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From Thomas Foulkes, boatswain, ship "Padishak," of Greenock; private residence 54 Ida St., poplar, London.

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To HORATIO SUTHERLAND, Esq.:

DEAR SIR,—It is with great pleasure that I give my testimony as to the value of your medicine for rheumatism. I was suffering from a bad attack of that complaint in the arms and legs. I applied a great many remedies, without relief. I was induced to take a bottle of Rheumatine, and found it did me a great deal of good. A second bottle entirely cured me, nor have I ever had the return of the complaint, although I have had a great deal of exposure in wet and cold.

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A NOTED BUT UNTITLED WOMAN.
(From the Boston Globe.)



Messrs. Editors—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, Irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

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For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

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AN excellent soup can be made by taking one can of corn and boiling the corn in one quart of milk and water in equal proportion; season with salt, pepper, and butter. After it has boiled for about ten minutes stir in it three well-beaten eggs. Serve hot, with a little rolled cracker, added just before sending to the table.

GINGER SNAPS.—Put in a basin one cupful of broken butter, one cupful of brown sugar, two cupfuls of molasses, two large teaspoonfuls of ginger and one of salt. Boil these together for five minutes. Remove from the fire and stir in two teaspoonfuls of soda; pour the foaming mixture into the mixing dish, and stir in flour till it is plenty hard enough to roll and cut well.

RAISIN pie, which is preferred by many people to grape pie, is made of one cup of crackers, rolled very fine, one cup of cold water, the juice and rind of one lemon, one cup of raisins, stoned and chopped very fine, and one heaping teaspoonful of sugar. Beat these thoroughly together, and add one egg the last thing. Bake with a thin upper and under crust; rub the top crust with the white of an egg or with a little milk with sugar dissolved in it; bake in a moderate oven, but brown the pie by setting it on the shelf in the oven.

If baby catches cold and it settles in his head and makes his nose into a rattle-box, or, as grandmother says, "gives him the shuffles," you may ease the little sufferer and enable him to sleep peacefully by greasing his nose and the bit of forehead directly above the nose. For use at this time some animal oil is better than any that is manufactured. When chickens are cut up, before cooking save some of the fat, render it, and put the oil thus obtained in a wide-mouthed bottle with a closely-fitting cork; keep in a cool closet. This oil is excellent for the purpose named.

PUMPKIN PIE.—Take a quart of rich milk, scald it, and when it cools stir in five eggs carefully beaten, two cups of pumpkin steamed or cooked in the old-fashioned way with only water enough to prevent its burning, ginger, mace, cinnamon, and nutmeg to the taste, with about a cupful of sugar and a pinch of salt. Beat the whole together thoroughly, and add a cup of cream, and stir it in carefully just before pouring into the baking plates. Line the pie plates with rich paste, fill them to the height of three-quarters of an inch and bake in a moderately quick oven till firm in the centre.

PREPARING CORNED BEEF.—A house-keeper of forty years' experience gives the following directions for preparing corned beef for the table: If dinner is at six o'clock, put on a piece that weighs eight pounds at one o'clock, and let it boil gently till it is time to serve it. If dinner is at twelve or one o'clock, the beef should be put on to boil as early as seven o'clock. If boiled for this length of time, and gently, it will be very tender, and have a fine flavour. It will cut easily and smoothly, and notwithstanding the tradition that it should be boiled rapidly and in less time, will be found to be more digestible and every way more desirable.

BROWN bread made by following these directions is sure to be good: Sift, until thoroughly mixed together, half a pint of flour, one pint of corn meal, half a pint of rye flour, one teaspoonful of salt, two teaspoonfuls of baking powder, one teaspoonful of brown sugar. Peel, wash, and boil two medium-sized potatoes; rub them through a sieve, and beat them well with half a pint of water. Make a batter of this and the meal, etc. Butter a deep basin, or small pan, and pour the batter in; then set the pan in a kettle of boiling water; let it cook in this way for an hour. Cover the pan, of course, and put it in a hot oven for half an hour.

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No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable use the bitters at once. It may save you life. Hundreds have been saved by so doing, at a moderate cost. Ask your druggist, or physician. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

If you have lameness in the loins, with frequent pains and aches; numbness of the thigh; scanty, painful and frequent discharge of urine, filled with pus, and which will turn red by standing; a voracious appetite and unquenchable thirst; harsh and dry skin; clammy tongue, often darkly furred; swollen and inflamed gums; dropsical swelling of the limbs; frequent attacks of hiccough; inability to void the urine, and great fatigue in attempting it—you are suffering from some form of Kidney or Urinary Complaint, such as BRIGHT'S DISEASE of the kidneys, stone or inflammation of the bladder, gravel and renal calculi, diabetes, stranguary stricture and retention of the urine, and Hop Bitters is the only remedy that will permanently cure you.

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Don't risk any of the highly lauded stuff with testimonials of great cures, but ask your neighbour, druggist, pastor or physicians what Hop Bitters has and can do for you and test it.

No household should be considered complete without a bottle of DR. VAN BUREN'S KIDNEY CURE in the closet. It is the only remedy that will positively, permanently and promptly cure all forms of kidney disease. Sold by druggists.

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As the frosts of winter vanish under the caloric influence of the sun's ray, so does Bright's Disease, Dropsy, Stone in the Kidneys and Bladder, and Inflammation of the Kidneys, leave the body upon the administration of Dr. Van Buren's Kidney Cure.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, APRIL 4th, 1883.

No. 14.

NOTES OF THE WEEK.

IT might be supposed that a people so distracted by political troubles as the Russians are would have neither time nor inclination for the pursuit of science. Yet Russia is soon to have the most powerful telescope in the world, an instrument upon which the attention of men of science in every country is already concentrated, and which is expected to make most valuable additions to astronomical knowledge. The telescope is to be erected on the Pulkowa hills near St. Petersburg, and with its thirty-inch object glass will easily eclipse the performance of the great Washington and Princeton telescopes.

SCIENCE is, after all, the true magician. The most fragile of substances is transformed, at a breath, into the toughest; the flimsiest is turned into the most solid. Who would have dreamt a few years ago of seeing paper boats and paper car wheels, not to speak of paper handkerchiefs and paper clothing? Now, strangest transformation of all, the most inflammable of materials is to be used to stay the progress of fire. Compressed paper doors are declared to be more effective in staying the march of flames than even doors of wood lined with tin, which have now superseded iron doors for this purpose.

SOME time ago the cruel treatment of a little boy who had been an inmate of the Guthrie Home near London, by a man named Strange, living in Petrolea, occasioned a good deal of indignant remark. Most people will be well pleased to learn that the heartless conduct of the man has been visited with well-deserved punishment. Strange was arraigned at the Lambton Assizes, before Judge Robinson, on the charge of cruelly ill-treating George Underhill, a seven-year-old lad, and the charge was fully proven by the evidence of reliable witnesses. The prisoner was found guilty, and was sentenced to be imprisoned for three years in the Provincial Penitentiary at Kingston. The punishment is no more severe than the case merited; and it is only to be regretted that the vixenish woman who abetted the wretch in his brutal conduct, cannot also be brought within the power of the law.

MANY intelligent citizens of Toronto, many intelligent people throughout the country, will read with humiliation and regret the report of observations, made by several Toronto aldermen, directly hostile to the establishment of a Free Library, for which a large majority of the people voted. Some of the aldermanic speakers more than insinuate that the electors did not know what they were doing when they voted for the Free Library. In making such ridiculous assertions might they not at the same time have had the suspicion that, had voters been more wide awake, they themselves might not be in a position officially to burk the Library scheme and cast a slur on the intelligence of the people who said most emphatically by their votes that they desired a Free Library for Toronto. It is to be regretted that this question is to be made a football for ward politicians.

A CURIOUS revelation has been made respecting certain disturbances which have lately taken place at Pembroke College, Oxford. It has been what one may call a new Protestant movement. For the last two or three years a lay member of the Church of Rome, who is a Papal Chamberlain, has been residing in Oxford for the evident purpose of making converts to his Church. This gentleman is said to have been for the last two terms a frequent visitor at Pembroke College, where some of the undergraduates determined to put a stop to his proselytising. Believing, rightly or wrongly, that the College authorities did not intend to take action in the matter, these demonstrative young gentlemen forcibly ejected the Roman emissary from that institution. This disturbance has been represented as a scandalous attack upon a visitor, and one of the Pembroke graduates has written to explain the system under which Roman Catholic proselytism has been worked in the University. The explanation is

too long for repetition here, but it amounts to a serious charge against the College authorities, who ought to act *in loco parentis* and prevent the development of a system which has, according to this statement, been insidiously interfering with the religious beliefs of students for years past.

IN view of recent discussions of the methods and work of the Salvation Army, the Rev. Mr. Spurgeon and the Rev. Dr. E. de Pressensé have felt it necessary to tell the public what they think on the subject. The opinions of both are of more than ordinary interest, Mr. Spurgeon being perhaps the Englishman, and Dr. de Pressensé the Frenchman best qualified to judge the movement from an impartial and evangelical basis. Dr. de Pressensé sympathizes strongly with the Army in its Genevan persecution; but he adds that "sympathy with those who are persecuted for righteousness' sake by no means implies approval of the peculiar methods adopted by the Salvationists," and he thinks the "principles represented by the Salvation Army," as set forth in the "orders" of General Booth, should not be endorsed by Protestant Christians. Mr. Spurgeon speaks more strongly. He says: "because they would not hinder anything that promised well, Christian men have borne with much that grieved them; but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place." The "Pall Mall Gazette" states that Lord Shaftesbury, in writing to Madame de Gasparin, "whose amusing but somewhat unscrupulous caricature of the work of the Army has filled him with satisfaction, informs her" that the movement "seems to him to be a work of the devil, who, having for a long time tried to render Christianity odious, has changed his tactics and is attempting to make it ridiculous." Obviously the Salvation Army need be in no fear of perishing for lack of criticism for some time to come.

PROFESSOR PARISH, of the Philadelphia Woman's Medical College, cried out when distributing diplomas to thirty-five graduates: "Away, then, with the fallacious reasoning that woman may with propriety devote herself to the study of the lily or the rose, the spider or the beetle, but cannot study man, the noblest work of God." It does not appear who offered this fallacious reasoning, but he probably took it away at once, lest a worse thing should come upon him. When the Professor had cooled down a little a straightforward young lady asked him what he meant by saying that women could not study man. For her own part, she had studied her father and her brothers and thought she knew something about them. "Father is such a dear old man," she said. "He grumbles so about bills and nonsense and fashion, and wants me to be sensible and read history instead of talking about bones and arteries; and then I tell him how nicely I could set his collar bone if he fell out of the omnibus, and he makes a face and sticks his nose into his paper. And as for the boys, I make them do just as I like. I've only to say a word about Emma or Julia and down they go on their marrow bones. I think I know a good deal about men, though of course I've had no opportunity to study them outside my own family and with you, Professor. Man is certainly the noblest work of God. Lilies and roses are all very well, but you can't turn them round your fingers. And there are some men who can't be turned, too. Men that know so much and can tell you all about antennæ and stamens and cells, men that can't be wheedled or flattered, but think only of science and progress and evolution." Just here her diploma was handed to her and she had to stop, and the Professor was observed to be thoughtful as he went home.

OUR Anglican brethren have a great affection for their Church, in fact they please themselves with the fiction that it is *the* Church. Still, the palisades, with which they seek to enclose it, do not effectually exclude performances of a very worldly nature from gaining an entrance. At Bordsley a keen struggle has been carried on between the High and the Low Church

parties, and it culminated on a recent Sunday in a most discreditable scene. The Rev. H. A. Watt was appointed vicar, and proceeded to read himself in. The demeanour of the congregation was not what could be called devout. The Chief of Police, who was present with a force of men, pushed his way among the rival sections, and entreated them to observe something like decency in a place of worship. As the vicar proceeded his voice was drowned by fits of coughing and other concerted interruptions, while some of the most systematic disturbers evoked bursts of laughter by shouting out a familiar piece of "gag" from a local pantomime, which was followed by counter cries of "Shut up!" and "Go to—!" On finishing his formal task of reading himself in, the vicar abruptly left the pulpit and the proceedings were brought to a termination. The proceedings at the evening service were even of a more disgraceful character than in the morning. The force of police was doubled, but nevertheless several free fights took place. Catcalls were indulged in from the commencement, and the vicar on appearing in the pulpit was greeted with a storm of howls. Several of the ringleaders were turned out, and to prevent a rush of roughs, the church doors had to be closed. The vicar's sermon, which was couched in very conciliatory language, was frequently interrupted with most offensive remarks, such as, "Shut up, traitor!" "Go back to Sunderland!" "When is the harlequinade coming on?" and "When is the farce coming on?" Extra precautions had been taken to get the vicar safely away. Forty or fifty policemen were formed in line to afford a clear passage; but by an irresistible rush the reverend gentleman was carried away down the churchyard amid an indescribable scene of excitement.

WEEKLY HEALTH BULLETIN.—The influence which the changes in the weather have exerted upon disease are noticeable in District IX., on the shore of Lake Huron, for instance, in which Pneumonia appears as the most prevalent disease, while Neuralgia and Rheumatism have likewise considerably increased. Influenza, although preceding Bronchitis in order of prevalence, is almost of the same prevalence, while both have become slightly lessened in degree of prevalence as Neuralgia, Rheumatism have become somewhat increased. Fever Intermittent is the only fever of any marked prevalence, its amount this week having very perceptibly increased, as compared with last week. Amongst Zymotic diseases the fact noticed last week of the great prevalence of Measles must be repeated this week with added emphasis. Last week it was noted as appearing amongst the six most prevalent diseases in three Districts; but this week it appears amongst them in five, while its percentage degree of prevalence has from week to week for the last three weeks steadily advanced. Thus it has been 5.15 per cent., 6.6 per cent. for the past two weeks, and this week shows the high prevalence of 8.2 per cent. of all diseases reported. A somewhat remarkable fact in this connection, but one which has been occasionally noticed by observers, is the disappearance of Scarlatina not only from the six diseases prevalent in any District, but also from amongst the twenty diseases most prevalent throughout the whole Province. Diphtheria and Mumps have likewise lessened their degree of prevalence. Whatever the physical conditions are tending to propagate measles, it must be manifest to all that the total disregard in most cases for the isolation of patients affected with it explains how, being once present, its extension is carried on. Its infectiousness ought to be urgently called to the notice of all, since its contagiousness is fully developed by the second day of its invasion after some feverishness and catarrh are noticed, and two or three days before the rash appears; while the fact of the patient's usually rapid improvement after the eruption is well out makes it possible for the patient to spread the disease during his period of convalescence. Erysipelas, which has always had a very small degree of prevalence, seems to be slowly advancing. The coincidence of its prevalence with that of Puerperal Fever, as seen in British mortality statistics, becomes a subject for the most serious consideration on the part of all medical practitioners.

HOME MISSION COMMITTEE.—WESTERN SECTION.

