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Whole No. 741.

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CORNERD beef, if not too salt, should be placed in boiling water when put on to cook, and when it is done it should remain in the water until cold. This is the secret of having cornerd beef juicy and well flavoured.

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SCOTCH SWEET BREAD.—Half a pound of butter and a quarter of a pound of sugar mixed to a cream; add one pound of sifted flour, knead and roll it half an inch thick. Bake slowly. If the cake is preferred very sweet use six ounces of sugar.

DANISH POTATOES.—Cut two or three slices of salt pork in half-inch squares. Fry until a crisp brown. Add one quart of cold potatoes, chopped not too fine, and two raw chopped onions and a little pepper. Stir well, and when thoroughly hot serve.

"CUTS."—The best thing we know of to heal a cut or wound is to bind up the injured part with a cloth saturated in Perry Davis' Pain-Killer.

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SANDWICHES.—In making sandwiches, chop ham very fine, season well, and place between two slices of nicely-buttered bread. Then, with a sharp knife, cut off the crusts, and cut diagonally across the rest, making two little three-cornered sandwiches. These are very dainty looking.

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ORANGE PUDDING.—Take the yolks of three eggs, one tablespoonful of corn flour, one breakfast-cupful of pounded white sugar, one pint of milk, make into a custard by first allowing it to come to the boil to thicken; peel and slice five oranges, and put the slices into a pudding-dish, with sugar sprinkled over each layer. When the custard is done pour on quite hot over the oranges; make a whip of the whites of the eggs and two tablespoonfuls of sugar and place on the top.

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BREAD JELLY.—Bread jelly is a simple delicacy which comes under the head of cookery for invalids, and is thus prepared: Take a French roll, cut it into thin slices and toast them on both sides to a golden brown; then put them into a saucepan with a quart of water (spring water, if it can be had), and simmer over the fire until they become a sort of a jelly. To tell when this stage is reached, take up a little in a spoon and allow to cool. When done strain it through a thin cloth, and flavour it with a little lemon juice and sugar. A little sherry may be added if liked.

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It is proposed to fit up the Hotel for the accommodation of summer boarders, and run it on the European plan, so that persons occupying cottages or tents on the grounds need not have the trouble of cooking their own meals, but pay for what they get.

NO INTOXICATING LIQUOR of any kind will be allowed to be sold on the Property, or on the Steamboats plying between the Park and the City.

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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, APRIL 21st, 1886.

No. 17.

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Notes of the Week.

THE Scottish Colleges of Physicians and Surgeons have decided to throw open to women their examinations and "triple qualification" in medicine, surgery and midwifery. The Irish College of Physicians opened its examinations and diplomas to women immediately after the passage of the Russell-Gurney Act in 1876, and the Irish College of Surgeons also opened its doors last year. The University of London, the Royal University of Ireland, and the Victoria University have also opened all their examinations and degrees to women.

REPORTS came last week that serious misunderstandings between the British and Russian members of the Afghan Boundary Commission had occurred. Owing to these the work of fixing the boundary had come to a standstill until the respective Governments had considered the representations made to them by their representatives. It is stated that the Russian officers had conducted their operations in a high-handed manner throughout, and that emissaries were constantly engaged in intrigues with prominent men in Afghan villages in order to secure by corrupt means their sympathies with Russia.

THIS is an analysis of the vote cast in the British House of Commons on Dr. Cameron's resolution favouring the disestablishment of the Scottish Church: The minority of 127, including tellers, in favour of Dr. Cameron's motion for disestablishment of the Scottish Church was composed of twenty-five Scotch Liberals, 101 English and Welsh Liberals and one Nationalist. The majority of 239, also including tellers, opposing it was made up of ten Scotch Conservatives, 206 English, Welsh and Irish Conservatives, seven Scotch Liberals, fifteen English and Welsh Liberals, and one Independent.

THE Prime Minister of Hungary is a Presbyterian. Hitherto Presbyterians have found but little recognition in high places in Hungary. Under the direction of the Prime Minister, a bill has been passed by the Hungarian Parliament, giving the Presbyterian Church representation in the Upper House. This representation is to consist of five ministers and five elders, to be elected by the congregations, and it is expected that such representation will be a sort of counterpoise to the prelates of the Roman Catholic and Greek Churches, who have seats in that House. This must be regarded as a triumph of liberal sentiment in Hungary. It augurs well for the future of Eastern and South-Eastern Europe.

THE South Western Railway strike has occasioned increasing bitterness between the contending parties. Had there been the slightest inclination on the part of the railway management to meet representatives of the employes, there is no doubt that a rational adjustment of differences would easily have been reached. The indiscriminate shooting and the retaliatory incendiarism at East St. Louis have not tended to allay irritation of feeling. It is not a reassuring condition of things that in a free, enlightened and Christian country the wanton destruction of property and life can occur, simply because representatives of capital and labour choose to be unreasonably obstinate, when either by friendly conference or by impartial arbitration harmonious co-operation could be secured.

THE opposition to Mr. Gladstone's Home Rule Bill is very intense. What gives it strength is the fact that leading politicians who, during their political career have been his allies, have become antagonistic. Lord Hartington, a man who has a most sincere affection for the great Liberal leader, has, not without much personal regret, assumed a hostile attitude to Mr. Gladstone's proposal. By far the ablest speech in opposition during the debate was delivered by Lord Hartington. The enthusiastic meeting held in her Majesty's Theatre, had it been three times larger than it is, would have been densely packed to listen to the speakers. It is conceded that some kind of Home Rule is necessary for Ireland, and the strength of opposition to Mr. Gladstone's Scheme indicates clearly that the British people will not consent to dismemberment of the Empire.

WHEN the Riel agitation was at its height in the Province of Quebec excited people took to burning effigies of obnoxious Ministers. Effigy burning is a silly and ridiculous means of propagating political opinions, yet it has broken out at the other extremity of the Dominion, in British Columbia. The Legislature of British Columbia just before adjourning passed a Bill prohibiting all companies chartered under Act of the Local Parliament from employing Chinese on their works. Among the companies affected is the Canadian Pacific Railway, which proposed to build a branch line to New Westminster. As soon as the Company was apprised of the Anti-Chinese Bill, it refused to build the line. Subsequently the people rose in their wrath, and hanged members of the Legislature in effigy, and afterward cremated the effigies—not the members. This is a burning shame.

THOUGH the *Scottish Reformer* frequently and strongly dissents from the ecclesiastical opinions vigorously expressed by Dr. Herbert Story, of Roseneath, it is not blind to his just claims to succeed Principal Tulloch in the Clerkship of the General Assembly. It says: There is next to a universal desire within the Church that Dr. Story should be appointed to the vacant clerkship, but his promotion is challenged. As he said in Glasgow the other night, "There being several Richmonds in the field and one Caesar, it was a very hazardous adventure upon which he had embarked." As for the Richmonds, some of them may have their friends; and as for the great Caesar, Trant hath need of him, and the Assembly will willingly leave him free for the pursuit of theological study, and the illumination of St. John for the benefit of a dense and perverse generation. Dr. Story, if he cares for the Clerkship, ought to get it, not as a reward, but because of all men available, he is the most competent for the discharge of the duties.

SCOTLAND, says the *Christian Leader*, has lost one of her most notable men of the present generation by the death on Sabbath last of Dr. Thomas M'Lauchlan in his seventieth year. The pastor of Free St. Columba Church, Edinburgh, for nearly thirty-seven years, he was one of the Disruption ministers, having been settled as colleague and successor to his father in the parish of Moy, Inverness-shire, as early as 1838. He represented the finest type of the Highlander, and for the Highland people did more than any other man of his generation. In mind, as in body, a giant among men, his gifts were remarkably diversified. A preacher of commanding power, he was also a wise man of affairs, skilful as an organizer of schemes that were generally crowned with success. His contributions to Celtic literature placed him in the front rank of scholars. It was he who transcribed and translated the "Book of the Dean of Lismore," and his history of the early Scottish Church from the first to the twelfth centuries is recognized as a masterpiece.

DURING the discussion of Dr. Cameron's motion for the disestablishment of the Church of Scotland, on being appealed to, Mr. Gladstone at once responded. His speech was a brief one, but it made his position sufficiently clear. He did not mean to vote either for

the motion or the amendment. He spoke generously of all the Presbyterian Churches of Scotland, and raised some protest from the Opposition side by his declarations as to the injustice which drove the Free Church out of the Establishment at the Disruption. Similar protests were made against his repudiation of the doctrine that he pledged the Government in Mid-Lothian to vote against Dr. Cameron's motion. He repeated with emphasis that on that occasion he spoke only as a private member and not as the chief of a Government. For himself he intended to adhere to his pledge, but he did not seek to bind others. If he voted for the motion, he would regard it as an engagement to set about disestablishing the Church of Scotland. He did not lay down rules for others, but the rule he had always laid down for himself was not to vote for abstract resolutions if he was not prepared to act upon them, and he did not mean to depart from that attitude, but would prefer to let the question ripen till the people of Scotland declared themselves more decidedly than they had yet done.

DR. TALMAGE, as most of our readers have doubtless observed, preached an excellent discourse on the newspaper press, taking a comprehensive view and making a just estimate of the importance of this great and powerful institution of modern civilization. He fully appreciates the difficulties and temptations incident to journalism, and no doubt says many things that the average reader did not think of before. As might have been expected, the discourse has called forth not a little criticism. The following from a New York daily is by no means a bad specimen: Even if all that was true, however, it would be no excuse for bad work and bad morals on the part of newspaper writers. A man ought to conduct himself as well as he knows how, and to do his duty as well as he can, whether he gets sympathy or not. He alone is responsible for what he does. Experience of the weaknesses of human nature, instead of driving him from religion, should rather make more attractive to him the beauty of religion, and strengthen his conviction of its necessity. It is no justification of his pandering to a vicious taste that the appetite of the public is diseased. Nor is poor pay a sufficient apology for poor work. . . . Oh, no, Brother Talmage, newspaper writers are not in a bad way for lack of sympathy, and instead of being excused for their shortcomings they should be held up sharply to their duty by the public.

RECENT events have not impressed the Rev. Mr. Longley, of the Dominion Methodist Church, Ottawa, with the necessity of abandoning plainness of speech. In a recent sermon on "The Signs of the Times," he dealt with the family, domestic and social side of life. One of the most striking and saddest features of family life was that too many children die. There were in Ottawa, he said, as in other centres, institutions claiming to be benevolent, receiving assistance from the public purse, but which should be swept from the face of the earth, where fallen women resorted to hide their shame from the earth, and after a brief period of absence once more took their places in respectable society, their crime, thus hidden, being stripped of some of its consequences, and the path of evil being to them made more easy through having the thorns plucked from it. He thought public opinion should be aroused to demand the abolition of these houses of refuge. The helpless little ones left there without their natural nurses were simply swept out of life. Even in Christian homes, he said, the children were too much neglected by their parents. He referred to the great inroads made upon home life by business, by religious meetings, by pleasure seeking, and deplored that such should be the case. These diversions from the home life were, he said, excellent in themselves, but certainly evils just at the point where they crossed the line of home life. He especially condemned roller rinks, which, he said, the testimony of physicians proved to be injurious, and which, with the attendant racing and betting, were morally hurtful.

Our Contributors.

CONCERNING PEOPLE THAT CAN'T BE PUT DOWN.

BY KNOXONIAN.

There are some people who cannot be put down. If put down a rung or two for a short time they soon climb up again, and smile serenely upon you from a higher rung. They won't stay down. There are other people who can be put down quite easily. Knock them off the ladder, and they lie at the bottom for all time as helpless as an upset turtle. They have no rebound in them. They climb no more. Just what it is in a man that makes it impossible to put or keep him down may not always be easily explained. We shall try to explain further on, and though we may be absurdly wrong we don't propose to go down to any great extent.

Deacon Torger, of immortal memory, said to his young pastor, "There's nothing as takes like a coorse." There is nothing that illustrates like an illustration from actual life; so let us glance at a few men that cannot be put down.

Spurgeon was a man that could not be put down. We say *was* because nobody tries to put him down now. Carlyle, or some other cynic, said London had a population of four millions, MOSTLY FOOLS; but there is not a fool among them foolish enough to try to put Spurgeon down now. The contract is too heavy. The critics are too light for the work. There was a time, however, when many willing hands undertook the work. When the rough-looking boy from the country began to make a stir in London, he was first ignored, then caricatured and sneered at, then most mercilessly criticised by nominal Christians, hypocrites, Oscar Wilde apostles of aestheticism, literary critics, and all the numerous class who hate anything like earnestness in religion. The youthful preacher went on with his work and developed into Spurgeon. No power of man or devil could put him down.

Talmage is a man that cannot be put down. Like most of us he is a long way from being faultless, but with all his peculiarities he can't be put down. He has been mercilessly criticised. He has been caricatured and lampooned in the newspapers from the Atlantic to the Pacific. Some of his brethren have been very severe on him. But there he is, one of the most popular preachers in the world. His sermons are translated into many languages, and it is doubtful if even Spurgeon has as many readers. The Brooklyn Tabernacle is crowded at every service, and the membership is over three thousand. His fee for lecturing is away up among the hundreds, and he has probably six invitations for one that he can accept. The first time he lectured in Toronto the papers were full of letters condemning his style. What difference did their publication make? They never touched Talmage. The Brooklyn man can't be written down nor put down in any other way.

Somebody may say these men can't be put down because they are preachers. They are kept up by supernatural power. Perhaps so, but there are men *not* preachers who cannot be put down. Let us look at one or two of them.

The first man that meets us is William Ewart Gladstone. There are several millions of people trying hard enough to put him down at the present time, but they meet with rather indifferent success. The Grand Old Man is pretty well up in years, but he can floor the best of them. If he is beaten in the House, provided his vocal cords hold out, he can go to the country and trounce any combination of Whigs, Tories, Radicals and soreheads that can be formed. Even if beaten at the polls, he is not put down. He is still Gladstone. He would be greater in defeat than the best of his opponents would be in victory. Home Rule or no Home Rule, the Grand Old Man cannot be put down.

George Brown was a man that could not be put down. No other public man in Canada was so fiercely assailed except, perhaps, William Lyon Mackenzie. If the ink used in assailing George Brown could be gathered up there would perhaps be enough for a man to swim in. Possibly there would be enough to float a good sized vessel. The newspaper articles in which he was assailed, if put end to end, would perhaps be miles in length, perhaps a good many miles. If all the speeches made against him were added together and delivered by one man, that man would need to be Methuselah. But what did it all amount to? What

harm did it ever do Mr. Brown? It didn't even make him sour. He was a cheery, sunny, hopeful man to the last. A little talk with him in private was a tonic. He had as many friends as any man in Canada, perhaps more. Thousands watched at his bedside and wept at his bier. More mourners followed his body to the grave than ever followed the remains of any other Canadian. His name is mentioned with respect by everybody; with affection by many; his portrait hangs in thousands of Canadian homes. Politics apart, George Brown was a man that could not be put down.

Writing about living men near home is always a risky kind of business; but we must say that Sir John Macdonald looks very like a man that cannot be put down. Several people, some of them very clever and some not particularly so, have been trying to put him down for a long time; but he has the largest majority in this Parliament that he ever had with one exception. He was put down—some people would say he put himself down—in 1872; but he came up again at the end of five years with a parliamentary majority that was so large as to be cumbersome. Whether he is up to stay for his natural life the future alone can reveal; but all will admit that he is a hard man to put down.

Now what is there in some men that makes it impossible to put or keep them down? Somebody says, "Their talents keep them up." Too general, this explanation. As the lawyers say about some pleas—it is void by generality. Besides thousands of talented men in every department of life never get above the first rung. Consistency, does somebody say? Consistency forsooth! Gladstone began life as a Tory, and many think he is ending it as a Revolutionist. His first work was a plea in favour of Church Establishments and he lived to disestablish the Irish Church. He may yet do the same thing for the Scotch Establishment. Does anybody hint that the avoidance of mistakes is a reason why some men cannot be put down? George Brown, many think, made a mistake as a leader thirty years ago when he helped to defeat Reform candidates because they were not sufficiently advanced to meet his views, and another grievous one in 1864 when he went into the coalition, and a third when he went so suddenly out of it in 1866. He made mistakes all his life by bravely running for close constituencies instead of sticking to sure ones. The only man who never makes a mistake is the man who never does anything.

What, then, is it in some men that makes it impossible to put them down? It is mainly the ability to do something. Spurgeon can point to his Tabernacle, his Orphanage, his work of a dozen kinds and say to his critics: "Pound away, gentlemen, there's the work." Talmage can point to his immense congregation, to his sermons read by hundreds of thousands, to his hundreds of invitations asking him to preach and lecture, and say: "Fire away, brethren, there is the work." Gladstone looks down serenely on his opponents and deserting friends, and says: "Gentlemen, there is my plan for the government of Ireland—produce yours." They haven't any. The Old Man knows that is their weak point. George Brown could say: "Hammer away, gentlemen, there are most of the reforms on the statute book that I contended for; some of them have been put there by my opponents, but they are there. There is the *Globe*, the leading journal of the country. There is my work. Now pound away."

The man who can show first-class work is rarely put down. The man who cannot do anything is easily toppled over. In fact, he is down already. Sensible people have no sort of use for a man that stands to one side, and does nothing but find fault and criticise and scold and curse.

Moral. If you want to be among the class that cannot be put down do something and do it well.

IS IT THE DUTY OF ALL TO SING?

MR. EDITOR,—Singing as part of the public worship of God is invariably inculcated in Scripture as a universal duty. I will not quote passages, as this would occupy too much space. But the Bible assumes that all can sing if they will. It may be urged that singing with the heart is commanded in some places; but a critical examination of these portions of Scripture will show that this is prescribed as a necessary accompaniment of singing with the voice, and not as a substitute for the vocal part of the duty. In fact,

singing is enjoined very much as prayer is. There are no exceptions recognized. The assumption is made in the Word of God, "that every worshipper *could* sing if he *would*." This may seem a startling assertion, but I appeal to the Scriptures in support of it.

