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Notes of the Week.

ACCORDING to the *St. James' Gazette* the bar is at this moment the most over-stocked profession in England. The Law List of 1884 comprises 242 pages of counsel entitled to practise at the English bar, and each page contains on an average rather more than thirty names, thus yielding a grand total of 7,200 practitioners for England and those British possessions where English counsel have the right of audience. This total does not include the members of the Scotch bar nor of the Irish bar nor of the bar of the Isle of Man.

THE hearty welcome accorded the Prince and Princess of Wales in several Irish cities has had anything but a soothing effect upon the Nationalists. At Mallow and Cork very serious rioting has occurred, and a number of severe injuries have been inflicted both on the preservers and disturbers of the peace. These frantic demonstrations of hostility do not contribute to the prosperity and progress of Ireland. They only tend to still further embitter the passionate feeling that continual agitation has produced. The aim of the visit is conciliatory, and the course pursued and the addresses made by the Prince of Wales have been kindly and judicious.

A TRUSTEE of the Providence Public Library has gathered into a scrapbook the adventures of the boys who read dime novels, and has made it his business to ask the boys, one by one, who are interested in these stories to spend an hour or two in reading, not the imaginative story, but the way in which the small boy has attempted to realize how boys ought to live, and what they ought to be allowed to do. It is said that the dime novel boy, usually reads the scrapbook, which is rapidly increasing in size as the fresh exploits of the dime novel adventurers are added to it, about two hours. He then lays it down in disgust, and nothing can induce him to return to those stories again. He asks the person in charge of the reading room for a better class of books.

Says the *New York Observer*. There is one crime, and, sad to say, one of the most common in this country, wife-beating, for which we are disposed to advocate the establishment of the whipping-post. We do not know of any more fitting punishment for the brutal treatment of helpless women by either sober or drunken husbands. Justice Massey, of Brooklyn, on Friday last, in passing sentence of three months' imprisonment upon John Elliott, who was convicted of cruelly beating his delicate wife, said. My only regret is that there are no whipping posts for such brutes as you. To send you to the penitentiary is more punishment for your wife and children than it is for you, for while you are sure of food the chances are that they will want for it. I would like to have you whipped once a week during your imprisonment.

THE Temperance Electoral Union of Toronto are working strenuously in arranging for the submission of the Scott Act to a vote of the citizens. They cannot be blamed for having been too precipitate in their action. Neither are they censurable for undue delay. The decision of the citizens of Toronto will have an important bearing on the progress of the temperance cause. Here the contest will be unusually keen. The magni-

tude of the liquor trade will induce those deeply interested in it to use their most strenuous endeavours to defeat the Canada Temperance Act. The temperance people must be thoroughly organized and prepared to present an unflinching front. With thorough and earnest effort there is no reason to doubt that, at the proper time, the Scott Act will achieve one of its greatest triumphs in the city of Toronto.

At the recent School Board Election in Edinburgh, three ladies have been returned—one of them, Miss Stevenson, receiving the highest number of votes cast. On the new Board there are three ladies, instead of two as formerly; a Roman Catholic clergyman, an Episcopalian clergyman, three Established Church representatives—a Professor, a minister, and a lawyer, two Free Church representatives—a minister and a merchant; and five ward candidates—a United Presbyterian Professor (Duff), a carpenter, a Bailie, a Town Councillor, and a merchant. Though in Canada we have too much reason to complain that so few take an active interest in the election of school trustees, we are not singular in this respect. On the Edinburgh roll there are 56,361 voters, while in the recent election only 13,286 exercised their privilege.

At the induction of Rev. John Smith to Broughton Place congregation, Edinburgh, Principal Cairns referred to Mr. Smith's having been first one of his own students, and then his successor at Berwick, and now one of his own pastors. He had been present as a spectator at Dr. Thomson's induction as Dr. John Brown's colleague. Referring to Dr. Thomson's career the Principal said. Called, now many years ago, to sustain a relation to one of the greatest men I have ever known, he proved by faithful service fully equal to the difficult task, and when left for many succeeding years alone in charge of the congregation, he developed an ever-increasing power and maturity—a type of ministry which has been an unspeakable blessing to the souls of men, a strength to our denomination, an honour to the Church of Christ, and a source of impulse to the missionary cause.

TORONTO has been again favoured by a visit from Dr. Talmage. He came to deliver two lectures, one in Bond Street Church, under the auspices of the Dry Goods Mutual Benefit Association, a worthy society, and the other in Shaftesbury Hall. The attendance on both occasions was good. There was no crowding. The first lecture discussed the question whether the world is growing better or worse. It is evident that the Brooklyn divine is no pessimist. He pictured graphically the march of progress, showing that the Gospel is the only solid basis of real progress. In the second lecture he dismissed the evolution theory without ceremony. Dr. Talmage is an adept at forcible and effective platform speaking. His strokes are bold and rapid, his pictures are vividly outlined, but delicate shades are wanting. In his own peculiar field he is powerful, but that field has its limitations.

THE following paragraph from the *Christian Leader* will be interesting to many of our readers: At the annual meeting of St. John's Wood congregation, the report presented was of a most encouraging character. The membership numbers 832, the number added to it during the year being over 200. An enlargement of the church building was made during the summer, and the additional sittings are fully occupied. The total income was \$21,800. Mission work is being carried on at two centres with satisfactory results. A missionary and two Bible women are fully employed, and the sick nurse, Miss Balam, made nearly 2,000 visits among the sick poor. She is allowed to supply nourishment and relief, where they are needed, from a fund placed at her disposal. Several ladies come to tend the babies, so that the mother's meeting may go on undisturbed. A weekly service is held in the St. John's Wood barracks. The accomplished pastor, Dr. J. Munro Gibson, is to be congratulated on having around him so able a band of devoted workers.

PEOPLE are sometimes disposed to think that recent times have witnessed the beginning of most that is good and great in active Christian work for the good of others. No doubt there has been a marvellous expansion in earnest activity in these days; but it is well occasionally to remember that many excellent, self-denying, Christian people were quietly sustaining evangelical agencies when venerable workers of today were unborn. Here, in Toronto, we have an institution that makes little noise, but has been doing a good work for over half a century. The Upper Canada Religious Tract and Book Society held its fifty-second annual meeting last week, at which the Rev. William Reid, D.D., appropriately presided. The report presented was gratifying in most respects, contributions had been liberal, much good work had been accomplished, the knowledge of salvation had been disseminated by means of the Word of God and evangelical tracts. An excellent feature of this society is that representatives of the various churches unite in the prosecution of its work, as will be seen from the list of the office-bearers elected. President, Rev. Wm. Reid, D.D.; Vice-Presidents, Hon. William McMaster, Rev. E. Wood, D.D., The Bishop of Huron, Daniel Wilson, LL.D., President University College, Rev. Wm. Stewart, D.D., The Bishop of Toronto, Rev. H. D. Powis, Mr. John Macdonald; Treasurer, Mr. J. S. Playfair; Joint-Secretaries, Mr. John K. Macdonald, Rev. A. F. McGregor, B.A.; Directors, Revs. J. M. Cameron, Joshua Denovan, Alex. Gilray, G. M. Milligan, M.A., T. C. Desbarres, M.A., John Burton, B.A., T. W. Jolliffe, Andrew Wilson, T. Cullen, Dyson Hague, M.A., Thos. Griffith, M.A., E. A. Stafford, M.A., Messrs. James Brown, George Pim, J. J. Woodhouse, G. Goulding, E. M. Morphy, S. Trees, F. J. Joselin, Wm. Edwards, James Jennings, M. Nasmith, Charles B. Grasett, Wm. West.

At the close of the session of the Free Church Divinity Hall, Edinburgh, Principal Rainy, in his address to the students, adverted to some of the features of contemporary life and thoughts, and particularly to the visible unsettlement of minds upon the greatest subjects of our day. He said visible unsettlement, or he might say conspicuous and ostentatious. After pointing out the range of its negations, he observed that there were other symptoms of quite a different character. There was a large, and he hoped a growing, spirit of Christian earnestness and activity. There were very many people that were quite untouched by the unsettling movements in religion; but yet a certain number in the Churches were inevitably reached and influenced. He then described in particular the kind of impression that might be felt to arise in connection with the known and decided unbelief of remarkable personages, who deservedly attained admiration on account of their high qualities and services. But, adverting to the Christian view of such cases, and the principles on which, according to the Scriptures, they were to be understood and explained, he said they should remember that from the first it was not the Christian expectation that every one should call Jesus Lord, nor was it said that the wise and the prudent should certainly and constantly do so. Turning next to the way in which the Christian ministry ought to be directed in view of these conditions, he spoke of apologetic preaching. There were cases in which apologetic preaching was good, and ought not to be overlooked; but, generally speaking, preaching that was mainly apologetic was apt to be rather dry and fruitless. It was probably unsuited to congregations; and, further, to many in most congregations, even for the class for whom it was aimed, it was not the best, unless the minister had a very precise knowledge of their state of mind, or very considerable wisdom as to the way of dealing with it. After all, it was the manifestation and perception of God in the Scriptures and in the Gospel that established the hearts and the minds of men in the persuasion that these things Divine were so. He laid still more stress on the effect of prayer and meditation to realize the Divine wonderfulness of the faith. If the perception of this pervaded the work of the ministry, however calmly expressed, it would prove impressive and contagious.

Our Contributors.

ANOTHER PROFESSOR NEEDED IN KNOX COLLEGE.

BY KNOXIAN.

As a country increases in years, labour divides and sub-divides. The general man, who can do a little of everything, gives way to the specialist, who does one thing and is supposed to do that one thing well. The first settler cleared his land, tilled his soil, built his own house, made his own boots, manufactured his own agricultural implements, and did almost everything for himself. He was a farmer and a dozen mechanics rolled into one. It was a good thing for Canada that the first settler could turn his hand to so many kinds of work. If the Half-Breeds in the North-West had as much industry and versatility as the first settlers of Ontario had, the Volunteers might not be needed out there. But the day when the first settler did everything for himself soon passed over, and the work which he did is now divided among a score of mechanics. Fifty years ago we had general stores. Dry goods, groceries, hardware, crockery, boots and shoes, liquor and everything else were sold in the same place. Now business is divided in all our cities and towns and each business man works on his own line. The sub-divisions in medicine are simply marvellous. There is a specialist for every organ of the human body, down to the very corns that grow on a man's toes. It is a wonder that anybody is sick, or perhaps we should say, that anybody is well. Law is sub-divided. One member of the bar is a specialist in equity, another in criminal law, a third draws pleas, a fourth is an "office man," and a fifth a "street lawyer." Perhaps the largest department is that in which the legal gentlemen do little but wait. Our educational work has been greatly sub-divided within the last few years. In the old days one Dominie did everything. Now we have classical masters, mathematical masters, science masters, modern language masters and masters of various other kinds.

This long lane leads to Knox College. Perhaps Knox is the only institution in this part of the world in which labour never sub-divides. Thirty or forty years ago there were three professors; there are three professors now. Forty years ago the work was divided into three leading departments; this division still exists. While work in almost every department of human activity in the country has been divided and sub-divided a dozen times, the Church keeps Knox, so far as the division of labour is concerned, in very much the same position as it was forty years ago. This simple fact, in and of itself, shows that we are lagging behind on the matter of theological education. To say that the work in Knox College need not be sub-divided, while sub-divisions are being made in every other kind of work in the country and in other theological seminaries all over the world, is to say something so transparently absurd that no intelligent man will believe it. That the professors do their work well, that the College is full of excellent young men, that last session was one of the most prosperous the College ever saw, is all true. All that this proves is that a College may flourish in spite of inadequate equipment. Considering the small amount of money spent on Knox each session, and the small number of professors on the teaching staff, the work done in the institution is almost miraculous. We have not the figures before us, but we venture to say that the Princeton Seminary has three times as many teachers as we have in Knox. The cost of a session in Knox is usually about \$10,000; the cost of a session in Princeton is about \$60,000! The average graduate of Knox, notwithstanding this immense difference in cost and equipment, is quite as effective a worker as the average graduate of Princeton, Union, or, for that matter, any seminary on the continent. We would go farther than this continent, but we don't want to rile those excellent people who believe in the immense superiority of everything across the Atlantic. Now, if Knox does so well with the present equipment, how much better might the work be if the labour were still further sub-divided. The thing needed first and most is the appointment of a professor in Homiletics and Pastoral Theology. Neither Dr. Proudfoot nor any other man should be expected to do the work of this most important department in three months and do the work of a pastor at the same time. That the Doctor has rendered most efficient service in this department, in the

face of many difficulties, is what every student that ever attended his classes is ready to testify. But, as we said a moment ago, all that this proves is that success may sometimes be secured in spite of the most unfavourable environment. What the Church needs is a professor of Homiletics and Pastoral Theology who can give his whole time and strength to the work of teaching our young men how to preach. No other Church, equal in numbers and influence to ours, expects a man to do the work of a pastor and the work of one of the most important departments of a College at the same time. The idea of crowding the Homiletical instruction of a session into three months is so utterly absurd that one can scarcely discuss it with patience. The very text-books our students use cry out against us. Shedd's excellent work is, as everybody knows, his lectures to the students of Union. Dabney's book is his lectures of twenty years condensed. Phelps' splendid work, perhaps the best in existence on preaching, is the cream of his lectures to the students of Andover. Hoppin's twin volumes on Homiletics and Pastoral Theology are the results of his long and successful labours in Yale. What man on the face of this earth could produce lectures like these, working at Homiletics for three months of the year and doing pastoral work at the same time? The thing is absurd. If we are to hold our own in the matter of preaching we must have a professor to teach our young men how to preach.

In some respects the Homiletical department of a College is the most important of all the departments. At all events, it teaches the student to do that without which all the other teaching goes for nothing.

Let the field of truth be compared to a ten-acre field of wheat. The Professor of Systematic Divinity takes the student over the whole field. The Professor of Exegetics shows him how to examine different parts of the field critically. The Professor of Apologetics shows him how to drive the enemy off the field. What Knox needs now is a good man to show the students how to turn a part of the grain into a good rich loaf, and how to serve that loaf to the people on Sabbath. Manifestly, the young man cannot give his hearers the whole ten-acre field every Sabbath.

The student is a soldier. A soldier that cannot shoot straight is of no use in actual service. Principal Caven and Dr. McLaren can give the young soldier any amount of ammunition of the very best quality. Dr. Gregg can show him very well how to beat the enemy off the walls of Zion. What is needed is a fourth professor to show the young soldier how to load, take aim, and fire. A rifleman who cannot fire is of no use. A preacher who cannot preach is made in vain.

This contributor has no quarrel with any of the other Colleges. He says nothing about them, because he is not familiar with their equipment and might possibly give offence if he wrote as freely about them as he feels at liberty to do about Knox. If they need a professor to teach their students how to fire, he hopes the Church will soon supply each of them with one. The targets are many and some of them are not easily pierced or even hit. What the Church needs is skilled marksmen who can load rapidly with good ammunition and fire with precision. Won't some rich man endow a chair in each of the Colleges to show the young men how to fire? That would be a much more suitable thing than to complain because the young men don't always fire with precision and great effect. How can they use their arms successfully if the Church does not train them to do so?

THE FORMATION AND INSTRUCTION OF HIGHER CLASSES IN SABBATH SCHOOLS.

BY REV. PRINCIPAL VICAR, D.D., LL.D.

(Concluded.)

Let the attention of the pupil be directed to this thesis, and let the book be read from first to last, keeping this in view, and it will be found luminous and convincing. It opens with the announcement of the same proposition—the Divinity of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God." Then follows the repeated public testimony of John the Baptist to the same effect, and the manifestation of Divine attractiveness and power by the Incarnate Word in drawing after him the Disciples of John, and the testimony of Nathanael: "Thou art the Son of God; Thou art the

King of Israel," and the assurance of Jesus in reply that Nathanael should see "greater things than these" which had evoked from him this enthusiastic confession. And from this point onward to the very end of the Gospel it teems with the record of these "greater things"—miracles the most amazing, utterances the most original and profound, and declarations of the Divinity of our Lord the most direct and unmistakable, coming from His own lips, and all arranged by the writer so as to have the force of an irresistible demonstration.

The teacher, having put the pupil in possession of the general thesis, should allow him, by his own efforts, to work out the Synoptical Reading of the whole book and thus to exhibit its rich and varied contents as bearing upon the one great theme. He should hold himself ready to give such information as may be asked, and to correct, combine, and harmonize the results reached by different members of his class, and at the same time, by sharp and searching questions to discover what has really been done by all. The very life and educational power of a class depend upon the versatility and skill with which the sifting and comparison of the views and work of its members is openly conducted. It is here that the personal force and well-classified resources of the teacher must become known and felt.

I only add under this division of my subject that all the books of the Bible admit of being studied in this fashion, and offer a field of investigation not likely to be fully overtaken by the most diligent during their life-time. Hence, we must be content to show our young people in the few years they may wait upon our instructions the right method, and give them specimens of the work to be done without pretending to complete it. And it may be well for this purpose and for the sake of securing variety and interest, to take up at first some of the shorter books, such as the Epistles to Philemon, to the Philippians and to Titus and Timothy.

The third course embraced in my schedule, I entitle:

The Inductive Study of Doctrine. "Induction is the process of drawing a general law from a sufficient number of particular cases." As to the nature of this process, so much talked of in science, I may say that it is conducted by observation and analysis. Dr. Whewell says: "we begin induction by the decomposition of facts." Having observed, decomposed and classified our facts, we draw from them our general proposition or law, or, speaking theologically, we formulate our doctrine.

The canons or laws of induction are simple, and can readily be mastered by the members of a Bible class. They are:

1. The partial judgments, out of which a general judgment is formed, must all be homogeneous—they must be of the same nature.