The Home Mission Committee of the Presbyterian Church in Canada met in the lecture-room of St. Andrew's Church last Wednesday. The Rev. Dr. Cochrane, of Brantford, Convener, and Rev. R. H. Warden, of Montreal, Secretary. The attendance of members from all sections of the Church was large, including Revs. D. King, D. J. Macdonnell, of Toronto; McLeod, Kinsbury, Quebec, Farries, Ottawa; McGillivray, Williamstown, Ont.; Dr. Smith, Kingston; Cleland, Port Hope; Carmichael, Columbus; Cockburn, Uxbridge; Moodie, Staynor; Somerville Owen Sound; Campbell, Harrison; Torrance, Guelph; Laing, Dundas; Ratchiff, St. Catharines; Rennie, London; Walker, Chatham; Hamilton, Stratford; Turnbull, Goderich; Cameron, Lucknow; Tolmie, Southampton; Roberston, Winnipeg; and Mr. Daniel Mackenzie, Sarnia. Grants to the amount of about twenty thousand dollars were made for mission services during the past half-year. A donation of £250, and £100 for Manitoba College, was received from the Irish Presbyterian Church. A gentleman in Ottawa notified the committee of his intention to support a missionary in Manitoba at a cost of six hundred dollars per annum, supplemental to the contributions of the congregation in which he labours. The committee spent considerable time discussing the state of the field in British Columbia, where the Church of Scotland have supported a number of missionaries for many years. Correspondence from that Church was submitted indicating its willingness to transfer its congregations in that Province to the Presbyterian Church in Canada. The committee took steps towards the appointment of at least one additional minister to British Columbia.

At next day's meeting the following resolution was adopted: The Committee having had its attention called to an anonymous communication, which was admitted by the Editor of the Toronto *Mail* of Friday, the 23rd of March, was allowed without due consideration to appear, reflecting injuriously on the Committee's administration, and throwing very grave and slanderous aspersions on the character of the Superintendent of Missions in the North-West, resolves as follows:—(1) That the statement contained in the letter respecting the working of the Home Mission field, both in the North-West and in Ontario, are in many particulars misleading and untruthful. (2) That Mr. Robertson, the Superintendent of Missions, has proved himself to be an intelligent, indefatigable, and self sacrificing agent of the Church; that during the short period in which he has filled the position he has been generally successful in developing the liberality of the people in Manitoba and the North West, both in the support of ordinances and in the creation of churches and manses building fund; in securing the accession to the field of valuable labourers both ministers and students, and generally in promoting the rapid extension of the work therein. (3) That the Committee has seen with pain and indignation this attempt to damage the ministerial standing and personal character of Mr. Robertson, not refraining from invading even the privacies of domestic life; that it assures him of its deep sympathy with him under an attack at once so undeserved, so malignant, and so cowardly; that it embraces the opportunity to express the high esteem in which its members hold him for his mental vigour, his breadth of view, his devotion to the Church's interest, and his zeal in discharging the duties of his difficult position, and to assure him of its hearty support in carrying on the work to which the highest court of the Church has called him.

Arrangements were made to supply the fields in the Lake Superior district, in relation to the North-West Territories, and it was resolved to send missionaries immediately to Calgary, Moose Jaw, Wolseley, Virden, Elk Horn, Medicine Hat, Swift Current, Maple Creek, Regina, Fort Qu'Appelle, Touchwood Hills, Saskatoon, and many other points on the line of the Canada Pacific Railway between Brandon and the Rocky Mountains. The Committee agreed to appoint two ordained missionaries to itinerate in the settlements to be occupied by immigrants this season with a view to organizing stations throughout the newer parts of the country. Applications were received from a large number of ministers and others for appointments to the North-West. The names of about one hundred and forty student missionaries were received as eligible for work during the summer half-year.

Applications were received from Presbyteries for nearly a similar number of men.

The following appointments for the summer season of 1883 were made:—

Quebec—Messrs. John McLeod, R. Gamble, A. W. McConachy, and Rev. T. Fenwick. Montreal—Messrs. A. Lee, J. L. Morin, R. Stewart, A. Groulx, W. D. Roberts, and Rev. J. Stewart. Glengarry—Messrs. Neil Campbell and D. McLean. Ottawa—Messrs. P. M. Pollock and A. Scrimger. Lanark and Renfrew—Messrs. Jacob Steele, F. W. Johnston, W. A. McKenzie, S. A. Thomas, Revs. M. Turnbull and G. T. Bayne. Brockville—Mr. James Sutherland. Kingston—Messrs. J. Rattray, Robt. Gow, W. Hay, S. Childerhose, C. J. Cameron, J. Henderson, G. R. Lang, J. W. H. Milne, and D. J. Hyland. Peterborough—Messrs. R. B. Smith, W. Fairbairn, D. C. Cameron, and Hugh Ross. Lindsay—Messrs. H. C. Howard, M. McKinnon, W. G. Hannon, and W. Patterson. Toronto—Messrs. John Mutch, T. Nixon, J. H. Jaffray, J. Malcolm, and Robert Classford. Barrie—Messrs. Duncan McColl, J. S. Hardy, J. McO. Duncan, Thomas Thompson, T. J. Barrow, G. Kinnear, D. H. Hodges, Alex. Currie, J. S. McIlraith, S. G. Murray, H. Knox, and Rev. A. Hudson. Owen Sound—Messrs. A. Blair, J. M. Gardiner, James Murray, A. S. Grant, Revs. J. Ferguson, and E. B. A. Millard. Saugeen—Messrs. D. Forrest, J. C. Tolmie, D. A. McLean, John Moore, James Somerville. Guelph—Mr. James A. Grant. Hamilton—Messrs. John A. Ross, W. A. Duncan, R. McIntyre, Ed. Snyder, and J. H. Simpson. Paris—Mr. W. S. McTavish. London—Mr. Robert McNair and Rev. G. Crombie. Sarnia—Messrs. James Ballantyne and J. W. McKenzie. Chatham—Messrs. W. M. Fleming and P. Uelle. Stratford—Mr. John Campbell. Huron—Mr. A. McGillivray. Maitland—Mr. James Bennett. Bruce—Mr. Chas. Rutherford. Manitoba—Messrs. Angus Robertson, Thomas Davidson, G. B. Greig, W. McFarlane (Toronto), J. E. Freeman, J. Dow, A. R. Linton, P. Langill, A. McLaren, D. G. Cameron, J. Kellie, J. McArthur, D. McLean, J. F. Dustan, W. Nicholl, Jas. Todd, and J. L. Simpson.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—I have noticed lately in THE PRESBYTERIAN lamentations as to the low state of the funds of the scheme in aid of our Aged and Infirm ministers, and there is no doubt good excuse for these lamentations. It is one of our most important schemes, and one of our most poorly supported ones. I believe our ministers themselves are a good deal to blame. In the first place, out of a very natural but false delicacy, they don't bring the subject before their people in a sufficiently plain and energetic manner, and secondly, they don't all pay their annual contributions to the fund in accordance with the rules of the scheme. As a member of the Committee I would respectfully suggest that subscriptions should be taken up in every congregation to establish a respectable fund, and that the representative elder be required to solicit such subscriptions. If this is done, and if all the ministers, young and old, pay up regularly, the fund will soon be on a sound basis with prospects of a greatly increased income for the future. Our Convener, the Rev. Mr. Middlemiss, does his best for the scheme, but the average attendance of members of Committee is about three or four at the outside, except at the first meeting generally held at the opening of Knox College, when sometimes there are *actually* six or even eight members present. CANADIAN PRESBYTERIAN.

26th March, 1883.

P.S.—The above refers to the Western Scheme.

PHILOSOPHICAL AND LITERARY SOCIETY, PRESBYTERIAN COLLEGE, MONTREAL.

The annual meeting of this Society was held in the Principal's class-room on Friday evening, March 16th. The retiring president, Mr. W. T. Herridge, B.A., who occupied the chair, opened the meeting with devotional exercises. The minutes of the last annual meeting were read, and confirmed, the roll called, and the annual report of the executive committee submitted by the recording-secretary, Mr. W. Fraser. The ability displayed in the preparation of this report called forth a compliment from the chair. It noted a very satisfactory state of affairs. During the session eight meetings were held, at which the different members appointed to take part in the programme acquitted themselves with credit. One meeting, held in the David Morrice Hall was thrown open to the public, and proved a great success, both in point of attendance and excellency of programme. The constitution of the Society has recently been raised, and 300 copies printed in handsome form. Although this has incurred a heavy expenditure, the treasurer's report shows a balance on hand of \$36.30. Great unanimity of feeling and purpose has prevailed among the members, and it is felt that the Society has conferred much benefit upon those who attend its sittings. The report con-

cluded by exhorting the students to greater zeal and ambition, in equipping themselves for the grand work of proclaiming liberty to the captive, and sight to the blind.

The election of officers for next session was then proceeded with, and resulted as follows: President, D. Currie, B.A.; 1st Vice-President, J. Morin, B.A.; 2nd Vice-President, R. Gamble, B.A.; Rec-Secretary, R. McKnight, B.A.; Cor.-Secretary, J. H. Macvicar, Treasurer, A. Scrimger; Secretary of Committee, G. A. Thompson; Councillors, S. Rondeau, W. M. Rochester, M. L. Leitch, G. Whillans, B.A., and W. K. Shearer.

The president elect upon assuming the chair briefly addressed the meeting. He spoke in laudatory terms of the administration of his predecessor, to whom the Society tendered a hearty vote of thanks. Mr. Herridge in replying offered many suggestions of a practical nature, and was loudly applauded. Messrs. Gamble, McKnight, and Cameron being called upon for speeches, responded in a cheerful manner, after which the meeting closed with the L.M. doxology and apostolic benediction.

J. H. MACVICAR,
Cor.-Secretary.

EVANGELISTIC WORK.

MESSRS MOODY AND SANKEY—BELFAST.

Each day served to deepen the impression and increase the multitude desirous of attending the meetings. Many, it is to be regretted, who had travelled long distances, were unable to obtain admission. God seems to have made the wrath of man to praise Him. The months of horror and darkness and bloodshed through which we have passed as a nation seem, contrary to the expectation of many, to have cast us upon God, and caused many to seek after Him.

As already noted, the thirst for hearing the word of God was something exceeding anything Mr. Moody has witnessed since he began these missions for God. Had he known the depth of the desire of the people he would have arranged to have spent some three or four months in Ireland.

The numbers, ready before all men to express their desire to seek and find Jesus, increased greatly towards the end of the week. These included persons in all ranks of society, and of all denominations, Roman Catholics as well as Protestants. The harvest was greater than could be reaped. Although we had many and excellent workers, they were not enough to overtake the difficult, delicate and anxious work of rightly guiding the awakened inquirers to "the Lamb of God which taketh away the sin of the world."

Sabbath, the 18th, was the last day of the mission. Arrangements were made by Mr. Moody to endeavour to overtake the pressure of desire to hear "More about Jesus." At eight a.m. a meeting for Christians was held in our largest church. The doors were opened by six, and shortly after the building was densely packed, and the overflowing crowd filled the adjoining church. This meeting was indeed remarkable, and will have its history read and rejoiced over, I believe, in the annals of eternity. At two o'clock, in the same church, a meeting for women was held. What heart, however callous, would not have been overcome by the solemnity of the sight, by the unearthly stillness of its close, and by the universal consciousness of the Spirit's presence, as hundreds, upon bended knees, sought Jesus and His peace? If the sight of even one man at the mercy seat, as he pleads for his life, and deals with God, fills the mind of an onlooker with awe and reverence, how much more the sight of that prostrate multitude! Dealt with afterwards by the workers, as best as they could in the short time at their command, they slowly and reluctantly retired.

But the day's work of seeking to harvest and gather the sheaves was scarcely yet begun. At seven p.m. the Ulster Hall was set apart for a meeting for those who had professed to have received spiritual benefit, either as having been led to accept Jesus Christ, or as having been awakened to a sense of their lost state and as anxiously seeking Him. Admission was by ticket. The Hall was soon well filled. Some two thousand five hundred sought admission by ticket. These tickets were carefully given out, after strict inquiry. They who sought for tickets, either as professing conversion or as seeking earnestly after Christ, were of all classes, of all ranks, and of all characters. Some from the most moral and respectable community, others from the most depraved—just as of old—scribes and pharisees, publicans and harlots. So also

there were inquirers connected with all the Churches Episcopalian, Presbyterian, Methodist, Baptist, Moravians, Covenanters, and Roman Catholics, and some hundreds unconnected with any denomination.

I cannot occupy your space by giving an account of Mr. Moody's addresses at any of the concluding services. I touch rather on results. Moved under the power of the truth in the hands of the Spirit, the place was a Bochim—as solemn as the day of judgment. Many, I believe, were dealing as directly with God upon His throne of grace as they must do upon that last day before the great white throne. Hundreds knelt before God and before all men. Others sat remote in some quiet corner, struggling under the birth-pangs of this new life. The workers did all they could. Overcome with the greatness of the blessing, they might be seen as of old, all through the Hall, beckoning to their partners to come and help them.

By nine o'clock Mr. Moody left some of us in charge of the meeting for inquirers, and went to the closing meeting for men, whither Mr. Sankay had preceded him. I shall not attempt to describe the appearance of the meeting as I reached it, at the close of Mr. Moody's address, for, indeed, I could not; suffice it to say there was great searchings of heart, and earnest, painful seeking after God. The area of the church was filled with men on their knees, waiting at the throne of grace. How many found Him whom they sought none knoweth, saving He to whom all hearts are unfolded. Man can only judge from the outward manifestation and profession. I think, however, all competent witnesses would be ready to declare their belief that there was joy in heaven over many a sinner brought to repentance that night.

Looking back now upon the week of unceasing effort by these servants of God, in Belfast, for the glory of Christ in the salvation of men, we find that the whole town was stirred as it probably has not been for many years, if ever, on the subject of religion. The desire to hear the Gospel was so great that it was impossible to meet it. Some two thousand five hundred, giving names and addresses, professed more or less interest in Jesus and His salvation, while very many whose names were not taken are among the most hopeful inquirers. Mr. Moody frequently expressed his wonder at the desire to hear, and declared that if he had known it he would have arranged to have spent some months instead of days in preaching the Gospel in this dark and unhappy land.

Some of the most intensely interesting cases were to be seen on Saturday in the rooms of the Y.M.C.A., when the names and addresses were taken of those seeking admission to the meetings for converts and inquirers. A number of workers were present, and as they met with one and another in great mental distress, they took them aside, and with open Bibles, from the Word, they endeavoured to show them the way of life through faith in Jesus. As a specimen, I may mention the case of two, husband and wife, with which I dealt personally. Both of them were upwards of seventy years of age; both of them in tearful agony concerning their lost condition. Taking them aside to a quiet corner, I preached Christ to them, and, pointed them to John i. 12, they seemed, one after the other, to enter in among the many who received Him to whom He gave power to become the sons of God. So it seemed to be with many others, who, coming to receive cards of admission to the meeting as inquirers, left with glad hearts, not as seekers, but as having found the Messiah! As in the closing hours of the Sabbath a few of us knelt and commended our beloved brethren to the grace of God, we did so with thanksgiving and gratitude to God for what He had wrought, through them in Belfast, and with increasing confidence and brotherly love towards them. On Monday morning, at the early hour of seven, they left for Dublin, on their way to Leicester, whither, I trust, the Lord has gone before them.

