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TORONTO, FRIDAY, APRIL 7th, 1882.

No. 14.

NOTES OF THE WEEK.

STATISTICS disclose the fact, that of every ten children born in England and Wales, less than seven ever reach their twentieth year. In France only one half of the girls and boys who are born attain that age, and Ireland falls even below this standard of juvenile healthfulness.

THE Czar of Russia is to be crowned after the closing of the National Fair at Moscow, in May. It is believed that the Nihilists are concentrating in Moscow, preparing for an outbreak during the fair. The line of the St. Petersburg and Moscow Railway is being searched for a mine, of whose existence some captured Nihilists gave information.

BABU KESHUB CHUNDER SEN has been obliged to leave Calcutta for a change of air. His recent anniversary address, delivered when he was hardly able to be out at all, was on the subject of the Trinity. The Bengal "Christian Herald," which takes an extremely favourable view of it, gives an epitome that makes it substantially a Christian statement of doctrine.

HENRY WADSWORTH LONGFELLOW, the poet, died at his residence in Cambridge, Mass., on the 24th ult., in the 76th year of his age. The immediate cause of his death was peritonitis. The funeral took place from his residence on the 26th. After the interment, in Mount Auburn Cemetery, a memorial service was held in Appleton Chapel, Harvard College, which was largely attended.

THE village of Bertrola, near Turin, in Italy, has renounced Romanism and accepted the Protestant faith. The Archbishop suspended the priest and closed the church against the 2,000 parishioners. The indignant villagers then invited the evangelical ministers of Turin to come and expound the Word of God to them, which they have continued to do since early in January.

MR. HOLLOWAY, of England, in memory of his deceased wife, has endowed at Egham an institution for the higher education of women. The college buildings are palatial in size. The principal is to be a woman, and qualified female physicians are to reside at the college. Mr. Holloway has conveyed to the trustees a sum of \$400,000. The students are to be allowed to choose their own places of worship.

On a recent Sabbath there was a public disturbance in Exeter, England, when a detachment of the Salvation Army undertook to march through the town in procession. The mayor had previously issued a notice forbidding the procession, on the basis of sworn statements that such demonstration would lead to a breach of the peace. The Army was pelted with stones and mud by a rabble. The police broke the procession up and arrested the captain.

DR. FLEMING STEVENSON, of Dublin, is to be next Duff lecturer. This lectureship was founded in memory of the late Dr. Duff, and the trustees belong to all the evangelical churches. They include Lord Polwarth, Dr. Andrew Thomson, Dr. Lindsay Alexander, Dr. Marshall Lang, Rev. Robert Gordon, Mr. Pirie Duff, and others. The appointment is made for four years. Dr. Stevenson will deliver his lectures in 1884, and publish them in 1885.

A NOVEL and praiseworthy movement has been inaugurated in connection with the printing and publishing works of Messrs. Nelson, of Edinburgh, the object of which is to found an institute for the improvement and entertainment of the employees, who number 600. A lending library, technical lectures, and also lectures on health, a gymnastic club, a sewing-class for the girls under the superintendence of Mrs. William Nelson, and a provident fund, are among the features.

At the recent meeting of the Presbytery of Manitoba, a resolution was passed instructing the Presbytery's Foreign Mission Committee "to meet at the earliest possible date, and communicate with similar committees of the Episcopal, Methodist and other Churches, to take united action in laying forcibly before the Government the present state of the Indians, and the necessity of compelling residence on their reserves, so as to remove them from the temptations to drunkenness and other vices which beset them in the neighbourhood of cities and towns."

THE Society for the Organization of Charity in Philadelphia, through an arrangement with the Pennsylvania Railroad and its own wood-yard, has supplied employment to all able-bodied men desiring work. In the Fifth Ward a regular shirt-making bureau has been opened, in which sixty-five women have already been trained into good seamstresses, and their families have become independent of further charitable aid through their ability to support themselves. These women receive good wages, and the shirts meet with ready sale to the trade.

THE Belfast "Witness" of March 17th says:—"Patrick's Day has come again, the only Saint's day we know of that is kept on the anniversary of a death, not of a birth. Another St. Patrick would be needed to cleanse our land of the evil spirits that have taken up their abode in so large part of it, as he is said to have cleansed it of the serpents. Whether he did as much for us as legend ascribes to him we know not. But that he was a good man, and an earnest propagator of the truth, his own writings abundantly testify, and it is well to keep such men in remembrance and follow their faith."

By her descent from Edward III., Queen Victoria is Duchess and Countess Palatine of Lancaster, and the property which goes with the title is in addition to the civil list granted by Parliament in lieu of the hereditary revenues of the Crown. This estate is not all in Lancashire, but includes some valuable property in London. The revenue is exempt from parliamentary control, but an account of the receipts and expenditures must be laid before Parliament annually. The account for the year 1881 shows that the Queen was the richer last year from her duchy by \$43,000, though, in common with her subjects, she suffered from arrears of rent and allowances to tenants.

SPEAKING at a meeting of the Scottish Reformation Society, held in Edinburgh last month, the Rev. Dr. Begg referred to the state of Ireland, and remarked that our rulers would discover by-and-by that what they had to contend against, and what was baffling their efforts, is Popery. In proof of his contention he pointed to the Protestant districts of Ireland, where everything was found well, while in the Catholic districts everything was out of joint. Dr. Begg also combated the notion which prevails in some quarters that the Romish system is now meek, and mild, and weak, reminding his hearers that Rome never changes, that her claim is infallibility, and that to admit change would be to confess that her foundations had given way.

"ANYTHING," says the "Christian Leader," "may be proved from statistics. The latest theory deduced from them is one, started by an American bishop of the Romish Church, who informs the world that the prevalence of suicide is a natural result of the spread of Protestantism! A Protestant, according to this bishop, is twice or even thrice as suicidally inclined as a Roman Catholic. By way of proving this, he points to the Prussian figures, according to which the suicides among Protestants are 187 per million, while among the Romanists they are only sixty-nine. But in Galicia, on the other hand, the proportion is sixteen Protestants to forty-five Romanists; and this fact the American bishop finds it convenient to ignore. A scientific investigation would probably show that theological considerations do not really enter into the

solution of the problem to the extent which our American friend supposes."

LETTERS from Paris say that the movement for separation of Church and State is gaining strength in France. Upwards of 100 deputies have assured M. Boysset of their willingness to support his proposition for the repeal of the Concordat. If M. Boysset's motion should be adopted, the result would be the suppression of the budget of public worship after this year, and the putting of all religions on a separate and independent footing, and Catholic bishops and priests would be no more to the State than the Rabbis, or even the ministers of the Free Churches. M. de Freycinet is strongly opposed to the abolition of the Concordat, and desires to have it maintained as the best thing possible for France. In the debate which has taken place on the motion, some contended that it was an international treaty and could not be abrogated by France without previous negotiations with the Vatican. The majority, however, seem to hold that it is only a French law, and can be repealed whenever France is tired of it.

PART IV. of Inspector Langmuir's Report deals with "Hospitals and Charitable Institutions aided by Provincial Funds." The hospitals in receipt of grants from the Provincial Government are as follows: in Toronto, the General Hospital; in Hamilton, the City Hospital; in Kingston, the General Hospital and the Hôtel Dieu; in Ottawa, the County of Carleton General Protestant Hospital, the Roman Catholic General Hospital, and the House of Mercy Lying-in Hospital; in London, the General Hospital; in St. Catharines, the General and Marine Hospital; in Guelph, the General Hospital and St. Joseph's Hospital; at Pembroke, the General Hospital. The Houses of Refuge aided by the Province are fifteen in number, three being situated in Toronto and vicinity, two in Hamilton, two in London, two in Kingston, two in Ottawa, one in Guelph, one in St. Catharines, one in St. Thomas, and one in Dundas. Of the other institutions coming under the Charity Aid Act, twenty-five are orphanages, whereof eight are situated in Toronto, four in Hamilton, three in Kingston, four in Ottawa, two in London, and one each in St. Catharines, St. Agatha, St. Thomas and Fort William. The remaining institutions on the aid-receiving list are Magdalen Asylums, two of which are in Toronto, and one each in Hamilton, Ottawa and London. The system on which appropriations are made to these institutions is somewhat intricate, but quite reasonable, the amount of the grants being made to depend partly on the work done and partly on the support given from sources other than Provincial. The following are the grants for the year: Hospitals, \$44,832.44; Refuges, \$19,942.11; Orphanages, \$11,536.11; Magdalen Asylums, \$1,207.86; total, \$77,518.52. It is evident from the reports that these institutions, though not strictly Provincial, are under very thorough inspection. Taking this into account, along with the still more exact and systematic supervision of institutions entirely under Government control, it can easily be understood that the work of inspection is a most laborious one, as well as one that requires extensive knowledge, mature judgment, extraordinary energy and untiring vigilance. The present Inspector possesses these qualities in an eminent degree, and the results of their exercise during his tenure of office are apparent in the vast improvement which has taken place—an improvement extending over the whole field, but nowhere more marked than in our common gaols, which, instead of being schools of vice and crime as they once were, are now provided with abundant facilities for the protection of the younger and more inexperienced inmates from the evil influence of hardened criminals, and in a fair way of some day serving the purpose of moral reformatories. Mr. Langmuir's resignation of the Inspectorship in the midst of so much success is greatly to be regretted, and it will be found extremely difficult to fill his place in such a way as to preserve the ground already gained and carry the work forward to its full development.

OUR CONTRIBUTORS.

STUDENT LIFE IN GERMANY.—III.

BY REV. A. B. BAIRD, B.A., EDMONTON, N.-W. T.

There are scholars who have spent part of their student life in Germany, and who come back confessing that they mingled but little with the students—that in fact they never attained to anything more than a mere acquaintance with the few whom chance threw in their way. I am glad that my experience went deeper than acquaintanceship. The time I spent abroad was a most important time for me: it altered my whole mental standard for the rest of my life, and not a little of the influence was due to German students. We of English speech almost instinctively conceal our emotions; not so the German student—he allows his free course, and when we have secured his unreserved confidence by becoming a member of the same club, and he is able to address us in the second person singular, the confidence seems to us almost girlish. Such friends to me were the members of

THE WINGOLF CHRISTLICHE VERBINDUNG, a *verbindung*, or corps, as distinguished from the singing unions and literary societies which abounded in the university; and *Christliche*, as distinguished from those corps whose *raison d'être* was to fight duels. Many things mirthful and pathetic I might relate of club doings and club sayings, on those happy evenings when German wit shone at its brightest. But the peculiarities of the student corps have had numberless chroniclers already. No organization could in the same short time have given me a more intimate acquaintance with the opinions, the motives and the life of these young men, and the more I saw of them the more I liked them. We spent two evenings per week in one another's company, and each member joining promised to make his club life the *mittelpunkt* of his existence. We will claim brotherhood if ever any of us meet again, and in the meantime no letters reach me that come closer home to my heart than those which begin "*Lieber Freund und Verbindungsbruder.*" The club, no doubt, has its faults. Without German song, German lager and German pipes, a German *Verbindung* would be a tame affair; and there is certainly an amount of beer drunk at these gatherings which cannot be justified on any reasonable ground; but it is to be remembered that these young men have been brought up differently from us, and have never seen the effects of intemperance as we have. During all the months I was in Germany, never once did I see a drunk man; never once in all the meetings of the corps did I see the slightest excess in drink or language. Manly and courteous, with a patriotism almost too sensitive, those young men made Leipzig a home to me, and made me feel half a German before we parted.

THE RELIGIOUS SIDE OF GERMAN LIFE.

I confess that the side of German life which I liked least was the religious. The way in which the Sabbath is broken is notorious. Sabbath indeed is put out of the week, and Sunday takes its place. It is the great holiday—the day on which the world worships its God. Leipzig has church accommodation for only about one-fifteenth of its population, and the churches are not filled. In many of them the congregations are not even respectable in size, except on such high occasions as Christmas, New Year's eve, Easter and Whit-Sunday. It is said that in Berlin only two per cent. of the population are church-goers. Pious Germans with whom I talked on this subject would have me believe that the case is not quite as bad as these figures represent—that there is in the land a great deal of religious life, though confessedly of a low type, which does not evidence itself in church-going. I believe there is truth in this; but even if there is, it does not mend the matter very much—such religious life must be low indeed. This much is certainly true, that this Sunday license has been developed, not in opposition to the Church, but—at least in the beginnings—with its consent, tacit or avowed. Every Sunday afternoon theological students are to be found in the public dancing assemblies. I knew one, indeed, with so tender a conscience that he did not feel free to go to the opera in the evening unless he had been at church in the morning. Similar laxity, although of course not so public or in

so pronounced a degree, is to be found among many of the clergy—but there are some noble exceptions. And yet the preaching is simple. I never heard from the pulpit any of those elaborate disquisitions for which German theologians are supposed to be famous; usually the sermons are earnest and manly—not unfrequently they are powerful and eloquent, as when Luthardt or that grand old man Kahnis ascend the pulpit. But as one comes out of church he finds a crowd waiting at the door of the opera house for the ticket-office to be opened, the selection on that day being sure to be unusually fine; the waiters in the bar gardens have on their clean aprons, and their bands of music wear their brightest uniforms and play their most entrancing airs. A friend of mine, a young Scotchman, was a member of the Pauliner Gesang-Verein, one of the University singing societies, when during the summer, as is the custom in such cases, a Sunday excursion was organized to go out to Altenburg by rail, be received by the mayor and corporation of the city, and spend the day in feasting, singing and dancing. My friend asked to be excused, on the ground that his conscience would not allow him to spend the Sabbath in that way. The society was a large one, numbering perhaps one hundred members, more than a few of whom were Divinity students; but the committee seemed quite puzzled with an application of so novel a character; and although they treated my friend with perfect gentlemanliness, they finally decided, with the military strictness that rules over singing societies in Germany, that the excuse could not be accepted. The alternative was a fine amounting, if I remember rightly, to two dollars.

The German Church is the heir of great traditions, and she glories in them; but as she stands there and points back to those days of the 16th century, it is only too evident that her piety is but historic. Sad it is that that land which awoke so early and so grandly to the glory of the Gospel of Jesus, should now feel so little of its life-giving power!

DECLINE OF RATIONALISM.

On visiting Germany I expected to find her giving up her Rationalism and returning to an evangelical theology, but I found far less pleasure in the contemplation of this change than I had prepared myself for. Of the fact that the land of Luther is much less rationalistic than at the beginning of the century, there can be no manner of doubt. There can be no doubt either that the recoil has been especially noticeable within the last ten years. Yet, as far as I could see, the issue at present is not the embracing of evangelical theology, but the embracing of a hard and bare confessional orthodoxy—the mere resting on authority—a position even more unreasonable than that formerly occupied. The Wingolf *Verbindung* is, *par excellence*, the orthodox club of the university, and as far as I could judge from frequent talks with its members, they seem to have got rid of Rationalism, not by answering it to their own judgments, but by running away from it, and—naturally, perhaps—they have rushed to the opposite extreme of distrusting reason altogether. The Rationalists delight to speak of the change as a revival of mediæval dogmatism; but although I would be far from taking any such view as that, I confess that I could not see in it anything more than an artificial reaction. In making these remarks, I would like to be understood as speaking of Leipzig alone, for I would fain cherish the hope that in other parts of Germany the movement is making itself felt under a guise more likely to attract worthy followers and become a power in the land. Yet I do not know that I could have chosen a more likely place than Leipzig for seeing such a movement at its best. The city is not only an intellectual centre, but it is the seat of one of the largest universities in the kingdom—a university, moreover, which has the reputation of being ultra-orthodox, and would therefore be the more likely to attract students of this way of thinking. That the movement is general is evident from the fact that the representative orthodox universities, such as Leipzig and Erlangen, are crowded with students, while the representative "liberal" universities, such as Heidelberg and Jena, have but a meagre handful. But granting even that Rationalism were out of the way—and not even the most enthusiastic champion of the reaction will claim that the battle is half fought yet—there still remain mighty foes in Pantheism, Agnosticism and Materialism, which now divide the suffrages of the German universities, and claim each a large following of men well armed to fight their battles.

POLITICS.

The state of political affairs is extremely unsatisfactory, too. The people bear but ungraciously the galling yoke of military despotism. Taxation is very heavy—necessarily so, indeed, to keep up the immense standing army. The Social-Democrats, with their demands, reasonable and unreasonable, are giving a great deal of trouble to the Government. One result of this unsatisfactory state of things is that the working people are emigrating in thousands to the United States. It is impossible to convince the peasant that America is not a land flowing with milk and honey. I shall never forget the enthusiasm of a countryman, whom my landlord brought to me for information about America, while I was staying in Heidelberg, and who described himself as a "recht bauer." He had saved up almost enough to pay a passage across the Atlantic for himself and his family, and thought that there could be nothing left to wish for if he were but landed in New York.

Another result of these difficulties, together with the hard times, is that they have rubbed bare and made prominent the seams of the Union. "They thought to make us Germans, and they have only made us Prussians," said an intelligent student whom I hope to see in Canada some day, as we talked together about these matters.

