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# THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, MARCH 19th, 1884.

No. 12.

## NOTES OF THE WEEK.

A JEWISH society, the Supreme Lodge of the Hebrew Order of Keshet-shelbarseel, holding its quinquennial session at Cleveland last week, endowed a home for aged and infirm Israelites located in that city in commemoration of the one hundredth anniversary of the birth of Sir Moses Montefiore and a tribute to his worth. The value of the endowment is \$70,000. This is the first memorial founded in honour of the Jewish philanthropist, and was adopted with great enthusiasm.

A FEW weeks ago the Jewish playwright, Salmi Morse, who struggled so persistently to have the Passion Play produced on the New York stage, was supposed to have committed suicide by drowning in the Hudson River. Subsequent disclosures did not tend to brighten his character. And now Solomon Shapira, whose name was associated with an attempt to sell to the British Museum a forged manuscript of the Decalogue said to have been obtained from an Arab sheikh, is reported to have committed suicide by shooting in a hotel at Rotterdam. He was suffering from mental aberration.

IN deference to numerous expressions of marked disapproval by the better class journals in the United States, voicing the opinion of the American people, action for the repression of dynamite plots has at length been taken by the authorities. All alleged sympathy with Fenianism in the States is confined to malcontent Irishmen and professional politicians who have a personal interest in the Irish vote. It is announced that the Attorney-General has sent to all United States attorneys and marshals a circular setting forth a report that certain persons are aiding in the prosecution of heinous crimes by shipping to foreign ports explosives dangerous to life and property, and directing the officers named to use the utmost diligence to prevent offences against the statutes regulating the shipment of explosives, and to detect and prosecute those who may commit them.

LAST Thursday another decisive victory over Osman Digma was gained between Suakim and Sinkat. General Graham with British troops has been successful in restoring British prestige dimmed by the disasters of Hicks and Baker Pashas. While the fight lasted the Arabs made a desperate though unavailing defence. The numbers reported lost by them showed the determination with which they strove for victory. Four thousand was a terrible loss. The proportionate loss in the British army, seventy killed and one hundred wounded, testifies to the severity of the contest. The victory of Thursday marks an important stage in the affairs of the Soudan. Osman Digma's power is broken. In this campaign he will be unable to rally his shattered forces or to retrieve his damaged reputation. The subjugation of the Mahdi will now be a less difficult matter than it seemed a short time since.

WHILE General Graham and his gallant forces were preparing to encounter Osman Digma, the French were making their successful attack on Bacninh. The impression that the Chinese would make an obstinate defence has been dissipated. The strategy of the French commander took his opponents by surprise and they seem never to have been able to recover either coolness or courage. Their loss, undoubted, is reported as heavy while the French claim to have had only seventy wounded. In the citadel at Bacninh a Krupp battery and a large quantity of ammunition fell a prey to the captors. An attack on Bacninh we were assured by the Chinese was to be regarded as equivalent to a declaration of war. The easy capture of that strong hold by the French renders it likely that Chinese resistance will not be by any means so determined as earlier declarations might have led people to expect. The Tonquin dispute may be settled sooner than seemed likely a few weeks ago.

IN discussing the subject of Christian Unity the Berlin *News* argues that there are insuperable difficulties in the way of Presbyterians and Episcopalians becoming organically one, and that Methodists, Presbyterians, and Episcopalians are not likely soon to unite. Our contemporary makes the following remarks: But while this fact remains there are a number of other churches that could without the slightest sacrifice of principle cast in their lots with one or other of these denominations. For instance, there is no reason whatever why all the Congregationalists and Lutherans in Canada should not form a union with the Presbyterian Church. The differences between them are so trifling that they would only need to come together and compare notes to see how easy it would be to become one. Then there are the Evangelical Association, the United Brethren, the New Mennonites and perhaps a few smaller bodies, which could without any difficulties join the Methodist Union which in a few months will be an accomplished fact.

WHAT will be the result of the suppression of the Soudanese revolt is as yet to most people a matter of conjecture. In England opinion is very much divided. The ministry has avowed on many occasions its preference for withdrawal from the scene of El Mehdî's adventures as soon as his ambition is quenched. The radical party strenuously support such a policy. Many on the other hand believe that the logic of events will lead to permanent occupancy of the Valley of the Nile by Great Britain. This is evidently "By-stander's" opinion who thus expresses himself in the last number of the *Week*. "Egypt is annexed, let Mr. Gladstone disclaim the intention as he will. This was destiny from the hour when the Suez Canal was opened. Reluctantly, not only on grounds of interest, but on grounds of morality, the nation accepts the new burden, and its reluctance has been shown in a hesitating and wavering policy which, though creditable in so far as it is a proof of moderation, has entailed on it disaster and some shame. Yes, under whatever guise or name—whether dominion, protectorate, or control—Egypt will henceforth be a part of the British Empire in the East. And this great and perilous addition to the sum of Imperial cares is made at the moment when, by the Irish revolt, Great Britain is in some danger of having a hostile republic carved out of her own side.

At a recent meeting of the Toronto Ministerial Association, the Rev. J. Burton read a paper combining the qualities of raciness and common-sense, in which he advocated a complete reform of existing funeral customs. The subject is a large one, and there are so many things that ought to come under the pruning knife of reform that Mr. Burton had only time to specify a few instances. He dooms crapes, band and scarf to extinction. Floral displays are not to be encouraged, nor indeed display of any kind. It makes a cruel inroad in the resources of many families. There is another custom that comes in for Mr. Burton's disapproval with which many will agree. He says:—Personally, I avoid "funeral sermons." I am not sure but Christ crucified is a better theme even over a coffin, than man or woman glorified; and when the seal of eternity is on a man, be he saint or sinner, I forbear judging or drawing an invidious line by forbearing in one case what I yield in another. That the occasion may be improved, I believe. I also believe that oftentimes, most often, the dead do not recognize themselves in the orator's picture, of which, like the epitaph, and it may be said

"When all is done, upon the tomb is seen,  
Not what he was, but what he should have been."

Briefly my position is this:—In the vast majority of cases the imperious demands of funeral customs impose unjust burdens. It is within Christian influence to lift those burdens by reforming custom. Ministers, as leaders of Christian thought, should first set the example.

SOME people imagine that the ministry is an easy life. The same kind of people believe that it is still more easy to conduct a newspaper, and to manage a

religious paper the easiest of all. It is with sincere regret we came across the following announcement in the last number of the *Christian Leader*. The demise of the *Outlook*, an ably conducted, a bright and readable paper, is a surprise: "From a statement made in last week's number of the *Outlook*, the weekly organ of the English Presbyterian Church, we regret to learn that its 116th number, which appears to-morrow, will be its last. Its list of subscribers contains, it is stated, nearly 5,000 names; but it had never reached a paying circulation, and besides the capital sunk in starting it there was a loss of several hundreds a year involved in its continuance. Several appeals, private as well as public, urged upon the members of the Church the duty of giving it an increased measure of support; but these were not responded to, and the last number would have appeared some weeks ago but for a movement initiated by an energetic office-bearer. At the start the editorial chair was occupied by Mr. A. Hay Japp, and afterwards by Dr. Donald Fraser until he was laid aside by illness. It is proposed to bring out immediately another weekly paper under the title of the *Presbyterian*, which will be edited by Dr. W. Kennedy Moore, who retires from his pastoral charge at Portsmouth in order to devote his whole time and strength to his new task.

FAMILIARITY with courts of justice usually impresses most competent observers with the repulsive and destructive effects of indulgence in strong drink. Judges are emphatic in their testimony in favour of temperance. In his address to the Grand Jury at Renfrew Assizes, his Hon. Justice Rose, is reported as saying: I was not a very strong temperance man until I assumed my official duties; and in consideration of the position in which I have been placed I feel it is my duty to endeavour to lessen the temptation which is thrown in the way of our weaker fellow-men. I would be glad to see all saloons done away with. I see no reason why they should exist. They are simply a temptation to drink, without any resulting benefit. If a man wishes to have liquor in his own house, I would not advocate restraining him of his personal private license; but why we should have temptation placed at every corner of the street to tempt the weaker ones into the dens of iniquity, to take away their reason and their property, to destroy their homes and their families, I have not yet been able to understand. I have passed up and down Church street, in Toronto, for fourteen or fifteen years, and it has been a painful thing to see young men on their way down to business stop and turn into a saloon, and the same thing on their way back at night. How much trouble and sorrow this brings to their families God only knows, and why this state of things should be allowed to continue in a community calling itself Christian I am unable to understand.

WEEKLY HEALTH BULLETIN.—A review of the weather of the week shows that the extreme change to cold which took place in the latter part of last week, extended into the first days of this. Along with this we notice that Bronchitis has advanced from 13.9 per cent to 14.4 per cent in degree of prevalence. The other diseases of the respiratory organs have slightly decreased, both in degree and area of prevalence, compared with their positions last week. Amongst zymotic diseases, Scarlatina and Measles show a very marked advance, especially in the case of the former, in degree of prevalence; from not appearing last week at all amongst the twenty most prevalent diseases, they show this week a percentage of 2.3 per cent and 1.7 per cent respectively. In area of prevalence Measles appears in two out of ten Districts, Scarlatina in one, they not holding a place last week amongst the six highest diseases in any of the Districts. Whooping Cough has decreased in degree of prevalence, while Diphtheria has slightly increased. Amongst Fevers there is nothing worthy of mention. Intermittent still remains in Districts VII., VIII., X., lying along the north shore of Lake Erie. This week Typho-Malarial does not appear amongst the twenty most prevalent diseases.

## OUR CONTRIBUTORS.

### THE WALDENSIAN VALLEYS.

LEAVES FROM A TOURIST'S NOTE-BOOK.

#### VALLEYS OF PEROSE AND ST. MARTIN.

The easiest way to reach the valley of St. Martin from Torre Pellice, is to take the train to Pinerolo, and then go by steam tram-car to Perosa, twelve miles up the valley of Clusone or Perose, by the bank of the Clusone, a large stream which forms the boundary of the Vaudois territory to the north and east. On the way from Pinerolo to Perosa we pass three Vaudois parishes in amongst the hills on the opposite side of the river. These are Prarostino, where Signor D. Gay, junior, is pastor; St. Germano, where Signor Enrico Bosio is pastor; and Pramollo, where Signor G. D. Muston is pastor. We did not visit these parishes, though we heard much regarding them during our stay. They all suffered much during the days of persecution from the monks of the powerful Abbey of Pinerolo, the remains of which were pointed out as we passed. The following regarding St. Germano will suffice as a specimen. In 1560 the monks raised a corps of 300 soldiers who precipitated themselves upon the inhabitants of St. Germain and carried them off to the Abbey where they were imprisoned or burned, amongst the number being Signor Jehan, pastor of the parish. Finding it impossible to make him abjure his religion, they burned him slowly, making poor Vaudois women hold the fuel which consumed him in their hands. Again in 1686 a division of the army of Catinat received orders to hunt the Vaudois of St. Germain. About 1,200 men drove 200 Vaudois to barricades erected in a narrow passage in the valley of Russillard, where were high rocks on one side and an abyss on the other. When there, the small force turned and combatted their assailants for three hours, killing 500 men and driving the others precipitately over the Clusone. We should have liked to visit Pramollo, which lies in a fertile basin near the summit of the mountain, from which a splendid view is had of the valley of the Clusone, and of the plain of Lombardy.

At Perosa we stop, and crossing the river, here joined by the Germanasca, we follow the bank of this latter stream westward and soon reach

#### POMARET.

The first village in the valley of St. Martin, where Dr. P. Lautaret, assisted by Signor G. Marauda, is pastor. Here is situated the Latin school to which come the youth of the valley to prepare themselves for the higher classes at the College of Torre Pellice, going afterwards to the theological college at Florence. This school was founded in 1842 by General Beckwith, and recently a new building has been erected by funds raised by Rev. Dr. Stewart, of Leghorn. It was for the young men studying here under such painful circumstances as I then narrated, that kind readers of the PRESBYTERIAN contributed last year more than £21 sterling to procure substantial meals, and for which the recipients expressed, through Dr. Lautaret, their warmest thanks. There are usually about twenty-five scholars in attendance, who are taught by two preceptors. There is also an hospital here, founded in 1824, into which about 150 patients are admitted in the course of the year. It is in charge of Deaconess Signora Revel. Dr. Lautaret is moderator of the Waldensian Table, and one of the best men of business amongst the Vaudois. He publishes a small weekly paper, and has edited several historical works relating to the Vaudois, such as the history of the old Waldensian Gilles, and the "Glorious Return of Henry Arnaud." He is a man of erudition, has been pastor for forty years and is thoroughly acquainted with the whole history of the Waldensians. He is always glad to receive a visit from strangers who go so far north, and is as hospitable as he is refined and intelligent. His new church here was opened in 1842. Higher up the valley, in the hamlet of Clos, is the church of

#### VILLA-SECCA,

of which Signor G. P. Micoll is pastor. After resting an hour in his comfortable manse, and partaking of his hospitality, he and his wife accompanied us to the old church near the top of the mountain, in which the historian, Gilles, was formerly pastor. The path was certainly a rough one, but they are accustomed to such roads and appeared to think little of the climb. This led Mr. Micoll to tell us something of his work in his extensive parish which includes hamlets on the sides

of two of three lofty hills. To pay a visit to a sick person, to attend a funeral or other service occupies a whole day; and in addition to parish work, the pastors have to attend examinations of schools, colleges, etc., so that their labours are never ended. After our descent to the valley and a look at the new church, we continued our journey up the valley, Mr. Micoll accompanying us to where the valley branches off into two valleys. This division takes place about a mile beyond

#### FERRERO-MANIGLIA,

where Signor Rostau is pastor, on whom we called, but only for a short time, the day being far advanced, and a long journey still before us. One valley here turns to the north-west and leads to the hamlets of Rodoret and Prall. Of course a mountain torrent descends it and here joins the Germanasca. The other valley which continued to bear the name of St. Martin turns to the north-west and leads to the hamlet of Massel called also Campo La Salza—a toilsome walk of two, long hours and a-half being necessary to reach it. Happily we arrived at

#### MASSEL

just as the shades of evening were beginning to fall, and with some difficulty succeeded in making our way through narrow lanes and open cattle sheds, to the so-called manse, where we were warmly welcomed by Signor G. G. Tron, the pastor, and his hospitable wife. This was the highest parish we had yet reached, and when we heard of the difficulties and discomforts incident to a residence in such retired spots, and amongst poor and unlettered peasants, such as compose the flocks we were constrained to admire the self-denial and zeal which are practised by Vaudois pastors. Our hosts made no complaint, however, nor any apology for the humble fare they so willingly offered, nor for the plainness of the only spare bed-room in their house. Late in the evening, our party was joined by Signor C. A. Tron and his wife, who had come from Turin to spend their holidays in this valley in which he had been born. We talked until late at night, and then parted, promising to meet the next morning and all go together to visit the Balsille at the head of the valley. The morning was lovely and the scene delightful as we descended from the manse into the valley, crossed the torrent and skirted its side for an hour by a very uneven path to

#### THE BALSILLE

to see which was the chief object of our visit. The Balsille is really a spur from the Col de Pis, (9,990 feet) which separates the valley on the north from the valley of Pragela—and looks as if up-reared to be a citadel for the oppressed. Two torrents, one from the Col de Pis, and the other from Mont Guinevert, meet here and form the Germanasca. Between these two streams rises the Balsille, a gigantic rampart of rock almost perpendicular. What invests this rock with special interest is the fact that Henry Arnaud and 400 Vaudois, here defended themselves for a whole winter against the united forces of France and Savoy.

About 200 feet from the base is a plateau inaccessible from the west, where it abuts on a precipice and on the north and south are sloping sides covered with grass. We clambered up to the plateau, where was the first fortress, still called the *Chateau*. Above this are three other abrupt crests, on each of which was a small, flat space, in which a sort of barrack had been excavated. Each also possessed a spring near which intrenchments had been constructed, and a large store of stones to hurl on the heads of the assailants, had been provided. Tradition says that in prospect of having this hill as a residence for the winter, the Vaudois hollowed out eighty caverns in the solid rock, to serve as barracks. On the plateau to which we had ascended, a spring was still flowing, and beside its clear waters we sat and discussed the story of the "glorious return," to which I can do little more than allude at present. Louis XIV., to expiate the sins of his profligate life, urged his neighbour, the young Duke of Savoy, to exterminate the Vaudois, and on the last day of January, 1686, Victor Amadeus put forth a terrible edict, giving the Waldenses only fifteen days to become Romanists or to leave the country under pain of death. The united forces of France and Savoy were sent to put the threat into execution. Remonstrances were made in vain. Eleven thousand perished from hunger and disease in prison; two thousand children were carried off to be instructed in the faith of Rome. Only about 3,000 survived, and these were obliged to cross Mont Cenlo in the depth of winter, many of them finding

graves in the snow. Those who reached Switzerland were most warmly received, and here they remained for more than three years. Like all mountaineers, however, they soon began to long after their old homes in the hills. At last they met and chose Henri Arnaud, a Huguenot pastor from Die, in Dauphiny, to be their leader. To procure the means, Arnaud visited Holland, and received encouragement and money from William of Orange, and on the 16th August, 1689, the whole party—800 men in all—crossed the lake of Geneva, and commenced and successfully accomplished one of the most remarkable journeys, all things considered, that was ever made, before or since. On the 27th August they reached the Balsille on which we were seated, and soon after dispersed to Rodoret and Prall, finally reaching Bobbio, where, on the meadow of Sebaud, they made the covenant referred to in a former letter. They did not enjoy peace long, however, for the united armies of France and Savoy were again sent to hunt them on the mountains, and on the Balsille they took refuge, there to resist as long as possible. As a matter of fact, they did defy the united forces until May of the following year, when they escaped in a fog, under the guidance of a native of the place, whose name is still held in grateful remembrance. They were on their way to Pra del Tor, their old fortress, when they were met by envoys from the Duke of Savoy, who himself had got into trouble, to offer them peace. Well might their poet in after days sing:—

Revenus de l'exil pour sauver la patrie,  
C'est là, sur ces rochers, que nos braves aieus  
Pendant tout un hiver ont défendu leur vie  
Contre des ennemis douze fois plus nombreux.