REV. H. M. WILLIAMSON.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A Friend, Morewood, for Foreign Mission Fund, \$2; A Friend, Owen Sound, for Foreign Mission, \$5; E. M., Montreal, for Foreign Mission, \$1; A Friend, for Foreign Mission, \$1, and French Evangelization, \$1; A Friend, Toronto, for Home Mission, \$1, Foreign Mission, \$1; A Friend, Paris, for Zenana Mission, India, \$5; J. A., Guelph, for Colleges, \$1, Home Mission, \$1, Foreign Mission, \$1; M. M., Raper, Home Mission, \$1.

IN the whole of Russia there are not more than about 14,000 doctors, properly so called. The Empress has given particular attention to the inadequacy of medical aid in contending against the enormous spread of disease, and recently, when the Government, instigated by the Minister of War, determined upon abolishing medical schools for women, as a precaution against female Nihilism, Her Majesty distinctly expressed herself against the measure. As soon as it was known that the Empress recognized the necessity of female medical education, large sums of money flowed in from all parts to support the threatened institutions.

MR. J. DICK PEDDIE has given notice of motion for the introduction of his Bill for the disestablishment of the Church of Scotland. He has brought this question up every session for the last few years. Lord Colin Campbell, who has given notice of an amendment to Mr. Dick Peddie's disestablishment motion, says, while he believes in the immense utility of an Establishment, he does not hold the Establishment principle as essential. He believes in the great harmfulness of an Establishment where it is upheld against the wishes and inclinations of the people. Sir James Campbell has given notice that he will move an amendment to the Affirmation Bill.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XV.

PAUL'S CONVERSION.

April 15, 1883.

Acts 9: 1-18.

GOLDEN TEXT.—"And he received sight forthwith, and arose, and was baptized. —Acts 9. 18.

CENTRAL TRUTH.—"The chief of sinners may become the chief of saints."

CONNECTION.—About the time Philip was leading the Ethiopian to Jesus, Saul, having probably imprisoned and driven away all the foreign Jews who were Christians, went to the High Priest for authority to pursue them to Damascus. Aretus, king of Edessa, had possession of Damascus, and was a great friend of the Jews. Theophilus, a son of Ananias, was High Priest. Roman authority was relaxed—news had just arrived of the death of Tiberius, and the President of Syria had withdrawn the army from Jerusalem to concentrate his forces in Syria. The Council and Priests would exercise all the power they dared. Time, A.D. 37.

NOTES.—Saul. Saul was born about the time that Jesus visited Jerusalem with his parents, possibly three or four years earlier. Although his teacher (Gamaliel) was moderate and candid in his views, yet Saul, trained as a strict Pharisee, early had a hatred for the disciples. As a young man he was doubtless "of them of Cilicia" who disputed with Stephen. His hatred for Christians made him "exceedingly mad" against all the disciples of Christ. He probably became a member of the Sanhedrim when quite a young man, when his great intellect won him the respect of many older Jews. Receiving credentials from the high priest, Saul was on his way to Damascus when the events of the lesson occurred. Damascus, *actively*: a noted and beautiful city of Syria, and counted the oldest in the world; Abraham's steward was from it (Gen. 15: 2); the city was conquered by David (2 Sam. 8: 5, 6); was taken by the king of Assyria (2 Kings 16: 9); by the Chaldeans after the destruction of Jerusalem; ruled successively by the Persians, Greeks and Romans; the place of Paul's first preaching; is still a great city of 140,000 people, and under the Turkish rule. In the Roman age there was a nearly straight street about three miles long and one hundred rods wide, it was probably in this street that Ananias found Saul. Ananias: a devout disciple of Damascus. Tradition says he was afterward bishop of Damascus, and died a martyr. Tarsus: a large city on the river Cydnus, and the capital of the province of Cilicia in Asia Minor. It was made a free Roman city by Mark Antony, but this did not confer Roman citizenship upon its people; Paul became a citizen in some other way. It was a seat of Greek philosophy and literature and ranked next to Athens and Alexandria. The city now has about 20,000 inhabitants, and is called *Tarsous*.

I. THE PERSECUTOR PURSUING.—Ver. 1.—Breathing out threatenings and slaughter (*Revised*, "breathing threatenings"): not only expressing threats, etc., but literally "breathing in," living in an atmosphere of rage and blood. A ravening wild beast.

Ver. 2.—Desired of him letters to Damascus: Julius Cæsar had expressly granted to the High Priest authority concerning "any question touching the Jewish policy." Augustus had confirmed these privileges. Probably there were many Christians at Damascus, and to break up Christianity there, as they had broken it up in Jerusalem would, they hoped, put an end to it. Any of this way (*Revised*, "of the Way"): "The Way" seemed to be the name given to the belief of Jesus for some years, afterwards beginning at Antioch, the disciples were called "Christians."

II. THE PERSECUTOR ARRESTED.—Ver. 3.—As he journeyed. it was one hundred and forty miles; in their slow way of travelling it would take about a week. We know not how many thoughts the Holy Spirit had been pressing upon Saul during these days. A light from heaven: it was about noon (22: 6). The brightness must have been very great—God was there! (Matt. 17: 2, 5).

Ver. 4.—He fell to the earth: not only Saul but his

companions (26: 14). Saul, Saul, why persecutest thou Me? this was in the "Hebrew tongue" (26: 14), whether the Aramaic vernacular, not understood of those who habitually used the Greek, or the ancient Hebrew, only understood by the learned, we cannot tell. The evil to Christ's saints was evil done to Himself (Matt. 25: 40, 45).

Ver. 5.—Who art thou Lord? "Lord" was here a term of great respect, not necessarily worship. Saul did not yet know *who* spake to him. I am Jesus. If He had said "I am the Messiah," Saul would have earnestly disclaimed persecuting Him. He made the matter perfectly plain to Saul. It is hard for thee, etc. (omitted in the *Revised*): these words, though a part of the story, belong more properly to chap. 26: 14, and they show the uneasiness of his soul. He was resisting the Holy Spirit who had been speaking to him in his heart, and now arrested him in His Providence. It was the Spirit's last, supreme, agonizing effort, which, if resisted, might have left him undone forever!

Ver. 6.—Arise, and go into the city: the words in ver. 6 preceding these are omitted in the *Revised*, on the authority of all the best manuscripts. Jesus did not send him back, but told him to go to the city, and that he should be directed. What a revolution now in his feelings!

Ver. 7.—The men . . . stood speechless: they heard the voice, but did not, or could not, distinguish the words. They would, however, be witnesses, to whom Saul could appeal concerning the miracle, Seeing no man: Jesus actually appeared to Saul (ver. 17, 1 Cor. 15: 8), but his companions did not see the Lord.

Ver. 8.—Arose: he was now obedient, and willing to follow as God wished. He saw no man: his blindness continued three days. Perhaps he never regained his former strength of eyesight, and his partial blindness was "the thorn in the flesh" he speaks of (2 Cor. 12: 7, Gal. 4: 14, 15).

Ver. 9.—Three days . . . neither did eat nor drink: This blindness was a mercy—it gave him solitude, and time to think. There seemed to be a terrible struggle. "Must he, and could he, give up everything?" (Phil. 3: 4-6.) At last he came to the point of full surrender! (Phil. 3: 8.)

III. THE PERSECUTOR A CHRISTIAN.—Ver. 10.—Disciples . . . named Ananias: we know nothing more of him than is here related. In a vision: not perhaps in the direct, personal way He had appeared to Saul on the way—the Lord has many ways of communicating (Job 33: 14-16) I am here, Lord: he expressed a ready willingness. Perhaps he thought the Lord was about to give him directions for flight or safety, as well for the other Christians as for himself.

Ver. 11.—Enquire in the house of Judas: he would be a leading Jew, and we may suppose one hostile to the Christians. Perhaps, like Sosthenes and other opposers, he too became a convert. Saul, of Tarsus: it was a dread name—a name of terror to Ananias. Behold he prayeth. this was to re-assure Ananias. A man once said to me, respecting his son, "I tell you, when a careless, thoughtless boy becomes a praying boy, you may know his change is genuine!" When the persecutor got to his knees all heaven would rejoice!

Ver. 12.—Hath seen in a vision: is it not so now? Every time the Lord sends his servants with a message, he speaks also to the hearts of those to whom they are sent. Sometimes the voice is resisted (Jer. 11: 7, 8). In Saul's case it was obeyed. Might receive his sight: it would have a good effect on Saul that the man who restored his sight should teach him.

Ver. 13.—I have heard by many of this man: Ananias' faith was not strong enough to meet this terrible persecutor till he was further assured concerning him. The great persecution had now lasted for months, and all the disciples knew and dreaded Saul. And had they not prayed often too for his conversion?

Ver. 14.—Here he hath authority: all these circumstances were known. Eastern people are fond of gossip. Bonar and McCheyne read the Hebrew Scriptures in synagogues in Palestine, two months after, on the Danube, twelve hundred miles away, Jews said to them, "We heard of you English brethren being in Palestine."

Ver. 15, 16.—He is a chosen vessel: Christ chose him for one of His apostles. He was now ready to accept the office. Gradually (not then) the Lord would show him—and lead him through afflictions for His sake. All this being so Ananias need no more hesitate! Nor did he.

Ver. 17.—Putting his hands on him: here was a soul surrendered to Christ. The laying on of hands, so often used by God in connection with the gifts of the Spirit—his receiving his sight—his accepting the "brother"hood of Ananias—his baptism—his being filled with the Spirit—seemed all to be compressed into one short interval of time.

Ver. 18.—As it had been scales: the effect was as if scales had fallen from his eyes; he was no longer blind. Arose, and was baptized. probably very privately, as in the case of Samuel's anointing David. And we can imagine a great explosion in Judas' house as soon as it was known that Saul was of "that Way!"

PRACTICAL TEACHINGS.

1. A furious Saul can always get a treacherous high priest to aid him!
2. The Holy Spirit followed Saul on his journey, and, at His own time, struck him down.
3. Those who oppose God's children, or who persecute good thoughts and principles in their own hearts persecute Christ!
4. Little doubt but some in the house of Judas were converted.
5. There is work for each particular man. For Paul as an apostle, for me in my narrower sphere.
6. Seeing Christ made Saul a "brother" to Ananias. Let the same experience bring the same recognition now!

S AUL THE INNER SEEKING ALVATION.

P AUL THE PENITENT RAVING FOR ARDON.

PASTOR AND PEOPLE.

THE SONG OF THE HEART.

Blithely sings the young heart, and cheerily shines the sun;
'Tis spring of the year, 'tis early morn, and life is but begun.
The day is bright, the heart is light,
And all the future years
Stretch forth as fair, with never a care,
Nor clouds, nor tears.

Boldly sings the young heart, but scorchingly shines the sun;
'Tis the summer now, 'tis mid-day heat, the work life is begun.
But hope runs high, while the steadfast eye,
Is fixed on the goal of fame,
Heeds not the glare, for he who will dare,
Must win a name.

Cheerily sings the old heart, while slowly sets the sun;
'Tis autumn chill, 'tis eventide, and rest is now begun.
Brave was the heart that did its part,
and ever upheld the right;
Now sets the sun, the work is done;
Now comes the night.

Hushed now is the tired heart, and set now is the sun;
'Tis winter time, the stars gleam out, the new life is begun.
Calm is the sleep, and long and deep,
But bright will the waking be;
The cross has been borne, the crown will be worn
Through all eternity.

Chambers' Journal.

HIGH-CHURCH VIEWS OF PRESBYTERIANISM.

In the last number of the "Catholic Presbyterian" Dr. Donald Fraser gives utterance to the following opinions which are as just as they are pithily expressed:

"We have alluded to Bishop Wilberforce's scorn for all non-Prelatic Churches. It will not hurt them. Indeed, the publication of his true sentiments about the 'Kirk,' as he calls it, will do good if it tends to cure some of our Scottish friends of a craving for Episcopal recognition and countenance. That Presbyterianism is established by law does tell in its favour with Low Churchmen in England; but not with representative Anglicans like Dr. Wilberforce. In their eyes all Presbyterians are schismatics, and their ministerial orders are invalid. The Scottish Episcopal sect is 'our beloved sister the Church of Scotland.'

"No dignitary of the Church of England in our time has evinced such hearty respect for the Presbyterian Church as the late Dean Stanley; and even his regard for it was greatly influenced by the circumstance of its establishment by law. Had it not been for this, it is very doubtful whether he would have cared to enter its pulpits. Yet the newspapers have lauded the large-minded liberality of English Bishops and Deans in preaching in parish churches of Scotland! There were such eulogies at the time of the Glengarry incident—how misapplied, so far as Bishop Wilberforce was concerned, is now evident to all. Last summer, many compliments were paid to the Bishop of Liverpool for having officiated in 'the Kirk.' But what 'kirk'-man could read the reproaches cast on Bishop Kyle for this act at the Church Congress, and the apologetic tone in which he and his friends met those reproaches, and not feel that self-respect should lead the Church of Scotland to pay no court whatever to those lords over God's heritage? Where is their liberality? Where their largeness of soul? Where is the least sign that they know how to respect and sympathize with Christians who live under a different 'administration' from their own? The fact is, that all the liberality displayed in those instances is on the opposite side. It is the parish minister who invites the prelate to his pulpit, knowing that the prelate will not return the compliment; it is the Presbyterian people who accept the prelate's service, who show liberality. But no one thinks of praising them. So have we seen it in social life. One man is ill-tempered or overbearing; but on an occasion he can show good humour. Then every one feels obliged to him. Another is always sweet and affable, and no one gives him any credit for it. A Roman Catholic priest takes a friendly tone in a Protestant circle; and there is a chorus of delight over his liberality. 'He is such a good man! such a kind, pleasant, unprejudiced man!' Whereas all the while he looks on those Protestants as lost heretics; and the liberality they ascribe to him is not in him at all, but in themselves.

"Presbyterians may as well make up their minds to it, that between them and out-and-out Prelatists there

can be no ecclesiastical reciprocity. And this is not a result of State connection, for both parties have such connection in Great Britain, and neither of them has it in Ireland; it rises out of the question of valid Orders and the Apostolic Succession. Not merely may you disestablish the Prelatist, but you may bray him in a mortar with a pestle, yet will not his ecclesiastical arrogance depart from him.

"Let us not be misunderstood. We know that pleasant relations often exist between Episcopal clergymen and Presbyterian ministers; and the latter are sometimes invited by the former to give an address in a school-room, have even been asked to speak in the Nave of Westminster Abbey. But these instances are exceptional, and are tainted, at the best, with some note of inferiority. It is in a Bishop like Wilberforce that we see the Anglican temper at the full. His exclusiveness was not that of a narrow culture; for he had not grown up in a corner. All his life through he enjoyed unusual opportunities for mental enlargement, and his bearing was that of well-bred courtesy; yet he could see nothing in a minister of the Word ordained by 'the laying on of the hands of the Presbytery,' but an intruder and a poacher on the spiritual domain, and he could not recognize the existence of any Church but his own throughout the British Empire and the United States of America! In his biography we find him manoeuvring with politicians about the filling up of Episcopal Sees, and yet confidently assuming that he and others, who obtained their spiritual promotion by the favour of a first Lord of the Treasury, were select channels of heavenly grace, while Dr. Chalmers, Dr. Guthrie, and Dr. Norman Macleod, were not ministers of Christ at all!