HOMEWARD.

But, in spite of Rationalism and Social-Democrats, I enjoyed my stay in Germany very much, and it was with the deepest regret that I allowed my Canadian engagements to call me away before the session was over. But a couple of weeks of delighted wandering down the Rhine weaned me from Leipzig, and before I reached Canada again my first love had reasserted itself, and I never was gladder to see my old home.

Edmonton, January 23rd, 1882.

A SERMON

PREACHED IN ST. JAMES' SQUARE PRESBYTERIAN CHURCH, TORONTO, ON THE OCCASION OF THE DEATH OF DUNCAN M'COLL, B.A.

"He will beautify the meek with salvation."—Ps. cxlix. 4.

The statement of this verse in both particulars, and in the connection of the one with the other, is a striking one; at least it becomes so the moment we apprehend its proper force. "The Lord taketh pleasure in His people." They are not simply objects of His compassion and of His care; they are also objects of His delight. He rejoices over them with joy; He rests in His love; He rejoices over them with singing. And taking pleasure in His people, the Lord adorns them. The delight which He feels in them, leads Him to array them in beauty. He not only saves the meek, He beautifies them in the act of saving them. He not only clothes them "with the garments of salvation," He makes these to become at the same time the adornment of those who are clothed with them. "He will beautify the meek with salvation." It is this last truth which we are to consider this evening, with the help of such light as Scripture and observation throw upon it. The Lord give us eyes to discern, and hearts to appreciate, the beauty to which it refers!

But first, who are the meek here spoken of? There is a meekness, or what, at least, frequently goes among men by that name, which is nothing more than a pliant and facile disposition. It is a simple matter of temperament—a purely natural quality, having no connection with the person's state of heart towards God, and possessing, therefore, little or no moral value. The meekness which is so often commended in Scripture is a widely different quality. It is essentially moral; the effect, not of temperament, but of grace; a "fruit of the Spirit." It denotes the fitting attitude towards God of one who is at once dependent and sinful; who has no good but what he receives, and no claim, no right to receive any, even the smallest, save that which is accorded to him in the exercise of grace; who submits readily, therefore, to the Divine appointments, humbling himself before Him who is "of purer eyes than to behold evil," and making daily appeal to His mercy in the spirit, if not in the very words, of the man who "smote upon his breast" and said, "God be merciful to me a sinner!" The grace is not only a high; it is, at least in its more marked forms, a rare attainment. It is one not easily reached. The human heart is by nature proud and rebellious, disposed to plume itself on its own fancied goodness, and to assert its own prerogatives, rather than to

adore the perfect goodness and to bow before the prerogatives of the Almighty. How much must God often do to us; through what discipline of disappointment, loss, and sorrow must He put us, before the heart becomes truly humble and resigned to His will! It is surely very instructive that the primary meaning of the word translated "meek," is, "afflicted." The term employed in the passage before us means properly, suffering, depressed; as if to show that in most cases, only when God has dealt with our hard natures in the way of judgment or chastisement, are their high thoughts and lofty imaginations brought down, and the spirit rendered entirely humble and submissive.

The meek, thus, are the humble in heart, the poor in spirit, the contrite. The statement made respecting them is, that the Lord "will beautify them with salvation." The underlying truth here is, that He will bestow on them salvation. It is one to which numerous passages bear testimony. "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." "The Lord preserveth the simple;" "God saves the meek." The key of the kingdom is in the hands of the humble. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." God pardons those who are penitent. He justifies those who condemn themselves. He "giveth grace to the humble." He exalts them of low degree. He visits the lowly with salvation. He works deliverance for those who, renouncing every other confidence, look only to Him. He saves those who exercise faith; but what is faith, but meekness, reclining where it has found a worthy ground of confidence!

"God saves the meek." This is the implied or underlying truth in the text. The main truth, however, which the text asserts is, that God not only saves the meek, but beautifies them in saving them; that He not only gives grace to the humble, but in giving them grace He renders them lovely and attractive; that the salvation which is of God becomes in some way the ornament of the man on whom it is bestowed.

In seeking to estimate the constituents of the beauty of which the Psalmist speaks, one must begin with forgiveness. The process of beautifying the meek may be said to commence in pardoning their sins. All sin is deformity. It is not only a wrong against God, and an injury to the man himself who commits it; it is an evil and unsightly thing, abominable to God and to all pure beings. There is no room to speak of beauty so long as the life is chargeable therewith. In pardon, God sets the man free from it. Forgiveness is not simply release from guilt and from punishment; it is release from the sin itself, which draws after it guilt and which deserves punishment. The sinner is not only delivered from wrath, yea, restored to favour, he is also cleansed, His sin itself is cancelled, blotted out by Him who has the sole and exclusive power to do this. And thus the sinner forgiven is no longer a proper object of aversion. That in him which awoke repulsion has been removed. If, in the act of forgiveness, positive beauty is not imparted, at least actual defilement is taken away, and the proper and indispensable foundation laid for those graces in which the soul is to be arrayed. The more deep and spiritual our conception of what forgiveness is, the more closely shall we discover it to be allied with that beauty with which God clothes the meek.

But if forgiveness is the commencement, it is the commencement only, of that process of beautifying the meek to which the text refers. Other and more positive adornments follow. The forgiven are also sanctified. "The washing of regeneration" is accompanied by "the renewing of the Holy Ghost." The image of God is restored to the soul. "The new man is put on, which after God is created in righteousness and true holiness." The believer becomes a new creature in Jesus Christ. His life is brought under the influence of new motives, is informed by a new spirit, and is marked by new and heavenlier qualities. The grace of God, in bringing salvation to him, teaches him to "live soberly, righteously and godly in this present world." He is made a participant of the Spirit of God, and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." The salvation that is of God carries with it such re-

sults as these, or rather, they form its very essence; and just because of this is the soul beautified in being saved, are the meek clothed with beauty in being clothed with the garments of salvation. The graces which are produced in them, patience, temperance, godliness, brotherly kindness, charity; the pure aim, the upright life, the heavenly mind, the gentle and tender heart, are not only of inestimable value, they are supremely beautiful. They at once accredit and adorn the discipleship on which they are stamped. He whose work they are does more than secure the safety of those in whom they are found. He invests them with charms, which are not the less real that they can be fully appreciated only by the spiritually-minded or the pure in heart. In other words, He beautifies the meek in the very act of saving them.

I have said nothing as yet of the sentiments which are awakened in the breasts of the saved; the sentiment of gratitude for the redemption which has been wrought, and at so great a cost; the peace, sometimes rising into joy, with which the soul is filled as it contemplates the perfection of the Saviour's sacrifice, the hope to which it is begotten by His resurrection from the dead, the love by which it is inspired not only to the Lord, but to all who are His. But no proper estimate can be formed of the beauty which God puts on the meek, while these are overlooked. These sentiments, indeed, so unmistakably divine in their origination and character, may be said to do for the Christian life in general what the sunlight does for the ordinary landscape, lending a new charm to rock and tree and river, glorifying its commonest features. The whole character is irradiated by their heavenly glow. Than the devotion of the saved to Him who redeemed them with His blood; than the love they bear to those who share in this redemption; than the peace, so deep and holy, of the soul which has come to rest beneath the cross; than its joy, so bright, yet so free from boisterous excitement, when it gives itself to Christ's service and feels assured of His favour; than the hope of a heaven of which He shall be the chief attraction;—than these, human life has nothing more beautiful to show—nothing, indeed, half so beautiful. But they are, in one measure or another, the common attainments of the saved. It is once more true, then, that God beautifies the meek with salvation.

We see the work only in process of accomplishment here, even in the case of the most advanced. Heaven will first witness its completion. The salvation of the meek will be first perfected when they enter into the presence of their Lord, and with and through the perfecting of their salvation shall come the perfecting of the beauty of their characters and persons. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." Then, first, when found in that likeness—when, having "borne the image of the earthly," they "bear the image of the heavenly"—when, having laid aside forever the soiled raiments of earth, they receive the vesture of heaven and join the company of the white-robed, will the words come to their full meaning, "He will beautify the meek with salvation."

It has not escaped your notice that in beautifying the meek God lends beauty to beauty. There is no incongruity here between object and embellishment such as we often see in human life, but, on the contrary, the most perfect harmony, as when God sows glittering stars in the deep, clear vault of heaven, or scatters in profusion flowers of many hues in the green meadow. The adornment, moreover, is of no external kind. It forms a part of the man. It is inseparable from his character. It seems brought out rather than put on; resembling the vesture of green with which spring clothes field and forest, rather than the snowy robe in which winter wraps all things. Even when it assumes its highest character—when what is grace here develops into glory there, it is "the glory which shall be revealed in us."

To no one who was acquainted with the deceased will it be matter of surprise that, called to speak respecting him, the thoughts of the preacher have turned to the theme which has been now discussed. Duncan McColl was deeply pious, and piety in him was pre-eminently beautiful. There was a captivating charm about it such as all confess in the smile of infancy, or the calm, benevolent face of age. This was indeed its outstanding feature. The story of his brief life is soon told, and it may be told perhaps as appropriately here in this church with which he had so long a connection as anywhere else. He was born in the town-

ship of Westminster in 1853, of pious parents, one of whom laboured for many years and with great acceptance as a catechist in the neighbouring districts; the other is spared to mourn his loss. Having received such elementary instruction near his home as the public school could give him, he went at thirteen years of age to London, and for the next four years attended the High School of that city. He then taught for a period of one year and nine months, continuing at the same time his preparation for the University of Toronto, which he entered as a second year's student in October, 1873. At an early period in his University course his health threatened to give way. Attendance in classes was discontinued for a time, and the former and loved but exhausting work of teaching was resumed, this time in the city of Hamilton. Returning to Toronto, he completed his literary studies in the spring of 1878 with much honour, though without the distinctions which would have been readily his, had he possessed a frame capable of the strain of more continuous exertion. Entering Knox College, to the professors and students of which he was greatly endeared, and discharging with marked fidelity and success the duties of classical tutor in the institution for the last two sessions of his course, he completed his theological studies in the spring of 1881, and left the city in a state of health which excited the alarm of his friends, and which he himself knew to be extremely threatening. By the advice of physicians, he went in July to Wyoming and Colorado, and for a time he seemed to receive benefit from the drier and more bracing atmosphere of that country. But the benefit was only partial and temporary. He returned to Canada in the early part of January, and after nine weeks of little pain, but of daily increasing weakness, receiving throughout the attention of those to whom he was very dear, he passed peacefully away on the morning of Sabbath, the 19th of March.

Passing from the outward facts of his life, and coming to its inward character, it appears that he was one of those in whose case religious life begins in very early years. Before he was ten years of age, the books which appeal to that life and nourish it were favourites with him. Before leaving London he made public profession of his faith in Christ, under the ministry of the Rev. Mr. Scott, for whom he cherished a warm and lasting regard. In October, 1873, he joined the membership of this congregation, and, with the exception of a brief interval spent in Hamilton, he continued to be connected with it until God called him to a purer fellowship. In the earlier years he was a regular attendant on the Bible-class, and to the last of his residence in this city he was an earnest and devout worshipper. Most of the students of our Church, as you know, employ the summer months in supplying with ordinances districts which do not possess settled pastors. These months, in the case of the deceased, should probably have been kept for recreation. But the people in more than one Mission station, coming to know his worth, urged him to give them the benefit of his services. In this way he laboured for three months with much zeal and with the very best results in London East, and on another occasion for a similar or perhaps longer period in a suburb of our city. It was his ambition, almost his passion, to preach the Gospel of Jesus Christ; and as if to seize and enjoy, for however brief a period, a gratification of which death was threatening to rob him, he undertook in the month of November last to give supply to the vacant congregation of Fort Collins, in Colorado. He preached his last sermon to it on the 1st of January. A minister of our Church, the Rev. Dr. Smith, of Kingston, going there soon after he had left, bears testimony to the wonderful effect produced on a population far from impressible by that less than two months' ministry. He spoke doubtless as a dying man. His message was one the preciousness of which he felt in every fibre of his being, and he spoke it with such tenderness and winning power that the most indifferent were impressed as they had never been before. He loved life; he had more cause than many to love it, for he had a keen appreciation of its more refined pleasures. There is no reason to think that, any more than others, he was able to accept the alternative of death without some inward conflict. This over, he bowed with entire submission to what was seen to be the will of God. Those who visited him in the last weeks of his life, if Christian, were cheered by blessed testimonies to the power of the Gospel; if indifferent and unbelieving, were most

faithfully and tenderly warned and entreated. To the relatives who had the privilege of attending on him during his illness he spoke many precious and memorable words. The promises of Scripture were his stay and his comfort; he dwelt on them with evident delight, repeating to the end such words as these: "Thou wilt keep him in perfect peace whose mind is stayed on Thee;" "Who shall separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord;" or words older still, in which the fatherly pity of God is interwoven with the fact of human frailty, and the fleetingness of man's life is made to supply the ground on which all the more strikingly are brought out the never-failing righteousness and mercy of God. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

The Church, it is not wrong to say, has sustained a great loss in the early removal of this promising student. To intellectual ability of a high order, cultivated as fully as his years and his tender frame would allow, he added a refined taste and most winning manners. His piety was at once intelligent and fervent. His disposition was bright, almost gay, and his face reflected easily and naturally the light which was within. His aims were noble, his conduct at once pure and transparent, and his conscience tender. Gentle, he was not facile. Courteous and obliging to a degree in matters of mere convenience, he was firm as a rock in matters of principle. Take him altogether, he seemed one fitted by nature and by grace to fill with honour and with usefulness one of the most important spheres in the Church. In the ministry he would have won the hearts of the children and the young by his affability and sprightliness; he would have drawn to himself the weak, the suffering, the bereaved, by the tenderness and delicacy of his sympathies; he would have commanded the appreciation of the mature and of the most cultivated by the boldness and moderation and fervour of his presentations of truth; while he would have won the respect of all by the integrity and the nobleness of his life.

Still, I am very far from saying that it is all loss; that the life has been lived either to no purpose or to small purpose. If the poet could cherish and express the trust,

"That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete;"

then we may confidently believe that the life which has just closed will have many both near and far-off issues of good. It is true, the departed did not preach many sermons, but then his life was a sermon to all who witnessed it. It was more; it was in a manner a poem, a picture. Such a life awakens in us the same kind of emotions which we feel when we look upon a beautiful flower, a fine painting, or some quiet but lovely scene in nature; or when we listen to a psalm or hymn, or to some grave, sweet melody; the same kind of emotions, only far stronger and holier. We are touched and we are elevated by its blending beauty and pathos. Who can tell what a single psalm like the Twenty-third or the One Hundred and Third, or what a single hymn like "Rock of Ages," or "Sun of my Soul," or "Lead, Kindly Light," when it has been once given to the world, will do to guide, elevate and comfort mankind? As little can we estimate the gracious issues of a pure, manly, gentle Christian life, such as that which we have been contemplating. It has left not only to his relatives, but to his fellow-students, and to all of us who were privileged to witness it, a very precious memory—one which will blend easily and naturally with all our best thoughts, and which will greatly strengthen our noblest purposes—a memory which will be long cherished in the college of which he was so real if also so modest an ornament, and which in years yet distant, and in spheres remote from this, will live in the hearts of many of you who were his fellow-students, and be an inspira-

tion to the things pure, and gentle, and lovely, and of good report.

But I must close. I probably address some who are either not at all Christian, or not decidedly so. O that I could plead with you to give yourselves now to the service of God with the same earnestness and power with which, on his death-bed, the departed pleaded with some who were careless and wayward! When a soldier falls in the front ranks, another steps forward and takes his place. Is there not one here this evening, who has hitherto counted for nothing in the battle between truth and error, between sin and goodness, prepared to enrol himself under the banner of the Saviour? I beseech you, my hearer that art yet undecided, to be that one. Make choice here, and now, of the service which is once more seen to be so blessed. Take Him who ever liveth to be your leader; the Captain of your salvation, and then, faithful unto death, He will give thee the crown of life.

THE SUSTENTATION SCHEME.

MR. EDITOR,—The discussion in regard to the proposed Sustentation Scheme is doing much good in drawing the attention of the Church to the matter; and as the correspondence on the subject goes on, it is becoming more and more evident that of the two under consideration the Sustentation is the superior scheme. I have no doubt but that it will ultimately be adopted by the Church, because the whole genius and current of Presbyterianism tends in that direction. The Supplemental Scheme has done much good in its day; but it is fast getting behind the age—we have outgrown it as a Church, and it is high time we adopted some better plan to lift us out of the slough of practical congregationalism in which we are fast sinking, and fit us to compete with our great and main rival, Methodism, which has gained so much of our ground in the past, and will gain on us still more unless we, like that system, adopt and practise the Presbyterian principle that the minister is the servant of the whole Church rather than of the single congregation over which he is placed. Where is the Presbyterian equality of the ministry in making one minister dependent on his congregation alone for support, and another partly on his congregation and partly on the Church at large? The Supplemental Scheme ignores this equality; the other puts all on the same footing as to source of stipend.