Secondly, the physiology of the human voice may be confidently cited in proof of my position. Manuals of vocal culture and experienced teachers of music take the ground that any one who can *speak* can *sing*. This is evidenced by the fact that singing is really a form of speaking. The prolongation of a vowel sound such as "ah!" "oh!" converts speaking into singing. "Knoxonian," in his admirable article on "Monotony," furnishes proof of what I am now saying. He instances the case of speakers who "speak continually on Do," and also says, "The sing-song variety of monotony is very common." We complain of monotony reading or public speaking that it is "sing-song." The distinct articulation of words is a prime excellence in a good public singer, and it is often and justly pointed out as a fault in such performers, that they jumble up the words in such fashion that you cannot distinguish or intelligently follow them.

The trouble is that people neglect vocal culture. This is why so many cannot read or read so badly, and the same is true in regard to singing. Many good, unthinking souls are apt to say, if the heart be only right, it matters little about the voice. But this is surely a pious error. The heart is of first, but not of sole, importance. To refer again to "Knoxonian's" article, shall a minister of the Gospel only concern himself to have his heart right, regardless of bad reasoning, poor composition, faulty pronunciation, wrong tones of voice, and defects of manner in his discourses? The same plea that would excuse neglect of study and culture in regard to singing would excuse similar neglect in regard to preaching.

More attention ought to be paid by Christian congregations to the cultivation of vocal music. Musical taste and proficiency are not unfriendly to piety. There is no need to have the ear and soul pained by discords and blunders. As a branch of general education, vocal music should be more diligently cultivated. It ought to be part of the regular exercises in all schools; common schools, high schools, select schools, Sunday schools, and the higher seminaries of learning. It is prescribed in our public schools, but greatly neglected because of the deficiencies of teachers in this respect. Families ought to nurse and develop the singing faculty. Let fireside songs be learned, let singing be one of the exercises of family worship, and home will have more charms for the dwellers there. Members of the same Christian congregation ought to have a weekly practice meeting, to learn to sing in concert, and to become acquainted with new tunes. Then will this part of sanctuary worship be performed not only with the spirit, but with the understanding also.

I have read somewhere that her most gracious Majesty Queen Victoria cannot sing, though many eminent musical professors tried to teach her in her young days. The reasons assigned for this failure are: 1. Want of voice. 2. Want of ear. 3. Want of application. I cannot vouch for the truth of the story, but if it be authentic, the third is the only valid explanation of the matter. Her Majesty has a voice, for she can speak. She has an ear, for she is susceptible to the influence of tones. Want of application is the only reason why those who can speak, and have the faculty of hearing, cannot and do not sing. In some cases where there is not a natural aptitude for singing, it requires considerable application to acquire the art. Such too readily take it for granted that they cannot sing. They do not feel the importance of the accomplishment sufficiently to take the requisite pains to master it. Singing as a part of public worship is not generally viewed in the light of a religious duty, but rather in that of a source of interest and means of entertainment. Not a few go to the sanctuary simply to be pleased. Edification and spiritual profit are too much left out of view. Even the preacher's manner and sermon are often brought to the test of the question: "Do they interest and please?" As many come with this feeling, still more stay away under its influence. They can divert themselves more satisfactorily somewhere else.

The writer knows whereof he affirms in regard to the ground taken in this article. He remembers when, in early boyhood, he could not distinguish one tune

from another, and used to watch in speechless amazement the choir of the church he attended, as they sang in time and tune, wondering how they did it. His mother, who was a sweet singer, exhausted all her art in trying to teach him a tune. A friend gave him a flute, and he applied himself resolutely to learn to play it. It was hard work. The "concord of sweet sounds" was a mystery he could not fathom for a long while. But "application" prevailed. He learned to play the flute, and at the same time to sing. It was "the reading of music," as it is called, which solved the problem. Let the science of music be mastered, and the main difficulty of learning to sing will be overcome.

Inability to sing, however caused, is a privation and a loss. Singing is a most important, valuable and interesting part of the public worship of God. It imparts a refreshing and pleasing variety to the service of the sanctuary, and is the most suitable of all vehicles for expressing the majority of pious emotions. While *praise* is the chief burden of sacred song in the house of God, a great variety of experiences can be most appropriately embodied in it. Prayer itself is often uttered with great expressiveness by means of singing. Personal engagement deepens both interest and impression. By a law of our nature, that which it is seemly and right for us to do for ourselves, benefits us more than if another does it for us. How many illustrations there are of this principle. Wealthy people who keep servants enough to do everything for them, and take hardly any exercise, are far worse off than if they did a portion of their work themselves. The man who blacks his own boots regards their polish with more of satisfaction than if a bootblack did it for him. He who takes care of his own horse derives more pleasure from its sleek coat than if he kept a hostler. The vegetables and fruits you have raised with your own hands in your own garden have a superior flavour to those bought in the market. Royal, noble and wealthy mothers, who hire others to nurse and rear their children, know little of the parental comfort experienced by those who themselves take care of their little ones. And so those who do their singing by proxy have little idea of the interest and profit connected with the other mode. Singing, when you do it yourself, as one of a Christian congregation, is a most joyful, soul-kindling, edifying exercise. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, oh! Most High." "Ye that stand in the house of the Lord, in the courts of the house of our God, praise ye the Lord; for the Lord is good: sing praises unto His name; for it is pleasant." OUTSIDER.

ECHOES FROM THE GOLDEN GATE.

Before giving any "points" concerning the Pacific Slope, as this coast is styled, it may not be uninteresting to your readers or contributors to learn the estimate of THE CANADA PRESBYTERIAN, so welcome a visitor, by one at this distance. Without flattery or mental reservation one can report progress in no ordinary measure; in a word, advance all along the line. The paper and type are so obviously better that remark is needless. The editorials seem to have lost none of that trenchant force and brilliancy since that famous article on Ingersoll, so widely copied in the religious papers in the United States and which passed this way in its circuit around the world. Your contributors seem to have "struck it rich"—in mining parlance, so to speak—in catering to the popular demand.

"Knoxonian" is *facile princeps*, or more smoothly, the Junius among all that have written for THE CANADA PRESBYTERIAN for many a day. Comment or eulogy is superfluous. With the exception of his criticism of the Salvation Army—evidently written with too limited observation of it—his articles are beyond criticism. In view of this allusion to the Salvation Army, I may deviate to say that while I do not endorse all its methods and teaching, not to speak of its spurious adherents, yet having closely observed the work of Moody, Whittle, Varley and others in Britain and the United States—the two first in San Francisco—as well as that done by the Salvation Army, I must say its work has been more extensive and lasting in its results in reaching and reclaiming the lowest of the lapsed masses than that effected by Moody, the Churches or the Y. M. C. A., all combined. This is a strong assertion; but I have co-operated with the evangelists, Moody, Whittle and others, and

am still in regular ministerial work. I have had the best chances of observation for years, and know whereof I affirm. Methodism, at first, was equally *outré*, radical and unpopular with the people and "pernickety" or Pharisaical religionists of that period.

To return to the subject in hand. Your occasional correspondents are doing better than ever in the all important matter of brevity. Good! go on to perfection, say we. Comrades of the quill, be brief—boil down, inspissate, minimize!

Better still, the readers of THE CANADA PRESBYTERIAN have not been bored as formerly with so many long sermons or dainty outlines, or nice selections from "crack" sermons for great occasions from aspiring Talmages in sundry parts of the land. Still there is room to be vacated yet. The advice of Horace to incipient poetasters to bury their productions for nine years before giving them to the public might be passed around; but a "wink is as good as a nod to a blind man."

It is assumed that not many readers of your paper are troubled with *insomnia*, hence do not need any soporific—like reading a dull sermon—to produce sleep. One is reminded of the cleric who applied for a chaplaincy in the army in the recent war in the United States, whose weight was 160 pounds. He was accepted to preach to the wounded during painful surgical or other operations, as a substitute for that amount of narcotic.

The notes on the International Sabbath School Lessons are worthy of especial approval, for conciseness, pith and faithful elucidation of the Scripture. I read each week some half-dozen notes, including Dr. Vincent's, besides other New York writers and one British; but for actual use I prefer those in THE PRESBYTERIAN.

Some of the varied matters discussed so ably in your columns at various times invite a word. The temperance wave is sweeping all before it. In the main, this is cheering and hopeful. Yet it would be well for all to weigh well some of the points made by Mr. Tassie on the scriptural aspect of this subject. (So Dr. Crosby on this side of the line.) While all my life a worker (and abstainer) in the temperance cause, still I have seen no intemperance worse than the *intemperate* advocacy of temperance by extremists or one-sided, radical, so-called reformers. The perennial agitation of the "Probation Scheme" is still lively. It may be a source of comfort to those worried with it to know that our Church does not believe in *probation* of any kind beyond death; hence "death ends all" that bother.

This grain of comfort can hardly fall to those who so bravely from year to year in press, Presbytery and General Assembly, wrestle with that deathless theme—the deceased wife's sister's nuptials, as the former lady, having been absent during the parley on this side, may have something to say on behalf of herself or her much-talked-about sister on the other side the dead line. As a help in the discussion of the great problem of the age, the "Probation Scheme," let me suggest the study of the origin of the system—congregational liberty, or, in short, ecclesiastical universal suffrage. Consider the "use and wont," as Dr. Begg would say. There is nothing like tracing up things to their source. Let us go back 3,300 years, to the scriptural *prototype* of the whole system. In Judges xvii. it is found complete as to-day in all its essential features. Take a hasty analysis.

We find, verse 5—(1) A vacant charge, yet there is an acting pastor or "stated supply," as the hiring preacher is called in the United States; he soon is *retired*, however, to give place to a more popular and available candidate and a *young man* (verse 7). Perhaps High Church people would say one was the *rector*, the other the *curate*. (2) There was a candidate or probationer (verse 7), without a "charge." (3) He was travelling on probation, or to "find a place" (ver. 8, 9), or a "wider sphere" in modern parlance. (4) A regular Gospel (*good news*) call was extended to him (verse 10), with all the modern adjuncts; viz. (a) a stipend promised—definite, specific, ten shekels of silver by the year; (b) board; (c) vestments or clerical robes—(Heb.) "an order of garments." (5) For greater influence in a "wider sphere," he accepts the call and settles down. (6) The same sequence as now on settlement of a pastor in a charge—verse 13: Now I know the Lord will do me good, etc.—On part of people. (7) In verse 6 we see the taproot of electing

pastors by free choice of the mass. (8) In verses 2 and 3 we see how money was raised for religious purposes at that time. (9) We see (verse 2) the early outcropping of pseudo-pious flippancy—cant and gush. Blessed be thou, etc.

The writer does not claim that this analysis is exhaustive or faultless.

But I am forgetting my own advice about brevity, as is usual with advisers. Not to be odd might be given as the excuse. I would like to have noticed specifically Dr. McLaren's lecture on "What Calvinists Believe." I consider it the clearest statement of Calvinistic and other doctrines I have ever read. It, with Principal Caven's two lectures on the progress of doctrine some years ago, would be powerful weapons, offensive and defensive, in the hands of our people everywhere, in a time when the Bible is so much read but so little understood, even by accredited teachers of it, and the almost universal effort to caricature or discredit Calvinism. C.

SUPPLY OF VACANCIES.—ALTERNATE SCHEME.

MR. EDITOR,—Seeing that the scheme for the supply of vacant pulpits, submitted to last General Assembly, and sent down to Presbyteries and Synods for their consideration, is not likely to be adopted in its original form, or in the amended form published in THE CANADA PRESBYTERIAN of the 2nd December last, I have thought it advisable, as framer of the scheme, to take advantage of the various criticisms and suggestions which the discussion of the subject by Presbyteries and individuals has elicited, and present the following *alternate scheme* for the consideration of all who are interested in having a good scheme of some kind adopted without another year's delay.

Should exception be taken to sections 4 and 5 of this scheme, it need only be said in reply that if an attempt be made to supply vacancies exclusively by licentiates and ministers without charge, many vacancies, which otherwise would be open, will decline to ask supply from the committee. And, on the other hand, if vacancies are supplied in part by ministers in charge, and unemployed ministers are not allowed to fill their pulpits in their absence, but must content themselves with inferior appointments, perhaps to vacancies that have already decided to extend a call to a minister in charge, then many unemployed ministers will refuse to come under the provisions of the scheme.

My brief experience as Convener of the Assembly's Committee on the Distribution of Probationers has led me to regard the provisions of sections 4 and 5 below as essential to the successful working of any scheme of distribution and supply.

ALTERNATE SCHEME.

1. There shall be a committee appointed by the General Assembly to assign licentiates and ministers without charge to the several Synods quarterly, regard being had to the reported requirements of each Synod, and also to the preferences of those to be assigned.

2. There shall be a committee in each Synod to allot licentiates and ministers without charge to Presbyteries for appointments, in accordance with the reported requirements of each Presbytery.

3. There shall be in each Presbytery a committee on the supply of vacant pulpits, to which vacant congregations shall apply as they may be authorized by Presbytery, making any special request regarding the supply to be furnished which their circumstances may seem to demand.

4. Presbyterial committees may apply for the occasional services of ministers in charge whose services may be required in vacant congregations.

5. When ministers in charge are given occasional appointments their pulpits may be supplied in their absence by ministers and licentiates allotted to Presbyteries for appointments.

6. Only ministers and licentiates duly certified by some Presbytery of the Church, and eligible for settlement, shall be allotted to Synods and Presbyteries.

7. Should there be doubt at any time as to the propriety of giving or continuing appointments, the case shall be referred to the Presbytery to which the applicant may belong, or by which he was last certified.

8. The Presbytery shall, on a congregation becoming vacant, determine the amount to be paid for supply, regard to be had to the amount paid for stipend before

the vacancy took place, and shall communicate the same both to the congregation and the committee of the bounds.

9. When a minister or licentiate accepts a call he shall give notice to the committees appointing him, but shall be required to fulfil the appointments already made, unless relieved either by the committee of the bounds or the congregation or congregations to which he has been designated.

10. Ministers and licentiates shall be required to labour in the vacancies to which they are appointed, conducting public worship on Sabbath and prayer meetings in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick; and shall submit to Presbyteries written reports of their labours.

11. Vacant congregations shall report at each stated meeting of Presbytery as to the supply received and the prospects of settlement.

12. Each Presbytery shall present an annual report on the supply of its vacancies to the Synod, and each Synod shall submit an annual report to the General Assembly through the Assembly's Committee on Distribution and Supply.

R. J. LAIDLAW.

Hamilton, April 10, 1886.

The following scheme for the supply of vacancies was submitted to the Presbytery of Chatham at its recent meeting:

1. There shall be a committee appointed by the General Assembly to assign licentiates and ordained ministers without charge to Presbyteries for appointment.

2. This committee shall consist of three ministers and three ruling elders.

3. All licentiates and ordained ministers without charge desiring appointment who report themselves to this committee will receive appointments, if possible, one-half of their time and the sessions of vacant congregations shall be at liberty to find supply for their own pulpits for one-half of the time.

4. Vacant congregations shall, through the Presbytery, notify the Assembly's Committee of their need of supply, and may also submit the names of ministers preferred.

5. Vacant congregations shall pay to licentiates and ministers without charge who are duly appointed to supply the pulpit in proportion to the stipend they propose to give their minister and, except with the permission of Presbytery, it shall in no case be less than \$10 per Sabbath in addition to board.

6. When a congregation within its bounds becomes vacant the Presbytery shall appoint a committee of two, one of whom shall be the Moderator of its session, to confer at an early date with the congregation, or with its session and board of management, to make provision for the most efficient conduct of its affairs possible during the vacancy.

7. It shall be the duty of said committee to report to the Presbytery at its first regular meeting after such conference in regard to

(a) The financial condition and management of the congregation;

(b) The provision which has been made, and the remuneration given, for the supply of the pulpit;

(c) The probability of an early settlement.

8. Inasmuch as a prolonged vacancy is highly injurious to the welfare of a congregation, it is an instruction to this committee to use all lawful endeavours to secure a harmonious settlement at as early a date as possible.

9. Inasmuch as it is neither just to candidates nor favourable to an intelligent decision on the part of the members of a congregation that a large number of ministers should be heard before an opportunity for selection is given, it is earnestly recommended that in no case shall more than six candidates be heard in such succession.

10. If at the first or any subsequent regular meeting of the Presbytery it is found that there is no prospect of an early settlement it will be the duty of the committee to continue such conferences with the congregation or its session and board of management unless otherwise ordered by the Presbytery at intervals of three months until the vacancy is filled up.

11. All communications with candidates for vacant charges shall be with the Clerk of Presbytery.

In Victoria, within a short period, four Baptist ministers have become Episcopalians, while two have been received into the Presbyterian Church.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) No one who regularly receives *Littell* can possibly be an ill informed person.

ST. NICHOLAS. (New York: The Century Co.)—Numerous and beautiful illustrations, instructive and amusing reading matter in great variety render *St. Nicholas* one of the most valuable magazines for the home circle.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—The April number contains a specially good selection of the best papers on themes of current public interest that have appeared in the leading magazines and reviews.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The April number of this magazine is in all respects most satisfactory. The contents are varied, interesting and instructive. The illustrations are numerous and of finer quality than formerly. The editor begins very attractively a series of papers on "Landmarks of History."

THE BROOKLYN MAGAZINE. (New York: 7 Murray Street.)—With the number for April the fourth volume of this magazine begins. It has been greatly improved of late. In addition to articles of general interest, its specialty is the publication of sermons by the two most prominent Brooklyn preachers, Henry Ward Beecher and T. DeWitt Talmage.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The *English Illustrated* continues to supply its readers with excellent material, both literary and artistic. Its descriptive and illustrated papers are interesting, varied and full of information. This month, "A North Country Fishing Town" and "The London Charterhouse" are excellent examples. Fiction and poetry are also well represented.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—In the discussion of topics of immediate practical interest the April number of the *Homiletic* is strong. "Probation after Death," "Prohibition," "The New Theology," "The Efficiency of the Ministry," are among the subjects discussed by thoughtful writers. Dr. Ormiston continues his papers on "Insomnia—its Cause and Cure." The sermonic section is also copious, varied and good. This by no means exhausts the attractive features of an excellent number.

FROM ACCADIA TO MACHPELAH. By the Rev. James Marshall Thompson. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is a most valuable little book, bringing before the reader in a most interesting form the results of the latest discoveries in Bible lands. It sketches the homes and journeyings of Abraham in a manner so vivid that the reader obtains a full and definite conception of the life and times of the patriarch. It is designed for Sabbath school teachers, pupils and Bible readers generally. It contains a brief introduction by Dr. Howard Crosby.