"We grow rather impatient of Anglican talk about liberality. Liberality in what? If in money giving, the standard of liberality in the Episcopal Churches is far below that which prevails in the Presbyterian. If in feeling, we look on one side of the Church of England and its offshoots isolated from all other Churches, and disparaging their Orders and sacraments; and on the other side to the Presbyterian Church in many countries, firm in its own historical lines of administration, but never unchurching other Christian communities that are differently ordered, holding out the hand of friendship to all of them that are true to the fundamental articles of the Faith. We cannot but be struck by the contrast; we need not point out on which side the generous temper lies. It must be confessed that there are bigoted and illiberal Presbyterians; but the Presbyterian Church in its constitution and its essence is the most unprejudiced and liberal Church on the face of the earth."

THE FAMILY ALTAR.

One of the fairest and most beneficent institutions of the Christian home is the family altar, with its daily sacrifice of prayer and thanksgiving. We confess to a partiality for the old, familiar name, "family worship." The outward act, so far as ceremony is concerned, is exceedingly simple; but there is a grandeur connected with it, that far surpasses the glory of the stately ritual. It is the recognition of the presence of the living and eternal Father in the household. It proclaims the true royalty of that home, in a way that culture, the adornments of wealth, and the decorations of art could not do. It is a visible testimony that here are the sons of God, the children of the Great King. It gives to that home, however humble, an unearthly glory; for on it falls the light of covenant grace, such as gilded the tent of Abraham and made it a place where angels came to sojourn. Experience also proves the beneficence of this institution. To go forth to the labours of the day, fresh from the presence of God, and after seeking His counsel and help; and to come at eventide with our completed task again into His presence, asking His inspection—surely this is to give purity, sobriety, strength and elevation to the family life. It must, if faithfully observed, redeem home from the dominion of the world, drive out uncleanness, banish strife, and close the doors against the entrance of a thousand evils.

As a means of instruction, there is nothing superior to the family altar. It leaves impressions of Divine truth which nothing can efface. It brings holy influences to bear upon the family circle at a time when the hearts of all are most open to receive them. Joy, through providential blessings, has prepared them for thanksgiving; or loss has come to make them feel the

need of imperishable blessings; but to all these moods of feeling, the family altar speaks its lessons. Many can testify to the sacred impressions of that hour when all the inmates of the house, from the gray-haired sire to the little child in its mother's arms, were gathered in reverential silence to hear from the opened Bible, a message from the Lord and Saviour of men, and when all humbly kneeled before the invisible King. The memories and influences of that holy time can never be effaced. They linger like a benediction on the soul.

It is a loss, far greater than can be measured in dollars and cents, when this institution is displaced from the family. Neglect of family worship invites the entrance of the corrupting influence of the world; it removes most wholesome restraints, and prepares the way for sensual living. The richest home becomes poor without it, for the genuine mark of its royalty, as the palace of the Great King, is gone. It is a sad sign for any professedly Christian home, when the family altar is neglected. The pressure of business cares furnishes no justification for such neglect. Nor ought timidity to keep parents from the discharge of this most important duty. The father who is afraid to gather his little children around him, and invoke the blessing of God upon them, proclaims himself unworthy of his position. Let him remember his solemn trust and his obligation to train his children for heaven. Thoughtlessness, and the force of habit, keep some from the establishment of family worship. For this reason its claims should be pressed upon their consideration, until they see its great importance.—*St. Louis Evangelist.*

THE DEATH-BED; A GREAT TESTER.

Dr. Elliot, who was well acquainted with the celebrated Col. Ethan Allen, visited him at the time when his daughter was sick and near to death. He was introduced to the library, when the Colonel read to him some of his writings, with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered and informed Col. Allen that his daughter was dying and desired to speak with him.

He immediately went to her chamber, accompanied by Dr. Elliot, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe as my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe as your mother has taught you."

MOTHER'S HEART.

The Rev. George Martin, of Upper Norwood, told a good story the other Sunday morning, to the following effect. A little boy, having heard of the love of the Lord Jesus, told his sister that he should like to make Jesus a present—something that Jesus really wanted. His sister said there was one thing Jesus did want above everything else. "He wants your heart," she said. Thinking seriously for a moment, as if the little fellow knew that to give Jesus his heart would make it needful for him to give up something he did not wish to part with, a bright thought at length struck him. Said he, "If mother will give Him her heart, I'll give Him mine." "Mother?" answered the girl, "why mother gave her heart to Jesus long, long ago; every body knows that!" Does any mother's eyes rest on these lines? And can your elder children thus triumphantly speak of your love to the Saviour?

MR. SPURGEON AND THE SALVATION ARMY.

Under the heading "Personal Notes," Mr. Spurgeon writes in the current number of his magazine: "It is time that somebody spoke now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."

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Hop Bitters Co., Please accept our grateful acknowledgment for the Hop Bitters you were so kind to send me.

Monroe, Mich., Sept. 25, 1875. Gents.—I have been taking Hop Bitters for inflammation of the kidneys and bladder.

Bradford, Pa., May 6, 1881. "It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc."

Bradford, Pa., May 6, 1881. "It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc."

Bay City, Mich., Feb. 3, 1880. H. P. Bitters Company, I think it my duty to send you a recommendation for the benefit of any person wishing to know whether Hop Bitters are good or not.

Superior, Wis., Jan., 1880. I heard in my neighbourhood that your Hop Bitters was doing such a great deal of good among the sick and afflicted with most every kind of disease.

What it did for an Old Lady. Cohocton Station, N. Y., D., 25, 1878. Gents.—A number of people had been using your Bitters here, and with marked effect.

Honest Old Tim. Corham, N.H., July, 14, 1879. Gents.—Whoever you are, I don't know, but I feel grateful to you to know that in this world of adulterated medicines there is one compound that proves and does all it advertises to do.

Anna Maria Krider, Wife of Tobias K. Chambersburg, July 25, 1875. This is to let the people know that I, Anna Maria Krider, wife of Tobias Krider, am now just seventy-four years of age.

I have only used three bottles, and I feel wonderfully good, well and strong again. My bowels are regular, my appetite good, and cough gone.

My wife was troubled for years with blotches, moth patches, freckles and pimples on her face which nearly annoyed the life out of her.

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UNIVERSAL TESTIMONY.

IN FAVOUR OF—"KIDNEY-WORT." THE GREAT SPECIFIC FOR KIDNEY DISEASES, LIVER TROUBLES, MALARIA, CONSTIPATION, BILIOUSNESS, WEAKNESSES AND RHEUMATISM.

TERRIBLE KIDNEY DISEASE. "Mrs. Hodges says I cannot describe my terrible kidney disease, which nearly drove me to the grave."

NEVER KIDNEY DISEASE. "I was entirely cured," recently said N. Burdick, of the Chicopee Box Co., Springfield, Mass.

COULD NOT WORK BEFORE. "I've had no pains since I was cured by Kidney-Wort," said Mr. Jas. L. Hurd, of the Chicopee Box Co., Springfield, Mass.

KIDNEY AND LIVER TROUBLES. "Several doctors failed," writes Steepy, Alleghany City, Pa., "but Kidney-Wort cured my kidney and liver troubles of two years standing."

KIDNEY COMPLAINT AND DIABETES. "For six years," says Engineer W. H. Thompson, of L. M. & St. Paul R.R., "I had kidney complaints and diabetes. Kidney-Wort has entirely cured me."

IT HAD DONE WONDER. "I can recommend Kidney-Wort to all the world," writes J. H. Binghamton, Creighton, O., "It has done wonders for me and many others, troubled with kidney and liver disorders."

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GRAVEL, PLEASANT RELIEF. "I have used Kidney-Wort for gravel," recently writes Jas. F. Reed of North Acton, Maine, "and it gave me permanent relief."

30 YEARS KIDNEY DISEASE. "I had kidney disease for twenty years," writes C. P. Brown, of Westport, N. Y., "I could scarcely walk and could do no work. I devoutly thank God that Kidney-Wort has entirely cured me."

A GREAT BLESSING FOR RHEUMATISM. "It is, thanks to kind Providence, a great temporal blessing," truly remarks Wm. Ellis, of Evans, Colorado. The gentleman referred to Kidney-Wort, and its magical curative properties, in the cases of rheumatism and kidney trouble.

RHEUMATISM ON THE BENCH. A priceless jewel. J. G. Jewell, a Judge at Woodbury, Vt., says: "Kidney-Wort cured my rheumatism. Nothing else would do it."

PILES. From Nantucket, Mass., Mr. W. H. Chadwick writes: "Kidney-Wort works promptly and efficiently in cases of Piles as well as kidney troubles. It's a most excellent medicine."

LADIES' TROUBLES. "No medicine helped my three years' peculiar troubles," says Mrs. H. Lamoureux, of Isle La Motte, Vt., "except Kidney-Wort. It cured me, and many of my friends, too."

OVER 30 YEARS. "I had kidney and other troubles over 30 years," writes Mrs. J. T. Galloway, Elk Flax, Oregon. "Nothing helped me but Kidney-Wort. It will effect a permanent cure."

A Physician's wife's Troubles. "Domestic remedies and prescriptions by myself (a practicing physician) and other doctors, only palliated my wife's chronic, two years' standing, inflammation of the bladder. Kidney-Wort, however, cured her."

SETTLED CONSTIPATION. "I have had kidney disease for 30 years," writes Mrs. Sarah Phillips, of Frankfort, N. Y., near Utica. "Kidney-Wort has allayed all my pains and cured my settled constipation."

LADY DISCHARGES TWO SERVANTS. "I have not been able to do my house-work for many years, until lately," writes Mrs. M. P. Morse, of Hyde Park, Minn., "I've now surprised all my friends, by discharging my two servants and doing their work. Kidney-Wort was the cause. It cured me and I'm strong."

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TORONTO, WEDNESDAY APRIL 4, 1883.

It is a definitely understood rule that anonymous communications to a journal, whatever may be their interest, are from the fact of their anonymity absolutely valueless. Last week a Scarborough correspondent omitted to give his address. It would be a kindness to us and a benefit to himself if he would now supply the omission.

FROM an announcement in our advertising columns it will be seen that the seventh annual meeting of the Woman's Foreign Missionary Society will be held in the school room of New St. Andrew's Church, Toronto, next week. These meetings will, it is confidently expected, be of a most interesting character. The public meeting on Tuesday evening, 10th inst., ought to be an overflowing one. This Society is year by year becoming a more influential auxiliary in the Church's work of extending the cause of Christ in heathen lands.

A CONTEMPORARY gives the following very suggestive passage from Renan's "Recollections of His Youth." After giving up his religion, he says:

"The universe assumed the aspect of a cold and arid desert. From the moment when Christianity was no longer mine, everything else appeared to me indifferent, frivolous, scarcely worthy of attention. The collapse of that which had sustained my life left a feeling of emptiness like that which follows an attack of fever or a disappointment in love. The struggle in which I had been absorbed was so ardent that now I found everything narrow and mean. The world looked mediocre and poor in virtue. I seemed to behold a fall, a decay; I felt almost in an ant-hill of pigmies."

He also says that though he remained moral in his conduct there seemed no good reason for being moral. Here is a warning for those people who tell us that a collapse of faith would not necessarily be followed by immorality. If a man trained as Renan was in his younger days felt under no obligation to be moral when he laid aside his faith it may well be asked how would men of grosser natures act under similar circumstances? Renan's experience shows that when religion goes morality must go along with it.

"No minister can please everybody." The frequency with which we hear this remark made shows that there is a universal underlying conception that it would be a good thing if ministers could please everybody. Where is it said in the New Testament that a minister should try to please everybody? Where is it said that he should try to please anybody. Paul did not please everybody. His congregation mobbed and imprisoned him more than once. Christ did not please everybody. Some of the men he preached to crucified him. Paul teaches that part of a minister's duty is to "reprove." People are not apt to be very well pleased when reproved. The same authority tells us that a minister should at times "rebuke." To rebuke men rarely pleases them. The theory that a minister of the Gospel should mainly and constantly aim at pleasing everybody is low, grovelling and unscriptural. The only popularity worth having is that which is obtained by honest, manly dealing with men's consciences and hearts. The sincere and lasting respect of many men is often obtained by conscientiously doing that which doesn't please them, but which their consciences tell them ought to be done. Burke told the electors of Bristol that he had "advanced their interests contrary to their opinions." Should a minister of the Gospel take lower ground?

AFTER reading the last issue of "The Bystander" on Canadian politics and politicians one cannot help asking the question—Are Canadians fit for self-government? The late election in Ontario is described as a mere "faction fight," in which the combatants do

not conduct themselves with anything like propriety. The public men of Ontario, "though servants of faction and no saints, keep themselves, for the most part, in decent moral vogue; they may job, but they do not steal." A very doubtful compliment certainly, and one which clearly implies that the public men of some of the other Provinces do steal. In another Province "the Treasury is empty," "direct taxation stares the people in the face," "a conspiracy is in progress for extorting money from Confederation," and the "master of the political situation" seems to be a "minor rival of Jim Fisk." The Legislative Council of a third Province "is put exactly to the same use as its larger counterpart, the Senate of the Dominion. It is a political infirmary, alms house and bribery fund at the same time." In a fourth there has been a "saturnalia of land-jobbing," and "municipal corruption has broken out in the capital." Is this really a correct description of Canadian politics and Canadian public men? If it is correct, or anything like correct several questions must suggest themselves to every patriotic citizen. Are we really fit for self-government? How long can Canada exist as a nation under such political conditions? We have free institutions, self-government, a free press, freedom of speech, a good educational system, and the Gospel. How does it come about that, with all these advantages, our political life is so bad? May it not be possible that the "Bystander" takes a dark view of the political situation? Probably the "Bystander" would answer this question categorically—Are Canadians fit for self-government?

THE cruel and scurrilous attack made upon the Rev. James Robertson, Superintendent of Missions for the North-West, by an anonymous writer in the "Mail" a few days ago produced a great amount of indignation. Every decent man feels that Mr. Robertson has been grossly abused. There are few men in the Church, probably, that can better afford to treat his assailant with dignified contempt than can Mr. Robertson; but the malice and brutality of the attack remain all the same. It is much to be regretted that a leading journal like the "Mail" allowed such a communication to appear in its columns. It is quite true that our contemporary did all in its power to make amends, but it does not help matters much to say that the character of the letter was not noticed on account of the inevitable hurry of business. It should have been noticed. No man's reputation is safe if a malicious libeller can push malignant aspersions through the hands of subordinates unnoticed—perhaps unread—into the columns of a daily paper. We know very well that it is very difficult for the responsible conductors of daily journals to examine carefully everything that goes into type. That, however, is but one side of the question. Respectable citizens should be protected, and when they are not protected from such assaults journalism suffers as well as the person attacked. If newspaper conductors would agree among themselves to give the name of such assailant, if asked for, the responsibility would rest upon the writer. Why should the conductors of a journal be under any obligations to keep secret the name of every man who assails his neighbour in their columns? Why should such a rule exist in journalism? What good purpose does it serve? As long as it exists all journalists must observe it; but why should it exist? Bearing the responsibility and odium that often come from the publication of anonymous communications brings neither gain nor glory to a newspaper.

THE HOME MISSION COMMITTEE.