Eu de prodigieux et rares privilèges  
Les faisant succéder au petit peuple élu,  
Là, Dieu leur fit trouver des moissons sous les neiges,  
Et dans le vol de l'aigle un chemin de salut.

Before leaving we took another look at the Col de Pis, one peak of which is called mount Albergo, so called in reference to one of the most terrible events in Vaudois history. At the beginning of the fifteenth century, the valley of Pragela, lying beyond, was largely inhabited by Vaudois. On Christmas Day 1400, without any warning, the peaceable Vaudois were attacked by an overwhelming force of Romanists from Susa, and obliged to fly with their wives, infants, old men and sick, and take refuge in the caverns of the mountains. One party made for the Valley of St. Martin, and had arrived at the summit of Col de Pis where they were compelled to pass the night before descending to Massel. The next morning eighty infants, and many of the mothers were found dead amongst the rocks. In vain had the poor mothers enveloped their children in garments taken from themselves. That December night was too long and too bitterly cold for them, and hence the above result. Many of those who did not die were so benumbed with cold as never to recover the use of their limbs. When the news reached the ears of the cruel enemy, the mountain was called in unfeeling jest the "Albergo," or "lodging house" of the heretics.

On returning to the manse we had hardly seated ourselves at the luncheon table, when all of a sudden, without any warning, a violent

#### THUNDER STORM

broke over the hamlet with terrific force, every peal shaking the house from top to bottom. It was certainly grand but did not augur well for our crossing the mountains to Rodoret—there to sleep, intending to make our way the following day over Col Julien, into the Valley of Luserne. The storm, so unexpected, was followed by a deluge of rain, forming streams which descended with fresh force from the hills, carrying stones, earth, etc., and rendering every path impassable. Of course we were detained at the manse until it was too late of thinking to carry out our plans. We therefore decided to return to the Valley of St. Martin, hoping that the weather might clear up, and so enable us to reach Rodoret or Prall by the valley where it bifurcates. After wading through streams of running water copiously mixed with mud and stones and crossing the Germanasca which was roaring along beneath a slender, wooden bridge which had so far been left standing, we succeeded in reaching the lower valley with some difficulty. Here, however, it was still raining, and meeting Signor Romano, of Rodoret, on his way home from Pomaret, we arranged to postpone our visit to his parish and the adjoining one of Prall, to a future time, which, however, to our great regret, we never succeeded in accomplishing.

## RODORET

is a poor village and the highest next to Prall in all the Vaudois territory. Leger, the Vaudois historian, was pastor of these two hamlets in 1629. Avalanches of snow are common here in the winter and spring. Vegetation, of course, is late and confined to the hardest plants and vegetables. On the 15th January, 1845, pastor Buffa, wife, son and servant were buried in the ruins of their manse here, which was overwhelmed by an avalanche. A new manse has been erected in a more secure spot and it is hoped that it may remain long intact.

## PRALI

where Signor D. Gay, senior, is pastor, is the least attractive of the Vaudois parishes. The mountains are barren and less picturesque than elsewhere. Traces of the effects of mountain torrents and of avalanches are everywhere visible. Nothing can exceed the wildness of the region which remains in a state of savage magnificence—being often covered for eight months of the year in snow. Still the air is said to be salubrious. The people here still wear something of the antique appearance of their ancestors. Their dress is composed of blue frieze, in the making of which the tailor does not study the latest fashions. The trousers are always short, as are the petticoats of the women, displaying in both cases the white knitted stockings. Their limbs are muscular, however, and their faces furrowed by toil. They remind one of the heroes of 1488 who did such prodigies of valour against Albert de Capitanis and his 18,000 men.

T. H.

Paris, Jan., 1884.

## THE RISE OF THE PAPACY, POPERY THE GREAT APOSTACY.

MR. EDITOR,—Several of the most liberal-minded and enlightened men of the age—such as the Hon. W. E. Gladstone—hold that the Papacy should be held up before men as the enemy of human liberty and progress, and of the best interests of mankind. But many able writers believe that if we would accomplish anything effectual we must boldly declare Popery to be "the Man of Sin," the Great Apostacy, as did the Reformers. This is the only effectual way to meet and resist the encroachments of Rome upon the rights and liberties of mankind. All efforts to soften down the most offensive features and restrain its most exorbitant demands, while we admit the system to be Christianity, is like an attempt to chain the wind and bind the whirlwind to do our bidding. Her whole system must stand or fall together for she has enstamped the whole with the claim of *infallibility*. She thus bears on her brow the mark of anti-Christ for God alone is infallible, and we must declare her such, and call on the Lord's people within her pale to come out of her lest they be partakers of her plagues. Any other course is like lopping off certain branches of the Upas tree while the trunk and roots remain untouched, spreading spiritual death and desolation all around. The attention of Christendom was lately called to the great work accomplished by Luther and the Protestant Reformation in the sixteenth century. Many young people in Protestant lands know little or nothing of the character of the Papacy or the necessity for the Reformation, and not knowing the unchanged and unchangeable character of the Papacy are easily deceived by the siren voice of Rome when in Protestant lands she pretends to be the friend of liberty, and thus her insidious encroachments on the rights of the people and her claims for State aid to her manifold institutions are not met and opposed as promptly as they ought to be. In order that the public may be aware of the dangerous character of the system with which they have to deal, I propose to describe the rise of the Papacy in political intrigue; Popery the great anti Christian apostacy; the leading characteristics of Romanism; its idolatry, saint and image worship; its usurping authority over the Civil Power and taking its place; its persecuting spirit; how long is the power of the Papacy to continue?

There arose early in the Christian Church a growing disposition to assume power on the one hand, and on the other to give undue honours to men because of their position in society and in the Church of God. Against this tendency our Lord warned his disciples; and we find by the writings of the apostles, that this disposition which is natural to man began to show itself even in their day. Thus John speaks of

Diotrophes "who loved to have the pre-eminence." The pastors of the church were early asked to act as umpires between disputants, or as judges of the affairs of the people. And while the Church was devoid of worldly patronage and power, this practice was often beneficial in its influence, and much unseemly and expensive litigation was thus prevented. The pastors then were generally upright, earnest men, who sought the good of the people and the advancement of truth and justice.

But when the Roman emperors came to show favour to the Christian Church and to take part in its affairs they enlarged the sphere of the pastor's labours in this department. Many civil as well as ecclesiastical cases were referred to the judgment of the bishops; so that men of a truly apostolic spirit like Augustine, complained that their time was occupied chiefly in secular matters, and their attention diverted from the proper duties of the pastoral office. But in these circumstances the natural love of power gradually prevailed over the minds of most of those who held high office in the Church. Power has charms for the great majority of minds. Thus that which was at first conceded as a privilege, because of the confidence of the people in the honesty and disinterestedness of the ministers of Christ, was at length claimed as a right by those who held the pastoral office in the Christian Church. They had together forgotten the spirit of Christ when He said, "Man, who made me a judge or a divider over you?" Those in places of power claimed the right to think, judge and act for the people in spiritual matters, and often employed, at least indirectly, bribery and intimidation to secure their object. In proportion as these claims were granted all power passed out of the hands of the people into the hands of their spiritual rulers. Hence that subordination which God ordained to be founded in respect and love to those holding office in the Church for their work sake, and which, when it flows forth naturally as honour due to excellence and usefulness, is simply an acknowledgement of the wisdom of God in His arrangements, and a token of submission to His authority—and thus proves a blessing to the human family—that subordination perverted becomes a source of degradation, intellectual and social, and at the same time a source of undue exaltation to the rulers in the Church. The education of the people was no longer earnestly fostered; they were no longer taught to read and think for themselves; to compare, like the Bereans in the days of Paul, the teaching of their spiritual guides with the Word of God. They were on the contrary encouraged to leave the whole matter of teaching the Scriptures and ascertaining what God had revealed to men, to their pastors and teachers. Yea, gradually they were led to leave the whole matter of intercourse with heaven to the management of the priesthood. Thus light and liberty passed away from the people. Those that sought to enlighten them as to their rights and duties, or that defended their rights—as several of the presbyters did—were persecuted and forced into exile or banishment. Those who loved power and honour and wealth more than the favour of God or the good of the people, at length secured the entire control of the public machinery of the Christian Church. By this and other means the Church was perverted from its original design, which was to teach men the way of salvation through faith in Christ; to administer the ordinances of God in their purity, and to secure to human society the blessings of LIGHT, LIBERTY, PEACE, and PROSPERITY.\*

(2) All this, however and much more, was foretold by the Divine Author of Christianity, who by the apostles forewarned the Christians that a great *falling away* or *apostacy* would take place in the Christian Church. In 2 Thess. ii. 3, 4, the apostle Paul speaks thus of the coming of Christ and the events which should precede it: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God, showing himself that he is God." The space allotted me will not permit me to do justice to this and other similar passages relating to the great apostacy. I can only glance at some of the conclusions of the soundest expositors of the Word of God. This falling away is

\*See Lectures on Ecclesiastical History by Dr. Campbell, Professor of Church History in Aberdeen College, Scotland; Mosheim, Killin Ancient Church.

elsewhere called by Paul "a falling away from the faith" (1. Tim. iv. 1), that is, from the pure Christian faith "or the truth as it is in Jesus."

In the original it is "the apostacy," with the definite article to give it emphasis. It is then properly "the apostacy," the greatest and most injurious to mankind that has ever occurred in the history of our world. At verse viii. "the man of sin" is also called "that wicked," "the lawless one;" the power that sets aside and nullifies the law of God, and sanctions immorality and sin among men. This accords with what Daniel says of "the Little Horn" (vil. 25), "He shall wear out the saints of the Most High, and think to change times and laws." Indeed the term "man of sin," seems to be founded on the description of the "Little Horn" (Dan. vil. 24), "He shall exceed in wickedness all that went before him," (Sept.); either by promoting wickedness in general, or idolatry in particular, as Scripture often refers to this as the sin which especially led the people away from the right worship of God. (Bishop Newton on Prophecies p. 390.) In proof that this description and these titles belong to the Papacy, we need only refer to its system of indulgences (commenced in the thirteenth century to increase its power over the people), to its tariff of sin, by which many iniquities are virtually sanctioned by Rome. As a specimen, for a man that killeth father or mother, wife or sister, 10s. 6d.; for a priest that keeps a concubine, 10s. 6d.; to eat flesh in times prohibited, £14s. 9d., because this latter infringed a rule of the Church, though not the law of God. Thus Popery sets aside the divine law. That these titles belong to the Papacy appears also from its encouragement of idolatry in the worship of saints, images, and relics. Thus in the office of the Mass, the priest says that he makes the oblation "in honour of the blessed Mary ever virgin, the blessed John the Baptist, the holy apostles Peter and Paul, and all the saints." What is this but the grossest idolatry? Did our Lord suffer and die in honour of sinful mortals, instead of for His own glory and that of the Father. The followers of Rome are thus taught to worship the Virgin Mary and other saints. They pray to them for deliverance from evil, and relief from all troubles of life in opposition to the plain declaration of Scripture, "There is one Mediator between God and men, the man Christ Jesus." (1. Timothy, ii. 5) Against this Paul warns the Christians in 1. Timothy iv., where he describes the followers of this apostacy as "giving heed to seducing spirits and doctrines of demons," (*daemoniorum*). The term demon denotes the deified men worshipped by the heathen and by the Israelites when they became idolaters. (1 Cor. x. 20, Ps. cvi. 35, 36.) The heathen said that in honouring these they honoured the supreme God, and these inferior deities interceded for them with Jupiter the Great God. (Lucian.) In order the more readily to convert the nations, and secure the people under her control, Rome introduced into the Christian Church many of the principles and practices of heathenism. In this case she substituted the names of saints, or so-called saints, for the various subordinate deities of the pagan world. In like manner the heathen worshipped the images of their deities, though they said that they worshipped not the images but the deities that they represented. Celsus and other defenders of heathenism, were met by the same arguments that Protestants employ against similar honour paid to images by the followers of Rome,—they showed that whatever distinction the more intelligent might make the practice resulted in the actual worship of images by the great body of the people. Romanists have excluded the second commandment from most of their catechisms, (dividing the tenth into two), thus virtually acknowledging themselves guilty of a breach of that commandment in the practice of their Church. The creed of Pope Pius IV., the guide of the Church of Rome to the present day, requires that images be retained, and that due honour and veneration be given them. Yea more, the Roman catechism—another of the standards of Rome—declares that images are to be in the churches, not merely for instruction, but that they may be worshipped. (Stillingfleet's "Doctrines and Practices of the Church of Rome.") In the Litany of Loretto, the titles of God are given to the Virgin Mary, such as "Morning Star," "Refuge of Sinners," etc. The prayers that in Holy Scripture are addressed to God are (London 1812) in this Litany addressed to a woman! And in the Psalter of St. Bonaventura, the Psalms are all applied to the Virgin; her name being inserted instead of the Divine name!

Thus Psalm xxix., "Bring unto our Lady O ye sons of God, bring praise and worship unto our Lady;" Psalm lxxxiv., "How amiable are thy dwellings, O Lady of Hosts." Again in "The Devotion of Bondage," 1632, A.D., this language occurs, "The sovereign dominion that was given her not only over the world but over the Creator of the world." Sovereign dominion over the Creator! What is this but the most awful blasphemy? (See London Tract Society's tract 200; Middleton's "Letters from Rome"; "Pagan Rome"; Kirwan's "Romanism at Home"; and "Edgar's Variations of Popery").

(3) Again, in accordance with the description of the Great Apostasy in Thessalonians the head of the Papacy exalts himself above all that is called God by dispensing with the law of God, by setting himself above that law, and by releasing men from its obligations according to his pleasure, by means of the various dispensations which are granted and titles which are claimed and given. He exalts himself above all rulers, claims the honours due to God only, and even sets himself above the Almighty. Nothing is plainer than that the Pope has assumed to himself, and received from his followers "many names of blasphemy." The Canon Law calls him "Our Lord God the Pope!" The Pope accepted the saying of Cardinal Bellarmine one of the most distinguished authorities of Rome. "If the Pope would command the practice of vice, and forbid the practice of virtue, the Church were bound to believe vice to be good and virtue to be wicked." In a Council held at Rome in the Pope's palace in the time of Leo X., these words were spoken. "In the Pope is all manner of power, above all power as well of heaven as of earth." Yet our Saviour says "All power is given unto me in heaven and on earth." Is not the Papacy then the anti-Christ? A single man is not sufficient for the work here assigned, and it is agreeable to Scripture, and especially to the Prophets to speak of a body or succession of men under the character of one. (Daniel vii. 24; Rev. xvii. 12; Hebrews ix. 6)

(4) Paul further says that the man of sin "sits in the temple of God showing himself that he is God." In accordance with this the Pope at his enthronization in St. Peter's is shown to the people as God and is adored by them as God. His sitting as God denotes his claiming divine authority both in temporal and spiritual things; and that he would exercise his authority with great pride, pomp and parade; a very slight acquaintance with the Papacy shows that this has ever been the case. For instance he claims the right to depose kings and to dispose of kingdoms at his pleasure; and often has he exercised this claim of anti-Christ. (Rev. xiii. 14) The fourth Council of Lateran sanctioned and established the right of the Pope to depose princes and absolve subjects from their allegiance, and none of the Popes have ever been brought to disown this right. Nay, on the contrary, whenever they have had the power they have exercised it. They deposed Henry III. and Henry IV. of France, and raised money to aid the rebellion which they had excited against those kings. (D'Avilla's "History of the Civil Wars of France.") They deposed Queen Elizabeth, and sought to overthrow her power by sending against her the Spanish Armada, which by the breath of the Lord, the wind of heaven, was scattered and wrecked upon the rocky shores of Britain. The Popes declare themselves sovereign monarchs of the world; and this claim is granted at the coronation of the Pope. When the triple crown is placed upon his head these words are used as we learn from the Roman Pontifical, "Receive this diadem adorned with the three crowns, and know yourself to be the father of princes and kings, governor of the world." And must not the governor of the world have power to depose and dethrone all petty princes under him, else how can he govern the world. The following are some of the titles which the Pope has allowed his followers to give him: "Another God upon earth," "king of kings and lord of lords," "the same is the dominion of God and the Pope," "the Pope doeth whatsoever he listeth, even things unlawful, and is more than God." (Dan. xi. 36) Such blasphemies have been approved, encouraged and rewarded by the Pope, and he has even made use of them in his decrees. Is not the description of the apostle verified in the Papacy as the anti-Christ?