THE WELSH PULPIT OF TO-DAY. Edited by J. Cynddylan Jones. (Toronto: William Briggs.)—It is a pleasing change to pass from the rapid and sweet sentimentalism that sometimes passes for religious literature to a robust, healthy work like that recently given to the world with an introduction by Cynddylan Jones. The fame of the Welsh pulpit stands deservedly high. The present volume, containing discourses by representative Welsh divines, will be highly valued by all who relish sound evangelical truth, ably presented. The short essay by which the volume is introduced puts forward large claims for the theologians of the Principality which the discourses that follow fully justify.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) In the April number three new and important serial stories are begun. One, "Their Pilgrimage," is a story of American life and character as seen at summer resorts, written by Charles Dudley Warner, and brilliantly illustrated. "Springhaven" is the title of a new novel by R. D. Blackmore. It is a picture of rural English life in the days of Admiral Nelson. "The Fair Vale of Springhaven," is the frontispiece to the number. There is also the beginning of a new novel by Mrs. Craik, the author of "John Halifax, Gentleman," entitled "King Arthur. Not a Love Story." There is also a number of other

very attractive papers on various subjects, profuse, and beautifully illustrated.

SCOTLAND'S INFLUENCE ON CIVILIZATION. By the Rev. Leroy J. Halsey, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—Dr. Halsey has written a very genial and just sketch of Scotland's place in history, her struggles for liberty, religious and civil, the influence she has exerted in literature, philosophy and religion. Canada is also introduced as an illustration of how far Scottish influence extends. Some of our Canadian representative men are mentioned; but, alas for James' fickleness, some of their names are misspelt. If a Scotchman had written this little book some people would have thought he was blinded by prejudice, conceit, or some other Scottish virtue; but Dr. Halsey is a good American, and writes almost as enthusiastically as if he had been a fellow-countryman of Robert Burns.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The *Atlantic Monthly* for April opens with a paper on Gouverneur Morris, by Henry Cabot Lodge. A short story by Sarah Orne Jewett, entitled "The Dulham Ladies," is also a pleasant feature of the number, and with Mr. James's and Miss Murfree's serials furnishes its fiction. Two important papers, one on "Responsible Government under the Constitution," by Woodrow Wilson, the other, "Reformation of Charity," by D. O. Kellogg, will be of interest to thoughtful readers. Julian Hawthorne contributes a paper on the "Problems of the Scarlet Letter," and this, with an article on "Children, Past and Present," by Agnes Repplier, and "Shylock vs. Antonio, A Brief for Plaintiff on Appeal," by Charles Henry Phelps, comprises the chief contents of the number. There is a poem by Mr. Whittier, called "Revelation," and some other verses by Andrew Hedbrook and A. M. Libby; and also criticisms of recent historical and other works. The usual departments close a most agreeable instalment of this standard magazine.

A COMMENTARY ON THE CONFESSION OF FAITH. With Questions for Theological Students and Bible Classes. By the Rev. Archibald Alexander Hodge, D.D. With Appendix. (Philadelphia: Presbyterian Board of Publication, Toronto: James Bain & Son.) In 1869 a Commentary on the Westminster Confession, with questions for use by theological students and Bible classes, was published by the Presbyterian Board. The book soon attained a popularity hardly looked for, circulating widely not only in the United States, but also in England, Scotland and Ireland, and being translated into foreign languages as a compact and clear exposition of the system of doctrine held by the Reformed Churches. A new and revised edition of it has now been brought out by the Board, with the addition of two appendices. The first contains the statements of those representative theologians, Charles Hodge and Henry B. Smith, as to the sense in which the historical Presbyterian Church understands those coming into her ministry to accept the "Confession of Faith as containing the system of doctrine taught in the Holy Scriptures," in which understanding the two branches of the Presbyterian Church are thus shown to have been perfectly agreed. The second appendix contains the only two official explanations of the sense in which the Westminster Confession is understood by their respective denominations made by representative bodies—that is, the "Auburn Declaration" of 1837 and the "Declarative Act" of the United Presbyterian Synod of Scotland in 1879. This new edition of a standard work will be welcome by the thoughtful men of to-day.

If Paris leads in fashions it does not usually lead in moral and social reform. Attempts have been made several times to found a temperance society in Paris, but without success. The Parisian cannot be induced to give up his wine. Light wines are cheap in Paris, and, what is more and worse—are considered essential luxuries of diet, owing to the bad quality of the water, which is, indeed, undrinkable in some parts of the town. The drinking habits of the people are growing, for within the last few years the consumption of alcoholic liquor per head has been doubled. The latest attempt to start a teetotal society is that made by the Societe de la Croix Bleue. A branch of the society was established in Paris a year ago, and, notwithstanding the vigilance of the pioneer reformers, they have only succeeded in captivating about fifty persons.

Pastor and People.

NOT LOST.

The star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The river is not lost when o'er the rock
It pours its flood into the abyss below;
Its scattered force re-gathering from the shock,
It hastens onward, with yet fuller flow

The bright sun dies not when the shadowing orb
Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

The lily dies not when both flower and leaf
Fade, and are strewn upon the chill sad ground;
Gone down for shelter to its mother earth,
'Twill rise, re-bloom, and shed its fragrance round.

Thus nothing dies, or only dies to live;
Star, stream, sun, flower, the dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould.

Thus in the quiet joy of kindly trust,
We bid each parting saint a brief farewell,
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

—Horatius Bonar.

FOR THE CANADA PRESBYTERIAN.

THE POCKET BIBLE.

BY REV. J. A. R. DICKSON, B.D.

The Pocket Bible! Whoever possesses it knows that around it gather many of the most sacred associations. It has a history, which in most cases is the record of the life from the time that it was made a companion. And through all the changes of life there is no companion like it. It is always true, always faithful, always gracious, always helpful. It is a friend above all others in its thorough honesty of dealing, and in its matchless wisdom, and in its eternal unalterableness. "It is easier for heaven and earth to pass than one tittle of the law to fail." (Luke xvi. 17.)

How did the pocket Bible come into the hands of those who have it? Sometimes it is a Sunday school reward, marking diligence in the preparation of lessons, or regularity of attendance, or good behaviour in the class. Sometimes it is bought with a little sum of money, saved with self-denial, through months of service in little duties. Sometimes it is the gift of a friend, sometimes a birthday present, sometimes a parting memorial. And all these invest the book with a living and human interest. The human is the silken band that binds the heart and the life to the Divine. This is full of tender pathos. But it is most frequently a mother's or a father's gift, and has, therefore, added to its own intrinsic worth a peculiar preciousness. It is a love token. It is the best thing the world offers as a transportable and enduring memento of an unspeakable affection. When the parents give it, what do they mean? Ah! who can read the meaning truly and fully? They mean more than tongue can tell. Anyway, this lies on the very surface; they would have the life of their child entrusted to One who is all-wise and all-gracious and true; they would have the life and love revealed in the Book enter into and take possession of the heart of their child, that it may be kept from all evil and conducted to the fountain of all good; that their power is limited, but the power of the Highest is over all, and can reveal itself to their child anywhere and everywhere; that nothing short of the highest blessing would they seek for their dear one. All this is meant, and unspeakably more. It is a gift taken out of the very heart of the mother or the father, and represents their truest, deepest, most ineffable love. It is God's Book given in God's spirit of yearning affection. Would that the history of the pocket Bible could be written! It would be a genuine revelation of the soul. Oliver Goldsmith in his "Vicar of Wakefield," a book of genuine Irish humour and incisive wit, tells us that the Vicar's wife, for the honour of the family, always let her daughters have a guinea each to keep in their pocket, but with strict injunctions never to change it. That possession was golden; but used, it took wings and flew away. This gift is of no value unless it be used, and when it is used it multiplies itself in sweet thoughts, in pure affections, in holy resolves and noble purposes in the heart, and in a generous, self-sacrificing life of righteous activities. Its worth is in being changed into the spiritual out of the literal, in being transmuted into principle to form the life and create the character. Hence it is more precious than gold; yea, than much fine gold. It is a better bit in the pocket than the brightest guinea that ever was given.

One of the most touching facts in the life of the famous Temperance orator, now gone to his rest, John B. Gough, is this, that when he was starting for

America his mother put in among his scanty clothing the most precious thing in her possession—a little Bible. These lines were pinned on a shirt, doubtless to direct attention to the token of her true affection—the Bible—even though there is no direct reference to it:

Forget me not when death shall close
These eyelids in their last repose;
And when the murmuring breezes wave
The grass upon your mother's grave,
O then, whate'er thy age or lot
May be, my child, forget me not.

Nothing can keep the mother's love so tenderly fresh in the heart, nor so graciously powerful over the life, as the divine energy that flows out of the pocket Bible. Solomon speaks of it in this way: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." Gough was only twelve years old when he left home. Who can tell how often that book in his bundle or his small chest influenced him? It was there a power holding him by invisible bands.

When the present President of the United States was inaugurated, the Bible that was used was a small morocco-covered, gilt-edged Bible that his mother gave him when he left home as a young man. It must be very dear to Grover Cleveland, since he desired upon it to take the oaths of office. That little book has an interest attaching to it now, not only for Grover Cleveland, but for the world. What honour he paid the piety and faithfulness of his mother in this act! What has his mother's treasured gift been to him? Has it formed him to righteousness and truth? We believe it has. All his course as a public man and as a private citizen bespeaks this.

Newman Hall tells us in a brief biographical sketch of Theodore L. Cuyler, of Brooklyn, that the first gift from his mother was a pocket Bible. These are only a few instances out of a multitude.

Is not this the usual gift of a considerate, loving parent? The gift above all others chosen by the parent and prized by the child. For a time it may only be a book with a nobler name than other books, but in time it becomes a voice crying in the wilderness; and although it represents a living personal presence, which commands with imperial sway all the issues of the life, it takes upon it the character of a counsellor, a guide and a friend. No voice speaks home so directly, no power touches the springs of action so efficaciously, and no presence is so overshadowing as that of God in the Bible. Listen! "I have lived a lonely life," said the Shepherd of Salisbury Plain, "and have often had little to eat, but my Bible has been meat, drink and company to me, I do not know what I should have done if I had not had the promises of the Bible for my stay and comfort." Hewitson, the saintly pastor of Dirleton, in Scotland, when nearing the house of many mansions, had a friend reading to him portions of Scripture. This friend was selecting passages setting forth God's faithfulness. "Texts like these," said Hewitson, "do not give me so much comfort as—'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' or—'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Plain doctrinal statements, exhibiting the heart of God, are more sustaining to me than mere promises.

"I LIKE TO GET INTO CONTACT WITH THE LIVING PERSON."

Let the young man never forget the precious book, let him not slight it by any neglect. Let him rather read it daily and meditate upon its heavenly counsels that he may become wise unto salvation, and grow up into Christ in all things. Hear these words of Dr. Samuel Johnson uttered when near the end of his busy, observant and thoughtful life. "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker; read the Bible every day of your life."

As you read your Bible, mark its striking passages. This shall not destroy it, but will make it all the more precious and attractive and interesting. It will be a record of insight and spiritual growth. It will show how the soul has put forth its power. It is grand to have the Bible as a trellis to which it clings, and as a medium through which it manifests itself. Dr. G. F. Pentecost, in that priceless book of his, entitled "In the Volume of the Book"—which should be read carefully by every young person—tells us how he marked his Bible: "I have taken a camel's-hair brush, and, dipping it into blue ink, I have passed lightly over all those passages of the Word of God that speak of His love to man; such, for example, as John iii. 16, etc., and with red ink, and the brush, I have covered those passages that speak of the blood of Jesus Christ in the New Testament; for example, 1 Pet. i. 19, 1 John i. 7, and the blood of atonement in the Old Testament. It is surprising how blue and red your Bible will be thus marked. And, then, suppose you take some purple ink and cover all these passages that are closely related to and are based on love and atonement, you will still further have your Bible interpreted to your

eye at a glance. And, then, for contrast, take your pen and run a deep line of black around those passages that expose and lay bare the depravity and sinfulness of the human heart, and the fact of the righteous judgment of God to come, and the perdition of ungodly men; such, for example, as Gen. vi. 5, Isa. i. 5, Matt. xv. 19, Rom. vi. 6, 9. But I forbear further suggestion in this line, being sure that a hint to the wise is sufficient." Let your Bible be your chief counsellor. Trust entirely to its directions. It is God's finger pointing out the way. He guided and governed by it. No one ever was disappointed in any confidence placed in the Word of God. Let your mother's thought be fulfilled in your experience of divine blessing through the sacred oracles.

What a comment are these lines of Sir Walter Scott in "The Monastery," on that declaration of his, a few days before his death, to his son-in-law, who asked him, on being requested to read to him, "From what book shall I read?" Sir Walter said:

"THERE IS BUT ONE."

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And better had they ne'er been born
Who read to doubt or read to scorn.

CHRIST THE BREAD FOR THE WORLD.

"I am the Bread of Life." There is a triple statement by our Lord upon this subject in the remaining portion of the chapter John vi. Three things. He says, "I am the Bread of Life." My personality is that which not only sustains life when it is given, but gives life to them that feed upon it. But more than that, "the bread which I will give," pointing to some future "giving" beyond the present moment, and therefore something more than His life and example, "is My flesh, which" in some as yet unexplained way "I give for the life of the world." And that there may be no misunderstanding, a third, deeper, more mysterious statement still, "My flesh is meat indeed, and My blood is drink indeed." Repulsive and paradoxical! But in this very offensiveness and paradox proclaiming that it covers a mighty truth, and the truth, brother, is this, the one food that gives life to will, affections, conscience, understanding, to the whole spirit of a man, is that great Sacrifice of the Incarnate Lord who gave upon the cross His flesh, and on the cross shed His blood for the life of the world that was dead in trespasses and sins. Christ, our Passover, is sacrificed for us, and we feed on the sacrifice. Let your conscience, your heart, your desires, your anticipations, your understanding, your will, your whole being, feed on Him. He will be cleansing, He will be love, He will be fruition, He will be hope, He will be truth, He will be righteousness, He will be all. Feed upon Him by that faith which is the true eating of the true Bread, and your souls shall live.

And notice here, the result of this miracle as transferred to the region of symbol. "They did all eat and were filled;" men, women, children, both sexes, all ages, all classes, found the food that they needed in the bread that came from Christ's hands. If any man wants dainties that will tickle the palates of Epicureans, let him go somewhere else. But if he wants bread, to keep the life in and to stay his hunger, let him go to this Christ, who is "human nature's daily food."

The world has scoffed for eighteen centuries at the barley bread that the Gospel provides; coarse by the side of its confectionery, but it is enough to give life to all who eat it. It goes straight to the primal necessities of human nature. It does not coddle a class, or pander to unwholesome, diseased, or fastidious appetites. It is the food of the world, and not of a section. All men can relish it, all men need it. It is offered to them all.

And more than that; notice the abundance. "They did all eat, and were filled." And then they took up—not "of the fragments," as our Bible gives it, conveying the idea of the crumbs that littered the grass after the repast was over, but of the "broken pieces"—the portions that came from Christ's hands—twelve basketfuls, an immensely greater quantity than they had to start with. "The gift doth stretch itself as 'tis received." Other goods and other possessions perish with the using, but this increases with use. The more one eats, the more there is for him to eat. And all the world may live upon it for ever, and there will be more at the end than there was at the beginning.

Brethren! Why do ye "spend your money for that which is not bread?" There is no answer worthy of a rational soul, no answer that will stand either the light of conscience or the clearer light of the Day of Judgment. I come to you to-night, and although my poor words may be but like the barley bread and the two fishes, nothing amongst all this gathered audience, I come with Christ in my hands, and I say to you: "Eat, and your souls shall live." He will spread a table for you in the wilderness and take you to sit at last at His table in His Kingdom.—Alexander MacLaren, D.D.

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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, APRIL 21, 1886.

It may be interesting for members of Assembly, who have not yet decided how they will vote, to note the length of service rendered by each of the six esteemed brethren nominated. The genial Halil a doctor heads the list. He was ordained in 1847, and has thirty-nine years to his credit. Next comes Mr. Smith with thirty-three years. He was ordained in January, 1853. Dr. Laing crowds Mr. Smith closely having been ordained in January, 1854, seven days less than a year after Mr. Smith. His time of service has, therefore, been thirty-two years. Mr. McMullen comes next with a record of thirty years, having been ordained in 1856. In point of time these three brethren may almost be described as "bunched." Principal Grant has served twenty-six years, and Mr. Macdonnell twenty. Any one of these gentlemen has put in many an honest day's work for his Church.

THE Marquis of Hartington set a fine example the other day of the way in which a high-minded, honourable English gentleman treats his political opponents. Having mentioned the name of the Premier at a public meeting called to condemn the Home Rule Bill, it was met with a chorus of yells, catcalls, hisses, groans and abusive epithets. The Marquis, though strongly opposed to Home Rule, could not bear to see the name of his former chief treated in that way and rebuked the rowdies in this dignified fashion.

Gentlemen (he said deliberately, emphasizing every word and speaking, with dignity and perfect self-control), I hope I may appeal to you not to make the task which I have before me more difficult than it is by indulging in any manifestations of disrespect to one whom I shall always admire and revere as the leader of a great party, who, in my opinion—I do not expect you all to agree with me—has conferred great advantages on the country; who at this moment, in my judgment, although I am bound to differ from him, is actuated by feelings as noble and as honest as any that have ever inspired the conduct of an English statesman.

Would that there were more Hartingtons in public life. Would that we had a score or more in our House of Commons. Had some men, we all know, been in Hartington's place they would have encouraged these ruffians in their blackguardism, and next morning the party journals would have laid the exhibition before the world as a marked manifestation of public opinion. They do things differently in England, that is the gentlemen there do.

SOME of the small army of students who go to the Home Mission field this month may think they have difficult fields to work. Some of the stations, no doubt, are difficult. No Canadian student, however, will have a station like one occupied by a frontier missionary of the American Presbyterian Church, who called at the office of the New York *Evangelist* the other day and gave a description of the locality in which he labours. The village is about a year old and has a population of four or five hundred. Within the past year there were four murders, three lynchings and four suicides. The missionary went five times to his preaching place when there was not a soul to hear him; once when there were two; once five; and once eight. No, we have no fields like that and we ought to be thankful that we have not. Our difficulties are

small compared with those of a village of four hundred people that has four murders, three lynchings and four suicides in a year. Our brethren of the American Church are fighting a terrific battle with many evils that happily we know little or nothing of. The work of turning the thousands that come from all parts of Europe into good American citizens and Christians is a hard work. The under current of Socialism, which, no doubt, exists and which breaks out occasionally, makes the work all the more difficult. We can wish the blue banner of Presbyterianism over there God speed without the slightest hankering after the stars and stripes. May these American sons of John Calvin conquer every foe in the Great Republic.