THE Western Section of the Home Mission Committee of the Presbyterian Church met in Toronto last week. A synopsis of the business transacted appears on another page of this issue. Representatives from Quebec on the east and Manitoba on the west, and from most of the Presbyteries between these limits, met for the transaction of the half-yearly business connected with this most important department of the Church's work.

There are people who imagine they know a great deal, who claim to be conversant with the quickly beating pulses of active life, and to be deep in their knowledge of human nature, who rather pride themselves on their sagacity in discovering that ministers as a rule make poor business men. Had some of these preternaturally shrewd critics been present at

the meetings of the Home Mission Committee they would have had good reason to revise a prejudice that in many cases will not bear examination. With the exception of one gentleman—the Mayor of Sarnia—all the members of the Committee present were ministers. It is open to question if a committee composed of men in other professions would have been able in the same time to transact a similar amount of business with an equal degree of careful consideration of details to which each individual case was subjected in the deliberations of the Home Mission Committee. It is not claimed that as a general thing clergymen are possessed of superior executive talent, but it is claimed that in this respect they are neither much better nor worse than other men. While much of the efficiency of the Home Mission Committee is justly due to the special fitness of the Convener and Secretary for the positions they occupy, the members composing the Committee contribute their share to the remarkable success that has attended its management in the past. That this important part of the Church's work is conducted by men possessing so largely the confidence of the people is very satisfactory. It is essential that it should be so. Divided counsels, sectional jealousies, and personal rancours would be destructive. Happily there is not the slightest evidence for suspecting the late existence of such evil surmisings. Neither can it be said that there is any lack of manly independence visible in the Committee's deliberations. Each member seems zealous in the interests of the particular constituency he represents, while this is not permitted to blind him to the general requirements of the Church.

No time is wasted in wordy eloquence. Life is too short for that, and business is too pressing. There is a systematic order rigidly followed out. All possible facts are elicited. However enthusiastic an individual member may be in his advocacy of a particular case, his claim is kindly, but at the same time firmly subjected to the searching light of a clear criticism in order that every member of the Board may be seized of its true inwardness. There are the most conscientious effects to do justice to every case on its merits. At the recent meeting the feeling is general, that in this respect the results arrived at are very satisfactory. It is not claimed that absolute perfection has been attained. There was unmistakably the honest endeavour to come to just and wise conclusions, and it is within the mark to say that it has been approximately successful. While there was an earnest effort to avoid all appearance of undue discriminations in the allotment of services and grants, so that all sections might obtain an equitable share, thoughtful and anxious attention was devoted to the ever increasing claims of the great North-West. What could be done with the resources in men and means at their disposal has been done by the Committee, so that it is expected a good work in that important field will be accomplished this summer.

It is expected that the annual report will present a favourable showing as to the amount contributed by the Church during the financial year now nearing its close. This is encouraging. At the same time it should stimulate to better and still more sustained effort to advance the great work specially under the supervision of the Home Mission Committee. Presbyterian people love their Church. They are attached to its principles, its polity, and its history. That is one reason for seeking to advance its prosperity and usefulness. There are higher reasons. This Dominion has a great future before it. It is destined to occupy a leading part in the civilization of the future. The value of that civilization will depend on the place Christianity obtains in the personal and national life of the people. Presbyterianism has ever been the firm friend of liberty and progress. Together with other branches of the Christian Church, it is from its position and resources fitted to exert a powerful influence for good in extending the work of Christ in this young nationality. Let its friends realize their responsibility, and appreciate their duty, and a great and useful future awaits the Presbyterianism of Canada.

CONGREGATIONAL SINGING.

IMPROVEMENT in many things connected with the Presbyterian churches in Canada is discernible. The first settlers in too many instances had the greatest difficulty in obtaining public religious services at all to be very fastidious about accessories. Many hearts were gladdened when it was known that in some sparsely inhabited settlement a Presbyterian

minister would hold service in some convenient house. The absence of church furniture, stained glass windows and a finely trained choir did not detract from the fervency of spirit, the devout attention and the hearty praise with which the "Church in the house" worshipped God in humble circumstances. There are remote districts yet in which this primitive state of things may still be found. Cold and inaccessible is the heart that, instead of seeing in this something fitted to excite the kindest feelings, considers it a fit theme for scornful merriment. In cities and towns, even in most country districts, these elementary forms of Christian worship have passed away. Many village and country congregations have been able to erect handsome and commodious places of worship. They are adapted to modern ideas and requirements, and are adorned with more or less taste according to the degree of culture prevailing in a neighbourhood. In many things therefore there is marked progress. It is, however, worth while asking the question whether in the great essentials of true worship and spiritual growth a corresponding advancement is observable? For instance, there is the important matter of congregational singing. Has its improvement kept pace with other notable developments in religious and ecclesiastical matters?

It is quite clear that in this department of public worship there has been no standing still. There has been much agitation in past years in the Presbyterian Church in Canada respecting the use of hymns and instrumental music in its public services. These questions have for some time ceased to be matters of contention so far as the Church as a whole is concerned. The Supreme Court has years ago wisely decided to grant their permissive use. The adoption of a carefully compiled hymnal by the General Assembly has placed at the disposal of congregations a book that fully meets a want that was long felt, while it leaves to the option of such congregations preferring the exclusive use of the metrical psalms to decline the hymn book. Similarly, and at an earlier date, permission to employ an organ in the service of praise was granted to whatever congregation chose to adopt it, leaving those opposed to instrumental music the right to refuse an aid which they conscientiously regarded as unscriptural. So far then as the Church is concerned, these questions are settled in a manner as tolerant as it is wise.

Whatever differences of opinion have existed or may yet exist regarding the expediency or inexpediency of using hymns and organs, there is universal agreement that singing ought to be congregational. Praise is an essential and important part of public worship. Wherever this is wanting a valuable part of plain Christian duty is neglected. In so far as congregational singing is a failure there is diminished spiritual power. Singing with the heart and with the understanding also is not only an apostolic precept, it is a means of grace and spiritual blessing. Hearty congregational singing helps to raise the soul of the worshipper to a lofty state of devotional feeling. It is communicative. It elevates the whole assemblage, enabling them to bow adoringly at the throne of grace, and prepares them to listen with greater appreciation to the teaching of the pulpit. As a general thing the minister is deeply sensible of the influence that good congregational singing has upon himself. Some have been known to declare that they have felt it like an inspiration, while listless and poor singing has a most depressing effect.

The difficulty of uniting general congregational singing with artistic music is a practical one. At present it is noticeable that, where a congregation unite heartily in the service of praise, a cultivated musical ear can easily recognize artistic deficiency. Where a good organist and choir conduct the music, it may be exceedingly pleasing in its effects as a musical performance, but is painful as an act of worship; for the larger part of the congregation are either silent, or venture only on a subdued accompaniment, lest they mar the beauty of the artistic effect. This absence either of cultivated music, or of congregational singing is unfortunately too common at present. Many would prefer—rightly too—thou, if the one was destructive of the other, the exquisite but partial renderings of artistic performers should be sacrificed, rather than such an attractive and important part of the service of God as congregational singing should be banished from the sanctuary. Happily such sacrifice is not necessary. It has been demonstrated that full-voiced praise may be joined in by a large congregation, while a thoroughly cultivated organist and choir may lead the

music. Visitors to Plymouth Church, Brooklyn, cannot fail to be impressed by the grand and stirring harmony of the vast congregation where a large choir and powerful instrument contribute to, and do not absorb, the general effect of the service of praise.

Though just now there may seem to be an antagonism between good music and general congregational singing, there is no reason why there should be. In some instances the explanation that the few cultivate music and the many neglect its cultivation would be inadequate. In many families connected with our congregations much attention is given to musical training. The taste for music is becoming every year more general. This is seen in the liberality with which musical entertainments are patronized. It would seem, therefore, that it is not so much from a deficiency of musical appreciation as a failure to realize the importance of united praise in public worship. Greater interest in this part of religious service in our congregations would soon effect a wonderful improvement. An advance here would help in everything else. Ministers and elders could render effective aid in encouraging a musical revival in our churches. There is not much hope of this if singing is regarded chiefly as an ornamental and entertaining part of the Sabbath service. Let the Church be imbued with the conviction that singing to the praise and glory of God is more than a piece of perfunctory routine—that it is the full-voiced utterance in rhythmic and melodious expression of the soul's deepest feelings of reverent trust and adoring love, then congregations will receive accessions of spiritual power enabling them to worship in the beauty of holiness.

BOOKS AND MAGAZINES.

ST. NICHOLAS. (New York: The Century Co.)—This young people's favourite magazine presents a most attractive appearance this month. The stories, the pictures, and the general reading are specially good.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls, Toronto: William Briggs.)—The April number of this most useful and suggestive serial is in many respects excellent. It contains a rich variety of sermons and outlines of discourses. The opening sermon is by Bishop Simpson, on one of the commonest of Gospel themes—"Come unto Me all ye that labour," etc., from which he discourses with rich unction on "Christ Relieving us of Natural Burdens." Canon Farrar explains the design and points out the respective characteristics of "The Four Gospels." Dr. Paxton gives a sermon on "Wisdom," and Dr. Storrs one on "A Mission Accomplished." "The Impenitent Malefactor" is the subject treated by Rev. George E. Jones, and Dr. Arthur Mitchell writes on "Righteousness and Mercy." A brief outline of a discourse by Spurgeon on "The Use of the Bow" possesses the merits which make the great English divine's sermons so delightful and instructive reading. Other outlines of sermons follow on various subjects of much interest by men of eminence, among whom Joseph Parker is justly reckoned. The sermonic department ends with a funeral service by Dr. Ormiston on "The Removal of the Good," full of appropriate thoughts well expressed. The usual miscellaneous contents of the magazine are useful and interesting to all engaged in the active work of the ministry. The present is a specially good number.

THE CENTURY MAGAZINE. (New York: The Century Co.)—Bright and attractive as ever is the new number of "The Century." Mrs. Burnett's story, "Through One Administration," reaches an effective and tragic conclusion in the April "Century," which completes Volume XXV. of the magazine. The third part of "A Woman's Reason," Mr. Howell's new and striking story, grows in interest. A short story, entitled "Anastasia" with an Italian heroine and an American hero, is contributed by H. H. Boyesen. Stedman's essay on "Emerson" is a masterpiece of literary criticism. Accompanying the article, as a frontispiece, is a fine engraving by Cole, from a photograph of a daguerreotype of Emerson in the prime of life. "At Sea," is a study of the realism and grandeur of the ocean as observed by John Burroughs from the deck of a steamship, and described in his fresh and picturesque way. Equally noteworthy is the accompanying full-page engraving of a steamer at sea, which was drawn with the graver by Elbridge Kingaley.

Ellice Hopki contributes a scholarly article on "The Song of Songs," in which she discusses the Canticles from the point of view now generally accepted in Biblical criticism; and H. H. (Mrs. Helen Huot Jackson) follows up her paper in the March number, on the village of Oberammergau, with an entertaining account of the Passion Play. Conspicuous among several profusely illustrated articles is Ben Perley Poore's description of "The Capitol at Washington," including anecdotes of famous men who have been leaders in Congress. In "Plotters and Pirates of Louisiana," Mr. Cable offers the most fascinating chapters yet printed of his Creole papers. A richly illustrated sketch of "Eugene Fromentin" is contributed by Henry Eckford. Charles G. Leland has the assistance of Mr. Pennell's pencil in his article, "Visiting the Gypsies," and brings to bear his profound knowledge of the customs and language of those civilized nomads. An article with curious illustrations, is Barnet Phillips's account of "The Primitive Fish-hook." The poems of the number include "Remonstrance," by the late Sydney Lanier; a sonnet in honour of "Salvini," by Robert Underwood Johnson, and in "Bric à Brac," four "Rondeaux of Cities," by Robert Grant. In "Topics of the Time" are editorials entitled "A Great Metropolitan University," "Slave or Master?" and "The Press and the New Reform." The April number of "The Century" is in every respect a most excellent one.

HARPER'S MAGAZINE. (New York: Harper & Bros.)—The April number of "Harper" maintains its reputation as a first-class monthly. The frontispiece is a fine portrait of Washington Irving, copied from Gilbert Stuart Newton's picture in the possession of the eminent London publisher, John Murray. Mrs. Phoebe Earle Gibbons writes a good paper on "English Farmers," which is copiously adorned with beautiful little bits of English scenery and life-like sketches. The first instalment of a series of articles on "The Treaty of Peace and Independence," by George Ticknor Curtis, appears in this number. Pleasing to the eye, and adding much to the value of this interesting paper, are the portraits, admirably engraved, of George III., Lord North, Marquis of Rockingham, Lord Thurlow, Edmund Burke, Charles James Fox, and Lord Shelburne. George H. Boughton, A.R.A., continues his charming sketches by pen and pencil of "Artist Strolls in Holland." It will be considered adequate praise when it is said that the present contribution is equal to those of the same series that have preceded it. Thomas Wentworth Higginson contributes a most interesting paper, bearing the title of "An English Nation," suggested by the hopeful saying of Sir Walter Raleigh, after the failure of the eleventh expedition to colonize America, "I shall yet live to see it an English nation." The memorable incidents of the settlement of New England are told in an attractive manner, and the reproduction of some of the quaint old maps and pictures of a by-gone time has a peculiar interest for readers of to-day. S. B. Parsons writes on a subject with which he is familiar, "A Home Lawn," affording appropriate scope for excellent illustration, which has been fully taken advantage of. "The heir-presumptive to the Imperial Crown of Mexico," by John Bigelow, is accompanied by a portrait of Don Augustin de Iturbide. Mexican royalty seems to have suggested South African, and by consequence we have a racy little paper on "A Visit to Cetewayo," by Simon Newcomb. There is no portrait of the great Zulu, but instead we are favoured with the dusky king's autograph. Both the novels reach their conclusion in the present number, and a good story by a working girl, "A New Cinderella," afford ample reading for those who have time to luxuriate in excellent fiction. Thomas Bailey Aldrich, John Tabb, and Helen W. Ludlow, each contribute admirable poems. The Easy Chair, Literary and Historical Records, and the Editor's Drawer, contain the usual variety of current topics. This representative of American literary and artistic enterprise maintains its justly earned reputation.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—The April number of this popular favourite is as pleasant and attractive as ever. The poems, stories, and pictures will delight the young folks.

REV. R. WALLACE has received for the disabled minister, from a friend, \$2.

CHOICE LITERATURE.

RAB AND HIS FRIENDS.

BY JOHN BROWN, M. D.

(Concluded.)

The operating theatre is crowded; much talk and fun, and all the cordiality and stir of youth. The surgeon with his staff of assistants is there. In comes Ailie; one look at her quiets and abates the eager students. That beautiful old woman is two much for them; they sit down, and are dumb, and gaze at her. These rough boys feel the power of her presence. She walks in quickly, but without haste; dresses in her match, her neckerchief, her white dimity short-gown, her black bombazine petticoat, showing her white worsted stockings and her carpet shoes. Behind her was James with Rab. James sat down in the distance, and took that huge and noble head between his knees. Rab looked perplexed and dangerous; forever cocking her ear and dropping it as fast.