5. In 2. Thes. ii. 9, Paul says of anti-Christ, that his coming is after "the working of Satan, with all power and signs and lying wonders," or pious frauds of every kind such as "winking and weeping Madonnas." The

apostle further says, that many will be thus deceived and believe a lie, such as the infallibility of the Pope, the power of the priests to deliver from purgatory, and the immaculate conception of the Virgin Mary.

(6) "Forbidding to marry" is another of the marks of the apostasy, given in 1 Tim. iv. By this also the Papacy has shown itself to be "the man of sin," "the lawless one"—by changing God's laws, and substituting man's wicked regulations instead. The Christian ministry resisted this encroachment on their rights for many centuries after it was proposed, but were at length compelled to submit by Gregory, V. A. D. 1070.

The object of this regulation was to form an army of priests, having no interests in common with the people, and no sympathy with them in their social relations, and therefore better prepared to enslave them, and trample on their rights and feelings. In all this they have succeeded but too well, and the forced celibacy of the clergy has been the fruitful source of misery and sin. Hence because of this Romanism is called "the mystery of iniquity," for while Rome pretends that her object is to secure the greater purity of her priests, she thus not only arrogates to herself more wisdom than God, who appointed marriage while man was in a state of innocence in Eden, and who declared by the Apostle Paul that "marriage is honourable in all," and for the very purpose of promoting the greater purity and happiness of all (1. Cor. vii. 2); but she enjoins a course that naturally, and almost necessarily leads her priests into sin, especially when connected with the confessional, with its infamous and soul polluting questions to young and confiding females. It is the duty of Christians to regulate all natural desires according to the mind of God, and to repress and keep under, all sinful and irregular passions. But this system contravenes and sets aside the appointment of infinite wisdom, and thus encourages the development of the evil passions of our nature, and virtually says that the indulgence of these is of far less account in the eyes of Rome, than not conforming to her regulations. Like the Pharisees in the time of our Lord, she thus makes void the law of God, through her traditions. I doubt not, many pious priests, who have fallen into sin, as the result of this system, have been anxious to live pure and holy lives, but have been dragged down into sin by the very regulations of their church.

The subject of the Confessional is at once so delicate and so painful that I cannot enter upon it; but to those who wish to study the subject, I would commend these works: "The More Priests the More Crime," published by the Methodist Book Room; "Popery as it was and is, and Auricular Confession," by William Hogan, a converted priest (Hartford, 1856); "The Woman, the Priest, and the Confessional," by Father Chiniquy (Grafton, Montreal, 1876. \$1); and above all, Father Chiniquy's new work "Fifty Years in the Church of Rome," a large work giving a great deal of information on the working of that evil system of corrupt religion. Any who desire this valuable work should write to Rev. Charles Chiniquy, St. Anne's, Kankakee, Illinois.

(7) It is also proof that this system is "the mystery of iniquity," that men endowed with reason can believe in such absurdities as the legends of the saints, the pretended miracles so often detected and exposed, such as the liquifying of the blood of St. Janarius, and the doctrine of transubstantiation. ALPHA.

Toronto.

#### DR. WILSON'S FAREWELL.

(BY A KINGSTON CORRESPONDENT.)

Seldom indeed has the Christian heart of Kingston been so stirred as with one united impulse of Christian sympathy, as on the recent farewell visit to Kingston of the Rev. Dr. Wilson, late of St. George's Cathedral, under circumstances now very widely known. In these days of artificial ovations and "got up" presentations, it is refreshing to witness such a spontaneous outburst of genuine and beautiful feeling, which was indeed a pure tribute to the simple Christian goodness of a man greatly beloved and esteemed during all the eighteen years of his ministry in Kingston. It is true that during the greater part of that period, he was honestly and openly, High Church in his principles. But no one could come into any near contact with him, at any time, without seeing that he was an ardent and devoted Christian pastor, desirous above all things to bring sinners to their Saviour's

feet. When the Salvation Army came to Kingston, and, as has already been recorded in these columns, the simple but intense earnestness of its unpretending and unlettered leaders was so abundantly blessed of God to bring "publicans and sinners"—to sit clothed and in their right mind, at the feet of Jesus—Dr. Wilson showed his sincerity and Christian unselfishness in his apostolic willingness to rejoice that "every way Christ was preached," and with such blessed results. When he found that those who had long resisted his own earnest efforts to bring them into the Church, had been converted from the error of their ways, and brought to Christ by the army, he, like a good shepherd, followed them thither to see how this thing might be. He was quickly attracted to the platform by strong Christian sympathy, and then to the after prayer-meetings; and it was a sight that angels might, and probably did rejoice at—to see a man whose prejudices in favour of "the threefold order" had been as strong as those of any of his brethren, kneeling humbly beside those non-ordained lay workers, and praying with them in fervent extemporaneous supplication for the salvation of the poor penitents who were seeking to "see Jesus."

Dr. Wilson's warm brotherly sympathy soon gained him unbounded influence over the converts, and opportunities of privately "expounding unto them the way of God more perfectly." Their private meeting became to a great extent, a Bible class taught by him. At the same time, his own soul received abundant blessing, his preaching became deeply spiritualized and vitalized, and the power of the Holy Spirit seemed in an especial manner to rest upon his own Cathedral Bible class, which increased to about 300 in number, and grew in grace as well as in numbers. How this course of greatly increased usefulness was abruptly stopped by the jealousy of a narrow High Church exclusiveness, is known too well to need relation here. Dr. Wilson, with scarcely a day's notice, meekly bowed to the harsh dictum of his superior, he went forth, like Abraham, not knowing whither he went. God's gracious providence directed him to the warm heart and Christian home of Mr. Rainsford, and has opened to him in connection with St. George's, New York, a temporary sphere of important and abounding usefulness.

It was, however, not without great reluctance without making every effort and concession that an honourable Christian man could make, that he gave up the hope of returning to a charge deeply attached to him, and strongly endeared to him by eighteen years of labour by many domestic sorrows, and by precious graces. On the conduct of those who closed the door against his return I do not care to dwell. But on his return the strong sense of injustice done to a true servant of Christ, the warm sympathy with him in a bitter and undeserved trial—long pent-up—found expression in a spontaneous demonstration for whose force and extent no one was prepared. The simple intimation that on a certain evening, an address and purse would be presented by his congregation and friends, drew together an assembly, so great that the large hall could hardly contain the audience that crowded it to the door. The platform was filled with clergymen and other representatives of all the evangelical churches, including two from the Church of England, all of whom, in the warmest terms, expressed their sympathy and esteem for Dr. Wilson, without a single harsh word for others, and also the impression made upon them by that remarkable assemblage of Christians of all denominations, drawn together by the uniting power of Christian love. Principal Grant, in particular, took notice of the grave and sorrowful air of the audience, gathered for so mingled a purpose of welcome and farewell. The sum of money presented was \$800—being but an inadequate expression of their love and esteem. So pure and unsought and heartfelt a tribute might well cheer a much-tried servant of Christ, and lead him to feel that his "labour had not been in vain in the Lord."

The Salvation Army, as was only right and natural, desired in a similar manner to testify their warm gratitude and appreciation for the friend who had shown his Christian sympathy at such a cost to himself. The large "Barracks" were crowded an hour before the time, and hundreds were turned away. The "soldiers" overflowing welcome was most touching to any one who had a heart to feel. In reply to their address, he took the opportunity to correct misconceptions by defining his position with regard to them, as simply that of a *Christian and Catholic sympathiser* with their

earnestness and success in seeking the salvation of souls and "rescuing the perishing." He also took occasion to allude to some blemishes in the "army's" proceedings which had given cause for offence, and to express the hope that these might gradually disappear, and also to remind them that the Army depends for its success, not upon anything outward, but upon the power of the spirit of God working mightily upon the hearts and lives of its members. Principal Grant, in one of his most eloquent and most appreciated speeches, bore a timely testimony to the wrong and persecution suffered by this true soldier of the Cross, and also to the "simplicity of the truth as it is in Jesus," which, under the Divine blessing, had saved many souls from death by means of the army and its feeble instruments. Other clerical and lay speakers followed, and Dr. Wilson closed the proceedings by an affectionate appeal to any still out of Christ to come then and there to Jesus, the loving Saviour, and some were, that very night, "added to the Lord's."

Dr. Wilson preached on the following day most earnest and evangelical sermons in two Anglican churches and in the Convocation Hall of Queen's University,—in all cases to crowded audiences; and in addition, addressed the "Saved Army" of a suburban village—an organization inspired by the Salvation Army. His final farewell to his Bible class and congregation in the city hall was a most affecting occasion, not a few Christians from other churches mingling with his own people. His affectionate farewell words were calm, judicious, and loving—all that a Christian pastor's farewell should be—and the emotion of his attached people was very apparent, tears coursing down the faces of poor men and women who well knew his worth, as they parted from him with many a fervent "God bless you!" One of the most interesting features of the occasion was the spirit of Christian forbearance, meekness, self-suppression and love, which Dr. Wilson has been enabled to manifest in very trying circumstances, and which has secured for him the sympathy of all true Christians—a practical illustration of God's sustaining grace, more powerful than many sermons to raise the spiritual tone of the community and refresh and stimulate the faith of every "honest and good heart."

In a future letter, I will give you some further particulars respecting the work of the Salvation Army.

RELIGION AND RIGHTEOUSNESS.

It is one thing to be a religious man; it is quite another thing to be a righteous man. Paul could say: "After the strictest sect of our religion, I lived a Pharisee." The Apostle James says: "If any among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." He does not say that the man who has no religion, but his religion is not of the right kind. Paul profited in the Jew's religion, while at the same time he persecuted the church. There are to-day many kinds of religion in existence which do not savour of righteousness nor obedience to God. There are heathen religions, there are false religions, there are corrupt religions; those who follow them may be sincere and honest, but they are, nevertheless, wrong.

The religion of Jesus Christ is a religion which tends to make men right; and any religion which leaves men to practice wickedness and work iniquity, is a religion of the enemy, and not of the Lord. "Pure religion and undefiled before God and the Father, is" not altogether a matter of belief and opinions; nor is it something so obscure and mysterious that people are misled and mistaken regarding it. The apostle declares that it is "this, to visit the widow and the fatherless in their affliction," and to keep "unspotted from the world" (James 1. 27). Of this kind of religion we cannot have too much; but a religion which practices iniquity and justifies wrongs, the less we have of it the better.—*The Christian.*

THIRTY years ago, the number of Protestant native Christians in all India was a few above 100,000; it is now 600,000 who contribute annually for the Gospel amongst themselves and their heathen fellows \$1,250,000. They have 700 ministers and missionaries of their own race, or more than the whole number of foreign missionaries sent out by forty-six churches and societies. There are two millions of Christians of all kinds in India to-day, and about three quarters of a million in South Africa.

PASTOR AND PEOPLE.

AFTER LIFE'S FEVER.

OH! JUNE, 1882.

"And then, a flood of light, a seraph's hymn,  
And God's own smile, forever, and forever."

Oh! pale, calm face; eyes by the Death kiss sealed,  
Cold hands, upon the silent bosom folded;  
Oh! soul, set free—from all sin's sickness healed,  
Basking in light, from mortal eyes withheld,  
*Tu celo quies.*

Still heart, that ached and throbb'd with human passion,  
Locks, white with snow of many a winter past,  
Tired body, weary after earth's poor fashion,  
Sleep calmly, till the waking trumpet blast—  
*Tu celo quies.*

All over now—the heart-ache and the burning  
Of thoughts, so trammelled by this "mortal coil";  
The soul has cast behind its moans and yearning,  
The hands are resting from the long life's toil,  
*Tu celo quies.*

I, mournful guest, watching by the portal  
Whence thou, from death to life, hast entered in,  
Would fain cast one stray gleam of light immortal,  
To tell me, ever drowning earth's wild din,  
*Tu celo quies.*

I might not hear the angel welcome ringing,  
Nor see the pearly portals open wide,  
Wherein the ransomed band, the new song singing,  
See white robes wander by life's river side,  
*Tu celo quies.*

"*Tu celo quies,*" while the storms are beating  
Along earth's desert moorlands, wild and wide;  
While skies shall lower, and angry waves are meeting  
Thy bark is moored—thou art beyond the tide,  
*Tu celo quies.*

"*Tu celo quies*"—Rest, pure, deep, eternal,  
Peace, in a perfect, blissful, endless calm;  
Charmed by the beautiful joys supernal,  
Lull'd by the melody of seraph's psalm,  
*Tu celo quies.*

Here, we but dream it all—the rest—the glory,  
Here, we but yearn for it in sob and pain;  
Till knees were weary and till locks grow hoary,  
Still "westward journeying," at length to gain,  
*Tu celo quies.*

But *Thou* mayest sleep; thy toilsome warfare ended,  
The long, rough life-path has been nobly trod,  
And with our lost ones, 'thou sweet songs hast blended,  
To hail them foud, beside the throne of God!  
*Tu celo quies.*

Mossoms, N. W. T. M. A. NICHOLL.

PROGRESS IN NATURAL THEOLOGY.

James Anthony Froude, not many years ago, ventured to publish the assertion that the foremost scientific minds of Great Britain are abandoning the belief in a Personal God. The charge simply excited amusement in the highest scientific circles of Scotland and England. In reply to it I need to read only the answer given at the time by Professor Tait, of the University of Edinburgh:—

"When we ask any competent authority who were the 'advanced,' the 'best,' and the 'ablest' scientific thinkers of the immediate past in Britain we cannot but receive for answer such names as Brewster, Faraday, Forbes, Graham, Rowan Hamilton, Talbot and Herschel. This must be the case, unless we use the word science in a perverted sense. Which of these great men gave up the idea that nature evidences a designing mind? But perhaps Mr. Froude refers to the advanced thinkers still happily alive among us. The names of the foremost among them are not far to seek. But, unfortunately for his assertion, it is quite certain that Andrews, Soule, Clerk, Maxwell, Balfour Stewart, Stokes, William Thompson, and such like, have each and all of them, when the opportunity presented itself, spoken in a sense altogether different from that implied in Mr. Froude's article. Surely there are no truly scientific thinkers in Britain further advanced than these."

I venture to affirm that in Britain there are two schools of philosophy—one inside universities, accredited and regular; another outside, a guerilla school, led chiefly by a few men of a certain eminence in London, with Herbert Spencer and Professor Huxley among them, and with noisy supporters in the literary world. In Germany there is a university school in philosophy and a guerilla school also. When you study closely the current history of Europe, and see these two schools in collision, you will find that it

is not with the guerilla school that the mastery of the future seems likely to abide. Hartmann and Schopenhauer, for instance, in Germany, belong to the anti-university, the guerilla type of discussion. Herman Lotze, the foremost philosopher of the age, represents the highest German thought. There are many bright minds in the guerilla school—heaven forbid that I should deny that—but, after all, they no more represent the substantial convictions of the learning of Europe, than some guerilla writers on our side of the Atlantic, whom I will not mention, represent the opinions of the leaders of thought in the United States. I was asked often in Europe if Theodore Parker did not represent the most advanced and generally prevalent theology in New England. I said that was not my understanding of the case. Europe had heard more of him than anybody else in the New England pulpit. We see how a few here have been mistaken for the majority, and how American theology and philosophy are misinterpreted in Europe, simply because deep currents do not make a noise. Just so in Europe the deepest currents are theistic, and because there is really no important opposition in the highest circles of learning, and no foam raised by bowlders in the current, we think there is no stream at all. We have seen and heard, at home and from afar, the shallow streams with bowlders in their currents—Agnosticism, Atheism, Materialism. Let us not fear that they are flooding the higher thought of Europe, simply because they make more noise than the deep, silent, stately rivers that reflect heaven.—*Joseph Cook's Monday Lecture.*

PIOUS MOTHERS.

Christian education, particularly by pious mothers, has had a great influence. Thus it was with Gregory Nazianzen, whose mother was the pious Nonna. She hastened with her first-born, as soon as she could, to the church, dedicated him to God, that his life might be of special service to religion, and placed as a sign of dedication, as often done in such cases, a copy of the Gospels in the child's hands. The recollection of this first consecration always made a great impression on Gregory's mind. He compared himself to Samuel whom Hannah so early dedicated to the Lord. When a youth, he was nearly shipwrecked in a storm—and he was pained at the thought that he was likely to die unbaptized. He prayed with ardent tears that God would preserve his life for His service. And when he saw that his prayer was heard, he regarded it as a second dedication, a fresh obligation to devote his whole life to God. The son who never reflected on his mother without a feeling of the deepest gratitude, especially on account of the blessing received from her for his higher life, gives the following description of her:—"That she never visited the theatre; that, though full of inward feeling and concern for the sufferings of others, yet no sudden emotion of sorrow could overcome her soul so that she could not first of all thank God for what had happened to her; that whatever sorrowful event might have happened, she never wore mourning on a feast day, for in her the human was always conquered by the divine. The religious feeling conquered all others; the concerns of salvation relating to mankind moved her more than anything personal. She appeared in church with reverential devotion. And this disposition Nonna preserved in her last trial, for she died while praying in the church."—*Nearer.*

CLOSE QUESTIONS.