IN a debate on Indian affairs in the House of Commons last week Mr. Ferguson, M.P. for Leeds, referring to the Rev. James Robertson, Superintendent of Missions in the North-West, intimated that he knew something about Mr. Robertson which he would not state. Though promptly challenged by Messrs. Fairbank and Charlton to make specific charges against Mr. Robertson, Mr. Ferguson remained silent. The hon. member for Leeds must be singularly ignorant of the rules of conduct that obtain among men of character if he thinks this matter can remain as he left it. He said too much or too little. He must now either make specific charges against Mr. Robertson, or stand convicted before the people of Canada of using his place and privileges as a member of Parliament for the purpose of stabbing the reputation of Mr. Robertson behind his back. The matter is not now one between the member for Leeds and Mr. Robertson. It is between the member for Leeds and the Church Mr. Robertson represents in the North-West. The assault upon Mr. Robertson is aggravated by the fact that he was not present to defend himself, and had he been present he would not have been permitted to reply. The matter cannot rest here. Mr. Robertson must have what the poorest subject of the Empire has the privilege of defending himself. He cannot defend himself against mere insinuations. The member for Leeds must make his next move and make it promptly. If he does not we shall not fail to characterize his conduct as it ought to be characterized.

THE approaching election of members to the Senate of the University of Toronto is calling forth a good deal of activity this year. There are seven candidates in the field representing various phases of opinion in regard to University questions. The two main points at issue are increase of graduate representation on the Senate, and the attitude of certain graduates represented by the *Varsity* in regard to the affiliated colleges. We feel sure that the position of the *Varsity* will command no sympathy with those graduates who have an interest in Knox College as one of the affiliated colleges. No doubt the friends of the other affiliated colleges will have just as little sympathy with the *Varsity*. Many graduates may in a general way be in favour of an increase in the number of their representatives in the Senate; but we feel sure that if it is intended to use such increase in the manner advocated by the students' periodical, all those graduates who have interest in the affiliated colleges will oppose the increase. From recent letters of leading University men in the public prints there seem to be symptoms of danger in this connection, and it behooves all true friends of our Provincial University to move very slowly in regard to any proposed radical changes, till other and more important questions, such as University Confederation, are settled. We feel sure that prudence will dictate careful action on the part of the University graduates who are connected with Knox College, and that they will vote for men in whose views they have confidence in regard to these important interests.

THERE is every reason to hope that the ecclesiastical year now ending will prove one of the most successful in the history of the Church. There has been during the year a little friction in the running of the ecclesiastical machine, a little complaining, a good deal of criticism of one kind and another, but we venture to say that, when Dr. Torrance lays his report on the Assembly's table, it will be found we have more churches, more congregations, more mission stations, more ministers, more missionaries, more elders, more Sabbath School workers, more members, and more

money than we ever had before. The work goes bravely on. Presbyterianism in this Dominion is like the British drummer boy. It never beats a retreat. Owing to local causes, we may sometimes lose ground temporarily in a locality, but the loss is always or nearly always temporary. All congregations do not always grow at the same rate, but the Church as a whole always grows. A period of comparative dullness may come over the best congregations at times, but we have great reason to be thankful that no such period has yet come over the whole Church. If some congregations languish a little, others are more than usually lively, and thus we make a fair average over the whole. Anybody can say that the Church has not as much life as it should have or might have. That is easily said. The man who wails in that way generally does the least to increase the life. Let all begin the new ecclesiastical year with the honest determination to do the best we can, God helping us, for our beloved Zion. And let us not fail to thank Him for His goodness in the past.

THE Synod of Hamilton and London discussed the vexed question of supplying vacancies and appointed a committee consisting of Drs. Laing, Cochrane and Mr. Laidlaw, to co-operate with other synodical committees that may be appointed to consider the whole question and, could they accomplish the task in time, to report to the General Assembly. We are glad that effective steps are at last being taken. The present state of things is a scandal to the Church. Presbyterianism has always been a system noted for order. In regard to vacancies and probationers we are chaos. The question is difficult, but if manfully faced the difficulties can be overcome so far as it is possible to overcome them in any Presbyterian Church. Some of the difficulties are inherent in the system, and cannot be wholly overcome as long as our people have the right to select their own spiritual adviser—a right which they do not propose to surrender. We must just do here as we do every day in other matters—the best we can. The fact that we cannot have a perfect system is no reason why things should be allowed any longer to run loose. Perhaps the best way to succeed would be to adopt Gladstone's method in regard to Ireland. Let a good, practical committee mature a plan, and come down with it at the Assembly and say: Here is our plan if you have a better one produce it. Let it be understood all round that everybody is bound to contribute something himself to the settlement of the question. What do you suggest yourself? should be the question asked every man who says somebody else's plan is not good. If every man who finds fault were forced to answer that question we would soon have a different face on this and several other questions.

NUMBER ONE.

MAGNIFICENT passages on the duty of self-sacrifice are to be found in the writings of all great Christian teachers. No matter to what section of the Church they belong, they vie with each other in lauding the beauty and glory of renunciation. The Roman Catholic points forcibly to the desert anchorite, to St. Simon Stylites, to Francis d'Assisi. Our modern preachers become glowingly eloquent on unworldly devotion to religion and philanthropy. Even the hardest-headed and most unsentimental worldlyling does not fail to see an attractive beauty in a noble and unselfish life, devoted to the cause of righteousness and the good of humanity. During their lifetime such shining exemplars of self-renunciation may be looked upon by some as amiable fools, but after death their names are enrolled among the world's worthies.

Between the admiration and exercise of self-denial there is too often a marked divergence. We all admire the virtue, though too generally our preference is that others should practise it—not we. The spirit of exaction is strong, but graceful concession is very beautiful and becoming in other people. The people who are for ever standing on their rights are not always indisposed to encroach on those of their neighbours. Some make themselves both miserable and ridiculous by fierce quarrels over trivial misunderstandings that a little common sense and mutual forbearance would render impossible. A petty dispute between neighbours often assumes a degree of bitterness that ultimate burdensome legal expenses do not tend to allay. Each contestant admits it is not the value involved in the disagreement but the principle,

which at first sight seems small enough, yet in the end is sure to come high.

At the same time it is obvious that an occasional stand must be taken, even though it may be only in relation to a small affair. Some are so aggressively constituted that they never can make concessions, but always insist on receiving them. They elbow their way through life, jostling every one in their path as if the highway were chiefly made and kept for their special progress. Whoever is jostled, they must reach their destination by the shortest and straightest path. They do not give and take—they only take, neglecting the very obvious rule of the road, keep to the right. There are times when it becomes a duty to resist, not to conciliate. A people's liberties are not seized upon at once by the designing tyrant. It is only step by step, by almost imperceptible encroachments, that he abridges the freedom of his too conciliatory subjects. When Louis Napoleon designed to seize the French Empire, he first contrived to be elected President of the Second Republic. The December massacre came later.

If we are to see an extended exercise of the essentially Christian virtue of self-denial, and more of the spirit of brotherly kindness smoothing the needless asperities of life, we must get quit of the absurd notion that to practise these virtues is weak and injurious to material prosperity. The spirit of our time is far from favourable to their cultivation. Like the Gospel whence it derives inspiration, the self-denying disposition appears foolishness. The materialism of the day regards it only as so much sentimental moonshine. Not a few seem to conclude that the Darwinian dictum, "the survival of the fittest," is of universal application. And yet it is limited, though some boldly claim that it should be carried to its remorseless and logical conclusion. Why, then, care for the sick and wounded in the battle of life? Let them perish! They are only an incumbrance. Why seek to minister comfort to the aged in their declining years? They have had their day, and it is time they take their departure. Against such cruelty the heart of humanity revolts. The better instincts of our nature rise in rebellion against the cold and heartless spirit that occasionally makes its presence felt even in these enlightened days. No reader of the New Testament can doubt that such sentiments are utterly at variance with the teaching and life of Him who came not to be ministered unto, but to minister. The cup of cold water in a disciple's name to the least of His little ones does not lose its reward.

It is not, after all, on great occasions that the spirit of self-sacrifice is most conspicuously absent, but it is greatly needed in the minor details of every-day life, where there is much more than the necessary amount of friction. A man to have friends must show himself friendly. The gentleman with whom you wish to conduct a business transaction is sure you are bent on overreaching him. In driving the bargain he is hard as a mill-stone, and you yourself, it must be confessed, are striving to get as much advantage and give as little as you can. You meet socially in the evening with the very same man, and find him a well-informed and most genial companion, while you are no less graceful and courteous. Or it may happen that business takes you to a distant town where commercially you have occasion to meet a gentleman who is hard as flint. Of course it is not insinuated that you are, by any means, too ready to come to his terms. In the evening you go to the prayer meeting and your friend is called upon to lead in prayer, which he does with refreshing unction, not forgetting to offer a petition against worldly-mindedness. You have no reason to doubt his sincerity, or to question his honesty, still you are not impressed either with his generosity or self-sacrifice.

The common habit of drawing a line sharply between business principle and religious principle has much to answer for. Too often they are confessedly found to be antagonistic, and the expedient of separating the two so completely acts on conscience as a powerful opiate. Good does not and cannot come from the divorce. True individual and national prosperity would not be hindered, but greatly prospered by a larger infusion of Christian principle, and especially of a little more self-sacrifice, into the details of every-day life, in the office, in the workshop, and wherever else men and women are occupied. Be it remembered that if self-sacrifice is to have its perfect work it must not all be on one side, but all round. More of this Christ-like spirit would be a powerful solvent for the acrid selfishness that is ever working mischief, and is busy now.

PRESBYTERIAN COLLEGE, MONTREAL.

CLOSING DAY OF THE COLLEGE.—THE ANNUAL MEETING OF CONVOCATION.

The Presbyterian College, Montreal, has concluded a most successful session, as the following report testifies. Although possessed for some time of the degree-conferring power the Faculty has been in no haste to exercise it. There is evidently no desire to cheapen what to many is a much-coveted distinction. The distinguished Poonah divine, Narayan Sheshadri, well-known in Canada, is in every respect worthy of the honour conferred on him. It is becoming and significant that Montreal College has bestowed its highest academic honour on an earnest and accomplished native Indian missionary.

The annual convention and conferring of degrees of the Presbyterian College took place in the David Morrice Hall on the 7th inst. It was attended by a very large and select audience of ladies and gentlemen. The chair was occupied by the Rev. Principal MacVicar, and on the platform were Mr. D. Morrice, Rev. L. H. Jordan, members of senate and alumni, amongst whom were the Rev. Professors Coussirat, Scrimger, Dey, N. MacNish, Currie, Campbell, J. Smyth, J. C. Murray, A. C. Hutchinson, McLaren, Darling and others. The Rev. Dr. Smyth opened the convention with prayer, after which came the presentation of prizes, scholarships and medals, as follows:

PRIZES.—Philosophical and Literary Society's prizes—Public speaking, Mr. A. S. Grant, B.A.; English essay, Mr. J. H. MacVicar, B.A.; French essay, Mr. S. Rondeau, B.A.; English reading, Mr. R. Johnson; French reading, Mr. J. Lods. Sacred music—First prize, second year only, Mr. G. J. A. Thompson, B.A.; second prize, all the years, Mr. N. Waddell. Ecclesiastical architecture—First prize, third year only, Mr. J. H. Graham, B.A.; second prize, all the years, Mr. A. Ogilvie, B.A. Sacred rhetoric—First prize, first and second years only, Mr. R. Johnson; second prize, all the years, Mr. F. H. Larkin.

SCHOLARSHIPS (special).—University scholarships gained after the close of session 1884-85—The Sir George Stephen, first year, Mr. H. N. Goff; the Stirling, second year, Mr. R. Johnston; the Drysdale, third year, Mr. J. Macdougall; the Slessor, fourth year, Mr. J. A. Macfarlane. French scholarships—The Hamilton, MacNab Street, theological, Mr. S. Rondeau, B.A.; the Guelph, Chalmers Church, theological, Mr. A. B. Groulx, Mr. H. O. Louise; the Galt, Central Church, literary, Mr. J. E. Cote; the College, literary, Mr. P. N. Cayer. Gaelic scholarships—The H. McLennan (senior), Mr. Murdock Mackenzie; the K. Campbell (senior), Mr. D. A. McRae; the T. Z. Lefebvre (junior), Mr. M. McLennan; the D. McTaggart (junior), Mr. M. J. MacLeod. The North-West scholarship—Awarded to Mr. J. L. Hargrave.

SCHOLARSHIPS (theological and general).—Pass Work—The Greenshields, first year, Mr. R. Johnston; the Balfour, second year, Mr. G. J. A. Thompson, B.A.; the Hugh MacKay, third year, Mr. J. H. Graham, B.A.; the James Robertson, fourth year, Mr. A. Ogilvie, B.A. Pass and Honour Work.—The Anderson, first year, Mr. M. McLennan; the John Redpath, first year, Mr. A. S. Grant, B.A.; the College, second year, Mr. S. Rondeau, B.A.; the Peter Redpath, second year, Mr. N. Waddell.

MEDALS.—Gold medal, the highest prize of the year for all work, pass and honour, awarded to Mr. J. H. Graham, B.A. Silver medal, second prize for the same, awarded to Mr. A. Ogilvie, B.A.

This was followed by the conferring of the degree of Doctor of Divinity upon the Rev. Narayan Sheshadri, of Poonah, India, the first ever conferred in the college. It was announced that Mr. S. Rondeau and Mr. N. Waddell had passed the first examination of B.D.

The valedictory address was delivered by Mr. A. Currie, B.A. He said it was a solemn occasion, and one of vast importance. The familiar halls were to be left for the great field of labour. It was a responsible work they were going to engage in, but they had God's blessing to look to if it was faithfully done. In concluding, he said that it would be well if there were more professors in the college, and advised the putting up of a gymnasium for the students.

Diplomas to the graduates of the year were then presented as follow: Messrs. T. J. Barron, B.A.; A. Currie, B.A.; J. H. Graham, B.A.; D. H. Hodges, J. MacLaren, D. A. MacLean, A. Ogilvie, B.A., W. D. Roberts and Murray Watson, B.A.

The Rev. L. H. Jordan delivered a very interesting address, in which he congratulated the graduates on their success.

The Rev. Principal MacVicar, in closing the Convocation, said:

As announced by the Registrar we have now at the head of the roll of our graduates the name of the Rev. Dr. Narayan Sheshadri, of Western India, one of the first fruits of that country unto Christ. As a writer, scholar—especially an Orientalist and distinguished missionary—and in all respects a representative of sound learning and evangelical truth he appropriately receives this honour from our Senate. The degree is necessarily conferred *in absentia*; but we have had Dr. Sheshadri present with us on two memorable occasions—at the opening of our first building and at the time of the announcement of the donor's purpose to erect this hall. We trust and pray that he may for many years to come continue to add lustre to his name and to advance with unabated zeal and success the cause of truth in the great land of his birth.

The total number of students on the roll of the College at this date is seventy-five, of whom sixty-seven gave attendance in classes during the past session, and nine have finished their courses of study, making the total number of our graduates one hundred and twelve. We have reason to know that but for the small-pox epidemic last summer and autumn, the attendance would have been considerably larger; and it is cause for thanksgiving to Almighty God that the disease has disappeared from the city, and that no case of it occurred among our students, which is a fresh proof of the exceptional healthiness of our situation.

From the register of mission work kept by the librarian, it appears that during the session our students have preached 307 sermons, and travelled 14,200 miles. This is exclusive of services rendered in Sabbath schools and from house to house, and otherwise, in the city. During the coming summer forty-three students go to the mission field, seven of them to Manitoba and the North-West, and the rest to different parts of the Dominion. Twenty-five are sent out by the General Assembly's Home Mission Committee, four by the Students' Missionary Society, eight by the Board of French Evangelization, and six have made private engagements. We have also to record the decease of one of our students, Mr. A. D. Browne, who fell asleep in Jesus on the 20th of December last. He was a good man, diligent and successful in his work, and highly esteemed by the Faculty and all his fellow-students.

Taking our graduates and student-missionaries together, there is to-day a working force in the field of one hundred and fifty-one persons trained in this college, all filling posts of usefulness, some in the roughest and most destitute places in the country, and others as pastors of prominent city churches. Who can estimate the good accomplished in this way for our country and the Church of God? And as years pass by, and our vast Dominion, which has five times as much fertile area as Britain and France, and is larger than the United States, attains in some measure to its true destiny, the volume of moral and spiritual power issuing from this centre of sacred learning will increase an hundredfold, and the wisdom of our early, our present and future benefactors in founding and equipping this institution will become more and more apparent.

"Great deeds cannot die;
They with the sun and moon renew their light,
Forever blessing those that look on them."

And we cannot stand still—we are bound to advance. The Word of the Lord to us from the first has been "Go forward," and year by year we have had occasion to rejoice in some degree of progress, and yet there is room for all that the friends of truth and the cause of God may desire to do in strengthening and extending our operations. Our library, for example, which received during the past year only ninety-six volumes, is waiting the opening of the generous hand of some strong believer in books as store-houses of knowledge and wisdom that should be placed within our reach. Our competitive scholarships—and let me say emphatically in passing that these are the only sort we have or wish to have—should be endowed and increased in number and value. These are chiefly connected with our honour course, which, as acknowledged by every student who has taken them, are so eminently useful in promoting extensive reading and theological culture. I am glad, therefore, to announce that a few weeks ago Mrs. McArthur, of Carleton Place, Ontario, sent us a cheque for \$900 to endow "The William Brown Scholarship" in memory of her late father, who was for years an active elder in Coté Street Church, Montreal. I desire to express our warmest gratitude for this benefaction, and earnestly wish that we may have much more than this to report to the coming Assembly. The treasurer informs me that special subscriptions to our ordinary annual income terminate this year, and provision must be made to meet the deficiency which will thus arise. The true way of doing so, and of putting the institution in a proper position to carry on its work, is that resolved upon by the Board of Management a year ago, *viz.*, to increase the Endowment Fund by some \$150,000. Whether this is to be accomplished in a few months or years it is surely right that those who have occasion to think about the matter should keep others informed as to what is needed. I only add that it has been very apparent for years that there should be a division of the work of existing chairs so as to enable the members of the staff, as they fervently desire, to serve our Church and country to better purpose. But such an arrangement is wholly dependent upon the necessary financial foundation being secured.

