the world would forget the existence of so unlucky a person as the biographer of Carlyle."

JOANNE MILLER writes that he has found in New Orleans the noblest woman he ever saw, and he professes to have "seen the world well." She was born to wealth, received a careful education, travelled extensively in Europe, and at length became poor. She now keeps a little shoe store and works with her father and sister at making the stock.

THE sea coast of California has been visited this season by several varieties of birds which have never before been known to leave the mountains. This has generally been supposed to indicate a severe winter, but, according to science, the migration is more probably due to the prevailing scarcity of all kinds of seed in the mountains this season.

MANY will hear with deep regret of the bereavement which has come to the sweet singer of the Presbyterian Church, Dr. Horatius Bonar, by the death of his wife, who entered into rest on the 3rd ult., after a short and sudden illness. Mrs. Bonar was sister to Mary Lundy Duncan, the memoir of whom has been a source of spiritual blessing to so many.

PROF. FISCHER, of Munich, has obtained from distilled coal a white crystalline powder which, in its action on the system, cannot be distinguished from quinine. Its efficacy in reducing fever heat is thought to be remarkable, though the amount of the drug required to produce this effect is so large as to preclude any rivalry between it and genuine quinine.

THE Marquis of Ripon is about the only Governor-General of India to whom that office was not more or less an object from a pecuniary standpoint. He is a very rich man, with a beautiful house in Carlton Gardens, London, a splendid villa in Putney, a grand seat in Yorkshire, and another in Lincolnshire. Lady Ripon has an independent fortune of \$30,000 a year, and they have only one child.

THE committees appointed by the three Scottish Presbyterian Churches to arrange for the celebration in Edinburgh of the quinqucentenary of Wyclif agreed to hold a joint meeting in the Free Assembly Hall on the last Monday of last year. The following ministers were asked to take part: Dean Montgomery, Episcopal; Mr. Sturrock, Original Secession; Dr. Landels, Baptist; and Mr. Gregory, Congregational.

## Ministers and Churches.

THE congregation of Thamesford, have increased the salary of their esteemed pastor, the Rev. Lachlan Cameron, to \$1000.

THE Rev. A. Beamer, Walkerton, delivered recently an able and interesting lecture on "Tocology" in Knox Church, London South.

THE two Presbyterian congregations in Durham are to be united on the first Sabbath in February. Rev. P. Straith, Holstein, is appointed Moderator, *pro tem*.

THE Rev. Andrew Henderson, M.A., of Atwood, recently received the present of a fine pair of fur driving gloves from a lady member of his congregation.

AT the close of divine service on Sunday, December 21st in Marringhurst, Manitoba, the following elders were ordained and inducted into three of the stations under the pastorate of Rev. Mr. Cairns, viz., Mr. R. S. Thompson, Mr. James Wilson, and Mr. P. Strang.

THE ladies of the Oshawa Auxiliary of the W. F. M. S., at their annual meeting, recently held, presented their President, Mrs. J. F. Willox, and Vice-President, Mrs. S. H. Eastman, each with a Life Membership, and an address expressive of appreciation of services rendered the society.

THE Sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Meaford, on Sabbath, December 7th, when an addition of thirty-two was made to the Communion roll. During the pastorate of Mr. Patterson the membership and attendance of the church have both doubled, and the best of spirit pervades the whole congregation.

THE children of Knox Church, Milton spent last Tuesday evening very pleasantly in the Town Hall. The hall was filled. The programme consisted of music, dialogues, recitations, etc., which was well carried out by the Sabbath school scholars. The entertainment was brought to a close by a boat moving in on the platform laden with costly presents for the scholars.

THE Woman's Foreign Missionary Society Auxiliaries, of Kincardine, Lucknow, Brussels, and St. Helens, in the Presbytery of Maitland, have been formed into a Presbyterial Society by Mrs. Harvie. The following are the office-bearers:—Mrs. Cameron, Lucknow, President; Mesdames Ross and McNabb, Vice-Presidents; Mrs. Leask, St. Helens, Secretary; Mrs. J. L. Murray, Kincardine, Treasurer.

A HANDSOME and imposing edifice, Cooke's Church, Kingston, was opened for public worship by special services conducted by the popular pastor of the congregation, the Rev. S. Houston. Appropriate and impressive sermons were preached morning and afternoon, by Rev. Dr. Moore, of Ottawa, and by the Rev. Principal Grant, D.D., in the evening. The pastor and people of Cooke's Church, Kingston, are to be congratulated on the encouraging degree of prosperity to which they have attained.