Your tempers—how are they? Do you become impatient under trial, fretful when chided or crossed, angry, revengeful, when injured, vain when flattered, proud when prospered, complaining when chastened, unbelieving when seemingly forsaken, unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honour or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them, and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Bishop Foster.*

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TORONTO, WEDNESDAY, MARCH 19, 1884.

THE advocates of co education for Ontario may find quite a number of precedents across the line. At the last census there were in the United States about two hundred colleges open to females on exactly the same terms as to males. The ladies were eligible for matriculations, scholarships, lectures and degrees. We have no knowledge of the standing of many of these institutions, but whatever advantages they conferred on males they willingly offered to females. Besides these two hundred in which the system of co-education exists, there are three colleges for females in which the standard is said to be as high as in any college in the Union. Just how much force these facts would have in favour of co-education in Ontario we cannot say. Some of our very conservative people might contend that the existence of such institutions in the States is a strong reason why we should not have them. We have heard people reason in that way about other matters. Young ladies who have to earn their own bread, and who wish a good education to enable them to do so would not be likely to take that view.

WE respectfully suggest to the Assembly's Committee on Statistics the propriety of adding a column showing the number who united with the Church on profession of faith. There was such a column a few years ago. Why was it removed? As the statistical returns are now prepared it is impossible to ascertain the real number added to our membership during the year. Additions by certificate in most cases simply mean that the holder of the certificate has moved from one congregation to another. This does not show the real increase in the membership of the Church as a whole. If fifty members move from Toronto to Hamilton the congregations in Hamilton may gain fifty but the Church gains nothing. What we ought to be most anxious to know is how many unite on profession of faith. By ascertaining this we then can tell at least approximately, the number who are brought to a saving knowledge of Christ. The duty of preparing statistics in this way would be a good exercise for our sessions as they would then have brought before them in a tangible way the real progress or want of progress in the work committed to their hands.

YEARS ago when Canada was young, business was for the most part transacted on an annual basis. Farmers sold their produce once a year. Merchants sold their goods at a year's credit. Everything was done by the year. The great bulk of the people handled money but once a year. Now everything is changed. Farmers in all the old parts of Ontario can sell something, if they choose any month in the year. Merchants, especially in cities and towns, never think of giving a year's credit. They may be compelled sometimes to wait several years, but the waiting is of necessity rather than of choice. Monthly, weekly, or at most quarterly payments are the rule in all centres of trade. There has been a revolution in business but most unfortunately the revolutions did not extend to church business. The yearly system is still kept up in a great majority of congregations. Now the plain, unvarnished fact is that this yearly system is the bane

of our finances. The difference in many cases between congregations in the matter of giving is that the liberal ones pay by the week and those not so liberal by the year. Many a man thinks a sum large when paid by the year that he would be ashamed to name when divided by fifty-two. If the question put by the office-bearers was "How much can you give per Sabbath?" instead of "How much can you give a year?" a revolution would soon take place in the matter of giving.

THE Synods will soon meet. We hear of no "burning questions," no appeals that are likely to take much time, no vexatious business of any kind. So much the better. But let no one say "There is no business." The real business is always there. The vital work of the Church is always before every court. A day at least should be spent on the State of Religion. A seditious might well be given to Temperance, another to Sabbath observance, and a third to the Sabbath school. The communion is usually dispensed we believe at the meetings of Synod in the American churches. Might it not be a good thing to dispenze the communion at our Synod meetings? If not, why not? If a Synod is a spiritual court why not keep the spiritual element as much as possible in the foreground? Is it not a desirable thing to conduct all such meetings in such a way that ministers and elders may return to their work refreshed and invigorated? The meeting of a Church court should be a spiritual tonic to all its members. Unfortunately it would be too easy to call up meetings of Synod and Assembly that had the reverse effect upon the majority present. If the pastors and elders return to their work discouraged, chafed, irritated and with a consciousness that their time has been lost or worse, the meeting has been a failure in one important feature. Let the great vital concerns of the Church have their proper place at these Synod meetings and no one will say, "Synods are useless—there was no business." There is ample business.

**BALANCED LIBERALITY.**

WHATEVER abstract opinions may be entertained as to the relations of Church and State, the only practical method of supporting the cause of religion is that which depends on the intelligence, affection and good will of the people. The current of opinion, growing in force and volume every day, is in this direction. To many this may seem the most desirable, because they believe it to be the Scriptural course; to others it may be a matter to be deplored. In any case it is what modern society is coming to. Men may protest against it; they may seek to obstruct the movement that will result in assigning Church and State two distinct spheres of activity. These great co-ordinate powers will have mutual relations. Their tendencies may sometimes coalesce, they may sometimes diverge, but the relation will in the future be in nowise a pecuniary one. Though in particular instances the issue remains, and for a time may remain undecided, there is little doubt as to the ultimate result. The principle enunciated by Count Cavour, a "Free Church in a Free State," will be the condition of modern national existence. On this continent at all events the separation of Church and State is complete, and however vigorous the efforts made in the past to secure their alliance in Canada, they belong to a finished page of our national history.

It is easy to see that the cause of religion has gained largely from the severance of the tie that does so much to hamper the cause of Church extension and the various forms of Christian activity. However much some in these days may affect a haughty ecclesiastical exclusiveness, all sections of the Christian Church are on a level so far as privilege is concerned. The State as such—it may be otherwise to some extent with politicians—knows no distinction between the Prelatist and the Primitive Methodist. They enjoy the same tolerance. Every branch has what it is justly entitled to—a fair field and no favour.

The Church in Canada depends on the voluntary liberality of its people for the maintenance of its ordinances, sustaining its efforts to supply the means of grace to destitute localities, engaging in benevolent and philanthropic work, equipping and maintaining institutions for the training of its ministry, and meeting all legitimate obligations. This dependence in the past has not been misplaced. The stream of Christian liberality has been constant and is steadily

becoming broader and deeper. In this one department of Christian activity we have a striking evidence of the power of faith working by love.

The Presbyterian Church in Canada has no reason to make general complaints of the want of liberality on the part of its members. The amount of work done, the churches built all over the land, the educational institutions established, the missionary enterprises at home and abroad, and many other schemes of a religious and benevolent nature originated and ably sustained by her pecuniary aid are evidences that in the grace of liberality she is no laggard.

Failure to perceive and acknowledge this would be ungrateful and unjust. Another gratifying circumstance remains to be mentioned. The past year, the winter now closing especially, has not commercially been so prosperous as those that for some time preceded it, yet from many published congregational reports there has been no appreciable falling off in contributions to the cause of religion. In most cases there has been an increase, all the more noticeable because of the less favourable conditions of business generally.

In this respect as in others the most devoted congregation, as well as individuals, would be the first to say, We have not yet attained, neither are we already perfect. In every congregation there is still much room for improvement. There is one point that may now be specially mentioned. Even in those congregations most deservedly famed for their liberality as in all others, there are a few on whose shoulders the heaviest part of every burden rests. It is found desirable that a contribution, commensurate with the congregation's ability, should be given for some specific object. The men of good will, who are known to be prosperous, are first applied to. They give handsomely. The claim is addressed to all others in turn, but the aggregate is disappointing. It comes short both in expectation and in what is required. The first givers have again to be appealed to and for the honour of the congregation they have to give again. Perhaps it does not hurt them very much, but it is an injury to others. Not a few it is to be feared systematically shirk their financial obligations to their church. It is an ascertained fact that those whose share of this world's goods is comparatively meagre are often far more liberal and better principled givers than are some others more favourably circumstanced. The principle of the division of labour in this particular ought to be more systematically applied. The result would be as gratifying as it would be wonderful. The church would have an overflowing treasury. She could do abler and better work than she has yet done. The outward prosperity would be the least of it. There would be an access of spiritual receptivity and power. In the matter of evenly-distributed liberality there is a present call to the churches to excel in this grace also.

**THE GOSPEL IN FRANCE.**

THERE is a general disposition to look upon the religious condition of France as if at present it was peculiarly discouraging. The desperate attitude assumed by anarchists, the blank atheism too often allied with the utterances of Communism, the indifference to all but the most gross materialistic conceptions of life generally prevalent, seem to many very disheartening in the immediate outlook in France. The determined war against the Romish Church waged by Paul Bert and those who think with him clearly testify that Catholicism has well-nigh ceased to be a controlling force in Paris at least.

These the most obvious considerations, do not adequately describe the existing conditions of religion in France. There are other and more hopeful elements that enter into the calculation. The singular success that has attended the McAll mission clearly demonstrates that, even so far as the lowest strata of French social life is concerned, the Gospel is still the power and the wisdom of God. Where the wild and anarchic diatribes of the political demagogue were listened to, the glad tidings of spiritual help and life have found the most willing hearers. None the less gratifying is the fact that the words of Christ the Saviour of men have been welcomed, not merely as a grateful novelty, but, that they have an abiding place in the hearts and exert an elevating power over the lives of the denizens of Montmartre and Bellevue, and the numerous toilers in the factories of Lyons. The blessed results of the McAll mission are at once a con-

vincing testimony to the power of the Gospel and an encouraging incentive to all true self-denying Christian workers.

This most hopeful and beneficent mission is not the only cheering sign of spiritual re-awakening in the land of the Huguenots. The divine seed sown amid blood and fire, exposed to the terrible shaking of the St. Bartholemew tempest, consecrated by martyrdom, is not destined to extinction. May it not have its glorious harvest in days not far distant. The revocation of the Edict of Nantes did not extirpate evangelical Protestantism from the soil of France. Huguenot churches yet remain. The descendants of ancestors who worshipped in the fastnesses of the Cevennes, survive and are alive to the enlarged responsibilities and opportunities of the age in which they live.

Dr. Beard, who has had ample opportunity of studying the religious life and movements of modern France, in a contribution to the first number of the *Andover Review*, gives an excellent description of the actual condition of spiritual life and its possibilities in that land. He details interesting facts which speak hopefully of the immediate future. The Bible Society maintained by the Huguenot churches in 1871 after a greater degree of civil freedom had been entered upon, distributed 16,000 copies of the Scriptures; last year the distribution had increased to 40,000.

The Reformed Church of France has in its ministry at the present time 706 pastors, many of whom, in addition to their congregational work, are actively engaged in Home Mission effort. In connection with this Church is an evangelical society that has opened up 163 preaching stations. The contributions of this society during the first ten years of its existence were only some \$360, now they amount to \$20,000 annually. Then there is the Central Society whose success is still more striking. It began its work with three missionaries. It now employs 150. There are 345 mission stations, forty-five of which have been added within the last four years. Eighty new churches have been organized within the last twelve years.

Of recent origin is the Interior Mission. Its sphere of action is preparatory. It seeks out new fields, proclaims the Gospel, prepares the way for its occupancy by a more permanent agency and presses on to a new district.

The press is also employed as an efficient auxiliary in the work of evangelization. Within the last ten years effort has been largely increased. At the present time seventy-three Protestant religious papers are published in France.

Education is another important agency in fostering religious life. There is a society whose object is the establishment and maintenance of primary schools. Every Thursday is a "rest day," when in the forenoon religious teaching is imparted, and once a month on the Thursday forenoon, the children thus taught are assembled in the churches and are examined by the pastors. The Sabbath school, so long recognized in other lands as a most valuable institution, is comparatively new in France. Its development, however, is rapid and most encouraging. There, as in so many other lands, the International Scheme of Lessons has been adopted.

Twenty years ago the rationalistic tendency in the Reformed Churches of France was by some regarded as portentous. It has long since ceased to be important. It lacked earnestness and enthusiasm. Two-thirds of these churches were evangelical then. They remained steadfast. They have increased in zeal, in adaptive Christian work, and have been most fruitful in spiritual results. It is from positive Scripture truth that Christian activity comes. The speculative vagaries of rationalism lead to spiritual torpor, the Words of Christ, as of old, are spirit and life. The belief of the Gospel would be the most important factor of a regenerated France.

EVANGELISTIC WORK.

MESSRS. MOODY AND SANKEY.

The recent "mission" of these honoured evangelists at Stratford, has been a scene of great power—"the most successful yet held in London," says one writer—the results upon the infidel bands of that section being particularly prominent.

A Y.M.C.A. FOR STRATFORD.

Stratford, at any rate, will have something to show to all the world as a permanent and tangible result of the evangelists' visit. A branch of the Y.M.C.A. was

formed on the last day of the mission. Mr. George Williams presided at the formal inauguration of the young society, and a number of sympathisers, including many of the clergymen and ministers who have been active helpers at West Ham-lane, were present. Mr. Moody, too, was there. With an eye to the future of the young converts, the evangelist pointed out that something much more extensive would have to be done if the many artisans and working men who have been influenced for good during these past weeks are to be shepherded and cared for. In accordance with this suggestion it was without delay resolved to erect in connection with the Y.M.C.A. a conference hall for the holding of united Gospel meetings, and for various objects of a cognate nature. One friend, said Mr. Moody, had generously promised the free gift of an excellent site, and it only remained for other friends to subscribe the sum that would be needed for the erection of the buildings.

A goodly sum was promised on the spot, and we understand that since the close of the meetings other amounts have flowed in, so that the project is in a fair way to speedy realization. It is hoped the new Conference Hall may be erected before the close of the London mission, so that the evangelists may be present at the opening and thus share in the joy of those whom they have made joyful.

THE NEW CROSS MEETINGS.

Crossing the river once more the evangelists have found their next field of labour at New Cross. The New Cross road hall stands on an open space, on the south side of the great highway leading from London to Greenwich. It is in the centre of a populous middle-class neighbourhood; being near several railway stations, it is very accessible, not only from the city but from the south-eastern provinces. The opening meeting on the afternoon of a recent Tuesday was largely attended, and since then the crowds that flocked to the hall every day, and all day on Sunday, have been enormous. The human tide seems to rise higher and higher in each successive district.

Mr. Sankey, having unfortunately contracted a cold at Stratford, was laid aside for the best part of a week. He was present and sang at the opening meeting in the New Cross Hall, but for the rest of the week his voice was not heard, much to the disappointment of the great crowds. It is hoped he will soon be able to be at his accustomed post. Despite this drawback, there has been no diminution in the attendance, or in the interest. They key-note struck by Mr. Moody in his first address was on the need of the Holy Spirit's power to give efficacy to the Gospel message spoken or sung. The subsequent course of the meetings has surely proved that God Himself is working mightily among the people in this neighbourhood.

At one of his earliest Bible-lectures Mr. Moody took up the subject of

"REVIVALS."

We do not know of any recent opposing utterance that may have evoked his defence of the movement; anyhow, it was well fitted to disarm such opposition, if it exists, and to provide the friends of the work with ample material from which to meet critics and objectors. He said that opposition was to be expected from the keepers of public-houses and others who were losing the hope of their gains, but it seemed rather hard that good people should not be in the fullest sympathy with a movement that is saving so many people from the dominion of sin. So many appear to be afraid that things will not be done in "the regular order." The great movements under John Wesley and Whitefield were departures from the ordinary routine, and so, indeed, are all great awakenings of religious interest. When the Holy Ghost begins to work He will mark out channels for Himself. There is plenty of "order" in the cemetery, but there is no life. Talking of Wesley, Mr. Moody thanked God that the work of that mighty preacher was still going on. There are now perhaps 30,000 Wesleyan ministers and 80,000 local preachers on the American Continent alone. If one method does not succeed, why should the Church not try another? the methods that were successful fifty years ago may have lost their force now. Let us not be afraid of new methods and new plans. People are stretching their necks, and asking where are the fruits of the mission in London nine years ago. Well, he thought it would not be easy to say where the fruits were not. London is the centre of the whole world. When at Stratford, a man told him they had at the meetings some from India, some

from Africa, some from Canada, and some from America. The fruits of the London work in 1875 are to be found in every part of the city, and in almost every town in England. When the meetings were at Clapham, a lady helped in the mission who had worked in the Camberwell Hall in 1875. She took the names and addresses of those with whom she conversed in the inquiry-room. She has kept up a correspondence with them all these years; at Christmas she sends them cards—not one out of the thirty-five has gone back. That is pretty good testimony, and it is only one instance out of many. Mr. Moody quoted many other authentic facts, proving the permanence of the past work. Probably, however, no array of facts will satisfy those who are anxious to give some excuse for not joining in the work. Meantime, the stream of blessing flows on unhindered. Many dark lives are being lighted up with a new found life and joy; many hearts and homes are being transformed, day by day; the Gospel, so faithfully, simply, and affectionately presented to the people, is continually proving itself, as of old, the power of God unto salvation.

COLLINGWOOD.

At Collingwood the four weeks of united meetings were followed by one week in the Presbyterian church, all attended by large numbers and very encouraging results. Over 200 inquirers sought counsel as to the way of life, about three-fourths of that number professed decision for Christ.

BRADFORD.

At the recent communion at Bradford fifty-five new members were received on profession of faith as the result of the special services in the Rev. Mr. Bryant's church. The meetings have been closed in the town but continued in the adjoining Scotch Block with much interest and power.