Ailie stepped upon a seat, and laid herself on the table, as her friend the surgeon told her; arranged herself, gave a rapid look at James, shut her eyes, rested herself on me, and took my hand. The operation was at once begun; it was necessarily slow; and chloroform—one of God's best gifts to his suffering children—was then unknown. The surgeon did his work. The pale face showed its pain, but was still and silent. Rab's soul was working within him; he saw that some thing strange was going on,—blood flowing from his mistress, and she suffering; his ragged ear was up, and importunate, he growled and gave now and then a sharp impatient yelp; he would have liked to have done something to that man. But James had him firm, and gave him a glance from time to time, and an intimation of a possible kick;—all the better for James, it kept his eye and his mind off Ailie.

It is over; she is dressed, steps gently and decently down from the table, looks for James; then turning to the surgeon and students, she curtsies,—and in a low, clear voice, begs their pardon if she has behaved ill. The students—all of us—wept like children; the surgeon hopped her up carefully,—and, resting on James and me, Ailie went to her room. Rab following. We put her to bed. James took off his heavy shoes, crammed with tacketts, heel-capt and toe-capt, and put them carefully under the table, saying, "Maister John, I'm for name o' yer stryngge nurse bodies for Ailie. I'll be her nurse, and I'll gang about on my stockin' soles as canny as pussy." And so he did; and handy and clever, and swift and tender as any woman, was that horny-handed, snell, peremptory little man. Every thing she got he gave her; he seldom slept; and often I saw his small shrewd eyes out of the darkness, fixed on her. As before, they spoke little.

Rab behaved well, never moving, showing us how meek and gentle he could be, and occasionally, in his sleep, letting us know that he was demolishing some adversary. He took a walk with me every day, generally to the candle-maker Row; but he was sombre and mild; declined doing battle, though some hot cases offered, and indeed submitted to sundry indignities; and was always very ready to turn and come faster back, and trotted up the stairs with much lightness, and went straight to that door.

Jess, the mare, had been sent, with her weather-worn cart, to Howgate, and had doubtless her own dim and placid meditations and confusions, on the absence of her master and Rab, and her unnatural freedom from the road and her cart.

For some days Ailie did well. The wound healed "by the first intention," for as James said, "Oor Ailie's skin's ower clean to beil." The students came in quiet and anxious, and surrounded her bed. "he said he liked to see their young honest faces. The surgeon dressed her, and spoke to her in his own short kind way, pitying her through his eyes. Rab and James outside the circle,—Rab being now reconciled, and even cordial, and having made up his mind that as yet nobody required worrying, but, as you may suppose, *semper paratus*.

So far well, but four days after the operation my patient had a sudden and long shivering, a "groosin'," as she called it. I saw her soon after; her eyes were too bright, her cheek coloured; she was restless, and ashamed of being so; the balance was lost; mischief had begun. On looking at the wound, a blush of red told the secret; her pulse was rapid, her breathing anxious and quick, she wasn't herself, as she said, and was vexed at her restlessness. We tried what we could. James did every thing, was every where; never in the way, never out of it. Rab subsided under the table into a dark place, and was motionless, all but his eye, which followed every one. Ailie got worse; began to wander in her mind, gently; was more demonstrative in her ways to James, rapid in her questions, and sharp at times. He was vexed, and said, "She was never that way afore; no, never." For a time she knew her head was wrong, and was always asking our pardon—the dear gentle old woman; then delirium set in strong, without pause. Her brain gave way, and then came that terrible spectacle,

"The intellectual power, through words and things, Went sounding on its dim and perilous way;"

she sang bits of old songs and psalms, stopping suddenly, mungling the Psalms of David, and the diviner words of his Son and Lord, with homely odds and ends and scraps of ballads.

Nothing more touching, or in a sense more strangely beautiful, did I ever witness. Her tremulous, rapid, affectionate, eager Scotch voice—the swift, aimless, bewildered mind, the baffled utterance, the bright and perilous eye; some wild words, some household cares, something for James, the names of the dead, Rab called rapidly in a "fremyt" voice, and he starting up, surprised, and slinking off as if he were to blame somehow, or had been dreaming he heard. Many eager questions and laseechings which James and I could make nothing of, and on which she seemed to set her

all, and then sink back un-understood. It was very sad, but better than many things that are not called sad. James hovered about, put out and miserable, but active and exact as ever; read to her, when there was a lull, short bits from the Psalms, prose and metre, chanting the latter in his own rude and serious way, showing great knowledge of the fit words, bearing up like a man, and doating over her as his "ain Ailie." "Ailie, ma woman!" "Ma ain bonnie wee dawtie!"

"The end was drawing on: the golden bowl was breaking; the silver cord was fast being loosed—that *anmula blandula, vagula, hospes, comesque*, was about to flee. The body and the soul—companions for sixty years—were being sundered, and taking leave. She was walking, alone, through the valley of that shadow, into which one day we must all enter—and yet she was not alone, for we know whose rod and staff were comfortin' her.

One night she had fallen quiet, and as we hoped, asleep; her eyes were shut. We put down the gas and sat watching her. Suddenly she sat up in bed, and taking a bedgown which was lying on it rolled up, she held it eagerly to her breast—to the right side. We could see her eyes bright with surpassing tenderness and joy, bending over this bundle of clothes. She held it as a woman holds her suckling child; opening out her nightgown impatiently, and holding it close, and brooding over it, and murmuring foolish little words, as one whom his mother comforteth, and who sucks and is satisfied. It was pitiful and strange to see her wasted dying look, keen and yet vague—her immense love.

"Preserve me!" groaned James, giving away. And then she rocked back and forward, as if to make it sleep, hushing it, and wasting on it her infinite fondness. "Wae's me, doctor! I declare she's thinking it's that bairn." "What bairn?" "The only bairn we ever had; our wee Mysie, and she's in the Kingdom, forty years and mair." It was plainly true: the pain in the breast telling its urgent story to a bewildered, ruined brain, was misread and mistaken; it suggested to her the uneasiness of a breast full of milk, and then the child; and so again once more they were together, and she had her ain wee Mysie in her bosom.

This was the close. She sank rapidly: the delirium left her; but, as she whispered, she was "clean silly;" it was the lightning before the final darkness. After having for some time lain still—her eyes shut, she said, "James!" He came close to her, and lifting up her calm, clear, beautiful eyes, she gave him a long look, turned to me kindly but shortly, looked for Rab but could not see him, then turned to her husband again, as if she would never leave of looking, shut her eyes, and composed herself. She lay for some time breathing quick, and passed away so gently, that when we thought she was gone, James, in his old-fashioned way, held the mirror to her face. After a long pause, one small spot of dimness was breathed out; it vanished away, and never returned, leaving the blank clear darkness of the mirror without a stain. "What is our life? it is even a vapour, which appeareth for a little time, and then vanisheth away."

Rab all this time had been full awake and motionless: he came forward beside us: Ailie's hand, which James had held, was hanging down; it was soaked with his tears; Rab licked it all over carefully, looked at her, and returned to his place under the table.

James and I sat, I don't know how long, but for some time—saying nothing: he started up abruptly, and with some noise went to the table, and putting his right, fore and middle fingers each into a shoe, pulled them out, and put them on, breaking one of the leather latches, and muttering in anger, "I never did the like o' that afore!"

I believe he never did; nor after either. "Rab!" he said roughly, and pointing with his thumb to the bottom of the bed. Rab leapt up, and settled himself, his head and eye to the dead face. "Maister John, ye'll wait for me," said the carrier, and disappeared in the darkness, thundering down stairs in his heavy shoes. I ran to a front window: there he was, already round the house, and out at the gate, and fleeing like a shadow.

I was afraid about him, and yet not afraid; so I sat down beside Rab, and being wearied, fell asleep. I awoke from a sudden noise outside. It was November, and there had been a heavy fall of snow. Rab was *in statu quo*; he heard the noise too, and plainly knew it, but never moved. I looked out; and there, at the gate in the dim morning—for the sun was not up, was Jess and the cart—a cloud of steam rising from the old mare. I did not see James; he was already at the door, and came up to the stairs, and met me. It was less than three hours since he left, and he must have posted out—who knows how—to Howgate, full nine miles off; yoked Jess, and driven her astonished into town. He had an armful of blankets, and was streaming with perspiration. He nodded to me, spread out on the floor two pairs of clean old blankets, having at their corners "A. G., 1794," in large letters in red worsted. These were the initials of Alison Graeme, and James may have looked in at her from without—himself unseen but not unthought of—when he was, "wat, wat, and weary," and after having walked many a mile over the hills, may have seen her sitting while "a' the lave were sleepin'," and by the firelight working her name on the blankets, for her ain James's bed.

He motioned Rab down, and taking his wife in his arms, laid her in the blankets, and hopped her carefully and firmly up, leaving the face uncovered; and then lifting her, he nodded again sharply to me, and with a resolved but utterly miserable face, strode along the passage, and down stairs, followed by Rab. I followed with a light; but he didn't need it. I went out holding stupidly the candle in my hand in the calm frosty air; we were soon at the gate. I could have helped him, but I saw he was not to be meddled with, and he was strong, and did not need it. He laid her down as tenderly, as safely, as he had lifted her out ten days before—as tenderly as when he had her first in his arms when she was only "A. G."—sorted her, leaving that beautiful sealed face open to the heavens; and then taking Jess by the head, he moved away. He did not notice me, neither did Rab, who presided behind the cart.

I stood till they passed through the long shadow of the

College, and turned up Nicholson Street. I heard the solitary cart sound through the streets, and die away and come again; and I returned, thinking of that company going up Libberton Brae, then along Roslin Muir, the morning light touching the Pentlands and making them onlooking ghosts; then down the hill through Auchindinny woods, past "haunted Woodhouselee;" and as daybreak came sweeping up the bleak Lammermuirs, and fell on his own door, the company would stop, and James would take the key, and lift Ailie up again, laying her on her own bed, and, having put Jess up, would return with Rab and shut the door.

James buried his wife, with his neighbours mourning, Rab inspected the solemnity from a distance. It was snow, and that black ragged hole would look strange in the midst of the swelling spotless cushion of white. James looked after every thing; then rather suddenly fell ill, and took to bed; was insensible when the doctor came, and soon died. A sort of low fever was prevailing in the village, and his want of sleep, his exhaustion, and his misery, made him apt to take it. The grave was not difficult to reopen. A fresh fall of snow had again made all things white and smooth; Rab once more looked on, and slunk home to the stable.

And what of Rab? I asked for him next week at the new carrier who got the goodwill of James's business, and was now master of Jess and her cart. "How's Rab?" He put me off, and said rather rudely, "What's your business wi' the dawg?" "I was not to be so put of." "Where's Rab?" He, getting confused and red, and intermeddling with his hair, said, "Deed, sir, Rab's deid." "Dead! what did he die of?" "Weel, sir," said he, getting redder, "he didna exactly dee; he was killed. I had to bray him wi' a rackpin; there was nae doin' wi' him. He lay in the treviss wi' the meat, and wadna come out. I tempt him wi' the kail and meat, but he wad tak naething, and keepit me frae feedin' the beast, and he was aye gur gurria, and grup gruppin' me by the legs. I was laith to make awa wi' the auld dawg, his like wadna atween this and Tho'hill,—but, deed, sir, I could do naething else." I believed him. Fit end for Rab, quick and complete. His teeth and his friends gone, why should he keep the peace and be civil?

SAYINGS OF GREAT MEN.

The essence of the grandest sayings appears to be that in such sayings the speaker flings down his glove to all the forces which are fighting against him, and deliberately regards himself as the champion of some dramatic conflict the centre of which he is. Cromwell's "Paint me as I am," and the more elaborate, though not more memorable, "I have sought the Lord night and day that He would rather slay me than put me upon the doing of this work," or his reputed saying of Charles, "We will cut off his head with the crown on it," all implied his supreme conviction that he was the involuntary minister of a great series of providential acts. It is the same with Mirabeau's contemptuous thrusting aside of the part taken by Lafayette with the scornful remark, "He would fain be a Grandison-Cromwell?" and still more with his inflated, but still genuinely sincere, avowal in the Constitutional Assembly, "When I shake my terrible locks, all France trembles," and his brushing away of the thought "impossible,"—"Never mention that stupid word again." Even Voltaire, in his flippant way, regarded himself, and deliberately elected to regard himself as the one personal enemy of the Roman Catholic Church, when he said in reply to a friend who had noticed his reverence as the host passed, and who asked whether he had been reconciled to the Church, "We bow but do not speak." It is true that many such sayings acquire their dramatic meaning by the artificial moderation rather than the emphasis of their language, as when the Duke of Wellington spoke of the battle of Navarino simply as "an untoward event," but this, too, was supreme assumption in disguise, for it meant that he was able entirely to ignore its drift as a battle, and to concentrate his attention and the attention of the world solely on its tendency to unsettle "the balance of power." The perfect silence in which he passed over the common place view of Navarino, and insisted in looking at it solely in the attitude of a diplomatist, indicated in the most graphic manner how completely indifferent he felt to the class of consequences which would first strike the popular mind. His serene indifference to the Turkish disaster as a disaster was quite Olympian. Perhaps the finest thing ever said was Burke's answer to Pitt, who declared that England and the British Constitution were safe till the day of judgment; "It is the day of no judgment I am afraid of;" but it is not certain that Burke really meant to convey all that the words do convey. Possibly, he meant it chiefly as a sarcasm on Pitt's want of judgement; but the larger sense of the saying, in which it means that it is not the day of divine judgment that is to be feared, so much as the day when the reality of divine judgment is hidden from men, and human beings go on in the frivolous, irresponsible pursuit of their own wishes, is quite worthy of Burke, and conveys a grander conception of the spiritual scales in which political negligence will be judged, than any other saying which even Burke himself has uttered.—*Spectator*.

THE HUMOURS OF EXAMINATIONS.

It is related of a rough-and-ready examiner in medicine that on one occasion, having failed to elicit satisfactory replies from a student regarding the muscular arrangement of the arm and leg, he somewhat brusquely said, "Ah, perhaps, sir, you could tell me the names of the muscles I would put in action were I to kick you!" "Certainly, sir," replied the candidate, "you would put in motion the flexors and extensors of my arms, for I should use them to knock you down!" History is silent, and perhaps wisely so, concerning the fate of this particular student. The story is told of a witty Irish student, who, once upon a time, appeared before the Examining Board to undergo an examination in medical jurisprudence. The subject of the examination was poisons, and the examiner had selected that deadly poison prussic acid as the subject of his question.

MINISTERS AND CHURCHES.

THE Rev. John A. Macdonald has accepted a call to Honeywood and Horning's Mills.

A SUCCESSFUL and enjoyable sacred concert was held last week in Knox Church, Dundas.

THE Rev. J. Straith has been inducted into the pastoral charge of Shelburne and Primrose.

HYDE PARK, London, Presbyterian congregation have decided to use an organ in public worship.

ON Easter Sunday the Rev. T. F. Fotheringham preached an excellent sermon on "The Risen Christ."

THE balance of the debt (some 5,000) on St. Andrew's Church, Beaverton, has been entirely paid off by the noble generosity of Mrs. Bethune, who handed her cheque to the building committee for that purpose. Could not a like generosity manifest itself in the interest of Knox Church in the same village.

