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John Driscoll, Inspector of River Police, Calcutta, India

TO CAPTAIN H. S. THELANE. DEAR SIR.—Having been suffering these last three years from violent pains in the head, and sometimes in various parts of the body, I tried the best medical treatment in the city from time to time without effect. On your recommendation I tried the bottle of medicine you so kindly prepared for me. I must be candid with you, and tell you that when you spoke to me about your medicine I had little or no faith in it, but being in pain I was determined to give it a trial, and I am happy to say that it had the desired effect. I only took about a bottle when all pain was thoroughly removed, and I feel now as well as I could wish, for medicine is undoubtedly worth its weight in diamonds. I am sorry for the sake of the public that it is not publicly advertised, and if so I am quite certain it would have a great demand here. I wish you would give me your address in England so as to enable me to send for some of this wonderful and really useful medicine when required.

Yours, faithfully, JOHN DRISCOLL.

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PORT-WINE jelly for the sick is made by melting one ounce of gelatine in a very little warm water; stir it when entirely dissolved in one pint of port wine, adding two ounces of sugar, a lump of gum arabic the size of a walnut, and a little grated nutmeg. Mix these well, then let them boil for about ten minutes, then strain in bowls or jelly tumblers, and when cold the jelly will be found hard and delicious.

A NICK meat stew can be made by taking pieces of mutton or veal, boiling till tender, adding a few potatoes cut small, and thickening a little with flour; first stirring the flour smooth as for gravy. Season to taste with pepper and salt. Have ready a pan of hot biscuits, open them and spread in a deep dish, and pour the stew over them. This is very nice, and more wholesome than dough boiled with meat.

A PRETTY scent sachet is of satin, eight inches square; the top is of white satin, with the initial of the owner worked in blue, the bottom is of blue satin, on which a small bunch of daisies is embroidered. There needs to be one thickness of cotton between the top and the bottom, on which the perfume powder is scattered. The edge is trimmed with lace two inches wide, very full at the corners, and the lace has for a heading blue satin ribbon plaited in shells.

SCOTCH cakes are economical so far as eggs are concerned, and, if made with care, will melt in the mouths of the children. To one pound of flour allow half a pound of butter, and a quarter of a pound of sugar; let the butter stand in a basin near the fire to soften, but not melt; when soft, rub it and the flour together, then knead in the sugar. Roll out to a sheet half an inch thick; cut out cakes about two inches square, bake until they are a light brown. Put them away in a stone jar, and they will in a day or two gather moisture enough to be soft.

THERE are people who think they cannot eat or digest anything which is made light by the use of soda or baking powder, and there really are those who cannot. For them a recipe is here given for waffles which are raised with yeast, and which will be found highly satisfactory: One quart of flour, one quart of sweet milk, five tablespoonfuls or about half a medium-sized cup of yeast, at least one teaspoonful of salt. Mix well and let it stand all night. In the morning stir in one teaspoonful of melted butter and two well-beaten eggs. Bake in waffle-irons, and eat without fear of pain or distress.

A SYSTEM of common schools like the German which educates its pupils so highly justified itself by success. Its leading features seem to be these: Care not to over-tax the children; short schooldays; easy positions in their seats, and an atmosphere of freedom, so that the mind works easily in harness; short vacations for young scholars, to avoid that mental backstitching by which half that is learned in a term is forgotten in a long vacation; an economical use of every moment of school-hours, so that while the child is in school he is instructed and not left to himself; and teaching, wherever possible, not from books, but from the thing itself. To such an extent is this carried that, though every one else must pay his way, children in the company of a teacher, enter botanical gardens, museums of natural history and scientific collections, free; the teachers making use of these to instruct their pupils by the eye.

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

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

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the purest and best medicine ever made, and no person or family should be without it.

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

SKINNY MEN. "Wells' Health Renewer" restores strength and vigour, cures Dyspepsia, General Debility. \$1.

"WHY SHOULD A MAN whose blood is weak within Sit like his grandpa cut in slabs?" Or let his hair grow rusty, scant and thin, When "Wells' Health Renewer" will make it grow the faster.

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

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J. S. Wetherell, writing from Winnipeg says: "I can say more about PHOSPHATE TINE now than when I saw you last in Toronto. My health is much improved, and I am free from headaches of any any other aches, having only used two and a half bottles of your Phosphatine. For sale by all druggists."

LETTIE HOWARD writes from Buffalo, N. Y.: "My system became greatly debilitated through arduous professional duties; suffered from nausea, sick headache, and biliousness. Tried Burdock Blood Bitters with the most beneficial effect. Am as well as ever."

THE BILIOUS, dyspeptic or constipated, should address, for stamps and history of case for pamphlet, WELLS' DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MARCH 28th, 1883.

No. 13.

NOTES OF THE WEEK.

By the will of Agnes Logan Gale, second daughter of the late Judge Gale, and wife of the late Andrew C. Stuart, of Quebec, the University of McGill College receives \$25,000 for the endowment of a chair of law, in connection with the faculty of law, to be called the "Gale Chair," in memory of the father of the donor.

ACCORDING to the official report of the Metropolitan Fire Brigade of London (Eng.), last year 78 fires were caused by children playing with matches, 154 from lamps, 106 by candles, 144 by lights thrown down, 22 from smoking, 100 from defective flues, and 126 from sparks from fires. In fact, it seems that nearly 90 per cent. of the total number of fires arises from preventable causes.

OWING to losses in the Temporalities Fund of the Presbyterian Church, efforts have been made to adjust the difficulties occasioned, and to prevent farther inroads on the capital of the Fund. With this end in view, Mr. Charlton introduced a Bill to legalize a slight reduction in the annuities payable to the various beneficiaries. Those having claims on the Fund, however, are not agreed as to the proper class of annuitants on whom the loss should fall. To afford an opportunity for amicable adjustment of opinions, the Bill has been withdrawn for the present, and the hope is expressed that a satisfactory measure may be introduced next session.

ANDREW D. WHITE, President of Cornell University, says the co-education of the sexes is a good thing. No scandals have arisen at Cornell growing out of the system. Indeed, as regards morals, the young women have acted as a restraint upon the young men. The results have been better scholarship and better deportment. He remarks: "We find in the classes that men will outrank the women in study, and that two or three of them will be far ahead; but we also find that, taking the class altogether, women have a better average—that is a better general average. Taken altogether, the results thus far have fully realized the most sanguine hopes of the friends of co-education."

THE Toronto Ministerial Association at its last meeting resumed discussion of Mr. Parsons' proposal to substitute a Bible reading for one of the present Sunday services. The question was introduced by a brief, but comprehensive and thoughtful, paper by Dr. King, of St. James' Square Church, in which he took the ground that though in villages and country places the method suggested by Mr. Parsons might be adopted with advantage, it would in large congregations be found impracticable. The tone of the discussion was admirable throughout. The excellent system of expository preaching was spoken of with favour by most of the brethren who expressed opinions on the subject. Carefully prepared discourses designed to elucidate the meaning of Scripture would awaken a sustained interest in Divine truth, to which many are at present strangers.

JUDGE RAMSAY, who tried the case of Reinhardt against A. M. Foster & Co., informed the jury that owing to the invalidity of the indictment under the existing statute, he must instruct the jury to render a verdict of not guilty. He said, however, that as a matter of fact, false pretence—as absolute and false as it could possibly be—had been made out against the defendant, A. M. Foster, and in his mind the evidence had not left a doubt that the whole transaction was a gross fraud. Owing to the fact that the deed of partnership had been signed the indictment did not come within the meaning of the statute. Thus a loop-hole is easily found for the big swindler, while ordinarily the meshes of the law are sufficiently fine to capture the small criminal fry. This little episode in commercial life has also another use. It shows how virtue is its own reward, and that there is plenty of room at the top.

THE strong effort made by New York to prevent the production of Salmi Morse's Passion Play has occasioned tremendous persistency on his part. Though not allowed to produce it publicly, the law, it seems, cannot forbid its performance before invited guests in private. It is announced that arrangements are being made for the public performance of the Passion Play in St. Louis. How will the Christian people of that western city regard the outrage on their most cherished convictions, which makes the sacred sufferings of the Saviour an amusing pastime and a source of pecuniary profit to a Jewish dramatist? Judas Iscariot repented and hanged himself, Salmi Morse might imitate his countryman in the repentance, and then people will only wish him happiness and prosperity in all laudable undertakings.

DR. MCCOSH handed in lately the following statement to a committee of the Board of Trustees of the College of New Jersey: "Hitherto I have felt myself called on to do double work; I have had the responsible duties of President of the college, and the teaching of certain important branches of philosophy. I am in excellent health, but it is inexpedient in me to undertake both these departments next year. I mean to ask the Board of Trustees to relieve me from one or other at next Commencement. My personal friends seem to think I should adhere to the teaching of philosophy, and I am willing to do so provided the trustees and friends are ready to support me in rearing a School of Philosophy, including Mental, Moral, and Political Science with History. I am happy to be able to report that the college is in a prosperous state, with more than double the students it had when I came here, with well organized courses of study, and able professors, older and younger."

HOWEVER lax popular feeling may often be regarding the morality of public men, when a case of more than ordinary turpitude disgraces a politician, indignation is apt to reach fervent heat. One Duke, a Pennsylvania senator, has been tried for seduction and murder. The jury, to the surprise of everybody, returned a verdict of not guilty. The impression seems to be universally entertained that a process, only too common among our neighbours, had been resorted to for the purpose of securing a verdict favourable to the accused. An indignation meeting was held, at which the jury were execrated with as much heartiness as the criminal himself. Hotels refused to accommodate the "hon." senator while on his way to enter on his legislative duties. This ebullition of popular indignation will speedily subside, but the man's disgrace will attach to him. It would, however, be much more satisfactory for people to refuse their votes to candidates for public life whose characters are disreputable. Those who vote for libertines to govern us incur a fearful responsibility.

MR. DEARNESS, School Inspector for East Middlesex, at the Perth Teachers' Association, discussed the Temperance Text Book, and the best method of teaching temperance. He advocated a strictly scientific treatment of the subject. Show a child the evil effects of alcohol on the human system, as observed and recorded by science, and let it draw its own conclusions. He combated every objection that could possibly be raised to this method of teaching temperance. He would make no reference to the social or moral aspect of the question but deal with it as a purely scientific one. Any man might teach from Dr. Richardson's book. He could see no reason why even a moderate drinker could not point out to a class the bad effects alcohol had on the system. That the plan suggested by Mr. Dearness for giving pupils an idea of the injurious effects of intoxicants on the physical system would be very useful there is no doubt. The report, however, is so meagre that it is just possible the speaker's position is not fully defined in reference to the social and moral aspect of the evil. If he seek to exclude this aspect from the method of teaching temperance in the schools, it would be difficult to account for so one-sided a theory. No one questions that intemperance is a gigantic moral evil and a social

curse. Why not tell the pupils in our Public Schools what intemperance really is? Is that method strictly scientific which eliminates half the facts?

AN important petition with reference to the Province of Quebec license law was presented to the Senate last week. It asks that the restrictions on the traffic in intoxicating liquors be not relaxed, but on the contrary, be made more stringent. Several suggestions are made as to how this should be done, among them being the following: That the necessary certificates to obtain a license should be signed by a majority of the municipal electors. All applications for licenses to be taken into consideration by authorities from January 1st to February 1st, and from August 1st to September 1st of each year, and at no other time. To make the refusal to grant a license obligatory on the part of the authorities each time that it is proved that the applicant has infringed the license law during the twelve months preceding his application. Keeping disorderly houses, selling drunk on Sunday, selling during prohibited hours, selling drunk to intoxicated persons, selling to minors, permitting card-playing for money—all these to be considered as infringements of the law, and punishable as such. The petition also asks for an increase in the custom and excise duties on liquors; and that no license be granted for the sale of liquors in parks and exhibition grounds. Two condemnations during a year for the violation of the law to revoke the license. The names of applicants for licenses to be published for two months in the newspapers. The police to have power given them to enter any house at any time where liquor is sold or suspected to be sold. Among those who have signed the petition are Archbishop Taschereau, of Quebec, Bishop Bond, of Montreal, the Roman Catholic Bishops of Three Rivers, Sherbrooke, Rimouski, Montreal, Ottawa, St. Hyacinthe, and Chicoutimi; Mr. J. G. Brown, President of the Quebec Branch of the Dominion Alliance; Dr. McVicar; Dr. Wilkes, Principal of the Congregational College of British North America; the Principal of the Theological College of the Methodist Church of Canada, Dr. Clarke, Dr. Douglas and many others.

WEEKLY HEALTH BULLETIN.—Bronchitis and Influenza still maintain an extreme degree of prevalence. An interesting fact, however, is seen in Influenza having displaced Bronchitis from the position of the most prevalent disease. Influenza with March has greatly risen, it having been last week over 10 per cent., while this week it attains 14.1 per cent in degree of prevalence. Amongst the Fevers, Intermittent retains its former position in three districts, while Enteric and Typho-malarial do not appear at all. With the exception of the enormous advance of Influenza, the most noticeable fact of the week is the great increase, amongst Zymotic diseases, of Measles. Its rapid increase was remarked last week, but this week it makes another advance from 5.15 to 6.6 per cent. Last week it appeared among the six most prevalent diseases in two districts, while this week it appears in three. Its extreme prevalence in the populous District IV., bordering on Lake Ontario, is quite remarkable; for it stands first in degree of prevalence amongst a total of 739 diseases reported from the district. In one place where it is very prevalent, it appears to be of a mild type; but some idea of the danger from this so common disease is seen in the fact that amongst the causes of the 18,780 deaths in the twenty-eight towns of England and Wales, during January last, it stood third, there being 330 deaths from it. How terribly fatal are these Zymotic diseases in spite of the advanced sanitary laws of Great Britain, is seen in the fact of 11 per cent. of this enormous number of deaths in twenty-eight cities being due to the following seven. Thus: Whooping Cough, 533; Scarletina, 438; Measles, 330; Fevers (mostly Enteric), 320; Diarrhoea, 192; Diphtheria, 137; Smallpox, 44. Surely the time has more than come when individuals and the public generally shall make use of the measures so easily carried out for the isolation of affected persons, and thus prevent the spread of such fatal maladies.

OUR CONTRIBUTORS.

THE PRESBYTERIAN PULPIT.

THE REV. D. J. MACDONNELL, B.D.

Visitors to Toronto, especially from American cities, are impressed by the fine church architecture which is so marked a feature of the chief city of Ontario. Of late years great advances have been made in the style of church building throughout the country, but in Toronto many of the older edifices can still be regarded as striking specimens of architectural taste. Among many recently erected and renewed ecclesiastical buildings, St. Andrew's Church retains its pre-eminence as a massive and imposing structure. To long-time residents of Toronto the first St. Andrew's Church, on the corner of Adelaide and Church streets, was a conspicuous object. It was opened for public worship in 1831, and continued to be used for Presbyterian services until Old St. Andrew's Church was built at the corner of Carlton and Jarvis streets. But in 1876 the larger portion of the congregation migrated westward to the magnificent edifice erected at the corner of King and Simcoe streets. It is curious that the social forces should be so well represented at the intersection of these streets. At one corner the residence, with its tastefully planted and beautifully kept grounds, of the Lieutenant-Governor is situated; facing these to the east is St. Andrew's Church; on the north side King street the handsome front of Upper Canada College is seen, or would be but for the barbarous fence that well nigh excludes it from the prying gaze of the ignoble vulgar. The other coign of vantage is occupied by a drinking saloon; thus religion, government, education and whiskey are at least locally linked. Why don't those whom it concerns remove the unsightly board fences from the public buildings in this quarter, when by so doing the beauty of this locality would be enhanced at a trifling cost? The ground on which the church is built is unenclosed, and were the other fences removed the improvement would be striking.

St. Andrew's Church, with its lecture hall, school rooms, and other apartments forms one harmonious architectural whole. The style is Norman, with all its leading characteristics tastefully embodied in details wrought out with fine artistic skill. The material is mostly Canadian stone brought from the Georgetown quarries, while for decorative purposes, Ohio sandstone has been utilized. The front on King street is grand in its massiveness, and in the appropriate character of its ornamentation, being neither too lavish nor too meagre. The fine circular windows and the perfect symmetry of the arches, with ornate carvings and polished Nova Scotia granite pillars, complete a handsome and imposing facade. From the southwest angle of the church a massive square tower rises to a height of one hundred and sixteen feet. The interior is in harmony with the general design. The tint of the walls is delicate, there being an agreeable absence of the tawdry frescoing by which the churches built fourteen or fifteen years ago were so generally disfigured. On the southern wall, on either side of the pulpit, in tasteful gilt lettering, are the beatitudes and the Apostles' Creed.

A large congregation assembles here, Sabbath after Sabbath, for worship. On a recent occasion, an ordinary one, the large and intelligent assemblage had convened for Divine service, when the Rev. D. J. Macdonnell conducted the devotional services with earnestness, fervour, and becoming reverence, after which he announced as the theme of discourse.

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit is no guile."—Ps. xxxii. 1, 2.