A PETROLEA LETTER.

MR. EDITOR,—Petrolea at present is the scene of a wide-spread revival. Skating rinks, curling, masquerade and itinerant shows have all been put in the shade by an advance party of "Salvation Army" sharpshooters. The Methodist church has been crowded to suffocation every night during the week, and hundreds have declared themselves on the Saviour's side. A union meeting of children on Sabbath afternoon was a most interesting and glorious sight. Many little boys and girls stood up and gave their experience in a clear and intelligent manner, with faces beaming with delight, evidently expressing their joy of soul and heart in being able to testify for the Saviour who loves little children.

All the meetings have been very orderly—a deep solemn earnestness seemed to pervade the whole audience—fathers and mothers were seen weeping, children publicly praying for their parents, young men inviting their "chums" to come and taste of the joys of salvation—mothers leaving their infants sleeping on the seats, and going up to testify for the Saviour, and of the joys of salvation in their own souls.

While the oil boom is down here, the salvation boom is up. Salvation is talked of everywhere—in the hotels, around the dinner table, at the street corners. It is sung in the streets, in the stores, yea even by those who care for none of these things.

Most of the ministers of the town are in hearty sympathy with the movement. Petrolea has never had such a shaking up. May the work of conversion deepen and spread until the unsaved be in the minority, everywhere.

The Rev. Mr. McRobie continues to labour faithfully and earnestly among his people. The quarterly communion was celebrated last Sabbath. The service was very interesting and edifying, his text being—Mat. vii. 21: "Not every one that saith—but he that doeth the will of my father." Obedience was the great test of true discipleship—profession was not true religion. Hypocrites do not often deceive others—more frequently themselves. He urged upon his congregation to labour and work for the Saviour. Those who left Mr. McRobie's congregation are worshipping in the Old English church. We seriously hope the Presbytery of Sarnia will not sanction another congregation here; and especially that no money be paid from the Home Mission Fund for that purpose—one Presbyterian congregation is sufficient here.

The weather continues severe. Trade generally, is very dull.

Petrolea, March, 1884.

A. J. G. H.

## CHOICE LITERATURE.

## WHAT MAKES PEOPLE TO LIVE.

BY COUNT LÉON TOLSTOY.

We know that we have passed from death unto life, because we love the brethren. If any man love not his brother, he abideth in death (1 St. John iii. 14). And he that hath this world's goods, and seeth his brother in need, and shutteth up his heart from him, how dwelleth the love of God in him? (iii. 17). My children, let us not love in word or in tongue, but in deed and in truth (iii. 18). Love is of God, and he that loveth is born of God, and knoweth God (iv. 7). He that loveth not knoweth not God: for God is love (iv. 8). No one hath seen God at any time. If we love one another, God dwelleth in us (iv. 20). God is love, and he that dwelleth in love dwelleth in God, and God in him (iv. 16). He that saith, I love God, and hateth his brother, lieth: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? (iv. 20).

1.

In the house of a peasant there lodged a bootmaker with his wife and children. He had no home and no land of his own, and supported himself and his family by his trade of bootmaking. Bread was dear, and labour cheap, and all his earnings were spent on food. The bootmaker and his wife had but one sheepskin between them, and this was worn into tatters: he had been saving money for more than a year to buy a skin to make a new one with.

Towards autumn the bootmaker had got together enough savings; there were three rouble notes in his wife's chest, and five roubles twenty kopecks were owed him by peasants in the village.

Early in the morning he prepared to set off to the village to get the sheepskin. He put on a woman's wadded nankeen doublet over his shirt, and over that a cloth coat; put the three rouble notes in his pocket, broke off a stick, and started after breakfast. He thought to himself, "I shall receive five roubles from a peasant, and with this along with my three I will buy a skin."

When the bootmaker reached the village, he visited a countryman—he was not at home; his wife had promised the week before to send her husband with money, but had not given it. He went to another—the countrymen swore he had no money, and could only give twenty kopecks for mending a pair of boots. The bootmaker thought he could take the skin on credit, but the tanner did not believe in credit.

"Give me money," he said, "and then you can have anything you like; we know how difficult it is to get one's money back."

So it turned out that the bootmaker could do no business to speak of; he had only received twenty kopecks for repairs, and a peasant had given him an old pair of felt boots to mend.

The downhearted bootmaker drank off twenty kopecks worth of vodka and went home without the skin. Early in the morning he had felt half frozen, but when he had drunk he no longer felt the want of a sheepskin. The bootmaker paced along, with one hand tapping the hard, frozen road with his stick, and swinging backwards and forwards the felt boots he held in the other. As he went he talked to himself as follows:—

"Well, I declare, I feel quite warm without a sheepskin. I have drunk a tumbler; it plays through all my veins. I need a warm one now. I have quite forgotten all my troubles. What a man I am after all! What do I need? I shall be able to do without a sheepskin; I shall never want one again. My wife will have a dull time of it—that's the only objection. Besides, it is downright shameful; you work for him, and he leads you about. Well, look here; if you don't bring money I will take away your hat, indeed I will. It's really too bad; he pays by dribbles! But what can you do with some twenty kopecks? Drink—that's all! He says, 'I'm in need.' So he can be in need and I can't. You have a home, and cattle, and all that you want, whilst I have nothing; all my property is in myself, you have your home-made bread, and I have to buy it wherever I can, and bread alone costs three roubles a week. I shall come home and find the bread has run out. Another fresh supply for one rouble and a half that I have to make ready. So you shall have to give me my due."

Thus talking to himself the bootmaker went up to a chapel on the turning, and saw behind the latter something whitish. It was growing dusk; the bootmaker looked very attentively, and could not make out what this could be. There is no stone like that here, he thought. A beast, perhaps. It is not like a beast; the upper part is like a man, but still it looks too white for a man. Besides, what should a man be doing here?

He went a little nearer, and now there was no mistake about it. What a wonderful thing! a man it was, alive or dead, sitting on the flint stones, and leaning motionless against the chapel. The bootmaker shuddered and thought to himself, "A man has been murdered; they have cut him up and thrown him down here; if you go up quite close to him you will not be able to clear yourself."

And the bootmaker went by. He passed round the chapel, losing sight of the man. As he was passing by the chapel he, however, turned his head, and saw the man standing off from the chapel, as if shaking and staring at him. The bootmaker was the more afraid, and thought to himself, "Shall I go up to him or pass him by? Shall I go, in spite of the danger? Who knows what he is? I dare say he came hither through no good deeds. Suppose I go up to him, and he jumps up and throttles me, and no escape is left; and if he don't throttle me I shall still have to bother myself with him. But what shall I do with him? Surely I can't deprive myself of my last clothes and clothe him. God spare me from him!"

And the bootmaker hastened his steps. He had nearly left the chapel behind him, but his conscience pricked him. He stopped on the road.

"What are you about, Simon?" he said to himself.

"This poor man is dying in need, and you are afraid, and leave him in the lurch. So you are richer than usual, are you? Are you afraid of being stripped of your riches? Nay, Simon, that's bad!"

Simon turned round and went up to the man.

II.

Simon went up to the man and eyed him attentively. He was a young man, in the full strength of manhood; there were no marks of blows on his body, but the man was evidently half frozen and out of heart. He propped himself up as he sat, and did not look on Simon, as though to much exhausted to lift up his eyes. Simon went up quite close to him, and suddenly the man seemed to wake up, turned his head a little, opened his eyes, and looked upon Simon. And that look of his went to Simon's heart. He threw down his felt boots, took off his girdle, laid it on the boots, and stripped off his overcoat.

"We must have some talk together," he said. "Come, put on a thing or two."

Simon put his hands under the man's elbows, and began to raise him up. The man raised himself up, and Simon saw his body was shapely and clean, that his arms and legs were not broken, and that he had a sweet face. Simon threw his overcoat over his shoulders, but he could not catch the sleeves. Simon guided his arms for him, straightened the overcoat, wrapped it round him, and tightened it with the girdle.

Simon took off his old fur cap, with the intention of putting it on the man, but his head began to feel so cold that he thought to himself, "I am quite bald-headed, but he has long, curly locks; I had better lend him my boots," and he put it on again.

He made him sit down, and put on him his felt boots.

When the bootmaker had clothed him he said:

"Well, my lad, you must take exercise and warm yourself. Can you go?"

The man stands still and looks pleasantly on Simon, but does not utter one single word.

"Can't you speak, then? It won't do to spend the winter here. We must go to my home. Here, take my cudgel. Stand on your feet and shake yourself."

The man set off; he walked without difficulty, and did not lag behind.

As they went along Simon asked:

"Where do you come from?"

"Not from these parts."

"That I see; I know all who live in these parts. How came you here at the chapel?"

"I mustn't say."

"Perhaps some one has offended you?"

"No one has offended me; God has punished me."

"Of course everything is done by God; but still one has to abide somewhere. Whither do you want to go?"

"It's all one to me."

Simon wonders; the man didn't look a mischief-maker; his words were soft, but he objected to speak of himself. And Simon thought to himself, "Who knows what may have happened?" and he said to his companion,—

"Never mind, come to my home; at least, you'll warm yourself."

Simon reaches his yard, and the stranger does not lag behind, but walks by his side. A biting wind began to rise and find its way under Simon's coat, and he began to get quite sober and to feel quite frozen. He sniffed as he went, wrapped himself round in his woman's doublet, and thought, "Here's a pretty sheepskin. Matrona won't praise me for this! I went off to get one, and I came home even without my overcoat, yes, and along with a half-clothed man." And the thought of Matrona made him feel uneasy. But when he looked on the stranger, he remembered the look the man gave him at the chapel, and his heart throbbled with delight.

III.

Simon's wife rose early. She cut up wood, brought water, fed the infant, cat, and thought to herself again and again, "When shall I bake bread, to-day or to-morrow?" A large bit remained.

"Should Simon dine here and not eat much supper, there will be enough bread for to-morrow," she thought to herself.

Matrona turned the bit over and over and thought to herself, "I won't bake now. There is no more than enough flour to do this with. We can manage till Friday."

Matrona took away the bread, and sat down at a table to sew a patch on her husband's shirt, and as she sewed she thought of her husband, of how he would buy a sheepskin.

"Perhaps the tanner will take him in. He's a simple fellow, that man of mine. He never tricks another himself, but a little child could take him in. That's a lot of money, eight roubles. One can get a fine coat for that. Not a dyed one, but a sheepskin. What straits I was put to last winter for want of a sheepskin! I couldn't go to the stream, or anywhere else. And now he has gone off with all my clothes. I haven't got a thing to put on. He didn't start early. It is time he were back again. Perhaps he has been tipping, that bird of mine."

Such thoughts had scarcely passed through Matrona's head, when the steps of the staircase began to creak. Some one had come in. Matrona thrust in her needle, and went into the vestibule. She saw that two were coming in, Simon along with a countryman, with no hat on and in felt boots.

Matrona perceived at once the smell of wine in her husband. "Yes," she thought, "that's it. He has been tipping with some good-for-nothing fellow, and has even brought him along home with him."

Matrona let them pass into the cottage, and went in herself. She saw before her a stranger, a young, thin man, and their overcoat over his shoulders. There was no shirt to be seen under the coat, and he wore no hat. He stood as he had come in, without moving and with downcast eyes. And Matrona thought to herself, "That's a bad man—he's afraid."

Matrona frowned and moved away to the stove. There she stood and watched what they would do.

Simon took off his hat, and sat on a bench like a good soul.

"Well, Matrona," he said, "let's have some supper."

Matrona muttered something between her teeth. She stood at the stove without moving, and looked first on one and then on the other, only turning her head as she did so. Simon sees that his wife is not herself, but, however, he does not pay attention to that, and takes the stranger by the hand.

"Sit down, my friend," he said; "we will have some supper." The stranger sat on the bench.

"Well, wife, haven't you boiled anything yet?"

Matrona quite lost her temper.

"Not for you indeed! I see you have drunk yourself mad. You went to get a sheepskin, and you've come back without an overcoat, and have brought home with you some half-clothed vagrant or other. I have no supper for you, you drunkard."

"Enough, Matrona; what do you talk nonsense for? You should first ask what sort of a man—"

"Tell me what you have done with the money."

Simon fumbled in his overcoat, drew out a bit of paper, and unfolded it.

"Here is the money. Triphon couldn't give me anything; he promised to pay me to-morrow."

Matrona felt more angry still; he had not bought a skin, and had clothed some vagabond or other in his last overcoat; yes, and had brought him home with him.

She snatched up the paper from the table and put it away, saying:

"I have no supper. We can't feed every half-clothed drunkard here."

"Ah, Matrona, hold your tongue. Listen first to what I've to say."

"Learn sense of a drunkard fool! I was quite right in objecting to be your wife, you drunkard: mother gave me linen—you have spent it on drink."

Simon wished to explain to his wife that he had only drunk twenty kopecks' worth; he wished to say where he had found the man. Matrona did not give him the chance of putting in a word; she broke in at every two words on whatever he began to say. She even reminded him of all that had happened ten years ago.

Matrona talked on without stopping, bustled up to Simon, and seized him by the arms of his coat.

"Give me my under-waistcoat; I had only one left, and you took it off me and lugged it on yourself. Off with it, you spotted dog."

Simon began to take off the under-waistcoat and draw out the arms. His wife tugged at it till the seams began to crack. Matrona snatched up the under-waistcoat, tossed it over her head, and made for the door. She was on the point of going out, but hesitated and stood still; her heart was agitated—she wished to smother her wrath and to hear something about the stranger.

IV.

Matrona stood still and said:

"If he were a good man, he would not be nearly unclothed like that, he has not even got a shirt on his back. Had you gone for something good, you would tell me now where you picked up such a dandy."

"But I am telling you; on my way I saw this man almost unclothed, and half frozen to death at the chapel. It is not summer now, to be almost naked. It was God who threw me in his way, or else he would have perished. But what was to be done? I therefore took him along with me, clothed him, and brought him hither. Everything may happen. Calm yourself. It's sinful, Matrona, to carry on like this. We must die some day."

Matrona wanted to have it out with her husband, but she cast a look on the stranger and kept silence. He was sitting quite still on the edge of the bench. His hands were folded on his knees, and his head was sunk on his breast. He was frowning, as if being strangled by something. Matrona became silent. Simon exclaimed:

"Matrona, have you no God in you?"

On hearing these words she gave another look at the stranger, and suddenly her heart melted. She moved away from the door, went up to the corner of the stove, and served supper. She placed a bowl on the table, poured out kress, took out the last bit of bread, and gave a knife and spoons.

"Sup a bit," she said.

Simon moved the stranger.

"Swallow a few spoonfuls, my lad," she said.

Simon cut up the bread, crumbled it, and began to sup. And Matrona sat at the corner of the table, propped herself up with her hand, and looked on the stranger.

Matrona began to feel pity for him, and to feel quite fond of him. And the stranger suddenly brightened up, left off frowning, lifted up his eyes to Matrona, and smiled.

When they had supped, Matrona cleared the table and began to question the stranger.

"Where do you come from?"

"I'm not from these parts."

"And how came you on the road?"

"I can't answer that."

"Who robbed you?"

"God punished me."

"Were you lying there without clothes on?"

"Yes, I was lying naked and half frozen. Simon saw me, had pity on me, took off his overcoat, put it on me, and told me to come hither. And here you have fed me, given me drink, and had pity on me. May God bless you!"

Matrona got up, took from the window-sill an old shirt of Simon's, the same she had mended, and gave it to the stranger.

"Here, take this," she said. "I see you have no shirt on. Put it on, and sleep where you like, in the attic or on the stove."

The stranger took off his overcoat, put on the shirt, and lay down in the attic. Matrona put out the light, took his overcoat, and climbed up to her husband.

Matrona covered herself with a corner of the overcoat. She lay down, but did not sleep; her thoughts were full of the stranger.

When she remembered that the last bit of bread was eaten up, and that there was none left for the next day—when she remembered that she had made a present of the shirt, she felt ill at ease; but she remembered how he had smiled, and her heart rejoiced.

Matrona lay thus awake a long time, and listened. Simon too was awake; he was pulling the overcoat over him.

"Simon!"  
"Well?"  
"We have eaten the last bit of bread, and I haven't baked any. What shall we do to-morrow? Shall I borrow some of Godmother Melany?"

"If we live we shall have enough."  
His wife lay a little longer without speaking.  
"He's evidently a good man, but why doesn't he speak of himself?"

"He can't, no doubt."  
"Simon!"  
"Well?"  
"We give him, but how is it that nobody gives us anything?"

Simon did not know what to answer. He said, "Enough of talking," turned over, and fell asleep.

v.

Simon awoke at daybreak; the children still slept; his wife had gone to borrow bread of some neighbours. The stranger of the day before was sitting alone on a bench in his shirt, his eyes turned upwards; and he looked more cheerful than he did the evening before.

"Well, good friend," said Simon, "the stomach asks for bread, and the naked body asks for clothes. One must eat and drink. What is your trade?"

"I have no trade."  
Simon wondered, and said:  
"Perhaps you're willing to learn. There's nothing one can't learn."

"Other people work, and I will work too."  
"What's your name?"  
"Michael."