THE anniversary of the Presbyterian Sabbath-school, Hanover, was held in the church on New Year's night and considering the bad state of the roads was a decided success. The chair being occupied by the superintendent, Mr. D. W. McClung. The entertainment of the evening consisting of speeches, readings, and recitations by the children lasted about two hours which all present seemed to enjoy. The presents on a Christmas tree prepared by the lady teachers were then distributed. The superintendent was presented with a beautiful copy of the students' Bible and a New Year's card. The receipts amounted to over \$20.

DURING the winter vacation, a series of revival meetings have been conducted by Robert McIntyre, Knox College, in Erskine Church, Ancaster East. For the three weeks Mr. McIntyre has laboured unceasingly with God's people, to call the attention of the careless to the necessity of making "their calling and election sure." At almost every meeting numbers have testified for Christ, while others, who might have been growing lukewarm, were revived. It is to the credit of any church to have growing up with it a young man—a servant of God—so unflagging in zeal. The prayers of the people of this place ascend to God's throne for Mr. McIntyre's welfare in whatever part of the vineyard he may be called.

A VERY successful social was held at the Manse, Marringhurst, South-western Manitoba, on the evening of Friday, December 19th, 1884. Notwithstanding the inclemency of the weather a large concourse of people assembled. After an excellent tea had been partaken of, prepared by the ladies, Mr. R. S. Thompson was called to the chair. Short addresses were then delivered by the pastor, Rev. Mr. Cairns, and by Rev. Mr. Marney, and several selections of music were efficiently rendered by the choir and after numerous readings, recitations, dialogues, etc., all departed to their several homes having spent a most enjoyable evening. The financial result was also highly satisfactory to all concerned.

DURING the present session, Rev. W. S. McTavish, a member of last year's graduating class of Knox College,

Toronto, has been attending lectures in Union Theological Seminary, New York. In addition to the ordinary class duties he has taken charge of one of the churches under the Board of City Missions. Just before departing to spend the Christmas vacation in Canada, the congregation presented him with an address accompanied by some valuable books. Mr. Davidson, who made the presentation, referred to the earnestness, piety and zeal which characterized Mr. McTavish's ministrations. The address was replied to in a few felicitous terms. Mr. A. Beattie, B.A., another Canadian student at present in Union Seminary, supplies the pulpit during Mr. McTavish's absence.

MR. AND MRS. J. G. HOOD, who rendered valuable services to Burns' Church, and recently moved to Alliston, were on the evening of the 14th inst., surprised by the good people of Burns' Church and presented with an address and a silver tea service, as a token of esteem. Mr. Hood, in reply to the address, referred to the present prosperous condition of Burns' Church under their present pastor, Rev. Stuart Acheson, M.A. That owing to his earnest labours and ability there was now a large congregation, where even Dr. Burns had told him it would be impossible to maintain ordinances. Short addresses were given by Mr. David Dunn, Reeve of Essa and Warden of the County, by Mr. Taggard, and Mr. Wright, Reeve of Alliston. A good tea was provided by the ladies and a very enjoyable time was spent.

THE teachers of the Presbyterian Sabbath school, Streetsville, purpose holding their Jubilee Anniversary services as follows: On Sabbath 28th ult., the anniversary sermon in connection with Streetsville Presbyterian Sabbath school was delivered by the Rev. J. Murray, the lately inducted pastor of the congregation, in the morning to the children of the Sabbath school, and in the evening to parents and teachers. On New Year's night, the usual entertainment was given to the children and friends of the school. The meeting was addressed by Rev. G. Milligan, Toronto; Rev. G. M. Brown, Streetsville; and Mr. Robert Smith, ex-M.P. Singing, Readings and Recitations by the Sunday school scholars; also selections were pleasingly rendered. As this is the fiftieth year of their Sabbath school existence the services were peculiarly interesting.