2. A sufficient number of partial judgments must be formed in order to warrant a general judgment. That is to say, our induction must be as complete as possible. In order to feel certain of the truth or correctness of a general proposition, we must take into account the fulness of the induction by which it is reached. Have all the facts been collected and properly classified? What is their character? Are they clear, precise, pertinent, bearing exactly on the point under consideration and the judgment about to be formed? Are they undeniably essential? If so, a small number of them may be sufficient to warrant a general proposition. And even if they should exhibit considerable variety and yet all look in the one direction, their force is decisive. Very much depends, also, upon accuracy of observation. A mistake occurring through incompetency, ignorance, or carelessness, just as surely violates both the process and conclusion, as wilful suppression or distortion of facts. Thus, you see, the great delicacy of the process, the very many things to be taken into account, and the great care to be exercised in arriving at general doctrinal conclusions.

The truth is, that few inductions can be regarded as complete. Such are the ramifications of subjects, the endless, mysterious interlacings of facts, and such the ignorance by which even the best investigators are characterized, that the results reached should in a sense be held as tentative and imperfect; and yet the inductive method is undoubtedly the true one, and should be followed in Biblical study as well as in other scientific pursuits.

But can we carry it out in the Bible classes? Why

not? It is quite certain that young people, indeed people of all classes, will, one day or another, arrive at doctrinal conclusions. It matters not how vehemently dogmas may be inveighed against and how heartily they may be despised, as long as men continue to think, they will have dogmas in some form, and, so far as our work as teachers is concerned, there are just three ways in which we may deal with the whole matter.

1. We may allow our youth and those we profess to guide and instruct to form their own dogmas as they please, without any method, scientific or otherwise. Is this the best thing we can do for them? Surely not?

2. We may teach them to accept on authority and by rote what we ourselves believe—give them an hereditary creed. This is more or less done both by Christians and sceptics.

3. We may teach them the true inductive method of determining doctrines for themselves, inculcating the utmost freedom of investigation, and enabling them to know what they believe, and why they believe it, as the result of their own personal effort and reflection. I am satisfied that it is only thus we can train up a race of strong, intelligent Christian men and women, fit to withstand all the evil forces that are active in our day. It may be supposed that in requiring our youth to commit to memory the Shorter Catechism and as much Scripture as possible, we have not left them sufficiently untrammelled to pursue this method with success. This is an obvious mistake. A knowledge of the purely scientific principles upon which our catechism is constructed is not a hindrance, but an efficient help and guide to more comprehensive investigation. And to have the memory well stored with the facts, the general contents, of the Bible, is not destructive to legitimate freedom in this work. Ignorance is a most dangerous fetter, apt to be accompanied with inordinate conceit, and sure to deprive its victims of the liberty and ability of taking into account all the factors that are really concerned in dogmatic decisions at which they arrive. Besides, as a safeguard against any encroachment upon true freedom of investigation involved in the memory work prescribed to the pupil in the earlier stages of his career, it is to be remembered that, during this period, it is not intended that the memory alone should be cultivated to the exclusion or neglect of other faculties. Due regard to the fundamental principles of the science of education demands that, from first to last, there should be a symmetrical development of all the faculties. And few things are better fitted to secure this than the process of gathering and weighing all the facts and statements to be considered in settling articles of faith. This involves repeated examination of the Word, patient and critical research, the exercise of self-restraint, the suppression of feeling and preconceived notions, which would bias the mind, and the holding of the judgment in suspense until everything which may influence a decision has been examined. The cultivation of this calm, judicial spirit is not only essential to a right understanding of the Bible, but develops a strong, well-balanced character, and proves of inestimable value as a preparation for the general business of life.

I add only a few words on the fourth course of study. This should embrace a brief and popular outline of Christian Apologetics. It will be quite impossible to overtake the whole of this vast and inviting field, but a judicious selection of topics can be easily made, the careful study of which, under a competent teacher, will prove of the utmost service to young people and qualify them to extend their inquiries by private reading. And let us not be deterred from conferring this benefit upon them under the false idea that they are unwilling or unfit to enter upon such studies. I believe that many of them are eager to do so, and after passing through such preparatory courses as have been indicated, would be eminently well-qualified for the task. And depend upon it, if we keep silent upon such subjects, others will not do so. If we neglect or refuse to give wholesome instruction upon these vital matters, others are most ready to ventilate their ignorant conceits and instil their pernicious views. A somewhat extensive experience enables me to say that a vigorous and wise discussion of questions pertaining to the foundations and defence of our faith is peculiarly attractive to the young. For more than ten years I taught a Bible class of about two hundred persons, and found that the attendance

was largest, and the interest deepest, just when such subjects were under discussion.

In conclusion. From the views now presented of the formation and instruction of higher classes two things follow:

1. That superintendents should institute and carry out a more thorough system of examining and grading their schools than is at present followed. This is essential to the right formation of classes, and, now that catechetical exercises are falling out of use in the household, and in connection with pastoral visitation, it would have a salutary influence upon the young.

2nd. That a certain number of teachers possessed of high qualifications are needed to give effect to my proposal.

Considering the talent and learning of the Presbyterian Church, we should not despair of securing as many as may be required. Ministers who have really given attention to the art of teaching are well qualified to conduct any department of this work; but it may be wise and profitable for them in the long run to concentrate their efforts, as far as possible, upon the preparation of others who may in due time take the place of teachers of advanced classes. Why should not elders aspire to this distinction? Let some of them, at least, be called to office while comparatively young, and let them be thoroughly trained and become "apt to teach," that they may, in this respect, show themselves to be true successors to the apostolic elders.

We may be sure of this, at any rate, true progress in Sunday school work is now to be sought chiefly in the increase of the skill, the intellectual and spiritual power of teachers, who can handle all subjects included in our courses of study according to the most approved methods.

THE MARRIAGE AFFINITY QUESTION.

MR. EDITOR,—I was glad to see the letter anent the interpretation of Lev. xviii. 18, which appeared in your last issue. Many think that the doctrine of the Confession, as to the degrees within which marriage should be contracted, is based on this verse. But this is by no means the case. It is based on the whole statute contained in the twelve verses of the chapter beginning with the sixth, together with the important principle laid down at the very institution of marriage and confirmed by Christ himself, namely, "they shall be one flesh." Being thus one, it follows that the blood-relations of the husband stand in the same relation to the wife as her own relations by blood; and her relatives by blood stand in the same relation to her husband as those of his own by blood. In the law in Leviticus, above referred to, a man is forbidden to marry any that are near of kin to him, whether by consanguinity or affinity. How near of kin he may go in contracting marriage is to be learned from the examples therein given. Degrees more remote than that of a wife's sister are forbidden; hence the latter must be forbidden. A man is forbidden in the statute to marry the sister of his mother, but a sister-in-law stands in the same relation to his wife as his aunt to his mother. They are both in relation of sisterhood. Nay, a man's wife is even nearer to him than his own mother, and hence his sister-in-law is nearer to him than his mother's sister can be. Therefore, he is forbidden to marry his wife's sister. But we are told that it is only during his wife's lifetime he is forbidden so to do, and hence the eighteenth verse of the chapter, a verse that begins another section and another subject, and does not belong to that part of the law which treats of the degrees within which marriage should be formed, is brought forward to support this assumption. On this verse nearly all the reasoning of those in favour of marriage with a deceased wife's sister is based, as if this were the only passage on which the doctrine of the Confession is founded, whereas it is not based on this verse at all, but on the statute immediately preceding it in the chapter, together with the principle laid down at the beginning in Genesis, and more fully stated and confirmed by Christ in the New Testament, "And they twain shall be one flesh."

This eighteenth verse, it must be admitted, is of doubtful interpretation, and it is not the custom to interpret what is plain in a statute by what is obscure or doubtful, but to interpret the doubtful by what is plain. The law of degrees within which marriage should be formed and which immediately precedes this verse, if it be regarded as part of the statute,

ought not to be interpreted by this passage of doubtful interpretation.

But then it provides, it is said, for an exception by a time-limit, namely: "In her lifetime." But it does not follow that a thing forbidden within a certain time may be done lawfully at the end of that time, or that a thing said not to be done within a certain time was done at the end of that time. In 1 Samuel xv. 35, when Samuel had uttered a stern prophecy against Saul, it is written, "that he came no more to see him until the day of his death. This surely does not prove that he came to see him at or after his death. In 2 Samuel vi. 23, we read, "Therefore, Michal, the daughter of Saul, had no child unto the day of her death." This surely does not prove that she had one on or after that day. Many passages might be adduced to show the absurdity of such a mode of interpretation as that followed by those who argue from the time-limit in the verse to the lawfulness of such a marriage after the death of the wife.

On the Hebrew phrase, namely, "take a wife to her sister," in the verse on which so much stress is placed, let it be observed that it is used almost invariably to describe the coupling of one thing to another. Pagnini, in his Hebrew Lexicon, page 84, says, "that it is carefully to be noted, as Rabbi David observes, that in Hebrew, anything is called *ish* (man), or *ishah* (woman); as the faces of the Cherubim in Exodus xxx. 20, where the original means literally one man to his brother. And so the curtains in Exodus xxxvi. 3, are said to be coupled 'one woman to her sister,' that is, 'one curtain to another.'" "This phrase," says the Rev. Charles Foster, "'a woman to her sister,' together with the similar formation in the masculine, namely, 'a man to his brother,' occurs, with slight variations of the intervening preposition or conjunction, two and forty times in the Hebrew Bible." And never once does it designate the blood-relationship of two sisters or two brothers, but always and invariably means, when used of persons, simply two men together or two women together; and when used of things for it is used of things as well as of persons—it means two masculine or feminine things of the same kind. And it is actually thus translated in our Bible in thirty-two out of forty-one other places where it occurs, and in the other nine places, brother obviously does not refer to consanguinity but to proximity. If, therefore, this expression designates, in Leviticus xviii. 18, the blood-relationship of two sisters I can only say that this is the solitary instance in the whole Bible where it has such a meaning. Out of two and forty times, then, in which this Hebrew idiom occurs, it is argued on all hands that, in forty-one instances, it has no reference to the blood-relationship of two brothers or two sisters, but simply means two persons or two things of the same kind. Can it be, then, that in this solitary passage, it means the blood-relationship of two sisters? We think not, and that the marginal reading is the correct one, namely, "one wife to another." It has been so understood by the very best Hebrew scholars, both Jewish and Christian. It is so understood by Irenaeus, Tremellius, and Hammond, Drusius, Calovius, Ainsworth, Beza, Willet, and Schleusner. It is so understood by Karaite Jews generally, that is, by those Jews who rightly prefer the letter of God's Word to the traditions of men and the Rabbinical glosses of the Talmud. Nor did such Jews ever approve of such marriages as those which the remit of last Assembly is intended to sanction. The prohibition in this eighteenth verse evidently relates to polygamy, and does not contain an exception to the general law anent the degrees within which marriage may be contracted, or a permission to marry the sister-in-law after the death of the wife.

"Not a single iota of testimony," says the Rev. Dr. Wordsworth, Bishop of Lincoln, "can be cited from any Christian writer of any note, for fourteen centuries after Christ. All Christendom abhorred them."

Even the heathen avoided them. In proof of this, I quote a statement made by Chancellor Kent, no mean authority, with which I concur. He says, in his Commentaries, vol. ii., page 82: "Prohibitions similar to the canonical disabilities of the English ecclesiastical law were contained in the Jewish laws, from which the canon law was, in this respect, descended, and they existed in the laws and usages of the Greeks and Romans, subject to considerable alterations of opinions, and with various modifications and extent. These regulations, as far at least as they prohibit marriages among near relations by blood

or marriage (for the canon and common laws made no distinction on this point between connections by consanguinity and affinity), are evidently founded on the *law of nature*; and incestuous marriages have generally, but with some strange exceptions at Athens, been regarded with abhorrence by all the soundest writers and most polished states of antiquity. Under the influence of Christianity, a purer taste and a stricter doctrine have been inculcated, and an incestuous connection between an uncle and niece has been recently adjudged, by a great master of public and municipal law to be a nuisance extremely offensive to the laws and manners of society, and tending to endless confusion and the pollution of the sanctity of private life."

Toronto, April 10, 1885

A WILSON

SALARIES AND DONATIONS.

BY A CHURCH TREASURER.

It is pleasant to read in THE CANADA PRESBYTERIAN the frequent paragraphs setting forth that such and such a congregation presented its pastor with "a well-filled purse," "a horse and cutter, and so forth. Liberality is always a pleasant thing; and yet many of the notices lead to afterthoughts which are anything but pleasant. When we are told that the gift was made to enable the pastor to enjoy a well earned holiday, or as a parting token of esteem on his translation to another sphere of duty—when, in fact, there is a special occasion for the present—these thoughts seldom intrude themselves. But when no special reason is assigned, one is apt to imagine that none is assignable; and in such cases (speaking for myself, all feelings of pleasure are quickly chased away by an impertinent imp which takes the form of three letters and an interrogation point. Why? If the present is made out of sheer generosity, just to find a use for a little surplus cash, why not "donate" to some of the schemes? You are already paying your pastor a liberal salary. You are giving him—I will not say what you promised, or what others give, or the minimum required by the Presbytery but a sum which, knowing the circumstances, you know to be sufficient to enable him to live comfortably, educate his children, and provide for rainy days, insurance, etc. Why should you give him more? If he has a fancy for a new robe, or a gold watch, or a silver teapot, let him buy it. But you say, that is just it we can't afford to give him as large a salary as he ought to have. Now, that being the case, why, in the name of common honesty, do you "donate"? If the man who paid you that old account the other day had put a paragraph in the local paper, stating that he had presented you with a donation of \$50, how would you have felt about it? And what is the difference between a "donation" made to supplement an inadequate salary, and the payment of a debt? I confess it is invisible to me. Let the pastor have the money by all means, but do not "donate." Call the managers together and pass a resolution raising the pastor's salary \$50, \$100, \$200—whatever it may be—and then let the treasurer pay him the money. But, you say, that would commit us for the future. And a very good thing, too. Especially a good thing if it leads you to improve your financial system, or to introduce one if you haven't any. I knew a congregation once a small one—whose managers felt that their minister ought to have \$200 dollars a year more than he was receiving; but they didn't see their way. Well, one day, they had a little old-fashioned talk about where money came from. I think there were references to certain old sayings about "the silver and the gold," "the earth and the fullness thereof"; and then and there it was resolved to find the way. And it was found, and very easily, too. Try the plan, brethren! We hear a good deal of the "faith cure" in these days. Experiment a little as to its efficacy in building up the constitution of a debilitated church treasury! In a case of smallpox, I would advise you to supplement it by the best medical advice obtainable; but, in the case under discussion, if you will "prove" it in the right way, I am satisfied you will speedily be able to rejoice in a cure.

New Westminster, B. C.

ENCOURAGING accounts have been received of the earnest interest in religion which has been manifested among the students in the Beirut College, Syria. A large number of the young men have earnestly requested prayers in their behalf. The professors in the college and the missionaries are deeply grateful for such evidence of the blessing of God accompanying their labours.

SYNOD OF HAMILTON AND LONDON.

The annual meeting of this Synod was commenced in MacNab Street Church, Hamilton, on Monday, April 13th, at half-past seven p.m.

A large number of ministers and elders was present. After devotional exercises, Rev. D. H. Fletcher, the retiring Moderator, preached an able and impressive sermon on the "Knowledge of Christ," based on Philippians iii. 7 and 8.

The first topic was an exposition of the subject, after which he proceeded to speak (2) on the excellence of this knowledge. What knowledge can for a moment be compared with the grandeur of knowing Jesus Christ. Some of the sciences, such as astronomy and geology, are very grand, and unveil vast wonders to the inquiring mind; but in comparison with the knowledge of the everlasting Father, unveiled in the person of the Son, they fade into insignificance. Where shall we find a theme for study, materials for investigation, that can be at all compared with those wonderful things that God has revealed in His word? We may speak of it as most excellent, because of its necessity and adaptation to our condition. We are sinners; our sad condition by nature is graphically described by the prophet: "All we like sheep have gone astray, every one has turned to his own way." It is through this knowledge that we are arrested in our sinful wanderings, and are persuaded and enabled to return to the Shepherd and Bishop of our souls. We need it in life, we need it in death. It not only teaches us to consecrate life to its highest purposes, but it prepares us to meet the solemnity of a dying bed.

It is most excellent because most elevating. It is an interesting study to trace the career of a man who, by sheer force of character and honest, persevering industry, rose from a position of obscurity to a position of great usefulness in human society. It is instructive to examine the principles and habits by which his conduct was governed, but it is still of far higher interest to learn how a human being born in sin, and lying amid its misery and desolation, is raised up to a blessed companionship with the Son of God; how an heir of perdition becomes an heir of a glorious immortality. It is through this knowledge that such wonders are achieved.

Fathers and brethren, let us cherish a profound conviction that the knowledge of Christ Jesus which elevates and sanctifies individual men is that which will reform and elevate communities and nations, making them morally great, giving them a permanent stability on earth. It is frequently assumed that mere learning elevates the moral character. It is not so. All knowledge does not elevate. High intellectual attainments are not unfrequently associated with low morals. Nothing will make nations truly great except that which sanctifies the individual heart and conscience, bringing them into subjection to God's revealed will. There have been would-be reformers, who were sincerely bent on the reformation of society, and the elevation and happiness of their country; but they failed, in some instances signally failed, because they had either overlooked or were ignorant of this, which is of vital importance in accomplishing any real or permanent reformation of our race. History supplies many instructive examples of this. Thoughtful and candid persons readily admit that more than a few of those terrible men who rose to power during the French Revolution were persons of vast intellectual ability, matchless zeal, and were, moreover, enthusiastically bent on the reformation of society and the happiness of their country. But they failed. Alas! poor misguided men, how could it be otherwise? Instead of leading the people into God's truth and light, they led them into the disastrous paths of an infidel philosophy, and the result was terrible confusion, frightful national ruin. How vastly different would have been the case with unfortunate France had those men, like Knox, the great Scottish Reformer, possessed this knowledge and used it as the chief instrument in elevating and purifying the nation. Let learning and the means of education—of superior secular education—be diffused amongst us to the utmost possible extent. But let us take care that our hearts and consciences are instructed in the knowledge of Christ Jesus. Yes, in loyalty to the God of Truth, let us labour to have the national heart and conscience instructed in the Word of God, for without this, no matter how splendid our facilities for learning, how vast our intellectual attainments, we fall short of the greatest of prizes. He then proceeded to speak (3) of the need of the Holy Spirit.