The present congregational scheme is necessarily disintegrating, because when people get offended at their minister or Session, they are apt to take revenge by withdrawing, and taking their subscriptions with them. This is one of the greatest as well as most common evils of the present system.

Under the Sustentation Scheme the people are taught that they are giving to Christ, and for the interest of the Church at large; and thus a man will not be so apt to withdraw from Church attendance for every slight offence—real or fancied—unless in so doing he can see a good prospect at the same time of becoming an ecclesiastical Samson by pulling down the whole Church, and destroying at one sweep all the offending Philistines therein. As he will find it harder to destroy the Presbyterian Church in Canada—begging the Anti-Unionists' pardon for using an illegal title—than to break up a single congregation, on second reflections—generally the best—he may pocket his grievance, keep his place, grow humble by feeling what little power for mischief he really has, and finally become a useful member and helper in the congregation.

The Sustentation Scheme not only puts ministers on a footing of equality as to source of stipend, but it brings out practically the unity of the Church, and helps to preserve that unity. All Government officials and Members of Parliament look to the people as a whole through Government, which is only a Committee of the people, for their salaries, and not to the particular section of the community or constituency with which they are identified, or in whose interests they are labouring. This is exactly the same principle as the Sustentation Scheme. The congregational plan here would be disastrous, if not fatal. Truly "the children of this world are in their generation wiser than the children of light." Our Church must get on to the scriptural and Presbyterian ground it has vacated; we must free ourselves of a good many old notions which are retained only because they are old; we must adapt our principles of Church government to the age and to the needs of our time; and if

we do so, we will get rid of a scheme which is not thoroughly Presbyterian for one that is; we will not be content to retain the mere shell and let other denominations, man-made as to Church government, have the kernel; but adopting any and every legitimate plan which will unite the Church as a whole, which will educate the people in the doctrines and principles of our Church, which will keep congregations united, which will provide workmen for every part of the field, which will keep hold of all our people wherever they go, we shall thus—if we cannot regain what we have lost by our supineness in the past, at least hold our own in the future; if not come to be what we ought to be now, the first Church in point of numbers in the Dominion, as we are in point of possession of the truth. Would that we were always first both in practice and propagation of that truth! Perhaps, after all, we are; at any rate we ought to be.

Chesley, March 22nd, 1882. JNO. FERGUSON.

KINGSTON WOMAN'S FOREIGN MISSIONARY SOCIETY.

The annual meeting of the Woman's Foreign Missionary Society was held on the evening of Wednesday, March 22nd, during the sittings of the Kingston Presbytery.

The chair was occupied by the Rev. Mr. Cumberland, of Amherst Island, the Moderator of the Presbytery. Prayer was offered by the Rev. A. Wilson.

The Rev. Mr. Maclean, of Belleville, gave a very earnest and suggestive address. He spoke of the tendency to form organizations for many objects, and of the special need of organizations for that which was the most benevolent of all objects, because it touched the heart, purified the mind, and ennobled the life. He referred to the special missions of the Presbyterian Church, particularly of the Western section, and concluded by warmly urging the duty of all, according to their ability, to aid in giving the light of Christian truth to those who otherwise must sit in darkness and the shadow of death.

Rev. D. Mitchell, of Belleville, after the singing of a hymn, addressed the meeting in an eloquent plea for the special need and importance of woman's work in regard to Foreign Missions. He spoke of the recent rise of the missionary spirit in the Church, and the still more recent rise of organizations which enabled women to take a personal share in conveying the Gospel to the heathen. He appealed to parents to be willing to devote their sons and daughters to this work, assuring them that they would yet find a rich reward in so doing. He closed with the hope that many female missionaries might yet go out from Canada to the Foreign Mission field, sustained by their Christian sisters at home.

Rev. T. S. Chambers, of Sunbury, read the report of the society for the past year. It referred to the success attending the meeting of representatives from the various Woman's Foreign Missionary Societies of our Church, which took place by its invitation and under its auspices during the sitting of the Assembly last June, and which, besides being a happy and stimulating reunion of Christian workers, brought the work of our Church before the Church as a whole, and made each society better acquainted with the work, the difficulties and the encouragements of sister societies. The members of the Kingston Society rejoiced to welcome among them the honoured representatives of the Woman's Foreign Missionary Society, Western section, the Montreal Board of Missions, the Ladies' French Evangelization Society, and other societies working for missions at home and abroad; and to receive from them in return warm assurances of their pleasure which it gave them to be present. Their affectionate and helpful words of sympathy and counsel will, it is hoped, not soon be forgotten, but bear practical fruit in an increased zeal and diligence in our Master's work. And the stirring addresses to which, on that occasion, we were privileged to listen from our apostolic missionary, Dr. McKay, given at a farewell before his final return to his distant home, will linger long in all our memories, and should suggest many prayers that the blessing which has so signally rested on his labours may rest on them still more abundantly in the future.

The reports also stated that the society has at present no special labourer in the field, but this year divides its contributions between the Formosa Mission and Mrs. J. Fraser Campbell's work at Mhow.

One new auxiliary has, during the year, been formed at Amherst Island, under the active supervision of the Rev. Mr. Cumberland; and another, it is believed, is in course of formation at Sunbury. Others, it is hoped, may be formed in the course of the coming year, but this cannot be done without the active co-operation of ministers of congregations. As the Presbytery of Kingston has so warmly approved of the work of this society, its members would ask for the active interest of individual ministers in promoting its success.

"The general society has this year to record the loss by death of two of its most valued members. The first called away was Mrs. Kelso, the beloved and esteemed President of the Roslin Society, who united in herself the offices of president, secretary and treasurer, and whose loving, Christian activity was the mainspring of the society. The other, Mrs. Macdonnell, so well known among ourselves, was one of the most faithful and interested members of the society from its origin, and its members would take this opportunity of recording their high esteem for her Christian faithfulness and clear judgment, which they will often sadly miss, while they rejoice for her that she has been called to her rest and her exceeding great reward."

Mrs. Chambers, after reading the report, expressed her sympathy with the society, as did also the chairman in cordial terms. Mr. Chambers also explained that the Sunbury Auxiliary had now been organized, and was much interested in Foreign Missions by means of information diffused among them by the society.

A collection was then taken up, and after a few earnest words by the Rev. H. Gracey, of Gananoque, and the Rev. W. Coulthard, of Picton, the meeting was closed with the doxology and benediction.

PRINCIPAL GRANT'S SPEECH ON THE TEMPORALITIES BILL.

We can make room but for a few short extracts from Principal Grant's admirable address before the Private Bills Committee of the House of Commons. In his opening remarks, referring to the reticence of the Anti-unionists as to their numbers, he said:—

"When wild statements are made in the newspapers as to the numbers of the dissentients, it is only fair that we should know the facts, now and here, especially as there is not a public document anywhere in which that information can be had. If you turn to the Canadian Almanac, you find the numbers of ministers and congregations of every denomination in Canada except that of the Synod of which Mr. Lang is Moderator. Even after all the efforts made yesterday by Mr. Macdonnell and by members of the Committee, we failed to get the information. We learned, indeed, that there were thirteen ministers present at the last meeting of their Synod, but Mr. Lang is perfectly well aware that quite a number of those could not be constituent members of Synod, because they were retired ministers; that, perhaps, only about half of the thirteen were ministers of congregations in Quebec and Ontario. That Synod, then, must still be represented by the algebraic formula of X, an unknown quantity."

Regarding the unanimity of the Presbyterian Church in Canada in seeking for legislation in the matter, his remarks were:—

"It is quite evident that Mr. Lang knows more about our Church than we do. He is amazed at the small number of our petitions compared with the number of our congregations. He sees a contradiction between Mr. Fleming's statement that we have about 1,000 congregations and Mr. Morris' statement that we have more than 700 ministers. I see no contradiction. It is well known that there are at all times vacant congregations, and it is also well known that some ministers have two congregations. There is not the slightest shadow of contradiction. The statements of those two gentlemen, as anyone who knows them might readily believe, were perfectly and literally accurate. With regard to the number of congregations petitioning, it is a well-understood principle that silence gives consent. Has any one of those thousand congregations petitioned against our legislation? Not one. There are some dreadful people, it seems, in our Church, called Voluntaries, and Mr. Lang thinks that these are opposed to our action. If Voluntaries exist anywhere, they are to be found in the Metropolitan Presbytery of Toronto. It is one of our thirty-three Presbyteries, and it alone has five times as many ministers as this so-called Synod. Well, that Presbytery met the other day, and unanimously and heartily agreed to petition, and it has petitioned, in favour of our bills. Every Presbytery, as it meets, will do the same, should it be deemed necessary."

After showing, at considerable length and with convincing force, that the union in question was a proper thing, and properly accomplished so far as was known at the time, the Principal described his opponents' position as follows:—

"I beg pardon for assuming even by way of argument that Parliament would dream of refusing the claim. Public faith is pledged, then. Pledged to what? To this, that we are the historic old Kirk of Canada. If any man asks,

where is the Presbyterian Church in Canada in connection with the Church of Scotland? we answer, in our Church. How can that be, Mr. McMaster asks, when you united with another body? Does a man lose his personal identity when he is united to a woman? I thought he only became a complete man. But, says Mr. McMaster, the body you united with was so much bigger than your own. That means that if my wife is bigger than I, my personal identity is gone. (Laughter and applause.) And what became of Solomon, the sad and splendid, with his several hundred wives? (More laughter.) Let me ask in all seriousness, where is Old Canada now? Is it not contained in the Dominion? There were minorities against Confederation in every Province, and Mr. McMaster would contend that if a few of these had gone off to Sable Island or some other charming place, and declared themselves the true Canada, there it would be. (Applause.) More; he says that if one man had remained, it would be for him to stand up like St. Simon Stylites, and call out to the universe to behold Canada. (More applause.) We know that Canada now is ten to twenty times as big as she was before, that her very name was changed from the Province to the Dominion, and that it might have been changed entirely. But it is said, 'Was there not a contract?' A contract with whom? Mr. McMaster calls it a contract. Where is it called a contract in the minutes? He quotes, and quotes truly, that the Synod in 1855 implied its ministers to commute, in order that, under Providence, the money might be a permanent endowment for the Church. They did so by a majority. When the Church accepted the gift, did that mean that the Church sold its liberty of action for all time for \$60,000? Mr. McMaster says that the act of the commutators was 'sacramental'; if so, all that I have to say is that I do a great many sacramental acts. I never ask for money for Queen's without making the same prayer as the Synod. We believe that the endowment of Queen's will be a permanent blessing to the Church and the country. Does that mean that the Church is to have no freedom of action, that Parliament is to have none, that the clutch of the dead hand is irrevocable? No; it means that the essential spirit, that the fundamental conditions are to be maintained. So far as the Temporalities Fund is concerned, these are maintained in our bills. Where then is the Presbyterian Church of Canada in connection with the Church of Scotland? It is identical with our Church—so the resolution of our Synod immediately before union declared. That resolution was read at the first meeting of the General Assembly; and yet, when Mr. Fleming temperately said so in his memorandum, Mr. Lang characterizes the statement as mendacious. Comment is certainly unnecessary. If we are the Church, what are they? Simply what they call themselves, 'dissentients.' How could they be anything else? Mr. Lang admits that fifteen were necessary to form a quorum or constitute a meeting of Synod. How then could seven or nine constitute a meeting of Synod? Oh! he answers, they just considered that it was the same seditious, and went ahead with the business. He forgets, or forgot to state, that the Synod adjourned, and that those nine men of necessity took part in the adjournment, and that by no possibility could it be the same meeting.

Mr. Lang—They protested.

Principal Grant—Of course they did; they have never done anything else. If nine could do this, remember three could have done it; one might have remained to go on with the business. The Committee is acquainted with the rules that regulate Parliament, and our rules are the same in principle. Suppose, then, that the House of Commons should find it necessary on some occasion, because its hall was not large enough—precisely the reason for our adjournment—to go to another place of meeting for a few hours, and that they regularly adjourned, with Mr. Speaker, the clerks, the mace, whatever it may mean, could a few members, by protesting, remain, pretend that they were the House, pass laws, and assume that it was all the same sitting? And if any one said, 'You haven't even a quorum,' the ready answer would be, 'To the eye of sense we are only nine, but to the eye of faith we are two hundred. We include in our number the men who have gone away to do the wicked thing against which we protested.'"

In the course of the Principal's argument as to the fairness of the treatment received by the dissentient beneficiaries at the hands of the Temporalities Board, he had a very lively passage at arms with Mr. McMaster. The address was concluded as follows:—

"The question comes back to the point from which I started. Did we do right in bringing about union between brethren. We did. Did we do that right thing in the right way? So far as human intelligence could foresee, we did. The history of Canada has shown that we acted rightly. We have added to our congregations and ministers at the rate of twenty a year ever since. That is, we have added every year double the number of their Synod. Mr. Lang objects to the union because it is not comprehensive enough. He is willing, that is, to take the whole flight of stairs, but not the first step. 'If any man is a Christian he is my brother,' are his loving words. Surely we are Christians. Why, then, may he not unite with us? Wamba, the son of Wiltess, would understand his position. When the Knight craved forgiveness of the fair Rowena, she answered, 'I forgive you as a Christian,' 'which means,' whispered Wamba, 'that she does not forgive me at all.' (Laughter.) A Scotchman, possibly the ancestor of some one in this room, was dying, and the good priest would not shrive him until he forgave his enemy. The old man looked at his wasted arm, unable now to wield a brand, and then at the priest, and slowly uttered the required formula, 'I forgive him.' When shriven, he turned to his son, who stood like a young Hercules by his bedside, 'Now, Donald, your father's and your grandfather's curse on you if you forgive him.' There are as queer marks of Christianity to-day as there were in the middle ages. Bois-Guibert's religion is to hate a Jew, and the Templars to kill a Saracen, said DeBrassy. I am supposed to be as catholic as Mr. Lang, but I do not desire to parade that on such occasions as this. I speak of my love

for other denominations at more fitting times. Mr. Lang spoke of his love for the Church of Scotland, and he did so in language that touched one. It showed that a tide of generous prejudice for everything Scottish boils in his veins, and I like a man with national prejudices; but cannot he believe that Canadians are animated by similar sentiments for Canada? Are we not to love the land in which we were born, and where the children sprung from our loins are to live? Was it not right that patriotic sentiment should influence us and make us desire to see a Canadian Church? It was right. Other churches said so. None of the other churches dream that the dissentients were the Church of Scotland. The history of the past eight years has shown that we have done right, and the Parliament of Canada will say so, for the glory of this Parliament is the glory that irradiates every true Parliament, namely, that it represents the people."

With our limited space it is extremely difficult to make such a selection of extracts as will do anything like justice to an address so much to the point and so forcible throughout. It has been published, however, in pamphlet form, and no doubt many of our readers will have an opportunity of perusing it in full. It is seldom that a Parliamentary Committee bears in the same space of time so much solid argument as is contained in this address, and in the equally incisive one delivered by Mr. Macdonnell.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 21st March. Present, sixteen ministers and four elders. A call was sustained from the congregations of First West Gwillimbury and Cookstown, in favour of Mr. J. K. Henry, licentiate, with guarantee of \$677 stipend and promise of a house. After a short time requested for consideration, Mr. Henry intimated his decision to decline the call from Angus, New Lowell, and Bonnyton, sustained on February 14th, and to accept the first mentioned. The Presbytery resolved to meet within the church at Bond Head on Wednesday, 16th April, at eleven a.m., for examination and trials of Mr. Henry for ordination, and, should these be sustained, for his ordination and induction to the charge—Dr. Fraser to preside, Mr. James to preach, Mr. Cochrane to address the newly-inducted minister, and Mr. Grey the congregation. The following were elected commissioners to the General Assembly—ministers, Messrs. Leiper, McDonald, Burnett and Cochrane by rotation, Dr. Fraser and Mr. Moodie by ballot; elders, Messrs. J. Shortread, A. Bannerman, J. Brown, W. Wilson, J. Allan and J. G. Hood. Reports on the State of Religion and Sabbath Schools were presented, and ordered to be transmitted to the Synod. It was agreed to hold a conference at a future meeting on these subjects, and a Committee consisting of Messrs. Rodgers, Cochrane and Burnett, ministers, Shortread and Allan elders, was appointed to make arrangements. The Home Mission work engaged much consideration. Reports from the missionaries of the winter's work were satisfactory and encouraging. Never before was the Mission field of the Presbytery so fully supplied in the winter season, two licentiates and six catechists having been employed. Some changes were made in the grouping of stations, admitting of a reduction of grants in some instances, and requiring an increase in others. Mr. J. Geddes was appointed missionary for six months at Maesing, Craighurst, etc., and Mr. R. W. Kennedy for the same term to the Huntsville and Port Sydney group. There was a renewal of the petition of the Bracebridge congregation to be made a supplemented congregation. The Presbytery expressed a strong desire to grant the petition as soon as arrangements can be made with the aid of the Home Mission Committee, and resolved to make representations to the Committee as to the necessity of appointing a Superintendent for the Presbytery's Mission field. A resolution was adopted in connection with the translation of Mr. D. McDonald to the Presbytery of Lanark and Renfrew. It expressed great esteem for him as a co-presbyter and as a pastor, and took leave of him with warmest wishes for his success in prosecuting the Lord's work in his new sphere of labour. Next regular meeting on Tuesday, 16th May, at which the remits of Assembly and other matters of importance will be taken up.—ROBT. MOODIE, Pres. Clerk.