After a few explanatory remarks on the arrangement and authorship of the Psalm, the preacher said that it was probably composed soon after the fifty-first. That contained the confession of great crimes, sins against his brother, sins against God. He had passed through the valley of humiliation in the realization of his guilt, and now there was a renewed expression of his trust in God, after he made confession and had a renewed experience of God's forgiveness. He was now in a conscious state of blessedness. The same three words used to denote sin in this psalm were employed in the fifty-first—iniquity, transgression, sin. These were used to explain the different aspects of sin. Transgression meant rebellion against God's authority. It was the wilful disobedience of God's clearly revealed law, purposely breaking the Divine commands. Some are accustomed to think of wrong-doing as a violation of public opinion. It is more

than this, though even the opinion of good men ought not to be lightly regarded. It ought to make us pause and consider whether we are not in the wrong. The judgment of good men is a reflection of God's righteousness. Transgression is a violation of the authority of the Supreme. It is true also that sin is against ourselves. The sinner always wrongs himself. But the evil does not stop here. People often say of an erring one: "Poor fellow he is nobody's enemy but his own." It isn't true; or only with a qualification. He may not injure others intentionally, but he does inflict grievous wrongs on others. While a man follows these sinful courses there are hearts breaking about him. But the sinner is also God's enemy. He is consciously, nay, wilfully, violating God's law. He is resisting the will of God, not revealed in a book merely, but in his own body and in his own experience. God is speaking to us every day, every hour. He is speaking to us as plainly as he did from the top of Mount Sinai. If we do not hear his voice we are dullards. If we disobey Him we are rebelling against His authority as our King; we are rebelling against His love as our Father.

The word rendered "sin" means a missing of the mark. It is from the same root as the word used in the Book of Judges to describe the sharp-shooting of the Benjamites, who could sling stones at a hairbreadth and not miss. We miss the mark. We come short of what we ought to be and what we ought to do. So long as we continue under the power of sin we are missing the aim of life. How we see this in the lives of men and women! The great purposes of life are missed, uprightness, purity, love, God, are missed, and thus they are missing all true blessedness. "Transgression" is doing what we ought not to do; "sin" is neglecting to be and to do what we ought.

The word translated "iniquity" means something twisted, wrong from the straight line. It is moral perversion, as exemplified by the expression in Job, "I have perverted that which was right." It is a perversion of man's true nature. When a man does wrong it is sometimes said of him, he is acting only according to his nature. This he is not doing, he



NEW ST. ANDREW'S CHURCH, TORONTO.

is perverting his nature. A true nature loves righteousness. God has made man for that. Sin is not natural; it is unnatural. If we continue in sin we have the consciousness that we are not walking according to our nature; we are twisting it from the direction in which it was meant to go.

After a brief recapitulation of the meaning of the terms already given, he proceeded to illustrate the blessedness of the man who is delivered from all this. His iniquity is not reckoned by God. In whose spirit is no guile, no doubleness on his part, no regarding of sin in the heart. The confession is sincere and the forgiveness complete. Gregg in "The Creeds of Christendom" speaks of God as the only being who cannot forgive. He states that there are two senses of forgiveness. 1. Removal of the consequences of wrong-doing. 2. Forbearing to retaliate. That the first is not possible except by miracle, and the second involves unworthy notions of God. But the writer referred to misses the whole thing. It is true that consequences remain; the penalty remains. " whatsoever a man soweth that shall he also reap." This law is inviolable. These words are absolutely true. Lay that to heart, young people. God will by no means clear the guilty. The consequences of sin are not only felt by the sinner himself, but by his children, and his children's children. Sin does not stop with himself. He is a fool who supposes that he can have the sinful indulgence and not the consequences of it. There are different ways in which God punishes sin. Every man must bear the consequences of his sin. The sins of the flesh are obviously punished. Men see a punishment in the shattered health, the blighted reputation, the ruined home. The punishment of the sins of the proud, the envious, the unforgiving, is not so clear. But we may be convinced of the general law by reflecting how we feel when the sins are entertained. They make a very hell in our hearts. Sin makes a man miserable. God's law in the spiritual realm is as inflexible as in the natural. The law of gravitation is no surer than the spiritual law which annexes blessedness to goodness, misery to sin. This law works everywhere and in every age.

God does for the penitent sinner something far better than removing the outward penalty. We misjudge God's forgiveness by likening it to the pardon granted by the Queen

or the Governor, which is concerned only or chiefly with the outward penalty. The pardoned murderer or burglar may have to endure the real penalty at the hands of society after he is out of prison—that is, men will regard him with distrust and suspicion until they know that he is a changed man. Real forgiveness for a man is taking him back into your confidence, showing him that distrust and disapproval have entirely vanished. This is what God does for the penitent man. He takes him back to His heart. Forgiveness is the removal of the worst consequence of sin, viz., separation from God. The penalty annexed to the act of sin may be rigidly exacted, but when the spirit of the sinner has been changed every cloud is cleared away and the light of the Father's face is upon him. This is made plain in the parable of the Prodigal Son, which, while it does not tell us all about the method of God's forgiveness through Christ, does set forth what the forgiveness is, and how closely connected with the acknowledgement of sin. The forgiveness comes the very moment the prodigal says, "Father I have sinned." Ere the words were spoken his father fell on his neck and kissed him. The robe and the ring and the feast would have been valueless if the father had sat apart, with displeasure on his brow. It was the glad love shining in the father's face that satisfied the son's heart. The forgiveness of sins is God taking us, penitent and contrite, back to His heart, making His face to shine upon us, bestowing on us eternal blessedness.

The discourse was one of a series of expository sermons which Mr. Macdonnell is in the habit of delivering on Sabbath mornings.

Mr. Macdonnell is a native Canadian, the son of a Presbyterian minister. He was born at Bathurst, N.B., in 1843. His father having resigned his charge in New Brunswick, returned to Scotland, where he remained for a time; there the elementary part of the future divine's education was obtained, partly in the

west-country town of Kilmarnock, and partly in stately Edinburgh. Once more the Rev. George Macdonnell came to this western continent, where he ministered successively at Nelson, Fergus and Milton. Now young Macdonnell's education commenced in earnest, he having the good fortune to be placed under the care of one of the most distinguished educationists in Ontario—William Tassie, LL.D. In due course he graduated at Queen's College, Kingston, at an age when most boys are scarcely fit to enter on an university arts' course. After spending a few years in teaching he went to Glasgow University for the study of theology. He also embraced the opportunity of visiting the renowned universities of Heidelberg and Berlin, where he enjoyed the lectures of such profound theological thinkers as Professors Dörner and Hengstenberg. Mr. Macdonnell was licensed by the Established Presbytery of Edinburgh in May, 1866. Returning to Canada soon afterward, he was ordained minister of St. Andrew's, Peterborough, in November of the same year. He continued in his first charge for about four years. His ministry there was attended with most encouraging success. The Rev. Dr. Barclay retiring from the active duties of his sacred office in St. Andrew's, Toronto, Mr. Macdonnell was called to that important charge.

His reputation had preceded him, and in the course of a short time the congregation had increased to such an extent that the spacious accommodation of the old church was no longer sufficient for the increasing numbers that desired to sit under his ministry. This growing prosperity led to the erection of the handsome church where Mr. Macdonnell now preaches to a large and attached congregation.

Mr. Macdonnell was a most ardent advocate of Presbyterian union, and laboured hard for its happy consummation. Shortly after the accomplishment of the union he became a conspicuous figure in the courts of the united Church. He was the involuntary object for a time of general attention. Having broached some speculative views on the eternity of future punishment in a discourse which found its way into the columns of a daily journal, they attracted a great deal of public notice and occasioned much anxiety. After protracted debate in the Church courts the difficulties were happily adjusted, and the ministry of Mr. Macdonnell has been growing in interest since the subsidence of the excitement his speculations occasioned.

His style of preaching may be fitly characterized as earnest and thoughtful. Though a keen and subtle thinker he is no mere scholastic pedant. He gives utterance to living thought, aglow with the pulsations of a large and affectionate nature. He speaks direct from heart to heart. Like all true men he realizes the solemn responsibility of his sacred office; hence he is faithful and conscientious in the discharge of its onerous duties. He takes a prominent and a laborious share in works of benevolence and philanthropy, and

seeks, not without success, to enlist the sympathies and co-operation of his people in practical Christianity at home, as well as among the heathen in far-off lands. Mr. Macdonnell's health, which gave much anxiety a short time since, is happily restored, and it is hoped long years of Christian usefulness are yet in store for him.

"APOSTOLIC SUCCESSION AND THE APOSTOLIC FATHERS."

BY REV. T. F. FOTHERINGHAM, M.A., ST. JOHN, N.B.

Holding that questions of Church order occupy a very subordinate position when compared with the great doctrines of the Gospel—believing that the Church is "the pillar and ground of the truth," rather than the embodiment of a systematic polity—Presbyterians are not much accustomed to dwell upon the reasons which have induced them to adopt the principles of Church government which are exemplified in their ecclesiastical system. Consequently many outside our communion, and not a few within our pale, have been led to conclude that the system is one of expediency merely, having no very clear foundation in Scripture or antiquity; or if, through being faithfully instructed in "the whole counsel of God," they have seen clearly that here, as in every other part of her creed and discipline, our beloved mother Church has taken the revealed Word as "a lamp to her feet and a light to her path;" that, in the words of one of her earliest historians, her reformers "took not their pattern from any kirk in the world—no, not frae Geneva itself; but, laying God's word before them made Reformation according thereunto, both in doctrine first, and then in discipline" (Row); yet they have regarded with little interest the arguments based upon the practice of the early Church. They have said, "If we have the Bible on our side we care not for the voice of antiquity where it contradicts the one supreme and inflexible Rule. Behind the walls of this fortress, safely bidding defiance to the enemy, we refuse to be drawn out to do battle on the plain. We are building the walls of Zion; we are doing a great work, so that we cannot come down; why should the work cease, whilst we leave it and come down to every (vaunting) opponent who, from what we believe to be a prejudiced study of history and incorrect interpretation of Scripture, concludes that, because we have not a hierarchy, we are no true Church of Christ?" But, acting on this principle, we are in danger of allowing the case to go by default. Through the force of mere assertion, rather than by strength of argument, many seem to have been persuaded that we are silent because we know that history is against us. "You dare not," say they, "take the evidence of the early Church, for you know that it would require you to revise your interpretation of Scripture. The statements of the apostles would convey a very different meaning when read in the light of the apostolic Fathers. The Church history of the New Testament would yield the germs of a very different Church polity when interpreted by its development in the next five centuries." Again and again we are told that there can be no Church where there is no bishop; and the doctrine of the Trinity is scarcely more insisted upon than a trinity of ecclesiastical orders.

While there might be some doubt as to the propriety of occupying the hours of public worship on the Lord's day with a discussion of these questions, for every hour of that day is needed, in this worldly age, for edification and spiritual culture, there can be no impropriety, but rather the reverse, assembled as we are in the capacity of a court of the Church of Christ, on a week day, for the permanence of a solemn ecclesiastical function in which the people have an essential part, in drawing attention to the argument from antiquity as supporting our interpretation of Scripture. To this theme let us address ourselves this evening, and we shall endeavour to show that the corner stone of our Church system—the principle which gives our distinctive title, viz.: that there is but one order in the Christian ministry—that of Presbyter; and that all holding that rank are officially equal, was a principle recognized by the primitive Church, and only lost sight of in the gradual corruptions of succeeding centuries.

That the constitution of the early Church was Presbyterian is clearly inferred from the writings of the Apostolic Fathers.

This is a title applied to those immediate pupils of the apostles whose writings are extant. They fall

into two groups, viz.: the disciples of Paul, Barnabas, Clement of Rome, and Hermas, and the disciples of John, Ignatius, Polycarp, and Papias. Let us briefly examine these.

Clement of Rome (died about A.D. 100) is the reputed author of an epistle from the "Church of God which sojourns at Rome" to "the Church of God which sojourns at Corinth." This epistle contains a fraternal remonstrance with the latter Church in regard to the dissensions that had arisen within it. Had there been a bishop in Rome why does such an official document never mention his name? Had there been a bishop at Corinth why is he never once referred to? On the contrary, it is presbyters who fill the Episcopate (c. 44); it is against presbyters that they have made insurrection (c. 47); it is unto presbyters that they are exhorted to submit themselves (c. 57). How could the brethren at Rome, if under the benign rule of a right reverend father in God, thus write. When wishing to rebuke faction, how could the Church and its prelate be so forgetful as not to point to "the one remedy for the divisions of Christendom"—the apostolic succession of bishops. If prelacy promotes unity, peace, and subordination, then what a pity that it was not tried just here where it was most needed. So far from suggesting such an expedient, the Romans write, "only let the flock of Christ be in peace with the Presbyters who are set over it" (c. 54). One does not wonder that such a candid historian as Milner should acknowledge that "at first indeed, and for some time, Church governors were only of two ranks—Presbyters and Deacons. The Church of Corinth continued long in this state, as far as one may judge from Clement's epistle." (Church History I. 161.)

As Clement is probably the person referred to in Ph. iv. 3, so Polycarp (died about A.D. 167) is in all likelihood the "angel" of the Smyrnan Church, to whom the epistle is addressed in Rev. ii. 8 11. His epistle to the Philippians is extant. It begins "Polycarp and those who with him are presbyters," and is addressed "to the Church of God sojourning at Philippi." In it Polycarp calls himself a presbyter; he addresses his letter to no bishop of Philippi; and never mentions one past, present, or prospective throughout the whole epistle. This is the more remarkable when we find that it consists largely of exhortations to various family and social duties and the practice of the Christian virtues, it alludes at length to the duties of deacons and presbyters, and bids the people be "subject to the presbyters and deacons" (c. 5), but does not in the remotest manner refer to the duties of any higher official or the respect due to him from the people. He mentions the case of a presbyter—Valens—who had been deposed for immorality, but gives no hint that any bishop was concerned in his deposition, or was necessary to his restoration. The Church is counselled to treat him with moderation and kindness. When we compare these facts with the address of the Apostle Paul to the same Church (Ph. i. 1, "bishops and deacons") we have surely as strong evidence as could be obtained that the rulers of the Church at Philippi were presbyter bishops and deacons.

It is of no use to "suppose" that at Philippi and Corinth the bishop "may have been temporarily absent." There is no evidence before us that he ever was in either place, or was ever expected, and the burden of proof surely lies with those who frame theories to escape difficulties. Had these sees been vacant, we cannot understand how, in epistles of such a character, no reference is made to the fact. These are the only two churches regarding which we have authentic contemporary information in the first century. The writings of Polycarp and Clement present us with no trace of episcopacy in them, and no list of their bishops has ever been found, what right have our opponents to conclude that other churches, regarding which we have no contemporary records, were at this time Episcopal?

Regarding the writings of Ignatius (died not later than A.D. 116) there has been much controversy. The most certain fact about them is that they have been expanded by interpolations of a much later date to nearly twice their original length, and several epistles bear the name of this Father which were not written for hundreds of years after his death. Believing these additions to be the work of a forger of the third century, I would be willing to receive them as evidence regarding the Church government of that period; but many of our episcopal controversialists still insist

upon the genuineness of a large portion of them. Let us then concede, for the sake of argument, that the seven epistles mentioned by Eusebius contain the views of Ignatius regarding the Church; and what witness do they bear?

(To be concluded next week.)

ASSEMBLY'S COMMITTEE ON TEMPERANCE.

MR. EDITOR,—I see that the Assembly's Committee on Temperance has just issued their questions. Would it not be well for that Committee to issue their queries much earlier, say, not later than the end of December? The Assembly's Committee on Sabbath schools and on the State of Religion issue their queries by that time. The Synod of Hamilton and London meets on the 9th April. At this late hour it will be impossible for many if not for all of the Presbyteries of this Synod to take any action on the question submitted, or to prepare a report based on the answers of Sessions to such questions for the Synod.

TEMPERANCE.

IN MEMORIAM.

The following is a copy of the minute adopted by the Presbytery of Toronto, on the 6th inst., in regard to the late Hon John McMurrich:

"It having pleased Almighty God to remove from this world, since the last meeting of Presbytery, the Honourable John McMurrich, for many years a faithful and devoted elder of the Church, the Presbytery desire to place on record their deep sense of the loss sustained in his removal, and their high estimate of his Christian character and moral worth. During the whole of his residence in Toronto, extending over a period of about half a century, Mr. McMurrich was an active member of the Presbyterian Church, ever ready with his time, his influence, and his means to aid in advancing the cause of Christ. In Sabbath school work he was ever deeply interested, and up to almost his latest years was the diligent and devoted superintendent of a Sabbath school in the city, while he was also for many years a faithful officer of the Provincial Sabbath School Association. He did much also to advance Church extension in the city, and to his assistance and influence both the West Church and the East owed a large measure of their success in the earlier years of their organization. As an elder he was faithful and conscientious in attending all the Church courts, and his counsel was always valuable, characterized as it was by sound judgment, Christian moderation, and a sincere regard for the purity and the peace of the Church. It is well known that he took a warm interest in the prosperity and advancement of the missionary and educational schemes of the Church, and when circumstances required, he was always ready and willing to help them by his influence and by his credit. In many directions Mr. McMurrich's influence was felt, and his worth in connection with our Church will be more fully realized now that he is removed.