The Sunday afternoon lectures in this hall on "Questions of the Day," were not continued during the past session; but the matter of resuming them next session is now under consideration; and the high appreciation by students and citizens of former courses seems to make this action imperative on the Faculty and Senate.

I have further to announce that the Alma Mater Society resolved this afternoon to offer a scholarship next session for eminence in Oriental studies.

The proceedings were then closed by a prayer and the singing of the doxology.

The Christian Leader: By the death at Glasgow of Mr. Robert James, senior, there lately passed away a venerable member of the Church, whose family includes an unusual number of ministers. He was the father of Dr. John James, of the Canada Presbyterian Church, and of Rev. G. F. James, of Edinburgh, and the grandfather of Rev. David James, M.A., Galston, and of Rev. David James, of Canada. He took a warm interest in the welfare of the Church, more especially in its Mission Schemes. He was a kind friend, and most assiduous in visiting and comforting the afflicted.

The Indian Witness, published at Calcutta, says: Lately a prize exhibition took place in the City Girls' School, Indore, which is under the management of Miss MacGregor, of the Canadian Mission. There were 154 girls present, and the school appears to be progressing. Prizes were distributed by Mr. D. S. Garud, B.A., LL.B., Chief Justice of Indore City, who acknowledged, on behalf of the public of Indore, in eulogistic terms the services rendered by the Mission lady to the native community. I take this opportunity of noting that the relations of an unsatisfactory character which were recently existing between the members of the Canadian Mission and the Indore State are disappearing, owing, I presume, to the efforts of Miss MacGregor, whose popularity and zeal among the native zenana ladies is daily increasing. The City Girls' School would never have reached to such a high standard, but for the interest and patient labour exhibited by Miss MacGregor.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XV.—ARTHUR BLAGUE AWAKES FROM A PLEASANT DREAM.—SO DO MR. AND MRS. RUGGLES.

It will be seen that there was a good deal of discipline going on among the better characters engaged in our story during the season. Dr. Gilbert had received a very decided shock, and was taught that a strong will is not omnipotent. The struggle was not so nearly finished as it appeared when he closed his memorable interview with Mary Hammett, but it was covered from observation. He visited her school as usual, insisted on her appearing at his table, met her in the street, and, by dint of dogged determination, wore out his disappointment—compelled himself to bow to the decision that forever placed her beyond his possession. It hurt him, but it humanized him.

Mary Hammett herself was not without trials. It was a trial to meet Dr. Gilbert, and it had become so much a trial to encounter Arthur Blague that she endeavoured to shun him. She would give him no private opportunity to speak to her. She constantly feared the introduction of a subject that could result only in pain to him and to her. Her quiet had been disturbed more than once during the summer by the intrusion of Mr. Dan Buck, who insisted on her paying him more money. He had drawn around him a circle of dissolute companions in the village, with whom he spent whole nights of carousal, and, by threats of an exposure which Mary could not face, succeeded in compelling from her all her hard earnings.

Fanny Gilbert's discipline did not entirely cease with the disappointment consequent upon the failure of her book. When she had decided for the time to relinquish her schemes for the acquisition of fame, and to mingle with the life around her, she did not find that life ready to receive and minister to her. Her old companions had become offended with her protracted exclusiveness, and, conceiving that she felt herself above them, shunned her. Many of them had read her book, and, with the meanness characteristic of their small natures, had ridiculed it—adopted in irony its phrases—talked and laughed about it on every occasion of their meeting. They received the volume as an assertion on the part of the authoress of superiority. They felt that they had no defence but by combining, either to put her down, or to set themselves up, by ignoring her altogether. She was not invited to their social gatherings. Many passed her in the street without seeing her. While she was engaged in her labour, she had voluntarily isolated herself from them; and now that she was ready for their society, and longed for their sympathy, they avoided her as if she were a tainted woman. This was one of the penalties of seeking for public praise which she had not anticipated at all. She had expected to be courted by those who knew her, and was disappointed. Their unreasonable jealousy made her angry, and, alas! hardened her. Many an evening Fanny walked her chamber alone, and revolved her trials. "They shall court me," said Miss Gilbert, stamping her slippers on the floor. "I'll make them. It's in me, and I'll make them. I'm not a bankrupt yet, thank God!"

The life of Arthur Blague, after Mrs. Ruggles' "valuable accusation" to the society of Hucklebury Run made his appearance, was one of hard labour and constant annoyance. The proprietor and his family, and the plausible villain who had obtained a sort of mastery over all of them, lost no opportunity to insult him. Oftentimes he was tempted to angry resentment, but self-control gave him victory as often over them and his own indignant spirit. Had he not been at work for others—had he not subordinated his life to the comfort and support of those whom Providence had placed in his care—he would have fled. For himself, he would have endured nothing; but evermore there rose before his eyes the pale face of his dependent mother, and the helpless little hands of his brother, and he said to himself, "For these, I endure."

Besides, Arthur had one all-absorbing subject of thought. It pervaded, purified and elevated his whole nature. When he opened his eyes in the morning, one sweet face and form seemed hovering over his pillow. When he closed them at night the same angel came to comfort him, and to walk with him into the realm of dreams. In the full possession of one pure spirit his life seemed to himself a charmed one. He felt released from the power of temptation, lifted above all low aims and mean resentments, stimulated to faithful and unremitting toil, softened into sympathy with all the sorrow and trouble around him.

As he became more thoroughly absorbed by his passion for Mary Hammett, did he become more afraid of her. Her presence was almost painful to him. He detected this tendency in himself, and felt urged to almost desperate efforts to counteract it. The more he loved her—the more essential to his life she seemed to him—the more unapproachable did she appear. He could not love her more without plunging himself into absolute despair. At length, he came to feel that it was wrong for him to indulge in a passion that must wreck him for ever, if its object could not be won; and he summoned all the strength of his nature to meet the decision of the great question before it should be too late.

What should he do? He could not go to Mary Hammett, and tell her to her face that he loved her. He could not fall upon his knees and confess that his life and happiness were in her hands. He was deeply conscious that his fate was doubtful, and he could never take denial from her lips. He would write her a letter—resort of timid lovers from time immemorial. Oh! blessed pen, that will not stammer! Oh! brave ink, that will not faint and fade in the critical moment of destiny!

Of the letters Arthur wrote and tore in pieces we present no record. One was too cool and self-contained, and so was sacrificed. One was too warm and demonstrative, and that was destroyed. But, on a certain Monday morning, as he was leaving his home for a week of labour at the Run, he thrust a note into Mary's hand without a word, and left

her. In it he had poured out, like wine upon an altar of sacrifice, his whole heart. He told her how, from the first moment of their meeting, he had begun to love her; how from that time onward she had grown upon his heart, until he felt that life without her would become not only valueless, but miserable; how she had absorbed his thoughts, become an inspiring power in his life, grown to be his purifier; how, for her, he was willing to brave toil and poverty, and even death itself. He deplored his own unworthiness of her, and pledged himself to a whole life—nay, a whole eternity—of effort, to make himself one whom she would not be ashamed to call her lover and her husband.

During the week which followed the delivery of his letter, Arthur walked and worked like one in a dream. Abstracted, he saw and heard nothing that was going on about him. He went mechanically through his labour, ate his meals as if he were a machine, and retired to bed at night and rose in the morning in obedience to blind routine. When Mrs. Joslyn gave her signal, "Sh-h-h-h!" he repeated it, under a vague impression that she was scaring chickens out of the house. When Cheek inquired what time it was, he replied that he was very well indeed—never better, in fact. He surprised the proprietor one morning by shaking his hand, and inquiring with great apparent interest for his health. On being told testily that he was half-dead, Arthur thanked him for the information, and declared further that he was very happy to hear it—hoped he would continue so.

Saturday night came again, and he started as usual for Crampton. He had received no reply to his letter, but he knew that before he should return to the Run, his fate would be decided. He dreaded to enter his home, for he felt that it held, and would soon reveal, the secret of his fate. He looked haggard and pale, as if he had worked and watched for a month. His mother met him with many anxious inquiries—wondered what had wrought such a change in him, and wept to think that her boy was killing himself for her. Miss Hammett was frightened when she read the lines which one long week of anxiety had engraved upon his face. She was calm, sober and reserved. She had a sisterly affection for the young man, such as she felt for no other, and it pained her beyond expression to be deprived of the privilege of sympathizing with him. She felt almost guilty for being the cause of his pain. She would have been glad to throw herself upon her knees before him, and ask him to forgive her for something—she knew not what—to lay her hand upon his forehead, and whisper words of consolation to him.

The Sabbath passed away, and Arthur received no reply to his letter. She hardly spoke to him during the day, but confined herself to her room. His mother was conscious that there was some momentous secret between them, but did not guess its nature. On Monday morning, just as Arthur was opening the door to leave his home for another week, he heard steps upon the stairs, and, turning around, saw Mary Hammett descending. He stood, uttered no word, received from her hand a folded note, and left the house.

Did he open the note the moment he was out of the village? Not at all. He felt that he had a great work to do before it would be proper for him to read one word. As he trod the accustomed walk, there was a voice in his soul that said: "Young man, the decision of your destiny is in the hand of no woman, however angelic. It is in your own. If your life is lost, it will be lost because you are weak."

Straightway, he felt every power within him summoned to a great effort. His head was as clear as the heaven above him; his heart as calm as the early morning landscape. Out before his imagination ran two paths. In one, he saw himself walking alone; thorns were under his feet, clouds were over his head; feeble men and women and children were begging on either side for help; great hills and rocks rose in the distance; but far off the path climbed to the sky and faded into a heavenly light. In the other, he walked with an angel in sweet converse, forgetful, in his bliss, of all the woes beneath the sun. Broad trees stretched their shadows over him, silver brooks murmured in the sunshine, and birds filled all the air with music. But the path was level and by its side sat a feeble woman, with a babe upon her knee, imploring him not to forget her and the little one left to his protection. At the parting of the paths stood two figures with folded hands, waiting to hear the decision which the letter contained, and ready to conduct him—Duty and Inclination—equally eager to be his escort.

All this seemed to Arthur like a heavenly vision. Perhaps it was—perhaps it was no more than the result of a profoundly moved imagination. The task to which he felt summoned had called in the aid of every external spiritual force around him. Shall we doubt that toward an insufficient soul, that, in a great emergency, throws itself wide open to God's spiritual universe, spiritual forces rush as a million miles of conscious atmosphere leap to fill a vacuum?

From whatever source the vision came, it impressed Arthur like a reality. He saw these two paths as distinctly as if they had been presented in very materiality to his vision; and he stopped where they parted from each other. Then he drew forth the letter, broke the seal, kissed it as if there were a soul in it, and read it through, every word. He kissed the name that subscribed the revelation, and two big tears bathed the page while he did it. Then he commenced at one side of the sheet, and slowly tore the whole into ribbons, then tore the ribbons into squares, and sowed them upon the wind. He stood for a moment like one entranced, gazing into vacancy, and then the sound of a distant bell recalled him to consciousness. He turned, as if expecting to see the two paths still, and ready to give his hand to Duty, but only the old familiar path to the Run lay before him—marvellously like the rugged passage of his vision, with the glorious morning sun blazing upon the mountain-top that stood far off against the sky.

He could not account for the strange strength that filled him—the strange joy that thrilled him. Uncertainty, that had brooded with uneasy and harassing wings over his heart, had flown. Doubt, that like a heavy cloud had hung around his head, had been drunk up by the morning light.

Fear, that had haunted him night and day like a ghost, had fled. It was a relief to know that all his precious hopes were blasted. He realized, for the first time, how his blind love had debilitated—almost paralyzed—him; how, forgetful of God and men, and all his youthful purposes and aims, he had allowed his passion to quench the fire of his young manhood. He walked onward to recommence his daily labour, feeling that a great burden had been lifted from his shoulders, contented that the question had been decided against him. The possibilities of his life had never seemed so great as now. He had never felt so free. If there was sorrow in his cup, there was exultation also.

One by one the expressions of Mary's letter came up and passed before his mind, and he gained new strength from each. "Arthur Blague, I admire you. Would God I could tell you with how strong a sisterly affection I love you. Be a man. Overcome this passion of your youth. Do not let me be disappointed in you. Do not compel me to sacrifice my admiration and love for you, by any weak repinings over your disappointment. Deal in a manly way with the trials of the present, and the future will not fail to be generous to you." Then there were other words that gave him deeper thought than these, words burnt into his memory, legible then not only, but through all his after life; words, too, into whose full meaning his after life introduced him. "You tell me that I, a poor, imperfect woman, obliged to kneel and beg daily for the pardon of my sins, have become to you a purifier—nay, you use that higher word which you should not use in such an unworthy connection—your sanctifier. You tell me that your love for me has given you freedom from temptation, and compelled you to look with aversion and disgust upon all sordid and sensual things—that it has softened your heart and elevated your life. If this is all true—and I will not doubt you, though what you say sadly humbles me, conscious, as I must be, of my own unworthiness—what would as strong a love for One who is altogether lovely do for you? If I have had this influence upon you, through your love for me, what shall be the influence of Him who has room in His heart for all the hearts that have ever throbbed, or ever shall throb, in the world? I would not obtrude upon you a thought like this in a letter like this, did I not feel that in it lies the cure of greater disappointments, if such there be, than that which this letter will give you. Receive it, Arthur Blague. Think upon it, and God grant that it may lead you into a wealth of blessedness such as earthly love can never bestow!"

Busy with his thoughts, and revolving the words of the wonderful letter he had read, Arthur had nearly reached the hill that overlooked the factory at Hucklebury Run, when a horse's head made its appearance over the brow, and, following it, the familiar travelling establishment of the proprietor. As he met the carriage, he raised his eyes to see who could be setting out so early, and recognized Mr. Dan Buck and the proprietor's daughter, Leonora. From the evening of his parting with Leonora, she had not recognized him as an acquaintance, and he and Dan Buck were on no friendly terms of intercourse. He expected some insult, and was greatly surprised when that young man drew rein, and greeted him with a very polite "good morning."

"I wish you would look round and see to things a little to-day," said Dan Buck. "The old man is under the weather."

"What is the matter with him?" inquired Arthur. "Well, between you and me, I think he's very ill," replied Dan Buck, nudging Leonora with his elbow, and thereby setting her to giggling.

Arthur did not smile. He was in no mood for it. Neither the man nor his weak and vain companion had ever seemed so contemptible to him before. So, without noticing his reply, he asked him where he was going. "Oh! we are only going to have a little drive over to Littleton. I've got some business to do there, and Leonora thought she'd take a ride with me. We are going to make a day of it, and if the old man raises a row, you tell him that we shall not be back till late." Then Mr. Buck turned to the horse, hit him a stinging blow with the whip, and yelling, "Let out the links," drove off at a furious rate.

Arthur paused, and looked after the departing pair. There had been something in Dan Buck's manner and in Leonora's appearance that impressed him with peculiar apprehension. Something, he was sure, was not right. He tried to analyze his impressions, but they were too vague for analysis. He was only conscious of a conviction that there was mischief on foot, and that there was a mutual understanding of its nature between Dan Buck and Leonora. Arriving at the factory, he went about his labour as usual, and nothing occurred until mid-afternoon to recall the meeting of the morning. At that time the wife of the proprietor came sailing into the mill, carrying her usual quantity of canvas and bunting, and, meeting Arthur, inquired with a great deal of dignity whether Dan Buck had returned. On being answered in the negative, she asked if he had informed any one before leaving how long he should be gone. Arthur told her of his meeting Buck and her daughter on the hill, and of the statement of the former, that they should make a day of it.

"Father'll be awful pervoked," said Mrs. Ruggles, with a very solemn look.

"Mr. Ruggles is not well, I believe?" said Arthur, in-terrogatively.

"No; he's been kind o' down t' the heel for some time—it's a rising of the vitals, I tell him. He was dreadful bad in the night, and Mr. Buck said he'd got some stuff that would settle his stomach for him, but it didn't seem to work the way he wanted to have it, and he can't keep nothin' down at all now."

"You can tell Mr. Ruggles that everything is going on right in the mill," said Arthur; and the ponderous lady set her sails for the voyage homeward. She had proceeded but a short distance when she turned back, to inquire of Arthur if Mr. Buck had informed him where he was going. Arthur replied that he spoke of going to Littleton on business. "What business can he have at Littleton!" exclaimed Mrs. Ruggles, and then she moved off again.

(To be continued.)

IN THE DESERT OF SINAI.

We began the march soon after the sun had risen, turning the eastern sky into the aspect of a conflagration. The heavens above were "as brass," and the earth beneath "as iron." I breakfasted on raisins and half a cup of stirabout made with some stale water which had been begged from the scanty stock of the nomads of the night before. These folded their tents, and passed away on that search for water which is the life-long occupation of the dwellers in the desert. They left not a trace behind. Soon after they went out of sight I walked on alone, as is my usual practice, in advance of the camels, but soon sank on a stone from exhaustion and suffering. Hassan had pebbles in his own mouth, and gave me some to put in mine, but he spoke thickly, though doubtless he had taken more water than he gave to me. We marched for four hours—a burning, weary, silent march—and halted at noon in the sharp, deep shadow of a high rock, where the mercury fell to 111 degrees. The glare on the sand beyond the shadow was blinding. The lower strata of the air were shimmering with heat. It was terrible to emerge from the shadow of that great rock into the furnace glare once more, and plod on once more under the fiery sun. I usually soak a towel, several times folded, in water, and lay it on my head under my hat, letting the end hang over the back of my neck; and being unable to get any water, I suffered severely from the sun. As the afternoon went on I became dizzy and distracted; I felt that I should soon be delirious. I tried to speak to Hassan, but my tongue only rattled in my mouth. I felt that if any one were carrying water and would not give it to me, that I would take it by force—that I could even commit a desperate crime to get one cupful. And still we marched on silently under the blazing skies, through the heated, shimmering air. I felt my reason going, and tied a handkerchief over my eyes; then lassitude came on, and the longing for water turned into a longing for death, and the fancied murmur of the "dark river" in my ears was a pleasant sound.