THE annual meeting of the Young Ladies' Mission Band of the McNabb Street Presbyterian Church, Hamilton, was held in the manse on Tuesday, January 6th. The financial statement for the year was presented, showing the standing of the society to be most encouraging. During the year \$241 was netted after paying all expenses. Of this \$200 was appropriated as follows: \$110 to the Presbyterian Missions in India; \$40 towards a Bible woman in Formosa; \$20 towards the North-west missions; \$20 towards the McAll missions in Paris, and \$10 to the Ladies' Aid Association of the church. This leaves a balance of \$41 on hand, with which to carry on the work of the association. The membership numbers about thirty, and the amount of work done is highly creditable. The retiring officers were re-elected for the coming year.

AT an adjourned meeting of the Presbytery of Glengarry, on the 31st of December, the call to Rev. F. MacLennan from Ashfield, in the Presbytery of Maitland, was referred by Mr. MacLennan to the Presbytery for decision, when by reason of the strong opposition to his removal made by his present charge and the affection and respect entertained for him, it was resolved that the call be refused. Attention was drawn to the prosperous condition of things in the congregation of Dunvegan, who have during Mr. MacLennan's pastorate built a remarkably neat and substantial church, and made extensive improvements on the manse. A still better sign of advancement is that to-day they contribute in aid of one branch of missions more than they formerly gave to the whole schemes of the Church. Mr. MacLennan continues in his present charge at an advanced salary. Such an act of generosity is greatly to be commended; but this we are sorry to say is not the only case where a congregation has been aroused to the performance of an act of justice to a beloved pastor by the startling danger of his removal from among them.

A NEW YEAR'S tree in connection with the Presbyterian Sabbath school was held on the 1st inst., in the church, Angus. A good programme was furnished and a most enjoyable evening spent. The trees were filled with beautiful presents and presented a lovely appearance. The infant class, led by Effie Chestnut at the organ sang "Two Little Hands," which was heartily enjoyed by the crowded audience. Mr. Cooper, the superintendent, in his address, referred to the great success of the school during the past few months. The ladies of the congregation presented their pastor, the Rev. J. Leishman with an address accompanied by a very fine buffalo robe. Mr. Leishman is very much respected and highly esteemed, not only by his congregation but by all who are acquainted with him. The congregation has prospered during his pastorate not only financially but spiritually. Mr. Leishman is a most excellent preacher, presents the truth plainly, simply and eloquently. He has just closed a series of sermons on the way of salvation which all greatly enjoyed. We have seldom heard anything to equal

them, and think if they were published, they would be productive of much good.

THE annual congregational meeting of Deer Park Presbyterian Church was held in the church on the evening of Wednesday, 14th inst., Rev. G. E. Freeman, pastor, in the chair. The annual report was read by Mr. Duncan, and showed the Church and Sabbath School were in a flourishing condition. Since the induction of the minister in July last, the attendance of worshippers has gradually increased, which is an encouragement to both pastor and managers. The report closed by asking increased liberality from members and adherents, according as God prospered them, as the benefits of having a settled pastor entailed a greater expense in the management. After the adoption of the report, the election of officers and managers was proceeded with, and the usual votes of thanks were tendered to those who held office during 1884. When the chairman was on the point of closing the meeting, an unusual bustling and noise were heard at the door of the church. Immediately a handsome secretary and chair were carried in and placed before the platform. These, with a beautifully framed and illuminated address, were presented to the pastor, in the name of the congregation, by Mr. Duncan, who made a few happy and appropriate remarks before reading the address. Mr. Freeman was completely surprised, and made a feeling reply, expressing thanks which he felt more than he could speak. The very enjoyable meeting was brought to a close by the benediction, after which those present viewed the substantial and useful gifts.