The functions of the Holy Ghost in the economy of human redemption are one of its most essential and sublime provisions. The Spirit alone can guide us into a saving knowledge of the truth. It is His office to convince men of sin, and to lead them to embrace Christ as their Saviour, and to rest on His atoning work as the only grounds of acceptance with God. Unspeakably great and precious as Christ, God's gift, is great as was that atonement which He made for us without the work of the Spirit all this would be of no avail to us. Without His life-giving and sanctifying power we should never experimentally have been able to avail ourselves of God's mercy through Christ Jesus. In order that our preaching may be impressive and influential, in order that it

may convince the understanding and move the heart, it must be accompanied with power from on high, and this living energy of the Spirit will be communicated in answer to our own prayers and those of our believing hearers. In the study, in the pulpit, in every department of our pastoral work, let us honour the Spirit and the Spirit will honour us and will crown our labours not with apparent or evanescent, but with real and permanent success. In our work we need prayer. Let our prayer for the Spirit be earnest and ceaseless if we are to be successful workers in God's vineyard. If we are to speak of the wonderful works of God to others with power, unction and success, we must go forth from the Olivet of prayer having received the anointing from above. Our truest and most enduring strength lies in our own prayers and in those of our believing people. Let us not fail to impress upon the minds of our people the duty and wisdom of remembering earnestly and affectionately in their approaches to God's throne those who declare unto them the knowledge of Jesus Christ. If they come to the sanctuary without prayer for their minister, what may they reasonably expect but to find the precious truths of God freezing on his lips and falling like mildew on their prayerless and unsympathizing hearts. Let them be reminded often, that if living power is to abide in the pulpit, believing prayers must ascend from the pew and that one of the great factors in an earnest, successful ministry is the prayer of the believing hearers.

Fathers and brethren, let us be encouraged in preaching Christ by the assurance that our labour shall not be in vain, by the promise of the gracious Master Himself, and of the presence and living energy of the Spirit; also by the success which the Gospel has achieved in our day and within our own borders, and by the divine assurance that the earth shall yet be filled with the knowledge of the Lord as the waters cover the sea. Let us labour more and more in faith and hope to diffuse that knowledge and thus do our part to usher in the glad day when Christ our Saviour and King shall be crowned Lord of all.

The retiring Moderator, in relinquishing his office, thanked the members for the honour conferred upon him, and stated that he had endeavoured to discharge the duties of his office impartially and faithfully. As senior pastor of the city of Hamilton, he gave them a cordial welcome. On motion of Rev. Robert Hamilton, seconded by Rev. James Little, of Princeton, the Rev. William Robertson, of Chesterfield, was unanimously elected Moderator for the current year. Mr. Robertson briefly thanked the Synod for having called him to preside over the deliberations of the Court, and expressed his confidence that should difficulties in the conduct of business arise, there was a number of brethren able to give them counsel, and they might confidently depend on the guidance of the Great King and Head of the Church. Various committees were then nominated. The Rev. George Cuthbertson moved, and Rev. Mungo Fraser seconded, that the thanks of the Synod be tendered to the retiring Moderator, which was unanimously carried amid applause. The Synod then adjourned.

TUESDAY MORNING.

The Synod met at ten o'clock, the Moderator in the chair. The first hour was spent in devotional exercises.

An overture from the Presbytery of Paris was presented proposing summer sessions in some of the Colleges, in order to allow students to work mission stations in winter.

Rev. Dr. Cochrane explained briefly the nature of the change desired in order to secure supply for mission stations during the winter months. He showed that by the adoption of some such method the Home Mission work of the Church would be much more efficiently and economically conducted. The colleges might adapt their course to the actual requirements of the mission field.

Dr. Beattie, Brantford, said that the question was a very important one, as it brings up conflicting interests—the work of the colleges and the Home Mission work. It is important that a high standard of theological education be maintained. On the other hand, the requirements of the Home Mission work are so great that something ought to be done to maintain it more continuously than at present.

Mr. James Bell, Woodstock, Rev. Messrs. Musgrove, J. A. Murray, and James Gordon spoke in support of the overture.

Rev. Robert Hamilton, Fullerton, thought that there ought to be a thorough understanding of what was specially required. The proposal seems to go back on the design of making theological education more complete. The students are so much employed in preaching that their habits of study may be impaired. He would not oppose the overture, but it ought to be thoroughly considered.

The Synod agreed to transmit the overture.

An overture from the Presbytery of London, urging better support of the Aged and Infirm Ministers Fund, was read.

Rev. J. A. Murray, London, spoke in its support. One of its objects was to bring the whole subject before the Church. The following were the contributions from the Presbyteries: Hamilton, \$341; Paris, \$232; London,

\$294; Huron, \$169; Maitland, \$137; Bruce, \$105. There is room for reform here. In the civil service better provision was made for the superannuated than our Church is at present making. Contributions might be doubled. He concluded by moving that the overture be adopted and forwarded to the General Assembly with strong recommendation.

Rev. R. J. Laidlaw, Hamilton, was glad that such a memorial was before the Court. When proper provision is made for the transport, equipment, maintenance and care of the wounded and dying who go to fight our battles, we ought surely to make suitable provision for those in the service of the Captain of our salvation.

Rev. J. Gordon, Niagara Falls, spoke in support of placing the fund in a more satisfactory condition, because it relieves the minds of ministers and congregations. He suggested that the best means of bringing the claims of the fund before the people would be by lay agency.

Dr. Macdonald, Hamilton, thought that the overture should be transmitted with the strongest possible recommendation of the Synod. A good many laymen have very strong feelings on the subject. This fund has too little attention bestowed upon it. Some of the difficulties of the fund were occasioned because it was not known whether it was a Church Scheme. It should be a Church Scheme, and mainly managed by those who have no beneficiary interest in the fund.

The motion was agreed to and Rev. J. A. Murray, Dr. Macdonald, and John Charlton, M.P., were appointed to support the overture before the General Assembly.

AFTERNOON SESSION.

An overture from the Presbytery of Paris, on the right of presbyteries to nominate the Moderator of the General Assembly, was read.

Rev. W. T. McMullen, Woodstock, spoke vigorously in support of the overture.

Dr. Beattie also spoke in favour of the overture.

Dr. Cochrane, as the only member of the College of Moderators present in Synod, remarked that so far as he was concerned he should be exceedingly glad to have such a responsibility in the Presbyteries instead of resting with previous Moderators.

After discussion it was unanimously agreed to adopt the overture of the Presbytery of Paris and transmit it to the General Assembly, and Revs. W. T. McMullen and D. H. Fletcher were appointed to support it.

An overture by Rev. J. Laidlaw, relating to the supply of vacancies, was then taken up for consideration. Mr. Laidlaw then proceeded to explain the nature and purpose of the proposed Scheme, which in substance appeared in these pages.

The Rev. W. S. Ball seconded the motion, which was carried.

An overture from the Presbytery of Hamilton proposed the advisability of establishing a system by means of which elders shall be appointed to serve for a term of not more than five years, and at the end of that time be eligible for re-election.

Rev. S. Lyle, Hamilton, in speaking in support of the overture, believed that the dignity of the eldership was higher than that generally entertained. Men are willing enough to take their place on the board of management, but many are unwilling to enter the eldership. Why? They hesitate to take an office for life, uncertain as to the people's appreciation of the elder's services. The liberty of the church would best be secured by a time service, and it would be an easier method of disposing of an elder whose unfitness has become apparent. The early Presbyterian and Continental Churches retain what he contended was the proper method. Our present system is the innovation, and not the proposal now made. He did not mean anything revolutionary, he only desired a thorough discussion of the subject.

Messrs. James Laird, Forest, and Rev. Alexander Sutherland, Ripley, opposed the proposed change.

Rev. Dr. Cochrane moved that the overture be transmitted *simpliciter* to the Assembly. Agreed. Mr. R. J. Laidlaw and Mr. George Rutherford were appointed to support it.

The committee's report on Temperance was presented by the Rev. A. McLean, Blyth. It contained the following recommendations, which were adopted.

1. In places where the Scott Act has been carried Presbyteries, Sessions, members and adherents, in their corporate and individual capacities, ought to co-operate in securing its thorough enforcement. 2. Where ever the Act is to be submitted, Presbyteries, Sessions, members and adherents should give their cordial support in favour of the Act. 3. Approve of any steps taken by the Minister of Education to introduce temperance treatises on the physiological effects of alcohol into the Public Schools.

The following applications for license of students were granted:—Hamilton, W. A. Dunn, J. S. Hardie, D. McColl, W. G. Hendrie; Chatham, W. M. Fleming; London, R. McNair, James Hamilton; Bruce, J. A. Jaffray.

Rev. W. S. Ball moved that the Synod is of opinion that chaplains should be appointed to attend to the spiritual welfare of our forces now in the field, as is always done in the case of British forces in garrison and in the field; that the ministers of this Synod are quite ready to bear their part in the discharge of the

arduous duties in connection with this work; that this Synod memorialize the Government in terms of this resolution.

Rev. J. Gordon supported the proposal as right, patriotic and Christian.

Revs. W. T. McMullen, Chrystal, and J. A. Murray discussed the proposal. The latter gentleman suggested that there should be co-operation with other denominations.

THE EVENING SESSION.

Rev. John Thomson submitted the report on the State of Religion. It was an able document and was most favourably received. It presented a very hopeful view of the state of religion in the congregations of the Synod. The report on motion of the Rev. George Cuthbertson, was received.

Rev. Thomas McAdam, Strathroy, then presented the report on Sabbath schools. Though complete returns had not been received, it was under the mark to say that there were about 265 schools in the Synod with an attendance of 27,000. There were 3,085 teachers and other officers. The sum raised for Sabbath school purposes was \$11,110, and liberal contributions had been made for missions.

Rev. S. Lyle moved the adoption of the report on the State of Religion, and that the thanks of the Synod be given to the Rev. Mr. Thomson.

Rev. J. A. Murray said he thought the report struck the right key-note. It was hopeful—one of the most hopeful he had yet heard. Another excellent feature of it was the stress laid on the ordinary means of grace within the Church.

Rev. Peter Wright seconded the motion, expressing great satisfaction with the report, and commending it very highly. He favoured the idea of women taking part in the weekly prayer meeting.

Rev. J. Fraser Campbell then addressed the Synod on the mission work in Central India. There are 31,000 cities, towns, and villages in Indore. The greater part of the population are Hindoos and a small part of them are Mohammedans. He described the religious condition of the people, some of the tortures inflicted in the idolatrous rites, and the sufferings of the helpless and the bereaved. Mr. Campbell next detailed the efforts at present made for the evangelization of these millions. There are only two stations at Indore. The urgent needs of this mission field were then presented by Mr. Campbell, who stated that five missionaries are required immediately. The results of the mission have been most encouraging, and the lives and conduct of the converts are in most cases most exemplary.

Rev. J. A. Murray, seconded by Mr. Rutherford, moved that the thanks of the Synod be tendered to Rev. J. Fraser Campbell for his address.

WEDNESDAY MORNING.

The report of the Committee on Sabbath Observance was presented by Rev. George Burson, St. Catharines. It referred gratefully to the services rendered to the cause by Mr. John Charlton, M.P., in the House of Commons, and Mr. A. F. Wood in the Ontario Legislative Assembly. An interesting discussion took place in which Revs. James Gordon, Nathaniel Paterson, A. F. Tully, Mr. Houston, Sarnia; Revs. John Gray, Windsor, Mungo Fraser, Dr. Cochrane, Hector McQuarrie, George Chrystal, Robert Hamilton, Dr. Macdonald, and Mr. Thomas Strachan, Brussels, participated. The forms of Sabbath desecration unanimously condemned were the Sunday newspaper and military and other parades with band playing. Several of the speakers referred to the evil effects of keeping stores open till a late hour on Saturday night.

Rev. W. T. McMullen presented the report of the Committee appointed for the purpose of securing religious instruction in public schools. The Committee had much pleasure in stating that a volume of selections from the sacred Scriptures has been issued by the Education Department, revised by representatives of the different denominations, and sanctioned by the Lieutenant-Governor of Ontario. The Committee heartily acknowledge the action of the Minister of Education.

AFTERNOON SESSION.

The discussion of an overture by Rev. W. S. Ball, proposing the transference of the management of the French Evangelization Scheme from the Board at Montreal to the Home Mission Committee, having been postponed on the motion of Dr. Cochrane, to enable representatives of the Board to appear, was now resumed.

Rev. Peter Wright, as a member of the Board, testified that they were anxious to prosecute the work with the utmost diligence and with rigid economy. It was easier to pull down than to build up, and we ought to leave fault-finding to others, and we concluded by expressing his conviction that satisfactory explanations would be given.

Mr. Ball was again heard in support of his overture. He urged, as reasons for the proposed transference, the incompleteness and unsatisfactory nature of the reports presented to the Assembly, the diminution of work accomplished by the Mission and the expense connected with its management.

Rev. R. H. Warden, Montreal, replying, challenged

the correctness of Mr. Ball's statement that the reports were incomplete. During the last nine years these reports were prepared with the utmost care. In accordance with a growing desire these reports were now more condensed than formerly. He denied the statement that there had been a decrease in the results of the work for the last ten years, and proceeded to give statistics showing that there had been a decided increase. No field had ever been abandoned without the consent, expressed or implied, of Presbyteries. He was satisfied that no body of men could work the Mission better than it has been done in Montreal. The contributions have been steadily advancing, and no doubt, but for these detrimental statements, they would this year have been at least equal to those of the previous year. The statistics are not reported by the Board, but by the Presbyteries. He then gave detailed explanations of the various mission fields under the care of the Board. The scheme is on a more solid basis to day than ever it has been before. The Pointe aux Trembles Institute is in a most efficient state. Great good has been done there. Had no other work been done than has been done by that Institution, it would be worth more than has been expended on the whole work of French Evangelization. The French are increasing in numbers in Eastern Ontario, and will go on increasing, and it is in the interests of civil and religious liberty to give them the Gospel.

Rev. Principal MacVicar, Montreal, said he spoke under a profound sense of responsibility. The Home Mission does not want the work. There is no parallel between the two kinds of work. If the office is abolished the work will be disorganized, Presbyterianism in Montreal will be injured. The Home and Foreign Mission work of the Church would seriously suffer. The Methodists have seen the necessity of having an office in Montreal. The abolition of the office would not secure economy. The Home Mission Committee will not have sufficient funds. Sixteen or eighteen years ago he asked for \$2,000, now we get \$30,000. A revolutionary scheme would scatter the men engaged in the work. The noise, creaking, dust, and newspaper writing which the change may occasion will make Presbyterianism and Protestantism a laughing-stock. He was prepared to affirm that if the work were suppressed we could not long be free at Ottawa or anywhere else. He then gave interesting incidents in connection with the work at Pointe-aux-Trembles. If we have been working in a wrong way, tell us. The converts are more self-denying than we are. The charges made against the work have been based on little criticisms.

Rev. W. S. Ball, in reply, claimed that he had based his previous remarks on a most careful examination of the various reports submitted by the Board to the General Assembly. The change contemplated would not injure but promote the efficiency of Pointe-aux-Trembles. What bearing on the case has the fact that the French Canadians are increasing in Eastern Ontario? The success of the work would not be interfered with by adopting the change. The office might be abolished but Presbyteries would not be abolished.

Rev. Archibald McLaren explained the condition of the congregation at Great Bend.

Mr. Lyle concluded an able speech by moving that the overture be received and laid on the table, and that further, having heard the statements of Mr. Warden and Principal MacVicar, this Synod expresses its entire confidence in the present administration of the Board of French Evangelization of the Presbyterian Church.

Rev. Dr. Laing thought that most of the members would go home better satisfied as to the administration of the affairs of the French Evangelization work. Has Mr. Ball shown good cause for abolishing the French Evangelization Board? The reports may not be as complete as some might desire. It would be better generally if we had shorter reports. If the accounts are carefully audited and reported upon we might have confidence in their correctness. The speaker was decidedly of opinion that the facts adduced by Mr. Ball have been explained. No abler Board could be obtained in the whole Church. Dr. Laing paid a high tribute to Mr. Warden's eminent ability in the management of the business of the Board. The Home Mission Committee has plenty of work without any addition. The Home Mission Committee is not best fitted to manage the work of French Evangelization. He concluded by seconding the motion.

Rev. J. B. Duncan, Paisley, moved, and Rev. J. A. Murray seconded, an amendment to receive the overture and transmit it to the General Assembly, while expressing entire confidence in the present management of the French Evangelization Board.

After several questions had been asked by the Rev. R. M. Croll, Simcoe, the vote was taken. On the question being put forty-eight voted for the amendment and forty-four for the motion. The amendment thus becoming the main motion, Mr. Ball called for the yeas and nays, when sixty-nine voted yea, and forty-three nay.

The Synod was then adjourned by the Moderator pronouncing the Benediction.

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TORONTO, WEDNESDAY, APRIL 22, 1885.

ONE of the lodges in this city in connection with an influential secret society struck the name of a member off its roll the other day, the charge being that said member is an Agnostic. It appears that one of the rules of the Society is that an Agnostic is not eligible for membership. Had a Presbytery struck off the name of one of its members for heresy, there would have been a howl all along the Free Thinking line about "heresy hunts," "ecclesiastical despotism," "clerical tyranny," the "dark ages," "bigotry," "intolerance," "persecution," "Blue Laws of Connecticut," the "rack," the "thumb screw" and several other things. Nobody questions the right of this Society to enforce its own laws and preserve its own constitution intact. There is no howl about persecution when it expels a member. Why no deal as fairly with the Church? The fact is, that the people who howl about persecution when the Church does its duty have no especial love for liberty, but they have a very pronounced hatred of the Church. That is the reason they howl.