"Well, Michael, you don't want to speak of yourself. Well, that's your own business. But one has to eat and drink. If you do what I tell you I will nourish you."  
"God bless you! I will set to and learn. Show me what I must do."

Simon took up a piece of unwound, pitched thread, put it on his fingers, and began to wind it.  
"It is easy enough, look!"

Michael looked, put it on his fingers in the same way, understood at once, and began to wind.  
Michael wound the ends; Simon showed him how to close them. This, too, Michael took in at once. His host showed him how to grind; and this also Michael took in at once.

Whatever work Simon showed him how to do, he was able to take in at once, and the third day he was working as if he had been sewing for an age. He worked on without stopping, ate little, and when they stopped working he would silently look upward. He did not walk in the street, or talk too much, or joke, or laugh.

It was only once they saw him smile, on the first evening, when the wife was preparing to give him some supper.

vi.

Day after day, week after week passed by; a whole year had slipped round, and Michael was still living as before, and at work with Simon. Every one praised the work of Simon's workman, and they said that no one could put together a pair of boots so neatly and so strongly as Michael, the workman of Simon. Far and wide they began to order boots of Simon, and he began to live quite at ease.

One day in winter, when Simon and Michael were working together, a coach on slides drove up to the cottage. They looked out of the window, the coach drew up opposite their cottage, a youth jumped down from the ledge and opened the door. A young man in a furred coat stepped out of the coach, walked up to Simon's cottage, and reached the staircase. Matrona rushed out and threw open the door. The gentleman stooped and entered. When he straightened himself his head nearly touched the ceiling.

Simon stood up and made a bow. The gentleman astonished him. He had not seen folks like that. Simon himself was thin, and Michael was a lanky fellow; as for Matrona, she was like a dried chip; but here was one who seemed to have come from another world, a handsome, well-formed bust, a throat like a bullock's, he looked for all the world like an iron cast.

The gentleman stopped a few moments to take breath, took off his furred coat, sat on a bench, and said:  
"Who is the master workman here?"

Simon stood forward and said:  
"I your honour."  
"Hi, Theodore!" the gentleman called out to his youth, "bring me the parcel."

Theodore ran off and brought it in. The gentleman took the parcel and put it on the table.  
"Untie it," he said. The youth untied it.

The gentleman pointed to some boot-makers leather, and said to Simon:  
"Listen, bootmaker; do you see that?"

"I do, your honour," he said.  
"But do you realize what kind of leather that is?"  
Simon turned it over and said:  
"Very good leather."

"Very good, you say; you never saw the like, you fool. That's German; I paid twenty roubles for it."  
Simon was quite startled, and said:  
"Where should we have seen the like?"

"Well, well, can you make me a pair of boots of that leather?"  
"I can, your honour."

"So you can, can you?" said the gentleman in a loud voice. "Don't forget whom you'll be working for, and what leather you'll be using. You must make me a pair of boots such as will last me a whole year without wearing

down or wearing out. If you can do this, take the leather and cut it up; but if you can't, don't take it and don't cut it up. I tell you beforehand, if the boots wear out or wear down before that time, I'll have you put in prison; but if they last a year without wearing out or wearing down, you shall be paid ten roubles."

Simon was so startled, he did not know what to answer. He turned his eyes on Michael.

The other gave him a nudge and said:  
"Shall we take the job in hand?"

Michael nodded. "By all means," he said.  
Simon took Michael's advice. He took an order for a pair of boots, fit to last a whole year without wearing out or wearing down.

The gentleman told the youth in a loud voice to take the boot off his left foot, and stretched it out. "Take my measure," he said.

Simon sewed paper together and made a measure twelve vershoks long, gave a look, knelt down, covered his hand carefully with his apron, so as not to soil the gentleman's sock, and began to measure. He measured the sole, measured the instep, and began to measure the calf of the leg. The measure proved too short. The calf was as thick as a beam. "See," he said, "don't make the boot-leg too narrow." Simon began to sew on more paper. The gentleman sat and looked at the folks in the room.

"Who's that?" he said, looking at Michael.  
"He's my chief apprentice; he'll have a hand in the job."

"Now look you to it," said the gentleman to Michael, "don't forget, make me a pair of boots that'll last a whole year." Simon gaped at Michael, and sees that Michael does not even look at the gentleman, but stares at a corner behind him, as if perceiving somebody there. Michael stares and stares again, and smiles.

"Well, you fool, what are you gaping at?" the gentleman said. "Better look to it, and see that they're ready in time."

To which Michael answered:  
"They shall be ready in a trice when wanted."  
"All right."

The gentleman put on his boots and his furred coat, wrapped it round him, and made for the door. Forgetting to stoop, he struck his head against the lintel.

He frowned, rubbed his head, sat in his coach, and drove off.  
When the gentleman had driven off, Simon said:  
"What a flint! You wouldn't kill the like of him with a crow-bar. If a beam were broken over his head he wouldn't feel much pain."

And Matrona added:  
"Such a man as that never crossed our door. Even death can't pull the rivets out of such a one as he."

(To be continued.)

THE COAST-GUARD.

Do you wonder what I am seeing,  
In the heart of the fire, aglow  
Like cliffs in a golden sunset  
With a summer sea below?  
I see, away to the eastward,  
The line of a storm-beat coast,  
And I hear the tread of the hurrying waves  
Like the tramp of a mailed host.

And up and down in the darkness,  
And over the frozen sand,  
I hear the men of the coast-guard  
Pacing along the strand.  
Beaten by storm and tempest,  
And drenched by the pelting rain.  
From the shores of the Carolina,  
To the wind-swept bays of Maine.

No matter what storms are raging,  
No matter how wild the night,  
The gleam of their swinging lanterns  
Shines out with a friendly light.  
And many a shipwrecked sailor  
Thanks God, with a gasping breath,  
For the sturdy arms of the surfmen  
That drew him away from death.

And so, when the wind is wailing,  
And the air grows dim with sleet,  
I think of the fearless watchers  
Pacing along their beat.  
I think of a wreck, fast breaking  
In the surf of a rocky shore,  
And the life-boat leaping onward  
To the stroke of the bending oar.

I hear the shouts of the sailors,  
The boom of the frozen sail,  
And the creak of the icy halcyards  
Straining against the gale.  
"Courage!" the captain trumpets,  
"They are sending help from land!"  
God bless the men of the coast-guard,  
And hold their lives in His hand!

—St. Nicholas for March.

THE exact numbers killed and wounded last year in the Isle of Ischia calamity have now been obtained. On the island the total killed and wounded (not counting those who were badly bruised) amount to 3,075, of whom 2,312 were killed and 762 were maimed—the most of the latter for life.

In the central hospital pharmacy of Paris the amount of bromide of potassium sold in 1855 was but three kilos; in 1870 it had increased to 336 kilos; in 1875 to 730 kilos, and for the past ten years had increased all over Paris in like proportions. Quinine, morphine, and bromide are said to be the three great popular "drugs of civilization."

BRITISH AND FOREIGN ITEMS.

OF the hundred islands and islets which constitute the Shetland group not more than about twenty-eight are said to be inhabited.

A SCIENTIST of Texas, who has seen the big meteor that has been dug up in Los Angeles, describes it as "about the size of a trunk."

THE Rev. H. Scott Holland, Christchurch, Oxford, has been appointed canon of St. Paul's in room of Dr. Stubbs, now bishop of Chester.

AYTOUN, the well-known and popular Scotch poet, said that "Locksley Hall" could only have been written by a man who had been jilted.

A BILL to regulate the sale of patent medicines, some of which have got a bad character of late, is likely to be soon introduced into the British Legislature.

THE Bishop of Aberdeen has been delegated by the Bishop of London, who has jurisdiction over all English churches on the continent, to hold a confirmation tour in Russia.

BAD times during the two past years have told upon the consumption of wine in England, which is now upward of 3,000,000 gallons less than it was in 1873, ten years ago.

AT the recent hygienic dress exhibition in Manchester there were exhibited reformed boots, shaped to the foot, with broad points, low, broad heels, and an elastic sole under the instep.

EAST Indians refuse cheese made with rennet, but a substitute has been found in a shrub common in northern India, the fermentive principle of whose seeds is said to have almost the same effect.

"I SAW a capital thing in that last pamphlet of yours," said O'Connell to a conceited scribbler. "Indeed," rejoined the delighted perpetrator, with a beaming smile; "what was it?" "A pound of butter."

THE churches of Germany are preparing to celebrate the fiftieth anniversary of the baptism of the late Mr. Oncken, which took place at Hamburg on the 17th April, 1834, Dr. Sears from America officiating on the occasion.

THE Rev. Dr. Landels, of Edinburgh, has announced a monthly course of Sabbath evening lectures to young men on "Fools of Scripture and their Follies." The first was delivered on Sabbath last on "The Simple Fool."

L'ASSISTANCE PUBLIQUE, of Paris, took charge in 1882, as shown in a recent report of 948 bad children. Of these, 767 were taken to the director by their parents, 156 were sent by the police, and 35 committed by magistrates.

THE Rev. James Wells, M.A., of Pollokshields, accompanied by Dr. Torrance, a young medical missionary, left on Monday for a three months' mission of inquiry regarding the best sites for medical missions among the Jews in Palestine.

IT is a mistake to suppose that the Princess of Wales is the leader of fashion in London. Were she so, crinolettes, high shoulders, and inordinately high heels would never have been seen, nor loud combinations of colour and elaborate head gear.

AT the recent annual meeting in Scotland of the Northern Accident Insurance Company, the chairman stated that they had abandoned all risks in connection with football and bicycling. The risk was so great that the ordinary premium would not cover it.

A WESTERN woman applied to a doctor for a prescription for her husband's rheumatism. "Get that prepared," said the medical man, "and rub it well into your husband's back. If it does him any good let me know; I've got a touch of rheumatism myself."

ROSA BONHEUR has so far improved in health as to be able to quit Paris for her home, the Chateau de By, Thomery, Fontainebleau. She has derived much benefit from the change. Although she is still under medical care, her ultimate cure is hopefully looked for.

THE Medical Times and Gazette is not surprised to learn that the recruiting for the British army causes uneasiness. It believes that hard times are the only seasons when soldiering is in vogue, and calls attention to the fact that the thirst for glory inflames the brain when hunger pinches the stomach.

SALIM HISHMEH, sheik of the tribe of Moab, delivered a lecture on Friday in Viewforth Church, Edinburgh, Mr. Robertson's, on "Stanley's African Expedition." He was dressed in Arabian costume, but spoke English fluently. He acted as Mr. Stanley's guide in his journey across the Dark Continent.

DR. SWEET gives the mortality of Newport, N.H., for 1883 at 11.5 per 1,000 inhabitants, a very low rate. The remarkable features in his record are, however, the small number of deaths among young persons, and the fact that those who passed the age of fifty had an average life of seventy-six years.

THE Dr. Donald Fraser, in a letter from Athens to his "dear flock in London," states that his health is in some measure restored. He is not at all sanguine of ever regaining strength, but he thinks that with care he may be able to render a good deal of service yet to his congregation and to the Church at large.

THREE thousand food inspections in Glasgow last year resulted in the destruction of 16,000 pounds of fish, 3,000 pounds of pork, 500 pounds of beef, and other considerable quantities of food. Among the better class of houses, 263 drains had been inspected, and only seven of them found to be in good order.

THE *nolo episcopari* is generally regarded as a figure of speech, but with the late Cardinal Luigi Billio it was a reality. In the last election for Pope the first scrutiny was given for Gioachino Pecci, the next largest number of suffrages being given to Luigi Billio, who at once effaced himself by kneeling before the future Leo XIII.

## MINISTERS AND CHURCHES.

KNOX CHURCH, Ottawa, has been enjoying material prosperity. The church debt has been reduced \$12,000. The Rev. Mr. Robertson, superintendent of missions in the North-West, preached in Knox Church last Sabbath morning, and gave an interesting account of the progress of our work in that country.

THE annual meeting of the Ottawa auxiliary to the Bible Society was held on Tuesday evening in Knox Church, and besides others was addressed by the Rev. Dr. MacVicar, of Montreal. The Rev. Edgar Hill, of St. Andrew's Church, Montreal, is announced to preach in St. Andrew's Church, here, on Sabbath, 16th Inst.

MR. MCCRANEY, M.P. for Halton, gave an address on Temperance on Sunday, 9th inst., in the city hall, in which he gave an account of the Scott Act in Halton. He stated that there was a marked reduction in the sale of liquor in the county; that the Inspector of Licenses gave it as his opinion that last year there was not over \$10,000 worth of liquor sold in the county. They expect a determined effort on the part of the victuallers to repeal the Act. Mr. McCraney advocates prohibition.

ON Wednesday evening, 12th March, an interesting meeting was held in the basement of the East End Presbyterian Church, Toronto. Rev. J. M. Cameron, pastor of the congregation, kindly gave that night to the Students' Missionary Society of Knox College. On behalf of the society, Messrs. Craig and Glassford delivered pointed and instructive addresses. At the close a handsome collection was given to aid the society in prosecuting what may be fitly termed the "pioneer" work of the Church.

THE Sunday school of Knox Church, Elmira, Illinois, presented an address containing an expression of kindly feeling and appreciation of the labours of the pastor, Rev. Neil McDiarmid, and the valuable services rendered by Mrs. McDiarmid who was also presented with several useful and elegant articles in silver ware. The gifts were appropriately acknowledged. This is now the eighth time within the last four years that similar expressions of kindness and good will have been given to Mr. and Mrs. McDiarmid.

THE soiree held at St. Andrew's Church, Stratford, on Monday evening week, far excelled anything of the kind held in that town this season, both financially and otherwise. After partaking of refreshments liberally provided by the ladies, the company assembled in the body of the church, where addresses were delivered by the Rev. Messrs. Campbell, Kay, Gordon, Smith and Panton, interspersed by choice selections from the choir who excelled themselves upon this occasion. Since Mr. Panton's induction to the pastorate of St. Andrew's, the congregation has enjoyed an encouraging measure of prosperity, and has been enabled to do efficient Christian work.

A VERY interesting parlour social under the auspices of Cooke's Church Ladies' Aid Association took place at the residence of Mr. Wallace, Berkeley St., on Monday evening, March 10th. The house was filled with the members of the congregation and their friends, and a select programme of music, etc., was rendered in admirable style by Misses Hagar, Henry, Bowers, Elliott, Smith, Corbett, Ewing, Wallace and Mrs. Shaver, with Messrs. Elliott and Wallace. A duet by Mr. and Miss Elliott was accorded a well merited *encore*, which was most happily responded to. The chair was occupied by Rev. J. Kirkpatrick, who delivered a brief address on the work of the Association, and expressed the hope that more of these social gatherings would be given before the season was exhausted. Altogether the occasion was a very pleasant one and a good collection was realized over and above the proceeds from a sale of fancy articles which took place during the evening. The usual votes of thanks, and the National anthem closed the exercises. Special mention was made of the hospitality of Mr. and Mrs. Wallace.

THE evangelistic services in Collingwood, conducted by the Rev. J. M. McIntyre, came to a close recently. For nearly five weeks services were crowded with earnest and attentive hearers. For four weeks the Methodists, Presbyterians and Baptists were united in the good work. During the last week of Mr. McIntyre's labours, the meetings were confined to the Presbyterian church. It is gratifying to note that the interest taken in these meetings from the beginning to the close was very marked. There was an evident

eagerness to hear the Word, so much so that on some occasions many had to leave for want of room. The leading feature of these meetings was the earnest, faithful, and continuous presentation of Gospel truth and loving invitations to men to decide for Christ. As to results we do not speak with any positive definiteness, we leave this in the Lord's hand, but at least over two hundred, young and old have been led to enquire seriously: "What shall I do to obtain eternal life?" Quite a number have avowed their resolution to live a new life. Mr. McIntyre is holding similar meetings at Chesley. After a time he returns to Nottawasaga to labour with the Rev. A. McDonald.

THE Presbytery of Chatham met in Caven Church, Dawn Centre, February 27th, and inducted the Rev. H. Lamont, D.D., to the pastoral charge of Florence and Dawn. The Rev. J. Beckett, of Thamesville, presided, Rev. A. McAlmon, of Dover, preached, Rev. Thomas Tallach, M.A., of Dresden, addressed the minister, and Rev. D. Currie, of Wallaceburg, the people. The Rev. J. Livingstone, Canada Methodist minister, of Florence, was also present, and on invitation of the Presbytery sat as a corresponding member. There was a large congregation in attendance and all gave Dr. Lamont a hearty welcome as their pastor. At the close of this part of the proceedings the Florence people handed the pastor their portion of a quarter's salary in advance. In the evening a tea-meeting was held in the town hall and addresses were given in the church by the above ministers and also by Mr. Hamilton, editor of a local journal. The Presbyterian choir, from Dresden, under the leadership of Mr. Anderson, discoursed music in excellent style, which was duly appreciated and applauded. Both hall and church were in succession filled to overflowing, the interest manifested was very gratifying and this most successful gathering was brought to a happy conclusion by the newly inducted minister, in a most felicitous manner, on behalf of the congregation, presenting Mr. Beckett with a handsome sum of money in appreciation of his valuable services as moderator of session during the vacancy.