THE congregation of St. Paul's Church, Ormstown, have handsomely added \$200 to the salary of their minister, Rev. D. W. Morrison, B.A., making it \$1,000 a year. This is the more creditable to them in view of the fact that their contributions in aid of the Schemes of the Church are larger this year than they have ever been before, exceeding by about \$100 those of last year, and aggregating \$450. Of this amount, the Woman's Foreign Missionary Society contributed \$92, and the Sunday schools \$36.—COM.

THE CANADA PRESBYTERIAN.

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TORONTO, FRIDAY, APRIL 7, 1882.

AN Episcopalian exchange says

We do not endorse the sentiment of an honest Indian who testified in court the other day that another Indian "was not a real Christian, but a Presbyterian;" but we can say that there is room and a welcome in the Church for all Presbyterians who want "to try to do better," and we think they will find it "a more excellent way."

A zealous Episcopalian, who resided not a thousand miles from the head of Lake Ontario, announced with considerable gusto to a friend of his, that a family belonging to another denomination had "come over to the Church." The friend asked the reason why. This was the reason given: "In their Church they are very particular *uk*—they have a good deal of discipline. In ours we have more liberty. We allow card playing and dancing." No comments.

THE late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honoured quotation, "Lord, turn again the captivity of Zion," etc., his wife broke in saying: "Eh! man, you're aye drawn out for that Jews; but it's our bairn that's deidin'." Then clasping her hand, she cried: "Lord, help us! oh, give us back our darling if it be Thy holy will; and if he is to be taken, oh, take him to Thyself!" That woman knew how to pray, which was more than her husband did. An "oblique sermon" is not prayer. A pious soliloquy is not prayer. An audible meditation or a doctrinal dissertation is not prayer. Telling the Lord a hundred things He knows better than we do is not prayer. If persons who lead others in prayer had as vivid a conception of what they want, and as earnest a desire to get it as this poor woman, would there be as many complaints about long prayers as we hear?

THOSE people who think that ministers are fitted for no heavier secular work than presiding at services, socials and sewing circles, must have discovered their mistake when they read Principal Grant's brilliant speech before the Private Bills Committee on the Temporalities case. The learned Principal of Queen's proved himself the equal, and a good deal more, of every lawyer and Member of Parliament that ventured to cross swords with him. Had he a seat in the Commons he would rank with Sir John and Mr. Blake, and some people not particularly attached to the clergy say he would soon prove a stronger man than either. One good thing about this Temporalities tussle is that it has shown to the world that Presbyterian ministers can hold their own against all comers, even in the parliamentary arena. There is more debating power in our General Assembly ten times over than in the House of Commons. Any of our Synods is a more intellectual body than the Commons of Canada. We have great respect for many of our public men on both sides of politics, but it is time that the theory that all the intellect of the country is at the bar and in politics was exploded. Principal Grant helped on this explosion immensely at Ottawa. If any really great question were before this country, vitally affecting its interests, we venture to say that in the discussion of that question ministers would take a more prominent and intelligent part than any class of public men in the Dominion.

THE U. P. Church on the other side of the lines has just come through a most exciting organ agitation.

At one time it was supposed that the agitation would do considerable injury, but later accounts say that calmer counsels are likely to prevail. Common-sense people on both sides are beginning to ask, "Is it worth while splitting the Church for the sake of the organ?" This is really the main question in most organ controversies in Canadian congregations. The question is not so much "Would the instrument be a good thing?" as "Would it pay to stir up strife, and finally split a congregation, for the sake of putting in the instrument?" The man who, in the face of the history of organ controversies in several Canadian congregations, says it is better to have prolonged strife and bitterness than do without a melodeon, by so saying proves that he is unfit to have anything to do with church management. An instrument may be a good thing, but it costs too much if its introduction disturbs the harmony and destroys the usefulness of a Christian congregation, and makes Presbyterianism a stench in the neighbourhood. The mode of conducting the psalmody in a congregation is a small matter as compared with many others that should be uppermost in the mind of every earnest Christian. We have some excellent congregations that have instrumental music, and some equally good ones that have not. The best people in our best congregations are not troubling themselves about the matter.

TEMPORALITIES FUND.

THE measure before Parliament for settling the Temporalities difficulty has passed the Commons, and may be regarded as safe. After all the beneficiary claims are fully satisfied, whatever surplus is over is to be divided *pro rata* among the congregations at the time of the union in 1875; so that any of those which did not then go into the union may have their share if still congregations, while the rest will remain with the united Church. What the surplus may eventually be, of course no one can say, and when such a division shall take place is as uncertain as the duration of human life. In any case this relegates the final adjustment to a tolerably distant day; and in the meantime it is to be noted that the congregations indicated are merely those which refused to go into the union in 1875. These were very few at the most, and some of them may very possibly have ceased to exist, or may have come into the united Church before the period spoken of arrives. In the meantime we suppose this settlement is final though some think a royal veto to the measure is not only possible, but exceedingly likely. We are not afraid.

PRESBYTERIAN ITINERANCY.

OUR excellent Methodist contemporary, "Zion's Herald," of Boston, says.—

With the privilege of retaining a pastor for three years, the majority of the churches exchange their pulpits in one and two. Our people have been educated to often changes, and they are not usually ungrateful to them. The neighbouring churches, whose pulpits, by a pleasant fiction, are called permanent, average terms of only about three years.

Some years ago, a member of an Iowa Presbytery, during a discussion on the relative merits of the pastorate and "stated supply," gave it as his opinion that it was better for the Iowa minister to be inducted. The brother supported his view in this way: "If a minister engages as stated supply for a year, he must remain until his term expires; if he is inducted, he may leave when he pleases!" Evidently the "permanent pulpit" is a "pleasing fiction" over there. It is a fact, as our contemporary says, that the "permanent" pulpits have an average not much higher than the itinerancy. We would like to know what the average in our own Church is. It must certainly be higher than the Methodist average, though how much we cannot say. One thing is clear—the tendency is towards shorter pastorates. Against this tendency every well-wisher of the Church should set his face like flint. A pastorate may be too long as well as too short, but for every pastorate that is too long there are fifty too short. The practice of healing every difficulty by removing the minister is most pernicious in its results. The parties who raise the difficulty with Mr. A., will likely sooner or later raise one with his successor, Mr. B., and so there is nothing gained. If some people leave or get soured because the minister remains, some are sure to get soured or leave because he moves, and so there is nothing gained in that direction either. There are cases, of course, in which it is for the interest and comfort of all parties that the pastoral tie should be

broken; but we most strenuously oppose the system of settling all difficulties by making a vacancy. Ministers themselves are often to blame for very short pastorates. Difficulties meet them, and they resolve on a change, forgetting that difficulties, even the very same difficulties, may arise wherever they go. *Sins* at the bottom of every trouble, and sin exists everywhere. When congregations learn that the *new* minister won't be an angel, and may not preach as well as the old one when he has preached as long, and all ministers learn that other congregations have difficulties as well as their own; when we all, ministers and people, have learned to walk more closely with God, long pastorates will be the rule. Every loyal Presbyterian should oppose unnecessary pastoral changes. If we are to have the disadvantages of the itinerancy, let us have its advantages also.

THE LATE ELECTION AT UNIVERSITY COLLEGE.

THE election of President of the Students' Society in the University took place on Friday last, and was, we are glad to know, in every way a more creditable affair than it has too frequently been. As we have sometimes had to say very plain things about some of the proceedings of our "studious youth," we are the more pleased to note this change, so creditable to themselves as gentlemen, and at the same time so encouraging to the genuine friends and well-wishers of our Provincial Institution. Drunken orgies, whether at elections or social gatherings, are not the most efficient means for displaying either manhood or scholarship. We are glad, therefore, to know that the more intelligent and gentlemanly of the students are taking matters more into their own hands, and are determined to show that if there are among them still, more or fewer of those who aforesaid were described as "sons of Belial, clothed with infamy and wine," such are not to be taken as typical of the undergraduates of University College, or to be regarded as ruling in their counsels or electing their office-bearers. If a young man has little hope of passing as a genius by remaining sober, he will have a still poorer chance by trying the opposite *role*.

FEARS FOR THE OLDER PROVINCES.

WE see that in various quarters fears are being expressed that the present movement of population to the North-West will act injuriously upon the interests of the older Provinces of the Confederation, so as seriously to retard their onward progress in wealth, population, and general prosperity. The young, the energetic and well-to-do, it is said, are going and will continue to go, and the best of these will never return. A woful picture is accordingly drawn of the final result. The old, the halt, the maimed, the lame and the blind will be all who are left; farms will go out of cultivation, everything will sink into a state of inanition and premature decay, and what was hailed as a most auspicious movement will be found in the end fraught with every kind of disaster.

We have no sympathy with such prophets of woe, and no faith in their gloomy anticipations ever being realized. If the settled Provinces of Canada had been inhospitable and barren regions, from which at best the inhabitants could extract only a precarious and very meagre subsistence, such anticipations would have been only natural when a rich and inviting country was discovered, and offered for settlement in some such proximity as the north-western part of Canada is to the older Provinces. And who with any kindness of heart would in such circumstances have tried to prevent the struggling and poverty-stricken inhabitants from making a change so advantageous to themselves? The facts, however, are in this case very different—at least as far as larger portions of these Provinces are concerned. The self-adjusting process will go on. Some sections of country will very possibly be somewhat depleted, but the gain upon the whole will be unquestionable. No doubt the gambling in lots, at present at fever heat, will have the natural result of all gambling in the impoverishment and bitter disappointment of not a few. But this is an incident which may occur anywhere, and indeed is more or less going on all the time in the various forms of speculation and commercial "corners." It is to be deplored that there should be such wild eagerness to be rich without labour. That, however, will speedily

pass, and those who thought to build up the country and their own fortunes by lot-selling will have to betake themselves to honest labour, without which, in the long run, no community can prosper. To think, however, that Ontario will be depopulated, or even that her prosperity will be retarded by the present movement, is a fond and foolish delusion. Her land is too good, and her general surroundings are too inviting for that. When the present counties of Bruce and Huron were put on the market, some who had foolishly taken up mere wastes of rock, or something equally bad, in Glengarry and elsewhere, abandoned the scenes of a twenty years' hopeless struggle, and came on to begin life anew in the west, and in more encouraging circumstances. Did the country suffer from that? Did even Glengarry? We venture to say that there is not a farm in that county unoccupied to-day that is worth taking as a free gift, and that not one repines because some of the former inhabitants have become rich and independent on western lands. So it will be in this case also, but on a far wider scale. Our sons and daughters will carry with them to their new homes the energy and industry of their fathers, and let us hope their religion as well, and will plant not only British institutions but Christian faith and Christian morals, so as to make the wilderness and the solitary place not only vocal with the voice of industry, but glad with the songs of salvation and the joy of the Lord.

The poor, mean, eager gambling *furor* which now bulks most in the eye of many, will in due time disappear, after causing no little suffering and involving not a few in very possibly inextricable ruin. But even with those who may suffer most, there may possibly be something to show for their money in the way of pieces of land on which they may subsequently labour, or from the sight of which, at any rate, they may learn that honest industry answers best, and that the very pressure of necessity may be the severe but wholesome guide to other and better ways. In short, we augur well for the ultimate result of the movement if the Christians of Canada do their duty in the premises, which we hope they may, and think they will.

BOOKS AND MAGAZINES.

EASTER POEMS. (New York: A. D. F. Randolph & Co.)—One of these is "The Voice of St. John, or the First Easter Day," by Wm. Wilberforce Newton; another, "Daybreak: an Easter Poem," by Julia C. Dorr; the title of the third is "The Easter Heritage." They are all very beautiful works of art. The poems are printed on fine stiff paper, with embellished covers, tastefully fastened with ribbon. The last-mentioned one is cut out in the shape of an anchor.

GRMS FROM NORTHFIELD. (Chicago: F. H. Revell.)—The contents of this book have been collated from stenographic reports of addresses given at the Conference of Christian Workers held at Northfield, Mass., last August. The utterances of such men as Dr. Andrew Bonar, Mr. Moody, Major Whittle, Dr. Pentecost, etc., on most important subjects, and fresh from hearts warmed by brotherly communion, cannot but be interesting. The book will probably be in great demand.

PULPIT TALKS ON TOPICS OF THE TIME. By the Rev. J. H. Rylance, D.D., Rector of St. Mark's Church, New York. (New York: I. K. Funk & Co.)—The "topics" are "Religion and Science," "Religion and Social Organization," "Religion and Popular Literature," "Religion and Popular Amusements." The Doctor gets through the three first mentioned pretty safely, with the exception of a rash sentence here and there in praise of fiction, such, for example, as the following: "There is more 'pure Gospel' in the writings of Charles Dickens, than in seven-tenths of our printed sermons." Surely Dr. Rylance is not a good arithmetician. Even on the supposition that he uses the word *our* in its very narrowest sense, he must be somewhat out in his calculation. The "talk" on the fourth topic contains the following:

"I admit men and women to the Lord's Supper, knowing them to be, in all substantial qualities of character, as good Christians as I am. But these people, I know, go sometimes to the theatre, or to concerts, or they sit down to a game of cards, or they join in the social dance occasionally, or otherwise disport themselves. How can I, then, get up in my place and pour out a torrent of abuse of these things, while I have most solemnly confessed, in the way just in-

dicated, that these same people are fit for the fellowship of Christ's religion?"

Of course not. That is just where the trouble is. It seems to be a matter of Church architecture. The width of the doors has a wonderful effect on the sound emanating from the pulpit. A little further on the Doctor begins to wonder if the Bible does not condemn the practices referred to, and tells us almost in so many words that he hopes not, otherwise it will be all the worse for the Bible. Then he finds that the Bible does not condemn them at all, but rather justifies them. There is the marriage at Cana, "you know," and the festivities on the return of the prodigal son. Yes, but our pulpit talker is well acquainted with the New Testament, and he remembers that there is a passage somewhere in it against "the lusts of the flesh, and the lusts of the eye, and the pride of life." Oh, well, the way to get over that is to say that "the world was then very dissolute in its manners and amusements." On the whole it is pretty plain that with the aid of a little wholesome "asceticism" Dr. Rylance could have given us a much more scriptural talk on popular amusements than that which he has given.

GOSPEL WORK.

DR. SOMERVILLE IN GERMANY.

The following is translated from the Stuttgart *Neues Tagblatt* of Feb. 28:—

Dr. A. N. Somerville is at present staying in Stuttgart, where, with the help of an interpreter, he is delivering most interesting and richly blessed religious addresses. Various opinions have been given concerning Dr. Somerville, and we see no reason why our opinion should be concealed. We gladly take the part of truth. When in olden days Germany was evangelized, this was done chiefly by Christian men who came across the British Channel to our forefathers. As in course of time the Church relapsed into darkness and godlessness, God raised up a German, who, filled with holy faith, and impelled by the love of Christ, roused the half-dead Church from its sleep with a truly heroic courage. Luther and his fellow-workers—Zwingle, Calvin, etc.—shook the whole continent. The new life which thrilled through the German hearts was soon transplanted across the Channel to England and Scotland, so that Englishmen and Scots (Cranmer, Knox, etc.) entered into a hearty union with the newly-raised-up apostles of Christianity in Germany, and helped the Reformation to gain the victory in Great Britain also.

Now, when later, rigid orthodoxy had almost crushed true faith among the Protestants on both sides of the Channel, it was again a company of German men (Spener-Franke, Zinzendorf) who held aloft the Gospel of salvation. Again a new gust of spiritual wind proceeded from the Continent across the Channel to England. Under the influence of the Moravian Brethren, the founders of the Methodist Church were converted. This fact the Methodist Churches of England and America can never forget.

In Germany, nearly all the springs of salvation have been dried up by Rationalism. To-day the rivulets of fresh evangelical life are few, and are flowing feebly; while the mass of the people are becoming more and more estranged from true Christianity, and to a certain extent hostile to it. This may not—nay, cannot—continue. Germany is called to be a Christian country, and the German a herald of the truth, no less than a pioneer of science. In order that this may be accomplished, we stand in need of a revival of religion. This revival seems to be dawning on us. We feel at present, it is true, only very slight gusts of wind, which come from across the Channel, bringing spiritual life to us. Among these we place Dr. Somerville's intellectual and deeply Christian addresses.

