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To CLEAN SILVER.—First wash, to remove all the grease from the silver, then rub with a woollen cloth, wet with ammonia and whiting, and polish on the chased and filigree parts with a tooth-brush.

If tinware is stained so that a little whitening on a rag will not clean it, use a weak solution of oxalic acid in water by wiping the surface with a rag slightly moistened with the acid water, and then wipe dry with a little whitening on a cloth.

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CHEESE TURNOVERS.—Make some good puff paste and roll it to about the eighth of an inch in thickness, cut it in pieces two inches broad and four long, place some small bits of cheese on the paste, turn it over and close it. Bake it in a hot oven.

SOUP MILK COOKIES.—Two cups of sugar, one cup of butter, one of sour cream or milk, three eggs, one teaspoonful of soda; mix soft, roll thin. When the cookies are cut out, sift granulated sugar over them, and roll it in by pressing the rolling-pin gently over the cakes, taking care not to flatten them too much.

SAGO custard is made by soaking two table-spoonfuls of sago in a half-pint of cold water for an hour and a half, then boil in the same water until it looks clear, then add a tumbler of sweet milk, let this boil for a minute or two, add sugar to your taste, and when you remove it from the fire add one well-beaten egg, and flavouring to your taste.

SOUP.—Do not throw away the bones of turkey or chicken. Crack them and let them boil for two or three hours in a little water, put in also any nice bits of the fowl that are left, particularly the neck, which is never eaten. To this add any soup stock you have, and, with a little barley or sago, you will have a nourishing soup. Season with pepper, salt, and any herbs you choose.

REMEDY FOR MALARIA.—Dr. Crudell, of Rome, gives the following directions for preparing a remedy for malaria which has proved efficacious when quinine has given no relief. Cut up a lemon, peel and pulp, in thin slices, and boil it in a pint and a half of water until it is reduced to half a pint. Strain through a linen cloth, squeezing the remains of the boiled lemon, and set it aside until cold. The entire liquid is taken fasting.

SALAD DRESSING.—A salad dressing much used in Italy is made in this way: The yolk of one egg, six table-spoonfuls of oil, three of vinegar; put this into a bottle and shake it until it is white and creamy looking. When this simple dressing is used it is necessary to dry the salad after washing. A wire basket is a convenient receptacle to put the salad in to after washing, as it will drain perfectly there, and can be lightly shaken. All salads, whether simple or plain, would be improved if care in drying sufficiently were observed.

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PARADISE PUDDING.—Three eggs, three apples, quarter of a pound of bread crumbs, one lemon, three ounces of sugar, three ounces of currants, half a wine-glassful of wine, nutmeg, butter, and sugar for sauce. Pare, core, and mince the apples and mix with the bread crumbs, nutmeg grated, sugar, currants, the juice of the lemon and half the rind grated. Beat the eggs well, moisten the mixture with these and beat all together, adding the wine last; put the pudding in a buttered mould, tie it down with a cloth; boil one hour and a half, and serve with sauce of butter and sugar mixed together.

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Thousands upon Thousands!!!

of testimonials of the most wonderful cures, voluntarily sent us, we do not publish them, as they do not make the cures. It is our medicine, Hop Bitters, that make the cures. It has never failed and never can. We will give reference to any one for any disease similar to their own if desired, or will refer to any neighbour, as there is not a neighbourhood in the known world but can show its cures by Hop Bitters.

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- Cramps, growing nervousness?
- Strange soreness of the bowels?
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- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
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- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
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- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

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 The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, blood-poison, heart disease, apoplexy, paralysis, or cerebral disease ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.
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THE CANADA PRESBYTERIAN,
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Notes of the Week.

THE prospects of peace between France and China are brightening. The rumours that efforts were being made to bring the war to an end have been confirmed from various sources. The new Premier, M. De Freycinet, announced in the Senate last week that the preliminaries of a treaty of peace had been concluded. It is hinted that France is prepared to forego her indemnity claims, and it is also apparent that there is no strong desire on the part of the Chinese to prolong the war. It is to be regretted that the French seem still disposed to retain Formosa as a material guarantee till Tonquin is evacuated by the Chinese forces. This must for a time seriously interfere with the work of Dr. McKay and his co-labourers in the mission field.