ANNIVERSARY services were recently held in Norwood Presbyterian church. Owing to a snow blockade, the Rev. M. W. McLean, M.A., Belleville, who was to conduct the services, was unable to be present. Large audiences filled the church morning and evening, when on both occasions the pastor, the Rev. J. Carmichael, preached able and appropriate sermons. On Monday evening following a pleasant and successful social, presided over by Mr. Carmichael, was held. Good addresses were delivered by neighbouring ministers, and excellent music contributed much to the enjoyment of the evening. Mr. Carmichael was presented with a purse containing a handsome sum of money. The gift was gracefully acknowledged. In the course of the evening the chairman stated that thirty-four persons had become members of the church during his pastorate, a little over a year; three had died; six have left for other parts, leaving a membership of 142. He had administered the rite of baptism to sixteen infants and one adult, and had performed nine marriages. The church, the past year, had raised \$2,081 for all purposes, which was a satisfactory exhibit, but which he hoped would be exceeded the present year. The Sabbath school had contributed \$96 towards some of the church schemes; the roll contained 110 names, the average attendance was eighty-five, and there were twelve teachers and officers. In concluding he hoped the year they were entering would be marked by the hearty co-operation of all for the advancement of the Redeemer's kingdom, and the best interests of those around them, and that they would be all spared to meet together next anniversary.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Summerstown on 1st February, and inducted Rev. Hugh Cameron, late of Kippen. Mr. Burnet preached, Mr. McGillivray put the prescribed questions and offered the induction prayer. Dr. McNish addressed the minister and Mr. Calder the people. At the close of the service Mr. Cameron was cordially welcomed by the people. A call from the congregation of Roxborough addressed to Rev. John McKenzie, of Hampden, was sustained and ordered to be sent to the Presbytery of Quebec. Stipend promised \$700 and manse. The prayer of a petition from forty-five families at East Lancaster, asking to be disjoined from Knox Church, Lancaster, and erected into a separate

charge, was granted on the distinct understanding that the people are to build their prospective church two miles east of the present church in the second concession, and that North Lancaster is not to form part of the charge, Mr. Calder, moderator of session. The congregation of Florence and Dawn sent a second call to the Rev. Dr. Lamont, of Dalhousie Mills, which he accepted, and a committee was appointed to draw up a suitable minute with reference to his removal from the bounds of the Presbytery. The Presbytery meets again on 11th March, at Alexandria, at eleven a.m.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 11th inst. Session records from the congregations of St. Andrew's Church, Stratford and Shakespeare were examined. Rev. H. McKay declined the call to Millbank. The remit on the Probationers' Scheme was discussed and referred to a committee, consisting of Messrs. Wright, McPherson, and Hamilton, with instructions to prepare a deliverance to be presented at next ordinary meeting. A call from the congregations of Avonton and Carlingford to Rev. George Chrystal, promising a salary of \$1,000 per annum, quarterly, with manse and one month's vacation, was sustained, and Mr. Chrystal being present accepted the call, and the Presbytery agreed to meet for his induction and the transaction of ordinary business at Avonton, on Thursday, April 3rd, at two p.m. Mr. Hamilton was appointed to preside and induct, Mr. Campbell to preach, Mr. Kay to address the minister, and Mr. Wilson, the people. The following commissioners to the General Assembly were appointed: Ministers—Messrs. John McClung, Isaac Campbell, and Robert Scott, by rotation; P. Wright and A. F. Tully, by election. Elders: Rev. T. McPherson, Messrs. D. Hamilton, A. Murray, W. Dunn, D. Stewart. The committee on augmentation reported their diligence in conferring with congregations. Reports of missionary meetings were called for and given in. The conference on Temperance was postponed till next ordinary meeting, as the questions by the committee of Assembly had not been received. It was agreed to ask the Home Mission Committee for \$3 per Sabbath in aid of Granton. In the evening, a visitation of Knox Church, Stratford, was held. A committee was appointed to prepare for next meeting of Presbytery a deliverance to be read to the congregation. The Sabbath School Report was read by Mr. Stewart, and thereafter a conference on the subject was held. The Presbytery nominated Rev. Dr. McLaren as Moderator of next General Assembly. The next ordinary meeting will be held in Knox Church, Stratford, on the second Tuesday of May, at ten a.m.—W. A. WILSON, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst. Rev. R. Wallace was chosen Moderator for the next twelve months. A special meeting was appointed to be held at Brown's Corners on the 18th inst., with a view (if possible) to unite the congregation there with that of Unionville, in the hope that Rev. D. Mackintosh may then withdraw his resignation. Commissioners were heard from Aurora and East King anent the resignation of Rev. W. Amos; the commissioners expressed their attachment to their pastor, and spoke of the practicability of certain financial difficulties being overcome. Mr. Amos was also heard on his own behalf, and on motion made, it was unanimously agreed not to accept his resignation. On application made, the Presbytery granted leave to the congregation of Erskine Church, Toronto, to borrow as much as \$19,000 for the purpose of re-building their place of worship. Rev. A. McFaul reported moderating in a call from the congregation of Orangeville to Rev. W. A. Hunter, of Parkdale. The stipend promised is \$1,000, with payment of house-rent. The call was sustained and the Moderator was appointed to cite the congregation of Parkdale to appear for their interests at next ordinary meeting, which was appointed to be held on the 1st of April, at 11 a.m. Rev. Dr. McLaren was unanimously nominated Moderator of next General Assembly. And the following were appointed as commissioners to said court, viz., of ministers, by rotation: Revs. Dr. Gregg, J. Pringle, W. Stewart, D. Camelon, P. McF. McCod, and H. M. Parsons; by ballot, Dr. Reid, Principal Caven, Dr. McLaren, D. J. Macdonnell, J. M. Cameron, E. D. McLaren and R. P. Mackay. Of elders, all by ballot: Hon. A. Morris, Messrs. W. B. McMurrich, J. MacLennan, Q.C., J. L. Blaikie, R. Kilgour, D. Fotheringham,

Hamilton Cassels, A. MacMurchy, of Toronto, P. Crann, John Harvie and D. Elder with another to be appointed at next meeting. A report was read from a committee anent matters at Sandhill, and it was agreed to supply Caledon East in connection with the stations under charge of Rev. A. Tait, a student being provided to assist and interchange with him. Resolutions were passed as to what supplies and grants were deemed desirable from the General Assembly's Home Mission Committee. A young man, Mr. Hugh Brown, who wishes to be engaged as a catechist in the ensuing summer, and means to study at Manitoba College next winter, was duly examined thereon, and his name was ordered to be sent to the Committee aforesaid. The following students underwent also a preliminary examination, viz., Messrs. J. McKay, M.A., W. S. McTavish, Alexander Hamilton, Alexander Urquhart, J. Nixon, G. E. Freeman, B.A., and John Campbell; their examination proved satisfactory, and it was resolved to ask leave of the Synod to take them on public trials for license, provided the Senate certificate be furnished in due time. As convener of committee, Rev. R. P. McKay submitted and read an interesting report on the State of Religion, which was adopted by the Presbytery, and ordered to be transmitted to the Synod's committee on the same subject. Various other matters were entertained and disposed of, and a case of appeal, which was handled with closed doors, occupied the Presbytery several hours. —R. MONTEATH, *Pres. Clerk.*

**PRESBYTERY OF LANARK AND RENFREW.**—The regular quarterly meeting of this court was held on the 26th ult. at Arnprior, the Rev. A. A. Scott, moderator, in the chair. His term of office having expired, the Rev. J. Gandier was elected moderator for the next six months. There was a good attendance of ministers and elders. A conference on Sabbath School Work was held, with which was combined to some extent also the State of Religion. A paper was read by Rev. M. H. Scott upon the use and abuse of amusements in connection with Sabbath schools, and also one by Rev. Hugh Taylor, on the causes of so few Sabbath school scholars making public profession of their faith in Christ. There was a large attendance of the general public, and the conference which followed the reading of these papers was full of interest and profit. The Home Mission report was fully considered, and also progress reported anent the prosecution of the Stipend's Augmentation Scheme. Commissioners to the General Assembly were appointed on this occasion wholly by rotation in the case of ministers, and the following accordingly were appointed: Rev. Geo. Porteous, D. J. McLean, D. McDonald, Robert Knowles, J. B. Edmondson, W. D. Ballantyne, John Bennett, Robert Campbell, and J. McAllister. The following elders were appointed: Messrs. J. Jack, W. Stark, A. Loshack, R. Stewart, A. Jamison, T. Lindsay, Robert Bell, and D. Goodwin. For moderator, the Rev. J. K. Smith, of Galt, was nominated and carried. The report upon education in the Province of Quebec was taken up and a very favourable account given with regard to this matter in the county of Pontiac, with recommendations that ministers should do more in the way of visiting the schools. A report was presented by Rev. J. B. Edmondson anent an appeal made to the Sabbath schools in the bounds to raise \$250 to build a chapel in Formosa. It appeared that \$100 were still wanted, but that several schools had contributed in advance of the Presbytery's call. Reports were also presented of missionary meetings held since last meeting of Presbytery, and these reports generally were very encouraging. Notice of resolution to be brought up at next meeting was given by Mr. Knowles to change the present mode of the election of ministerial delegates to the General Assembly, to the effect that, unless circumstances were exceptional, all should be chosen from the roll by rotation. The circular anent collections, to be made in all the congregations for the support of Manitoba College was brought under the notice of the Presbytery by the clerk and its claims were favourably received. The subject of Sabbath sanctification was brought under the notice of Presbytery, and Rev. Mr. Ballantyne was appointed to prepare an overture on the subject to be laid before next meeting, with a view to its presentation before the next General Assembly. The clerk brought under the notice of the Presbytery a plan for having its minutes printed and two copies to be sent to every session which plan was agreed to be tried for one year. An interesting part of the pro-

ceedings on this occasion was a public missionary meeting held in connection with the annual meeting of the Woman's Presbyterian Foreign Missionary Society. Interesting and able addresses were given by the Rev. J. B. Edmondson and Rev. James Ross, followed with brief remarks by Messrs. Ballantyne and Burnet. Six societies now exist in the Presbytery and it is confidently expected that more will soon be formed. Next meeting was appointed to be held at Carlton Place, on May 12th, in Zion Church.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

March 30.] *REVUE.* [1884.]  
FIRST QUARTER—1884.

The lessons from the past quarter may be divided mainly into two themes:

1. APOSTOLIC WORKING.
2. APOSTOLIC TEACHING.

1. Taking the first subject, we shall see that the first lesson, "The Conference at Jerusalem," was a fitting opening to the work of preaching the gospel to all the world, for not only would it have been practically impossible to have made many converts in heathen countries if circumcision had been retained and Jewish rites, ceremonies, and observances insisted upon, but even in Judea itself, and among the Jews it would have been a vain attempt to perpetuate a yoke which neither they nor their fathers "were able to bear," and persistence in those requirements would have taken away its character of the gospel. It would have been the law, modified perhaps, somewhat, and changed in some of its respects, but salvation by works still. The conclusions to which the Jerusalem church came, guided by the Spirit of God, opened the door of salvation so that it could never again be closed.

Following the narrative we come to Lesson 5, "Paul's Second Missionary Journey." Upon that and the succeeding lessons the following questions will help to bring out the facts and teachings.

#### QUESTION HINTS TO TEACHERS.

It will be well to begin with the principal facts of the first missionary journey. Who were sent on the first missionary journey? By what church were they sent? How was the mission suggested? What places did they visit? Here show a map of the present journey and mark on in a distinct colour ink the course of the first journey, and show how much more extensive and important was this second journey. Did all who went out on the mission go through to the close?

Now, having got a brief idea of the first journey, let us go on to the second. Who suggested it, and to whom? Did they go together? Why? Dwell for a moment here on the difficulty of retrieving a lost character, how one blot may stain a lifetime. Who then went with Paul? And Barnabas, who accompanied him, and where did he go? What are the first districts mentioned as being visited by Paul and Silas? What the first cities? Who did Paul find there? What was his character? What did Paul wish him to do? What Divine direction had Paul as to his course? (Hindrance, a call.)

What was the first city in Europe the missionaries reached? Where did they go on the Sabbath day? Who were the worshippers? Name one who became the first convert in Europe? What proof did she give of her change of heart? What miracle did Paul perform in Philippi? What followed the miracle? How was Paul treated? Give the particulars in ch. 16: 22-24.

Coming to the next lesson, ask: Relate what happened that night. Who were singing? Who were hearing? What wonderful thing followed? How did the jailer act? What was his question and the apostles' reply? What evidence did he give of believing on Jesus? How long did Paul and Silas remain in prison? How did they get out?

Following their journey in Lesson 8—name the first city to which they came? Where and to whom did Paul first preach in Thessalonica? Was his message received? What did the unbelieving Jews do? After this to what place did Paul and Silas go? What is said of the Bereans? Who went there to stir up hatred against Paul and his preaching? To what place did he then go?

This leads us in Lesson 9 to Paul at Athens. What did Paul see there which he made a text for a sermon? Where was the sermon delivered? What subject was he speaking of when he was interrupted? Did any believe?

From Athens to what city did Paul go? Who did he find there that afterwards became very helpful to him? What is said of his daily life in ch. 18: v. 37 and what of his Sabbath work in v. 4? How did the Jews in the synagogue receive his message? Where did he preach after leaving the synagogue? How long did he remain in Corinth? Who was governor of the Province of Achaia? What took place before him in connection with Paul? Here we leave the story of apostolic working to resume it on the first Sabbath in next quarter.

2. APOSTOLIC TEACHING.—The following extract from the *Scholars' Quarterly* very well summarizes these teachings: "In the lessons from the Epistle of James, while practical righteousness is the theme for the most part, the divine sources of that righteousness are dwelt on continually. Not the evil influences that lead to sin, but the good influences by which men become sons of God, come down from the Father of lights. The wisdom that is full of mercy and good fruits cometh from above. And men are to draw near to God, and live as in His sight. But this gracious God, who inspires righteousness, is the God who was in Christ, reconciling the world unto himself.

"In the lessons from the Epistle to the Thessalonians, attention is called specially to the coming of the Lord; but it is the Lord with whom, whether waking or sleeping, we live. That faithful Lord establishes His people, and keeps them from evil. He creates the atmosphere of light and of day, by living in which they are prepared for His coming."

Taking first the lessons from JAMES. What do we know of the writer? What error is corrected in the first lesson from this Epistle? How does he speak of man's wrath in v. 20? What illustration does James use to show the difference between hearing only and hearing and doing? Is there any sign that a man's religion is vain? Quote his summary of true religion?

What is said of "The Power of the Tongue" in ch. 3: 6, first clause? To what is the tongue likened? By what illustration is shown the impossibility of a sanctified heart and an evil tongue being together? Give the fruit of true wisdom?

How are we taught to live in Lesson 4? How are we to approach God, and how to receive the temptations of the devil? Give, in one word, what we are to show towards the brethren? (Charity.) What lesson is taught us in vs. 13-15? (Make no plans that have not God in them.) If we know the right and do it not, what does the apostle say it is?

In lesson 11 we come to Paul's First Epistle to the Thessalonians. What errors does the apostle especially guard against? (That the dead in Christ shall be shut out from the glories of Christ's second coming, and that the second coming might take place immediately.) What term is used to characterize the death of believers? (Sleep.) Give the description of the second coming in ch. 4: 16-17. What was to be gathered from those teachings? (Comfort.) Give a word that expresses the teaching respecting the time of the second coming? (Uncertain.)

The last lesson may be laid aside by side with Lesson 4, and we may show how "Christian Diligence" is enforced by the consciousness of "Living as in God's sight." What does the apostle ask from the Thessalonians? To what end? Against whom does he caution the brethren? What does he enjoin the idle busybodies to do? What exhortation does he give? (v. 13) Who wrote the closing words of the Epistle? Why? What prayer does the apostle make for them?

We have now gone over the lessons in a series of questions. You will not be able to use all, or nearly all, choose according to your class, such as will be suitable, but do not, now or at any time, take a printed form of questions as this, with you into the class. If you cannot trust yourself without something before you, write what you wish to remember, but use even such helps as sparingly as possible, the more fully the whole matter is in your mind without any outside helps, the freer and happier you will be in your work.

If you think well get from your scholars the Titles and Golden Texts of the lessons of the quarter, together with any points which you may have specially impressed upon them.

It will be well to get a truth and a practical duty from each lesson, giving to your scholars on the previous Sabbath the lessons from which you wish them to bring these for the Review.

#### TRUTHS.

- Lesson 1. The gospel is more than forms and ceremonies.
- Lesson 2. God may be on the lip, Satan in the heart.
- Lesson 3. The tongue, a power for good or evil.
- Lesson 4. Every moment we depend upon God.
- Lesson 5. The world without God is helpless for good.
- Lesson 6. God's work raises the opposition of evil men and devils.
- Lesson 7. The jailer's question for ever important.
- Lesson 8. Those are the truly noble who search for truth.
- Lesson 9. Men must have a God.
- Lesson 10. If one door is closed another and another and a wider one is opened.
- Lesson 11. Christ will come again, we know not when.
- Lesson 12. A Christian man cannot be an idle busybody.