OUR House of Commons did not cover itself with glory the other day when the Scott Act was under discussion. On a straight vote only about a dozen members could muster courage enough to vote squarely against the Act; but, when an opportunity occurred to destroy it indirectly, the number went up with suspicious rapidity. These Ottawa Solons had not the pluck to say "nay" to Prohibition, but a good many of them were quite anxious to give the privilege of selling liquor to so many people that a thirsty man could easily supply himself with stimulants even though the Act were in force. It would have been far more manly for those who tried to destroy the Act by a side wind to have voted directly against it. Any man, in or out of Parliament, has a right to vote against the Scott Act if his conscience tells him to do so; but voting in favour of a law, and then trying to indirectly destroy its effect, is a mean, cowardly piece of business. Such dodging ill becomes a legislator or, for that matter, any other man. If a majority of the House of Commons really believe that the Scott Act is a bad measure, they would repeal it at once. Burke told the electors of Bristol that he had "advanced their interests contrary to their opinions." But it takes a man, a high-minded man, to talk in that way. It is to be feared that there not many Burkes at Ottawa.

THE Synod of Hamilton and London is one of the most energetic and business-like courts in the Church. The brethren of that Synod spend no time in beating about the bush and arranging preliminaries. On the first mornin' of the session they take a firm hold of the most important business and, as Lincoln used to say, "keep pegging away" until they discuss nearly every vital question before the Church. And they "peg" with an amount of vigour that is refreshing. The last meeting seems to have been one of the best and that is saying a good deal. The programme arranged for the Assembly contains an overture on summer sessions in college, another on the right of Presbyteries to nominate Moderators of Assembly, a third on the supply of vacancies, and a fourth on the Aged and Infirm Ministers' Fund. These are all vital questions, except that referring to the election of Moderators which is important only in so far as it affects the inherent rights of Presbyteries. Our readers will pardon us for saying that these are some of the questions on which THE PRESBYTERIAN has been "pegging

away" for the past year, and it gives us no little pleasure to see that one of the largest and most independent Synods in the Church has taken hold of them with a firm hand. The Synod also discussed their reports on the State of Religion, on Sabbath Schools, on Temperance, on the Sabbath, and on the Bible in Schools with their usual vigour. Altogether, it was a good meeting.

TALMAGE paid Toronto a flying visit last week, and delivered two lectures which were greatly enjoyed by those who like his style. Perhaps, the best possible description of this Brooklyn preacher would be to say Talmage is Talmage. Undoubtedly his strong point is his individuality. Without the slightest effort at originality of thought or expression, he makes points as nobody else ever makes them. His utterance of the most commonplace idea makes it striking and attractive. He could not be flat or dull if he tried. His writings are just as fresh and striking as his sermons and speeches. Almost anybody can pick a sentence of Talmage's out of a thousand. There is one thing about Talmage that every manly man must admire. For the last twenty years he has been most savagely assailed by critics of every kind, but the attacks have never ruffled him in the slightest degree. The abuse of various kinds heaped upon him would have driven most men insane, but Talmage smiles serenely at his critics and goes on with his work. His congregation has now, we believe, the largest, or second largest, membership in the great American Presbyterian Church. He preaches the old Gospel in its purity, but states its doctrines in modern language, and illustrates them in a way that suits himself and edifies his congregation. Of course, those people who think that all preachers should be run in the same mould, and preach in the same manner and with the same tone, are "down on Talmage." It does seem a little strange to hear a minister who cannot keep two or three dozen people together denouncing Talmage for his methods. But then it pleases him and doesn't hurt Talmage.

IN the discussion on the Aged and Infirm Ministers' Fund in the Synod of Hamilton and London, the other day, Dr. McDonald said:

A good many laymen have very strong feelings on the subject. This fund has too little attention bestowed upon it. Some of the difficulties of the fund were occasioned because it was not known whether it was a Church scheme. It should be a Church scheme, and mainly managed by those who have no beneficiary interest in the scheme.

True, every word of it. We should be very much surprised if a good many laymen were not thoroughly ashamed of the pittance that is now doled out to our worn-out ministers. The fund has altogether too little attention given to it. Whatever may have been the difficulties connected with its inception and early working, it should now be put on a basis that every one will understand and its interests pushed with vigour. We quite agree with Dr. McDonald in thinking that the scheme should be managed mainly by men who have no beneficiary interest in it. The Widows' Fund originated, we believe, with the eldership, and, if we remember rightly, another Hamilton elder, Mr. James Osborne, had a good deal to do with giving it a successful start. That fund is now an unspeakable blessing to the Church. Just how much good it does, our Father alone only knows. The men who started it shall have their full reward. Now, won't half-a-dozen energetic laymen give this other fund a lift? We believe they will. Dr. McDonald and Mr. Charlton are appointed to bring the matter before the Assembly. A better start could not be made. Neither Mr. Middlemiss nor any other man can make the fund a success without the aid of about half-a-dozen of the best business men in the Church. That is what we want and are going to have.

THE SYNOD MEETING AT HAMILTON.

DISTRICT Synods are no longer open to the objection that they only add to the symmetrical completeness of the Presbyterian system. Their usefulness, instead of diminishing, is steadily growing. One reason urged for their adoption at the formation of a General Assembly in Canada was that they would intercept appeal cases and dispose of them without occupying the precious time of the General Assembly. In some instances Synods have accomplished this work successfully. But, as is often the case when serious differences have arisen, the parties in the conflict are

generally anxious to obtain the authoritative decision of the Supreme Court of the Church. One of the many gratifying features of last week's meeting of the Synod of Hamilton and London was the fact that not a single appeal case was before the Court. It speaks well for the peace and harmony existing in the various Presbyteries composing the Synod, that no appeal was taken from any of them to be adjudicated on by the intermediary court. If the custom observed in Assize Courts where no criminal cases have to be tried prevailed in Ecclesiastical Courts, the Moderator of the Synod of Hamilton and London would this year have been entitled to a pair of white gloves.

Though a good sized audience was present in Mac-Nab Street Church, Hamilton, Monday evening, 13th inst., at the opening sermon by the retiring Moderator, it was remarked that, in a city where there are so many Presbyterians, it might have been still larger. Why is it that there is not more interest manifested by the people generally on these occasions? The sermon preached by the Rev. D. H. Fletcher was a model Synod sermon, earnest, practical, evangelical, and brief enough to satisfy the most fastidious stickler for short discourses.

In unanimously appointing the Rev. William Robertson, of Chesterfield, to the Moderatorship, the Synod paid a graceful and deserved tribute to long and faithful service in the work of the Gospel and to unobtrusive merit.

The reports of the various standing committees were this year specially good. There is nothing invidious in making special reference to that submitted by the Convener of the Committee on the State of Religion, since, both publicly and privately, it was the theme of favourable remark. It was calm, earnest, faithful, and thoroughly Presbyterian in tone and sentiment, supplying a strong incentive to all who heard it to return to their respective spheres of labour in a spirit of renewed consecration to work for the salvation of souls, the edifying of the body of Christ, in humble dependence on the Holy Spirit. It is to be hoped that the Convener will accede to the generally expressed wish for its publication. Its extensive circulation would be productive of great good.

The Sabbath School report was also one of great excellence. It recorded gratifying progress in this most important department of church work. The recommendations intended to render the Christian training of the young more efficient commended themselves at once to the Synod.

A subject that receives usually but scant attention was earnestly and ably discussed at the late meeting—the Aged and Infirm Ministers' Fund. The brethren who so efficiently spoke on the subject could do so all the more gracefully as the most cynically-disposed individual could not insinuate that a personal motive lurked behind their advocacy of a scheme that has not, up to the present, received anything like adequate support. The condensed but vigorous plea presented by Dr. Macdonald was felt to be peculiarly appropriate.

Excellent reports on the Bible in Public Schools, Sabbath Observance, and Temperance were also presented. The selections from Scripture recently sanctioned by the Minister of Education, and authorized by the Lieutenant-Governor, were highly commended, and gratitude was expressed that such an advance had resulted from the agitation so long maintained. A number, while expressing satisfaction with the result achieved, hoped for a further advance. The legislation obtained for the restriction of Sabbath desecration was cordially acknowledged, the labours of Messrs. John Charlton, M.P., and A. F. Wood, M.P.P., coming in for grateful recognition. The Sunday newspaper received vigorous and unsparing condemnation. The progress of the Temperance cause during the year was recognized as a matter for devout thankfulness, and the recommendations to aid in the passage and enforcement of the Canada Temperance Act were heartily accepted.

The field day of the Synod was the closing one. The discussion of Mr. Ball's overture on French Evangelization was very able. The leading combatants did not allow excited feelings to overmaster them. Mr. Ball presented his report with his accustomed ability and graceful fluency, and, if he failed to establish his position, he satisfied most who heard him that he was influenced by no spirit of hostility to the work of French Evangelization. Mr. Warden made an excellent defence and gave satisfactory explanations on the points raised in the course of discussion, while

Principal MacVicar made a terse, powerful and effective vindication. The decision reached—the transmission of the overture to the General Assembly, while expressing entire confidence in the present management of the French Evangelization work by the Montreal Board—seemed to give very general satisfaction.

There is a manifest improvement in the style of debate. The old-time oratory has well-nigh disappeared. The speakers, realizing that time is precious, have acquired the commendable habit of condensation. Only once, towards the close of the French Evangelization debate, was there anything approaching warmth of feeling, when there was a brief fusillade of sharp cross-firing, happily, without seriously wounding anyone. The general feeling was, as the last good-byes were said, that the meeting of the Synod of Hamilton and London for 1885 was a very profitable and a very happy gathering.

AUGMENTATION.

It is very much to be regretted that the receipts for the Augmentation Fund for the year ending on the 30th inst. are likely to fall considerably short of the amount required to provide the minimum salary of \$750 and manse. The Home Mission Committee asked \$60,000 in all, viz., \$30,000 each for Home Mission work proper and for Augmentation. The \$60,000 will be got, but not in accordance with the requirements of the respective funds, for while about \$34,000 have been received thus far for Home Missions, only about \$22,000 have been received for Augmentation.

Up to this year there was but the one fund for the two departments of the work. In June last, however, the General Assembly resolved to separate the funds so that the Committee cannot use any unexpended balance in the Home Mission treasury to make good a deficit in the Augmentation Fund. It is well that this should be clearly understood. Accustomed as our congregations have all along been to contribute for both branches of the work under the one general name of Home Missions, it is altogether probable that many have this year forgotten the action of last Assembly, and have sent in their contributions for Home Missions as formerly, without dividing these between the two funds, though a portion of the money sent was really intended for Augmentation. Where this is the case it is a matter of very great importance that intimation be at once sent to the Treasurer, so that the amount designed for Augmentation may be transferred to that fund.

In accordance with the regulations of the General Assembly the Sub-Committee on Augmentation meet in a few days to divide the money then on hand among the ministers of the congregations on the Augmented list. From the success of the Scheme last year there will be very great disappointment and discouragement on the part of these ministers if the state of the fund does not permit of the Committee making grants up to \$750 and manse, and it is earnestly hoped that every congregation that has not yet forwarded a contribution to the fund will do so before the 30th inst.

The claims upon the fund this year are somewhat greater than was expected, owing to the large number of congregations in Manitoba and the North-West that have been settled during the year. As our readers are aware, whenever congregations call ministers, and these are duly inducted, they at once cease to derive any help from the Home Mission Fund and are put on the Augmentation list. During the past year quite a number of congregations in the North-West that formerly enjoyed the services of ordained missionaries have formally called these missionaries as their pastors, and have thus been transferred from the Home Mission to the Augmentation list. This is the case with such important congregations as those of Prince Albert and Edmonton. It will be very discouraging to the ministers of these congregations, and may have a disastrous effect should the Committee be unable to give them the minimum salary, because the Augmentation Fund will not admit of it, while there is an unexpended balance in the Home Mission treasury from which they were wont to receive their supplements up to the time that they accepted the call of the people and were inducted by the Presbytery as pastors. Assuredly, the Church or the General Assembly never contemplated such a result from the formation of the pastoral tie. It is of the utmost importance that a result so very undesirable should not be reached, and

we earnestly commend the claims of the Augmentation Fund to all the congregations of the Church, in the hope that when the Committee meet next week they will have sufficient money at their disposal to pay in full to every minister the stipend aimed at by the General Assembly.

PRESBYTERIAN WOMAN'S MISSIONARY SOCIETY.

The ninth annual meeting of the Woman's Missionary Society of the Presbyterian Church in Canada (western section), was convened in St. Andrew's Church, Ottawa, on the 14th inst. There was a large attendance of ladies, including 150 delegates from the various auxiliaries and Presbyterian Societies. The meeting was opened by the President, Mrs. Ewart; Mrs. Gordon, of Harrington, and Mrs. MacLaren, of Toronto, conducting devotional exercises.

Earnest and eloquent words of welcome were given by Miss Harmon, of Ottawa. Mrs. Ball, of Vanneck, responded most appropriately in behalf of the Society. The President then addressed the meeting in words of cheer and encouragement.

Mrs. John Harvie, who acted as Recording-Secretary in the absence of Mrs. MacMurchy, read letters of greeting from Mrs. Ross, of the Indore Society, Quebec; Mrs. Chisholm, St. John's, Newfoundland, and Mrs. Youdall, Harbour Grace, Newfoundland; Mrs. Laflin, Woman's Presbyterian Board of Missions for the North-Western United States, and from Mrs. Smith, of the Philadelphia Woman's Foreign Missionary Society. The reception of delegates followed, and was a most interesting part of the programme. Mrs. McDougall and Mrs. Leys, Montreal, represented the Woman's Canadian Board of Missions; Miss McMaster represented the Woman's Presbyterian Missionary Society, Montreal; Mrs. Halkett, Ottawa, conveyed the greetings of the Baptist Society, and Mrs. Longley, Ottawa, of the Methodist Church; Mrs. Grant, of Pictou, N. S., represented the Societies of Halifax and Pictou; and Mrs. Leys, of Montreal, engaged in prayer, when the morning meeting was closed.

The afternoon session was opened with devotional exercises, conducted by Mrs. Mowat, Kingston.

The annual reports of the Society were then presented. The report of the Foreign Secretary was made by Mrs. Harvie; of Home Secretary, by Mrs. Campbell; of Treasurer, by Mrs. MacLennan; of the Board of Management, by Mrs. Steele, of Hamilton; Reports of Presbyterian Societies by Mrs. Campbell, Chatham; Mrs. McRae, Glengarry; Mrs. Steele, Hamilton; Mrs. Campbell, Huron; Mrs. Gunn, Kingston; Miss Wylie, Lanark and Renfrew; Mrs. Ross, Lindsay; Mrs. Ball, Vanneck; Mrs. Harvie, Maitland; Mrs. Campbell, Paris; Mrs. Craick, Peterborough; Mrs. Gordon, Stratford; Mrs. McMurrich, Toronto; Mrs. Campbell, Whitby.

The following is a synopsis of reports of the work accomplished: One girls' school in Formosa; three schools for our own Indians in the North-West; six schools, under the care of our ladies, in Central India, six native teachers assisting in these schools; two Bible women doing general missionary work in Zenanas, villages and hospitals; one medical missionary, Miss Elizabeth Beatty, M.L.; three lady missionary teachers—Miss Rodger, Miss McGregor and Miss Ross—Indore, Central India; one lady ready for the work now in North Germany, and one lady in Canada receiving a medical education. Home work: Life members, sixty-one, of whom seventeen were added this year, ordinary members, 3,729; 1,214 added this year; 1,419 are members of the General Society.

Contributions reported: From auxiliaries, \$7,910.20; from mission bands, \$1,745.99; revenue, \$10,028.36; balance from last year, \$21.88; balance in the hands of the Foreign Missionary Committee from last year, \$300; total, \$10,380.54.

Mrs. Alexander, of Ottawa, moved, seconded by Mrs. Larmouth, of Ottawa, that the reports be adopted, and that 6,000 copies be printed for circulation among the auxiliaries; carried.

Mrs. MacLennan, of Toronto, moved, seconded by Miss Hopkirk, of Ottawa: That as the society had raised more than the amount estimated by the Foreign Missionary Committee for our work, \$600 additional be contributed to the work in the North-West, and \$300 to the schools in Trinidad, subject to the approval of the Foreign Missionary Committee; carried.

The money contributed was then solemnly dedicated to God by Mrs. Thorburn, of Ottawa, in prayer.

The Nominating Committee then reported, through Mrs. Gordon, of Harrington, the names of the committee for the ensuing year: Mrs. Blakie, Mrs. Breckenridge, Mrs. Bryce, Mrs. Cameron, Mrs. H. Campbell, Mrs. H. Cassels, Mrs. Mortimer Clarke, Mrs. Crombie, Mrs. Ewart, Mrs. Frizzell, Mrs. Gilray, Mrs. Gregg, Mrs. Gunther, Mrs. W. Harris, Mrs. Harvie, Mrs. A. Jeffrey, Mrs. Kirkland, Mrs. Macdonnell, Mrs. McLaren, Mrs. MacLennan, Mrs. MacMurchy, Mrs. McCracken, Mrs. McHardy, Mrs. H. H. McLaughlan, Mrs. McLachlan, Mrs. McMurrich, Mrs. Milligan, Mrs. Mutell, Mrs. J. Y. Reid, Mrs. Richardson, Mrs. R. Smellie, Mrs. John Smith, Mrs. Staunton, Mrs. Telfer, Mrs. Thom, Mrs. Wallace, all of Toronto. Also the Presidents of the Presbyterian Societies, Auxiliaries and Mission Bands. Mrs. Watson then closed the meeting with devotional exercises.

A social was held in the basement of the church in the evening, and afterwards a public meeting was convened. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, presided, and Rev. Principal Grant, of Kingston, delivered a stirring address, pointing out the excellent work that was being done by the Woman's Missionary Society. Dr. MacLaren, and Rev. W. T. Herridge also delivered addresses.

SECOND DAY.

The meeting of the General Board of the Presbyterian Women's Missionary Society, was resumed next morning. There was a large attendance from the Presbyterian Society and various auxiliaries. The following officers of the General Board were elected:

President, Mrs. Ewart; Vice-Presidents—Mrs. MacLaren, Mrs. Macdonald, Mrs. MacMurrich, Mrs. Cameron; and the Presidents of Presbyterian Societies, Auxiliaries, and Mission Boards; Secretaries—Recording Secretary, Mrs. MacMurchy; Home Secretary, Mrs. Campbell; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. MacLennan.