Who can fail to see the ruling hand of Divine Providence in this historically established change and exchange of spiritual life between Germany and England? Providence evidently wishes that English and German Christians should give one another the hand of brotherhood, and that thus they should, strengthening each other, unitedly attempt the Christianizing of the world. "The wind bloweth where it listeth, and thou hearest the sound thereof." If only the wind comes, what matters it whether it comes from England or from America? "Come from the *four* winds, O breath, and breathe upon these slain, that they may live." That the present breath of spiritual wind (like the former one) comes from God, he only can deny

who has no mind to acknowledge the rule of Providence in history; to whom, in his narrow-mindedness, any single Church is of greater importance than the universal Church of Christ, and who is accustomed to prefer the supposed interests of his own Church to those of the kingdom of God.

MOODY AND SANKEY.

Their visit to Edinburgh is to be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a little distance of the house of John Knox, has been secured. The evangelists are continuing their labours in Glasgow with increasing success. The meetings were again held in the southern districts of the city. Mr. Moody addressed two immense audiences nightly, the churches being crowded. Mr. Sankey, who had been compelled to keep the house through a severe cold, was able to return to his work on February 21st, and his re-appearance was hailed with gratification and gratitude. A large circus has been taken for the purpose of a series of revival services, which commence in the beginning of March. Already the Rev. James Scott expresses his confident belief that the movement is in advance of the work done in the city at the close of the lengthened visit of Messrs. Moody and Sankey eight years ago.

AN INVITATION TO LONDON.

A paper signed by three hundred persons, including Earls Shaftesbury, Cairns, and Aberdeen, Canons Farrar and Fleming, Mr. Spurgeon, and 273 clergymen, has been forwarded to Messrs. Moody and Sankey, asking them to spend a year in London in evangelical work.

HOME MISSION COMMITTEE.

SUMMER APPOINTMENTS, 1882.—BEGINNING SABBATH, 9TH APRIL.

Quebec.—Messrs. John McLeod, J. G. Pritchard, J. Ferguson, A. W. McConechy, and N. McLeod.

Montreal.—Messrs. J. P. Grant, J. Morin, W. A. McKenzie, D. L. Dewar, and W. D. Roberts.

Glengarry.—Messrs. D. Forrest, J. Bennett, and D. McLean.

Ottawa.—Mr. R. McNabb.

Lanark and Renfrew.—Messrs. Jas. Somerville, A. McAuley, Jas. Robertson, J. B. Stewart, G. Whillans, J. C. Campbell, Rev. M. Turnbull, J. E. Duclos and P. Langill.

Brockville.—Mr. Jas. Sutherland.

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Huron.—None.

Maitland.—None.

Bruce.—Mr. J. M. McArthur.

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CHOICE LITERATURE.

COBWEBS AND CABLES.

BY HESBA STRETTON.

CHAPTER XXXV.—ALICE PASCAL.

Alice Pascal looked up into Jean Merle's face with the frank and easy self-possession of a well-bred Englishwoman; colouring a little with girlish shyness, yet at the same time smiling with a pleasant light in her dark eyes. The oval of her face, and the colour of her hair and eyes, resembled, though slightly, the more beautiful face of Felicitia in her girlhood; it was simply the curious likeness which runs through some families to the remotest branches. But her smile, the shape of her eyes, the kneeling attitude, riveted him to the spot where he stood, and struck him dumb. A fancy flashed across his brain, which shone like a light from heaven. Could this girl be Hilda, his little daughter, whom he had seen last sleeping in her cot? Was she then come, after many years, to visit her father's grave?

There had always been a corroding grief to him in the thought that it was Felicitia herself who had erected that cross over the tomb of the stranger, with whom his name was buried. He did not know that it was Mr. Clifford alone who had thus set a mark upon the place where he believed that the son of his old friend was lying. It had pained Jean Merle to think that Felicitia had commemorated their mutual sin by the erection of an imperishable monument, and it had never surprised him that no one had visited the grave. His astonishment came now. Was it possible that Felicitia had revisited Switzerland? Could she be near at hand, in the village down yonder? His mother, also, and his boy, Felix, could they be treading the same soil, and breathing the same air as himself? An agony of mingled terror and rapture shot through his inmost soul. His lips were dry, and his throat parched: he could not articulate a syllable.

He did not know what a gaunt and haggard madman he appeared. His grey hair was ragged and tangled, and his sunken eyes gleamed with a strange brightness. The villagers, who were wont at times to call him an imbecile, would have been sure they were right at this moment, as he stood motionless and dumb, staring at Alice; but to her he looked more like one whose reason was just trembling in the balance. She was alone; her father was no longer in sight; but she was not easily frightened. Rather a sense of sacred pity for the forlorn wretch before her filled her heart.

"See!" she said, in clear and penetrating accents, full, however, of gentle kindness, and she spoke unconsciously in English, "see! I have carried this little slip of ivy all the way from England to plant it here. This is the grave of a man I should have loved very dearly."

A rapid flush of colour passed over her face as she spoke, leaving it paler than before, while a slight sadness clouded the smile in her eyes.

"Was he your father?" he articulated, with an immense effort.

"No," she answered; "not my father, but the father of my dearest friends. They cannot come here; but it was his son who gathered this slip of ivy from our porch at home, and asked me to plant it here for him. Will it grow, do you think?"

"It shall grow," he muttered.

It was not his daughter, then; and none of his own blood was at hand. But this English girl fascinated him, he could not turn away his eyes, but watched every slight movement as she carefully gathered the soil about the root of the little plant, which he vowed within himself should grow. She was rather long about her task, for she wished this madman to go away, and leave her alone beside Roland Seston's grave. What her father had told her about him was still strange to her, and she wanted to familiarize it to herself. But still the haggard-looking peasant lingered at her side, gazing at her with his glowering and sunken eyes, yet neither moving nor speaking.

"You know English?" she said, as all at once it occurred to her that she had spoken to him as she would have spoken to one of the villagers in their own country churchyard at home, and that he had answered her. He replied only by a gesture.

"Can you find me some one who will take charge of this little plant?" she asked.

Jean Merle raised his head and lifted up his dim eyes to the eastern mountain peaks, which were still shining in the rays of the sinking sun, though the twilight was darkening everywhere in the valley. Only last night he had slept among some juniper bushes just below the boundary of that everlasting snow, feeling himself cast out forever from any glimpse of his old Paradise. But now, if he could only find words and utterance, there was come to him, even to him, a messenger, an angel direct from the very heart of his home, who could tell him all that last night he believed he should never know. The tears sprang to his eyes, blessed tears; and a sob of uncontrolable longing overwhelmed him. He must hear all he could of those whom he loved; and then, whether he lived long, or died soon, he would thank God as long as his miserable life continued.

"It is I who take care of this grave," he said; "I was with him when he died. He spoke to me of Felix and Hilda and his mother; and I saw their portraits. You hear? I know them all."

"Was it you who watched beside him?" asked Alice eagerly. "Oh! sit down here and tell me all about it; all you can remember. I will tell it all again to Felix, and Hilda, and Phebe Marlowe; and oh! how glad and how sorry they will be to listen!"

There was no mention of Felicitia's name, and Jean Merle felt a terrible dread come over him at this omission. He sank down on the ground beside the grave, and looked up into Alice's bright young face, with eyes that to her were no longer lit up with the fire of insanity, however intense and eager they might seem. It was an undreamed-of chance

which had brought to her side the man who had watched by the death-bed of Felix's father.

"Tell me all you remember," she urged.

"I remember nothing," he answered, pressing his dark hand hard against his forehead; "it is more than thirteen years ago. But he showed to me their portraits. Is his wife still living?"

"Oh, yes!" she answered, "but she will not let either of them come to Switzerland; neither Felix nor Hilda. Nobody speaks of this country in her hearing; and his name is never uttered. But his mother used to talk to us about him; and Phebe Marlowe does so still. She has painted a portrait of him for Felix."

"Is Roland Seston's mother yet alive?" he asked, with a dull, aching foreboding of her reply.

"No," she said. "Oh! how we all loved dear old Madame Seston! She was always more like Felix and Hilda's mother than Cousin Felicitia was. We loved her more a hundred times than Cousin Felicitia, for we are afraid of her. It was her husband's death that spoiled her whole life, and set her quite apart from everybody else. But Madame—she was not made so utterly miserable by it; she knew she would meet her son again in heaven. When she was dying, she said to Cousin Felicitia, 'He did not return to me, but I go to him; I go gladly to see again my dear son.' The very last words they heard her say were, 'I come, Roland!'"

Alice's voice trembled, and she laid her hand caressingly on the name of Roland Seston graven on the cross above her. Jean Merle listened, as if he heard the words whispered a long way off, or as by some one speaking in a dream. The meaning had not reached his brain, but was travelling slowly to it, and would surely pierce his heart with a new sorrow and a fresh pang of remorse. The loud chanting of the monks in the abbey close by broke in upon their solemn silence, and awoke Alice from the reverie into which she had fallen.

"Can you tell me nothing about him?" she asked.

"Talk to me as if I was his child."

"I have nothing to tell you," answered Jean Merle. "I remember nothing he said."

She looked down on the poor ragged peasant at her feet, with his gaunt and scarred features, and his slowly articulated speech. There seemed nothing strange in such a man not being able to recall Roland Seston's dying words. It was probable that he barely understood them; and most likely he could not gather up the meaning of what she herself was saying. The few words he uttered were English, but they were very few and forced.

"I am sorry," she said gently, "but I will tell them you promised to take care of the ivy I have planted here."

She washed the dull, grey-headed villager would go home, and leave her alone for awhile in this solemn and sacred place; but he crouched still on the ground, stirring neither hand nor foot. When at last she moved as if to go away, he stretched out a toil-worn hand, and laid it on her dress.

"Say," he said, "tell me more about Roland Seston's children; I will think of it when I am tending his grave."

"What am I to tell you?" she asked gently; "Hilda is three years younger than me, and people say we are like sisters. She and Felix were brought up with me and my brothers in my father's house; we were like brothers and sisters. And Felix is like another son to my father, who says he will be both good and great some day. Good he is now; as good as man can be."

"And you love him!" said Jean Merle, in a low and humble voice, with his head turned away from her, and resting on the lowest step of the cross.

Alice started and trembled as she looked down on the grave and the prostrate man. It seemed to her as if the words had almost come out of this sad, and solitary, and forsaken grave, where Roland Seston had lain unvisited so many years. The last gleam of daylight had vanished from the snowy peaks, leaving them wan and pallid as the dead. A sudden chill came into the evening air which made her shiver; but she was not terrified, though she felt a certain bewilderment and agitation creeping through her. She could not resist the impulse to answer the strange question.

"Yes, I love Felix," she said simply. "We love each other dearly."

"God bless you!" cried Jean Merle, in a tremulous voice. "God in heaven bless you both, and preserve you to each other."

He had lifted himself up, and was kneeling before her, eagerly scanning her face, as if to impress it on his memory. He bent down his grey head and kissed her hand humbly and reverently, touching it only with his lips. Then starting to his feet he hastened away from the cemetery, and was soon lost to her sight in the gathering gloom of the dusk.

For a little while longer Alice lingered at the grave, thinking over what had passed. It was not much as she recalled it, but it left her agitated and disturbed. Yet after all she had only uttered aloud what her heart would have said at the grave of Felix's father. But this strange peasant, so miserable and poverty-stricken, so haggard and hopeless-looking, haunted her thoughts both waking and sleeping. Early the next morning she and Canon Pascal went to the hovel inhabited by Jean Merle, but found it deserted and locked up. Some labourers had seen him start off at day-break up the Trübsee Alp, from which he might be either ascending the Titlis or taking the route to the Joch-Pass. There was no chance of his return that day, and Jean Merle's absence might last for several days, as he was eccentric, and bestowed his confidence on nobody. There was little more to be learned of him, except that he was a heretic, a stranger, and a miser. Canon Pascal and Alice visited once more Roland Seston's grave, and then they went on their way over the Joch-Pass, with some faint hopes of meeting with Jean Merle on their route—hopes that were not fulfilled.

CHAPTER XXXVI.—COMING TO HIMSELF.

When he left the cemetery, Jean Merle went home to his wretched chalet, flung himself down on his rough bed, and slept for some hours the profound and dreamless sleep of utter exhaustion. The last three nights he had passed under

the stars, and stretched upon the low juniper-bushes. He awoke suddenly, from the bright, clear moonlight of a cloudless sky and dry atmosphere streaming in through his door, which he had left open. There was light enough for him to withdraw some money from a safe hiding-place he had constructed in his crazy old hut, and to make up a packet of most of the clothing he possessed. There were between twenty and thirty pounds in gold pieces of twenty francs each—the only money he was master of now his Lucerne bankers had failed him. A vague purpose, dimly shaping itself, was in his brain, but he was in no hurry to see it take definite form. With his small bundle of clothes and his leather purse he started off in the earliest rays of the dawn to escape being visited by the young English girl whom he had seen at the grave, and who would probably seek him out in the morning with her father. Who they were he could find out if he himself returned to Engelberg.

He returned; for, as he ascended the steep path leading up to the Trübsee Alp, he turned back to look at the huge mountain-valley where he had dwelt so long, as though he was looking upon it for the last time. It seemed to him as if he was awakening out of a long lethargy and paralysis. Three days ago the dull round of incessant toil and parsimonious hoarding had been abruptly broken up by the loss of all he had toiled for and hoarded up, and the shock had driven him out like a maniac to wander about the desolate heights of Engelberg in a mood bordering on despair, which had made him utterly reckless of his life. Since then news had come to him from home—stray gleams from the Paradise he had forfeited. Strongest of them all was the thought that these fourteen years had transformed his little son Felix into a man, loving as he himself had loved, and already called to take his part in the battle of life. He had never realized this before, and it stirred his heart to the very depths. His children had been but soft, vague memories to him; it was Felicitia who had engrossed all his thoughts. All at once he comprehended that he was a father, the father of a son and daughter who had their own separate life and career. A deep and poignant interest in these beings took possession of him. He had called them into existence, they belonged to him by a tie which nothing on earth, in heaven, or in hell itself, could destroy. As long as they lived there must be an indestructible interest for him in this world. Felicitia was no longer the first in his thoughts.

The dim veil which time had drawn around them was rent asunder, and they stood before him bathed in light, but placed on the other side of a gulf as fathomless, as impassable, and as death-like as the ice-crevasses yawning at his feet. He gazed down into the cold, gleaming abyss, and across it to the sharp and slippery margin where there could be no foot-hold, and he pictured to himself the springing across that horrible gulf to reach them on the other side, and the falling, with outstretched hands and clutching fingers, into the unseen icy depths below him. For the first time in his life he shrank back shivering and terror-stricken from the edge of the crevasse, with palsied limbs and treacherous nerves. He felt that he must get back into safer standing-ground than this solitary and perilous glacier.

He reached at last a point of safety, where he could lie down and let his trembling limbs rest awhile. The whole slope of the valley lay below him, with its rich meadows of emerald green, and its silvery streams wandering through them. Little farms and chalets were dotted about, some of them clinging to the sides of the rock opposite to him, or resting on the very edge of precipices thousands of feet deep, and looking as if they were about to slip over them. He felt his head grow giddy as he looked at them, and thought of the children at play in such dangerous playgrounds. There were a few grey clouds hanging about the Titlis, and caught upon the sharp horns of the rugged peaks around the valley. Every peak and precipice he knew; they had been his refuge in the hours of his greatest anguish. But these palsied limbs and this giddy head could not be trusted to carry him there again. He had lost his last hope of making any atonement. Hope was gone; was he to lose his indomitable courage also? It was the last faculty which made his present life endurable.

He lay motionless for hours, neither listening nor looking. Yet he heard, for the memory of it often came back to him in after years, the tinkling of innumerable bells from the pastures below him, and around him; and the voices of many waterfalls rushing down through the pine forests into the valley; and the tossing to and fro of the interwoven branches of the trees. And he saw the sunlight stealing from one point to another, chased by the shadows of the clouds, that gathered and dispersed, dimming the blue sky for a little time, and then leaving it brighter and deeper than before. He was unconscious of it all; he was even unaware that his brain was at work at all, until suddenly, like a flash, there rose upon him the clear, resolute, unchangeable determination, "I will go to England."

He started up at once, and seized his bundle and his alpenstock. The afternoon was far advanced, but there was time enough to reach the Engalenalp, where he could stay the night, and go on in the morning to Merongen. He could be in England in three days.

Three days!—so short a time separated him from the country and the home from which he had been exiled so many years. Any day during those fourteen years he might have started homeward as he was doing now; but there had not been the irresistible hunger in his heart that at this moment drove him thither. He had been vainly seeking to satisfy himself with husks; but even these, dry and empty, and bitter as they were, had failed him. He had lost all, and having lost all, he was coming to himself.

There was not the slightest fear of detection in his mind. A grey-haired man with bowed shoulders, and scamed and marred face, who had lost every trace of the fastidiousness which had verged upon foppery, in the handsome and prosperous Roland Seston, ran no risk of recognition, more especially as Roland Seston had been reckoned among the dead and buried for many a long year. The lineaments of the dead die with them, however cunning the art may have used to save his skull to preserve them. The face is gone, and the memory of it. Some hearts may long to keep it clear and sharp and clear in their remembrance; but oh, when it

"inward eye" comes to look for it, how dull and blurred it lies there, like a forgotten photograph which has grown faded and stained in some seldom-visited cabinet!