PRESBYTERY OF TORONTO.—At the meeting of this Presbytery, on the 13th inst., an announcement was formally made of the recent death of Rev. John Straith, and a minute was adopted thereanent, which was ordered to be read from the pulpits of Shelburne and Primrose. Dr. McLaren was appointed to preach in these on the 25th current, and declare the charge vacant; and Rev. J. A. McDonald was appointed interim Moderator of Session. The committee appointed to enquire as to the propriety of erecting a mission station at West Toronto Junction reported, through Rev. J. Mutch, that a church in that locality, with lot attached, could be got for \$1,500, and that even apart from that fact, it was desirable, in view of the growing population, and the offer of a place for temporary religious service, to commence a station without delay. The report was received with thanks, a committee was appointed to take steps for purchasing the church and lot, and the Home Mission Committee was instructed to send supply at once. On behalf of the Session of Cooke's Church, Toronto, and the assessors appointed by the Presbytery, Dr. Gregg presented a report, consisting mainly of minutes of a late meeting of Session, when the number of members in said church was found to be 238, and certain documents were received for transmission to the Presbytery, and it was agreed to report that all the elders had resigned their office. In connection therewith a letter was read from the pastor, Rev. J. Kirkpatrick, resigning his charge of the congregation. The Clerk was appointed to preach in Cooke's Church on the 25th current, to inform the people of the step taken by their pastor, and to cite them to appear for their interests at next meeting of Presbytery, which was appointed to be held on the 3rd of February, at 10 a.m. The assessors in the meantime are continued in their place, with power to deal with any required sessional duty. Rev. R. D. Fraser brought up his motion for a regular meeting of Presbytery every month, and so on in support thereof. The motion was carried, twenty-one yeas and five nays. Discussion was resumed on the question of marriage, as remitted by the General Assembly, but after a brief discussion, it was resolved to adjourn the discussion to next meeting, when the remit is to be taken up as the first business, and debated on till a vote be taken. Rev. W. A. Hunter gave notice of a motion for next meeting, in regard to taking steps for having a new Presbytery organized to be called the Presbytery of Orangeville. A committee was appointed to consider the remit on the Aged and Infirm Ministers' Fund, and another committee was appointed to arrange for holding a conference on Sabbath Schools, Temperance, and the State of Religion, both committees to report at next meeting. Various other matters were taken up and disposed of, but time and space forbid notice of them here.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster, on December 16th, 1884, Rev. John Ferguson, Moderator. Session records were examined. Rev. Messrs. McKay, R. H. Warden, and J. Fraser Campbell were invited to sit as corresponding members. The Presbytery agreed to recommend Mr. D. A. McLean to the next General Assembly, for reception as a Licentiate of the Presbyterian Church in Canada. There was laid on the table a call from the congregation of Ashfield, Maitland Presbytery, in favour of Rev. F. A. MacLennan, of Kenyon. The usual steps were taken in the premises. The Committee on Presbyterial Visitation recommended the visitation of all the charges within the bounds once in three years, and appointed the first of the series to be held at Glensandfield, on the 20th of January. The resignation of the Rev. Mr. MacGillivray, of St. Andrew's Church, Williamstown, was

not accepted, but he was granted one year's leave of absence for the benefit of his health, and to enable him to prosecute the interests of the French Evangelization Board in Britain. A petition from St. John's Church, Cornwall, praying the Presbytery for its consent to the sale of church property in Cornwall, and to an application for the necessary legislation, was granted. The Home Mission Report stated that an earnest effort would have to be made to maintain the Augmentation Fund in efficient working order. The amount apportioned to this Presbytery for the Augmentation Fund for the current year was \$750. The report also referred to French Mission work within the bounds, and the Presbytery agreed to apply for a French missionary to labour under the supervision of the Home Mission Committee. Rev. R. H. Warden was heard on the Home Mission Report, and made an urgent appeal on behalf of the Augmentation Fund, and warmly advocated the French Mission work. Mr. John Ferguson was placed on the Home Mission Committee, and Mr. John Matheson appointed convener of Committee on Sabbath Schools. The first part of the evening sederunt was devoted to hearing an address from Rev. J. Fraser Campbell, of Mhow. The brother made an urgent appeal on behalf of the Foreign Mission Fund and work, and was listened to with great interest. A call from Lunenburg and Avonmore, in favour of Rev. A. Matheson, of the Presbytery of Winnipeg, was presented. After due consideration the call was sustained, and the Clerk was instructed to transmit it and all relative papers to the Clerk of the Presbytery of Winnipeg. Mr. MacGillivray received a letter of recommendation from the Presbytery for the term of leave of absence. The sections of the remit on Aged and Infirm Ministers' Fund were approved. Arrangements were made for visiting the aid-receiving congregations before next regular meeting. A motion was made and carried for the reconsideration of the Kenyon bell case, and interested parties were cited to appear at a future meeting. The Presbytery met, pursuant to adjournment, at Alexandria on December 31st, 1884. Rev. J. L. Murray being present was invited to sit as a corresponding member. The Presbytery took up the Kenyon bell case. Parties were heard, and the matter fully discussed, after which the Presbytery unanimously adopted the following resolution: "That while the Presbytery regrets the manner in which a part of the funds was collected, it knows no reasonable objection to the ringing of a bell for public worship on the Sabbath, and understanding that a majority is in favour of the ringing of the bell, orders it to be rung accordingly." The call to Rev. F. A. MacLennan was now considered. Parties were heard, and the Presbytery, having looked at all the circumstances, and the strong desire of the congregation to retain the services of Mr. MacLennan, resolved not to translate. The Presbytery has before it for consideration at its next regular meeting a scheme for supporting a missionary in India. This scheme was introduced by a member of Vankleek Hill Session, and is the outcome of Mr. Fraser Campbell's addresses. The Presbytery then adjourned.—W. A. LANG, Pres. Clerk.