In the afternoon, after devotional exercises—which were conducted by the President, assisted by Mrs. Mackenzie, of Almonte—Mrs. Harvie presented a memorial from the Provincial Women's Christian Union, setting forth the claims of the Temperance Unions of the Province, and asking the sympathy, the prayers, and the co-operation of the Woman's Missionary Society.

Mrs. J. Tilton of Ottawa, President of the Woman's Christian Temperance Union, and Miss Johnson, President of the Young Woman's Union, then addressed a few words of greeting and congratulation to the Society in behalf of the temperance ladies of Ottawa, to which the President responded, assuring both the Provincial Union and the local Union of Ottawa of the sympathy of the Woman's Missionary Society with the work in which they were engaged.

Mrs. C. C. A. Fraser of St. Elmo, Glengarry, read an interesting and instructive paper on The Progress of Mission Work.

The Secretary read a letter from Lady Lansdowne, assuring the Society of her interest in the work in which they were engaged.

A most cordial invitation from Principal Woods, Ottawa Ladies' College, was given to the delegates and friends of the Society to attend a concert on Wednesday evening in the College. Telegrams from the Halifax Woman's Foreign Missionary Society, then in session in Halifax, also from the auxiliary of the Central Church, Toronto, were received.

Invitations to hold the next annual meeting at London or at Guelph were then presented. After consideration, it was decided to appoint the next annual meeting in the city of London.

After the appointment of the nominating committee and other general business, Mrs. Harvie, Foreign Secretary, addressed the Society in earnest, encouraging and searching words.

Cordial votes of thanks were tendered to all who had by their endeavours promoted the comfort and success of the meetings, said to be the most interesting and delightful the Society has ever held.

THE work of City Missions, which have been in such successful operation in Berlin and London, has been prosecuted with vigour in other European capitals. Notably is this the case in Copenhagen. The present movement began in 1881. During the past winter over 300 Bibles, 20,000 tracts, 2,000 copies of the Gospel lessons and 20,000 illustrated children's papers were distributed by the City Mission Society, which has been organized and is now systematically prosecuting the work.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER VII. (Continued.) HAPPY TIMES

The woman and the child turned out of the wide avenue. Already the castle could be seen through the branches, and Josephine plucked up courage to go on. She soon came in front of the house. It seemed dismal enough; the windows, cut in the high gray wall, were like eyes opened wide to look at her. She did not know where to go; the door seemed so elegant and massive that she did not dare to pass through it. She looked at the white stone steps without venturing to go up, when Isabel appeared on the threshold of this splendid dwelling, smiling, and serene. She beckoned to her.

"Come," she said; "it is only I who have been scolded—come; are you afraid of me?" She reached out her little hand to the young girl.

Josephine came forward, but as she had just come in from the bright sunlight, she could hardly see the inside of the dark vestibule. The painted windows threw a strange light over the marble pavement, and in the shadowy corners of the large hall, men clothed in iron and with swords in their hands guarded the doors. Josephine stopped.

"Follow me," repeated the child, raising with her little hand the heavy tapestry which separated the hall from one of the rooms.

"But my wooden shoes!" stammered the peasant-girl. "Your wooden shoes are very nice, and I say come," said Isabel, shaking her head impatiently.

Josephine had to obey: she followed the child-fairy into a room brighter and larger even than the first. On the paneled walls were hung the portraits of those who had lived in the castle before—lords in scarlet coats, marquises with vermilion faces, powdered abbots and soldiers with their wigs. Smiling or serious, but always passive, they looked at Isabel as she passed, and behind her the peasant-girl trying in vain to soften the noise of her wooden shoes on the bare floor.

The child had opened the door of a smaller room, where a young woman in deepest mourning was sitting half in the shadow. She was holding in her lap an open book, but she was not reading. In front of her two delicate vases held some exquisitely beautiful flowers. Between these two vases, in a little frame, was a very small portrait. The countess did not look away, from this.

"Oh, guess, mamma—guess what there is in this basket. They are there, alive, mamma!" cried the little girl, coming with a bound to her mother's side. "These are my pigeons, my turtle-doves, that flew away yesterday, and she has brought them back. Aren't you glad, mamma?"

"Yes, I am very glad," answered the countess languidly. "Come here, my child," said she, turning toward the door, where Josephine stood without moving. The girl came forward a few steps, then dropped a curtsy. A ray of light, falling full upon her, showed all her clothes from the pink stockings to the white wings of her cap. Thus placed, she was well seen as she stood against the dark hangings. Her hands crossed on her blue apron, easy and quiet, timid but not awkward, she waited in the middle of the room for the lady again to speak.

The countess was pleased with her manners. "Who gave you these doves to bring to me?" she asked.

"No one, my lady," said Josephine with a second curtsy: "I found them in our house."

"When was that?"

"Yesterday, toward evening, they lighted on our roof. My father said that one did not see these rare birds except at Blancenay, and that they must be yours."

"What! did you bring them back of your own free will? Didn't you want to keep them?"

"So much, mamma," interrupted Isabel, excitedly, "that she talked to them before she came in, and even kissed them in their basket. I saw her well from the wall above the hedge before she knew that I was looking at her."

Josephine blushed scarlet and dropped her head. She wished that she might sink through the polished floor at her feet.

"Isabel is very indiscreet: you must excuse her," said the countess with a half smile. "Your mother has brought you up well: give her my compliments."

At these words the poor girl lifted toward the countess a look of desolation, and two great tears rolled over her scarlet cheeks and upon her black scarf.

"Perhaps you are in mourning?" Excuse me," said the lady. "Is it possible that you have lost your mother?"

"Alas! yes, madame, I have lost her."

"Forgive me, my child. You see I am in mourning too;" and the lady laid her delicate white hand upon the crape on her dress. "I am a widow." Was it in sympathy? At this moment the lady bent her head, covered her sad face with her hands, and Josephine saw the tears escape between her fingers.

"Poor lady!" said Josephine to herself, so surprised that her grief suddenly came to an end. "Who would have believed it? She who is rich is crying like a poor woman! It must be that her husband never beat her. She loved him as I loved my mother."

Isabel, grown serious, had taken her little handkerchief and was tenderly wiping the lady's hands.

Josephine dared not move. She looked above the green tops of the lime trees to the skies, clear, pure and bright. Then she began to think of heaven and of Genevieve's dying smile. "There will be no sorrow in heaven," she said, half aloud.

The widow raised her head and fixed a sweet, sad, rather surprised look on the young girl. "You speak truly, my child," she said. "I should like to see you often," she added after a pause. "But are you from the village? I do not know you."

"No, madame: I live on the other side of the river, in the tower of Fierbois."

"So far off? How honest you are! Truly, you deserve a reward. Come," said the countess, rising—"come; I am going to put into your basket two pairs of the best pigeons in my poultry-yard. You can bring them up and have a dove-house yourself. Those foreign turtle-doves would have done you no good. They cannot live in the open air in our climate."

Surprised and very happy, Josephine followed the countess into a garden beautiful as a dream. Isabel made her tell about her life, and asked her many questions about Benedicte, in whom she was soon deeply interested. After they had led her through gravel walks to the pigeon house, they put four French pigeons into her basket in place of the turtle-doves. It seemed to Josephine that she was walking in a dream. The lady always went first, and turned toward her from time to time with a sad, sweet look.

Isabel, gay as a bird, laughed and frolicked at her side and showed her a hundred curious things. In the clear and tranquil bosom of the lake she saw the castle reflected like a face in a mirror; nothing was wanting in the picture, not a window nor a turret. Sometimes the picture swayed when the calm mirror was gently ruffled by a breath of wind. Josephine had not eyes enough to see and admire every thing.

At last, by a winding road, they came back to the house. The scent of something good that was cooking floated on the air. It came forth in puffs from an iron-barred window overgrown with ivy.

"Veronica!" called the countess. Soon there appeared within the green frame the fat face of an old woman, smiling and rosy under all the wrinkles. Her bright eyes, black and sparkling with good humour, were fixed at once upon Josephine.

"You must give this young girl a good breakfast," said the lady. "She has come a long way to bring us back Miss Isabel's doves that had flown away. Good-bye, my child: I thank you," said the lady as she left her.

"Do you like apricot tarts?" asked Isabel; and without waiting for an answer she disappeared.

"Oh, that girl!" said Veronica's sharp voice. "Don't you see the door? Don't be afraid to walk over it," said the old woman, looking with contented pride at her clean-scrubbed stone floor.

"I will take off my shoes," said Josephine, filled with admiration and respect.

"Come in; I love order," said the worthy cook. Her gray hair was drawn back under a snow white cap. The beautiful neatness of everything was the charm of her green old age. "Sit down there," said the old woman, pointing to the end of a bench before a little plate all ready. Something rich and juicy smoked on the plate; any one could tell that it was good by the scent alone.

Josephine, famished, sat down happy enough, but Veronica's eyes, fixed upon her, disturbed her pleasure. She looked down at the plate while she was eating, although she would much rather have looked at the bright-red copper saucepans set against the white wall like a row of setting suns. But, alas! she could not. Veronica, standing before her, pierced her with her looks.

"How clean you are!" said the old woman sharply, "and your face pleases me."

Josephine raised her beautiful astonished eyes.

"I am too old to do my work alone; I need some one to help me. They think that Veronica is good for nothing but to make the sauces," said the lively old woman with the bitter tone of offended pride. "I was born in a time when women worked, and I don't want any of those young girls who have no spirit nor courage, who don't know how to do anything but chatter, to help me. What would you say if I were to bring you up to the castle as kitchen-girl?"

Dame Veronica looked proudly around the four corners of her domain, then she looked proudly at the poor peasant girl whom she was inviting to come into this house of abundance.

"I live in my father's house," said Josephine quietly.

"And your father, does he give you such pieces as these, and white bread with them?" The old woman was deeply hurt to see her offer despised.

"Excuse me if I have said anything wrong. No, certainly not such food is not for me. I am but a poor girl. But now I could not leave my father to go out into the world."

Isabel came in. "This is for you. Are you happy?" she said, laying a slice of cake before Josephine.

"Oh, Miss Isabel, you are too kind; but if you will let me I will save this for Benedicte."

"I will let you."

Then the foreign voice that had frightened Josephine in the woods rang through the great halls. Isabel went slowly away; when she reached the threshold she turned around, and, placing the end of her finger between her pretty eyes, she said, "I have an idea."

"That is the way things go in this house," said Veronica, looking lovingly at the graceful figure which disappeared among the shadows of the vestibule. "Without her I don't know what would become of my poor mistress. Since the countess and one would say that the soul and will are gone out of her body; her heart is broken."

Josephine was very thoughtful as she went away from the house. "Yes, my mother was right," thought the young girl, "when she said to me 'Ency no one.' I did not believe it then; I never could have believed that there could be such deep sorrow in such a grand house. I pity the poor lady so much that I cannot go away from her house without praying for her no journey was ever spoiled by a prayer; after that I can walk all the faster."

By the roadside was an old oak; beside it the young girl knelt down, and never did a more fervent prayer go up to heaven for the lady of Blancenay.

Josephine went on in haste, when again Isabel showed herself. She was standing on a green hillock opposite the old oak, but this time the child was serious. She came up to Josephine and said softly, "Did you forget your prayer this morning?"

"Excuse me," said the peasant-girl, blushing; "I thought I was alone here, and I was asking God to comfort your

good mother. How could I, poor girl that I am, thank her for her kindness?"

"Don't go yet," said the little girl; "see what I've brought you. It is wax, opens and shuts its eyes, and you can take the stockings off. It is for Benedicte;" and the child placed before the astonished Josephine a delicate French doll.

"Never, no, never! your heart is too good," cried the wondering peasant-girl. "It is much too pretty for us, and Benedicte is blind."

Isabel was enjoying the innocent Josephine's wonder and astonishment, when, for the third time, the foreign voice separated them.

The sun was setting when Josephine, after having taken Benedicte from the haymakers, went to the tower.

"Where have you been?" asked her father roughly.

"To Blancenay, father, where I went to carry back the birds that escaped from there yesterday. You were asleep when I went away."

"Are you so stupid as that?" asked the poacher, rising suddenly from his chair.

"René Fougère, don't be afraid for my Josephine; she has four of them in her basket now," said Benedicte's little voice.

"The countess gave them to me to make a dove-house," added Josephine; "and they are better than those I carried back."

"That's good," said the father, softened; "I know that you always come out well. He that doesn't know how to do that ought to die of hunger."

Because of her blindness Benedicte had no fear of René; she could not see his stern face. As for him, in spite of his roughness, he felt the confidence of the child; who, like a dove of peace, had come to take shelter under his roof. Benedicte had an influence over him that he did not himself understand. He loved to hear her sweet voice; he loved to follow the quiet movement of her eyes. The presence of James Tristan's daughter in his house flattered his pride and restrained his violence. He had never abused Josephine since the child had been there.

On Sundays, after the afternoon service, James came to see his little girl, and each time was surprised to find her more lovely. Josephine had put a little spindle into Benedicte's hands. One day the child proudly showed her father a skein she had spun herself. As he saw her growing so pretty, Tristan felt more and more how much he loved her, yet he did not speak of taking her home, although without Benedicte his house was as gloomy to him as a prison.

Scolastique, as we can imagine, never came up to the tower. She thought it was a shame that her husband's daughter had left home and gone to live with beggars. But she said nothing about it to James, nor did James speak to her of his beloved child. He told only Denis how happy Benedicte made him.

The faithful servant nodded, and said, "Never fear, master: the little girl will make you so happy some day that you won't know yourself."

The year was warm and beautiful; to the farmer's joy, the wheat ripened well, and of all the lands of Fierbois the finest, without doubt, belonged to James Tristan. "You shall come to the fields to see us," he said to the child the Sunday before the harvest-feast.

"With Josephine?" asked the little blind girl, feeling for her friend's hand.

"Cannot your father take care of you?" he asked, smiling.

"I love you, father, and I love my Josephine, and I am happy when I am with you both."

"You must come too," he said to the young girl.

"No, Mr. Tristan; you can take care of her, and I ought not to go among your harvesters when I have done nothing for you."

"Ah, Josephine, why do you speak of doing nothing for me—you who have twice saved my child's life? I can never, never repay you what I owe you."

"What you say is indeed true, father; to pay her we must love her very much."

On one of the brightest days of July Tristan finished gathering in his harvest. His men, seated in the fields, were taking luncheon for the last time, when James came among them leading his little girl by the hand; they all smiled as they saw her. "My friends, I am bringing my child, my Benedicte. Look at her; has she not grown since the last harvest? Look at her!" said her father, setting her with proud delight on a bundle of sheaves. The child let her hands to the people, smiled, and stretched out her hands to the people.

"How gracious she is, poor little thing!" they said one to the other.

"Yes, truly, master, she is a very tall little girl. She is as sweet to look at as a white lamb. She is the queen of the harvest. Long live the harvest queen!" they cried all together, and began to look among the sheaves for the freshly cut grasses to braid her a crown.

"The harvest-bouquet shall be for her," said old Denis, offering Benedicte a sceptre of wheat-heads as full of grain as those of Pharaoh's dream.

Sitting on the sheaves, Benedicte received all this homage with the dignity of a queen and the grace of a child. The blue crown upon her forehead, her long hair floating like a golden veil over her shoulders, gave her the air of a queen, which was heightened by the calm beauty of her face.

"I thank you, my friends," she said, pressing the heavy bouquet with her crossed hands to her breast. "I am glad that my father has brought me among you; I wish I could see you, but I am blind. I hear you speaking and I know your names."

James looked at her smiling; the harvesters, too, surprised and charmed by such grace and kindness, could only say how sorry they were that such a sweet, gentle child would never see the light of day.

The men soon went back to their work, and Benedicte stayed alone, sitting in the shadow of the gathered wheat. She heard the noise of the scythes cutting down the grain and the chirping of the cricket who was delighting itself in the intense heat.

When her father came back to take her the last wages

was loaded, the work was finished; all were happy and singing in spite of their weariness.

"Our queen must bring home her harvest," cried the merry troop when the last sheaf was laid in triumph on the wagon. Leafy branches adorned the four corners of this mountain of wheat and the long horns of the oxen, which, tired also, bellowed as they called for their supper.

"Will you be afraid to ride up there?" said James to his little girl.

"I shall never be afraid near you," she answered. He took her in his arms to place her beside himself on the top of the golden sheaves.

From below they could hardly see her, but with her two hands she raised the bouquet higher than her head, crying with all the strength of her little voice, "Good-bye, my friends, till the next harvest." Loud hurrahs from the labourers answered her "good-bye."

When the cart was safely in the barn, James led back his child to Fougère's hut; and while he climbed up to the tower he thought of the day when he had brought his Benedicte by the same path almost dying and so weak that he had to make her a nest in a basket of hay. Was that indeed the same child whose grace and beauty had charmed the land of harvesters?

Josephine awaited them near the hut as the father and child came up. When Benedicte stood near her friend she took off the crown from her head and put it, with the bouquet of sheaves into the girl's hands. "Father," she said, "here is my queen. We must make a feast and beautiful presents for her."

James, touched, looked at the blushing Josephine and at his gentle Benedicte, who clasped her in her little arms. "I know well that I can never pay you for what you have done for my child," said he; "but I have wheat, I have money, Josephine Fougère, and I will never let you want for anything."

"No, indeed, Mr. Tristan; I do not understand it so," said the young girl, raising her head proudly. "I will not take a bit of wheat from you after your child goes away from our house."

"Don't be angry, my Josephine," pleaded Benedicte. "Father, love her well."

James did not answer; a deep feeling of gratitude filled his heart. "I must go and pay my men," said he, suddenly going out. The shadow fell in the plain, the moon rose in the sky. James, as he went down the path, saw it bending like a scythe of gold over the fields from which he had gathered the harvest. "Never did my furrows yield a better crop," said he to himself, as he thought over past years. He remembered too a little girl, very poor, who gleaned basily in his fields. Once, through pity, he drew a handful of wheat-heads from under the millstone and dropped them into the hungry child's apron. That child was Josephine.