Then there were voices, and Hassan, speaking thick, uttered the one word "Water." I took the bandage from my eyes, and saw that we were in a valley. In front palms waved, and there was a greenness on the earth. I thought I was again being mocked by the mirage, but the blessed reality was confirmed the next moment, when I saw in the distance the Sheykh Barak running toward me with a pitcher of water in his hand. I seized it, and in unreasoning haste drank an enormous quantity, when Hassan forced the cooler from me, and drank the remainder, poor fellow. The thirst still raged, but there was hope, for in the long valley which we had entered I recognized the Wady Feiran, the great oasis of the Sinaitic Desert. The Arabs lifted me very gently from my camel and laid me on a blanket under a palm tree. Hassan brought me a cup of goat's milk, warm and healing, and putting a water-cooler beside me, warned me to take the water only by sips. It was pure and ice-cold; it was abundant; and reason having returned, I drank it rationally.

Three thousand fruit-bearing palms, and perhaps two thousand young ones, grow in that grand oasis. Barley was springing, flocks were nibbling herbage which, though scanty, was green; there was a murmur of water, and as I fell asleep that murmur became transformed into the sound of "the river of the water of life," and the rustle of the palm fronds overhead into the whisper of the foliage of that tree "whose leaves are for the healing of the nations."—*Mrs. Isabella Bird Bishop.*

THE ARGUMENT FROM DESIGN.

The Spencerian form of evolution is more refined and extensive than the Darwinian. Like the system of Comte, which it resembles in many respects, it claims to be scientific and encyclopedic. It really is a vast effort to build up a purely abstract monism; but it is doubtful if Spencer has succeeded as well as Spinoza, who made a similar effort along other lines. The form that the evolution principle takes in Spencer's hands makes it really a kind of transformism. It takes for granted the persistence of force, and a not very clearly defined relation of co-ordination between the homogeneous and heterogeneous in its foundation principle. In the few sentences at our disposal here, we cannot do justice to such an elaborate system, either in the way of statement or of criticism. Indeed, we can only make one critical remark. Admitting, for the sake of argument, that Spencer's system gives a sound natural history of the development of the cosmos from its original condition of stable equilibrium in the homogenous, how is the first step in the movement toward the heterogeneous to take place? Is it by chance or of necessity? Both of these views have already been disposed of. Does the homogenous contain within itself the principle of its own development, or is the explanation beyond its sphere? If we take the former view, the principle itself requires an explanation. That explanation will land us in the latter alternative. In short, it is maintained that this theory gives us as its first principle a condition of stable equilibrium, which cannot have movement given it in any, much less a given, direction without the hypothesis of an intelligent power. And further, it can be shown that all along the line of development, of which evolution gives the natural history rather than the philosophy, the materials for a teleology may be found. In order to make good our position here we do not require to refute Spencer's doctrines generally. We need only to show that, even if true, they do not destroy the design argument. Even if evolution be admitted as an explanation of nature, the evolution itself in its origin, direction and progress needs explanation. It is evident that the series in the cosmos can neither originate, direct nor continue itself. The ground of this explanation must be beyond the series.

Our conclusion, therefore, is that teleology survives. There is room for the design argument, and its services are needed. The only adequate explanation of the admitted facts of adaptation in the universe is the hypothesis of an extra-mundane, super-mundane, and intra-mundane intelligence. This intelligence transcends nature, and is also

immanent in nature, but its immanency is dependent on its transcendency. By other lines of reasoning this intelligence can be connected with the being of an infinite personal God, whose relation to the existing cosmos of nature is such that He is immanent in it, and yet He also transcends it. He is in all, through all, and over all.—*F. R. Beattie, in Knox College Monthly.*

A FRIEND.

"Friend" I have called thee; by that sacred name
Was he who trusted God renowned of old;
And in all ages souls of tested gold
Have joyed to own the pure and mutual claim
Of spiritual friendship; not the frenzied flame
That passion kindles; nor the nameless glow,
Sweetly through all the soul dissolving slow,
When Love's ethereal fire enwraps this frame;
Not these, but something gentler, calm, refined,
Unselfish and exalted, that we feel
Like spring's returning sunshine o'er us steal,
Awakening hope and strength through heart and mind;
Divine compound! None but heaven could blend
The rest and comfort breathed in that word "Friend."
—*George Lansing Taylor, in the Brooklyn Magazine.*

THE FUTURE OF PERSIA.

So far as concerns Persia, the danger of absorption by Russia is less real than apparent; and the danger is less now than ten years ago, although it may seem paradoxical to hazard this assertion. Her natural defences are great; there is good fighting stuff in her troops. In the last war with Russia, when her army was in the dangerous transition state from Asiatic to European tactics, she was on, beaten when so able a general as Paskiewitch was sent to take command of the invading forces. And again Persia is a very different country from the feeble khanates of Khiva and Bokhara, with no history and little organization. The Persians have for 2,500 years shown extraordinary administrative qualities; they are quick, intellectual, and talented in many directions, and have exceptional national vitality. Such a people are not easily destroyed.

But, in addition to this, they have now a new ally, and one who holds the balance of power in the councils of Europe and Asia—Germany. By successive stages, in a quiet and unobtrusive manner, legations of the two countries have, within a year been established at Teheran and Berlin. The significance of this event is such that it is singular that it has not attracted more attention. Perhaps it has, in secret. Prince Bismarck wastes no powder. He never establishes close diplomatic relations except with a distinct purpose in view. That a first-class legation has been established at Teheran means that Germany proposes to have something to say in that quarter, as well as at Constantinople, where she has assumed a predominating influence since the last Russo-Turkish war. In the event of a war between Germany and Russia—which will be one of the probable results of the death of the Emperor William—it will be convenient to be able to annoy Russia on her eastern flank. At any rate, with England, Germany and Russia watching each other at Teheran, Persia gains a new lease of life, neither of these powers being prepared to see her devoured by the others. One result of this exchange of diplomatic courtesies is now evident in the request of Persia that Germany should exert herself with England and Russia to have Persian territory declared neutral and free from invasion in case of war between England and Russia. Once let this principle be established and, with a patriotic and progressive monarch like Nussr-ed-Deen Shah, this glorious old monarchy would bring to a successful issue the career of progress upon which she has entered.—*S. W. G. Benjamin, late U. S. Minister to Persia.*

JUVENILE LITERATURE.

Never probably were the amusements of children more elaborately and expensively catered for than now. Not only is the manufacture of toys an important branch of modern industry, but there is a distinct and largely increasing field of juvenile literature, unknown some forty or fifty years ago. "Children's books" have no doubt, existed for centuries; but the coarse chap books of the eighteenth, and even the juvenile books of the early nineteenth century, contrast unfavourably with the really artistic productions which woo the attention of our modern juveniles. As with the illustrations, so with the letterpress. Royal Academicians sketch for our children, and some of our best authors do not disdain to write for them. The children of a past generation had their special literature; and the quaint little volumes with mottled covers and red backs were as dear to juveniles some fifty years ago as the gayest Christmas books are to their successors. Perhaps they were more highly valued, being less frequently obtained. One description of children's books has enjoyed, not years, but centuries, of unbroken popularity. The dear old nursery tales, common to all lands, and familiar at all ages, the fairy tales which delight English little ones, and can be traced back by the philologist to the very dawn of language itself, and which are found in the folk lore of all nations—"Jack the Giant Killer," "Puss in Boots," "Cinderella," "Beauty and the Beast,"—these and their kindred legends will ever remain the best beloved of "children's books."

THE Dean of Canterbury presided at the farewell meeting in the Presbyterian Church in that city to bid Rev. Harvey-Jellie God speed on his departure for Southampton. Two other Episcopal dignitaries, Canon Fremantle and Dr. Blore, wrote in terms of warmest regard.

THE Queen lately sent to Mrs. Oliphant a finely-bound copy, with her autograph, of "More Leaves from a Highland Journal." The eminent novelist had been invited a few days before by the Queen to Windsor, and had presented to her Majesty a copy of one of her last stories.

British and Foreign.

A SERIES of meetings will be conducted by Sam Jones in Louisville, Ky.

THE Rev. David Thorburn, of Leith, has received the degree of D.D., from Edinburgh University.

THE Queen has given Mr. Hutchison, R.S.A., a commission for a marble bust of the late Principal Tulloch.

AN evangelical hall is to be erected in Pera, Turkey, at a cost of \$7,000, as one of the results of Dr. Somerville's visit.

THE Rev. Michael S. Johnstone, of Monigaff, in Wigtown Presbytery, has received the degree of D.D. from Edinburgh University.

THE English Peers are said to control 3,899 church livings—and sad work they sometimes make of their power of appointment thereto.

THE wife of Rev. Dr. Ray Palmer, of Newark, died recently, in her seventy-second year. She was the daughter of Marmaduke Ward.

FOUR young men of Jewish extraction, and members of the Hebrew Christian Church of New York City, have entered theological seminaries.

MARY W. JOHNSON, of Philadelphia, a member of the Society of Friends, bequeathed \$157,000 in various sums to about forty religious and charitable institutions.

MR. GEORGE Müller, of Bristol, has been preaching to large congregations at Sydney. An autobiographical discourse in the Scots Church made a profound impression.

SIR CHARLES WARREN, the explorer of Palestine, is the new head of the London police. The appointment is one that will be hailed with intense satisfaction on grounds of morality.

THE Rev. Donald Fraser, who was minister of the Free High Church at Inverness before he settled in London, is expected to visit the Highland capital to speak on the Church question.

PROFESSOR MAHAFFY has left Dublin for Egypt, where he will spend a short time in investigation. He is about to publish two books on the Diadochi, the successors of Alexander the Great.

IN the State of New York alone, it is said, there are 740,000 children and youths who are without any religious instruction. A frightful amount of germinal heathenism for the next generation.

IT is said the Imperial Engineering College at Tokio, which is an essentially British institution, governed by an English Principal and taught by exclusively English teachers, is about to be suppressed.

THE Hon. H. B. Hill, Atlanta, Ga., says: I have been solicitor eight years. In that time I convicted seven hundred criminals. Six hundred of these committed their crimes while under the influence of whiskey.

DR. GEORGE SMITH has remitted \$1,375 to the testimonial fund raised in recognition of the services rendered to civilization and justice by Rev. J. D. Don's successful defence of the Kafirs in South Africa.

THE old chapel of Islington, of which Dr. Geikie was pastor before he became an Anglican, and which has also been ministered to by Mr. Spurgeon's father, is making good progress under the care of Rev. R. Berry.

PROFESSOR MITCHELL, Moderator of the Church of Scotland General Assembly, preached the annual sermon in connection with the Glasgow branch of the Jewish Female Mission to a large congregation in St. George's Church.

THERE are in the American Episcopal Church fourteen sisterhoods and two well-established orders of deaconesses—one in Long Island and one in Alabama. In the Church of England twenty-five sisterhoods and eight orders of deaconesses are reported.

THERE was picked up in London recently one of the fifty copies of Mrs. Browning's earliest poem, "Marathon," which was written when she was eleven years old, and was printed by her father. It is now in the hands of the keeper of printed books at the British Museum.

THE Rev. J. T. Wigner protests in the *Freeman* against the practice of giving out intimations from the pulpit. "Conceive," he says, "of Peter in Jerusalem, or Paul at Mars Hill, asked to give out half-a-dozen notices of excursions, bazaars, bands of hope, sermons, lectures!"

THE Rev. Adam Lind, D.D., who visited this country a few years ago, will attain his jubilee as minister of the Moss Street Church, Elgin, on 27th July next. Commemorative services are to be held on the first Sunday of August, and a public luncheon and soiree on the Tuesday following.

DR. SALMOND, in his opening address before the Otago Presbyterian Synod, took for his subject, "Sermons and Preaching." He declared that there was more good than evil in the Scottish eagerness for the sermon, and spoke approvingly of the change from doctrinal to practical preaching.

THE 642nd anniversary of the consecration of the parish church of Kirkcaldy occurred a few weeks ago; but there is nothing left of the ancient building save the unfinished tower. The church was dedicated to St. Bryce, who succeeded St. Martin in the bishopric of Tours. The old edifice was swept away in 1807, though happily the tower was spared.

THE Clerk of the Edinburgh Established Presbytery reported that there had been collected by congregations within the bounds during the past financial year \$279,162, an increase of \$36,210 over the contributions of last year. The number of communicants within the Presbytery, so far as returns had been received from congregations, was 47,129, an increase of 1,586 over that of last year. The baptisms were 3,135.

Ministers and Churches.

MRS. JOHNSTON, wife of Rev. T. T. Johnston, of Wick, has gone to Florida with her mother and family to try the beneficial effect of the sea air. Her health of late has been such that a change of climate was considered necessary.

ON the occasion of the return home of the Rev. James Middlemiss, of Elora, after receiving the degree of D.D., from the Senate of Knox College at its late convocation, he was met at the station by a deputation of his congregation and conveyed at once to the church. Here, awaiting his arrival, was a large gathering of his people, who came to express their congratulations to Dr. Middlemiss on the honour he had received. A highly complimentary address was read by D. MacKay, B.A., head master of Elora High School; and a number of the office bearers and members extended their warmest felicitations. Dr. Middlemiss responded in happy and feeling terms, thanking all present for their kind references to himself and to Mrs. Middlemiss. Afterwards, refreshments, abundantly provided by the ladies, were partaken of, and a programme of excellent music from the choir listened to. All returned home, with the wish that Dr. Middlemiss may long be spared to wear his honours, and exercise his gifts.

By appointment of Kingston Presbytery the Rev. Principal Grant preached in Chalmers Church, Kings-on, on Sabbath week. At the close of the service the following finding of the Presbytery was announced. The Presbytery of Kingston having been requested to hold a visitation of the congregation of Chalmers Church, Kingston, and such visitation having been held on the evenings of Monday, March 29th, and on Thursday, April 5th, the following deliverance was agreed to and ordered to be read from the pulpit on the ensuing Sabbath: The Presbytery has heard with great satisfaction of the spiritual and material progress of Chalmers Church congregation under the ministry of Rev. F. W. McCuaig. At the same time the Presbytery regrets to learn that there is a want of harmony between the pastor and, at least, a section of the people, for which no cause has been assigned, and it prays God that He will guide them to a solution of the difficulty, and enjoins upon both to seek His aid "toward those things that make for peace."

LAST Thursday evening the Rev. Principal MacVicar, D.D., LL.D., delivered a lecture on "What Great Men Know, but Dare Not Speak of," in Central Presbyterian Church, Toronto. The lecturer demonstrated that the Church of Rome is established by law in the Province of Quebec; that there were vast resources at the disposal of the Church, derived from real estate, acquired by grant, bequest, and purchase, from tithes, assessments for church building purposes, masses, and other means of raising revenue. He also showed clearly that the Church of Rome fostered puerile superstition; was unprogressive, and the chief cause of the impecuniosity of the people; it is opposed to national education, and hence responsible for the widespread illiteracy; is opposed to the legitimate use of the Bible; and strives to hold the balance of political power, which it employs to promote its own wealth and influence. The lecture was bold and fearless in expression. Attention was called to the fact that politicians and journalists are too ready to pander to the Church of Rome. The disestablishment of that Church in Quebec was strongly advocated.

THE second annual meeting of the Roxborough Auxiliary to the Woman's Foreign Missionary Society was held in Knox Church, Cornwall, on the 19th March. The result of the year's work was, on the whole, encouraging, the report showing a total of \$54, to which \$11 were added on the evening of the meeting. Notwithstanding a breezy evening, the church was well filled, and the friends who had met partook of the bountiful refreshments provided for them by the ladies of the congregation, and then listened with eager interest to an earnest address from the Rev. J. Fraser, of Indian Lands. As they hearkened to his glowing appeals, faithful exhortations and words of encouragement, they felt that Glengarry had indeed gained a prize when he became a member of her Presbytery. Mr. Fraser is in the full vigour of his zeal, and all hearts thrilled in answer to his words. We feel that it is not amiss for us to say that all in connection with this Presbytery feel more than grateful to him for the great interest he has taken in the religious welfare of the people in this section of the Church, and many, many hearts among the young as well as the aged cherish for him an undying love. Mrs. Fraser, president of the Presbyterian Society of Glengarry, was also present and gave a short but very beautiful address. She is most earnest and faithful in the work of the Woman's Foreign Missionary Society, and to her, as the instrument in God's hand, the Glengarry Presbyterian Society owes its present standing.

THE 6th of April last was a red letter day in the history of St. Peter's Church, Madoc. It was then declared to be free of debt, and the people gave thanks to God, "rejoicing with exceeding great joy." In 1859 Madoc was the centre of an extensive and destitute mission field. The total sum raised that year did not exceed \$210. A heavier debt rested on the church than it was worth; the people were sickened; a law-suit was pending; and the things that remained were ready to perish. In 1873, thirteen years later, four churches had been built and paid for, five stations had been hired off, and the revenue of St. Peter's alone had reached the sum of \$870. On a night ever to be remembered of that year, the fire fiend consumed half the business part of the village, and reduced the church to ashes. Thus perished the labours of sixteen years, and \$5,000. It was no use talking, "arise and build"; as the Presbyterian merchants were the chief sufferers, and they were deliberating about removing elsewhere. The number of families only amounted to sixty, one third were on account financially, and the highest income of any person did not reach \$1,500 a year. And now, in 1886, other thirteen years have come and gone; the number of families has risen to eighty-two; of these only fifty were contributors to the erection of the new church, costing \$20,000. Every

cent of the above has now been paid for, and the enclosed ground may be reckoned at \$3,000 extra. The St. James of the Church were always honoured, and the revenue for the year just closed amounts to \$2,200. When a general says to his men "come," not "go," they will dare almost anything.