OBITUARIES.

MR. JAMES LANG.

At Chateauguay Basin, Dec. 19th, 1884, died one who may be among the oldest elders of Canada. Mr. James Lang, whose ripe years were nearly ninety, was an elder of the West Kirk, Greenock, for many years before coming to America, and held that office for over fifty years in the village where he lived and died. Of that staunch and upright old stock that is only too quickly disappearing from our midst, he was a genuine type; ever faithful in the performance of duty, living a pure and godly life, with serene faith and trust in an Almighty Father's love and care. His place is not one that can be easily filled, for he was a worthy example for the followers of Christ.

"Servant of God, well done."

EBENEZER TODD.

The following resolution was passed unanimously by the Presbyterians of Churchill, at a late meeting of the congregation:—

That this congregational meeting of the Second Innisfil Congregation of the Presbyterian Church in Canada wishes to, at this the first opportunity, and hereby does, express and record the deep sorrow and loss which we as a congregation experience in the death of Mr. Ebenezer Todd, an elder and father in this Church and congregation.

That while we sadly mourn the absence and removal of our dear brother from amongst us, we rejoice that we sorrow not as those who have no hope."

Kind and loving in his every conversation; exemplary for his truth, honesty and uprightness in all his dealings in every walk of life; diligent in his work for the Master while labouring in the vineyard;—our dear brother has left unimpaired foot-prints on the road he was travelling. We know he has gone to reap his reward, and that his works shall follow him.

That we sympathize and sorrow with the widowed wife in this her great trial; but we desire with her to look at the large, happy and Christian family by which she is surrounded; and may we with them accept this earthly bereavement as a blessing from the Sovereign Lord of all.

QUERIES ON THE STATE OF RELIGION.

The following eight queries are issued by the Committee on the State of Religion for the Presbytery of Toronto:

1. How many Prayer Meetings in connection with the congregation?
2. How is the Prayer Meeting conducted?
3. Do the elders and members manifest due sympathy with the Prayer Meeting?
4. To what extent is the Sabbath School instrumental in bringing the young into full communion with the Church?
5. Is there any method adopted to impart systematic Bible instruction to the congregation as a whole?
6. Have you had any indications of special religious interest during the year?
7. Have you any special hindrances to contend with?
8. Is there any other matter not referred to that would help to throw light on the state of religious life within the bounds of the congregation?

It has uniformly been objected to the very exhaustive set of queries issued by the Assembly's Committee in past years, that they were unanswerable, which is in a measure true of every radical question relating to the life of another. The Presbytery's Committee endeavoured to avoid that objection by preparing questions that chiefly relate to methods and results, and can be approximately answered; and from such answers it is hoped the nearest possible estimate of the state of religious life can be made.

The first question refers to Sabbath Morning Prayer Meetings, teachers' Prayer Meetings, mothers' Prayer Meetings, etc., one or more of which are held in different congregations.

It is hoped the second question will elicit some interesting information on a subject that is more and more engaging the Church's attention: how to make the Prayer Meeting a success.

That it is possible even to ask the third question is the Church's misfortune and shame. It is well known that many elders and members do not visit the Prayer Meetings once in the year, and many who do will not render any assistance in conducting it. Some numerical or other information would be acceptable on that point.

The fourth question, it is believed, will give encouraging information from some quarters as to the numbers who at an early age are making public profession of Christ. Both numbers and ages would be appropriate.

The intention of the fifth question is to discover whether by expository preaching, or courses of reading or lecturing in the pulpit or otherwise, results are reached that will be helpful and encouraging to others to adopt similar methods.

These explanations may by some be considered unnecessary, but they are offered in the hope that no session will fail, on account of any excuse, to give some definite information to the Committee this year, in order that a distinct statement may be reported to the Presbytery.