AT the missionary meeting of the Thamesville congregation the Rev. W. King, of Maidstone, gave an eloquent and soul-stirring address. The pastor, the Rev. J. Becket, in the course of his remarks showed from the published statistics that the contributions from his pastoral charge for the schemes of the Church were last year the largest in the entire Presbytery, outside the town of Chatham.

THE Presbytery of Halifax, at its last meeting, held on the 13th ult., resolved on holding within its bounds a series of evangelistic meetings. These meetings are now in progress and with gratifying success. Large meetings have, during the last week, been held in Fort Massey for the south, and Poplar Grove for the north end. This week they will be in St. Andrew's and St. John's, and the week following in St. Matthew's and Chalmers. Dartmouth and Richmond have meetings of their own.

ST. ANDREW'S CHURCH, New Westminster, British Columbia, had a congregational social meeting on Thursday evening, March 15th, in the Temperance Hall. The object of the meeting was to commemorate the arrival of the Rev. Mr. Jamieson, and the organization of the congregation by him just twenty-one years ago. A very pleasant evening was spent, the usual refreshments, music, readings, speeches, etc., being heartily enjoyed. There was no charge for admission, nor any collection. The congregation is much increased of late, every pew in the church being taken up, and every department of the work is in an encouragingly prosperous condition.

ON Friday, the 2nd inst., a small deputation from Pembina Crossing, Manitoba, called at the residence of the Rev. J. A. Townsend, of Archibald, and in the name of the Pembina Crossing section of the congregation, in this unostentatious way, presented their pastor with twenty-three (\$23) dollars, as a small token of their appreciation of his labours among them in spiritual things. This is not the first surprise of the kind the Archibald minister has received. The Archibald section had previously presented him with a fur coat; while the New Haven people made a wood-bee, and hauled firewood for their minister for the winter; which, before they left in the evening, they had sawed up into stove lengths. No doubt many of our young graduates hearing of Manitoban kindness will be encouraged to take Horace Greeley's advice. If the Manitobans often have frozen noses, they have warm hearts and willing hands.

FROM the published financial report of Fort Massey Church, Halifax, Rev. Dr. Burns pastor, we learn that the Sabbath collections were in excess of any previous year. They exceeded 1881 by \$300. The balance on hand, reported Dec. 31st, was \$397 84, although besides paying the ordinary running expenses (including \$800 of interest on church building debt) over \$400 were spent on repairs. The managing committee express their "thankfulness to the great Head of the Church for their continued prosperity as a congregation. . . . By death and removal during the year, we lost \$300 from our annual income. Yet, we had faith in our people, and the result has shown that our confidence was not misplaced." The Sabbath offering during the year for congregational purposes amounted to \$4,887.84—an average of \$91.04 per Sabbath, against \$86.57 for 1881. Total received for all purposes, \$6,645.90, including Sabbath collections, \$4,887.84; missions and schemes of Church, \$1,341; Ladies' Association, \$300. Thanksgiving and Temperance contributions, \$127. The report closes

thus: "In grateful recognition of our pastor's services, and with the cordial and united efforts of all for the support of our Church, we look forward hopefully to another year, and, in view of the past, we have great reason to 'thank God and take courage.'"

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley, on the 13th ult. A call from the congregation of Inverness, to the Rev. J. A. Morrison, Ordained Missionary at Sault Ste. Marie, being presented, it was agreed that, as Mr. Morrison's appointment was made by the Assembly's Home Mission Committee, the call be allowed to lie on the table until said Committee be consulted with reference thereto. The Home Mission Report was presented by the Convener, Rev. Mr. Tolmie, and its recommendations were adopted. Rev. John Scott was nominated as Moderator of the General Assembly. Commissioners to the Assembly were appointed as follows. Ministers—Revs. D. Duff, J. Ferguson, M.A., B.D., R. C. Moffat, D.D., John Scott, and John Anderson; Elders—Messrs. J. C. Bell, Jas. Muir, John Henderson, James Steele, and George Spence. The remits of the General Assembly were taken up and considered. The recommendations anent Theological Education, and the Examination of Students were unanimously adopted. The recommendations on the method of appointing Standing Committees were generally approved of, with the exception of the second—the Presbytery recommending the continuance of the present mode of election. At the evening sederunt of the first day of meeting the report of the State of Religion was read; after which the Presbytery held a conference on the subject, in which nearly all the members present took part. The next meeting of the Presbytery was appointed to be held in Pinkerton, on July 17th, at two p.m.—JAS. GOURLAY, *Pres. Clerk*.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, on Tuesday, 20th March. Present sixteen ministers and four elders. Mr. Leiper tendered resignation of the pastoral charge of Barrie. The resignation was laid over till next meeting, at which the session and congregation of Barrie will be cited to appear. A commission, consisting of Messrs. Leiper, Grant, Burnett, Rodgers, ministers, and Messrs. Shortreed and Goodfellow, elders, was appointed to deal with a matter of difficulty which had arisen in the First West Gwillimbury and Cookstown congregations. The remit of the Assembly on theological education was not approved of. Reports were received of missionary meetings during the winter. The Rev. Professor McLaren was nominated as Moderator of next General Assembly. The commissioners elected to the General Assembly were Messrs. A. Findlay, J. J. Cochrane, M.A., S. Acheson, M.A., W. Fraser, D.D., R. N. Grant, and David James, ministers; Messrs. J. Gray, M.A., John Duff, A. P. Cockburn, M.P., Thos. Scott, John McBeth, and George Duff. Some time was occupied with Home Mission business. Applications to the Assembly's committee for supplements and grants to stations were agreed on. Arrangements for summer labour were made. There will be required eight student missionaries, two catechists, and two ordained missionaries to occupy stations now without supply. Besides those, seven labourers have been appointed by the Missionary Societies of Knox College and Queen's College. Reports on the State of Religion and Sabbath Schools were reviewed and ordered to be sent up to the Synod. It was agreed that at the evening sederunt of next ordinary meeting a conference shall be held on the State of Religion, Sabbath Schools, and Temperance. A committee—Messrs. Burnett, Leiper and Grant, ministers, Shortreed and George Duff, elders—was appointed to make suitable arrangements.—ROBT. MOODIE, *Pres. Clerk*.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton on the 13th March. Session Records were examined and attested. A report on Sabbath schools was submitted and approved of. The report on the State of Religion not being completed as some Sessions delayed in sending their statements to the Committee, the said Committee was instructed to complete the report and forward it to the Convener of the Synod's Committee on the State of Religion. A telegram was received announcing the acceptance by Mr. Martin, of Norwich, of the call to Exeter, his induction was appointed to take place on the 3rd of April, at eleven a.m., Mr. Fletcher in the absence of the moderator to preside, Mr. Carrier to preach, Mr. Cameron to address the min-

ister, Mr. Thomson to address the people. A conference on the State of Religion was held during the first hour of the afternoon sederunt. It was agreed to hold another conference on the same subject at the September meeting. The following are the Presbytery's Commissioners to the Assembly: Ministers, Messrs. McDonald, Pritchard and Danly, by rotation, and Cameron and Paterson by ballot; elders, Messrs. Miller, McCully, Broadfoot, Scott, and Hillen. A circular letter from Mr. Warden calling the attention of the Presbytery to the state of the ordinary fund of the Colleges, and to the necessity of liberal contributions being made to such fund. The matter was commended to the consideration of the brethren present. Consideration of the report of the Committee to draft a scheme for meeting the expenses of Commissioners to the Assembly, was deferred till next regular meeting. The next regular meeting is to be held in Clinton on the second Tuesday of May, at 10 a.m.—ARCH. MCLEAN, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held in First Church, Brantford, and continued in session from Monday evening, 12th March, to six o'clock on Tuesday evening. There was a large attendance of members and a great amount of business. The report on the State of Religion was given in by Rev. W. M. Martin, and that on Sabbath schools by the Rev. M. McGregor. The whole of Monday evening was devoted to the consideration of these two subjects. There was a general expression of opinion that special efforts should be made to secure the more general observance of family worship, and more faithful home training of the young. The reports were ordered to be forwarded to the Synod as reports from this Presbytery on these subjects. The records of twelve Kirk Sessions were examined and attested as correctly kept. The call from Exeter, in the Presbytery of Huron, to Rev. W. M. Martin, of Norwich, was considered, and the parties having been heard, the Presbytery decided to grant the translation, and the Rev. M. McGregor was appointed to preach in Norwich and Windham on the first Sabbath of April and declare the pulpit vacant, and act as Moderator of the Session during the vacancy. Much regret was expressed at parting with Mr. Martin by the representatives of Norwich and Windham, and by the members of Presbytery. A committee of Presbytery, consisting of Rev. Messrs. Cochrane, D.D., McLeod, McMullen and Robertson, with Messrs. Watson and Allison, elders, were appointed to visit Erskine Church, Ingersoll, in response to an application for advice. The following were appointed delegates to the General Assembly, viz.: Messrs. McLeod, McEwen, Little, Dr. Cochrane, McKay and Alexander, ministers, and Messrs. Marshall, Hossie, Watson, Nichol, Allison and Oliver, elders. Rev. John M. King, D.D., of Toronto, was nominated for Moderator of the General Assembly. In reference to the case of Rev. F. R. Beattie, of First Church, Brantford, the Presbytery adopted the following motion: "With reference to the charge made against the moral character of Mr. Beattie by a party calling herself Lilian Leishman, the Presbytery delay giving full expression of their feelings until such time as Mr. Beattie's action for defamation of character against the said Leishman has been issued by the civil court, while at the same time expressing their deep sympathy with Mr. Beattie in the trying circumstances in which he has been placed." An application from Old St. Andrew's Church, East Oxford, for gospel ordinances was received, and forwarded to the Home Mission Committee, and Messrs. D. M. Beattie and McKinlay, ministers, were appointed to visit said congregation. After disposing of many other items of business the Presbytery adjourned to meet in River Street Church, Paris, on May 15th at eleven a.m.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF GUELPH.—This Presbytery held their usual bi-monthly meeting in Chalmers Church, Guelph, on the 20th March. There was a large attendance of both ministers and ruling elders. Session records were produced and committees appointed to examine them. These committees reported in the afternoon, and each record was attested in terms of its report. Mr. John Davidson read a report from the finance committee showing the state of each of the funds under the Presbytery's control. Mr. Torrance reported from the committee appointed to visit Doon, Hespeler and Preston, after which he moved, seconded by Mr. J. K. Smith, that having made all

necessary enquiries and ascertained the feeling existing in these congregations, the prayer of the petition from Hespeler be granted to relieve Mr. Haigh from pastoral duty in connection with Preston, that he may be able to give all his services to Hespeler and Doon. Mr. Charles Davidson reported regarding the present position of certain church lots in Preston, after which it was agreed that the clerk, with himself, be a committee to travel still further in the matter and report at next meeting. A report was submitted by Mr. J. A. R. Dickson, along with a tabulated statement of Sabbath school statistics from the committee on conferences, and a series of resolutions adopted on the subjects which had been discussed, when it was agreed that the report be received and the resolutions forwarded to the proper quarters. A petition was granted from the congregation of Knox Church, Guelph, for leave to moderate in a call, and Mr. Torrance was authorized to proceed to the moderation as soon as may be found most suitable. A draft of a proposed constitution was presented from the same congregation, and was referred to a committee composed of Mr. Middlemiss and Mr. Fisher to examine the same and report at next meeting. It was agreed by a large majority that Dr. King, of St James' Square Church, Toronto, be nominated for the moderatorship of the General Assembly to meet in London in June next. The agents of the different schemes of the Church in the bounds reported their diligence in attending to the duties assigned them. There was produced, at the same time, a statement from the agent of the Church in Toronto, giving the congregations that had contributed to the various schemes, and the amount in each case. The following commissioners to the General Assembly were appointed:—The Rev. J. K. Smith, A. M., D. B. Cameron, Donald Strachan, George Haigh, and A. M. Hamilton, A. M., by rotation, and Dr. Wardrope and D. Tait, A. B., by election, and Messrs. A. D. Ferrier, A. D. Fordyce, John Scott (Galt), George G. Nichol, and John Scott (Mimosa), ruling elders, by rotation, and Mr. Charles Davidson and Wm. Watson by election. Mr. D. B. Cameron brought up the subject of Sabbath desecration by the Grand Trunk Railway, which has lately commenced running a passenger car in connection with a freight train between Stratford and Toronto on the Sabbath day. A committee was appointed to draft a petition on the matter and submit it at a meeting to be held some time during the meeting of Synod, which is to assemble in Guelph in the beginning of May next. The clerk reported the names of congregations that had not paid their rates to the Synod Fund. The clerk was instructed to endeavour to procure the services of Mr. James Grant, student, for the Second Church, Garafraza, during the summer months. It was agreed to ask Mr. Porteous, who had been supplying Preston for some time, to continue his services for three months longer at least. Mr. Tait reported that the First Congregation, Guelph, at a meeting duly called, had resolved to sell their property, and, after paying their debts, to hand the balance to the Presbytery, to be given to the mission schemes of the Church. A report was presented from Hawkesville for the year, and the clerk was instructed to apply to the Home Mission Committee for the usual grant to that congregation. The next meeting was appointed to be held in Chalmers Church, Guelph, on the third Tuesday of May, at ten o'clock in the forenoon. The roll having been called and marked, the proceedings were closed with the benediction.