ON a recent Sabbath evening the Rev. E. Wallace Waits reviewed his four years' ministry in Chatham, N. B. Each year has been one of temporal and spiritual prosperity to the congregation. Improvements to the amount of \$9,000 have been made on the church and manse during that period. The annual report of the congregation for the year ending December 31, 1885, shows a most encouraging state of affairs. In the past year thirty eight have been added to the communion roll upon their own confession of Christ; and thirteen by certificate from other congregations. There have been removed by death and other causes thirty-one. The rite of baptism has been administered to fifty-five infants. The number of families claiming connection with the congregation is 250, besides sixty-five single persons not connected with these families. There are 350 members in full communion, and three Sabbath schools connected with the Church; 300 Sabbath school scholars, and thirty-five teachers and officers. There are 1,300 volumes in the various Sabbath school libraries. The financial statement shows that the following amounts have been raised by the congregation in the year 1885: Total contributions for strictly congregational purposes, \$2,197; total payments to the Mission Schemes of the Church, \$341.50; payments to Synod and Presbytery Fund (including commissioners' expenses to General Assembly), \$36; all other payments for benevolent and religious purposes, \$387.44. Total payments for all purposes, \$2,961.94. There are a Missionary Association, Ladies' Aid Society and a Benevolent Society, for the relief of the poor, all doing good work, in connection with the congregation.

PRESBYTERY OF MIRAMICHI.—The quarterly meeting of this Presbytery was held in the hall of St. John's Church, Chatham, on Tuesday, March 16, and was constituted with devotional exercises by the Rev. Wm. Aitken, Moderator. There were seven ministers and two elders present. The minutes of two previous meetings were read and sustained. Communications from Rev. Dr. Burns and Rev. Joseph Annand, returned missionary from the New Hebrides, ament his visit to the Miramichi Presbytery, were read, and Messrs. Waits and McKay were appointed a committee to make arrangements for his services not earlier than June or the beginning of July. Catechists were appointed to the various mission fields as follows. Mr. B. F. Wilson, of Princeton Seminary, to Talusintac and Burnt Church; Mr. Thomas G. Marquis to Kouchibouguac; Mr. J. F. Smith to Escuminac, Quebec. The Clerk was instructed to write to the Home Mission Board for students to be sent to the following mission stations. Caraquet and Miscou, Flatlands, Metapedia and Upsalquitch, New Brandon, etc. The committee appointed to visit Douglastown and Nelson reported that they had failed to effect a union between these congregations. It was then resolved, on motion of Rev. Neil McKay, "That an adjourned meeting of the Presbytery be held on the last Tuesday of May (25th of the month) in the hall of St. James' Church, Newcastle, and that until then matters in Douglastown be left as they are, and that the Presbytery in the meantime provide otherwise for Nelson." A petition from the Nelson congregation was read, requesting that the communion be dispensed there, and Rev. Wm. Aitken was requested to attend to that duty at an early date; and further, that the relation of Nelson congregation to Newcastle be considered at the adjourned meeting in May. The circular ament the method of appointing a Moderator for the General Assembly was read, and it was not deemed necessary to take any further action thereon. Mr. McKay was appointed a committee on Temperance for the Presbytery. The Clerk reported that replies had been received from the lay commissioners to General Assembly, accepting their respective appointments.—E. WALLACE WAITS, Pres. Clerk.

MONTREAL NOTES.

THE Synod of Montreal and Ottawa meets in St. Andrew's Church, Perth, on Tuesday evening, 20th April. The sermon will be preached by the retiring Moderator, the Rev. Dr. MacNish, of Cornwall. In former years this Synod has met in the month of May. It is hoped that the change in date will have the effect of bringing out a larger number of elders than usual.

ON account of ill health the Rev. J. Cormack, B.A., of Lachine, has, on the advice of his physician, gone south to Fortress Munroe for a few weeks, his pulpit being supplied in his absence by brethren in the Presbytery. Mr. Cormack has endeared himself to his people during the year he has been in Lachine. They generously handed him a well-filled purse to meet the expenses of his trip, and it is hoped that he will return in the end of May quite restored to health.

THE Rev. Professor Campbell and family left here on Friday evening for their summer residence at Yoho, Muskoka. The Professor conducts service regularly every Sabbath during the summer, the settlers and summer visitors from the neighbouring islands attending in large numbers.

A MEETING of the congregation of Cote St. Antoine was held in the new church on Wednesday last, the Rev. R. H. Warden presiding. Trustees were elected, a constitution for the congregation was adopted and ordered to be submitted to the Presbytery for its sanction, and the following managers elected: Mr. M. Hutchinson, president; Mr. D. Rutherford, vice-president; Mr. R. Harvie, secretary-treasurer, and Messrs. Samuel, A. C. Hutchinson, Wills, McLeod, Russell and Minto. It was reported that a new pipe organ, costing \$750, was being built for the church, the gift of a few friends. The treasurer reported that the revenue of the congregation thus far, per Sabbath envelopes, exceeded \$1,600 per annum, and a resolution was adopted looking toward the securing of a pastor as early as possible. The congregation is steadily increasing. The church is fully

three-fourths filled at the Sabbath services, the Sabbath school numbers close on a hundred, and the week evening services, conducted chiefly by themselves, are well attended. The Lord's Supper is to be administered for the first time on the morning of the first Sabbath of May.

THE congregation of St. Matthew's Church, Point St. Charles (Rev. W. R. Cruikshank, pastor), have just purchased a lot for the erection of the new church, at a cost of between \$3,000 and \$4,000. The lot is a corner one, on Wellington and Magdalene Streets, centrally situated, and admirably adapted for the purpose. The sum of \$1,000 has already been paid, and the people are taking up a cash subscription among themselves, to meet next week as large a portion of the balance as possible. They are negotiating for the sale of their present church property, and it is hoped that by the assistance of friends in the other city congregations they may soon be in a position to let the contract for the erection of a church building to accommodate the ever increasing number of families desiring connection with the congregation.

THE annual business meeting of St. John's French Presbyterian congregation (Rev. C. A. Doudiet, pastor) was held on the 5th inst. Between sixty and seventy were present. The reports submitted showed a gratifying state of matters. The additions to the membership were large, and the amount raised by the people, upwards of \$400. After addresses by Rev. Prof. Coussirat and Messrs. Warden and Doudiet, it was unanimously resolved to adopt the weekly Sabbath envelope system for congregational expenses, including minister's stipend. Though the large majority of the congregation are in humble circumstances, it is confidently hoped that by means of the new system a much larger sum will be raised than heretofore. A concert given by the young people of this church in the Young Men's Christian Association Hall, on the 9th inst., was attended by nearly 300 persons, and an enjoyable evening spent.

THE Rev. James Sieveright, of Huntsville, Muskoka, is at present in this district endeavouring to raise money in aid of the erection of a manse and two churches in his field. He lectured in Huntingdon last week. He preaches on Sabbath, 18th inst., in St. Gabriel and Chalmers Churches in this city, and lectures on "Three Years in the North-West" in Erskine Church lecture room, on Monday evening, and Chalmers Church on Wednesday evening. Collections in behalf of the Huntsville Manse Fund.

THE congregation of Stanley St. Church entertained the Rev. J. McCaul to a farewell social on Monday evening last, which was largely attended. Addresses were delivered by Sir Wm. Dawson, Rev. Dr. Stevenson, Rev. J. Fleck, Mr. W. Drysdale, and others. Mr. McCaul was presented with a purse of \$300 as a farewell gift. He left Montreal on Wednesday, and sailed from New York for Glasgow the following day. He carries with him the good wishes of very many friends in this city.

THE annual report of the congregation of St. Gabriel Church (Rev. R. Campbell, M.A., pastor), has just been published. The session numbers nine, and the board of trustees—Mr. James Robertson, chairman—consists of twelve members. The congregation numbers 181 families and 355 communicants. Thirty-three members were added during the year. The Sabbath school numbers 147. The ordinary revenue last year reached \$2,500, of which \$1,900 were received by weekly envelope. The contributions for the Schemes of the Church were \$654, including \$103 from the Sabbath school. In addition to this about \$300 were given by special subscription to the Colleges, Augmentation and Woman's Missionary Society. Of the total receipts for the year only twenty per cent. were expended for congregational purposes, forty per cent. were given to missionary and benevolent objects. A list of the names and addresses of the families connected with the church is appended to the printed report. The congregation anticipated the sale of their present church building, and the erection of a commodious new church in a more desirable locality. A missionary society, a ladies' aid, a young people's and a temperance association are in active operation in the church.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London of the Presbyterian Church in Canada met in St. Andrew's Church, Sarnia, on Monday evening, the 12th inst. There was a large attendance of the citizens, representing all denominations in the town, and a fair representation of ministers and elders. The retiring Moderator, the Rev. Wm. Robertson, M.A., of Chestersfield, preached an able and appropriate sermon from Acts ii., on the work of the Holy Spirit.

ON motion of Mr. George Chrystal, seconded by Mr. Robert Hamilton, the Rev. George Burson, of St. Catharines, was unanimously elected Moderator. The Clerk then read a tabulated statement of all the changes affecting the roll of Synod during the year. A cordial resolution was passed, expressing the Synod's congratulations to the Rev. Dr. Smellie, of Fergus, on the occasion of his jubilee as a Christian minister. Before the adjournment of the Synod, Dr. Cochrane expressed the sincere gratification of all the members at the high honour conferred last week upon the esteemed pastor of the church in which the Synod meets, by Knox College, Toronto. The Moderator conveyed to Dr. Thompson the congratulations of the Synod, to which he responded in suitable terms.

THE Synod met again on Tuesday morning, the Rev. George Burson, Moderator. The first hour was spent in devotional exercises. The report of the Buxton Fund showed that the sum of \$250.50 had been received during the year, and paid over to the Rev. William King. The report was received and the committee re-appointed.

THE Synod then considered an overture ament the mode of electing the Assembly's Moderator from the Presbytery of Hamilton.

Dr. Macdonald, of Hamilton, spoke in support of the

overture. The overture having been received by the Synod the following motions were made for its disposal:

Moved by Mr. Chrystal, seconded by Mr. Colin Fletcher, "That the Synod adopt and transmit the overture to the General Assembly."

By Dr. Laing, seconded by Mr. Robert Hamilton, "That before adopting this overture; the following be added to the second provision: 'Provided always that the General Assembly may, if it sees fit, add one name to the list as provided for above, before proceeding to the ballot.'"

By Mr. Gustavus M... seconded by Mr. Sutherland, "That the second provision be amended as follows: 'It being always understood that the Assembly, before proceeding to ballot, shall have power to receive further nominations; and also, that any of those nominated may ask that their names be withdrawn.'"

The consideration of the overture was resumed on Wednesday, when it was adopted by the Synod and ordered to be transmitted to the General Assembly. Certain members dissented from the plan proposed, on the ground that undue restriction is put by it upon the power of the Supreme Court of the Church in electing its chief officer.

The Synod proceeded to consider a complaint and appeal against a decision of the Presbytery of London, granting leave to certain petitioners in Glencoe to be organized into a second congregation. There appeared in support of the appeal, Messrs. W. S. Ball, Dr. Proudfoot, J. A. Murray, A. Henderson and others. In defence of the judgment of the Presbytery, Messrs. D. McGillivray, George Sutherland and others. Parties having been fully heard, questions were put and answered, and the Synod proceeded to give judgment.

After several amendments had been made and voted down, the following motion by Mr. W. T. McMullen, seconded by Mr. Cuthbertson, was carried almost unanimously: "Sustain the dissent and appeal, rescind the action complained of, and remit the matter to the Presbytery of London, with instructions to exhaust all legitimate measures to preserve the unity, and avoid the alternative of a second congregation at Glencoe."

Mr. W. S. Ball for himself and the other appellants, acquiesced in the decision of the Synod, while Mr. McGillivray, for himself and all who adhered to him, dissented and appealed from the decision of the Synod to the ensuing General Assembly, and craved extracts.

The evening sederunt was given up to the hearing of admirable reports from the several Conveners of the Committees on the State of Religion, by Dr. John Thompson; Sabbath Schools, by Mr. Thomas MacAdam; and Sabbath Observance, by Mr. George Burson.

The several reports were received and adopted, and thanks given to the Conveners for diligence in the preparation of such excellent reports.

The Synod met on Wednesday, and transacted a large amount of important business.

The recommendation of the Sabbath Observance Committee, as to the advisability of issuing such questions from year to year for the consideration of Sessions and Presbyteries, in order to secure the fullest information possible on the subject, was adopted.

The report of the Committee on Temperance was adopted, and ordered to be transmitted to the General Assembly's Committee on the subject.

The Synod considered an overture sent down from the last General Assembly relating to the supply of vacancies, also an overture from the Stratford Presbytery on the same subject, and recommended the revival of the old Distribution Scheme, and the rejection of the scheme sent down by the General Assembly. The consideration of both overtures was remitted to a committee, who reported, recommending that a committee of Synod, consisting of Dr. Laing, Dr. Cochrane and Mr. R. J. Laidlaw (Convenor), be appointed to consider the whole matter, and confer with any committee that may be appointed by any other Synod of the Church, and, if able to do so, report the results of their deliberations to the General Assembly.

Leave was given to their respective Presbyteries to license Messrs. W. H. Simpson, W. Ferguson, B.A., Alexander U. Campbell, R. Campbell Tibb, B.A., and J. L. Campbell, B.A.

The usual standing committees were appointed with the following Conveners: State of Religion, Mr. Alexander Henderson; Temperance, Mr. W. A. McKay; Sabbath Schools, Mr. George Rutherford; and Sabbath Observance, Mr. John Gray.

The Synod agreed to meet next year, on the last Monday of April, in St. Andrew's Church, Chatham.

The Rev. Father Chiniquy, being in the Synod, was asked to address the court, which he did. In the evening, after adjournment of the Synod, he also spoke to a large audience in St. Andrew's Church.

An overture, ancient the matter of annuities to certain officials of the Church, was presented by Mr. W. S. Ball for transmission to the General Assembly. It was agreed to transmit the overture.

It was moved by Dr. Cochrane, duly seconded and unanimously carried, "That the thanks of the Synod are due to the minister and office bearers of St. Andrew's Church for the use of their building and the arrangements made for the work of the Synod; to the committee (and especially to Mr. Nisbet) for providing homes for the delegates; to the Christian people of the city for their generous hospitality, and to the Grand Trunk Railway for reduced fares to the members of the Synod."

The business of the Synod having been concluded, the Moderator declared the Synod adjourned to meet in St. Andrew's Church, Chatham, on the last Monday in April next, at half-past seven o'clock in the evening.

The Moderator then pronounced the benediction.

ACKNOWLEDGMENTS. The Rev. Dr. Reid has received from the United Presbyterian College, Edinburgh, Scotland, Students' Missionary Society the sum of \$5,739.45, in aid of Home Missions in Manitoba and the North West Territories; also, Jessie, Ottawa, \$1, Foreign Missions, Fortmosa; A Family Offering, \$5, McAll Mission.

THE POINTE-AUX-TREMBLES SCHOOLS.

TO THE FRIENDS OF FRENCH-CANADIAN MISSION WORK.

The present session of the Pointe-aux-Trembles Mission Schools terminates on the 30th instant. It has been a session of more than ordinary solicitude to the teachers. At its opening the small pox epidemic was at its height in the city and vicinity, and a large number of those who had intimated their attention to attend the schools changed their mind and stayed away. The desirability of providing hospital accommodation, lest it should be required, engaged the attention of the Committee, and an isolated house at a considerable distance from the schools was rented and fitted up for the purpose. Scarcely had the session opened when one of the pupils was stricken with disease. She was at once removed to the prepared hospital, where for several weeks she hovered between life and death. A school companion heroically volunteered to nurse her and with rare self-sacrifice watched beside the sick bed by night and day for upwards of a month. God mercifully blessed the means used and spared the life of the sufferer, though her sight is impaired, it is feared, permanently.

There were other cases of sickness during the session, and one of the pupils, a young woman of eighteen or nineteen years of age, died peacefully after a lengthened illness. This is the first death in the schools since they became the property of our Church.

These afflictions have been blessed of God to the spiritual good of many of the pupils. When the sacrament of the Lord's Supper was administered on Sabbath, the 4th inst., fifteen of them for the first time publicly professed their faith in Christ, and fifty-one in all, teachers and pupils, sat at the communion table that day.

The total number of French-Canadian pupils in attendance this session was ninety five. Of these a large number have the ministry of the Gospel in view.

During the ensuing summer twelve of the young men and five of the young women are to be employed by the Board in mission work—the young women and two of the young men as mission teachers and the others as colporteurs. These seventeen have attended the Pointe-aux-Trembles Schools for three or four sessions, and after thorough examination have been approved as qualified for the work. It is a matter of encouragement and of gratitude to God that so large a proportion of the pupils are not only giving themselves to the Saviour but consecrating themselves to mission service.

To end the year free from debt about \$1,500 are still required. We feel confident that the amount will be obtained. Will Sabbath schools and the friends who are supporting pupils, and others who desire to help the work, kindly forward their contributions before Tuesday, the fourth day of May, when the books will be closed for the year.

To every private individual or Sabbath school contributing \$50 a particular pupil is assigned, concerning whose progress reports are sent from time to time.

Contributions to be addressed to Rev. R. H. Warden, 198 St. James Street, Montreal. Yours faithfully,

D. H. MACVICAR, D.D., LL.D., Chairman.

ROBERT H. WARDEN, Secretary-Treasurer.

Montreal, April 15, 1886.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

May 2, 1886. } JESUS AT THE WELL. { John 4: 5-26.

GOLDEN TEXT.—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."—John iv. 24.

INTRODUCTORY.

Jesus and His disciples spent some time in the country of Judea after leaving Jerusalem. Whilst there He taught and His disciples baptized, and His popularity was so great that the disciples of John were jealous. A discussion arose between them and a Jew about the question of baptism—the Jew probably advocating the baptism of Jesus.

This is the first sacramental controversy—the first of a long series. The matter was referred to John, and he gave his most emphatic testimony to the superiority of Christ.

EXPLANATORY.

Jesus knew (ii. 25) that the Pharisees were jealously watching His movements, and wishing to avoid any conflict with them yet, he departed into the regions of Galilee. It was not cowardice, but that divine prudence that has courage to avoid needless danger.

I. The Occasion.—He went through Samaria which lay between Galilee and Judea. It is said He must needs go. He felt constrained to go after this lost sheep.

Jacob's well.—It was at the foot of Mount Gerizim—originally about 200 feet deep—now about sixty feet. It was near Sychar (Shechem), which was about a half a mile away. Jesus came there about noon (sixth hour) weary, and sat by the well.

The fact that Christ was weary shows that He was human, and thus able to sympathize.

Whilst He sat there and the disciples were gone to Sychar to buy food—a Samaritan woman of Sychar came with a pitcher to draw water, and the following conversation took place.