It is the desire of the Committee that, in each congregation visited by a deputation, the session meet with the deputies before the meetings, in order that by the discussion of these questions beforehand, they may be able more appropriately to address the people on the different phases of duty.

If earnestness of purpose will be exercised by all interested in the effort, the Committee feels assured of good results.

R. P. MACKAY, Convener.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 7, 1885. PAUL AT JERUSALEM. { Acts xxi. 15-26.

GOLDEN TEXT.—"And when they heard it they glorified the Lord."—Acts xxi. 20.

TIME.—May of 58, A.D.

INCIDENTAL TOPICS.—Pentecost: Also called "Feast of Weeks," i. e., a week of weeks, reckoned from the second day of the Passover when the firstfruits of the wheat and barley harvest were offered. This feast was the completion of the harvest, and two loaves were offered—thus beginning and ending the harvest with religious services. At first it was only for one day but afterwards extended to seven days, because the poor were to be invited and made glad. It was on the evening of the day on which Paul arrived in Jerusalem that the feast began.

Vows: Vows were intended as an expression of religious sentiment, and usually took the form of free-will offerings as acknowledgments of benefits received, or in anticipation of some blessing looked for—and as religious feeling is in danger of subsiding, and an excuse found for not carrying out the engagement, we find warnings against not performing vows. Better not vow than vow and not perform. Of many kinds the most important was the Nazarite vow, which was for a certain number of days, thirty, sixty, or an hundred, when they were called "Nazirites of Days," or for life when they were called "Nazirites in perpetuity."

A Nazarite, during the period of his vow, was to avoid three things: the use of wine, cutting his hair, and contact with the dead. If a Nazarite should break the vow and be defiled, he was to cut off his hair on the seventh day after the defilement, offer certain sacrifices and begin again. At

the conclusion of the days, he was to offer certain sacrifices, and having cut off his hair at the door of the tabernacle, put it in the fire on the altar. It was also expected that besides the prescribed offerings, some free-will offering should be made,—"that that his hand shall get,"—and such sacrifices were often provided by the wealthy and were regarded as an act of great merit. That is what Paul did for these Nazirites referred to, in this lesson. Num. ii. 21.

James: called the Just; brother of our Lord, Bishop of Jerusalem. Wrote the Epistle. In 69, A. D., suffered martyrdom. Two others of that name, James son of Alphaeus, slain by Herod; and James son of Zebedee, called James the Less.

EXPLANATORY.

I. From Caesarea to Jerusalem.

1. There was a great deal of tenderness and sadness as they were packing their baggage (carriages) that morning ready to start. They had so many intimations of bonds awaiting Paul that none could doubt. Every trembling heart was clinging to the Throne of Mercy. How many tears have been shed and prayers offered in connection with that painful operation "packing to go away." "There'll be no packing there."

Mnason: an old disciple of Cyprus, who had a house in Jerusalem, was in Caesarea and invited them to his house, nothing more is known of him. But it was a wise precaution against danger, that he should not lodge with a Jew, and also at a time when accommodation was scarce on account of the numbers visiting Jerusalem.

II. Reception at Jerusalem.

1. Private: "The brethren received us gladly." that is on the evening of his arrival. Many were always glad to welcome Paul, admiring his devoted character, and especially for his work's sake. There were many callers that evening at the house of Mnason.

2. Public: next morning James called the elders together, and they received Paul in a more formal manner. Paul took his companions with him, and after the "kiss of peace," the exchange of salutations, his companions would present their collections, a testimony of the love of the Gentile to the Jewish Church. Afterwards Paul gave an account of his mission. Can we not imagine his countenance glow, now, with loving enthusiasm, as he speaks of his beloved converts at Ephesus, Philippi, Thessalonica, Berea, Corinth, etc., and now with indignation as he thought of the hindrances thrown in the way of the Gospel. A wonderful exhibition of tact in avoiding unnecessary irritation, burning love for souls, and devout acknowledgment of the hand of God in it all. "What things God hath wrought."

Reply: After Paul was done they all glorified the Lord. Even those elders who were opposed to Paul, for doubtless there were such, were so carried away that with one voice they acknowledged that God was with him.