Jean Merle travelled, as a man of his class would travel, in a third-class waggon and a slow train; but he kept on, stopping nowhere for rest, and advancing as rapidly as he could, until on the third day, in the grey of the evening, he saw the chalk-line of the English coast rising against the faint yellow light of the sunset; and as night fell his feet once more trod upon his native soil.

So far he had been simply yielding to his blind and irresistible longing to get back to England, and nearer to his unknown children. He had heard so little of them from Alice Pascal, that he could no longer rest without knowing more. How to carry out his intentions he did not know, and he had hardly given it a thought. But now, as he strolled slowly along the flat and sandy shore for an hour or two, with the darkness hiding both sea and land from him, except the spot on which he stood, he began to consider what steps he must take to learn what he wanted to know, and to see their happiness afar off without in any way endangering it. He had purchased it at too heavy a price to be willing to place it in any peril now.

That Felicitia had left Riversborough he had heard from her own lips, but there was no other place where he was sure of discovering her present abode, for London was too wide a city, even if she had carried out her intention of living there, for him to ascertain where she dwelt. Phebe Marlowe would certainly know where he could find them, for the English girl at Roland Sefton's grave had spoken of Phebe as familiarly as of Felix and Hilda—spoken of her, in fact, as if she were one of the family. There would be no danger in seeking out Phebe Marlowe. If his own mother could not have recognized her son in the rugged peasant he had become, there was no chance of a young girl such as Phebe had been ever thinking of Roland Sefton in connection with him; and he could learn all he wished to know from her.

He was careful to take the precaution of exchanging his foreign garb of a Swiss peasant for the dress of an English mechanic. The change did not make him look any more like his old self, for there was no longer any incongruity in his appearance. No soul on earth knew that he had not died many years ago, except Felicitia. He might saunter down the streets of his native town in broad daylight on a market-day, and not a suspicion would cross any brain that here was their old townsman, Roland Sefton, the fraudulent banker.

Yet he timed his journey so as not to reach Riversborough before the evening of the next day; and it was growing dusk when he paced once more the familiar streets, slowly and at every step gathering up some sharp reminiscence of the past. How little were they changed! The old Grammar-school, with its gray walls and mullioned windows, looked exactly as it had done when he was yet a boy wearing his college cap, and carrying his satchel of school-books. His name, he knew, was painted in gold on a black tablet on the walls inside as a scholar who had gained a scholarship. Most of the shops on each side of the streets bore the same names and looked but little altered. In the churchyard the same grave-stones were standing as they stood when he, as a child, spelt out their inscriptions through the open railings which separated them from the causeway. There was a zigzag crack in one of the flag-stones, which was one of his earliest recollections; he stood and put his clumsy boot upon it as he had often placed his little foot in those childish years, and leaning his head against the railings of the churchyard, where all his English forefathers for many a generation were buried, he waited as if for some voice to speak to him.

Suddenly the bells in the dark tower above him rang out a peal, clanging and clashing noisily together as if to give him a welcome. They had rung so the day he brought Felicitia home after their long wedding journey. It was Friday night, the night when the ringers had always been used to practise, in the days when he was churchwarden. The pain of hearing them was intolerable; he could bear no more that night. Not daring to go on and look at the house where he was born, and where his children had been born, but which he could never more enter, he sought out a quiet inn, and shut himself up in a garret there to think, and at last to sleep.

(To be continued.)

HITCHES AT THE ALTAR.

A recent hitch at the altar occurred at a fashionable English watering-place. A large party had assembled in one of the churches, there to witness the nuptials of the niece of a prominent citizen, when it was discovered at the last moment that the registrar, who had the license in his pocket, had not arrived. At the suggestion of the officiating clergyman, the ceremony was delayed for a short time, while one of the party went in search of the errand registrar. His office was the first place visited; but he had gone out, and nothing was known of his whereabouts. Then the messenger repaired in hot haste to his residence, which happened to be some distance out of town, and meanwhile, the party at the chapel becoming impatient, other scouts were despatched in various directions. At length it was ascertained that the worthy registrar had left town by an early train, and as it was impossible that he could return in time, the wedding had to be postponed till the following day. The hitch, it appeared, had occurred through the registrar having received no intimation of the day and hour of the intended marriage.

Fickleness on the part of both grooms and brides has been a fruitful source of hitches at the altar. There is a story told of a rustic swain, who, when asked whether he would take his partner to be his wedded wife, replied, with shameful indecision, "Yes, I'm willin'; but I'd a much sight rather have her sister." An equally remarkable instance, which must be authentic, is narrated by a Bathgate minister. In this case a hitch had occurred at the outset, through the absence of witnesses, and the bride herself had surmounted the difficulty by going for two friends, one of

them being her cousin, a blooming lass, somewhat younger than herself. When, at length, the parties had been properly arranged, and the minister was about to proceed with the ceremony, the bridegroom suddenly said: "Wad ye bide a wee, sir?" "Oh, what is it now?" asked the exasperated clergyman. "Weel," replied the vacillating groom, "I was just gaun to say that if it wad be the same to you, I wad rather hae that ane"—pointing to the bride-maid. "A most extraordinary statement to make at this stage. I'm afraid it's too late to talk of such a thing now." "Is it?" returned the bridegroom, in a tone of calm resignation to the inevitable. "Weel, then, sir, ye maun just gang on."

The gentleman who so inopportunistically declared his preference for the sister of his bride, is only one of many who have made similarly eccentric replies to the all-important question. One hasty individual, on being asked if he would take the lady by his side to be his wife, testily responded: "I course I will; that's what I came here for."

On a recent occasion an eccentric bridegroom, when interrogated in the usual fashion as to the acceptance of his bride, persisted in responding, to the confusion and bewilderment of the officiating clergyman: "Yes, for a fortnight;" a declaration which was the occasion of no little trouble and perplexity, though the difficulty was ultimately overcome.

We will conclude with a case in which a somewhat serious obstacle to the celebration of a marriage was removed at the eleventh hour by the intervention of a beneficent flash of clerical jealousy. In a western Scottish town one evening, there were so many marriages, that an unfortunate couple who had arranged to be united at the minister's house were unable to procure a cab to convey them thither till long past the hour appointed; and when at last they stood at the door of the manse and rang the bell, it was approaching midnight. A loud and somewhat indignant voice presently responded from a bedroom window upstairs, demanding to know who was there. The situation was briefly explained; but the voice—that of the Rev. Mr. W—, minister of the first charge of the Abbey Church—proved inexorable. "I can't help it," was the ultimatum received; "you must just go home and come back to-morrow." "Oh, Mr. W—, ye ken we canna gang hame without bein' married," struck in a female voice. "But what would you have me do? Call up the whole house because of your bungling?" "Could you no dae't ower the window, sir?" "Nonsense; it is impossible." "Oh, you nicht, sir; ye ken we attend the Abbey on your day, and no on Mr. B—'s." This final stroke of policy proved irresistible, for between Mr. W— and Mr. B—, minister of the second charge of the same church, there subsisted a good deal of professional jealousy. The window was put down, the gas lighted, the door opened, and the marriage of the triumphant diplomatists duly solemnized.

WHAT MAKES YOU PALE?

Probably a lack of fresh air and exercise out of doors. Housework is exercise, of course, but it has not the invigorating quality that a brisk walk in the open air has. Try for a month the effect of a walk every day, in the morning, which is the vital, exhilarating, delightful part of the day.

But walking without an object is very stupid, you urge. That is true enough. Have an object. Do the marketing. Undertake some of the family errands. Go to see the poor and the sick, and people who are in trouble and weighed down with some infirmity. Carry the papers that you have read to Aunt Brown, who never sees a paper unless some one lends it to her. Ask to be included in the visiting committee of the Sunday-school, and look after absentees; or become a member of the Dorcas Society, and call on some poor family. That will give you an object.

Still, all the out-door exercise you can take will not make you bright and blooming, if you do not eat the right sort of food. Tea and toast, coffee and warm biscuit, rich cake and pastry—above all, the constant nibbling of sweets and candies, will keep you pallid. You must eat wholesome porridge, made of nutritious cereals; you must eat rare roast-beef and steak, and mutton chops, and plenty of fruit. And if you go to bed early, bathe in cold water once a day, keep your mind busy, and your heart at rest, by leaving life and its orderings submissively with God—you will have what every woman needs if she would be useful and happy—good health and good looks.

A friend says, "Do tell the girls to rest and not to wear themselves out by too much pleasuring, too much studying, or, indeed, too much of anything."

And this is good advice, too. But the mothers need it quite as urgently as the daughters—possibly a great deal more.

COFFEE DRINKERS.

The Hollanders are the greatest coffee drinkers in the world, their annual consumption being about eighteen pounds per head of the whole population. The principal cause is the fact that Amsterdam has long been one of the great coffee marts in the world, and, being admitted free of duty, coffee is very cheap. Next comes Belgium and Denmark, in which the consumption per capita is about half that of Holland. Next comes the United States, in which the consumption per capita in 1880 was 8.8 lbs., in 1881 somewhat less, being 8.4 lbs. per head. By a calculation founded on the data furnished in Mr. Thurber's book, the present consumption of tea in the United States may be stated at a little over one pound per week for each family in the nation. In the use of tea and coffee the people of England and the United States present a most remarkable contrast. The annual consumption of the people of England is just about a pound of coffee per head, or about one-eighth of that of the people of the United States. Comparing the consumption of tea with that of coffee, it will be found that while the people of the United States use about five pounds of coffee to one pound of tea, the people of England use five pounds of tea to one pound of coffee.

BRITISH AND FOREIGN ITEMS.

AUSTRALIAN harvest reports are very satisfactory. PROFESSOR BLACKIE is recovering from his recent illness. COMMUNISTIC disturbances are reported in Ravenna, Italy.

The Sultan of Turkey contemplates paying a visit to the Czar of Russia.

The French have decided for a forty days' campaign in Southern Tunis.

EXTENSIVE labour strikes are reported in the manufacturing districts of New England.

PROFESSOR ROBERTSON SMITH has received the degree of LL.D. from Aberdeen University.

THE bill to establish capital punishment was defeated in the Wisconsin Assembly by a close vote.

THE New York Legislature have passed a resolution asking executive clemency for Sergeant Mason.

MR. MULLER, of Bristol, on the occasion of his recent visit to Jerusalem, addressed two companies of lepers.

THE *Nuova Antologia*, of Rome, urges an alliance of Italy, Germany and Austria against a Franco-Russian alliance.

AN association called the Nation League, for the separation of the churches from the State, has been founded in Paris.

FIVE Irish suspects have been released from Limerick gaol. A rate collector has been shot near Clonmellon, Westmeath.

THE House of Commons has voted an additional annuity of \$10,000 to Prince Leopold. In case of his death, £6,000 to his widow.

THE Welsh bishops have now altered their minds, and will not proceed for the present with the revision of the Welsh New Testament.

THE Irish temperance party are agitating for local option, and adopting resolutions urging the renewal of the Sunday Closing (Ireland) Act, which expires next autumn.

A LADIES' committee has been formed, with Viscountess Strangford as president, to raise a fund to assist the persecuted Jews in Russia to emigrate to Asiatic Turkey or elsewhere.

A DETACHMENT of the Salvation Army from Airdrie has been driven out of Kirkintilloch before they could hold their indoor service. The mob greeted them with jeers, yells, and stones.

THE Emperor William of Germany celebrated his eighty-sixth birthday on the 22nd ult., amid great rejoicing in Berlin. State dinners were given in his honour at St. Petersburg and Vienna.

LORD DUFFERIN has intimated to his Clandeboyne and Killyleagh tenantry that an abatement of fifteen per cent. will be made on their half-year's rents payable in April and May next.

THE floods in the South are abating, but the distress of the people continues. Secretary of War Lincoln has given orders for a distribution of rations, and relief measures are being taken all over the country.

PETITIONERS are addressing the President of the United States by the hundred thousand, asking him to remit the penalty of eight years' imprisonment to which the court-martial has consigned Sergeant Mason.

THE Czar of Russia has refused to confirm the recommendations of the commission on the Jewish question because of their vindictive spirit. All the Jewish chemists of St. Petersburg have been ordered to discontinue business.

THE Maori Christians of New Zealand are very active in supplying churches for themselves. Six new churches, all built at their own expense, were opened in different districts last year, and three or four others are in progress.

QUEEN VICTORIA has gone for a three weeks' visit to Mentone. Her selection and Mr. Spurgeon's annual visit will make the place a favourite resort for Englishmen. The "Countess of Balmoral" is the title assumed by the Queen at Mentone.

MR. W. B. BRADLAUGH, the brother of the member for Northampton, is at present conducting an evangelistic mission at Jedburgh with marked success. He is aided in his religious services by a young lady who sings hymns and solos very prettily.

THE Beer Bill of Colonel Barne will make it obligatory upon publicans and beersellers to put up a placard in their bars, stating of what ingredients besides malt and hops their beer is composed, under a penalty of £20 for the first offence and £50 for the second.

INSTEAD of sprinkling the place in the Indian Zenanas with Ganges water, where the missionary ladies had sat when they came to teach the inmates, their pupils now laugh at the idea of being defiled by their presence, and fearlessly sit side by side with their teachers.

THE Y. M. C. A. of Rome recently held a meeting for the better observance of the Lord's Day, which was presided over by Sir Wm. McArthur, late Lord Mayor of London. A report of the meeting was largely circulated. A copy was sent to King Humbert, who acknowledged it with thanks.

A DAILY journal in Paris, that is publishing a *feuilleton* written by a noted novelist, frequently fails to issue the regular instalment. The reason is that the police require the author to keep within the bounds of decency, and he so frequently and persistently transgresses these bounds that the publication of his story is necessarily delayed.

A UNIQUE and elegant tomb has been discovered in the Catacombs of Domitilla, at Rome, which with its architectural paintings, friezes and frescoes is more like a room in a Pompeian house than like a Christian burial-place. The name "Ampliat" is engraved upon it, suggesting that it may have been the family tomb of the early Christian to whom Paul sent the message, "Greet Amplia, my beloved in the Lord."

MINISTERS AND CHURCHES.

THE Presbyterians of Clayton—a part of the congregation of Ramsay—recently presented the Rev. Robert Knowles with the sum of \$67.

THE new church at North Williamsburg was opened on the 26th ult. The three services were conducted by the Rev. F. McCuaig, of Kingston, who preached appropriate discourses to very large audiences.

THE friends of the Rev. Wm. Shearer, of Bear Brook, surprised him and Mrs. Shearer on the evening of Wednesday, the 29th March, presenting them with an address and a purse of \$40; after which they remained and enjoyed themselves till "the wee sma' hours."—COM.

THE Rev. D. McDonald was inducted into the pastoral charge of St. Andrew's Church, Carleton Place, on the 21st ult. Rev. John Bennett, of Almonte, preached, Rev. George Porteous, of White Lake, addressed the minister, and Rev. Mr. McGillivray, of Perth, the people. In the evening a social meeting was held, at which a large assemblage listened to a number of interesting addresses and some good singing, and a very cordial reception was given to the new pastor.

IN view of his removal to Chatham, N.B., the Rev. E. W. Waits, who has been pastor of St. Andrew's Church, Stratford, for the past five years, preached his farewell sermon to that congregation on the 26th ult. The church was filled to overflowing, many having to go away unable to find sitting room. On Monday evening, the 27th, a large number of the members and adherents of the congregation met in the basement of the church, and presented Mr. Waits with a gold watch and chain, and an address expressive of their regret at his departure, and their good wishes for the future welfare of himself and family. Mr. Waits and his family left for their eastern home on the 28th by the early morning train, being accompanied to the station by a great many friends.

THE Fraser Settlement branch of the Dundalk and Fraser Settlement congregation had their church reopened on the 26th of February, after having been closed for some time for the finishing of the interior. The Rev. D. Fraser, of Mount Forest, preached morning and evening, in English, to large and appreciative audiences, and in the afternoon in the Gaelic language. On the Monday evening following a very successful soiree was held, at which the pastor, Rev. J. S. Eakin, B.A., presided, and addresses were given by the Revs. Messrs. Fraser of Mount Forest, Morrison of Cedarville, and Chisholm of McIntyre. The proceeds, including the Sabbath collections, amounted to over \$60. The work of finishing the interior of the church has been done in excellent style. A shed is in course of construction, and the congregation is free of debt.