THE *Christian Leader* states that the Rev. Alex. Urquhart, D.D., Newburn, Fifeshire, died recently. He was the father of St. Andrew's Presbytery. After taking license he spent a few years in France and Germany, meeting in the latter country the lady who became his wife. Shortly after their marriage he emigrated to America, and for ten years conducted a school in Boston. In 1843, on the death of Dr. Lawrie, who had for fifty years been minister of Newburn, Dr. Urquhart was presented to the parish by Mr. Craigie Halkett, of Lahill, an old schoolfellow, in fulfilment of a promise made in the playground of Inverness Academy when they were boys. He was born in the Manse of Rosskeen, Ross-shire, toward the end of the last century, and was a descendant of several generations of ministers of the Church of Scotland.

INTEREST in the effort to unite the Presbyterian Churches of Scotland is becoming general. The *Christian Leader* says that in connection with the Inverness Burghs Liberal Association resolution, Mr. John Macdonnell, a well-known barrister and publicist in London, in an address said he looked forward to the time when, placed on an equal footing in the eye of the law, all the Presbyterian Churches would move forward on a common footing, conscious of their common ends, and growing more united as time goes on. Mr. Walter Bright McLaren, son of the late member for Edinburgh, was still more explicit: He looked forward at no distant date to a union of the Presbyterian Churches; he saw no reason why there should not be a body which could go forth and show that Scotland was united on the old Presbyterian form of religion.

MANY were the hints thrown out that should the Prince of Wales carry out his intention of visiting Ireland dire consequences might follow. It has been evident for some time that the people of Dublin were prepared to give a hearty Irish welcome to the Prince and Princess of Wales when they made their promised visit. The enthusiastic reception accorded the Royal visitors was, no doubt, greatly owing to the ungracious things said by prominent nationalists. It is no less certain that the Irish people are a generous race. They seem bent on giving their Royal guests such a welcome that no stain shall rest on their reputation for hospitality. The Parnellite party have been industriously keeping up the impression that hatred of the Saxon was well-nigh universal in Ireland. Nothing has done so much to remove the misconception as the visit of the Prince and Princess of Wales, accompanied by Prince Albert Victor.

A NEW society, professedly in the interests of social reform, has been started in Toronto under the imposing title of the Liberal Temperance Association. It will, no doubt, receive a certain amount of dual support. Whatever impression may be formed of certain opinions advocated by Professor Goldwin Smith, no one can doubt the sincerity of his convictions or the untrammelled freedom of their expression. He has identified himself with this new movement, and others as honourable and straightforward as the learned professor are giving it their support. They, however, have chosen a strange time for beginning such a movement. The general belief is that it is intended to block the advance of the Scott Act, particularly in Toronto. Those interested in the liquor trade take this view of the matter, and are quite enthusiastic in their encouragement. Much may be said and written philosophically about the merits of the new movement, but beer drinking and wine-bibbing form a poor stop-gap for the ravages of intemperance.

THE excitement caused by Riel's second rising in the North-West has, to a great extent, subsided for the present. An adequate number of men have now been sent forward to suppress the rebellion, and establish legitimate authority. The pluck and endurance of Canadian volunteers have been severely tested in the toilsome journey along the north shore of Lake Superior. Not only had rapid marches to be made over the gaps of the uncompleted railroad, but exceptionally severe weather was encountered and the suffering from extreme cold was intense. The hardships and fatigues of the advance have been endured with soldier-like fortitude by many whose first real experience of roughing it, the expedition to the North-West has been. The relief of Battleford and the dispersion of Riel's following are what require immediate attention. If these are accomplished the principal objects of the undertaking will be attained. It had been hoped that victory would be achieved without bloodshed or serious mishap, but, unfortunately, tidings have come that a massacre has occurred at Frog Lake, not far from Fort Pitt, in which ten persons are reported to have been killed by Indians.