Caution: But whilst they are satisfied themselves there are myriads of believers that are not satisfied. They had been misinformed as to Paul's teaching concerning the law and customs of the Jewish religion. His traducers said that he taught the Jews as well as the Gentiles that they ought not to be circumcised nor attend to the other ceremonies. They are enraged by such reports, and as soon as they hear that Paul is in the city, will come together (v. 22) and something must be done to pacify them.

Policy: They recommend Paul to perform a ceremonial act himself in the temple, and thus at once convince the people that he is not an enemy to their customs. The opportunity is at hand. There are four men under a Nazarite vow, let him join them, purify himself with them, by observing the prohibitions of the vow for the remainder of the time, go and offer sacrifices when the time has expired, and to make the case more emphatic "be at charges" for the others, i. e., pay for their sacrifices, and thus prove his interest in them. They urge that this is not inconsistent with their former deliverances (Ch. xv.) which only referred to the Gentiles.

Paul assents: He next day went to the Temple, intimated to the Priests his intention and his purpose, at the close of the days of purification of offering the necessary sacrifices. In the next lesson it will be seen how the policy succeeded.

Was the policy morally right? Paul and the council have been charged with duplicity in this case.

(a) In reply it is sufficient to say that it is quite consistent with the principles upon which he always acted, and taught in his Epistles, "Unto the Jews I became as a Jew, that I might gain the Jews," etc., 1 Cor. ix. 20-23. If it were in any way "Christ aside," then the apostle was unflinching, but when it was simply tolerating prejudices that were not yet overcome he was most indulgent, and tender toward the weak. He circumcised Timothy to soothe these prejudices, and yet he went from Antioch to Jerusalem (Ch. xv.) to consult the council, in resistance of the imposition of circumcision upon the Gentiles as necessary to salvation.

(b) Let it also be noted that the observance of these rites that were helpful before Christ came, as pointing to Him, might still be helpful and quickening to their faith. If so before He came, why not after? It was not the Divine plan that at once the change should be made. In a few years the Temple will be destroyed and all this ritual shall cease. Now, let it go on as usual—of course with a right understanding of its import.

Suggestions.—1. The true man will always have admirers. v. 17.

2. The true hearted will rejoice in the Lord's work by whomsoever done. v. 20.

3. The rapid growth of the Gospel—"many myriads." v. 20.

4. Misrepresentations: "salvation by faith," called antinomian; "election," called fatalism. v. 21.

5. The freedom of the Gospel can rise above ritualism, sacramentarianism, "anti-organism," etc., and yet indulge those who cannot. v. 24.

6. What pains we ought to take to remove every stumbling-block out of the way of the Gospel. "Jesus only."

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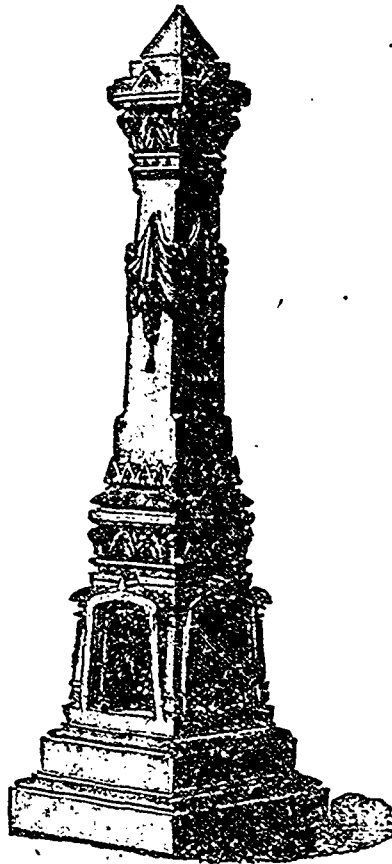
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BARRIE.—At Barrie, last Tuesday of January, 1885, at eleven a.m.
BRICK.—In St. Paul's Church, Walkerton, on the second Tuesday in March, 1885.
KINGSTON.—In Cooke's Church, Kingston, on March 16th at three p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, March 4th, 1885, at ten o'clock a.m.
MAITLAND.—In Wingham, on Tuesday the seventeenth of March, at half past one p.m.
GLENGARRY.—At Alexandria, on second Tuesday of March, at two o'clock p.m.
SAUGREN.—In Guthrie Church, Harrison, on the seventeenth of March next at two p.m.
TORONTO.—In the usual place, on the third of February, at ten a.m.

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