"The Presbytery mourn the removal of one so faithful and useful; but they mourn not as those who have no hope. His trust was placed on the true and sure foundation. His life, no less than his death, testified to the reality and depth of his religious feelings; and those who mourn his removal can rejoice in the assurance that he has been called to enter into the joy of his Lord.

"The Presbytery desire to sympathize with his bereaved widow and family, and direct that a copy of this minute be sent to them."

REV. R. WALLACE has received for the disabled minister, from Jessie Hamilton, \$1.

THE Corresponding Secretary of Queen's College Missionary Association acknowledges the following contributions in its behalf: Already acknowledged, \$158.82; C. L. Herald, Bracebridge Sabbath school, \$7; J. Somerville, B.A., Arthur congregation, \$54.50; Rev. D. Wishart, of Madoc, \$5; David Forest, Apsley congregation, \$1.50; D. McTavish, M.A., Fort Collins, Col., \$17.05; A. K. McLeod, Consecration and Hillier, \$8.50; T. W. Thom, Kingston, \$5; S. Childerhouse, Cobden and Osceola congregation, \$10; Rev. D. Fraser, of Mount Forest, \$2; R. C. Murray, B.A., Grand Valley, Man., \$40; John Hay, B.A., Merrickville and North Augusta, \$5; Total, \$314.37.

PASTOR AND PEOPLE.

ATHEISTIC SCIENTISTS.

There is a sort of man whose faith is all
In their five fingers, and what fingering brings,
Will all beyond of wondrous great and small,
Unnamed, uncounted in their tale of things,
A race of blinkards, who peruse the case
And shell of life, but feel no soul behind,
And in the marshalled world can find a place
For all things, only not the marshalling Mind
'Tis strange, 'tis sad; and yet why blame the mole
For channelling earth?—such earthly things are they.
E'en let them muster forth in blank array,
Frames with no pictures, pictures with no soul.
I, while this dædal dome o'erspans the soul,
Will own the builder's hand and worship God.

—John Stuart Blackie in *Good Words*.

INTELLECT AND SPIRIT.

Man's spiritual nature, by which he can discern God and walk in holiness, and thereby find his true joy in loving and serving his maker, is enveloped in a thick cloud of ignorance and unbelief. Man thus enveloped as to his spirit, is spiritually dead, since darkness, in this instance at least, is the concomitant of death. In conjunction with his spiritual, man also possesses an intellectual nature. But sin has made a separation between them. The spiritual, in the unregenerate man, is divorced from the intellectual nature, and he is thus the waif of unbelief. With increasing light dawning upon his intellect, man progresses, as the sun comes and goes, in social comfort and material prosperity, and thus gradually but surely is ameliorating his own temporal condition. He also learns better to understand the phenomena of nature, tracing effects to their cause. At the same time he discovers that behind all there is a something which his intellect cannot grasp—a something beyond its comprehension. That something believers name God. But the intellect bereft of spiritual illumination fails to recognize Him, *i. e.*, recognize Him as the giver of life and the upholder of all things. By his intellect man also learns from the volume of the written Word that all things are of God and from God; that He made man holy, endowing him with freedom of will; that man fell from his once holy estate through disobedience; that when all was ready Jesus the Christ, the Son of God, came to win man back to his former state—fellowship with God, in which state his two natures harmoniously blended; that faith in that Son and in His finished work is the instrument by which this desired end is to be effected, and moreover he learns that the Holy Spirit, one of the blessed Trinity, is present in the world, carrying on the redemptive work of Christ. The intellect may learn all this, know all this, believe all this, and yet the spirit remain in darkness and death. The intellect cannot carry us beyond the limits of its own realm. In the innermost shrine of man's breast that spirit—the spirit God breathed into man when he became a living soul—dwells. The intellect occupies a different, a separate chamber, because a separate function of the soul. While the dark cloud of ignorance and unbelief veils the former there is no communication between them. There cannot be; for besides the barrier-cloud of ignorance and unbelief the spirit lies dead within its chamber. But true life, a life unto God and holiness, ensues when the spirit is awakened and illuminated, and the feelings now animating it interpenetrate the intellect and warm it into a loving and adorable recognition of God in Christ. By his fall Adam's fellowship with God was dissolved, and the divine life of the spirit was quenched although its divine substance remained, but not unimpaired.

Observe further; the intellect is enlightened by contact, persistent and constant, with other intellects; and this either by the aid of the living voice, or through the medium of books. In this way intellect enlightens intellect, sharpens it, as steel sharpens steel. Thus it is by or through that which is of us, and common to us that we are enlightened intellectually. And it will at once appear evident that the more we associate with and cultivate intellect, the stronger and brighter and clearer will the intellect become. Somewhat analogous is it in respect to the spirit, *i. e.*, the spirit within us, only with this difference: We are enlightened spiritually, and consequently salvationally by what is outside of us and above us. The mere historical belief of what God did for man in the past, will neither save the soul nor illuminate the spirit of man. Something more is

needed. God made us; and all that go to make us the rational and intelligent beings we are, come from Him. But the spirit within us, which enables us to love God and keep His commandments is, however, mysterious and incomprehensible to our finite minds, the divine essence, for God breathed it from Himself. By it God would be glorified in the world within the breast of man, as He is by His presence in the world without. The spirit is dormant in the man spiritually dead. When, however, by the mighty power of God, a rift is made in the cloud which envelopes it, and the Holy Spirit rouses it from its lethargy, then the cheering rays from the Son of Righteousness beam in upon it and warm it into vigorous activity. Hence, it is what is outside and beyond the spirit in man that is requisite to awaken him out of his spiritual sleep, or death, and when so awakened to enlighten him to behold the perfections that are in God; to behold the beauties of holiness, and to live unto Him through faith in His Son Christ Jesus. The spirit, as in the case of the intellect, is enlightened by continual and steadfast waiting upon and assiduous cultivation of that which is akin to it and its true benefactor. The Holy Spirit is ever present to illuminate the spirit of the believer. The more we wait upon Him, and court His stay, the more we will be assimilated like unto Christ, and manifest that spirituality of character obtainable only by such waiting. To exhibit this character in all its completeness and comprehensiveness, the character of a true believer, born of the Spirit, is not the implanting by God of a new principle; it is the awakening by the Holy Spirit of the slumbering spirit in man. But the spirit in man, unlike his intellect, which is awakened and enlightened by contact with other intellects—and which would remain in a sense dead and unenlightened if not awakened and cultivated—can be awakened and illuminated only by the Spirit of God. Or, in other words, men's intellect is awakened and enlightened by that which is allied or related to it—the intellects of other men; the spirit of man by that which is akin or cognate to it—the Spirit of God. "The last Adam was made a quickening spirit," more correctly makes alive from a state of death.

We thus see the analogy that exists between intellect and spirit, and the means that are necessary to arouse into activity the one and the other. But mark the difference in the sight of God; the man whose spirit is dead or dormant is guilty before God, guilty because he is dead to behold God as his benefactor and preserver; guilty because he has broken His laws, and is in a state of rebellion against God; guilty because he loves Him not, nor keeps His commandments; guilty because he seeks not to be washed from His sins and made an heir of salvation. That sinful and rebellious man may escape the punishment due to his impenitence and rebellion, God has made ample provision. Faith in His Son and in the merits of His shed blood, will reconcile man to God. Christ's office is to bring men to repentance and grant them eternal forgiveness and peace. This can only be effected by the awakening into life of the spirit within by the Holy Spirit, and that all may be awakened, God invites to ask of Him.—*Rev. J. Carmichael, M.A.*

HOLD FAST YOUR PROFESSION.

You know we are often in a great flutter, but Christ never was. We are put out by objectors, but Christ never was. We fly from pillar to post in alarm, but He never did. He was always self-contained and quiet; and often He thought of His adversaries, if not with contempt, yet certainly never with fear; for a bruised reed He would not break. He would not take the trouble to do it; and the smoking flax He would not quench—He just let it smoke on; it did not trouble Him, He knew no harm would come of it. He waited, and is waiting, until another time shall come when He shall take measures with his adversaries. But while He was here, He was calm, quiet and confident. But I am afraid that it is not the mark of every profession. Christian now to be very confident. Oh, what a flutter there has been in the dove-cot, when there have been but tokens of some philosophical hawk up in the sky! There is a rumour that some new philosophy out of the ten thousand philosophies that have come and gone, like the weeds with the spring—there is a rumour that some new philosophy is coming up, something very wonderful, which will prove that from Genesis to Revelation all the books of Scripture can

be torn to pieces; and some go home and cannot sleep of nights about that. There is nothing in it, brethren, there never was anything in it. . . . There are means of getting to certainty. Use those means. Perhaps the simplest is one I often have to use. I am afraid I am no child of God sometimes. I never debate the point now with the devil, for he is more clever by a long way than I am; but I put it thus: Well, suppose I never did believe in Christ, then I will believe in Him now—I will just go afresh to Him, and begin again, if I did begin; or begin now if I never did begin at all. And so with that straight short cut to peace and happiness, I do content myself to live each day by faith upon the Son of God. Oh, let all your "ifs," and "buts," and "ands," and "per-adventures," which are such a drag to your spirit, be driven far away by believing God simply, and in believing Him you shall have "confidence." . . . Hold fast your confidence; for it is but for a little while that you and I shall be here. We are passing away. Just now some of us are losing friends every day. I see many here with grey heads. Ah! you must soon pass away. Beloved! however much we might wish to spare your lives you will soon be gone. You will want something, believe me, in the hour of death, that is certain. My dear grandfather, after having preached the Gospel sixty-three years in one place, came to die; and as one of my uncles stood at his bedside he quoted the hymn:

"Firm as the earth Thy Gospel stands."

Said he, "James, I do not like Dr. Watts saying, 'Firm as the earth;' why the earth is slipping and sliding away under my feet even now. James, I want something firmer than the earth now; I like the Doctor better when he sings:

'Firm as His throne His promise stands.'

Ah that is it; we want something as firm as the "Throne of God!"—*C. H. Spurgeon.*

RULES FOR A YOUNG MAN.

The following paper was found among the manuscripts of the late Rev. Algernon S. Macmaster, D.D., and is published for the benefit of the young men in whom he took so great an interest:

PLAIN COMMON SENSE RULES FOR A YOUNG MAN WHO WISHES TO MAKE THE MOST OF HIMSELF.

1. Keep regular hours. Take the night for repose—eight hours of sound, good sleep every night.
2. Take sufficient wholesome, well-cooked food.
3. No intoxicating drinks or drugs; no tobacco in any form.
4. System, regularity, order, in work, rest, study or play.
5. Try to redeem some time every day, for useful reading and study.
6. Shun bad company of men and women; better none, than worse than none.
7. Fear God and keep His commandments. Pray daily; read the Bible; remember the Sabbath day, to keep it holy.
8. Remember that this life is only the beginning of life; time reaches forward and takes hold on eternity.
9. Do all you can to make others good and happy.
10. Love, trust in, serve Jesus Christ, your Lord and Saviour.—*Presbyterian Banner.*

THE SECRET OF SUCCESS.

Not long before Mr. Lincoln became President he made an address in Norwich, Ct. A clergyman in the audience listened with keen interest. In the morning at the station he was introduced to Mr. Lincoln who immediately asked him to sit with him. He said, "Mr. Lincoln, I heard your address last evening."

"Yes, I saw that you did."

"But you don't mean that you could single out any one person in such a throng!"

"I knew you at once, before the Mayor introduced us."

"Well, Mr. Lincoln, will you please tell me how you acquired your wonderful art of putting things."

Mr. Lincoln smiled. "Yes you are quite right: I did acquire it, I worked for it. When I was a youth, nothing made me so mad as to have a man say a thing I couldn't understand. I went to my room, shut myself in, and staid, till by walking back and forth, I had picked to pieces what I had heard, and then recast it in perfectly simple language."

"BUCHUPAIDA."
Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases.

Now that there is a reliable remedy for kidney troubles, half the terrors attached to these complaints have been removed. For this let all be thankful and to DR. VAS BURN'S KIDNEY CURE and all praise for having thus removed a hitherto considered fatal disease from our path. It was never known to fail. Sold by druggists.

ROUGH ON RATS.
Clears out rats, mice, roaches, ants, bed-bugs, skunks, chipmunks, gophers, etc. Druggists.

SAYS DRYDEN:
"She knows her man, and when you rant and swear,
Can draw you to her with a single hair."
But must be beautiful hair to have such power; and beautiful hair can be ensured by the use of **CINQUESE HAIR RESTORER**. Sold at 50 cts.

The cause of death. It is known almost certainly that in fatal diseases the individual dies either by the brain, heart or lungs. How, then, is the effort to maintain a perfect state of health? Dr. Carson's Stomach and Constipation Bitters are a valuable "Health Giver." They free the system from all impurities, cure biliousness, indigestion and all diseases of the Stomach, Liver, & Bowels. In large bottles at 50 cents. Sold by all druggists.

Educational.

MORVYN HOUSE, 347 JARVIS STREET, BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Miss HAIGHT, Principal. This School has a well-earned reputation for thorough instruction in all the branches of good English Education, the Modern Languages, Drawing and Painting, and Instrumental and Vocal Music, taught by accomplished professors and teachers. Best pupils enjoy the personal care of the Principal, and the advantages of a refined Christian Home. **TERMS MODERATE.** A liberal reduction made for the daughters of all Clergymen. The Half-Year begins Feb. 15th.

COLLEGIATE SCHOOL, Corner Bloor Street West and Avenue Road. Principal, Wm. Tassie, M.A., LL.D. Assisted by an EFFICIENT STAFF of highly qualified masters.

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AIKENHEAD & CROMBIE, **STANDARD LIFE ASSURANCE CO., OF EDINBURGH.** ESTABLISHED 1825.

Head Office for Canada, Montreal. Substant Assurances \$2,400,000 Invested Funds \$8,300,000 Annual Revenue over 4,000,000 or, over \$10,000 per day. Claims paid in Canada 1,300,000 Deposited in Ottawa for Canadian Policy Holders 10,000 Other Canadian Investments 1,400,000 New Proposals received in 1882 2,786 Amount of said Proposals \$8,300,000

THE STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims, whilst its rates are as low as those of American and other companies.

W. M. RAMSAY, THOMAS KERR, Manager, Inspector.

\$5 to \$20 per day at home. Samples worth \$500. Address Strickson & Co., Portland, Me.

RELIABLE TESTIMONY.

PHILADELPHIA, PA., Sept. 6, 1882.
Hop Bitters Co.
I am 74 years old, have lived 34 years in Philadelphia, and well known among Germans. I have been troubled 12 years with a white swelling on my right foot, and getting worse every year, and very painful, and breaking out in hot weather. I consulted several doctors and they told me it was incurable and I would have to take it with me to the grave. Some time ago I lost my appetite, was costive, had headache, and fever, in fact was very sick. I saw in the German "Democrat" that Hop Bitters was what I needed. I got a bottle, took it one week and was as well again as ever, and to my greatest surprise right from the first the swelling went down gradually, and taking another bottle got entirely well of it. My wife of my neighbour had two such swellings on her legs and three bottles cured her. I think this is a great triumph for your Bitters.
JOHN STOLL,
No. 4 Young's Alley, above Willow St.

STIFFSHILL, IND., Nov. 13, 1881.
DEAR SIRS, - I have read so much about Hop Bitters and always being afflicted with neuralgia, weakness, diseased stomach, never having much health I tried a couple of bottles: it has strengthened and helped me more than any medicine or doctor. I am now on my third bottle and am thankful that it has helped me. I will advise all that are afflicted to give it a trial.
LUCY VAIL.

Beat the World.
ROCKVILLE, CONN., March 6, 1882.
Hop Bitters Co.
I have been taking your Hop Bitters for several weeks, and they beat the world.
L. S. LEWIS, Lewis' axle machine.

LERTONIA, PA., April 13, 1882.
H. Bitters Co.
I have not been well for three years, tried almost every kind of patent medicines and no less than seven doctors, one of Elmira, N. Y., none have done me any good. I finally tried your Hop Bitters and found them just the thing. I have praised them so highly there is a great number here who use them with great benefit and satisfaction.
Very respectfully yours,
R. HUNT.

GENTLEMEN - The "Hop Bitters" meet with large sales and give general satisfaction, - one case in particular you should know of. Mr. John B. Green, 728 Spring Garden St., Phila., Pa., has been suffering from kidney affection, which superinduced rheumatism. He tried physicians and remedies in vain. He was obliged to take morphine to induce sleep, his trouble was so great. Reading your advertisement in the "Christian at Work," he was prevailed upon by one of his daughters to try it. Three bottles effected a cure, and now he is an enthusiast for "Hop Bitters." He is one of the oldest residents in the locality named, and known as a gentleman of unusual probity.
HENRY TOTTEN,
672 North 10th St., Philadelphia, Pa.

OFFICE JELLOWAY MU. A. ASSOCIATION, JELLOWAY, O., Mar. 18, '82.

Hop Bitters Manufacturing Co.
I have been using your Hop Bitters, and find them what you recommend them to be for kidney disease (viz., superior to all others).
J. L. HILDEBRAND.

Vertigo, Dizziness, and Blindness.
OFFICE UTICA MORNING HERALD, UTICA, Feb. 18, 1882.