DARK and ominous as the war cloud still appears, a little streak of clear blue is momentarily discernible. The work of preparation for the worst goes on without pause both in England and Russia. The scenic splendours at Rawul Pindi have not begun to fade. It was stated that Lord Roseberry, Mr. Gladstone's attached friend, was to visit Berlin with a view to secure the good offices of Prince Bismarck as mediator, with what result may not be anticipated. The astute Chancellor of the German Empire will be mainly guided by one consideration. Dynastic interests are complicated; the venerable Emperor inclines to peace, but these, with the man of blood and iron, will be but secondary considerations. If an immediate war on a gigantic scale will be of advantage to Bismarck's projects for Germany he will incline in its favour; should a temporary delay of the inevitable for the same reason be desirable, then the sword, for the time being, will be thrust into its scabbard, so far as Bismarck may be able to shape events. The serious encounter, however, between the Russian and Afghan forces on the debatable territory renders the situation still more grave. It is to be feared that the march of events has left diplomacy behind.

THEODORE CUYLER is well and widely known as a faithful, diligent and successful minister. In addition to preaching every Sabbath to a large and influential congregation, he addresses a wide circle of readers through the press. He is a regular and constant contributor to religious journals. He writes generally on practical subjects in a graceful and attractive style. In the advocacy of temperance he has been earnest and unflinching. Last week he completed his twenty-fifth year as pastor of Lafayette Avenue Presbyterian Church, Brooklyn. The celebration was worthy of the man and the occasion. Congratulatory letters were sent by many representative men, such as John

G. Whittier, Drs. Roswell D. Hitchcock, Ray Palmer, Joseph Cook, Herrick Johnson, and others. Among the speakers were Dr. Storrs and Mayor Low, who said: "When I was first elected Mayor I received a letter in a handwriting which has since become familiar and cherished. It was from Dr. Cuyler. In it he asked if he might use the privilege of an old man with a young one, and offer a bit of advice. This was the advice: 'Never be afraid of offending an individual. No matter what you do you must offend somebody. But be very careful that you do not offend the common-sense of the community at large.' I never got better advice than that, even from the politicians."

THE Sunday newspaper, says Rev. Dr. Anson Smyth, of Cleveland, is proving a powerful agency in the work of Sabbath desecration. I do not think that the labour required in getting it up is the most serious objection to it, for it is doubtless true that far less work is done by editors and printers than upon the paper for Monday morning. The hawking of it through the streets is a gross disturbance to the quiet of the day. The first paper of the kind published in this city was named the *Sunday Morning Voice*. One of its editors told me, shortly after it was started, that it should not be cried through the streets except in very early morning hours, but after a few months the promise was forgotten, and the little Irish boys who sold it spent much of the day in yelling out "Here's yer *Sunday Mornin' Vicer*," in which they told more truth than they intended. At present we have half a dozen Sunday papers, and Christian people on their way to church have them thrust into their faces along the street, and at the very doors of the House of the Lord. But the mere crying of the newspaper would not hurt anybody, however it might annoy him who did not buy it and read it. But many professed Christians do buy it and read it, and thereby have their minds diverted from the proper duties of the day. How can a man who has been reading about politics and war, about fashions and parties, or the price of stocks, be "In the Spirit on the Lord's Day"?