PRESBYTERY OF MAITLAND.—This Presbytery met at Lucknow, on March 20th, Rev. J. McFarland, Moderator. Minutes of session were handed in for review and committees appointed to examine the same. The following commissioners to the General Assembly were appointed: Messrs. Sutherland, Murray, Davidson, Bickell, by rotation; and Muir and Hamilton by ballot; ministers. Messrs. Inglis, Strachan, Murdoch McKinnon, by rotation, and Dickson and Stewart by ballot, elders. The session of South Kinloss asked the Presbytery to put them in possession of the session book of Kinloss congregation, or a verbatim copy of the same, at present held by Mr. Cameron. A motion was moved that the records up to the date of separation be kept by the Presbytery in the hands of the clerk, and that each congregation keep separate records from date of separation, and that each congregation have right of access to the original records in the possession of the clerk, as occasion may require. An amendment was

moved, that the original or a verbatim copy of the minutes of the session book in the hands of Mr. Cameron be given to Mr. Mackenzie, moderator of the Kinloss session, in accordance with his request, and that the said minutes be certified by the clerk of Presbytery. Amendment carried. Mr. Davidson dissented. Messrs. Sutherland and McIver appealed. Messrs. Wilkins and Eakin were asked to deliberate with the Presbytery. At the evening sederunt a conference on the State of Religion and Sabbath Schools was held, at which excellent reports on these subjects were read by Messrs. Ross and Muir, ministers. Addresses on these topics were given by other members of Presbytery. It was agreed that all the ministers within the bounds of the Presbytery be enjoined to preach a sermon on "Home Religion" on some Sabbath before the next meeting of Presbytery, and report their compliance at next meeting. The topic for discussion at next meeting is "The Religious Education of the Young," introduced by Rev. D. Cameron. A reference from the session of Melville Church, Brussels, was taken up. It appeared that the session had passed a resolution that the ordinance of baptism should always be administered on the Lord's day, at a diet of worship, except in case of sickness, and for other reasons deemed sufficient in the judgment of the session for deviating from this rule. There was some difficulty in carrying out this rule. The session reported the matter to the Presbytery, asking whether the session did what was in accordance with the laws of the Church, or were right and wise in making and endeavouring to enforce such a rule. Mr. Ross and Mr. Stewart were heard. On motion it was agreed, that this Presbytery having heard the reference from the session of Melville Church, Brussels, express approval of the action, as said session has, in the judgment of this court, acted in accordance with the rules of the Church. An extract minute from the Presbytery of Bruce was read, regarding a request from the congregation of Bervie to be transferred to this Presbytery. Messrs. Miller and Henderson appeared and gave information regarding the congregation of Bervie. A communication from the clerk of the Presbytery of Stratford, regarding the transference of Trowbridge to this Presbytery was taken up. It was agreed that in the case of both these congregations this Presbytery will offer no objections to receiving them when sanctioned by the Synod. A deputation, consisting of Messrs D. Cameron, McQueen, Sutherland and Murray, ministers, with their Presbytery elders, was appointed to visit the Ashfield congregation, and report at the meeting of the Synod. Professor McLaren was nominated Moderator of the General Assembly. The treasurer reported that all the congregations had paid their dues except one. The remit on mode of appointing the standing committees of the Church was approved of with this exception: recommend that when committees are composed of a representative from each Presbytery, that the appointment of these representatives be left to the several Presbyteries. Also, this Presbytery recommend that the expenses of all the standing committees be paid. The remit on theological education and examination of students was considered. On motion it was agreed, "That this Presbytery strongly disapproves of the remit, but in the event of its being carried in the Assembly, the Presbytery respectively suggest that power be given to the Board to grant degrees in Divinity." It was agreed that, on account of the circular containing the questions on Temperance coming so late, this Presbytery will be unable to report to the Synod committee. A circular from the Presbytery of Sydney was read regarding the reception of the Rev. James Scott of the Methodist Church. A paper was laid on the table regarding the deed of the Kinloss manse. Agreed, to consider it at the meeting of the Presbytery at the Synod.—**ROBERT LEASK, Pres. Clerk.**

PRESBYTERY OF LONDON.—This Presbytery met on the 13th ult., in First Presbyterian Church, London, at eleven a.m. The following are some of the items of business: Mr. Mungo Fraser was elected moderator for the next six months. The resignation of Mr. A. Fraser, of Guthrie Church, Longwood, and Cooke's Church, Caradoc, was accepted. The following commissioners to the General Assembly were appointed. Messrs. Hugh Cameron, J. Johnstone, A. H. Kippen, Dr. Proudfoot, J. Rennie, Alex. Henderson, N. McKinnon, ministers; J. Gordon, D. K. McKenzie, G. W. Ross, Thos. Short, Samuel Fraser, J. W. Robson, and Elliot Grieve, elders. Sabbath

school report was given in by Mr. Fraser; about 2,400 children were reported as under religious instruction; over \$1,150 were raised by the children, of which nearly \$300 were given for missions; almost all the advanced pupils study the Shorter Catechism. The following resolution was agreed to: "That the Presbytery recommend sessions to secure that the young people of our Sabbath schools be instructed in regard to the claims of the various schemes of the Church, and suggest that the collections of a proportionate number of Sabbaths be devoted to each scheme, according to its relative importance." The Convener of the Home Mission presented his half-yearly report. A report was also given in on returns from congregations as to missionary meetings, and contributions by congregations. In connection with this report, the following recommendation was agreed to. "That all the families of the Church be urged to provide themselves with a copy of the 'Presbyterian Record' for the purpose of becoming acquainted with the mission work of the Church, and that sessions see that this recommendation be carried out." Dr. King was nominated Moderator of next General Assembly. The following recommendations of the committee on the State of Religion, together with the resolutions on the same, were adopted and ordered to be published in THE PRESBYTERIAN and "Record." Recommendations: 1. That the Presbytery give some strong declaration in regard to the hindrances specified in schedules, such as dancing, card-playing, tipping, Sabbath visiting, and excessive indulgence in amusements—even such as are in themselves lawful. 2. That the Presbytery earnestly urge parents to warn their families against the dangers of dissipating and infidel literature, and recommend that efforts be made to supply good and wholesome literature to the young. 3. That the Presbytery consider what, if any, special means might be adopted to deal with the "negative spiritual condition of Christian people," which is adduced as a main hindrance in the answer from one of the sessions. Resolutions: 1. That ministers and kirk-sessions use all wise and kindly efforts to instruct and warn our people against all those courses which the Word of God and long experience of life have shown to be most pernicious in all cases, and deadly in most cases to those who indulge in them; such as dancing (particularly in public places and assemblies) card-playing, tipping, which is but the prelude to the drunkenness to which tipping almost invariably leads. While not condemning all amusements, the Presbytery earnestly recommends those only which are truly recreating, such as music, sprightly and improving conversation, and all that large circle of lawful amusements which bring pleasure to the home, intelligence to the mind, purity to the heart, and benefit to society. 2. The Presbytery recommends sessions, families, and congregations to spare neither pains nor expense to provide for themselves and their children good selections from books of history, travel, science, discovery, and directly religious literature; such as the biographies of eminent and earnest Christians, such as the lives of McCheyne, Martyn, Williams, F. R. Havergal, and others; books of an attractive and improving character, as well as choice selections of more solid religious literature—all of which may now be procured at cheap rates and in large quantities. Such literature in our homes and Sunday school libraries would be the most effectual antidote to the pernicious and hurtful literature which is now working so much mischief among so many of our young, and which, the Presbytery believe, might, with proper care, be made as attractive to the young as is that pernicious literature against which we seek to guard those over whom we are called to watch with a truly parental solicitude. 3. In reference to the last recommendation the Presbytery state that none of the works of the power of darkness present a greater difficulty than the "negative spiritual condition of so-called Christians." We must not be discouraged if cases meet us where all efforts fail: even Christ Himself did not reach the heart of Judas Iscariot, nor did the wonders of the day of Pentecost save the Church from Ananias and Sapphira. Yet even this obstinate phase of unbelief and persistent enmity to the cause of Christ, should not be abandoned without an effort. Prayer to God, in whose hands even such hearts are, along with patient and faithful dealing, and the aggressive energy of more earnest members, may often arouse even these characters, and bear them on with the livid mass to the work of Christ in the world.—**GEORGE SUTHERLAND, Pres. Clerk.**

OUR YOUNG FOLKS.

HE CARETH.

Birdie, little birdie,
With the feathers brown,
Who will feed and care for you,
When the snow comes down,
Covering up the flowers
With a soft, white spread,
And the leaves are hanging
From the branches dead?

Happy little workers,
Do you fret and grieve
'Cause you cannot understand
Why the summers leave,
And old winter, solemn,
With his frost sprites, come,
Chilling little birdies
In their airy home?

Do you ever wonder—
Does the great God care
For me, a tiny sparrow,
Flitting here and there?
Do you know His careth
For you, a birdie small,
And tenderly He marketh
Each wee one in its fall?

And yet we *rust* ones doubt Him,
With all our boasted lore,
And grieve, and sigh, and wonder
Why sunshine comes no more!
When all the time His promise
Is shining clear and true,
"I never will forsake you,
But bear you safely through."

So from sparrows we learn lessons
Of faith, and hope, and love,
For they teach us to remember
There is One who reigns above.
And while caring for the wee ones,
He'll ne'er forsake His own,
Bear us safely all the way
Until we reach our Home;
And when from heavenly mountains
We view our backward way,
We will thank Him for the *shadows*,
As well as brightest day.

OBEDIENCE TO CHRIST.

Whatsoever He saith unto you do it.—John ii: 5.

How are you to know what He says to you? Ah, it is so easy to know if we are really willing to know, and willing to obey when we do know! He has spoken so plainly to us in His word! In that He tells us—tells even little children—*exactly* what to do. It is most wonderful how He has said every thing there for us—told us everything we ought to do.

When you read a chapter or hear one read, listen and watch to see what He saith unto you in it.

There is another way in which He tells us what to do. Do you not hear a little voice inside that always tells you to do the right thing and not to do the wrong thing? That is conscience, and He speaks to you by it.

Another way is by those whom He has set over you. He has told you, once for all, to "obey your parents," and to "obey them that have the rule over you." So, when they tell you to do something, it is the Lord Jesus himself you have that to obey in obeying them.

Now, "whatsoever He saith unto you do it." Yes, "whatsoever," dear little one, whether easy or hard, do it because He tells you; do it for love, ~~of~~ Him, and it will be a thousand times better and happier to obey your King than to please yourself. And He himself will

help you to do it; only look up to Him for grace to obey and He will give it.

"Whatsoever He saith unto you do it." Do not just think about doing it, or talk about doing it, but do it. "Do it." Do the exact thing He would have you do, not something a little bit different, or something which you think will be very nearly the same, but do "it."

And "do it" at once. It is so true that "the very first moment is the easiest for obedience." Every minute that you put off doing the right thing makes it harder. Do not let your King have to "speak twice" to "Whatsoever He saith unto you do it," cheerfully, exactly, and instantly.

"Jesus, help me, I am weak;
Let me put my trust in Thee;
Teach me how and what to speak;
Loving Saviour, care for me.
Dear Saviour, hear me—
Hear a little child to-day!
Hear, O hear me!
Hear me when I pray!"

LONG AGO.

Round the house the birds were flying,
Long ago.

Came the little children, crying,
"Teach us, we are tired of trying,
How to fly like you,
In the far off blue,"—

Came the eager children, crying,
Long ago.

From the house-top lightly springing,
Long ago.

'Mid the birds' enraptured singing,
Over hill and valley winging,
All the day they flew,
Up and down the blue;
While the blithesome birds were singing,
Long ago.

When the summer day was dying,
Long ago.

Suddenly, their mother spying,
Down the children came, swift-flying,
And in cozy beds
Hid their weary heads.
Ended then the children's flying,
Long ago.

BLIND HENRY.

One sunny morning in spring I took a walk in the country. I had not gone far before I met a boy and girl. The girl made a courtesy to me, and, touching the boy, told him to make a bow to me, which he did, and looking up, said, "Good morning." I saw that he was blind, and feeling deeply interested in him, I asked him where he lived. He told me in the first cottage at the end of the lane.

The next day I went to see him. His name was Henry. I asked him what he was thinking about. He said, "Before it pleased God to deprive me of my sight I was, I fear, a very wicked boy in many ways. I never thought of God and heaven, until I was very ill and feared that I was dying. I was very miserable then. I remembered the days when I went to Sabbath school, and there was taught that Jesus died on the cross that sinners might be saved. Then it pleased God to turn my heart to Him, and though since blind, I am far happier than I used to be."

"How long have you been ill?" I asked.

"About half a year," he replied.

I saw poor Henry often. He appeared to be quickly sinking; he was always very glad for me to talk to him about Jesus. He told me that he was so happy, for he felt sure that

his sins were pardoned, and washed away by the blood of Jesus. He feared not to die, for he was sure that Jesus would be with him when he passed through the dark valley of death.

That valley was soon entered by the poor blind boy. His last words were, "Happy! happy! saved! saved!"

REASONING ANIMALS.

Two points distinguish the nature of brutes from that of man—their inability to worship God, and to kindle a fire. It would be folly to deny that brutes could reason. A sheep dog who wants to head a flock of sheep in a narrow lane will jump over a wall, and run along the other side until he has reached the exact point occupied by the sheep at the head of the flock, and then jump back in order to drive them home. A colly, who was fond of going out with a carriage, would go and hide himself as soon as he heard the order for the carriage given, so that he might not be tied up. If we analyze these and many other instances of sagacity, we cannot help admitting that a brute's mind is capable of two or three steps of reasoning.

THE RIGHT WAY.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get. Said a little girl to her father, "Papa, please let me have an apple tree this season."

"Why, my daughter?"

"So that I could call it my own and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missic nary-money, which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something, and use the proceeds for church work.—*Young Disciple*.

TRUST IN GOD'S CARE.

One winter a poor little orphan boy of six or eight years begged a lady to allow him to clear away the snow from her steps.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy, "but often I get very little."

"And are you never afraid that you will not get enough to live on?"

The child looked perplexed, but said, "Don't you think God will take care of a boy if he puts his trust in Him and does the best he can?"—*Morning Star*.

FRIENDSHIPS.

Choose good friends. There is nothing which contributes more to the sweetness of life than friendship; there is nothing which disturbs our repose more than friends, if we have not the discernment to choose them well. Be lenient to failings. Friendship is more firmly secured by lenity towards failings than by attachment to excellencies. One is valued as a kindness that cannot be explained, the other as payment of a debt to merit.

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MEETINGS OF PRESBYTERY.

- WHITBY.—In St. Paul's, Bowmanville, on Tuesday the 17th of April at 11 a.m.
STRATFORD.—In Knox Church, Stratford, May 8th, at ten a.m.
LINDSAY.—At Woodville, on Tuesday 20th May, at eleven a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on third Tuesday in June, at three p.m.
PARIS.—In River Street Church, Paris, on May 15th, at eleven a.m.
HURON.—At Clinton, on the second Tuesday of May, at ten a.m.
HAMILTON.—A special meeting will be held in Central Church, Hamilton, on Monday, April 9th, at half-past nine a.m.
SARASOTA.—In St. Andrew's Church, Mount Forest, on April 17th, at eleven a.m.
TORONTO.—In the usual place, on the last Tuesday of April, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carlton Place, on Tuesday, May 22nd, at noon.
GUELPH.—At Guelph, in Chalmers Church on the third Tuesday of May, at ten a.m.
BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.
HURON.—At Clinton, on second Tuesday of May, at ten a.m.
QUENE.—At Three Rivers, on Wednesday 6th June, at ten a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.
BARRIE.—At Barrie, last Tuesday of May, at eleven a.m.

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THE SYNOD OF TORONTO AND KINGSTON will meet in CHALMERS CHURCH, GUELPH, ON MONDAY OF MAY 1883. At 10 o'clock p.m. The papers of the Synod will be sent in on under signed, at least one week before the meeting. JOHN GRAY, Synod Clerk.

PRESBYTERIAN CHURCH IN CANADA.

Women's Foreign Missionary Society.

(Western Section.) The Seventh Annual Meeting of this Society will be held in Toronto on Tuesday and Wednesday, the 10th and 11th April. The Ladies will meet in the School-room of St. Andrew's Church, Simcoe St., on Tuesday at half-past seven a.m. and half-past two p.m. and on Wednesday at half-past two p.m. The general committee will meet at the Managers' Room on Wednesday morning at half-past ten. A public social gathering will be held in the Lecture Rooms of Knox Church on Tuesday evening at half-past six. Rev. Professor McLaren, Convener of the Assembly's Foreign Mission Committee, will preside. Addresses may be expected from Rev. Dr. Castle, Rev. H. M. Parsons and Rev. S. J. Taylor. Certificates to travel at reduced rates may be had on application to the Home-Secretary, J. Peter St., Toronto. Toronto, April 2nd.

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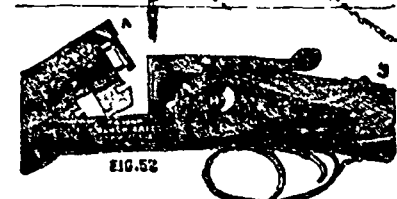
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