I have been troubled with vertigo since last July, and have suffered greatly every night after any considerable exertion from dizziness and blindness. I tried two bottles of Hop Bitters, and since then have been entirely relieved. Respectfully yours,
J. J. FLANIGAN.

Hop Bitters Co. June 15, 1881.
I have been suffering five years past with neuralgia, liver complaint, dyspepsia, and kidney complaint, and I have doctored with fourteen different doctors who did me no good. At last I tried Hop Bitters, and after using a few bottles I received a great benefit from them, and if I had used Hop Bitters regularly I would have been well before. I know them to be the best medicine in the world for nervous diseases of all kinds.
JAMES COONTS,
Beelington, Barber County, W. Va.

Wicked for Clergymen
"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or patent medicines, but when a really meritorious article composed of valuable remedies known to all, and that all physicians use and trust us daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."
REV. B. R. Washington, D. C.

A good Baptist clergyman of Bergen, N. Y., a strong temperance man, suffered with kidney trouble, neuralgia, and dizziness, almost to blindness, over two years after he was advised that Hop Bitters would cure him, because he was afraid of and prejudiced against the word "bitters." Since his cure he says none need fear but trust in Hop Bitters.

My wife and daughter were made healthy by the use of Hop Bitters, and I recommend them to my people - Methodist Clergyman, Mexico, N.Y.

I had severe attacks of Gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters and they cured me in a short time. - A distinguished lawyer and temperance orator of Wayne County, N.Y.

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KIDNEY-WORT
HAS BEEN PROVED THE BEST CURE FOR KIDNEY DISEASES.
Indicate that you are a victim. **KIDNEY-WORT** is the only medicine recommended by all the best medical authorities. It will speedily overcome the disease and restore healthy action to all the organs.
Ladies. For complaints peculiar to your sex, such as pain and weakness, **KIDNEY-WORT** is unsurpassed, as it will act promptly and safely. Either Sex. Incontinence, retention of urine, brick dust or rosy deposits, and dull dragging pains, all speedily yield to its curative power. (11)
SOLD BY ALL DRUGGISTS. Price 25c.

"Mr. Ethan Lawrence, my townsman," says Dr. Philip C. Ballou, of Monkton, Vt., "was bloated from kidney disease. The skin of his legs shows like glass. **Kidney-Wort** cured him." Apr. 30-82.

KIDNEY-WORT
IS A SURE CURE for all diseases of the Kidneys and LIVER.
It has specific action on this most important organ, enabling it to throw off its waste, stimulating the healthy action of the liver, and by keeping the system in good condition, effecting its regularity.
Malaria. If you are afflicted with malaria, biliousness, dyspepsia, or any of the ailments which **Kidney-Wort** will surely relieve and quickly cure. In this season to cleanse the system, every one should take a thorough course of it. (11)
SOLD BY DRUGGISTS. Price 25c.

"Tell my brother soldiers," writes J. C. Power, of Trenton, Ill., "and all others too, that **Kidney-Wort** cured my 30 years liver disorders." Publish it, please, in St. Louis *Trade-Democrat*."

KIDNEY-WORT
FOR THE PERMANENT CURE OF CONSTIPATION.
No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated **KIDNEY-WORT** as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.
PILES. THIS distressing complaint is very apt to be complicated with constipation. **Kidney-Wort** strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed. If you have either of these troubles
PRICE 25c. USE Druggists Sell.

Another Bank Cashier escapes. Geo. H. Horst, Cashier of Myerstown (Pa.) Bank, said, recently "**Kidney-Wort** cured my bleeding piles."

KIDNEY-WORT
THE GREAT CURE FOR RHEUMATISM.
As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acid poison that causes the dreadful suffering which only the victims of rheumatism can realize. THOUSANDS OF CASES of the worst forms of this terrible disease have been quickly relieved, and in short time PERFECTLY CURED.
PRICE 25c. LIQUID - BOTTLED BY DRUGGISTS. (11) Dry can be sent by mail. WELLS, RICHARDSON & CO., Burlington, Vt.

"**Kidney-Wort** has given immediate relief in many cases of rheumatism taking under my notice." - Dr. Philip C. Ballou, Monkton, Vt. Apr. 30-82.

"I never found even a relief from rheumatism and kidney troubles until I used **Kidney-Wort**. Now I'm well." - D. M. Hutter, Hanford, Wis.

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GREAT REDUCTION IN PRICES.
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All Descriptions of Hard & Soft Coal BEST QUALITIES, LOWEST RATES.
Orders left at offices, cor. Bathurst and Front Sts., 51 King Street East, Yonge Street Wharf, and 533 Queen Street West, will receive prompt attention.
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TORONTO, WEDNESDAY MARCH 28, 1883.

SEVERAL communications and Presbyterial reports have been unavoidably held over until next week.

THE admirers of Col. Ingersoll try to make a great deal of capital out of his alleged fine personal qualities. They say he is genial, good-natured, gentlemanly, and very kind to his friends and family. His conduct lately, while defending some of the Star Route gentry, proves the reverse. In an altercation with one of the opposing counsel, he picked up a heavy inkstand, evidently with the intention of throwing it, and politely said to his fellow member of the bar, "You are a dirty dog." Being reproved by the judge he declared that no one would be allowed to attack him with impunity, and then blasphemously added—"I would do it at the day of judgment. If I were assailed by God, I would defend myself with my puny little power." The genial, gentlemanly scuffer suddenly becomes the blatant, violent ruffian with very little provocation. Ingersoll is not an exception. We hear a great deal about the fine personal qualities of certain agnostics and infidels. Nine-tenths of them, if scraped a little, would come out in their true character, as clearly as did Bob, when he seized the inkstand and shouted, "You are a dirty dog." The thin veneer comes off very easily, and then the man appears exactly as the Bible describes him.

THE story begun in this and to be concluded in next number of THE PRESBYTERIAN is "Rab and his Friends." Its genial author died last year, and many appreciative biographical and critical notices of him have appeared in magazines. "Rab" has enjoyed a wide popularity. Those who have read the story before, if they have leisure, will find still greater delight in reading it a second than they did the first time. To many of our younger readers it will be new, and for their sakes chiefly it is now reproduced. Professor David Masson in an article in "Macmillan's Magazine" says: "Though the story, as the author vouches, 'is in all essentials strictly matter of fact,' who could have told it like Dr. John Brown. Little wonder that it has taken rank as his masterpiece, and that he was so commonly spoken of while he was alive as the author of 'Rab and his Friends.' It is by that story, and by those other papers that may be associated with it, as also masterly in their different varieties, as all equally 'done to the quick,' that his name will live. Yes, many long years hence, when all of us are gone, I can imagine that a little volume will be in circulation, containing 'Rab and his Friends,' . . . and that then readers now unborn, thrilled by that peculiar touch which only things of heart and genius can give, will confess to the same charm that now fascinates us, and will think with interest of Dr. John Brown, of Edinburgh."

THE Hamilton Presbytery had a singular case under consideration the other day. It appears that the Rev. Mr. Walker, of Binbrook, has been saying some severe things about our climate in a letter to the Glasgow "Herald." The Hamilton brethren come to the defence of the climate with this resolution:

"That the Presbytery deem it their duty in the interests of truth, as well as out of a proper regard for the country in which God has cast our lot, promptly and emphatically to declare that many statements in that letter, while they contain a small element of truth, are so exaggerated and extreme that they cannot fail to convey a most erroneous, misleading, and false impression regarding our country generally," etc.

Not having seen Mr. Walker's letter to the "Herald," we are not in a position to say anything about his description of Ontario winters. If, however, he has managed to say anything "exaggerated and extreme" about this winter he must have a stock

of adjectives such as few men possess. The Hamilton brethren should remember that the climate around Burlington Bay is comparatively mild, and the snow-fall comparatively slight. If they wish some additional light on this case they should take a trip over the Northren or Midland as soon as possible. There are a few snow-banks, not a hundred miles north of Toronto, an exaggerated description of which could scarcely be given by any ordinary man in the English language. The train men and passengers who spent nights in these banks would be important witnesses for Mr. Walker when he makes his defence, as we learn he intends to do in May.

Now that the higher courts of the Church are soon to meet, would it not be a good thing to spend one or two seditious at each synod meeting in considering the state of religion, Sabbath school work and other vital matters of that kind. Of course "business" has to be done. There must be more or less routine. So long as men have minds of their own and have the right of free speech, there must be discussion. There is no use in calling a meeting of Synod or any other kind of meeting, if those who attend do or say nothing. We have no sympathy with those who think that the time of a Church court should be spent mainly in religious exercises. The other extreme is certainly not desirable. It does produce a bad impression to spend days on business, some of it very trifling; and then be compelled, for want of time, to hurry over vital matters at the loss of the meeting. It is not easy to suggest a remedy. The right of free speech is an inestimable blessing, but it brings some drawbacks. The observance of these rules will help:—Never speak on a matter so small that it is not worth attention, except from those personally interested. Condense what you have to say. If you can't condense, conclude that nature never constructed you for speaking in a Church court. Strike out the introduction and conclusion, and give the business part. Avoid personal allusions—the court does not care much how you feel on any question. Above all things, don't get up interminable debates on small questions of procedure. That is what wearies and worries people, and spends time.

IN a few days a large number of our students will be on their way to their labours in the Home Mission field. Some of them have had considerable experience in mission work; others go for the first time. For these young labourers we ask a kindly reception wherever they may be sent. The work of the student missionary is often not a little trying, and most of the difficulties meet him at the beginning. Usually he is a stranger, and has to go through the ordeal of getting acquainted. The roads are generally very bad—sometimes there is neither sleighing nor wheeling, and sometimes both. A friend of ours went from Knox College to his field of labour a few years ago by three modes of travel. He left Toronto by rail, then rode a distance on wheels, and arrived on a sleigh. Some of the students that went to Manitoba last summer had no mode of travel at all. Students have been known to feel a little homesick on certain kinds of mission fields. A little kindness and personal attention does not hurt a student or even a full grown preacher. It positively will not ruin these young men if an elder or some leading man in their station should occasionally say he enjoyed the services. The danger of making even ministers proud in this way is not half so great as people imagine. Most men who preach get enough to keep them humble. We ask no sympathy for our students. No man who preaches the Gospel should consider himself an object of sympathy. We do ask, however, a hearty welcome, hearty co-operation, and kindly encouragement for the young men that the Church is now sending to all parts of this land.

A VITAL SOCIAL QUESTION.

PERE HYACINTH first rose to renown by his Lenten sermons in Notre Dame. Fashionable Paris of the Second Empire flocked to hear the eloquent Dominican inveigh against the prevalent sins of modern society. Loyson filled the position left vacant by Lacordaire, and ranked as the first pulpit orator of his time. Curiously enough, he attacked with unsparing invective the evil that festered in the Parisian society of the time; and yet his plain speech only added to his fame. Dr. Dix, the rector of Trinity,

New York, in his own way has dealt in his Lenten lectures with some of the existing evils of modern American society. Woman's welfare, her place and influence in the social economy, has received special attention, and he has spoken on several themes with a plainness of speech that betokens manliness of character. One of the subjects was the alarming prevalence of divorce, the unhappy state of matters of which it is an indication, and the evils to which it leads. These discourses of the rector of Trinity, have attracted much attention, and have formed the subject of much and varied criticism. This was to be expected. It would, however, have been a healthier sign had there been a more earnest desire on the part of his critics to discuss calmly the facts to which he refers, to inquire into their cause and suggest a remedy for the evils that are poisoning the social fabric.

A number of Dr. Dix's critics are women. With this there is no reason to find fault, since much that is valuable on so vital a subject can best be said by them. They have a deep interest in the best of all social institutions—home. What they think and feel in relation to all its essential features is important; a comprehensive and satisfactory solution of existing problems cannot be had without their contribution to an exhaustive discussion of questions pertaining to a subject that is yearly becoming more prominent. Strange to say few of the lady writers to the journals come out in defence of home and in praise of its excellencies, or to urge the cultivation of its virtues. It would appear that many of them find more congenial themes in berating what they are pleased to assume is Dr. Dix's ignorance of the subjects on which he presumes to discourse. To this they add more or less fervent appeals in behalf of woman's emancipation. Much also of the newspaper criticism is in the same vein. In all this there is a sad lack of earnestness. There is no end to the accusations against the pulpit for not preaching to the times. The sorry sarcasms about speaking of the sins of Old Testament worthies, and not venturing to rebuke the evils of this generation are worn thread-bare, and yet when men, desirous of being faithful to their vocation, speak without circumlocution of existing iniquity people are alert to resent such unwelcome intrusion as violations of good taste, and culpable impertinence. In the present instance the general aim seems to be to turn aside the force of Dr. Dix's exposures and remonstrances as too troublesome to merit serious inquiry. Much of the criticism to which he is at present subjected says in effect, "Go thy way for this time; when I have a convenient season I will call for thee." Another characteristic of the present discussion is that while there is an evident disinclination to grapple with the facts to which he refers there is no attempt to ignore them or to question the truthfulness of their delineation. If these things are so they afford sufficient reason for serious inquiry as to the means of lessening those evils that imperil the existence of happy homes, and by consequence a healthy national prosperity.

Dr. Dix has spoken plainly on the subject of divorce. The ease with which it can be obtained, in some of the Western States especially, is leading to a sad state of things socially. The frivolous pretexts by which it can be secured has led to a degradation of the marriage relationship. These evils, however, are not local. We look not without reason to the New England States for what is most distinctive in the moral and religious characteristics of American social life at its best. From that section of the Union the great forces of modern civilization have flowed westward. The grand old Puritan impress is yet visible in the Eastern States. Even there the same impatience of the conjugal yoke is everywhere discernible. The rapid increase of divorce in these States has occasioned the formation of the New England Divorce Reform Association. Its secretary has been gathering statistics which are more eloquent than words. The number of divorces in Connecticut in 1849 was ninety-one; now they average about four hundred and forty annually. In that State the ratio of divorces to marriages is one to ten; in Rhode Island it is about the same; Maine and New Hampshire have one divorce for every nine marriages; the showing of Vermont is somewhat better, having one divorce to thirteen marriages, and Massachusetts has the best record, though even in the Old Bay State the ratio is one divorce to every twenty-one marriages. Such a condition of matters is calculated to awaken anxious thought as to the immediate future of society.

The laxity of laws relating to divorce in the United States tends largely to the frequency with which the marriage tie is severed. Happily Canadian law does not afford the same facilities for the dissolution of the bonds of wedlock, yet frequent disclosures in our law courts afford sufficient evidence that too many form life-long relationships without due consideration. The Creator's design is that marriage should be a lasting companionship. If self sacrificing affection, and not caprice guide the choice of the tenderest and truest companionships of life, marriage would be happier, home sanctities would increase in moral beauty, and society would reach a higher degree of moral excellence.

"LILLIPUT LODGERS."

WHILE many are occupying the high places of the field in contending for the faith once delivered to the saints, other brave hearts are doing noble, practical work in the name of Christ and for love to Him. Our obligations to those, who by living voice proclaim the Gospel to their fellow-men, are deep; no less deep are our obligations to those who seek by active benevolence to care for the distressed and suffering. This is often characterized as a harsh, materialistic and selfish age; but, thank God, never were efforts so numerous, or better sustained, for the alleviation of the distressed and the restoration of the fallen. These are re-assuring evidences of the vital power of Christianity. They attest that it is still one of the most potent forces of our modern civilization. It would be strange, indeed, if He who came not to be ministered unto but to minister, who went about continually doing good, should not inspire His devoted followers with an earnest purpose to labour for the good of the helpless and the distressed.

We have in our midst, in the city of Toronto, an unostentatious and admirably managed institution, that, from its very nature, must evoke the well-wishes and kindly sympathy of every heart that feels for human suffering and sorrow.

The Hospital for Sick Children has now been in existence for seven years, and the good work it has been the means of accomplishing is a cause for fervent thanksgiving. In the crowded parts of a large city, where the struggling poor are massed together, there are much ignorance and neglect of the ordinary laws of health, and unfavourable sanitary conditions. In these circumstances sickness and mortality among children are inevitable. It is not implied that affection is wanting on the part of parents, for among the poor as well as among the rich, loving hearts entwine around the little ones, but those whose poverty is great, and whose comparatively unremunerative toil absorbs their time and prevents the possession of means for proper medical aid and nursing, the lot of many little sufferers is inexpressibly sad. A few considerate and kindly Christian people, moved with compassion for sick children in these circumstances, provided a hospital for their care and cure. Most of those who originated what they appropriately designate "a work of faith," have given unremitting attention to the many claims arising out of this undertaking, and remain to the present its firmest friends, and the most active workers for the promotion of its ends.

The rules for the management of the Institution are few, simple, and therefore efficient. There is no parade of a cumbrous machinery. Everything is arranged for the benefit and relief of the little patients it is designed to benefit. Out-patients and in-patients alike share in its advantages. The former can obtain relief from birth up to fourteen years of age, and the latter are eligible for admission between the ages of two to fourteen years. Those afflicted with infectious diseases are not admitted. Many witticisms are indulged in at the expense of the medical profession; it is only just, however, to the professors of the healing art occasionally to acknowledge their self-denying and benevolent labours in the cause of suffering humanity. A number of the most eminent physicians and surgeons in the city are prepared to give their advice when called on, while others give regular attendance at the hospital, where there is no chance of a munificent fee. All honour to the benevolent medicos who place their professional skill at the disposal of the sick children.