#### PRACTICAL DUTIES.

- Lesson 1. While we hold the truths of the Gospel with a firm hand to be large-hearted in non-essentials.
- Lesson 2. To let all outward service spring from the heart.
- Lesson 3. To guard our words, by them we shall be judged.
- Lesson 4. So to live, that the sense of God's presence will be a joy and not a terror to us.
- Lesson 5. The cry for help is still coming, let us answer it in the way God enables us.
- Lesson 6. No matter how small and unpromising the field, let us work where God places us.
- Lesson 7. To believe on the Lord Jesus Christ and publicly profess our belief.
- Lesson 8. The Scriptures are God's truth, let us search them daily.
- Lesson 9. To tell of Jesus whether men will hear or mock.
- Lesson 10. And if we cannot speak in one place to find another where we can.
- Lesson 11. To wait and watch for the coming of the Lord.
- Lesson 12. To be diligent alike in worldly and in spiritual things.

Much more might be added, but it would only be giving material that could not be used in the time. Study well the quarter's lessons, get what you can into your mind, ask God to guide you in your thoughts and utterances and to prepare the hearts of your scholars; then you may hope that this first Review of the year will seal some truth to your scholars, which will be a blessing to them for ever.

## OUR YOUNG FOLKS.

### THE CHILDREN'S GUIDE.

In our work, and in our play,  
Jesus, be Thou ever near,  
Guarding, guiding all the day,  
Keeping in Thy holy fear.

Thou didst toil, a lowly Child  
In the far-off Holy Land,  
Blessing labour undefiled,  
Pure and honest of the hand.

Thou wilt bless our play hour too,  
If we ask Thy succour strong;  
Watch o'er all we say or do,  
Hold us back from guilt and wrong.

O! how happy thus to spend  
Work and play time in His sight,  
Till the rest which shall not end,  
Till the day which knows not night.

### YOUTHFUL PIETY.

It is of the highest importance that children should be trained to habits of religion, for the habits of youth cling to the man even down to the sore and yellow leaf of autumn. The boy is the father of the man. Education may do much; grace may do much. But the marked characteristics of boyhood come out in manhood. A fair boy, a manly boy, or a mean, tricky boy, usually carry those traits through life. A prayerful, religious, industrious girl, or a frivolous, hot-tempered, vain girl, will be much the same in advanced life.

The great majority of the faithful, devoted Christian workers in our churches to-day are those who gave themselves to Christ in youth.

The generous, whole-souled men of this generation were the open-handed boys of the last. The mean, stingy men we see about us were niggardly when they were young.

A business man was noted for his parsimony. He was mean in small things and in large, in high things and in low. The half-cent always turned to his side of the bargain. But it was noted that his trait cost him more than it brought. One day an acquaintance was in conversation with another person. The name of this man was mentioned.

"Do you know him?"

"Know him! I went to school with him."

"What kind of a boy was he?"

"He was one of the meanest fellows in town. He used to sneak behind the school-house to eat his nuts and raisins, so as not to give the boys any."

As was the boy, so was the man.

Men converted in early manhood have lived for years a Christian life and then lapsed into the sins of their youth.

In one of our churches was a man in whose mouth guile was never found. He was pure in his utterances and guarded in his remarks. He seemed to have put a guard on his mouth lest he should sin with his tongue.

He was taken down with a brain fever. In the midst of his delirium he used the most awful profanity that could be conceived. He swore terribly and constantly. His oaths were blasphemous. His family, his pastor, and his brethren were astounded and ashamed. Was the good brother a life-long hypocrite? Were his guarded utterances a pretence? Under the guise of fervent piety, was he a blasphemer?

The disease passed away, and the sick man was seen in his accustomed places. He was the same quiet, pure-spoken and cautious man that he before had been. At length some of his friends spoke to him about his sickness; they told him how troubled they had been on account of his profanity. The poor man was overwhelmed with shame and sorrow.

"Alas, my brethren, alas! what has sin done for me? I was an ungodly boy; I passed my youth in folly and dissipation; my besetting sin was profanity; I swore more than all my associates. It is now nearly forty years since I uttered an oath or a profane word. I supposed that the habit was gone from me; but behold, the stain of sin, the leprosy, is still in my blood."

The kind of a boy often shows us the man—  
For boys are the stuff men are made of,  
The boy who will do all the evil he can  
Makes the man we may well be afraid of.

The boy who delights to learn all that is good,  
And does it as far as he learns it,  
Will make such a man as gains honour of God  
And blessings of man as he earns it.

Then what kind of man are you going to be,  
A blessing or curse to your fellows?  
The day is approaching when many will see;  
But can you not even now tell us?

### EARLY RISING FLOWERS.

All the flowers are still fast asleep. The buds on the trees and bushes have their winter coats on yet: some of them have even their little fur tippets. The mountains are covered with snow; and, early in the morning, little frost-stars sparkle on the dry blades of grass. But, in the garden, the snowdrop is already peeping out of the brown earth. It stretches up its green leaves, and between them is a dear little flower. The snowdrop is the early riser among the flowers, the very first one that shows its tiny face above the snow. It tells us that spring is coming, and looks so neat and pretty in its green frock and snow-white overskirt—just like a little maid on a holiday.

But how does the snowdrop contrive to be the early riser? I will let you into the secret, for I know that you would like to be an early riser too.

In the autumn, when all the flowers went to bed, Snowdrop put everything in order for the morning. The white bulb deep under the ground is her little bed-room. The fine, soft coverings of the bulb are her bed-clothes, and in them she sleeps snugly. There, in her little room, Snowdrop has laid everything in order that she wants to put on when she gets up early in the spring. There, the stem has commenced already to grow. The two green leaves lie cosily in a white case of silken, soft skin. On the end of the short stem is the little flower with its three white outer leaves and three yellow-green inner leaves, and its six golden stamens. All is enveloped in the fine case as in a cloak. The parts of the flower are still very small, particularly the stem; but they are all ready, waiting for spring. In spring, they will only need to stretch themselves, to shoot up, to unfold themselves, and the flower will be perfect.

In the summer-time, Snowdrop even prepared her breakfast. In the thick skin of the bulb, she gathered all kinds of food, to feed

the stem, leaves, and flowers in the early spring-time.

During the long winter, little Snowdrop sleeps as soundly as her companions. But, when the snow begins to thaw, she wakes up, finds everything in order for early rising, eats a little breakfast quickly, and then comes out of the earth bright and fresh, long before the other flowers have opened their eyes.

From this you may learn, little one, that whoever will be an early riser must lay everything in order the night before, so as to find all ready early in the morning. Then, you will be the first downstairs, unless you go to sleep again after you have been called.

### THE EFFECT OF A KIND WORD.

One summer evening a young man living in the town of — sat on the curbstone before a saloon in the main street. He had been drinking until sick, and then he was put out of the house by the saloon-keeper. And as he sat with his aching head between his hands, belching up the fumes of rum, many who knew him well passed by; but no friendly hand was held out to him, for he was looked upon by his former friends as "a hopeless case." And although respectably connected, all had passed him in disgust, as an object too low for their notice.

But by-and-by there came along an aged woman, whose warm heart was touched with pity at sight of the wretched man; and going close to him she laid her hand gently upon his shoulder, and as he turned his bloodshot eyes to her face the tears filled her own.

"Poor boy! poor boy! How sorry his mother will be!" was all she said as she tenderly smoothed the matted hair from his forehead, and then passed on. But what a revelation those few words were to the youth!

"Poor boy! poor boy! How sorry his mother will be!" kept ringing in his ears until he resolved to reform, and by God's help, he has for years lived a temperate life.

But that kind face he has never met since, although he has diligently looked for it among the aged mothers he meets in the street.

Kind reader, you may never know the good results of the words of sympathy you speak; then scatter kind words whenever opportunity occurs, especially to

"The young who have strayed  
From the path where once they trod;  
You may lead to the fountain of truth again,  
You may bring them home to God."

### UNDER THE MICROSCOPE.

No sin looks so sinful as the sin of a saint, no blot so black as the blot on beauty. You never notice the blight on a nettle, you do that on a rose; you never notice a flaw in a flagstone, you do that on a stone of glory out of which a statue is to spring; you never notice a spider when she dangles from the rafters of a barn, you do when "she taketh hold with her hands in kings' palaces." So it comes to pass that a Christian in the world is a man under a microscope; fierce is the light that beats upon him, and all his faults are magnified. Men of the world will be the first to charge him with worldliness.

# \$4,000 REWARD.

## In "Ladies Journal" Competition No. 5, Closing April 21st.

The proprietor of the *Ladies' Journal* offers another long list of rewards, by far the most valuable yet given. This is likely to be the closing competition of the season.

### THE QUESTIONS,

- 1.—Does the word grandmother occur in the Bible if so, where.
- 2.—Is it recorded anywhere in the Bible that a prophet or prophetess had anything to do with a college.
- 3.—Give the name of an Uncle of Aaron.

The valuable and costly articles given below will be cheerfully handed over to the first two hundred and twenty-one persons who send correct answers to the above Bible questions, just as quickly after the closing day, April 21st, as possible.

### THE REWARDS.

1. One Grand Rosewood Piano. \$500 00
2. One Fine Organ, value..... 225 00
3. One Beautiful Silver Tea Service 110 00
4. One Gentleman's Solid Gold Hunting Case Stem-Winding and Stem-Wetting Genuine Elgin Watch, Box Case, latest style, elegantly engraved 100 00
5. One Lady's Solid Gold Hunting Case Watch, Genuine Waltham. 90 00
6. Six Elegant Black Silk Dresses patterns from Peley's Great Silk House, Toronto, \$30 each..... 180 00
7. Five Beautiful Triple Silver Plated Ice Pitchers, valued at \$30 each 150 00
8. Five Ladies' Elegant Coin Silver Hunting Case Watches, valued at \$19 each..... 95 00
9. Five Gentleman's Heavy Coin Silver Hunting Case Watches, valued at \$18 each..... 90 00
10. Six Elegant New Spring Print Dresses patterns from Peley's, Toronto, \$17 each..... 102 00
11. Five Solid Aluminum Gold Hunting Case Watches, valued at \$17 each 85 00
12. Five Hunting Case Solid Nickel Silver Watches, \$16 each 80 00
13. Five Open Face Solid Nickel Heavy Bevelled Crystal Watches, \$15 each..... 75 00
14. Seven Renowned Waterbury Watches, \$5 each..... 35 00
15. Twelve Sets (half dozen each), Triple-Silver Plated Tea Spoons, \$4 each..... 48 00
16. Thirty-nine Beautifully Bound Volumes of Shakespeare's Complete Works, \$2.50 each..... 97 50
17. Fifty-six Volumes, Beautifully Bound, Tennyson's Poems \$2.25 each..... 126 00
18. Sixty-one Elegant Triple Silver Plated on Steel, Butter Knives, \$1 each..... 61 00

Every competitor must send fifty cents in Post-office order, scrip or small bills (no postage stamps), for which the *Ladies' Journal* will be sent for one year to any desired address. Post-office orders are procurable at any Post-office, and are an absolutely safe way of remitting. Letters should be registered unless remittance is made by post-office order.

Since the above was written, we notice that in addition to the costly rewards offered above, the sender of the middle correct answer of the whole competition from first to last, and the twenty persons next following who send correct answers will receive the following rewards, respectively:

- ### MIDDLE REWARDS.
1. One Waver Sewing Machine, \$60..... \$60 00
  2. Six Hunting Case, Solid Nickel Watches, valued \$15 each..... 90 00
  3. Eight Open Face Extra Heavy Crystal Solid Nickel Watches, \$12 each..... 96 00
  4. Six Well-Bound Volumes of Tennyson's Poems, \$3.75..... 22 50
- These even the last answer to be remembered in a long list of consolation rewards. These rewards will be given to the last seventy-seven persons who send correct answers to the Bible questions given above.

### THE CONSOLATION REWARDS.

1. To the last correct answer received, One Elegant Silver Tea Service of six pieces, latest design..... \$100 00
2. One Gentleman's Beautiful Solid Gold Hunting Case Genuine Waltham Movement Cases finely engraved 97 00
3. One Lady's Solid Gold Hunting Case Watch, Genuine American..... 80 00
4. Seven Fine Solid Coin Silver hunting Case Watches, value \$20 each..... 140 00
5. Six Hunting Case Solid Nickel Silver Watches, \$15 each..... 90 00
6. Eight Solid Aluminum Gold Hunting Case Watches, value \$14 each..... 112 00

25. Six Open Face Solid Nickel, Watches, Heavy Crystal, value \$12 each..... 72 00
31. Twenty-five Elegant Triple Silver Plated Pickle Forks, value \$1.10 each..... 27 50
56. Twenty-two Solid Triple Silver Plated Butter Knives, value \$1 each..... 22 00

Each competitor must, in every case, send fifty cents for one year's subscription to the *Ladies' Journal* with their answers. It may be of some advantage to you if you mention where you first saw this notice. The letters must all be post-marked where mailed not later than April 21st, the closing day of this competition. The correct answer is Editor *Ladies' Journal*, Toronto, Canada. The names and post-office addresses (and street and number, when in the city) of those who are successful in obtaining these rewards, will be given in the May number of the *Journal*. Our readers may be assured that all the rewards, as given above, will be promptly and cheerfully handed over to the successful ones, as soon as possible after the close of the competition. We know the publisher of the *Ladies' Journal*, and we are certain he will do as stated above, or we would not give all this space to this long description of this plan. The *Ladies' Journal* is a twenty page Monthly Fashion and Domestic Magazine. Two full pages of newest music are given in each issue; large illustrations of the latest things in fashion circles; one or two serial stories and a short story; domestic and household hints; besides a large quantity of miscellaneous reading, particularly to interest ladies. In short, it is the cheapest publication, and the best for the money we know of. So if you don't succeed in obtaining a reward, you cannot fail to be pleased with your fifty cent investment.

Don't forget that the regular annual subscription to the *Ladies' Journal* is fifty cents. So you pay nothing additional for the privilege of competing for these costly rewards.

—THE—

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ONLY WEIGHS 6 LBS.  
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C. W. DENNIS, 218 Yonge St., Toronto.

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Have a positive remedy for the above disease. It is the best of cases of the worst kind, and if standing have been cured. Indeed, so strong is the efficacy, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease to any sufferer. Give Express and G. address. No charge for any suffering. One Express and G. address. No charge for any suffering. One Express and G. address. No charge for any suffering.

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PUBLISHER'S DEPARTMENT.

IT SHOULD BE INVESTIGATED.—If any of our readers are suffering from chronic disease of the stomach, liver, kidneys, or blood, they should investigate the merits of BURDOCK BLOOD BITTERS. It is making some of the most remarkable cures on record.

For sufferers from chronic diseases, the symptoms, remedies, and advice. Send stamp to J. S. Whittier, 200 Lombard St., Cincinnati, O. (old office) this case.

Mrs. R. A. HARRISON, Chemist and Druggist, Dequville, Ont., writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Disruption of the Face, Biliousness and Constipation. Such cases having come under my personal observation."

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer, soothes the child from pain, and the little cherub smiles as "bright as a button." It is very pleasant to take. It soothes the child, softens the gums, relieves all pain, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

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MEETINGS OF PRESBYTERY.

OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at half-past seven p.m. WHITBY.—In St. Andrew's Church, Tuesday, 25th March, at eleven a.m. GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon. MONTREAL.—In the David Morris Hall on the first Tuesday of April, at ten o'clock a.m. LINDSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m. LAMARK AND RENFREW.—In Zion Church, Carleton Place, on the second Tuesday of May. PARIS.—In Ingersoll, on the second Tuesday of May.

Births, Marriages, and Deaths.

NOT RECORDED FOUR DOLLARS, 25 CENTS.

MARRIAGE.—At Archibald, Man., on Wednesday, 27th March, by the Rev. J. A. Townsend, at his residence, Miss Jane Allan to William McFadden, Esq., of London.

This Assembly's Hymnal Committee are endeavouring to complete arrangements for printing a Tonic-sol-fa edition of the Hymnal. They wish to obtain some definite information as to the number of copies which may be required, and therefore request our correspondents to use the enclosed form, and to inform them as possible what number of copies they require.

WILLIAM GREGG, Joint Convener.

KNOX COLLEGE, Toronto, 5th March, 1884.

THE SYNOD OF HAMILTON AND LONDON.

will meet within the PRESBYTERIAN CHURCH, SEAFORTH, Monday, the 14th day of April, 1884, at half-past seven o'clock p.m.

Rolls of the Synod, with the changes during the year, and all other papers for the Synod, should be in the hands of the Clerk, not later than the 7th day of April. WM. COCHRANE, Synod Clerk.

THE SYNOD OF TORONTO AND KINGSTON.

will meet within the ST. ANDREW'S CHURCH, BEBELVILLE, Tuesday, the 8th of April, 1884, at half-past seven o'clock p.m.

The services will be preached, and the Synod opened, by Rev. A. A. DAWSON, Acting Moderator.

All papers for the Synod will be sent to the undersigned, on or before the 2nd April. Railway certificates, entitling members to reduced fares, will be sent in due time.

JOHN GRAY, Synod Clerk.

Orillia, 21st Feb., 1884.

JUST PUBLISHED. DOCTRINES OF THE PLYMOUTH BROTHEREN.

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