MR. JOHN LOWRY, for many years an active Bible colporteur and Christian worker, died at his residence in this city on the 25th ult. On Monday morning, the 27th, prior to the removal of the remains to St. Thomas for interment, funeral services were conducted at his late residence here by Rev. J. Kirkpatrick, of Cooke's Church, and Rev. J. M. Cameron. Mr. Lowry was in sympathy with all evangelical churches, and he had many friends in the various churches in this city, to whom his labours had made him a familiar and welcome visitor. His quiet and unobtrusive manners won the respect and confidence of men of all shades of opinion, and he has gone to his reward and rest followed by the grateful remembrance of many to whose homes he was a blessing. He was the oldest and most successful of the colporteurs of the Upper Canada Bible and Tract Society, and distributed since his appointment in 1863 over 20,000 copies of the Scriptures. Mr. Lowry was a staunch Presbyterian. In his early life he sat under the ministry of the late Dr. Cooke, then of Killyleagh, in county Down, for whose memory he cherished the fondest regard to his latest hour. During his residence in Toronto Mr. Lowry was an attendant of Cooke's Church, where his voice was often heard in the devotional meetings. He had a wonderful gift in prayer, and in this spirit indeed he lived and died. His sickness was only of a few days' duration, and with a firm expression of his trust in Jesus he fell asleep on Sabbath morning, March 26th, in the seventy-fifth year of age. "Blessed are the dead which die in the Lord from henceforth; yea, saith

the Spirit, that they may rest from their labours and their works do follow them."—COM.

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham on the 21st ult. There was a good attendance of members—Rev. W. T. Wilkins, Moderator. Session records were examined and attested. Commissioners to the General Assembly were appointed: By rotation ministers, Messrs. Leask, McQuarrie, McRae and McNaughten; elders, Messrs. Harrison, Dickson, Campbell and McLennan. By ballot—ministers—Messrs. McQueen and Murray; elders, Messrs. Wilson and Strachan. The resignations of Messrs. Wilkins and Taylor were laid on the table till the meeting of the Synod. Dr. Cochrane was nominated as Moderator of the next General Assembly. A circular letter was received from the Clerk of the Presbytery of Toronto, stating that that Presbytery intended to apply to the General Assembly for leave to receive as a minister of this Church the Rev. W. H. Jamieson, M.A., formerly a minister of the Canada Methodist Church; also a similar circular from the Presbytery of London, to receive the Rev. George Crombie, formerly a missionary in China, in connection with the China Inland Mission. The report on the State of Religion, in absence of Mr. Ross, was read by Mr. Murray. The report on Sabbath Schools was read by Mr. Muir, after which a conference on these subjects was held. Addresses were given by Messrs. Sutherland and Hamilton, ministers, on the relation of the Sabbath School to the Family and the Church. On account of the Assembly's Committee on Temperance being so long in sending the questions, the report on that subject was not forthcoming. With regard to the memorial from the Belgrave congregation, it was carried not to reconsider its decision regarding the station in question. Answers to reasons of dissent in connection with the South Kinloss congregation and Fordyce congregations were read, received and adopted. Representatives of congregations were asked whether they had attended to all the schemes of the Church. Those who had not attended to this matter agreed to do so. The grants to aid-receiving congregations were considered. Session records not yet examined are called for next regular meetings in July. Remits were considered anent the Infirm Ministers' Fund. It was agreed to approve of the modifications: Changes in Standing Orders—The first paragraph was approved. The second paragraph was modified by the omission of the last sentence; and in the first sentence, for the words "The Moderator and Clerks of Assembly," substitute "Committee on Bills and Overtures." Sustentation or Supplemental Fund—Mr. Strachan, elder, moved that in the meantime this Presbytery express favour for neither scheme, but recommend that the Assembly send both schemes down to Sessions, to be reported on through Presbyteries to the Assembly in 1883.—Agreed. A call from the congregations of Bluevale and Eadie's to the Rev. A. Y. Hartley, promising a stipend of \$800 and a manse, was sustained. Messrs. Wilkins and Strachan were appointed on Synod's Committee on Bills and Overtures. The next regular meeting of Presbytery was announced to be held in Knox Church, Kincardine, on July 11th, at half-past two o'clock in the afternoon.—R. LEASK, *Pres. Clerk*.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 21st and 22nd days of March. Mr. George McArthur, B.A., student of Queen's College, Kingston, compared to be taken on trials for license. His preliminary examination was sustained, and application is to be made to the Synod on his behalf. Mr. MacAlister, Treasurer of Presbytery, presented the financial report. A committee was appointed to prepare a statement of the arrears due by congregations to the Presbytery Fund, and to strike a rate of assessment for the current year. Mr. Kelso asked and obtained leave of absence for three months, to visit Scotland. An overture presented by Mr. Wilson, asking the Assembly to add Church government to the subjects for examination of candidates for license, was adopted. The Presbytery resolved to forward a petition to the House of Commons in favour of the bill anent the Temporalities Fund. Dr. Cochrane, of Brantford, was nominated as Moderator of the next General Assembly. A petition to the Assembly from Mr. Archibald Lees, praying for a reconsideration of the decision come to in his case, was favourably entertained. The committee on the Sustentation and

Supplemental Schemes] reported in favour of the latter, and the Presbytery decided accordingly. Mr. Mitchell presented a report on the State of Religion, tabulated from the returns of Sessions. Mr. McCuaig did the same in regard to Sabbath school work. The latter report recommended that a conference be held on Sabbath school work, and the matter was referred to a committee of which Mr. Gracey is convener. It was decided to hold said conference in St. Andrew's Hall, Kingston, on the last Tuesday and Wednesday of May ensuing, and the committee were empowered to make the necessary arrangements. From the report of a committee it appeared that, owing to distance, Demorestville and Consecon could not be worked together. Dr. Smith submitted the Home Mission report. It was decided to send Mr. McArthur to Glenvale, etc., as ordained missionary, and to tender thanks to Queen's College Missionary Association for their services during the winter. Twenty-nine students of Queen's College were recommended for employment as catechists. The following were appointed commissioners to the General Assembly:—Ministers by rotation: Messrs. David Kellock, Robert Neill, D.D., and Professor Williamson, LL.D.; and by ballot: Mr. James M. Gray, Dr. Smith, and Principal Grant, D.D. The following elders were chosen: Messrs. John Duff, R. M. Rose, N. D. McArthur, G. S. Hobart, George Gillies, and James Thomson. Mr. Godfrey Shore, student of Queen's College, and formerly a minister of the Nova Scotia Methodist Conference, made application to be received as a minister of the Presbyterian Church in Canada. His credentials were favourable, and his examination satisfactory. Application is to be made on his behalf to the General Assembly. Mr. Kelso submitted the petition in regard to religious service in Queen's College during the session, respecting which he had given notice. After consideration, it was laid on the table. The claims of Manitoba College were recommended to the several congregations within the bounds. The overture anent changes in standing orders was not approved of. Committees were appointed to consider the modifications recommended in the regulations of the Aged and Infirm Ministers' Fund, and to tabulate the returns on temperance. The Presbytery decided to hold an adjourned meeting, on the 30th day of May, and Mr. McCuaig gave notice of motion, to be presented at said meeting, to have the standing order anent places and times of quarterly meetings changed. THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Court met at Lancaster on the 14th and 15th March. There was a large attendance of members, lay and clerical. The Rev. Mr. Ferguson reported he had moderated in a call at Lochiel, which came out in favour of Rev. Wm. Ferguson, of Glammis, Presbytery of Bruce; stipend promised, \$700 with manse. The call was sustained and ordered to be transmitted to the proper officer, and the Rev. Dr. Cameron, of Lucknow, was appointed the Presbytery's Commissioner to prosecute the call before the Presbytery of Bruce. Leave was granted to the Trustees of Knox Church, Cornwall, to dispose of their church and manse property, and the Presbytery expressed its approval of the new church site. The congregation of Dalhousie Mills and Cote St. George was recommended to the Home Mission Committee for a grant of a hundred and fifty dollars for one year. Finch and East Hawkesbury applied for students during the summer, and their request was referred to the Presbytery's Committee on Home Missions. Intimation was given by the Presbytery of Toronto of its intention to apply to the General Assembly to receive Wm. H. Jamieson, M.A., as a minister of this Church. Mr. Henderson, who was recently called to Alexandria, intimated by telegram his declination of said call. An application of Mr. Donald Ross, late minister of Lancaster, to have his name put on the roll of Presbytery, was referred to a Committee. At a subsequent stage the Committee reported recommending that Mr. Ross's name be continued as still in connection with this Presbytery. It was moved by Mr. Burnet, seconded by Mr. McCuaig, that the report be received and adopted. The motion was carried by a majority. From this finding Dr. Lamont asked and obtained leave to enter his dissent for reasons given. To this dissent the Rev. John Fraser, John Ferguson, John Matheson, ministers, and Geo. Elder and Charles McDonald, elders, adhered. The remit on a Susten-

tation Scheme was duly considered, whereupon Rev. J. Fraser moved, seconded by Mr. F. McLennan, and agreed to, that the Presbytery express its preference for a Sustentation Scheme, but respectfully crave the attention of the Assembly to certain blemishes, such as the placing of the minimum stipend at \$750 instead of \$1,000, and that the Scheme be so amended as to reach the poorest of our congregations. The Rev. F. McLennan gave notice of his intention to move at next meeting for a reconsideration of the resolution making Lancaster the permanent seat of Presbytery. The Moderator and Clerk were appointed to prepare a petition to the House of Commons re the Temporalities Fund. The Committee at a subsequent stage submitted a draft form of petition, which was approved of and ordered to be transmitted to the member for the county. Mr. Fraser, on behalf of the Session of Indian Lands, called attention to Sabbath desecration on the Canada Atlantic Railway, and suggested the appointment of a Sabbath Observance Committee, to be also a Standing Committee; whereupon Mr. Ferguson moved, seconded by Mr. D. L. McCrae, that a Committee consisting of Messrs. Fraser, Simpson, McLean and Charles McDonald be appointed to carry out Mr. Fraser's suggestion, and report next morning. The Committee reported as follows: "The Presbytery finds, by a report from the Session of Indian Lands, that there is work of construction and of ordinary traffic being systematically done on the C. A. R. on the Sabbath. The Presbytery views with alarm such open desecration of the holy day, and records its protest against it—a heinous sin against God, a violation of the laws of this Christian country, an outrage on public decency, and a disturbance of the public peace—a tendency to relax the obligations of morality, and to encourage disrespect for all authority, human and divine." The deliverance was received and adopted, and a Committee was appointed to wait on the directors and present this resolution. The following minute was read and approved of: "The Presbytery, in parting with their brother, the Rev. Wm. Ross, of Lochiel, would put on record the regard they entertain for his character and ability as a minister of the Lord Jesus Christ. They regret to be deprived of his assistance at meetings of the Presbytery, where he was always punctually in his place, and faithful in the performance of his duty, and earnestly pray that the favour of God may be with him in every field of labour to which he may be called, and crown his ministry with success." The remit on standing orders was amended so as to leave out all the words after "obtained." That on Aged and Infirm Ministers was disapproved of, and the following submitted instead. "When a minister is allowed by the Assembly to retire from the active duties of the ministry, he shall, if not in arrears, receive an annuity of \$150 per annum, irrespective of the number of years he may have been in the ministry." Leave was granted the Session of Lancaster to employ a student under its jurisdiction. The Rev. C. McLean tendered the resignation of his charge. It was resolved to hold a meeting at Roxborough on 22nd inst., to hold a Presbyterial visitation of the congregation there, and deal thereafter with the resignation. The Conveners of Committees on State of Religion and Sabbath Schools gave satisfactory reasons for presenting only partial reports, and were severally instructed to prepare full reports and send to the Synod's Committee. Messrs. Matheson and Elder were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. The Presbytery reappointed the Home Mission Committee—Mr. Lang, Convener. The Clerk was instructed to call the attention of the Convener of this Committee to the fact that the members had not received notice of its meetings. Mr. Binnie and Dr. Lamont were appointed Commissioners to the General Assembly by rotation, and Messrs. Calder and McCrae by open vote. Messrs. Charles McDonald, Peter McLeod, Is. R. Aull and Geo. Elder were appointed as lay delegates. Most of the representatives of congregations present reported they had held missionary meetings, and those who failed to do so were enjoined to attend to this matter; this injunction to apply to those absent as well as those present. The Treasurer's annual report was read and approved of, and congregations in arrears were enjoined to pay their rates before the July meeting, at which the Treasurer was requested to furnish a supplementary report. On motion of Mr. Fraser, it was resolved to call for reports from congregations at the March meeting

re their indebtedness to the Presbytery Fund. The Presbytery appointed its next ordinary meeting at Lancaster on the first Tuesday of July, and adjourned to meet at Roxborough on the 22nd inst., of which public intimation was made.—HUGH LAMONT, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XVI.

April 16, 1882. THE FIVE THOUSAND FEED. {Mark vi. 30-44.

GOLDEN TEXT.—"I will abundantly bless her provision: I will satisfy her poor with bread."—Ps. 132: 15.

TIME.—Soon after the events of the last lesson, and preceding Christ's second passover.—John 6: 4.

PLACE.—On the north-eastern shore of the Sea of Galilee, near to Bethsaida. There are two Bethsaias shown on the map—one on the western shores of the lake, about half way between Capernaum and Magdala, the other at the north-eastern end. Some writers think that there was only one town of that name, situated just where the Jordan falls into the lake on both sides of the river. If there were two, the eastern one is the scene of our lesson.

PARALLEL.—Matt. 14: 13-21: Luke 9: 10-17; John 6: 1-14.

NOTES AND COMMENTS.—Ver. 30. Comparing Matt. 14: 12, we see that two parties of men came to Jesus nearly together—the disciples of John, who had buried their master, and His own disciples rejoicing in their work—sorrow and joy. "Told all" a grand narrative; but were they not somewhat elated, like the seventy?

Ver. 31. It would almost seem so. "A desert place:" where they could "rest a while" and become calm. "Yourselves." He often went alone into privacy; now He says, "Come ye." "Many coming and going" a graphic picture of continuous bustle and excitement. "Not to eat" (so chap. 3: 20.)

Ver. 32. "Departed" from the dominions of Herod to those of Philip—not from fear, we may be sure, but possibly that there might not gather around and become identified with Him the popular indignation against Herod, which needed little encouragement to break out into a tumult. "Desert:" uncultivated, solitary.

Ver. 33. "Saw them," "knew him." Rev. reads "them" here also. The crowds who had been listening to Jesus and witnessing His miracles, and who knew the disciples, would soon recognize them in their boat. "Ran afoot:" round the head of the lake, only six or eight miles. "Outwent:" they could do this with little difficulty, if not much, or contrary, wind.

Ver. 34. "Came out" from the boat. "Compassion:" how like Him (see Matt. 9: 36; 20: 34; Luke 7: 13, Heb. 5: 2, 7). "Sheep," etc.: none to care for, guide, or teach them. He came for rest, but compassion conquered.

Vers. 35, 36. "Day—far spent;" or, as Matt. 14: 15, "evening." "Disciples came" John tells (6: 5) that Jesus had previously asked Philip, "Whence shall we buy bread, that these may eat?" This was said to "prove him." Philip had lately mentioned this to the others: hence, "send them away—buy bread" as Bishop Hall says, "a strong charity, but a weak faith."

Ver. 37. "Give ye them to eat:" seemingly impossible, yet God never bids us do impossibilities. Through Christ all things can be done (Phil. 4: 12, 13). "Two hundred pennyworth" likely just named as a round sum. Some have suggested that this was all they had in the treasury. This is fanciful. Value was about \$30.

Ver. 38. "Five loaves and two fishes." it was Andrew who so replied, and that they were in the possession of a lad present (John 6: 8, 9). The barley loaves were only what we should call cakes, or biscuits—hard baked; the fishes would be dried.

Vers. 39, 40. "Companies" of "hundreds, and fifties" an orderly arrangement, so that the work of distribution might be simplified. "Green grass" it was "Nisan"—the month of flowers. "Sit down:" lit. reclined. We must remember that the Jews always reclined at meals; they sat at work. "In ranks" the original is a word borrowed from the idea of the orderly arrangement of flower-beds.

Vers. 41, 42. "Looked up," to the Giver of all good, "and blessed." Luke adds, "them"—i.e., the loaves and fishes—our pattern of thankfulness. "Gave to His disciples:" typical of the distribution of the heavenly bread—God to Christ, Christ to His servants, they to the world. Don't trouble yourself or your class how this miracle was performed; there it is—that is sufficient. "Did all eat" no stint—more than enough for all.

Vers. 43, 44. "Twelve baskets" more than they had at first. Wonderful miracle!—done by express command (John 6: 12, 13). God's gifts should not be wasted; and here was proof of the miracle. "Baskets," in common use among the Jews for carrying food. They were saturated by the Romans

or this, on the idea that they did it so as not to be denied with Gentile food. The word used here signifies wicker baskets: while the word used in the feeding of the four thousand signifies rope baskets. "Five thousand men," Matthew says (14: 21), "beside women and children."



JEWISH BASKETS.

Likely there would be in all ten thousand at least. How stupendous the miracle!

What and How to Teach—Dangers.—In notes on verse 41 we have indicated one danger that may arise—fruitless discussion. As to the mode of this miracle we cannot tell; and even if we could, we should have to fall back on the one thought, that by whatever means accomplished it was a miracle. Rest on, and show that. Neither spend time (as we have known some do) in imagining what the disciples may have thought or said one to another—impetuous Peter, doubting Thomas, covetous Judas. There is more in the facts than you can teach, without any imagining.