From the published report for last year we learn that the number of out-patients treated from 1st January to 31st December was 234; resident patients, 63; discharged, 38; remaining in the hospital on 31st

December last, 25. The medical report also states that 24 were cured, 6 improved, in three cases there was no improvement, and 7 died.

The friends of the hospital contemplate the establishment of a convalescent hospital on the island, not only for the benefit of hospital patients, but also for children whose parents have not the means for obtaining change of air for them. A gentleman has come forward with a donation of \$1,000 towards the building of the convalescent hospital, and the city fathers have made a grant of land for its site.

There is one paragraph in the report we ought to quote:

"The Hospital is supported by contributions, voluntary, in the fullest sense of the word. And as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt."

Such an institution, from the excellence of its management, the objects it has in view, and the claims of its patients, ought to receive kindly consideration from all whose hearts are alive to generous impulses. There are many things that children even could contribute to the comfort and enjoyment of the inmates of the hospital, disused toys, a good book they have read, and such like would be gratefully received. Contributions can be sent to Mrs. S. F. McMaster, at the hospital, 245 Elizabeth street, Toronto. There is a double blessing in the promotion of this good work, and He who blessed the children said, "Inasmuch as ye have done it to the least of these little ones ye have done it unto Me."

BOOKS AND MAGAZINES.

THE ELZEVIR LIBRARY. (New York: John B. Alden)—Nos. 19, 20, and 21 are reprints of H. R. Haweis' "American Humorists," containing "James Russell Lowell," "Mark Twain," and "Artemus Ward," respectively.

PERKLESS PRAISE. A collection of hymns and music for the Sabbath school. By J. H. Kurtzenknebe. (Philadelphia: John J. Hood.) In addition to several old popular favourites this publication gives many new hymns and tunes which will doubtless find their way into many schools and homes. Considerable space is devoted to concise and clear elementary instruction in the science of music. A distinctive feature is the marking of the notes, so that they can be at once named by the learner. This little book will certainly be very useful to beginners.

LITTEL'S LIVING AGE.—The numbers of "The Living Age" for March 17th and 24th contain "Archbishop Tait and the Primacy" (Quarterly), "Village Life in Norfolk Six Hundred Years Ago (Nineteenth Century); "Gambetta," by Gabriel Monod (Contemporary); "Samuel Wilberforce" (Fortnightly); "A New Winter Resort" (Blackwood), "Miss Austen" (Temple Bar); "Memories of Leon Gambetta, and Poets and Nightingales" (Cornhill); "Medicine as Practised by Animals" (British Medical Journal); "Dislike, the Secret Motive of Secret Societies, and the Pains of Exile" (Spectator); "Whimsical Notices and Inscriptions" (Chambers' Journal); with the conclusion of "For Himself Alone," instalments of "The Ladies Lindores," and the usual amount of poetry.

THE HOMILETIC MAGAZINE. (New York: Anson D. Randolph & Co.)—"The Homiletic Magazine" opens with a sermon by Canon Farrar on "The Happiness of Life," based on Psa. xxxiv. 12-14, in which he discusses an old, yet ever new, topic with his accustomed excellence of thought and style. Under the caption of "Practical Homiletics" there are a number of suggestive themes by well-known divines. "The Prayers of Christ (No. x.)" by Rev. B. Wilkinson, F.G.S., and "Faith and its Heroes," by Rev. John Talford, B.A., are worthy of special mention. "Malchus, the last Healed" is a thoughtful sketch by the editor, the Rev. Frederick Hastings. No. xiii. of the Clerical Symposium treats of the "Scripture Doctrine of the Atonement," by the Bishop of Amylca. In the Expository Section Dr. Grossart contributes a characteristic paper on "Studies on the Life and Life-work of John the Baptist," and Dr. Lipscomb writes a lengthy but thoroughly interesting exposition of Acts i. 3, under the title, "Christian Womanhood in the Forty Days." A very readable paper by the editor tells the story of Spiridon, one of the members of the council of Nice, and also gives many of the legends concerning this lowly ecclesiastic, who in

time became the patron saint of the Ionian Islands. The March number of the "Homiletic Magazine" maintains its reputation for the general excellence and variety of its contents.

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. Randolph & Co.) The March number of this solid and instructive monthly is specially good. The opening paper, by Dr. Edward Morris, of Lane Theological Seminary, discusses in a clear, forcible, and manly style the subject of "Ethical Preaching." Dr. Alexander Macleod, of Birkenhead, gives the first of a series of papers on "The Shadow of the Puritan War in Milton." It is confined to an analysis of Milton's early poems, and is instinct with the freshness and beauty that so admirably characterize its author's previous writings. The "Life of Bishop Wilberforce" has been the best abused book of the season. The propriety of its publication while so many prominent people still living had been targets for the occasionally venomous arrows of the satirical ecclesiastic has been extensively questioned. At all events, it has been published, and those whose feelings were lacerated by its wounds will soon recover their equanimity. "The Life of Samuel Wilberforce" has been criticised by writers of the most opposite opinions; the subject affords ample scope, and is of great interest at present. Dr. Donald Fraser writes a racy paper on this subject. It is full of good things. While not over complimentary to the late Bishop of Oxford, it is neither unjust nor unkind. We hope to give an extract from Dr. Fraser's paper in our next issue. Another article of great practical importance to our Canadian Churches is one on "The Church Music Question," by J. Spencer Curwen, President of the Tonic Sol-Fa College, London. To this subject also more extended reference will be made in a future number. Dr. Newman Smyth, of New Haven, is the contributor this month to the Symposium, on "Progress in Theology." A brief paper relating to the decennial India Missionary Conference which met at Calcutta in January, is written by Dr. J. Murray Mitchell. "Portfolio Leaves" contain articles on "The Christian Position of Women," and "The Presbyterian Alliance." In addition to these there are interesting "Notes of the Day," "American Notes," "General Survey," and the "Open Council." Altogether the present number of "The Catholic Presbyterian" is decidedly superior.

RECEIVED—"Winnipeg Country: Its Discoveries and the Great Consequences Resulting," By Rev. Professor Bryce, M.A., LL.B.; also by the same author, "The Rev. Dr. Black, the Pioneer of Presbyterianism in the North-West." The former is a paper read before the Manitoba Historical and Scientific Society, and the latter prepared for Knox Church (Winnipeg) Young Men's Association. "Why Should the Poor be Relieved?" By Rev. John J. Cameron, Pickering. This is a reprint of Mr. Cameron's able and eloquent sermon, preached in connection with St. Andrew's Society anniversary at Whitby, and published in THE PRESBYTERIAN. Also "The Morn College Review;" and "The Presbyterian College Journal."

THE COLLEGE FUND.

From the following circular, sent to Presbyteries, it will be seen that \$11,000 are still required out of a total of \$19,000 asked for the year. It is hoped that every one of the congregations of the Church that have not yet contributed will at once do so:

Reverend and Dear Sir,—I desire to call the attention of your Presbytery to the present state of the College Fund, and to the urgent importance of immediate action to insure its being in a satisfactory position prior to the meeting of the General Assembly.

The amount required this year from the congregations of the Church is \$19,000. Of this amount less than \$8,000 have been received to date, although only seven weeks remain to the close of the current ecclesiastical year.

No contribution has, thus far, been received from a large number of churches, and there is no reasonable prospect of the required amount being got unless a liberal contribution is received from every congregation and mission station of the Church.

Will you kindly oblige by bringing this matter before your Presbytery with a view to action being immediately taken to secure contributions from all the congregations in the bounds before the close of the Church year on 30th April. Believe me, yours faithfully,

ROBT. H. WARDEN,
Agent of the Fund.

Montreal, 10th March 1883.

CHOICE LITERATURE.

RAB AND HIS FRIENDS.

BY JOHN BROWN, M.D.

Four and thirty years ago, Bob Ainslie and I were coming up Infirmary Street, Edinburgh, from the high school, our heads together, and our arms intertwined, as only lovers and boys know how or why.

When we got to the top of the street, and turned north, we espied a crowd at the Tron church. "A dog fight!" shouted Bob, and was off; and so was I, both of us all but praying that it might not be over before we got up! And is this not boy-nature! and human nature too? and don't we all wish a house on fire not to be out before we see it? Dogs like fighting; old Isaacs say they "delight" in it, and for the best of all reasons; and boys are not cruel because they like to see the fight. They see three of the great cardinal virtues of dog or man—courage, endurance, and skill—in intense action. This is very different from a love of making dogs fight, and enjoying, and aggravating, and making gain by the pluck. A boy—be he ever so fond himself of fighting, if he be a good boy, hates and despises all this, but he would have run off with Bob and me fast enough; it is a natural, and a not wicked interest, that all boys and men have in witnessing intense energy in action.

Does any curious and finely-ignorant woman wish to know how Bob's eye at a glance announced a dog-fight to his brain? He did not, he could not see the dogs fighting; it was a flash of an inference, a rapid induction. The crowd round a couple of dogs fighting, is a crowd masculine mainly, with an occasional active, compassionate woman, fluttering wildly round the outside, and using her tongue and her hands freely upon the men, as so many "brutes;" it is a crowd annular, compact and mobile; a crowd centripetal, having its eyes and its heads all bent downwards and inwards, to one common focus.

Well, Bob and I are up, and find it is not over; a small thoroughbred, white bull-terrier, is busy throttling a large shepherd's dog, unaccustomed to war, but not to be trifled with. They are hard at it; the scientific little fellow doing his work in great style, his pastoral enemy fighting wildly, but with the sharpest of teeth and a great courage. Science and breeding, however, soon had their own; the Game Chicken, as the premature Bob called him, working his way up, took his final grip of poor Yarrow's throat,—and he lay gasping and done for. His master, a brown, handsome, big young shepherd from Tweedsmuir, would have liked to have knocked down any man, would "drink up Esil, or eat a crocodile," for that part, if he had a chance; it was no use kicking the little dog; that would only make him hold the closer. Many were the means shouted out in mouthfuls, of the best possible ways of ending it. "Water!" but there was none near, and many cried for it who might have got it from the well at Blackfriars Wynd. "Bite the tail!" and a large, vague, benevolent, middle-aged man, more desirous than wise, with some struggle got the bushy end of Yarrow's tail into his ample mouth, and bit it with all his might. This was more than enough for the much-enduring, much perspiring shepherd, who, with a gleam of joy over his broad visage, delivered a terrific fencer upon our large, vague, benevolent, middle-aged friend,—who went down like a shot.

Still the Chicken holds; death not far off. "Snuff! a pinch of snuff!" observed a calm, highly-dressed young buck, with an eye-glass in his eye. "Snuff, indeed!" growled the angry crowd, affronted and glaring. "Snuff! a pinch of snuff!" again observes the buck, but with more urgency; whereupon were produced several open boxes, and from a mull which may have been at Culloden, he took a pinch, knelt down, and presented it to the nose of the Chicken. The laws of physiology and of snuff take their course; the Chicken sneezes, and Yarrow is free.

The young pastoral giant stalks off with Yarrow in his arms,—comforting him.

But the bull-terrier's blood is up, and his soul unsatisfied; he grips the first dog he meets, and discovering she is not a dog, in Homeric phrase, he makes a brief sort of *amende*, and is off. The boys, with Bob and me at their head, are after him; down Niddry street he goes, bent on mischief; up the Cowgate like an arrow—Bob and I, and our small men, panting behind.

There, under the single arch of the South bridge is a huge mastiff, sauntering down the middle of the causeway, as if with his hands in his pockets: he is old, gray, brindled, as big as a little Highland bull, and has the Shakesperian dewlaps shaking as he goes.

The Chicken makes straight at him, and fastens on his throat. To our astonishment, the great creature does nothing, but stand still, hold himself up, and roar—yes, roar; a long, serious, remonstrative roar. How is this? Bob and I are up to them. *He is muzzled!* The bailies had proclaimed a general muzzling, and his master, studying strength and economy mainly, had encompassed his huge jaws in a home-made apparatus, constructed out of the leather of some ancient *breechin*. His mouth was open as far as it could; his lips curled up in rage—a sort of terrible grin; his teeth gleaming; ready, from out the darkness; the strap across his mouth tense as a bowstring; his whole frame stiff with indignation and surprise; his roar asking us all round, "Did you ever see the like of this?" He looked a statue of anger and astonishment, done in Aberdeen granite.

We soon had a crowd: the Chicken held on. "A knife!" cried Bob; and a cobbler gave him his knife; you know the kind of knife, worn away obliquely to a point, and always keen. I put its edge to the tense leather; it ran before it; and then!—one sudden jerk of that enormous head, a sort of dirty mist about his mouth, no noise,—and the bright and fierce little fellow is dropped, limp, and dead. A solemn pause; this was more than any of us had bargained for. I turned the little fellow over, and saw he was quite dead; the mastiff had taken him by the small of the back, like a rat, and broken it.

He looked down at his victim appeased, ashamed and amazed; snuffed him all over, stared at him, and taking a sudden thought, turned round and trotted off. Bob took the dead dog up, and said, "John, we'll bury him after tea." "Yes," said I, and was off after the mastiff. He made up the cowgate at a rapid swing; he had forgotten some engagement. He turned up the Candlemaker Row, and stopped at the Harrow Inn.

There was a carrier's cart ready to start, and a keen, thin, impatient, black-vised little man, his hand at his gray horse's head, looking about angrily for something. "Rab, ye thief!" said he, aiming a kick at my great friend, who drew cringing up, and avoiding the heavy shoe with more agility than dignity, and watching his master's eye, slunk dismayed under the cart—his ears down, and as much as he had of tail down too.

What a man this must be—thought I—to whom my tremendous hero turns tail! The carrier saw the muzzle hanging, cut and useless, from his neck, and I eagerly told him the story which Bob and I always thought, and still think, Homer, or King David, or Sir Walter, alone were worthy to rehearse. The severe little man was mitigated, and condescended to say, "Rab, ma man, pour Rabbie"—whereupon the stump of a tail rose up, the ears were cocked, the eyes filled, and were comforted; the two friends were reconciled. "Hupp!" and a stroke of the whip were given to Jess; and off went the three.

Bob and I buried the Game Chicken that night (we had not much of a tea) in the back-green of his house in Melville street, No. 17, with considerable gravity and silence; and being at the time in the Iliad, and, like all boys, Trojans, we called him Hector of course.

Six years have passed—a long time for a boy and a dog: Bob Ainslie is off to the wars; I am a medical student, and clerk at Minto House Hospital.

Rab I saw almost every week, on the Wednesday; and we had much pleasant intimacy. I found the way to his heart by frequent scratching of his huge head, and an occasional bone. When I did not notice him he would plant himself straight before me, and stand wagging that bud of a tail, and looking up, with his head a little to the one side. His master I occasionally saw; he used to call me "Maister John," but was laconic as any Spartan.

One fine October afternoon, I was leaving the hospital, when I saw the large gate open, and in walked Rab, with that great and easy saunter of his. He looked as if taking general possession of the place; like the Duke of Wellington entering a subdued city, satiated with victory and peace. After him came Jess, now white from age, with her cart; and in it a woman, carefully wrapped up—the carrier leading the horse anxiously, and looking back. When he saw me, James (for his name was James Noble) made a curt and grotesque "boo," and said, "Maister John, this is the mistress; she's got a trouble in her breast—some kind o' an income we're thinkin'."

By this time I saw the woman's face; she was sitting on a sack filled with straw, her husband's plaid round her, and his big-coat, with its large white metal buttons, over her feet.

I never saw a more unforgettable face—pale, serious, *lonely*, delicate, sweet, without being at all what we call fine. She looked sixty, and had on a mutch, white as snow, with its black ribbon; her silvery, smooth hair setting off her dark-gray eyes—eyes such as one sees only twice or thrice in a lifetime, full of suffering, full also of the overcoming of it: her eyebrows black and delicate, and her mouth firm, patient, and contented, which few mouths ever are.

As I have said, I never saw a more beautiful countenance, or a more subdued or settled quiet. "Allie," said James, "this is Maister John, the young doctor; Rab's friend, ye ken. We often speak about you, doctor." She smiled, and made a movement, but said nothing; and prepared to come down, putting her plaid aside and rising. Had Solomon, in all his glory, been handing down the Queen of Sheba at his palace gate, he could not have done it more daintily, more tenderly, more like a gentleman, than did James the Howgate carrier, when he lifted down Allie, his wife.

The contrast of his small, swarthy, weather-beaten, keen, worldly face to hers—pale, subdued, and beautiful—was something wonderful. Rab looked on concerned and puzzled, but ready for anything that might turn up—were it to strangle the nurse, the porter, or even me. Allie and he seemed great friends.

"As I was sayin', she's got a kind o' trouble in her breast, doctor; wull ye tak' a look at it?" We walked into the consulting-room, all four; Rab grim and comic, willing to be happy and confidential if cause should be shown, willing also to be the reverse on the same terms. Allie sat down, undid her open gown and her lawn handkerchief round her neck, and without a word, showed me her right breast. I looked at it and examined it carefully, she and James watching me, and Rab eyeing all three. What could I say? There it was that had once been so soft, so shapely, so white, so gracious and bountiful, so "full of all blessed conditions"—hard as a stone, a centre of horrid pain, making that pale face, with its gray, lucid, reasonable eyes, and its sweet resolved mouth, express the full measure of suffering overcome. Why was that gentle, modest, sweet woman, clean and lovable, condemned by God to bear such a burden?