AT the last regular meeting of the Canadian Institute, Mr. James Bain, junr., of the Free Library, read a most interesting paper on the Old French Fort of St. Marie, near Midland. It was of considerable size, but was destroyed before Charles I. was beheaded. Mr. Bain gave a brief historical sketch, describing the time when the fort was built. This was in 1615 when Champlain was in Quebec, James I. in the middle of his reign, and Shakespeare still alive. At this time Jamestown, Virginia, was the only English settlement on this Continent. The Spaniards had a small settlement in Florida, and, only six years before, Hudson had discovered the Hudson River. The Pilgrim Fathers landed five years after. In 1615 Champlain resolved to visit the Hurons. Ascending the Ottawa, he was the first white man to look upon the waters of Lake Huron. Passing down through Lake Huron, he landed at a small harbour called Thunder Bay, lying beyond Penetanguishene in the north-west corner of the county of Simcoe. He found the north-west portion of the country inhabited by the Hurons, who then numbered about 30,000. Their bitter foes were the Iroquois of New York State, and constant warfare waged between them. He remained there all winter and returned in the spring by the Trent Valley. On his report the Jesuits resolved to establish a mission in the Huron country. The first missionaries moved about from Indian town to Indian town, and finally resolved to build at the mouth of a little river now known as the Wye, and laid the foundation of the village of St. Marie. This became the ecclesiastical centre of the Huron people. Fortifications were erected around the church and dwellings, consisting of palisaded work with bastions. The wall around the dwellings was 175 feet by 80 feet, and was about 50 feet from the edge of the river. The Iroquois subsequently drove out the Hurons, and the village fell into decay. The ruins of the Fort were traced by Mr. Bain last summer.

Our Contributors.

A CALL TO SPURGEON.

BY KNOXONIAN.

The congregation of Smith's Corners met lately for the purpose of extending a call to a minister. There was a fair attendance, and a considerable amount of interest was taken in the proceedings, as it had been rumoured for some time that the Corners people would probably ask the great London preacher to become their pastor. The meeting having been duly opened, the chairman, after a few remarks on the importance of the work before them, asked those present to proceed to business.

Mr. Diotrephes Highflyer then rose, and said he had a motion to make which he felt sure would secure the support of all present. They had now been vacant for over two years, and had heard about fifty candidates. Some of these were good enough men, but none of them came up to the standard required at Smith's Corners. They needed a first-class man in their church, and there was no use in calling any other. The Methodists were getting a good man, and they must have the best possible talent in their church or they might as well close it. Their people demanded the best pulpit ability in the country, and they were willing to pay for it. They could raise, at least, three hundred dollars a year and no doubt they could get a supplement. He had been carefully looking over a list of those who had preached and of the most effective men in the Church, and he was persuaded none of them was suitable. They wanted a man of peculiar qualities to fill the Corners pulpit, and he was convinced they would have to go to another country for him. He had been looking into the record of a few of the best men in the British cities, and, on the whole, he thought Spurgeon had made about as good a mark as any of them. He moved that they call Spurgeon.

Mr. Aminadab Stuckup seconded the motion. He wished to direct the attention of the meeting to the financial aspect of the question. Spurgeon, if he accepted their call, would no doubt draw, and the more people the more money. Spurgeon would draw on the other churches and bring their people in, and a considerable amount of the funds now going into the other churches would flow into the Corners treasury. His opinion always was that the minister should raise the money. Two things had to be kept in view—*tone* and *money*. A minister coming from London would give tone to the Corners Church and the money would come in. He had great pleasure in seconding the motion.

Mr. Straightlace said he was opposed to calling Spurgeon. It was well-known that Spurgeon *smokes*, and no man who uses tobacco would stand in the Corners pulpit with his consent. No Christian would smoke. Smoking produces idiotcy, insanity, and crime, and sends thousands to the gaol, the gallows, and an early grave. Spurgeon might be a good preacher, but what does a man's preaching amount to if he smokes. If Spurgeon were called, he and his family would leave the Corners Church.

Mr. Smallbore made the same objection. If they called Spurgeon he would stop his subscription. He had never paid less than two dollars a year; but if they called Spurgeon, or any other smoker, he would withdraw his subscription and then where would they be?

Mr. Humdrum said he had another objection. Spurgeon was sensational. He published his sermons in the *Globe* every week. He would have nothing to do with sensational preachers.

Mr. Dry-as-dust said his objection was of another kind. Spurgeon often said humorous, racy things in the pulpit. He could give any number of illustrations of this fault from his published sermons. In a sermon on Jonah ii. 9, he said Jonah was a Calvinist, and added that he hoped none of his Arminian friends would have to learn Calvinism where Jonah learned his. It was not in good taste to make such allusions. He believed in pulpit dignity. He was opposed to putting a man in the Corners pulpit that said such things in his sermons. He liked to see a stiff, dignified, ecclesiastical-looking man with a proper amount of clerical starch in his composition. Spurgeon looked like a business man, and never talked in "pulpit tone." He would never sign a call to such a man.