Topical Analysis.—(1) The need of the multitude (vers. 31-36). (2) The miracle of supply (37-44).

It has been well remarked that the importance of this miracle is testified by the fact that it is the only one recorded by all four of the evangelists. It marked the culminating point in the popularity of our Lord. We find from John 6 that the teachings which arose out of this miracle were a cause of stumbling and offence to many who heard, and that as a result (verse 66) many of His disciples walked no more with Him—a fact that gave occasion for that sad utterance to the twelve, "Will ye also go away?"

On the first topic the need of the multitude—we must dwell briefly on the circumstances which led them into the "desert place." They had just returned from their first missionary tour. Doubtless they needed bodily rest, but more, spiritual quiet. They had been very successful in their work. To save them from pride and self-sufficiency they needed retirement with the Master. He, too, weary with constant labours—His life in danger—needed rest; and so they would withdraw to solitude. This, however, was not to be. The multitudes saw Jesus and His disciples departing; ran round the head of the lake; were on the shore when He stepped from the boat, as we take it; and He, "moved with compassion" because they were as "sheep not having a shepherd," taught them "many things." So He taught this Divine Teacher—and so they listened, that they took no note of time, and the day was far spent. The disciples would have sent them away, but Jesus said no, "Give ye them to eat"—a suggestion which brought forth the fact how unprovided they were for this. Teach here—(1) The compassion of Jesus. (2)—The unwearied labour of Jesus. (3) The consciousness of Divine power that dwelt in Jesus. Get from your class the motives of these people in following Jesus. This will lead on to inquiry as to the motives of men and women, boys and girls to-day in calling themselves Christians; and you can show that there may be an improper following of Jesus—that a service right in itself, if done from an improper motive, will not be acceptable to God.

On the second topic, we see *first conscious power*. The perplexed disciples thought it an unanswerable question, "Shall we go?" etc., and that there was nothing for it but to send the multitudes away; but Jesus knew what He would do, and He bids them bring word what provisions they had, not that a few loaves more or less would make any difference, but that they, and from their testimony others, might be assured of the reality of the miracle. Then notice the order. There is no confusion in the arrangements of God's Providence; and though this may be thought a small thing in such a lesson, it will be well to point it out (see 1 Cor. 14: 33). Further, there is blessing. Looking up to heaven, the source of the every-day miracle of life, He blessed (John, "given thanks"). We can only ask the blessing, but we may be sure that He who set the example will accept our prayers and acknowledgment. Next came increase; in the hands of Jesus a small meal for the disciples was made to feed the multitude. Like the widow's barrel of meal and cruse of oil (1 Kings 17: 16), the loaves and fishes wasted not. Enough for each, enough for all, so that there was satisfaction, for "they did all eat"—this large number, probably not less than ten thousand in all—and were filled." Not only so, but there were fragments, so many that twelve baskets full were taken up. Draw this marvellous picture vividly as you should be able to do, but be sure you make the central figure Jesus. You may note that, as one result of this miracle, the people were wrought to such a pitch of enthusiasm that they would have taken Jesus and made him king by force.

But your lesson will be incomplete if you stop here. Read the Saviour's own sermon following the miracle, in John 6: 26-58, and show your scholars that there is a bread of life, of which "if any man eat, he shall live for ever." Fill your mind and heart full of the Master's teachings there; then can you speak of the Bread of Life. No 7 to gather up the teachings.

Incidental Lessons.—That compassion for others may cause us, like the Master and His disciples, to forego the rest we need.

That they who wait upon the Lord will not be sent empty away.

That Jesus can use the small things of His people as instruments for His mighty works.

That, like Jesus, we should thank the Giver of our daily food, and seek a blessing upon it.

That our daily food is a daily miracle.

That this miracle illustrates the spirit of Christianity in ministering to the physical as well as the spiritual wants of man.

That in all things order and economy are well pleasing to God.

Main Lesson.—The Bread of Life, given by God, all may take—he who takes shall live for ever. See John 6, as noted above, in connection with Matt. 5: 6, and James 1: 17.

THE McAll Mission in France have established a station at La Rochelle, once the stronghold of the Huguenots, who were crushed out by their enemies in 1628.

WHAT an idea of the forces of evil at work in Chicago is given in the fact that it has but 300 churches to 5,242 liquor saloons, and that 8,000 of its 100,000 buildings are used for immoral purposes.

OUR YOUNG FOLKS.

WHO ARE THEY?

A blustering fellow goes prowling about :
He tosses the snow with a scuffle and shout,
And pinches the toes,
The ears, and the nose
Of each little darling, wherever he goes.

The timid birds hear him and hide their wee heads,
And mooly cows shiver in barns and in sheds,
And sweet flowers say,
"At home we will stay
Until this noisy fellow gets out of the way."

A bright little maiden is soon on his track,
And gently, though firmly, she orders him back.
O, fair she appears,
In smiles and in tears ;
She calls to the flowers, "Come up, pretty dears."

The birds hear her voice and they twitter with glee,
And pink little buds peep, the bright sky to see ;
The grass twinkles out,
And lambs skip about,
And, O, the glad children so merrily about !

And who is this blustering chap? Can you tell?
And who is this maiden who robes hill and dell,
Whose whisper so arch
Wakes oak-tree and larch?—
Why, who is Miss April, and he Mister March.

ZIP COON.

Did you ever see a racoon? I am going to tell you about one that was sent from the South as a present to a lady whose name was Isabella. He was called Zip Coon, and a very wise coon he was. Zip had a long, low body, covered with a yellowish hair. His nose was pointed, and his eyes were bright as buttons. His paws were regular little hands, and he used them just like hands. He was very tame; he would climb up on Isabella's chair, and scramble to her shoulder. Then he would comb her hair with his fingers, pick at her ear-rings, and feel her collar and pin and buttons. Isabella's mother was quite ill, but sometimes was able to sit in her chair and eat her dinner from a tray on her lap. She liked to have Zip in her room; but, if left alone with her, Zip would jump up on the chair behind her, and try to crowd her off. He would reach round, too, under her arms, and steal things from her tray. Once the cook in the kitchen heard a brisk rattling of tin pans in the pantry. She opened the door, and there on the shelf was Zip. There were two pans standing side by side. One had Indian meal in it, and the other nice sweet milk. In front of the pans stood Zippy. He had scooped the meal from one pan into the milk in the other pan, and was stirring up a pudding with all his might. He looked over his shoulder when he heard the cook coming up behind, and worked away all the faster, as if to get the pudding done before he was snatched up and put out of the pantry.

Zip was very neat and clean. He loved to have a bowl of water and piece of soap set down for his own use. He would take the soap in his hands, dip it into the water and rub it between his palms; then he would reach all round his body and wash himself. It was very funny to see him reach away round and wash his back. One day, Isabella, not feeling well, was lying on her bed. Zippy was playing around her in his usual way. Pretty soon he ran under the bed, and was busy a long time reaching up, and pulling and picking at the slats over his head. By

and bye he crawled out; and what do you think he had between his teeth? A pretty little red coral ear-ring that Isabella had lost several weeks before. Zip's bright eyes had spied it as he was playing round under the bed. So you see Zip Coon did some good that time. When Zip grew older, he became so cross and snappish that he had to be chained up in the woodshed in front of his little house. On the door of his house was printed in red letters, "Zip Coon; he bites."

TRUST IN GOD.

Lord, all I am is known to Thee ;
In vain my soul would try
To shun Thy presence, or to flee
The notice of Thine eye.

Then may I walk with careful step
Where Thou dost point the way ;
Look to Thee all the time for help,
And Thy commands obey.

MONEY WELL SPENT.

"The first piece of money I ever had," said a gentleman, showing us into his library, "I spent for a book. It was the 'Pilgrim's Progress.' I well remember how pleased I was. The pictures, the reading, the blank leaves, were mine, and my name was written on one of the blank leaves at the beginning. That book laid the foundation of my library. All the pennies my uncle gave me I saved for books. Every book I bought I longed to read, and that prevented my time as well as my money from being wasted, for the books which I bought I consulted old friends about, and they were worth reading. And I would say to every boy and girl, 'Do not foolishly spend all your pocket money in other things, but lay the foundation of a good library with it. Good books are wise and faithful companions.'"

"STOP-A-WHILE."

There is in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is difficult that he escapes with his clothes on his back, for every attempt to loosen one part only hooks more firmly another part.

The man that gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like—would you, boys?—to be caught in this thorn. And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope, studying your lesson and attending to your mother's words, for if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn worse than "Stop-a-while." If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only, for if you do the desire to go again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with life than if in the brambles of "Stop-a-while."

Boys and girls who disobey their parents, who loiter about on the Sabbath instead of going to the Sabbath-school, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more

difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the street at night has fallen into one of the worst of habits. It soon teaches him to neglect his studies, adopt evil practices, and to corrupt his heart; while he who spends his evenings at home escapes evil and grows wiser, better, and happier.—S. S. Gem.

JAPAN.

A rule was adopted in the Japanese army, that every soldier should give a small amount to provide for the funeral expenses, and for the widows and children of those who might die in the service. A young Christian soldier refused to pay his quota, saying that he was willing to give toward the support of the families of deceased comrades, and the ordinary funeral expenses, but not for the heathen rites of a Japanese burial. He was put under arrest, and, what was more trying, was urged by some native Christians to yield. He, however, remained firm. The matter was referred to the Government. Much anxiety was felt in relation to the decision. The Government has released the prisoner, restored him to his position, and announced that he need not pay for the Buddhist rites if he were not disposed to do so. This recognition of the rights of conscience, and grant of religious liberty, are worthy of honour, and will be heard of with satisfaction by all Christians.

THE FRIEND YOU NEED.

Children, do you want a Friend,
Ever faithful, ever true?
One whose kindness knows no end,
One whose love can shelter you?
Jesus is the Friend you need ;
Jesus is a Friend indeed.

None that sought His love's embrace
Has He ever turned away :
You may see His smiling face,
Gaze upon His charms to-day ;
Ever faithful, ever true,
Jesus is the Friend for you.

THE GREAT PAPER.

Many pieces of old paper are worth their weight in gold. I will tell you of one that you could not buy for even so high a price as that. It is now in the British Museum in London. It is old and worn. It is more than six hundred and sixty-six years old.

A king wrote his name on this old paper, and though he had written his name on many other pieces of paper, and they are lost, this one was very carefully kept from harm, though once it fell into the hands of a tailor, who was about to cut it up for patterns, and at another time it was almost destroyed by fire.

Visitors go to look at it with great interest. They find it a shrivelled piece of paper, but they know that it stands for English liberty, and means that "Britons never shall be slaves." It is called the "Magna Charta," which means simply the "Great Paper." There have been other great papers, and other papers that have been called "charters," but this one is known the world over as the "Great Paper."

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PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else without relief, can rely upon being entirely cured by using Pond's Extract.

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For Broken Breast, Sore Nipples, Ague in Breast. The Extract is cleanly and efficacious, and mothers who have once used it will never be without it.

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NEW ENGLAND AND COLORADO MINING, MILLING AND PROSPECTING CO.

It is Guaranteed and Secured, \$1 per Share in Dividends,

is full paid, and can never be assessed. The Company's capital stock is 500,000 shares, 375,000 of which are in the treasury for a working capital, of which 125,000 shares are declared preferred, being entitled to receive the

First Dividends

paid by said Company, exclusive of all other stocks until it has received \$1 per share, which is payable out of the Company's first surplus revenues as fast as accumulated, but the entire amount within three years, being equivalent to more than

22 Per Cent per Annum;

after which it participates equally with all other stock in dividends. A tunnel, in process of construction, opens and develops 13 of the company's mining claims at a depth of 600 to 800 feet from the surface, and is intended to connect all the veins and deposits of mineral in the outlet. The Company has also recently purchased the "Sir Charles" and "Red Lion, No. 1" mines, which are situated near Alma, Colorado, upon what is believed to be AS RICH A MINERAL BELT AS ANY IN THAT STATE, and which are shown by the report of Richard Anderson, Mining Engineer, to have PRODUCED ORE YIELDING

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BY MILL RUNS. Work is progressing by night and day upon these mines with most satisfactory results. Since Nov. 1st, 1881, the character of the mineral has greatly improved, and it is believed the workmen are near the large veins or deposits of valuable ore. Since which time the stock has steadily

Increased in value from \$1 to \$1.50 per Share.

49,000 shares have been disposed of, ensuring the vigorous prosecution of the Company's enterprises, and

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until May 1st, 1882, when it WILL ADVANCE TO \$1.75 PER SHARE, with continued advances thereafter, as work progresses, and rich deposits of mineral are reached. The par value of this stock is TEN DOLLARS per share, but it is sold at this low figure to procure money for machinery continue work, produce ore for market, and carry out the company's purposes. THE PROFITS TO BE DIVIDED AMONG THE STOCKHOLDERS; and it is believed that this stock will not only advance TO ITS FULL PAR VALUE OF \$10 PER SHARE and pay

Frequent Dividends,

but that the Company will become one of the largest and richest mining corporations in the country. The Company already has 15 mining claims, besides tunnel grounds, the latter being located and surveyed 2000 feet in length and will extend upon each side of the tunnel line, 750 feet along the course of mineral veins as cut and discovered; the whole comprising over 150 acres of rich mineral lands near Alma, Park County, Colorado, surrounded by several of the best paying mines in the State. Several of its officers have had a PRACTICAL EXPERIENCE in the mining districts of over TWENTY YEARS, and their ability and integrity is vouched for by leading business men and bankers.

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Their advertisement would not appear in our columns did we not believe that THE COMPANY IS MANAGED BY HONOURABLE MEN, and that they are in a HONOURABLE WAY trying to develop the value of mineral lands which they own.
The financial agent is Hiram Blaisdell, Esq., WHO ENJOYS THE CONFIDENCE OF BUSINESS MEN.
Mining, properly conducted, necessarily results in large profits. Colorado's bullion product, prior to 1881, is estimated at

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Carefully compiled statistics show that 77 Mining Companies in the United States, representing 11,633,333 Shares of Stock, 16 OF WHICH ARE COLORADO COMPANIES, HAVE PAID IN DIVIDENDS TO ITS STOCKHOLDERS

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The guarantee of dividends and security mentioned above is printed upon each certificate of Stock.

Parties should state in their orders the number of shares desired at \$1.50 per share. They can remit ONE-TWENTY the whole amount with order, and make balance payable in 30 and 60 days in equal instalments, and Stock will be sent immediately upon receipt of each remittance. This will secure the Stock at \$1.50 Per Share

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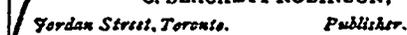
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MEETINGS OF PRESBYTERY.

- WHITBY.—In Oshawa, on the 18th of April, at 8 a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Tuesday, May 23rd.
BRUCE.—At Paisley, on the 18th of April, at two p.m.
LINDSAY.—At Woodville, on Tuesday, the 30th of May, at eleven a.m.
MURK.—At Seaford, on the second Tuesday of May, at half-past ten a.m.
KINGSTON.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 30th, at three p.m.
GUELPH.—In St. Andrew's Church, Guelph, on the third Tuesday of May, at ten a.m.
TORONTO.—In the usual place, on the 18th of April, at eleven a.m.
SAUGHEW.—In Knox Church, Harrison, on Tuesday, the 4th of April, at two p.m.
BARRIE.—At Bond Head, on Wednesday, the 19th of April, at eleven a.m., for ordination, trials and induction of Mr. J. K. Henry. At Barrie, on Tuesday, 16th of May, at eleven a.m., for ordinary business, etc.
PARIS.—In Erskine Church, Ingersoll, on Monday, the 10th of April, at four p.m.
MIDLAND.—In Knox Church, Kincardine, on Tuesday, the 11th of July, at half-past two p.m.
SARNIA.—In Sarnia, on the first Tuesday in July, at two p.m. Session Records will be called for.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 18th of July.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.
BIRTH.
At the manse, Holstein, on April 2nd, the wife of Rev. P. Straith, of a daughter.

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This Synod will meet in St. Paul's Church, Peterborough, ON TUESDAY, 2nd OF MAY, 1882, at half-past seven o'clock p.m. All papers to be brought before the Synod will be forwarded to the undersigned at least eight days before the meeting. There is direct and continuous railway connection between Peterborough and Toronto. The usual railway certificates will be sent to members. JOHN GRAY, Synod Clerk.

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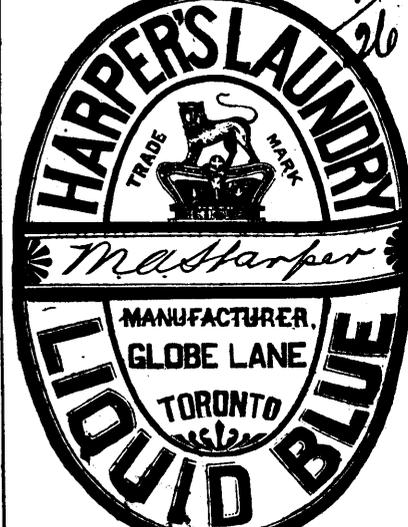
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