I got her away to bed. "May Rab and me abide?" said James. "You may; and Rab, if he will behave himself." "I've warrant he do's that, doctor?" and in slunk the faithful beast. I wish you could have seen him. There are no such dogs now. He belonged to a lost tribe. As I have said, he was brindled, and gray like Rubislaw granite; his hair short, hard, and close like a lion's; his body thick set, like a little bull—a sort of compressed Hercules of a dog. He must have been ninety pounds weight, at the least; he had a large blunt head; his muzzle black as night, his mouth blacker than any night, a tooth or two—being all he had—gleaming out of his jaws of darkness. His head was scarred with the records of old wounds, a sort of series

* It is not easy giving this look by one word; it was expressive of her being so much of her life alone.

of fields of battle all over it; one eye out, one ear cropped as close as was Archbishop Leighton's father's; and the remaining eye had the power of two; and above it, and in constant communication with it, was a tattered rag of an ear, which was forever unfurling itself, like an old flag; and then that bud of a tail, about one inch long, if it could in any sense be said to be long being as broad as long—the mobility, the instantaneousness of that bud were very funny and surprising, and its expressive twinklings and winkings, the intercommunications between the eye, the ear, and it, were of the oddest and swiftest.

Rab had the dignity and simplicity of great size; and having fought his way all along the road to absolute supremacy, he was as mighty in his own line as Julius Cæsar or the Duke of Wellington, and had the gravity of all great fighters.

You must have often observed the likeness of certain men to certain animals, and of certain dogs to men. Now, I never looked at Rab without thinking of the great Baptist preacher, Andrew Fuller.† The same large, heavy, man-acing, combative, sombre, honest countenance, the same deep inevitable eye, the same look,—as of thunder asleep, but ready—neither a dog nor a man to be trifled with.

Next day, my master, the surgeon, examined Allie. There was no doubt it must kill her, and soon. It could be removed—it might never return—it would give her speedy relief—she should have it done. She curtsied, looked at James, and said, "When?" "To-morrow," said the kind surgeon—a man of few words. She and James and Rab and I retired. I noticed that he and she spoke a little, but she seemed to anticipate everything in each other. The following day at noon, the students came in, hurrying up the great stair. At the first landing-place, on a small well-known black board, was a bit of paper fastened by wafers and many remains of old wafers beside it. On the paper were the words,—“An operation to-day. J. B., Clerk.”

Up ran the youths, eager to secure good places; in they crowded, full of interest and talk. "What's the case? Which side is it?"

Don't think them heartless; they are neither better nor worse than you or I; they get over their professional horrors, and into their proper work; and in them pity—as an *emotion*, ending in itself or at best in tears and a long draw-breath, lessens, while pity as a *motive*, is quickened, and gains power and purpose. It is well for poor human nature that it is so.

(To be continued.)

THE CLERICAL PARTY IN THE GERMAN PARLIAMENT.

There have come up for solution during the brief life of the Diet many grave and momentous problems, and the gilded roof of the great hall has often throbbed and shaken under the violence of debate. The most recent of the great combats was that between free trade and protection. Its angry echoes have not yet wholly ceased to resound. But the earliest, the fiercest, and the bloodiest was one which was only renewed, not begun, which the historical reader will easily trace back to the Middle Ages—the great national duel between Kaiser and Pope, between Ghibelline and Guelph, between the just claims of the State and the arrogant pretensions of the Church.

This struggle, resumed ten or fifteen years ago, in form the same, though under conditions different, united the Catholic Deputies into the parliamentary Centre. But it did more than that. Besides a party, it created the leaders of a party, and leaders who for eloquence, audacity, adroitness, are the peers of any men in the House. The first of these, far above all rivals, is Windthorst. Puny in size, almost deformed, ugly as Socrates, he is an antagonist before whose wit the boldest Deputies tremble, and under whose assaults even the great Chancellor loses his coolness and self-command. As a tactician, he is unsurpassed. Starting as the chief of a small and proscribed faction, he has built it up to be the most numerous party in the House, and, holding the balance of power, wields it with a skill which O'Connell made famous in the House of Commons. But he is something besides a mere wit or parliamentary athlete. Short, crisp, pungent retorts are indeed his chief arms of controversy; but he is also a politician of culture and real statesmanlike ability, and can discuss public topics from an elevated intellectual plane. That his success in serious methods and sustained efforts has been less frequently demonstrated may not even be a fact of his own preference, though the habit of his mind suggests such an inference. It may be—and the supposition is reasonable—that the nature of his task, or at least his views of it, has imposed another policy upon him as a tactical necessity; for, cut off as he is by the character and the relations of his party from an active share in creative legislation, he is practically confined to the work of criticism, of mere negative opposition; and this, of course, is best performed, not by sustained and elaborate strategy, but by sudden changes, by brisk and audacious dashes, in every part of the field. Hence, though he makes few periods himself, he effectually prunes those of his enemies, not excluding Bismarck himself. If he makes a parliamentary bargain with the government or another party, he exacts and receives the equivalent in advance. But he seldom enters into such transactions, for, as he himself once said, he has "no wish to be duped." "And he who tries to dupe me," added the little man, with

† A Highland gamekeeper, when asked why a certain terrier, of singular pluck, was so much more solemn than the other dogs, said, "Oh, Sir, life's full o' sairiousness to him—he just never can get enuff o' fechtin'."

‡ Fuller was, in early life, when a farmer-lad at Soham, famous as a boxer; not quarrelsome, but not without "the stern delight" of a man of strength and courage in their exercise. Dr. Charles Stewart, of Durham, whose rare gifts and graces as a physician, a divine, a scholar and a gentleman, live only in the memory of those few who knew and survive him, liked to tell Mr. Fuller used to say, that when he was in the pulpit, and saw a *burdly* man come along the passage, he would instinctively draw himself up, measure his imaginary antagonist, and forecast how he would deal with him, his hands meanwhile condensing into fists, and tending to "square." He must have been a hard hitter if he boxed as he preached—what "The Fancy" would call "an ugly customer."

a knowing twinkle in his eye, "must rise very early in the morning," at which Bismarck looked foolish, and the House roared with approving laughter. Windthorst is a Hanoverian, and up to 1866 was a faithful and trusted counsellor of blind King George. A kindly, entertaining old gentleman, he is cultivated on many sides, and on the occasions of the annual exhibition of the Academy finds time to write discriminating and elegant art critiques for the journals of the capital.—HERBERT TUTTLE, in *Harper's Magazine for February*.

GEORGE W. CABLE.

The South, as well as the whole nation, may well be proud of the above-named eminent literary gentleman who is now delivering a course of lectures at the John Hopkins University in this city. Mr Cable is 38 years of age, and was born in New Orleans, and has spent his life there. His father was of a colonial Virginia family, and his mother a New England Puritan.

Owing to his father's death, and the reduced circumstances that poverty brings, the subject of this sketch was taken from school to engage in manual labour at the age of fourteen. At nineteen he volunteered in the Confederate Army, and at the close of the war returned penniless to his home, and began life as an errand-boy in a store.

His first literary work was done on the New Orleans *Phayune* over the *nom de plume* "Drop Shot."

In taking a place on the staff of the *Phayune*, young Mr. Cable stipulated that he should not be required to write theatrical notices, as he was morally opposed to attending the theatre. An urgent occasion came, however, when he was instructed to take charge of the theatrical column of the paper. This he declined to do, and as a consequence lost his situation. Then he became an accountant, and corresponding clerk in a large cotton firm. This position he retained until four years ago, finding in connection with his duties time to accomplish much of the literary work which has given him fame and pecuniary prosperity.

In "Old Creole Days," "The Grandisimes," and his "History of New Orleans," he has shown a familiarity with Creole French and negro, speech, habits, customs, manners and characteristics which give him the first place as an authority in all matters relating to the early history and people of Louisiana. Mr. Cable's writings have beneath their humorous, dramatic and pathetic surface, a great purpose which aims at the moral, intellectual and social elevations of the degraded classes with which he deals. He has risen above the prejudices of birth, and of the community in which he dwells to an extent, that justifies the following statement of a friend concerning him: "What he hopes to accomplish is the amelioration of the coloured race in every possible way. To this end he would invite them to greater ambition, extend to them through the State every educational advantage, afford them every opportunity for a fuller religious instruction, give them a more exalted idea of the sanctity of the marriage relation, and so widen their sphere of action that they may become useful, intelligent and contented members of the community."

Mr. Cable is a Presbyterian, and an officer in the Prynania Street Presbyterian Church, New Orleans.

SAMUEL DE CHAMPLAIN.

After all, there is no earthly immortality more secure than to have stamped one's name on the map, and that of Champlain will be forever associated with the beautiful lake which he first described, and to which the French missionaries vainly attempted to attach another name. Champlain was a Frenchman of good family, who had served in the army, and had, indeed, been from his childhood familiar with scenes of war, because he had dwelt near the famous city of Rochelle, the very hot-bed of the civil strife between Catholics and Huguenots. Much curiosity existing in France in regard to the great successes of Spain in America, he obtained naval employment in the Spanish service, and visited, as commander of a ship, the Spanish-American colonies. This was in 1599, and he wrote a report on the condition of all these regions—a report probably fuller than anything else existing at that time, inasmuch as the Spaniards systematically concealed the details of their colonial wealth. Little did they know that they had in the humble French captain of the *Saint Julien*, an untiring observer, who would reveal to the acute mind of Henry the Fourth of France many of the secrets of Spanish domination, and would also disgust the French mind with pictures of the fanaticism of their rivals. In his report he denounced the cruelty of the Spaniards, described the way in which they converted the Indians by the Inquisition, and made drawings of the burnings of heretics by priests. His observations on all commercial matters were of the greatest value, and he was the first, or one of the first, to suggest a ship-canal across the isthmus of Panama. Full of these vivid impressions of Spanish empire, he turned his attention toward the northern part of the continent, in regions unsettled by the Spaniards, visiting them first in 1603, under Pont-Gravé, and then in seven successive voyages. His narratives are minute, careful and graphic; he explored river after river with the Indians, eating and sleeping with them, and recording laboriously their minutest habits. It is to his descriptions, beyond any others, that we must look for faithful pictures of the Indian absolutely unaffected by contact with white men, and his voyages, which have lately been translated by Dr. C. P. OGIS, and published by the Prince Society, with annotations by Mr. E. L. Slaughter, have a value almost unique.—T. W. HIGGINSON, in *Harper's Magazine for March*.

THE MUSICIAN AND THE DYING CHILD.

The dark angel of death was standing outside the musician's door, for little Annita, Maestro Narditti's child, was fading away, no tears, no prayers could avail, not even Carissima's lovely voice.

Carissima's voice was hushed now, the maestro had no heart to take up his dearly loved violin and play to soothe

his sorrow, as he had done many years ago, when his wife died and left this little one behind.

Heaven had given them the divine gift of genius and had bidden him call aloud to the world. So Carissima and he had played together through sickness and sorrow and success, and through all the changing scenes of life they had been faithful friends.

They had just come back from the crowded hall; the people said that never before had the maestro played so beautifully and that never before had the violin's voice sounded so mournful and pathetic.

Well, you see, they did not know the reason; but we do, for both were thinking of the little dying girl, and how could their thoughts be anything but sorrowful, or the outward expression of those thoughts be anything but mournful?

The father was weeping by his child's bedside. But she said: "Do not weep; sing to me—sing me to sleep, for I am so weary, dear father, and the evening has been so long without thee."

Then he rose and played to her, and she closed her eyes and listened happily to Carissima's voice. It sang a song without words—the music alone told the tale—of a pure young life, too pure for earth, and therefore to be taken away to that fair land where only the good and pure and true dwell. Yet it was hard to leave the earth, harder still to leave the dear ones behind and to know that they would be desolate; and here the violin's voice sobbed and trembled as if from sorrow, and the melody became sadder and softer, as if describing the very parting which was soon to take place, then the lingering notes died away and the maestro's hand was still.

"Is that all?" murmured the child; "oh, play again!" Once more he raised his bow on high, and the air resounded with a psalm of triumph—the same melody, but no longer soft or sad, for the gates of the fair land were opened wide, and amid this jubilant strain the child has passed away with the angel of death.—*Belgravia*.

GROWING OLD.

Softly, O softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet they have left thee but beauty to wear.
Growing old gracefully,
Gracefully fair.

Far from the storms that are lashing the ocean,
Nearer each day to the pleasant Home light;
Far from the waves that are big with commotion,
Under full sail, and the harbour in sight:
Growing old cheerfully,
Cheerful and bright.

Past all the winds that were adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that lured thee, unwilling,
Far from thy course to the Land of the Blest:
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy nor sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow—
Thou dost remember what hath been:
Growing old willingly,
Thankful, serene.

Rich in experience that angels might covet,
Rich in a faith that has grown with thy years,
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears:
Growing old wealthily,
Loving and dear.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened—
"It is more blessed to give than receive;"
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow:
Growing old graciously,
Purer than snow.

We are more frequently disappointed in relation to what are supposed to be clear, plain, sudden, surprising and very joyful conversions than we are in relation to those which are less promising at first.

GENERAL LONGSTREET recently visited the battle fields around Chattanooga. At one point on Missionary Ridge he dismounted, went to an old tree and pulling off a piece of bark drew forth a knife blade which he hid there during the progress of the battle in 1863.

MR. GEORGE MUNRO, of New York, who has already given a large amount of money to Dalhousie College, Halifax, has just endowed a professorship of law and jurisprudence for that institution, the salary to be \$2,000 a year. Professor Weldoo, of Sackville, N.B., is spoken of as likely to occupy the position.

RUSKIN says truly: "We want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operator; whereas, the workman ought often to be thinking and the thinker often to be working, and both should be gentlemen in the best sense. The mass of society is made up of morbid thinkers and miserable workers. It is only by labour that thought can be made healthy, and only by thought that labour can be made happy, and the two cannot be separated with impunity."

BRITISH AND FOREIGN NEWS.

An autopsy shows that Prince Gortschakoff was not poisoned.

M. TIRARD, France's new Finance Minister, was once a working jeweller.

LORD HOUGHTON has gone to Cannes, and will not return to England till the end of April.

It is stated that the British Government never proposed to appoint a resident at the Vatican.

Of the bishops of the Church of England three are over eighty and nine over seventy years of age.

SECRETARY CHANDLER is preparing to send two expeditions to the Arctic regions this summer.

THE Royal Palace at Munich was entered Sunday night by robbers, who got several thousand marks.

THE Oxford University authorities contemplate abolishing the compulsory wearing of gowns in the streets.

THE total number of persons arrested in Andalusia for complicity in the Anarchist movement is twelve hundred.

THE Lord Mayor of London has issued an appeal for subscriptions to relieve the distress in the western islands of Scotland.

BISHOP SIMPSON has been sued to recover \$5,000 borrowed five years ago for the purpose of aiding a church at Kensington.

PERE HYACINTHE will visit America next summer, accompanied by his wife, and will deliver lectures in some of the large cities.

THE Rev. John F. McLaren, D.D., father-in-law of Dr. A. A. Hodge, died last week at the age of eighty, at the latter's residence.

A SET of paper wheels under a truck of an engine of the Central Vermont Railroad has been in use twelve years, and are still apparently sound.

BISHOP CAMPBELL, of the African Methodist Church, was shamefully assaulted and driven off a train because he would not ride in the smoking-car of a Southern railroad.

KARL MAX, the noted German Socialist leader, died at Regent's Park, London, March 15th. A meeting was held at the Cooper Union, New York, in honour of his memory.

THE Rev. Dr. Ormiston lectured last week in the Tabernacle Church, Philadelphia, on Presbyterianism in the Dominion of Canada, by invitation of the Presbyterian Historical Society.

GOVERNOR CLEVELAND pardoned a man out of Auburn State Prison, on the express condition that he should abstain from the use of all intoxicating liquors for five years from the date of the pardon.

THE Egyptian war costs England about \$17,500,000, without reckoning the expense of bringing troops from India, which increases the amount by about \$5,800,000, making all about \$23,000,000.

THE Compendium of the census, recently issued by the United States Census Bureau, shows that there are 8,567 manufacturing establishments in Philadelphia, annual products valued at \$324,341,935.

THE whipping-post for wife-beaters is to be set up in Illinois. The law not only provides that any husband who assaults his wife shall be whipped upon the bare back, but that he shall pay all costs of the prosecution.

A PRESIDING elder of the Mormon Church is at Chattanooga, Tenn., arranging for the emigration of converts to Utah. There are now ninety missionaries in the South, and he says the annual number of converts is 700.

REV. DR. S. F. SMITH, who wrote "My Country, 'Tis of Thee," has returned to Chicago from a long tour through Europe, the East Indies and Burmah. He wrote the hymn while he was at Harvard College fifty years ago.

THE artists of all nations are invited to compete in furnishing designs for a national monument, to be erected at Rome in honour of Victor Emmanuel II. The successful competitor will receive a prize of 50,000 francs.