II. The Living Water.—A wonderfully beautiful instance of the Lord's power of using ordinary affairs as stepping stones to higher things.

(1) Give Me to drink.—At His request she expresses surprise that He, a Jew, would ask a drink from a Samaritan. They hated each other, and would have no intercourse—beyond ordinary business transactions (ver. 8). Jesus was above all such feelings, and would allow nothing to stand between Him and a soul. So should all the disciples Jesus feel.

(2) His reply. (Ver. 10.)—Perhaps there was an air of satisfaction in her manner, that He was under obligations to her in being the suppliant. But He tells her that she is the needy one—in need of living water—and that if she knew about the gift of God (the living water) and her present opportunity in speaking to Him, she would become the suppliant—would ask of Him and He would give what she asked. He thus rebukes her hesitation in granting His request, at the same time revealing to her her great need and the way to get it—simply asking will secure all that we need.

(3) Never thirst.—The woman is perplexed. She has an idea, however, that He means by living water something more than the water of this well, and that He claims to be greater than Jacob, who gave the well and drank thereof, "You cannot draw—where can you get it?"

He leads her a step further. He answers not as to His superiority to Jacob, nor His power, but fixes her attention on the nature of the living water in order to create a desire for it.

If you drink of this water you will thirst again, but if you drink of living water you will have an ever-flowing well within you—that will always satisfy—and will grow into the full satisfaction of eternal life.

The profound meaning of these words deserves the most earnest consideration. All the possessions and joys of this life are temporary, and will not satisfy the soul. Nothing will satisfy but the Gospel of the grace of God.

(4) Give me this water. (Ver. 15.)—She is now the suppliant. But she does not know what she is asking for. Her request rises no higher than her desire. She thinks of something that would quench thirst so that she would not require to come to the well to draw, and asks accordingly.

How often religion is sought for the earthly advantages it brings—before the eyes are opened to see its true importance! But the sun rises gradually.

III. Conviction Produced. (Ver. 16, 18.)—Jesus sees that she does not deeply feel her need, and quickens her conscience by recalling her past life. He asks her to go and call her husband. She replies that she has none. He tells her that she is living with a man who is not her husband, and that in the past she has had five husbands. How much immorality may have been in her past record she at once remembers and confesses and acknowledges His prophetic character.

What an illustration of the most practical truth that "all things are naked and open unto the eyes, of whom we have to do."

IV. True Worship. (Verses 20-23.)—It has been suggested, very naturally, that there was after her last remark a long pause. There was a mental conflict, and a determination arrived at to seek a better life, and in order to do so she proposes the problem as to the true place in which to worship God—Mount Gerizim or Jerusalem. He who could reveal her past life, she felt sure, could give a correct answer to that vexed question.

(1) Jews right.—He says the Jews are right, that salvation is of the Jews; i.e., that the Jewish religion is the divinely-appointed preparation for the Messiah, to come in the fulness of time. This sets aside not only the Samaritan, but all other religions.

(2) Samaritans wrong.—They accepted only the Pentateuch, and could know God only so far as there revealed. But even that was not rightly understood because not fully obeyed.

(3) God is a Spirit.—He lifts her away from the mere question of place to the object of worship. Our conception of God will determine the nature of our worship. The time has arrived now, He says, when the spiritual character of God is so far revealed as to enable every one to understand that He is not confined to one place, Jerusalem or Gerizim, but can hear the humblest worshipper in any corner of the earth.

Spirit and truth.—These, then, are the qualifications of worship. Internal and not external. Not formal, but spiritual—sincere—true to our convictions—not the unfelt or unmeant words of the lips.

What an elevation He has reached in His teaching! This does not do away with places and forms of worship, but it makes them subordinate. We must have some forms whilst in the body, but form without spirit is of no value.

(4) Father seeketh.—God is looking for the return of His prodigal children, that they may come and ask and receive the living water—the gift of eternal life.

The woman is seized by the truth. She feels that it is lofty, but cannot understand it, and replies that when the Messiah comes He will make it all plain; perhaps at the same time surmising that this may be He. He at once tells her that He is the promised Messiah—making Himself known to her as—after His resurrection—to Mary Magdalene.

PRACTICAL SUGGESTIONS.

1. Learn to value one soul.
2. Try to rise from the material to the spiritual in the ordinary affairs of life.
3. Covet the best gifts.
4. When the Messiah comes again He will make all things plain. Now we see through a glass darkly—but then face to face.

All interested in musical culture will be pleased to learn that a vocal society with high aims and purposes, has recently been organized in this city. It is formed on the model of the famous Henry Leslie Choir, of London, England. The specialty of the society will be the study and production, without instrumental accompaniment, of the choicest gems of the best composers. The Toronto Vocal Society have been fortunate in securing Mr. W. Elliott Haslam, who has had a thorough vocal training in Italy, as musical director and conductor. The first public concert by the society is announced for the 27th inst. in the Horticultural Pavilion. Quite a number of special attractions, among them Gounod's Motett, "Come unto Him," in six parts, "Scots wha hae," in eight parts, and Macfarren's setting of "Break, break, break," is promised.

JOHN KAY,

In announcing his Spring Importations, has much pleasure in stating that they are greatly on the increase. In no former season has he been able to show such a quantity of Novelties in every Department. One feature, not only in the Carpet but other Departments, is that the greater portion of the styles and class of goods are not to be found anywhere else in Ontario.

HIS VICTORIAN AND OTHER AXMINSTERS are very grand and rich in colourings and designs.

WILTONS, in extra five and six frames, for Rooms, Halls and Stairs, in great variety.

VELVET CARPETS, in Queen and Crown qualities, are very handsome and not expensive.

BRUSSELS CARPETS.—The **Dacca Brussels**, manufactured specially for this establishment, is more than double the weight of a five-frame carpet, being of a curious complex twist of heavy Saxony yarn. The **Double Royal and Royal Broderie Brussels** will be found in a much greater variety than heretofore. Five-frame Brussels, the largest assortment of new designs ever shown; a large lot of these goods will be sold for \$1 10 cash. The Five-frame Brussels at 95c. cash is the best value in the trade. Cheap wear and in great demand.

TAPESTRY CARPETS, from the lowest grade to the best goods manufactured. The 30c., 42½c., 47c., 65c. and 75c. are not surpassed in style or value anywhere.

KIDDERMINSTER CARPETS, in fine new patterns. The leading 75c. cloth. New patterns in a few days.

Art squares, in Union and All-wool, all sizes. Velvet Carpets, woven in one peace, all sizes. In artistic designs and colourings.

A choice selection of Rugs in Smyrna, Tanjore, Mecca, Motto, Benares and Daghestan, all sizes. Fur, Goat and Sheepskin Rugs and Mats.

LINOLEUMS, in all grades, from 60c. to \$2 per square yard.

Oilcloths, 24 feet wide, in all qualities. Napier and Cocoa Matting, Mats, etc.

China Matting, in the new Damask Jointless Cloth. New fancy patterns, and plain, from 20c. up. Excellent value and much in demand for summer. 59 bales just received.

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JOHN KAY, 34 KING STREET WEST, - - TORONTO.

Cured of Catarrhal Bronchitis AND Nasal and Pharyngeal Catarrh.



The subject of this sketch lives in British Columbia, one hundred miles from any doctor, and was first attacked with catarrh of the nose and throat, which caused discharges from his nose, first sometimes profuse and yellow or green, and at other times dry and scabby, with droppings in the back of the throat. After a violent cold a terrible cough set in, and he commenced wheezing, and began to run down. Using his own words, "My breathing is laborious and attended with a wheezing or rattling sound as if the air was forced through a narrow aperture, clogged with a tough fluid. The phlegm I spit up resembles the white of eggs. My breath smells. My ear feels as if filled with matter." This young man is a total abstainer, neither using alcohol nor tobacco. This man before his illness weighed 165 pounds, and lost weight so rapidly that in a few months he only weighed 141 pounds. We sent this man three months' medicines, and after taking them he writes: "I have lately purchased me a shell, and had a three-mile spin at a good pace, and could breathe freely. I wish I had the means to visit your institution. I shall write you some other time. With best wishes for your institution, I am, yours truly, that far-off patient, JAMES N. J. BROWN, Empire Ranch, British Columbia.

Symptoms of Catarrh.

Snuffing of the nose, running of the nose, pain over the eyes, watery eyes, weak and red eyes, scabs and scales and large casts in the nose, running of matter from the nose, bleeding of the nose. Death by piecemeal of the membrane and bones of the nose, and falling in of the walls and bridge, eating through into the roof of the mouth, and destruction of the palate bones and soft palate, terrible smell from the decaying of the bones; in some cases, dropping into the throat; partial or total destruction of the hearing. Hawking up frothy mucus in the morning, a dry throat in the morning in some cases; putting little lumps of sticky matter, dyspepsia, bloating, loss of appetite, palpitation of the heart, shortness of breath, a dry morning cough, hoarseness, a desire to swallow, tickling in the throat, pains in the chest, racking cough, spit mixed with streaks of blood, heavy yellow and green matter. Infiltration into top of both lungs. Consumption, death!

Any Set of these Symptoms is Indicative of Catarrh.

WE CURE CATARRH.

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Sparkles.

WHY should artists not be trusted? Because they are designing men.

PARSON: "Rather drowsy weather, this, Farmer Jones." "Ay, parson, so it be, 'minds one o' sermon time, don't it?"

THE man whose wife woke him up in church by sticking a pin in him says he doesn't like such pointed suggestions.

"CAN February March?" asked the punster, with a sickly smile. "Perhaps not," replied the quiet man, "but April May."

COMPULSED TO YIELD.—Mrs. Salter, of Franktown, Ontario, was for four years afflicted with a fever sore that baffled all treatment, until she tried Burdock Blood Bitters. Four bottles cured her. All chronic sores and humours of the blood must yield to B.B.B.

THE man who went to the country "for rest and change," says the waiters got most of his change and the landlord got the rest.

"MA, what is this coal pool I read about in the papers?" asked little Johnny. "I'm sure I don't know," was the reply, "unless it is where the miners go in swimming."

CURRAN one day when the judge was shaking his head said, addressing the jury: "Gentlemen, don't be convinced by the learned judge shaking his head, for there's nothing in it."

A PERSON disputing with Peter Pindar, said in a great heat, that he did not like to be thought a scoundrel. "I wish," replied Pindar, "that you had so great a dislike to being a scoundrel."

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturers, 105 Yonge Street, Toronto, Canada.

"I MUST have order in this court-room," sternly demanded a justice of the peace. "I must and will have less noise and confusion here. I have already disposed of three important cases without being able to hear a word of the evidence."

A CHINAMAN, who was called as a witness in Queensland, was asked how he would be sworn, when he replied: "Me no care. Clack 'im saucer, kill 'im cock, blow out 'im matchee, smell 'im book, allee samee." He was allowed to "smell 'im book."

AN Englishman came to New York, and put up at a sign "Established 1804," and rather prided himself upon the antiquity of his establishment. The next day his Yankee rival across the way burlesqued his sign in this way: "Established yesterday. No old goods on hand."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

A GENTLEMAN, generous in his contributions for church purposes, but not regular in his attendance upon public worship, was wittingly described by a clergyman as being "not exactly a pillar of the church, but a kind of flying buttress, supporting it from the outside."

THINGS one would rather have left unsaid: Tomlinson: "Good-bye, Miss Eleanor." Miss Eleanor: "But you've already said good-bye to me, Mr. Tomlinson." Tomlinson (who is always ready with some pretty speech): "Have I, really? Well, one can't do a pleasant thing too often, you know."

Horsford's Acid Phosphate.

Unequaled.

Dr. R. M. ALEXANDER, Fannettsburg, Pa., says: "I think Horsford's Acid Phosphate is not equalled in any other preparation of phosphorus."

HUGH STOWELL BROWN used to give a reminiscence of an appearance which he made at Edinburgh under the presidency of the Lord Provost of the city, when a wealthy Bailie rose with much embarrassment to propose a rather obsequious "vote of thanks," to "his Worship, the Lord Provost, for the great sacrifice of his valuable time which he had made in coming out to attend this lecture."

EXCITEMENT UNABATED.

PROOF THAT THE PHYSICIAN'S TERRIBLE CONFESSION IS TRUE.

Cleveland, O., Herald.

Yesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the excitement in Rochester and elsewhere, caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professionals and laymen.

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also to H. H. Warner & Co., asking if any additional proof could be given, and here it is:

GENTLEMEN: I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made (which is true in every respect) for my recovery was as great a marvel to myself as to my physician and friends.

J. B. HENION, M. D.

ROCHESTER, N. Y., Jan. 21.

SIRS: The best proof we can give you that the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

H. H. WARNER & Co.

To whom it may concern:

We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H. Warner & Co., proprietors of Warner's Safe Cure (by which Dr. Henion says he was cured), whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statements which were not literally and strictly true in every particular.

C. R. PARSONS (Mayor of Rochester).

WM. PURCELL (Editor Union and Advertiser).

W. D. SHUART (ex-Surrogate, Monroe County).

EDWARD A. FROST (ex-Clerk, Monroe County).

E. B. FENNER (ex-District Attorney Monroe County).

J. M. DAVY (ex-Member Congress, Rochester).

JOHN S. MORGAN (County Judge, Monroe County).

HIRAM SIBLEY (Capitalist and Seedsman).

JOHN VAN VOORHIS (ex-Member of Congress).

To the Editor of the Living Church, Chicago, Ill.:

There was published in the Rochester (N. Y.) Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine, and I visited him in his sickness. I urged him to take the medicine, and would do the same again to any one who was troubled with a disease of the kidneys and liver.

ISRAEL FOOTE (D. D.),

(Late) Rector of St. Paul's Episcopal Church.

Rochester, N. Y.

It seems impossible to doubt further in the face of such conclusive proof.

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TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address.

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CATARRH:

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with MESSRS. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star

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the most popular brands. Saw them and you will use none but Simmers'. All Seeds Mailed Free on receipt of Catalogue Price. Please Send your address for a Seed Catalogue, free on application.

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THE RISEN CHRIST.

AN EASTER EXERCISE,

By J. E. HALL.

This consists of a beautiful and instructive Responsive Service, throughout which is interspersed new and appropriate music, the whole forming a complete Easter Exercise for Sunday Schools. 16 pp. Price 5 cents each, or 50 cents a dozen by mail, postpaid; \$4.00 a hundred by express, not prepaid.

1886. EASTER CHIMES, 1886.

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A collection of new, bright and pretty carols by the very best writers of words and music, to which is prefixed an exceedingly interesting Responsive Service, prepared by Nettie A. Wellman. The arrangement is such that the Service and Carols may be used separately or combined, as the music is printed after the Service, instead of being interspersed throughout it. Price, the same as "The Risen Christ."

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Publisher's Department.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It cools the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, May 24, at seven p.m.
PARIS.—In St. Andrew's Church, Ingersoll, on Tuesday, May 10 at two p.m.
LINDSAY.—Next regular meeting at Canaan, on Tuesday, May 25, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Monday, May 17, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of May.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
GUELPH.—Adjourned meeting in Knox Church, Galt, on Tuesday, May 4, at three p.m. Next regular meeting in Chalmers Church, Guelph, on Tuesday, May 18, at ten a.m.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
ALEXANDRIA.—At Alexandria, on Tuesday, July 6, at eleven a.m.
KINGSTON.—Adjourned meeting in St. Andrew's Hall, Kingston, on Tuesday, May 11, at ten a.m. Quarterly meeting in John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.
BARRIE.—At Barrie, on the last Tuesday of May, at eleven a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
TORONTO.—In St. James Square Church, Toronto, on Thursday, May 20, at ten a.m.
HURON.—At Londonborough, on the second Tuesday of May, at half-past ten a.m.
MIRAMICHI.—In the hall of St. James Church, Newcastle, on Tuesday, May 25.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

Suddenly, at New York, on Thursday, 8th April, Eliza Jane Moore, wife of the Rev. K. F. Junor, M.D., late of Tamsui, Formosa, China.
 On 13th April, at his residence 37 Davenport Road, Toronto, the Rev. William Hamilton, D.D., aged seventy-nine years. He was a native of Garvaghy, county Derry, Ireland.

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SYNOD OF TORONTO AND KINGSTON

The Synod of Toronto and Kingston will meet within **KNOX CHURCH, GALT,**
 ON
Tuesday, 4th May, 1886, at half-past seven o'clock p.m.

Certificates, granting the privilege of reduced fares on the railways, will be sent to ministers for themselves, and for the representative elders of their congregations.
 Any, who do not receive their certificates, will at once apply for them to the undersigned.
 The Opening Sermon will be preached by the Rev. D. J. Macdonnell, B.D.
 All papers to be laid before Synod will be forwarded on or before the 27th April, 1886, to
JOHN GRAY,
Orillia, 27th March, 1886. Synod Clerk.

CARPETS!

We opened last week another shipment of Elegant Brussels Carpets, also a large lot of Tapestry Carpets, handsome new designs.

We also opened Two Cases of FRENCH PATTERN BONNETS AND HATS. Millinery Opening continues all this week. INSPECTION INVITED.

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King St. East, opposite the Market, Toronto.

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Before leaving College should place their orders for Spring and Summer Clothing and Furnishings with us. We are now showing a magnificent range of New Goods, and will give them the same liberal discount as heretofore.

R. J. HUNTER,
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BRONCHITIS.

J. J. COOPER, Norval, Halton County, Ont., writes: "I have suffered for years with bronchial troubles, and tried almost every remedy. One day when in the drug store, the druggist recommended my trying **WISTAR'S BALSAM OF WILD CHERRY**, which I did, and to my great surprise, after using three bottles, I am as well as ever."

GEORGE E. MORROW, Druggist, Georgetown, Ont., writes: "I take pleasure in certifying that I have sold **Dr. WISTAR'S BALSAM OF WILD CHERRY** for ten years, and know it to be one of the oldest as well as the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. I know of no article that gives greater satisfaction to those who use it, and I do not hesitate to recommend it."

R. H. HODGSON, Brampton, Ont., says:—"WISTAR'S BALSAM has given good satisfaction, I can recommend it."

WHAT IS CATARRH?

Catarrh is a muco-purulent discharge caused by the presence and development of the vegetable parasite amoeba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbidity of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomæa, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—**Toronto Mail.** MESSRS. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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