But Scolastique's voice, rising above the noise of the harvesters, recalled him quickly from the past to the present.

(To be continued.)

A BRETON MARRIAGE.

A typical Breton wedding is as curious as it is improvident. So poor are often the young pair that the only way they can set up housekeeping is by presents from their friends of food, fax, furniture, and money. The youth desirous of matrimony simply offers his hand to the object of his choice. If she accepts, she must confirm her acquiescence by drinking wine with him. Her father's consent is asked by proxy, the deputy holding a piece of furze during the interview. The father usually offers an old woman, a young widow, and a child, before granting the request. On the wedding day a cow-herd leads round the village an ox-wagon laden with the trousseau. This consists of a press, a bedstead like a wardrobe shutting up entirely with only fretwork for ventilation, a cask of cider, a churn, a porridge-pot, and a bundle of faggots. On the top of this load two maidens are seated, one spinning hemp and the other flax. The bride shows her fine breeding by making her friends drag her to church. On either side of the altar burns a wax taper, and it is expected that whoever of the two is next the less brilliant light will die first. The bride, on leaving the church, is presented with a distaff to remind her of her duties. Tripe, lettuce, buckwheat-bread, and cider form the marriage feast, towards which each guest pays his portion. During the meal the bridegroom disappears to purloin a mattress; if he be caught in the act, it is pulled to pieces. Finally, the bell-ringers inflate the bagpipes, and, on a new-mown field, dancing is led off by the bridegroom. At night, according to an ancient custom, the mother gives her daughter a handful of nuts. The happy pair are serenaded as they retire and are served with a soup, containing crusts threaded together, in symbol of unity. Their embarrassment is vainly endeavouring to eat these crusts provokes much amusement, after which they are bade "Good-night."

-A. S. K.

DOMINE BOGARDUS.

The Domine's character and attributes are so vividly portrayed through the annals of the ancient colony that one can not get him to the eye. We may imagine ourselves seeing him some fine Sunday morning coming out of his house in the Markkveldt, situated in the present Whitehall Street near Stone, on his way to the church. A large, dignified portly man, with a determined, grave expression on his square Dutch face, relieved by a kindly eye and a benignant smile, clad in a long black serge coat with large black buttons reaching to the bottom; a broad felt hat covers his head, and black worsted stockings incase his sturdy limbs. His portly figure and somewhat rosate face shows that it was not part of the theology of the Synod of Dort that there should be an entire abstinence from the *fish-pots of Egypt*. On his arm is Mrs. Anake, in her waist-jacket of dark cloth, with the little pendulous tails behind. Her petticoat is of purple cloth; her neat coloured stockings, with clocks on the side, are incased in high-heeled shoes, betokening that she was a person of consequence; in her hand is her silver-

clasped Bible, brought with her from the old country; and from her girdle on one side depends by silver chain the Psalm-book, and on the other side hangs a purse, embroidered by her own skillful hand; over one arm hangs her yellow and red rain-hood, to protect against a possible shower.

Just in front of them is walking gravely Johannes de la Montagne, the Huguenot physician, and a learned and vigilant member of the Council, and the right-hand man of the Director. With him is Cornelis vander Huyghens, the *School Fiscaal*, whose office corresponded with our attorney-general and sheriff.

Before the Domine and his wife walks their pretty daughter Fytje, in her striped petticoat and golden head plaques, then a ruddy miss of sixteen, holding by the hand her sturdy little brother Cornelis, then six years of age, in his knee-breeches and silver-buckled shoes; near them are Dr. Hans Kierstede, the leading surgeon of New Amsterdam, and his wife Sarah, who is daughter of Mrs. Bogardus by her first husband.

Domine Bogardus met with a sad ending. He made farewell to his wife and children for a visit to the Vaderland, and took passage on the ship *Princes*, in the year 1647. His old antagonist, ex-Director Kieft, was also a passenger, returning with a fortune of ill-gotten gains extracted from a misgoverned Province. The vessel mistook the channel, and both Kieft and the Domine perished by shipwreck on the rocks of the coast of Wales. - *J. W. Gerard, in Harper's Magazine for May.*

WHATEVER IS, IS BEST.

I know, as my life grows older,
And mine eyes have clearer sight,
That under each rank Wrong, somewhere,
There lies the root of Right;
That each sorrow has its purpose -
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere punished.
Thou' the hour may be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest;
And to grow means often to suffer -
But whatever is, is best.

I know there are no errors
In the great Eternal plan,
And all things work together
For the final good of man.
And I know, when my soul speeds onward
In the grand, Eternal quest,
I shall say, as I look back earthward,
"Whatever is, is best."

INGRATITUDE AND GRATITUDE.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

OLD ECCLESIASTICAL REGULATIONS.

It is interesting to notice some of the more important regulations in force throughout the parishes of Scotland a short time after the Reformation. It was enacted in Parliament that each householder worth three hundred merks of yearly rent and all substantial women should have a Bible and a Psalm-book, under a penalty of £10. It was decreed that each parish in the Kingdom should advance £5 as a contribution - £4 13s. 4d. of this to go for payment of a copy to be "well and sufficiently bound in paste and timber," and the remaining 6s. 3d. was to go for the expense of collecting the money. In 1580 there was an official appointed whose duty it was to search every house in the realm, and to require the sight of their little "and Psalm-book, and to see that it was marked with their ain name." Every house in the parish had to be visited, and every man had to produce his Bible and Psalm-book; and upon every preaching day the parishioners had to shoulder their stools, called "creeps," to sit on in church, and, along with Bible and Psalm-book, march off to service, otherwise they would have been branded as Papists or heretics, and been severely punished. The introduction of the Bible into Scottish homes wrought wonders. With much that was extravagant, fanatical, and superstitious there was mingled much reverence and sincere piety. It was the custom after dinner and supper to offer up a prayer, to read a chapter, to make comments upon it, and to conclude with the singing of a psalm. The discipline of those days was most severe. The minister and Kirk-Session were supreme. Every crime had to come before the Session and congregation, and the penitent had to appear before the congregation clad in sackcloth. In some cases the penitent was compelled to stand several Sundays in a public place before the church-door, barefooted and bareheaded, clad in some wretched garment, often made of horse-hair, and also with a paper crown upon the head, on which was written the character of the offence.

British and Foreign.

UNITED STATES. Postmaster-General Vilas proposes to institute a reform in the matter of Post Office names.

HAMILI, the author of the Anti-Treating law, was arrested in Wells, Nevada, on the 25th ult., for violating the same.

THE Ferry Cabinet, though holding office less than two years, has been longer lived than any Ministry since the fall of the Empire.

A THOUSAND pajamas and as many flannel shirts have been sent to the Soular from a single branch of the National Aid Society of England.

NON-CHURCH-GOING in Glasgow is said to obtain largely among the people from the country who have had no seat rents to pay before they came to the city.

REV. JAMES GARDNER, Kousay and Egilshay, died recently. He was ordained in 1843, and since the death of Dr. Clouston was the father of the Orkney Presbytery.

REV. J. A. IRELAND, Whitburn, conducted a special military service in Falkirk church lately, in commemoration of General Gordon. The volunteer corps was present.

THE Territorial Government of Dakota has offered a reward of \$5,000 for the discovery and development of a mine of anthracite coal in that territory, and prospectors are busy.

LOBSTERS, says Professor Beckmore, are now taken almost entirely from deep water, and at the present rate of decrease will shortly become curiosities, to be found only in the museums.

THE late Mrs. Hamilton, of Derry, has made a large number of bequests to the schemes of the Irish Presbyterian Church, and left all the residue of her property to the Sustentation Fund.

MR. R. B. BROWNING, will send to the Grosvenor Gallery, London, a portrait of his father, Mr. Robert Browning. It is painted for Balliol College, and depicts the poet seated in his university gown.

THE *Medical Journal* states that a few handfuls of common salt thrown daily into closets, and an occasional handful into wash basins, goes far toward counteracting the noxious effects of the omnipresent sewer gas.

THE original industrial school in Edinburgh, founded by Dr. Thomas Guthrie in 1847, is about to be removed from Ramsay-lane to Liberton. The new building will be formed on plans containing all the best modern arrangements.

TRAVELLING mesmerists are said to be accompanied by "subjects," who have been trained to resist the ordinary tests of burning and pricking, and can thus simulate the hypnotic sleep. They are known to the professional mesmerist as "horses."

A MAGNIFICENT open space, as large as St. James Park or the Green Park, is about to be presented to the inhabitants of South London. This new park is situated at Dulwich, and consists of seventy-two acres of land, which are at present owned by the Governors of Dulwich College.

IN a paper read by Dr. Varick, of New York, the use of simple hot water as a dressing for wounds is strongly recommended. During an experience of its use of six years in cases of acute surgery, such as railroad accidents, etc., he has had no death from septicaemia or primary or secondary shock.

THE healing power of earthquakes is a subject for discussion in the Spanish medical press. The statement is made that in the recent shake-up at Malaga most of the patients forgot their diseases and took to the open air. The change agreed with them so well that a few only have returned to the hospital.

THE membership of the Free High Church, Paisley, was 516 when Mr. Sturrock was inducted in 1869, and it is now 804. A Margaret Brough memorial hall is to be built to the west of the church. Mr. Brough's legacy of \$2,500 a year, Mr. Sturrock says, makes the financial future of the congregation secure.

IN a report presented to Glasgow Established Presbytery, containing answers to inquiries regarding non-church-going, it was stated that there was great unanimity as to the cause, viz., drunkenness. Many complaints were made that the good being done in parishes was almost wholly undone by the existence of so many drinking shops in the neighbourhood.

A FEW years ago, says the *London Standard*, the young people of England became immoderately fond of roller skating, and rinks were built all over the country. The fever, however, was as brief as any other vagary of fashion, the enthusiasm died away, the rinks were deserted, the investors lost their money, and roller skates disappeared in the land.

DR. SMITH, Cathcart, is to move at next meeting of Glasgow Established Church Presbytery, an overture to the Assembly in favour of the preparation of a new directory of worship, and Rev. R. Stewart, St. Mark's, Glasgow, has given notice of his intention to move that the Assembly be asked to approve of a permissive ritual for part of the devotional services of the Church.

COLOURED people are more successfully photographed, as a rule, than white people are, says an experienced photographer, the medium making the finest photograph in the world. Light complexions are hardest to take, and light coloured clothing does not look well in pictures. In taking pictures of animals the instantaneous process is best. Cats are the best sitters.

NOW that a statue of John Harvard has been erected on the Delta, in Cambridge, Mass., it is proposed to find out something about his private history. Mr. Henry Fitz-Gilbert Waters, an expert New England antiquary, has recently obtained in England some important clues unknown to all previous investigators, and graduates are invited to contribute funds to enable him to prosecute the work.

Ministers and Churches.

THE Rev. J. C. Pritchard, of St. Sylvester, was inducted into the charge of the congregation of Danville, Presbytery of Quebec, on the 9th inst.

IN our advertising column appears an announcement of the publication of the Harmonized Edition of the Sabbath School Hymnal to which attention is directed.

LARGELY attended anniversary services were held in West Presbyterian Church, Toronto, last Sabbath, when Rev. Dr. Sutherland preached in the morning, and Rev. D. J. Macdonnell, B.D., in the evening. On the following evening a successful tea-meeting was held.

THE Presbytery of Peterborough has granted the translation of Rev. Peter Fleming, and the Presbytery of Toronto will proceed with his induction as minister of Laskay and West King, in the church of the 9th concession of said township, on the 28th inst.; provisional arrangements having been previously made.

THE Stratford *Beacon* says: Professor Panton, of Guelph, had a large and intelligent audience on Friday evening to listen to his description of the Rocky Mountain ranges. The Professor is a pleasing speaker, is gifted with descriptive powers of a high order, and has the faculty of imparting valuable information in an interesting and pleasing way. The lecture was a real treat and was greatly appreciated.

THE congregation of St. Stephen, N.B., for a few months vacant by the removal of Rev. A. T. Love to Quebec, have given a call to the Rev. Godfrey Shore, formerly of Lansdowne. Mr. Shore has for the past year been labouring in connection with the Woman's Missionary Society in the Presbytery of St. John, N.B., during which time he did good work. The congregation of St. Stephen are to be congratulated on so speedy and desirable a settlement.

THE committee appointed by the General Assembly to mature a plan for the unification of the Foreign Mission Board of the Presbyterian Church in Canada, met in Crescent Street Church, Montreal, on Wednesday, 15th inst. The Rev. Drs. McLaren, Moore, Wardrope, and Messrs. A. D. McDonald, A. McLean Sinclair, and E. Scott were present. The result of the conference was that a plan for the union of the two boards was matured, subject to the approval of the General Assembly, with the recommendation that it be submitted to Presbyteries for their consideration. The proposed plan will not involve much additional expense.

THE *North-West Reporter* says: We had the pleasure of listening to Rev. J. Carmichael, M.A., on Sabbath, the 12th inst., on the analogies between the soldiers in the North-West and the Christian soldier. It was shown that there was a striking concurrence in the attitude of Great Britain and Canada at present and the purposes of Christianity, and the analogies were described and illustrated with characteristic energy and intellectual strength. His eulogy of the courage, promptitude, and progress of the Western troops is timely and just, while his prophecy of the result, not only in the North West, but in Afghanistan, if Great Britain is pushed into war with Russia, was a noble testimony to the providential leadership of the Anglo-Saxon race in the affairs of the world.

SPECIAL services were held for four weeks in Knox Church, Cornwall, and have just been brought to a close. During the first two weeks the pastor, Mr. Hastie, conducted them himself. For the next two weeks he had the valuable assistance of those members of Presbytery, viz., Rev. J. K. Baillie, of Woodlark, John Ferguson, of Vankleek Hill, and G. D. Bayne, of Morrisburg, whose addresses were most suitable. After sermon an inquiry meeting was held which embraced all present. Many professed to have found the Saviour in the course of the meetings, and in a short time will be received into full communion. The large majority of these are young people belonging to the Sabbath school and Bible class. Much valuable aid was given in the inquiry meetings by members of session and Sabbath school teachers.

IN the reports submitted at the annual meeting of the Women's Foreign Mission Society at Ottawa last week, it appears that the number of life members was 61, of these 17 were added this year; ordinary members 3,729, added during the year, 1,214; Mission lands, 654; Presbyterian Societies, 14, added during the year, 8; auxiliary societies, 134, added during the year, 45; Mission lands, 24, added during the year, 8. The amount contributed by auxiliaries was \$7,910.20; by mission lands, \$1,746.99; revenue from all sources, \$10,657.52. The foreign work may be summarized as follows: three schools for our own Indians in the North-West; one school for girls in Formosa; six schools under the care of our ladies in Central India; six native teachers assisting in these schools; two Bible women; general missionary work in hospitals, zenanas and villages; three lady missionary teachers; one medical missionary; one lady ready for the work; one lady in Canada receiving medical education; donation for Trinidad schools.

THE Rev. Mr. McIntyre, who enters on his third year of evangelistic work, is at present engaged in evangelistic services in Ripley, evidently with great success. Mr. McIntyre called upon Rev. Mr. McQueen, a friend and an old acquaintance, on his way to engage in evangelistic work in another field, being persuaded to remain over Sabbath and preach in the Heron Church and in the Town Hall, Ripley, in the evening. The tokens of the Divine Spirit were such at all the services as to lead to arrangements for a meeting on Monday evening, when there was increased interest. Thus the movement began and goes on. The whole village and the surrounding population avail themselves of the precious opportunity. The extensive Town Hall is filled every night to its utmost capacity with eager listeners, and many manifest a deep sense of their lost condition by sin, and anxiously seek reconciliation through the blood of sprinkling which speaks peace to the guilty conscience and administers healing

to the wounded soul. Mr. McIntyre has spent the most part of the winter months in evangelistic work in Kincardine and Paisley, where large numbers were brought to a sense of their miserable condition by sin, and where many, professedly, in that time have been brought to sit at the feet of Jesus, enjoying that peace which passeth all understanding and which the Lord alone can give.

THE annual congregational meeting of St. Andrew's Presbyterian Church, Ingersoll, was held on Monday evening, the 6th inst. The pastor, Rev. P. R. Ross, occupied the chair, and opened the meeting with devotional exercises. Encouraging reports, showing decided progress in all departments of Christian work, were read. The Clerk of Session, in presenting his report, referred to the harmony at present existing in the church, the increased regularity in the attendance on church ordinances, the deepened interest in spiritual matters and the flourishing condition of the Sabbath school. The report showed that sixty seven persons were received into the fellowship of the church, and seventeen removed during the year, leaving a membership in good standing of 274. The managers' report was equally encouraging, the total receipts for all purposes for eleven months ending March 31st., being \$3,040.51. A recommendation from the Board of Managers, asking that an effort be made to liquidate the indebtedness on the church property, was then read. On motion, it was unanimously agreed to adopt the recommendation and instruct the managers to canvass the whole congregation for contributions to wipe out the debt. \$1,700 were subscribed at the meeting. The managers are confident that more than the whole amount of the debt (\$2,500) will be subscribed, and that soon they will be able to report their beautiful church edifice free of all debt.

THE annual congregational meeting of Knox Church, Beaverton, was held March 12. From the reports presented it was shown that the congregation is in a flourishing condition financially, and that progress is being made in every department of church work under the very successful pastorate of the Rev. G. A. Patterson, M.A. The total givings for strictly congregational purposes for the year amounted to \$2,056, being somewhat less than the previous year. Total contributions for all other purposes \$478, being an advance of \$202, or 73 per cent. over givings of the year before. For Schemes of the Church, \$258, being an advance of \$71. For other religious and benevolent purposes, \$200. The Woman's Foreign Missionary Society, composed of eighteen members, contributed \$60, being \$28 more than last year. The Ladies' Aid Society collected during the year \$141.39, for Building Fund and \$55.50 for missions, in all \$196.89, being \$76.89 more than the previous year. Total contributions of the congregation for all purposes, \$2,534. The number of communicants added during the year, on profession of faith, twenty-five, by certificate ten. Total thirty-five. Communicants removed, three, leaving a net gain of thirty-two. In addition to the weekly prayer-meeting, which is largely attended, a women's prayer-meeting is held each Sabbath morning, and also at the same time one conducted by the elders. Both of these, we feel assured, must result in much spiritual good.