Mr. Theophilus Pedant, B.A., said Spurgeon was not a graduate of any University, and, for his part, he never wished to hear a man that was not a graduate.

He admired "culchaw" and had reason to believe that Spurgeon was not a scientist. He would not vote for Spurgeon.

Mr. John Talkative said his objection was of a more practical kind. It is well-known that Spurgeon does not visit his congregation. He had lately read some remarks of Spurgeon's that made light of visiting and tea-drinking in the congregation. Now, he (Mr. Talkative) believed in visiting. He liked the minister to come often and bring his family and spend the whole afternoon. He would not press too heavily on a minister and ask him to read and pray when he visited. Nor did he believe that a minister should catechize families and speak to them on matters of personal religion. That was tedious and laborious and could not be expected. What he wanted was that the minister should spend half-a-day occasionally talking about *current events*. That was the way to build up a cause. If Spurgeon had spent the time going round among the people that he spent in writing books, and editing his magazine, and working at his orphanage and Pastors' College, how much better it would have been! If there was any reason to hope that Spurgeon would improve his methods and do more visiting, he would not oppose the call, but Spurgeon was too old now to reform. He would not sign the call.

Mr. Veal said he was opposed to Spurgeon on account of his age. He had already passed the dead line of fifty, and a man over fifty was not capable of filling the Corners pulpit. Spurgeon might have experience and piety and a fair amount of pulpit ability, but he could not be magnetic at fifty. What they wanted was a magnetic young man. A young man was always better at getting up socials, helping at tea-meetings, and all that sort of thing. Spurgeon had the rheumatism in his toes and could not get around lively for dishes and things when the Corners people were getting up their annual tea-meeting. What they wanted was a young, active man.

Mr. Gusher said he had a more serious objection to Spurgeon than any that had yet been urged. Spurgeon was combative. He gave the Ritualists, Rationalists, and other people of various kinds some fearful knocks. Now, he did not like a minister of that kind. He liked a minister that said, "Dear brother," or "Dear sister," to everybody. There was nothing he liked so much as to speak at a "Union meetin'." He had no sympathy with these men that were always exposing errors and denouncing abuses. For his part he was ready to join hands with Ritualists and all other men, and sing: "Blest be the tie that binds." That was the hymn he liked. This business of contending for the truth was behind the age. Spurgeon would be sure to make trouble with somebody if he came, and therefore he would not sign his call.

At the close of Mr. Gusher's remarks, the meeting adjourned.

Moral.—Objections can be made to calling even Spurgeon.

THE FORMATION AND INSTRUCTION OF HIGHER CLASSES IN SABBATH SCHOOLS.

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

(Continued.)

(3) The following four courses of higher studies should be systematically pursued in the Senior or Bible Class. I can here only indicate in the most general manner what these courses should embrace. They may be made to extend over as many years as the teacher may judge necessary, and when thoroughly taught, I am persuaded that students will not, as a rule, abandon them until they have seen the end; for I must say, once for all, that the chief reason why advanced pupils, and especially the best of them, leave our classes is that there is not sufficient intellectual and spiritual nourishment furnished to retain them.

The first course should be devoted to instruction in the true method of reading the Bible, the object being not only to make the students familiar with its contents, but also independent investigators of the sacred record. This is what is needed to quicken the interest of young people in the Word, to enable them to see that it is not dull, disorderly, and unattractive, to fortify them against the danger of being carried away by every wind of doctrine, and to give them courage to become teachers of others. But how is the art of thus reading the Bible to be attained? To read any book intelligently we must proceed analytically, and we must guard against the common error of seeking