THE time during which the solemnization of marriage in England is legal being at present between eight in the morning and noon, a bill has been introduced in Parliament proposing to extend the time till six in the evening.

IT is now reported that Prince Bismarck will not submit a bill for the revision of the May laws to the Prussian Legislature. This indicates that he has no hope at present of arriving at a way of living pleasantly with the Vatican.

THE Capuchin order of monks intend to build a college in Detroit for the purpose of educating young men for the priesthood. The headquarters of the order are at present in Milwaukee, but are to be hereafter established in Detroit.

THE London "Medical Press," in referring to a serious falling off in the revenue from intoxicating drinks, states that since October, 1880, one million people in England have put on the blue ribbon, and 504,000 have signed the pledge.

A LARGE number of merchants and bankers in New York have begun a movement for the erection of a memorial to Hon. W. E. Dodge. This is intended to be a simple bronze statue with a granite pedestal placed in some prominent part of the city.

THE children of Charles Kingsley seem to have inherited a portion at least of their father's literary gift. Two daughters are already contributing to an American magazine; and this month their brother Maurice makes his debut in "Blackwood" with a Mexican story entitled "Puerto de Medina."

MR. KENNARD questioned the Government in the British House of Commons as to what steps have been taken to recover the surplus of the "Alabama" Award. This, says the "Independent," implies that there is a surplus, and this implication is correct, after all legitimate claimants are paid. The proper thing for the United States to do is to return this surplus to Great Britain, and not give it away to those who have no claim to it?

MINISTERS AND CHURCHES.

THE Presbyterians of Prince Arthur's Landing are arranging for the erection of a church there.

KINGSTON and Cobourg Presbyteries proposed the Rev. Kenneth McLennan for the Moderatorship of the Assembly.

THE Rev. John Hogg, of Charles Street Church, Toronto, it is gratifying to learn, is recovering from a protracted illness.

THE Rev. Professor McLaren was nominated for the Assembly Moderatorship by the Presbyteries of Ottawa and Barrie.

THE Presbytery of Bruce at its last meeting nominated the Rev. John Scott as Moderator of next General Assembly.

THE Rev. David Mitchell, Belleville, was suddenly prostrated by a severe attack of illness, from which, we are glad to learn, he is now recovering.

THE Rev. Mr. Campbell and Mrs. Campbell, Thornhill, were made the recipients lately of two handsome easy chairs and a congratulatory address from the congregation.

IN addition to those Presbyteries reported last week, the following have nominated the Rev. John M. King, D.D., as Moderator of the Assembly: Chatham, Hamilton, and Paris.

ST. ANDREW'S CHURCH, New Westminster, has increased the Rev. Mr. Jamieson's salary by \$200 for this year, and hopes to reach almost, if not altogether, the self-supporting point after this year.

IT is earnestly requested that sessions in Toronto Presbytery who have not sent in answers to questions on state of religion would do so as soon as possible. They should be addressed to Rev. R. D. Fraser, C. Oude, P. O.

FATHER CHINQUY is meeting with great encouragement and success in his lecturing tour in Great Britain. His meetings are crowded, and great interest has been awakened wherever he has gone. His efforts have for the most part as yet been confined to London and its neighbourhood.

ON Friday last, 16th, an interesting social meeting was held at the house of Wm. W. Thornton, sr., Mayfield (First Chinguacousy), when Mr. R. Dunsmore, who has for the past forty-five years been the precursor for the congregation, was made the recipient of an address, accompanied by a substantial and elegant family Bible and a comfortable arm chair. Mr. Dunsmore leaves this week for Elderslie.

THE annual meetings of First and Second Chinguacousy (Mayfield and Claude) were recently held. It was reported that the debt on the new manse is extinguished. The sum of \$358.76 was set apart for the various schemes of the Church, etc., of which \$57.76 were contributed by the Sabbath schools and Bible classes. It was agreed that an addition of \$100 be made to the annual stipend of the minister, Rev. R. D. Fraser.

IN connection with the meeting of the Synod of Hamilton and London at St. Thomas, on the 9th April, the Rev. Mungo Fraser has issued a card requesting members to notify him at once, whether they will attend or not, so that satisfactory arrangements may be made for their comfortable reception and entertainment in the youngest city of Ontario. Members will be conducted to their respective destinations on arriving at Knox Church.

THE remains of the late Mr. James Court were brought to Montreal for burial. He was held in the highest esteem by his fellow-citizens. Many of the leading business and professional men and a large concourse joined in the last tribute of respect. The Rev. Mr. McKay, Crescent Street Church, of which Mr. Court was one of the oldest members, and Principal MacVicar took part in the funeral services. The last named gentleman gave a truthful and feeling estimate of the sterling and consistent characteristics of Mr. Court's well spent and exemplary life. Men possessed of excellencies like his are all too few in these times.

THE annual meeting of the members of the First Presbyterian Church, Brockville, was held lately, Col. Wylie in the chair. The Rev. Mr. Burnfield, the pastor, opened the proceedings with prayer. The report of the year's proceedings, which had been printed and distributed, was read and adopted. The

finances showed a small amount in excess of last year's income. The total receipts from all sources, not including the Building Fund, were \$4,220.50. The expenditure was \$486.57 less, a balance to this amount being in hand, with accounts to pay of about half that sum. The finances are therefore considered in a healthy state. The various officers were then appointed, when the meeting was closed by the customary votes of thanks and prayer.

EIGHTY members of the Wallacetown congregation (from both Wallacetown and Dutton) repaired to the manse and took both the pastor and his wife by surprise. A committee of those who came took possession of the house and furnished a sumptuous tea for all present. After this was over a most cordial address was read to the pastor, setting forth the high estimation in which his ministry was held by the people; at the same time he was presented with a well filled purse. The Dutton section presented the pastor's wife with an address and a similar purse. Mr. Stewart replied thanking those present for giving such tangible tokens of their kindness, at the same time stating that it was only one out of many acts of sincere friendship and attachment received at the manse during the past three years.

THE annual congregational meeting of St. Andrew's Church, Gananoque, was held recently. The treasurer's report showed the finances to be in a very satisfactory condition. The amount paid in reduction of church debt during the year was \$776, leaving a balance of \$1,300 which is covered by a subscription list completed last year. For the schemes there is an increase over former years. The amount raised under this head, including Sabbath school contribution to Pointe aux Trembles, \$25 raised by the Woman's Foreign Missionary Society, and the amount paid on the Queen's College Endowment Fund, was altogether \$428. Stipend and other accounts came to \$1,210, making the total contributions for all purposes \$2,413. The membership increased during the year by ten. At the congregational meeting it was unanimously resolved to raise the pastor's stipend \$200. Later on a tea meeting was held, the object of which was to raise money to make some needed improvements about the manse. The amount realized at this meeting was about \$250. Upon the whole this congregation is in a prosperous and hopeful condition.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 20th inst. Twenty-three ministers and nine elders present. The Commissioners to next General Assembly were appointed: ministers, by rotation, Messrs. Croil, Thomson, L.L.D., Abraham, Scouler; by ballot, Laing, Lyle, Fletcher, Ludlaw, elders, R. McQueen, R. Lawrie, W. J. McCalla, J. Charlton, M.P., Geo. Rutherford, A. I. McKenzie, D. McLellan, J. Harcourt. Dr. King was nominated for Moderator of Assembly. A call from Jarvis and Walpole to Rev. Alex. Henderson, of Hyde Park, was reported, signed by 117 communicants and thirty-five adherents concurring, with \$950 for stipend and manse. The Presbytery declined to sustain the call on account of the evident want of unanimity among the people. Also a call from the First congregation, St. Catharines, to Rev. J. H. Ratchiff, of Ancaster, signed by ninety-five communicants and seventeen adherents concurring, with stipend of \$1,200 and manse, was sustained. The Ancaster congregation to appear for their interests at a special meeting on April 9th, to be held in Hamilton. A petition from St. Ann's and Smithville for organization as a charge separate from Wellandport was considered, and the Wellandport congregation are cited to appear for their interest at the special meeting. The overture on ordained missionary supply introduced from the Session of Dunnville was amended, adopted and transmitted to the Synod of Hamilton and London. Messrs. Yeomans and Laidlaw were appointed to support it there. Also the overture by Rev. S. Lyle anent Term Service in the Eldership was received and transmitted. The resolutions on the conference on the State of Religion was reported and adopted. Also the Report on the State of Religion as gathered from the answers to the Assembly's circular was given in by Dr. James. Thanks were returned to Dr. James, and the report was transmitted to the Synod's Committee. A letter published in the "Glasgow Weekly Herald," which it was stated was written by Rev. W. P. Walker, and which contained very exaggerated statements, was brought under notice of the Presbytery. After full deliberation it was

agreed to instruct the Clerk to forward a copy of the minutes adopted by the Presbytery signed by the Moderator to the "Herald," with a view to counteracting the mischief which might have been done by the letter, and to require Mr. Walker to give explanations at next stated meeting of Presbytery. Provisional arrangements were made for hearing the trials of students for license. It was resolved to apply for four students for the summer; and to send Rev. Mr. Stewart to Fort Erie for five weeks. Mr. Robertson, of Strabane, tendered the resignation of his charge, and the congregation was cited to appear at the May meeting of Presbytery. Mr. Scouler and Dr. McDonald were appointed on the Synod's Committee of Bills, etc.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF PETERBORO'.—This Presbytery met at Cobourg, on the 13th inst. There were present twelve ministers and seven elders. The Rev. D. L. McCrae was appointed Moderator for the next six months. The Rev. Kenneth McLennan, of Charlottetown, P.E.I., was nominated as Moderator of the next General Assembly. Delegates to the General Assembly were appointed, viz., Messrs. Ross and McCrae by rotation, and Messrs. Torrance, Duacan and Bennett by election. The elders chosen (by ballot) were Messrs. W. H. Taylor, M.D., St. Paul's, Peterboro', W. E. Roxburgh, Norwood, J. Russell, Coldsprings, J. Henderson, Cobourg, and W. Scott, First, Port Hope. On motion of Mr. Bennett, the Presbytery adopted a scheme for the visitation of all the congregations within the bounds. The settled charges were divided into six groups, with a view to the work being done as speedily and with as little inconvenience as possible. Group I. Cobourg, Colborne, etc., Grafton, etc.; Group II. Port Hope (First), Baltimore, etc., Bethesda, etc.; Group III. Norwood, Hastings, Percy, etc., Keene, etc.; Group IV. Mill Street, Port Hope, Garden Hill, etc., Millbrook, etc.; Group V. St. Andrew's, Peterboro', Lakefield, etc., Warsaw, etc.; Group VI. St. Paul's, Peterboro', Springville, Mount Pleasant, etc. The following were the regulations adopted: 1st. That the ministers of each group, with their representative elders, constitute the committee for that group. 2nd. That each committee be invested with presbyterial powers. 3rd. That the minister who, as pastor of only one congregation, be the convener of the committee of which he is a member, and preside at the meetings. 4. That when the visitation is being made in the convener's own congregation, the committee may appoint any other ministerial member of the same committee to take his place as president of the meeting. 5. That after the visitation is held, the committee in each place shall frame a minute expressive of their views as to the state of matters in the congregation, as brought out by the answers to the questions asked, said minute to be read to the congregation on an early Sabbath, with the instructions that it be engrossed in the session records. 6. That committees be instructed to hold their meetings so as to be able to report at the next ordinary meeting of Presbytery. The Home Mission report was read and considered. It was agreed that, in the event of an ordained missionary not being found for Haliburton and Minden unitedly, Presbytery ask for a grant of \$3.50 per Sabbath for each field, for the payment of two students. Similar action was taken with regard to Clydesdale and Apsley. All session records not recently examined were ordered to be produced at next meeting for examination. Messrs. Bell, Beattie and Cleland were appointed a committee to take charge of records, and to report in reference to session books that have not been laid on the table for attestation. The remit from the assembly on the board of examination was approved of in all its clauses. Mr. Ewing was appointed to moderate in a call at Bobcaygeon and Dunsford, so soon as the people shall request him to do so. Upon motion of Mr. Carmichael, Presbytery agreed to ask the Synod to overture the General Assembly to frame a deliverance requiring Presbyteries to take steps to settle a minister in each charge which shall have been vacant for an undue length of time. Presbytery met in the evening for conference on the state of religion. Interesting addresses were delivered by Messrs. Torrance, Jamieson, Carmichael, and Cooke, ministers, and Mr. Russell, elder. The report of the committee on the state of religion was adopted, and ordered to be transmitted to Synod. Presbyterial powers were given to the committee on Sabbath schools to frame a report for presentation to the Synod. The next meeting of Presbytery was appointed to be held in Norwood, on the last Tuesday of June, at 7 o'clock in the evening.—WM. BENNETT, Presbytery Clerk.

BRITISH COLUMBIA.

DR. COCHRANE'S REPLY TO MR. JAMIESON.

MR. EDITOR,—The Rev. Mr. Jamieson of New Westminster, has seen fit "to make some comments" on the report of my visit to the churches in British Columbia. In his opinion "it contains mistakes"—"it is a misleading report"—"its statements about New Westminster have no proper basis to rest upon," and are "as ungenerous as they are unjust."

The documents and information upon which my report is based, are the property of the Home Mission Committee, and until I obtain liberty to make them public, I forbear replying at length to Mr. Jamieson's letter. Should this liberty be granted me, I shall easily show that "conflict of opinion and action on the part of individual ministers belonging to the rural churches represented, has hitherto militated against progress." In proving my statement I need go no further than make extracts from Mr. Jamieson's own letters to the Home Mission Committee, and letters addressed by him to prominent gentlemen in Victoria and elsewhere, and to letters sent me by Mr. Dunn, of Langley, complaining bitterly of attacks made upon him and other ministerial brethren, and referring to jealousies, rivalries and quarrels of opposing churches. Perhaps it may be necessary also to reproduce letters sent to the public press, showing a state of matters that can but faintly be described as "a conflict of opinion and action." My great difficulty in drawing up the report was to avoid details, or allude in the most remote manner to estrangements and differences, which, if made public, would have a most injurious effect, not only upon our cause in British Columbia, but upon religion at large.

As regards New Westminster, I adhere to every word I have printed in the report. My information is based, not simply upon the Assembly's statistics, but the deliberate statements of office-bearers of St. Andrew's Church, New Westminster.

In going to British Columbia my sole object was to obtain facts for the information of the Church in Canada and the Church in Scotland: not to prepare a report that would please Mr. Jamieson or any one else. I feel that in the main I have succeeded in accomplishing a most difficult task. The report (with the recommendations of the Committee) was sent in the middle of October to all the ministers and prominent office-bearers of the churches in British Columbia, as well as to Dr. Gray and the members of the Colonial Committee in Scotland, and it is only on the second day of February that Mr. Jamieson has found time to point out "a few of its mistakes."

I greatly regret that Mr. Jamieson has seen fit to write as he has done. There is no one more sensible of the work done by him in former years in behalf of our Church, when alone he laboured in a widely scattered and destitute field, than I am. But this does not meet the question, which presses upon the Home Mission Committee, that St. Andrew's Church, New Westminster, with its thirty-eight members, costs us \$1,200 per annum, making the stipend—with the amount paid by the Church and the grant made by the Penitentiary—\$2,300 and manse.

The Rev. Daniel Gamble, of the San Francisco Seminary, and recently missionary in Idaho, has also, it appears, after a seven months' residence in Victoria, as temporary supply of Pandora Street Church, given his opinion of the report. Of his criticism I take no notice, beyond expressing the hope, that as he increases in years, he will write only of what he knows.

In order that your readers may have before them the portions of the report objected to, may I ask you to publish them as a sequel to the communication.

WILLIAM COCHRANE.

Brantford, March 17th, 1883.

NEW WESTMINSTER.

The Rev. Robert Jamieson was appointed to British Columbia nearly twenty-one years ago, by the Canada Presbyterian Church. British Columbia was then and for many years afterwards, under the care of the Foreign Mission Committee. The same Committee also appointed the Rev. Wm. Aitken, who preached in different localities from 1869 to 1871, and the Rev. Daniel Duff, who laboured chiefly among the miners at Cariboo. Mr. Jamieson who for many years the only missionary over a wide district, preaching at Langley and other places, until in later years, when additional missionaries were appointed by the Church of Scotland, his labours were restricted to New Westminster and the immediate vicinity. As the reports of St. Andrew's Church, New Westminster, have been for years published in the Home Mission Report, it is unnecessary to refer to them in detail. From the Report submitted to the last General Assembly, (and which may be taken as the

present state of the congregation) we learn that the membership is thirty-eight, and that there has been little or no increase for some years past; that the Sabbath school is attended by thirty children and six teachers, and that in addition to the \$800 paid Mr. Jamieson, the congregation contributes to the principal schemes of the Church. Mr. Jamieson has for some time been in an infirm state of health, which has prevented him doing the amount of work of former years, and which indeed is necessary, in a field which ought to be able to support a minister, with far less assistance than that now given by the Committee. (\$1,200.) In proportion to the membership the church stands well, but there seems no good reason why in such a place there should not be a much larger congregation gathered in. Mr. Jamieson feels that he needs a change, for a longer or shorter period as the Committee may decide, in the hope of recruiting his energies. The whole matter was talked over with Mr. Jamieson, and afterwards with the office-bearers of the church, without, however, any definite conclusion being arrived at, as to what was best for the minister and all parties concerned. Mr. Jamieson and his office-bearers at first entertained the proposal of a six months furlough, but since my return to Ontario, this has been given up. Under date September 5th, Mr. Jamieson writes: "I decline now to make application for the proposed furlough for six months' mentioned in the Committee's address to you. Instead, I have respectfully and earnestly to request the Committee to allow me to exchange in the spring with any minister who may be sent out, so that I may take the work in Nicola Valley and surrounding districts for six months. Such a change, and residence in that climate, with the almost constant travel required to overtake the work, will, I trust, enable me to discharge my duties more efficiently in this place for some time longer. I have also to request the Committee to make the grant as liberal as possible for this year at least, to give me time to make some disposal of my family."