THE handsome new Presbyterian Church, Clinton, of which the Rev. A. Stewart, B.A., is pastor, was recently opened for divine service by Rev. Professor McLaren, D.D., and Rev. A. McDonald, of Seaford. Large audiences were present at each service. A successful social was held the following evening, at which a number of addresses were delivered by speakers of distinction. The edifice, says the *Clinton New Era*, is a credit, not merely to the congregation which erected it, but also to the town, and adds another feature to the many proofs of the steady advancement of this place. We are not wide of the mark when we say that the building, in architecture and in appointment, is the most beautiful and complete in the county, and while due care has been shown to appearances, special attention has been paid to comfort and usefulness. In all the internal appointments these considerations have been kept in view, with most gratifying results. The main part of the basement is intended for a lecture room and Sabbath school room, and with the class rooms, which, by means of folding doors, can be thrown open to the schoolroom, has a seating capacity of about 400. The main auditorium seats 500 without gallery. The room is light, cheerful and well suited for the purposes intended. In the auditorium, all things are made to conduce to the comfort and convenience of the speakers and hearers. The acoustic properties are said to be excellently good, and the architect, Mr. William R. Gregg, of Toronto, is to be congratulated that he has been successful in preserving this important feature together with architectural beauty; while the beautiful stained glass windows, the well-arranged and richly cushioned seats, the good arrangement for heating, the brilliant lighting of gas, and the pleasant and convenient recess behind the pulpit for the choir, all conspire to make it comfortable and pleasant for the audience.

AT the close of his sermon in the First Presbyterian Church, Port Hope, on a recent Sabbath, the Rev. James W. Mitchell said: I enter to-day upon the second year of my ministry among you, and in reviewing the past year I am happy to be able to rejoice with you in visible and tangible proofs of prosperity as well as deeper proofs of the blessing of God upon our work. The edifice in which we meet has been renovated, modernized and made a comfortable and attractive place of worship. This has been accomplished, as you are aware, by an expenditure, making a moderate allowance for the value of the ladies' work in upholstery, of not less than \$3,000, and it is highly satisfactory that this has been accomplished without debt. The stimulus given by this improvement has been felt in every department of our work—in addition to the families worshipping with us, in the growth of our membership, in increased attendance on public worship and in interest in the affairs of the congregation. It is gratifying to be able to state that the Bible class has more than doubled and that the Sabbath school has largely increased. The prayer-meetings, especially during the summer months, reached very satisfactory, if not unprecedented,

proportions. During the year there have been thirty two names added to the roll of members in full communion and eleven removed owing to death, change of residence and other causes, leaving a net increase for the year of twenty one. The present membership of the congregation is 249, a greater number than was ever reached at any previous stage of the congregation's history. The year has been one of pleasant and, I trust, not unfruitful labour. I have found my dial co-workers in the spiritual oversight of the congregation in the members of Session, and have to thank the trustees for the very prompt and satisfactory manner in which they have met all obligations of the congregation. I cannot allow this opportunity to pass without expressing my high estimate of the zeal, energy, and self-sacrifice of the ladies of the congregation, so conspicuously manifested in their large contribution to the comfort and beauty of the church as it now stands; and without thanking the congregation for many acts of kindness by which my work has often been materially assisted. It is a matter of sincerest satisfaction to me to see the young of the flock taking so large an interest in its prosperity and aiding, as they have done during the past year, in forwarding it. I have undertaken the survey in deference to established usage here. The annual congregational meeting, however, is the most appropriate occasion for such statements, and I trust that the attendance at these meetings will soon warrant the review of our work and progress being made at them.

THE PRESBYTERY OF HAMILTON.—This Presbytery met at Lynedoch, on Tuesday, the 7th inst., at eleven o'clock, a.m., pursuant to adjournment, for the purpose of hearing the trial discourses, etc., of Mr. James A. Hamilton, M.A., Licentiate; and for his ordination and induction into the pastoral charges of Silverhill, Lynedoch and Delhi. Rev. M. W. Livingstone, Moderator, *pro tem.* in the chair. The Rev. A. M. Hamilton, M.A., of the Presbytery of Guelph, a brother of the pastor-elect, and the Rev. M. McGregor, M.A., of the Presbytery of Paris, being present, were invited to sit as corresponding members. Mr. Hamilton read the prescribed exercises, and was examined in New Testament Greek, etc. Several members of Presbytery then expressed their opinion in reference to the manner in which the subjects had been treated, and to the decided ability manifested in the preparation of the several discourses. Special reference was made to the patient research, critical judgment and accurate scholarship of Mr. Hamilton, as exhibited in his Greek Critical. The Presbytery sustained the exercises and examination of Mr. Hamilton as highly satisfactory. The Presbytery having adjourned, again met in the church at half-past two o'clock for the ordination and induction, Rev. George Grant, B.A., presiding. Rev. J. Wells, M.A., preached an admirable and able discourse from Matt. xiii. 31. Mr. Grant then narrated the steps and put the questions, which were duly answered. Mr. Livingstone offered up the ordination prayer, and Mr. Hamilton was solemnly ordained to the office of the holy ministry by the laying on of the hands of the Presbytery. Mr. Grant then, in the name of the Presbytery of Hamilton, inducted him into the pastoral charge of Silverhill, Lynedoch and Delhi; after which the members of Presbytery gave Mr. Hamilton the right hand of fellowship. Rev. R. Thynne, of Port Dover, addressed the newly-ordained minister, and Rev. R. M. Croll, of Simcoe, the congregation. The pastor was then conducted to the door of the church and introduced to the members and adherents of his charge by Rev. Thomas Wilson, of Caledonia, and Mr. John Charlton, M.P. Having agreed to sign the formula when called upon, his name was ordered to be added to the roll of Presbytery. The salary promised is \$750, a quart of which was paid in advance. Mr. Hamilton's call was unanimous; his settlement is a happy one; and his charge, on account both of its extent, and of the presence of able and experienced workers, presents great spheres of usefulness. Mr. Hamilton brings with him to his work an entire consecration, an humble, Christian character; a youthful zeal and a mind well furnished. With the blessing of the Divine Master resting upon his labours, much good work may, in this part of the vineyard, be effected.—R. M. H. CROLL, *Pres. Clerk, pro tem.*

PRESBYTERY OF MONTREAL.—A quarterly meeting was held on the 31st of March in the David Morrice H.C. There were present thirty-eight ministers and twelve elders. Rev. R. H. Warden, Moderator. The remit from the General Assembly in regard to the Assembly minutes was considered, and the Presbytery resolved, by a majority, to recommend to the Assembly that the minutes be issued as in former years. The Home Mission Committee reported through the Convener, showing that regular supplies had been given to vacant congregations and mission stations; that deputations had visited and reported with regard to supplemented charges, showing also the grants made by the Assembly's Committee and making recommendations with regard to the future supplies of the several fields. The Commissioners to the General Assembly are: ministers, by rotation, Rev. Messrs. John Turnbull, James Barclay, M.A., James Watson, M.A., James Patterson, John Macle, Daniel Paterson, M.A.; by ballot, Rev. Principal McVicar, D.D., LL.D., Professor Scrimger, M.A., Charles Doudiet, R. H. Warden and Robert Campbell, M.A. Elders, Messrs. William Drysdale, Warden King, Walter Paul, Hon. Judge Torrance, Dr. Christie, A. C. Hamilton, James Robertson, W. D. McLaren, Captain Ross, J. Stirling, and Alexander Macpherson. Rev. James Crombie, Scotland, Presbytery of Edinburgh, with a commission from the Colonial Committee of the Church of Scotland, was received and his name placed on the roll as licentiate. The induction of Rev. L. H. Jordan, B.D., Halifax, to the congregation of Erskine Church, Montreal, was appointed to take place on Thursday, the 7th of May at half-past seven p.m.; Rev. R. H. Warden to preach; Rev. James Cormack to preach. Rev. Principal Macle to address the minister, and Rev. James Barclay, M.A., to address the people. Reports of Missionary meetings given in from St. Louis de Gonzague, Cote des Neiges, Harrington, Huntingdon, LaGuette, Elgin and Adolphustown, Dundee, Ormstown, and St. John's, Montreal.

Robert Campbell read the report of the Presbytery's City Mission, giving details of the work done by the missionary, and urging further action in the direction of reaching Presbyterians not attached to any of the congregations in the city. Mr. Patterson supplemented the report by a short address. Reports were read and suitably dealt with as follows: On Sabbath Schools, Rev. William R. Cruickshank, Convener; Temperance, Rev. John J. Casey, Convener; Statistics, Rev. J. Patterson, Convener; Protestant Education in Quebec, Rev. Wm. J. Dey, Convener; On French Work, Rev. C. Heine, Convener. Professor Scrimger was empowered to moderate in a call in St. Joseph Street Church when deemed necessary. Rev. D. W. Morison received authority to moderate at Valleyfield. The Clerk was instructed to call the attention of the City Clerk to the resolutions of the Presbytery in regard to Sabbath desecration. Rev. Neil McNish, B.D., LL.D., was nominated Moderator of Synod. Rev. J. A. F. McBain and Mr. James Robertson were appointed to represent the Presbytery on the Synod's Committee on Bills and Overtures. Professor Cousirat obtained leave of absence for six months and Messrs. James Hally and R. H. Warden for three months to visit Europe. Mr. Anthony Cauboue, who at last meeting was suspended from ministerial work, was now solemnly deposed, having declared his intention to return to the Church of Rome. Messrs. Lyle, of Hamilton, Currie, of Three Rivers, Dewey, of Richmond, Herridge, of Ottawa, Clark, of New Edinburgh, and Bayne, of Morrisburg, being present, were invited to sit and deliberate. Principal MacVicar made an important statement from the Board of the Presbyterian College. The Presbytery heard with satisfaction the statement made, and unanimously resolved to record its gratitude to God for the signal favour shown to the institution and for the large measure of success and usefulness that has attended its efforts; to concur most cordially in the resolution of the Board to increase the Endowment Fund to a sufficient amount, and to seek speedily the full equipment of the College, and to commend this undertaking to the congregations within the bounds and to all others who may be asked to aid it, and to use all possible efforts to carry it to a successful issue. The Committee on West Farnham reported and was continued. The next quarterly meeting will take place here on the 7th of July at ten o'clock a.m.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 7th inst., Rev. R. D. Fraser, Moderator. Revs. A. McFaul and W. Frizzell were appointed, by rotation, Commissioners to the General Assembly, in place of others who resigned. Rev. Dr. Reid read a report from the committee appointed to advise with the Session and congregation of Carlton Street Church, setting forth a large amount of arrears in the stipend promised to the minister, that they express themselves as unable to adhere to the same promise for the future, and that—viewing all the circumstances—the committee ask the Presbytery to ask the congregation to pay up said arrears, also that a new arrangement be attempted for the future, and if such an attempt should fail that the pastoral tie be terminated. Resolutions were also read from the congregation, promising payment as soon as possible; but, in view of the unlikelihood of a satisfactory arrangement for the future, recommending that the pastoral tie be dissolved. Commissioners and the minister were heard on the foregoing. A motion was then made, as also an amendment, the amendment carried, viz.: that the congregation be instructed to pay the arrears due to their minister, and that further consideration of the matter of the reports be deferred until action shall have been taken by the congregation. The Treasurer, as Convener of a committee previously appointed, read a report anent a revival of the assessments of the congregations for the Presbytery Fund, for the purpose of meeting the travelling expenses of Commissioners to the General Assembly. The report proposed dividing the congregations into three classes, according to their secular strength, and assessing these at different rates per member. After some consideration, the report was laid on the table, and further dealing with it was postponed to another meeting. Rev. P. Nicol reported moderating in a call from Laskay and West King, which was given unanimously in favour of Rev. P. Fleming, of Warsaw and Dumfries, in the Presbytery of Peterboro'. The salary promised is \$650, and there is a manse. After hearing Commissioners, the Presbytery sustained the call, and ordered the same to be transmitted, with relative papers, to the Presbytery of Peterboro', with request that Rev. J. Carmichael, of Norwood, support the same. It was also agreed that, in the event of the proposed translation being granted, Mr. Fleming be inducted on the 25th inst., services to commence at two p.m., in the church on the ninth line in King, the Moderator to preside and deliver the charge, Rev. J. W. Cameron to preach, and Rev. P. Nicol to address the people. It was then reported by Rev. J. A. McDonald that he had moderated in a call from Shelburne and Primrose, which was given in favour of Rev. T. J. McClelland, recently of the Reformed Presbyterian Church, U.S. An application was read from Mr. McClelland for admission as a minister of our own Church. Papers were also read in his favour from his former presbytery. It was moved and agreed to ask leave of the General Assembly to receive him as a minister, and the call aforesaid was laid on the table in the meantime. A very interesting report was read by Rev. R. P. McKay from the committee on the State of Religion. The Moderator also read an excellent report from the committee on Sabbath Schools, and submitted an elaborate tabular exhibit anent the same. Both reports were received and adopted, with thanks especially to the conveners, and were ordered to be sent to the Synod's committees on said matters. Rev. W. R. Hunter brought up his motion anent the formation of a new Presbytery, and spoke in support thereof; other members expressed their sentiments, and it was left to those who favoured the proposal to draft a memorial thereanent, to submit the same at another meeting, and to carry its transmission to the General Assembly. Rev. J. Mowbray was appointed to take steps for organizing a regular congregation at West Toronto Junction, and Messrs. James Teasdale, John Paxton and John Wanless were appointed

along with him to be an interim session, to report at another meeting. In harmony with a motion previously given notice of, a committee was appointed consisting of Rev. Messrs. A. Wilson, convener, C. A. Tanner, Dr. Gregg, W. Frizzell, and R. P. McKay, to draft a memorial to the General Assembly for an enlargement of the scheme for French Evangelization, so as to ann at the good of other nationalities besides the French. A letter was read from the Board of Management of the Women's Foreign Missionary Society reporting the formation of a Presbyterian Society, with five auxiliaries and five mission lands, and asking the Presbytery to cooperate with them so as to ann at an auxiliary in every congregation within the bounds. The co-operation asked was favoured by the Presbytery, and the clerk was instructed to inform the board accordingly. Next ordinary meeting was appointed to be held on the 12th of May, at 10 a.m.—R. MONTEATH, *Pres. Clerk*.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

May 3, 1885. **OBEDIENCE.** {Eph. 6: 1-13.

GOLDEN TEXT.—“Children, obey your parents in the Lord: for this is right.”—Eph. vi. 1.

TIME.—A. D. 62.

Introduction.—Having finished the Book of Acts, we now naturally direct our attention to some of the Epistles written by Paul during the two years' imprisonment with which the Book closes.

Church at Ephesus.—In order to prepare for the study of the Epistle, refresh the memory by reading over the account of Paul's labours in Acts xix. 20. It is not worth while troubling the classes with any reference to the discussion as to whether this Epistle was first written to the Ephesians or Laodiceans, or was a circular letter intended for several Churches. Whoever they were, for whom, then specially designed, it is instructive to all Christians by whatever name called.

How sent.—It was sent by *Tychicus*, Eph. vi. 21, who carried, at the same time, the Epistles to the Colossians and Philemon. He was probably accompanied by *Onesimus*, the converted slave, returning to his master.

Character of the Epistle.—It bears the impress of the Apostle's mind in that state of exaltation, which was the growth of years of faithfulness and the precursor of his departure. It is rather the language of lofty emotion, which words seem unable to express, than the logical discussion of doctrine, so characteristic of former Epistles, hence, very difficult. In the first chapter, more particularly, when we are permitted as it were to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the unwreathed smoke of some sweet smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august and thoughts so unspeakably profound.—*Bishop Elliott*.

Content of Epistle.—For the study of the whole Epistle, it naturally divides itself into two parts.

1. *The glory of the Church*, as to its ground, goal, extent, and service. Chaps. i., ii., iii.
2. *The Spirit ruling in the Church*, as to general duties and special duties.

It is with special duties of the household that this lesson has to do.

EXPLANATORY.

1. **Duties of children to parents.**—Ver. 1-3. There are two duties stated, and reasons for performance added.

(1) **Obedience.**—This is the first duty which children should never forget. Both father and mother should be obeyed. And it should be remembered that true obedience is frank and hearty, not reluctant, grumbling, and of necessity. Many children do what they are told, just because they dare not disobey for fear of punishment.

Reason. It is right.—It is right (1) because God commands it. Anything He tells us to do is to be done because He never errs, whether we understand or not. It is right (2) because from the position the child occupies, it is best for itself, for the family, for society, and for the Church, that the child should obey. Disobedient children destroy the blessedness of the home, they grow up to be disobedient to the laws of the land, injure society, refuse to obey God, and thus destroy themselves and others.

Limitation.—But there is a limit beyond which the obedience of a child should not go. If parents should ask a child to do what is contrary to the law of God, then the Apostle says obedience is not required. *Obey in the Lord.* Do not lose your interest in your Lord for the sake of your parents. Paul was addressing a city where there were many heathen children. If their parents required them to reject Christianity, they should not obey. So now, with all religious duty.

(2) **Honour.**—This is a very beautiful injunction, and is more than simple obedience. Nothing can be more lovely than to see children looking up to their parents with love and reverence, and delighting to do them honour—and, if need be, trying to cover up their infirmities.

First command with promise.—It is first in importance of all our social duties; or, it is the first of the Ten Commandments to which a promise is expressly attached.

Promise.—“Long life and prosperity” is the promise. How that comes is easily explained. *Directly*, God gives blessing to those who ren in the ways of His commandments. *Indirectly*, such treatment of parents is a guarantee

of such a character as will avoid vice and exercise that diligence that makes life long and happy.

That other causes step in and interfere with this law and shorten the life of dutiful children does not contradict this promise.