The present condition of Presbyterianism in the Province is not cheering. Much good has doubtless been done, but the results do not appear at all in proportion to the moneys expended in past years by the Church of Scotland and the Presbyterian Church in Canada. Nor is there much room to hope for any change until one strong, united and harmonious working Presbytery is erected, that will take the oversight of destitute and outlying districts, and endeavour to supply them with the means of grace. The existence of two separate Presbyterian Churches in the Province, with to distinct Presbyteries, ought not for a moment to be entertained. This would simply perpetuate on a larger scale which has hitherto militated against progress in the past, involving a needless expenditure of means, and continuing a conflict of opinion and action on the part of individual ministers, belonging to the rival churches represented.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XIV.

April 8, 1883. } PHILIP AND THE ETHIOPIAN. { Acts viii. 26-40.

GOLDEN TEXT.—"He went on his way rejoicing."—Acts 8: 39.

CENTRAL TRUTH.—"God guides sincere seekers."

CONNECTION.—Others could now carry on the work in Samaria. Note that the apostles (with perhaps the exception of Jerusalem) never remained with any permanence in one place. It was good then, as it is now, to teach the Church not to depend on outside human aid. The real character of Simon was now exposed, and though he would be an enemy he would not be any more a danger to the Church. And God had a special word for Philip in Judea.

NOTES.—Gaza, strong: capital and stronghold of the Philistines, in the south-west corner of Palestine, toward Egypt; a very old city (Gen. 10: 19); taken by Judah (Judges 1: 18); its gates carried away by Samson; the place of Samson's imprisonment and death; taken by Solomon (1 Kings 4: 24); by Pharaoh (Jer. 47: 1, 5); destroyed 96 B.C.; rebuilt; destroyed by the Jews A.D. 65; again a chief city of Syria in the reign of Titus; now called Ghuzzeh, and has about 15,000 inhabitants. Ethiopia, burned faces: that is, blacks, a country of Africa, south of Egypt, and probably included the present countries of Nubia, Abyssinia, etc., as its extent was great in ancient times; the Hebrews called it Cush. Candace, a general name for the queens of Ethiopia, as Pharaoh was for the kings of Egypt. Azotus, Greek word for Ashdod (castle), one of the five cities of the Philistines (Josh. 13: 3), about three miles from the Mediterranean, south of Joppa, and about half-way from it to Gaza. It was noted for the worship of Dagon (1 Sam. 5: 1, 2); was destroyed by Uzziah (2 Chron. 26: 6), and again by Tartan (Isa. 20: 1); Jews found wives there (Neh. 13: 22); was taken by king of Egypt (Jer. 25: 20); destroyed by the Maccabees (1 Macc. 5: 68); visited by Philip; is now a poor village. Cesarea, a noted town on the road from Egypt to Tyre, and south of Mount Carmel. It is forty-seven miles in a direct line, and sixty-eight miles by road, from Jerusalem. In the days of Herod it was a magnificent city, as its ruins now show. Wild beasts and reptiles are its only inhabitants new.

I. STUDYING THE WORD.—Ver. 26.—Angel . . . spake: probably the frequent appearance of angels was intended for confirmation of the Gospel, as well as direction to the first Christians. Jerusalem unto Gaza: there was more than one road. The more southerly through Hebron, and then west, toward the coast, was the desert road. Gaza was then, as now, a considerable city.

Ver. 27.—A man of Ethiopia.—For five centuries the Jews had been more or less scattered in many lands, and thus something of the knowledge of God would be carried

abroad. This man (whether a Jew we know not, tradition gives his name as Judich,) was a worshipper of the true God, had just accomplished what was perhaps a life-long desire of his heart, to worship at Jerusalem.

Ver. 28.—Sitting . . . read Esaias: he had probably bought a parchment or papyrus copy of Isaiah, and was eagerly scanning his new treasure. Test, if you have never tried it, the good effects of reading and praying aloud when alone. A few days ago I read Hebrews in a clear, distinct voice, and never before got so much good out of it!

Ver. 29.—Go near: how the Spirit told Philip we know not; not so probably by a voice to his outward ear. Note, if we are careful to obey the Spirit every time we do know His will, we will more and more become skillful in recognizing His voice in what people call "impressions."

Ver. 30.—Heard him read: some Christians, surprised reading the Bible, would hastily close it, as if they had been doing wrong! This man did not. Understandest thou? with our western notions it scarce seems polite thus to speak to a stranger. But it depends greatly, very greatly, on the tone and the manner.

Ver. 31.—Except some man should guide me: the man was humble and teachable. The Spirit had been leading his thoughts, just as surely as He had been leading Philip's steps. Both were equally willing. Come up and sit with him: here is much selfishness in travelling. I never "picked up" anybody on the road but the pleasant conversation repaid me. This man, in his reading, wanted some one to "give the sense" (Neh. 8: 8).

II. THE WORD EXPOUNDED.—Ver. 32.—The place of the Scripture: he pointed out in the roll, or again read, the passage which so deeply interested him. As a sheep to the slaughter: turn to Isa. 53: 7, and note the variation of words. This man was reading the Greek version ("Septuagint"). Two thoughts in this passage: (1) Christ's non-resistance, but (2) principally his being (like a lamb brought to the Temple) a sacrifice for sin.

Ver. 33.—His judgment was taken away: justice was denied Him. Who shall declare His generation? either "Who shall declare His descent and origin?"—it is divine, and from everlasting—or, "Who shall declare His posterity; for He is cut off in His youth?" The latter question is answered two verses farther on in the original prophecy, Isa. 53: 10. Probably both ideas are intended in the word "generation."

Ver. 34.—Of whom speaketh the Prophet this? the Jews now say it means the people of Israel. But this is absurd. How could a people bear others iniquities? Many said then that it meant Isaiah himself or Jeremiah; but God says "Man cannot redeem man!" Ps. 49: 7.

Ver. 35.—Began at the same Scripture: It is wise, and most effective, to use present thoughts or circumstances to enforce truth. Here Jesus was expressly meant, and so He was urged upon the enquirer.

III. THE JOY OF BELIEVING.—Ver. 36.—A certain water: a fountain, or less likely, a running stream. Not much water on this route. What doth hinder me? having been instructed up to this point, he was now willing and anxious to take upon himself the full profession of Christianity.

Ver. 37.—This verse is omitted in the Revision, and in all the best critical versions. It seems an early commentary introduced into the later copies. The principle is, however, true, that the eunuch had no right to expect baptism till he expressed his trust in Jesus as his Saviour.

Ver. 38.—Commanded the chariot to stand still: he had a "driver" and most likely other servants mounted following. Went down both into (or unto) the water and baptized him: in the modern Greek Church they kneel in the water and, leaning forward, dip themselves (or at least their heads) three times in the water. We either sprinkle or immerse, as circumstances arise.

Ver. 39.—Spirit . . . caught away Philip: he was, by God's power, hurried away—he would not be able to explain how till he found himself at Azotus, the ancient Ashdod. He went . . . rejoicing: the man was glad (and who is not?) when he found One to answer for his sins! No doubt this was the introduction of the Gospel to Ethiopia, where it is found (but very corrupt) in Abyssinia at this day.

Ver. 40.—All the Cities: from Azotus, where Philip found himself, he proceeded northward, preaching in four or five cities, Ekron, Joppa, etc., till he got to Cesarea. That was afterward his home (Acts 21: 8), and likely his family were there at this time. What good news he would have to tell, of how the Lord had blessed his labours.

PRACTICAL TEACHINGS.

1. Lonely journeys are good times for thought, and thought is the Spirit's inlet!
2. We can do much good speaking to strangers; and (as in anything else) we obtain perfection by practice.
3. Jesus was the Lamb of God, the sacrifice for the world's sin. Have you, before God, pleaded His sacrifice?
4. Never be afraid of asking help to understand things. "Whoso seeketh findeth!"
5. God will bless the statements of His own Word to our salvation, if we thus seek to be blest.
6. Steps in the history of the eunuch, heathenism, worship of God, study of the Word, Christian help, faith in Christ, public profession, joy, usefulness at home, heaven.

Understandest Thou what Thou Readest?

THE sinner, under genuine conviction, has no self justifying or God-condemning plea to make.

THERE may be feeble Christians, but there can hardly be strong, growing Christians who stately sit under the preaching of error.

OUR YOUNG FOLKS.

GOOD-NIGHT.

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work, and folded it right,
And said, "Dear work, good-night, good-night."

Such a number of rooks came over her head,
Crying, "Caw, caw," on their way to bed;
She said, as she watched their curious flight,
"Little black things, good-night, good-night."

The horses neighed, and the oxen lowed,
The sheep's "Bleat, bleat," came over the road,
All seeming to say, with a quiet delight,
"Good little girl, good-night, good-night."

She did not say to the sun, "Good-night,"
Though she saw him there, like a ball of light;
For she knew he had God's time to keep
All over the world, and never could sleep.

The tall pink fox-glove bowed his head,
The violet curtsied, and went to bed;
And good little Lucy tied up her hair,
And said, on her knees, her favourite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day—
And all things said to the beautiful sun,
"Good-morning, good-morning; our work is begun."
—Lord Houghton.

LAZY ANNIE.

If there was one thing Annie disliked more than another it was to get up early in the morning. The little birds would sing their sweet songs in her window, and her pet pigeons would coax her with their soft, cooing voice, but Annie would not stir. She said one day: "Mamma, I don't see why you always make me go to bed when I am not sleepy, and get up when I am;" for next to getting up Annie disliked going to bed.

This fault of Annie's worried mamma a great deal, for it was very trying every evening to say, "Come, Annie, it is time for you to go up stairs; come, no more playing or reading to-night," and to hear Annie say fretfully, "Oh mamma! can't I stay up just a little while longer? Why must I go now?" etc. It grieved mamma very much, and she wondered what she could do to cure her little girl of this evil habit.

One day she took her to see a lady who had been an invalid for years, unable to lie down or sit up with any comfort on account of the great pain which she endured. During the course of the conversation she said to Annie, "Oh, my dear little girl, if I were only like you what would I give! I look back now and think how I used to complain every night when my dear mother wanted me to go to bed, and grumbled every morning about getting up. I would be thankful enough now if I could only go to bed now as I did then, instead of being obliged to sit up all night in this chair; and glad enough would I be were I able to get up at sunrise and take a walk in the early morning when the birds are singing in all the trees and everything is glistening with dew; but that can never be again. My dear mother is in heaven, but I always reproach myself when I think how I worried her about such a foolish thing. I am sure you would not treat your mother so." Seeing Annie's face look very sober, she said, "This is too sober a subject for a little girl like you, we will talk of something more cheerful."

Annie said nothing until she and her mother

were on their homeward way, then she asked, "Mamma, did you tell Mrs. Gray about me?"

"No, my dear," said mamma.

That night Annie went cheerfully to bed, and in the morning every one was astonished to see her walking about the garden long before breakfast. Some said, "Whatever has got over Annie to take such a turn? It won't last, however." But it did last, and Annie became a healthier and happier little girl, and gave pleasure to all around her. The first thing her eyes rested upon every morning was this text, beautifully illuminated, which hung upon the wall opposite her, "Not slothful in business, fervent in spirit, serving the Lord."

SCHOOL COMPOSITIONS.

Few tasks in school-life are more appalling to boys and girls than the weekly "composition" which they are required to hand their teachers. As a rule, even advanced scholars would rather grapple with a dozen pages of Livy or Legendre, than with one poor blank sheet, which they must cover with their own facts and fancies.

A well known American editor lately visited the school which he had left as a boy thirty years before. "It was 'composition day,'" he writes, "and as one essay after another was read, I could hardly persuade myself that a day had passed, and that these were not my own classmates.

"The boys read the same stilted periods on 'The fall of Rome,' 'The Triumphs of Genius,' 'Liberty,' and 'The Future of America;' and the girls overflowed with precisely the same sentiments about violets, and fairy dells, crimson sunsets, and the lost Pleiad."

"Now," whispered the old dominie to the editor, "you shall hear the clever boy of the school. I anticipate a great career for this lad."

The composition was on the Indian or Free Trade, or some other profound subject, on which it was impossible that a boy of thirteen or fourteen could have a theory or argument to advance, except those which he had heard from others. These were produced with a flood of high-sounding, irrelevant words. "The career," said the editor, "I would prophesy for such a boy would be that of an imitator, who will make his trade on the brain capital of other men."

After this a boy, a quiet, round-faced lad stepped on the platform and read a description of chickens. The lad had a poultry-yard of his own, and gave his observations on the habits, food and marketable value of the breeds he knew. The little paper was full of useful facts, and showed a keen capacity for observation, and a dry humour.

"There is the lad who has stuff in him to make a man of weight," I said to the dominie.

Boys and girls should remember while studying their text-books they are only the recipients of the thoughts of others, but in the school composition they should become producers of ideas. Let them, therefore, carefully avoid reproducing second-hand opinions or facts, and give an account of the simple realities of their everyday life and thoughts upon them.

The poorest essay of this kind will call into action the original power of their brains as no other mental effort can do.

FEAR AND BRAVERY.

It is said that the Emperor Charles the Fifth, reading an epitaph, "Here lies one who never knew fear," remarked, "Then he never snuffed a candle with his fingers." It is certainly a somewhat absurd, though a favourite, claim for a popular hero, that "he never knew fear." No one possessing human nerves and human brain can say this with truth. That a brave man never yields to the emotion may be true enough; but to say that at no period of his life he experienced fear, is simply impossible. There is a story of a young recruit in the thirty years war going into action for the first time in his life in the highest spirits. "Look at Johann," said one of his comrades, as the troops were drawn up ready to charge. "He is full of jokes; how brave he is." The veteran addressed replied, "Not at all, he knows nothing of what is coming. You and I, old comrade, are far braver, we sit on our horses though we are terribly afraid." Fear is certainly one of the most irrational of passions. It is not always excited by the presence of danger. Men who can always be cool and collected in cases of real peril will tremble at some fanciful alarm. The Duke of Schomberg could face an enemy with ready courage, but fled from a room if he saw a cat in it. A very brave French officer fainted at the sight of a mouse. The author of the "Turkish Spy" states that had he a sword in his hand he would rather encounter a lion in the desert than be alone in a room with a spider. Many people have similar fanciful antipathies, which excite their fears in a manner real danger would be powerless to do. Fear of infection is a dread which embitters the lives of many sensible people. There is a legend of an eastern dervish who, knowing that a plague was about to visit a certain city, bargained with the disease that only a specified number of victims should fall. When twice the number perished the plague explained its apparent breach of contract by asserting, "Fear killed the rest." In all times of epidemics doctors can tell the same.

A NEGRO'S PRAYER.

A teacher in one of the coloured schools in the South was about to go away for a season, and an old negro poured out for her the following fervent petitions. "I give you the words," said the writer, "but they convey no idea of the pathos and earnestness of the prayer." "Go afore her as a leadin' light and behind her as a protectin' angel. Rough-shod her feet vid the preparation of de gospel o' peace. Nail her ears to de gospel pole. Gib her de eye ob de eagle dat she spy out sin 'far off. Wax her hand to de gospel plough. Tie her tongue to de line of truf. Keep her feet in de narrer way and her soul in de channel ob faith. Bow her head low beneaf her knees, an' her knees way down in some lonesome valley where prayer and supplication is much wanted to be made. Hedge an' ditch 'bout her, good Lord, and keep her in de strait and narrer way dat leads to heaven."

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WHITBY.—In St. Paul's, Bowmanville, on Tuesday the 17th of April at 11 a.m.
STRATFORD.—In Knox Church, Stratford, May 8th, at ten a.m.
LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m.
SAENIA.—In St. Andrew's Church, Sarnia, on third Tuesday in June, at three p.m.
PARIS.—In River Street Church, Paris, on May 15th, at eleven a.m.
BURTON.—At Clinton, on the second Tuesday of May, at ten a.m.
HAMILTON.—A special meeting will be held in Central Church, Hamilton, on Monday, April 9th, at half-past nine a.m.
SAUGEN.—In St. Andrew's Church, Mount Forest, on April 17th, at eleven a.m.
TORONTO.—In the usual place, on the last Tuesday of April, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carlisle Place, on Tuesday, May 22nd, at noon.
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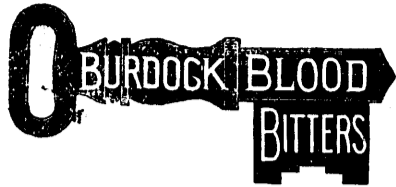
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