II. **Duties of Parents to Children.**—These duties are both negative and positive.

(1) **“Provoke not,” etc.** This may be done in many ways. In many families there is constant irritation, which grows into hatred as the children get older. Harsh words, taunting allusions, insinuations, treating our children as if they were little children, etc., have a very injurious effect on character.

(2) **Education.**—This is a very wide word. It refers to the body, intellect, and moral nature. It should be the aim of the parent to train every part in such a way as to make the best possible man or woman out of the child; as near as possible to the likeness of Christ, who is our model.

III. **Duties of Servants to Masters.** Ver. 5-8. The Apostle goes to the root of right service, by showing that in whatever we are doing, we should feel that we are *erving Christ*, and should do all as for Him. The different phrases used all point to this higher relationship. *Masters according to the flesh*, implies that we have another Master, not according to the flesh. *Fear and trembling*. With an earnest desire to please Him who ever sees us and is offended by any deviation from integrity. *Singleness of heart*. No insincerity, duplicity, or hypocrisy, but strict straightforwardness and candour, as in the presence of Christ, who cannot be deceived. *With good will*. The servant should make the master's interests his own, earnestly wish him well and seek his good. If it is done for God, how joyfully it should be done!

Reward. This reward refers back to the spirit and dispositions before referred to. We shall get as we do. If it is a selfish service we render, then only such a reward as selfishness can give. If it is simply *eye service* we render, i.e., “because the eye of an earthly master is upon us,” then we can only expect such pay as an earthly master gives. But, if we serve the Lord, then the reward will be worthy of Him. And with Him there is no distinction of persons, He tries men's hearts and treats them accordingly.

IV. **Duties of Masters to Servants.**—Ver. 9. The same instructions are given to the masters as to the servants. God has not got one set of laws for one class, and another for another. They are to do duty as the servants of a Master in Heaven, and treat their servants, knowing them to be His servants.

Forbearing threatening. A correction much needed in the treatment of slaves, where such harsh treatment was given. In a milder form the same evil exists still—the feelings of servants are not respected and the rebuke is needed. Sin will not be passed over in any, because God will treat all alike.

V. **The Source of Strength.** When Christ was teaching the Disciples the spirit of forgiveness, they replied: “Increase our faith.” Well may we, after reading all these instructions given in this Epistle, offer the same prayer.

But the Lord sends us not a warfare at our own charges. It is His strength and not our own in which we ever come. He gives a complete outfit, that protects every part of the body, and we are urged to put it on, because we have formidable enemies to contend with, and without it we are sure to suffer defeat.

What the armour is, does not come within this lesson. The fact that Paul was bound to a soldier at the very time he was writing this epistle shows us where he got his illustrations. He spiritualizes the different parts of Roman armour.

Enemies.—Not simply *flesh and blood*. That is formidable enough. The infirmities of our own nature and the temptations of men about us are difficult to overcome; but, besides, we are surrounded with evil spirits, who are unceasingly plotting our ruin. The world, the flesh, and the Devil—a triple alliance.

Wiles of the Devil.—One Devil, who presides over his subordinates called evil spirits, demons, etc. His forces are arranged and organized for the most effective work possible.

Principalities, etc. The individuals of high rank in Satan's kingdom, or their united forces. They live in the air about us, delight in darkness and deeds of darkness and are allowed, for the present, to exercise evil influences. We are safe, even against such odds, if clothed in the divine panoply—but if not, our destruction is sure. By-and-bye Satan will be bound, and the glory of the Lord shall arise upon us.

To incarcerate a man as a lunatic in Denmark nothing is required but a certificate from a competent medical practitioner stating that the individual in question is insane. Any one in Denmark is entitled to keep a private asylum without licence, and the patients in such an asylum are not under State control. Denmark has an excess of lunatics, due chiefly to the Scandinavian habit of constant dram drinking.

A **ROTTEN**, to which a large bunch of walves had grown, was fished up recently by a Baltimore oysterman. Inside the bottle was a fish too large to get out of its mouth. It is supposed that the fish went in to the bottle, and either liked its quarters so well that it tarried too long, or before it could find its way out had grown so large as to nearly fill the bottle. The bottled fish will be sent to the Smithsonian Institution.

An inventive genius is said to have produced a cushion, containing a spiral spring, to be worn by skaters who have the habit of sitting down unexpectedly. A Philadelphia man is reported to have sat down so hard upon one of these articles that the rebound, which should have simply brought him to an erect position, tumbled him violently over upon his nose, whereupon he has commenced suit against the inventor for \$10,000.

Sparkles.

"I'm saved from a watery grave!" exclaimed a tramp who was pulled out of a dairyman's milk can.

SOME men must have a quarter of a column to express a well-defined idea when writing for a newspaper, but it is astonishing how concise they can make an advertisement that costs half-a-dollar a line.

A GOOD TEST.—For over sixteen years G. M. Everest, of Forest, has sold Hagyard's Pectoral Balsam, and its sales are steadily increasing. It cures coughs, colds, and all lung complaints; is pleasant to take and always reliable.

CLERGYMAN to newly-wedded pair:—"The marriage state imposes various duties. The husband must protect the wife, whilst the wife must follow the husband whithersoever he goes." Bride—"La, sir, can't that be altered in our case? My husband's going to be a country postman."

THE poor little school children make the same mistakes the world over, when they are taught what they don't understand. In England, the Bishop of Chester, examining a school, asked one boy, "Who is your great spiritual enemy?" The boy looked up, and said simply and gravely, "The bushup."

FOR COUGHS.—Mix one tablespoonful of Perry Davis' Pain-Expeller with three tablespoonfuls of syrup, and take two or three teaspoonfuls of the mixture every half hour, till relief is obtained.

"THESE candidate fellers," cries an exasperated farmer, "can talk pretty slick about the grandeur and independence of farm life, but I'll wager my last year's straw hat that none of 'em ever tried to convince a pig that it ought to go out of the garden by way of the same hole in the fence that it came in!"

"I UNDERSTAND, doctor, that you are opposed to admitting women to a college course?" "That is my position exactly." "Have you any objections to giving your reasons?" "None in the least; they are all embraced in one." "What is that?" "I married a lady with a collegiate education."

WATERLOO NEWS.—Walter Linton, of Waterloo, writes that Hagyard's Yellow Oil has done great good in his family, his wife being cured of a house lumps that other medicines failed to remove; he also states that a neighbour was promptly relieved of rheumatism by the same remedy.

"That, sir, is a very fine quality of sugar," said the groceryman. "It is used mostly for making desserts." "Why is it used mostly for making desserts?" asked the customer. "On account of its superior quality, sir." "Oh! that's it. I thought it might be used for making deserts on account of the large quantity of sand in it."

"MOLLY, I wish you would be a better little girl," said an Austin father to his little daughter. "You have no idea how sorry I am that mamma has to scold you all the time." "Don't worry about it, pa," was the reply of the little angel. "I am not one of those sensitive children. Half the time I don't hear what she says."

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of the Mason and Hamelin Organ Company have this for their prominent attraction, that their tones are so pure and free from all noise without pitch. In part, this comes from their new method of fastening the strings by metal fastenings instead of by mere pins driven into wood.—Boston Traveller.

"My dear, look below," said a Harlem man, just as he stood on the bridge with his wife, and gazed at a tug hauling a line of barges. "Such is life. The tug is like a man, working and toiling, while the barges, like women, are—" "I know," interrupted Mrs. G., acridly. "The tug does the blowing and the barges bear all the burdens."

A LAWYER in Nebraska, who was defending a suit for a widow, in the fervour of his zeal in his fair client's cause, exclaimed, "Gentlemen of the jury, a man who could be so mean as to sue a helpless widow woman ought to be kicked to death by a jackass; and, gentlemen,"—here the eloquent counsel turned towards the Judge—"I wish his honour would here and now appoint me to do the kicking!"

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

A HEROIC DEED.

SURPASSING EVEN THE DEEDS OF PROWESS OF EVERY-DAY-LIFE.

A few months ago the country was thrilled with the account of a girl who, at the risk of her life, when the whirling flood of the swollen rivers was wresting great bridges from their foundations, skipped along the ties of a western railway, lantern in hand, and saved a train from certain destruction. The State of Iowa awarded her a suitable medal for her bravery. In this instance it was a child who saved the lives of many adults, but as a rule, the life of the child is in the hands of older persons.

In November, 1883, a little eight-year-old son of Danish parents was suffering with diphtheria. The attack was not severe, but he did not seem to rally after the throat appeared perfectly well. Nausea, headache and low fever succeeded the sore throat, and two or three days afterwards his limbs began to swell mysteriously. The skin became very dry, vomiting was frequent, nose-bleed was persistent, and nothing would stay in his stomach. "It was evident to our minds," says Mrs. Thomas Schmidt, wife of the vice-consul of Denmark, residing at Netherwood, N. J., "that some mysterious malady was working ruin in his system. Our physician said he had the terrible bright's disease. To our suggestion that a certain preparation be tried, he made no objection. We gave him six doses a day, two teaspoonfuls at a dose, in sweetened water. It remained upon his stomach, and within a week there was marked improvement. The bowels became regular without the use of cathartics, and the nausea diminished; in three weeks there was a subsidence of the dropsy, and by the middle of May his limbs were perfectly normal. He had a good appetite, and could take three pints of milk daily. By the first of May he was up, and though he had spent six months in bed, he did not feel particularly weak. In June he was out, feeling perfectly well, and in July he weighed eight pounds more than he did before he was taken sick. To-day there is only a slight unfavorable condition in his system, and the physicians say we have every reason to believe the child will be perfectly well."

Mrs. Schmidt is certainly to be congratulated on the good results which followed the use of Warner's Safe Cure, and she says: "We feel bound to make this truly wonderful result known, and are perfectly willing to have this letter published." Gratifying as is the result wrought, it is by no means singular, for thousands of children, who seemed weak and puny, have had their entire nature changed and their future assured by a prompt use of the same preparation. Such disorders are transmitted by inheritance, or arise from children's epidemic diseases, the evil effects of which often prove fatal in later life. The secret of the ill-health of many children is that their kidneys and liver are not performing their natural work.

It was a brave feat of the brave girl who crossed the swollen stream on the bridge to save the lives of the passengers; but it is a braver deed, and one worthy of wider recognition which, seeing the perils awaiting childhood, free from prejudice, with a purpose only to save by any effective means, preserves to us the lives of our children.

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WHAT IS IT?

A strictly vegetable preparation, composed of a choice and skilful combination of Nature's best remedies. The discoverer does not claim it a cure for all the ills, but boldly warrants it cures every form of disease arising from a torpid liver, impure blood, disordered kidneys, and where there is a broken down condition of the System, requiring a prompt and permanent tonic, it never fails to restore the sufferer. Such is Burdock Blood Bitters. Sold by druggists, who are authorized by the manufacturers to refund the price to any purchaser who is not benefited by their use.

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- In use 20 years. Special Prescriptions of an eminent Physician. Simple, Safe and Sure. List of Principal Ailments: Fevers, Congestion, Inflammations, Worms, Worm Fever, Worm Colic, Cramping Colic, or Teething of Infants, Diarrhoea of Children or Adults, Dysentery, Griping, Bilious Colic, Cholera Morbus, Vomiting, Coughs, Cold, Bronchitis, Neuralgia, Toothache, Faceache, Headaches, Sick Headache, Vertigo, Dyspepsia, Bilious Stomach, Suppressed or Painful Periods.

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

Ayer's Sarsaparilla.

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"Eighty years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SASSAPARILLA, by the use of two bottles of which I was completely cured. I have sold large quantities of your SASSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. F. F. HARRIS, River St., Buckland, Mass., May 13, 1882."

SALT RHEUM.

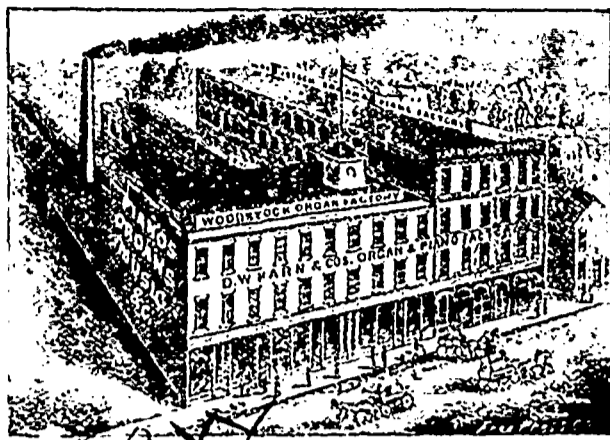
GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SASSAPARILLA. See certificate in Ayer's Almanac for 1883.

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I have made analysis of samples of the Emulsion of Cod Liver Oil, prepared by the Putnam Emulsion Co., and they have explained to me the details of their process. The ingredients used, and the mechanical processes to which they are successively subjected enable this Company to prepare a permanent Emulsion, without the use of acids or alkalies. This preparation has been known to me for many years, and when carefully prepared is certainly a great improvement upon the Crude Cod Liver Oil, not only being milder in flavour, but having the more substantial advantage of being in the best form for digestion and assimilation.

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Fellow of the Institute of Chemistry of Great Britain and Ireland, Prof. of Chemistry.

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I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Induce a cough to break in its efficacy, that I will send FREE OF CHARGE, together with a VALUABLE TRIFLE, to any sufferer. Give names and P. O. address to DR. T. A. BLOOM, 1st West St., New York.

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Publisher's Department.

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MEETINGS OF PRESBYTERY.

LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.
BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p.m.
WINNIPEG.—Knox Church, Winnipeg, on Monday May 18, next, at three o'clock p.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a.m.
HURON.—In Clinton, on Tuesday, May 12, at half past ten a.m.
MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p.m.
KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p.m.
OWEN SOUND.—In Division St. Church, Owen Sound, April 28, at half past one p.m.
TORONTO.—At the usual place, on Tuesday, May 12th, at ten a.m.
MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, June 30th, at eight p.m.
PARIS.—In Dumfries Street Church, Paris, on Tuesday, 12th of May, at ten a.m.

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KNOX COLLEGE: SESSION 1885-6.

1. *The Prince of Wales Prize* (tenable for two years) will be awarded for the best Essay on "The Doctrine of Evolution in its Relation to Religion and Morals." Competition open to students of 1st and 2nd years in Theology.
2. *Smith Scholarship*: Best Essay on "The Love of God in Relation to His Justice." Competition open to students of 2nd and 3rd years in Theology.
Essays to be sent in to Dr. Caven by 31st Oct., 1885.

SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in the PRESBYTERIAN CHURCH, COBOURG, ON TUESDAY, 5TH MAY, 1885, at half-past seven o'clock p.m., and will be opened by a sermon from the Rev. Alexander Young, the retiring Moderator.
Rolls of Presbyteries, and all papers for the Synod should be sent to the undersigned, not later than the 29th of April.
Railway Certificates, enabling those attending Synod to travel at reduced rates, have been sent to all on the Roll of Synod.
The Certificates of Elders are usually enclosed with those of Ministers.
The Rev. J. F. Campbell, Missionary from India, will be present to address the Synod.
Accommodation for members has been provided by friends in Cobourg.
JOHN GRAY, Clerk of Synod.
Orillia, 8th April, 1885.

HARMONIZED EDITION of the SABBATH SCHOOL HYMNAL

Will be ready early in April, bound in cloth, price 35 cents each. Cash must be sent with order, payable to W. B. McMurrich, Secretary and Treasurer of Hymnal Committee, 13 York Chambers, Toronto.
WM. GREGG, D.D., Convener of Publishing Committee.

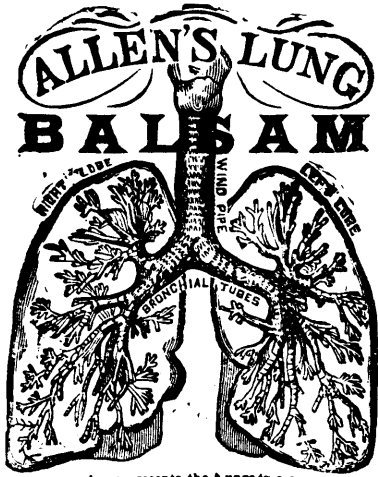
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THAT QUEEN OF PERFUMES FOR THE HANDKERCHIEF.
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WANTED A WOMAN
of sense, energy and respectability for our business in her locality, middle-aged preferred. Salary \$35 to \$50. References exchanged. GAY BROS., 14 Barclay St., N.Y.



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ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS.

BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED.
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As an EXPECTORANT it has no Equal.

It is harmless to the Most Delicate Child.

It contains no OPIUM in any form.

Directions accompany each bottle.
For sale by all Druggists.

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We the undersigned, druggists, take pleasure in certifying that we have sold **DR. WISTAR'S BALSAM OF WILD CHERRY** for many years, and know it to be one of the oldest as well as one of the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.

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- J. G. SHUFF, London East.
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- W. J. DYAS, Strathroy, Ont.
- F. W. MEEK, Strathroy, Ont.
- THOMAS HEY, Ailsa Craig, Ont.
- GEO. J. FRYER, Glencoe, Ont.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882.
"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.
"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try **AYER'S CHERRY PECTORAL**.
"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases.
J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of **AYER'S CHERRY PECTORAL**. Being very palatable, the youngest children take it readily.

PREPARED BY **DR. J. C. Ayer & Co., Lowell, Mass.**
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\$12 WATCH FOR \$6.
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On receipt of price, \$6, we will send, per registered mail, a Silver Key-Wind Watch, jewelled chronometer balanced, with dust band, in Men's size, dust proof silver cases, smooth or engraved.

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If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the

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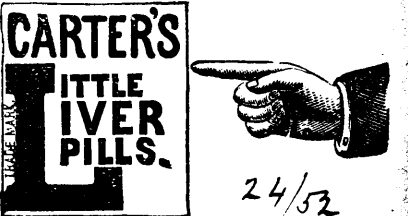
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FOR Rough conditions of the skin, Shampooing the head, Pimples, Eruption and Skin Diseases, use Prof. Low's Sulphur Soap.

ROYAL BAKING POWDER Absolutely Pure.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.



CURE SICK HEAD

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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