to be very profound and trying to discover occult and mysterious meanings. A vast amount of precious and unobserved truth lies upon the surface of the Word, and what young and old require to do is to open their eyes and look at it. Hence the analysis of every passage of Scripture should embrace the naming of the persons, the actions, the doctrines, and the practical lessons of which it speaks, which will enable the student to discover the scope of the whole, or what the writer really intends to convey. This is all very simple, but the doing of it requires close observation and involves going over the lesson on at least four times, which exercise is fitted to impress upon the mind what God says, rather than any talk, brilliant or otherwise, in which the teacher may indulge. Chrysostom, the celebrated Greek Father, strongly commends the lecture as a vehicle of public instruction because God speaks much in it and man little—precisely what is secured by the method which I am now inculcating. And to make this clear let me take a recent lesson, and deal with it accordingly. I read it, Acts xxiii. 1-11.

Keeping our Bibles in hand, according to our methods of analysis, we are first to name the persons mentioned in the passage. Who are they? Taken in the order in which they occur, they are: Paul, the members of the Council, Ananias, God, the Sadducees, the Pharisees, the Scribes, Angels, the Chief Captain, the Soldiers, Jesus.

Now, observe that this very simple analysis, this first easy process of running over the lesson, which any intelligent child could do, stimulates thought, cultivates the power of observation, fixes attention upon the chief actors in the scene and gives great scope for teaching. Who could not, even impromptu, tell much that would be instructive about Paul, the Council, the High Priest, the Sadducees, the Pharisees, the Scribes etc. The richness of the lesson is so far disclosed, but not fully. We have now to go over it a second time, naming the actions stated or implied therein. What are these? 1. Paul surveys the Council—an old familiar scene to his eye. 2. Paul speaks. 3. Ananias gives a command. 4. Paul is smitten. 5. Paul denounces Ananias. 6. The bystanders speak. 7. Paul answers. 8. Paul addresses the whole audience. 9. A dissension between Sadducees and Pharisees. 10. A division among the multitude. 11. The Chief Captain gives a command. 12. The soldiers bring Paul into the Castle. 13. The Lord speaks to him.

These are the chief actions referred to in the lesson. How provocative of reflection. How teeming with interest and matter for practical instruction, and yet how simple and easily understood. Even a child could talk to some purpose about these things. But, according to my method, we have to go over the same ground a third time and to undertake a higher and more difficult task. We are now to formulate the doctrines which the passage contains. This is a work of synthesis rather than analysis. The chief doctrines are:

1. Man's supreme responsibility to God. "I have lived in all good conscience before God until this day."

2. Christians have legal rights which they should not weakly forego. "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

3. Rulers are to be respected and obeyed as representing Divine authority. "Thou shalt not speak evil of the ruler of thy people." "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom. xiii. 1, et. seq.)

4. The resurrection of the dead, of the righteous and the wicked. "Of the hope and resurrection of the dead I am called in question."

5. The existence of spirits and the ministry of angels. "If a spirit or an angel hath spoken to him, let us not fight against God."

6. The doctrine of a general and special Providence, or God's universal care of His servants—"And the night following, the Lord stood by him, and said, Be of good cheer, Paul."

7. The duty and privilege of being witnesses for Christ—"As thou hast testified of Me in Jerusalem, so thou must bear witness also at Rome."

We have thus analyzed the passage, keeping in view the persons, the actions, and the doctrines to which it refers. We have to examine it still a fourth time in search of practical lessons. And let me say in passing that it is well in this case to take the most obvious and avoid straining the words of the Holy Ghost to

sult our own wishes and fancies. Scripture is full and explicit, and there is no excuse for forcing a meaning upon any portion of it which it does not fairly bear, as we may readily go to the part in which the lesson we desire to teach is directly stated. The obvious lessons in the present instance are:

1. That we should frankly confess our faults one to another. You notice how promptly Paul did so when he discovered his mistake with respect to Ananias, the High Priest.

2. That we should openly avow our hope of the eternal glorification of soul and body. "Of the hope and resurrection of the dead I am called in question."

3. That we should guard against sectarian blindness and strife. This can be enforced from the conduct of these Pharisees and Sadducees.

4. That we should be true to Christ even when this costs us hardship and suffering. Paul's heroic example before the Council, and his whole career can be appealed to for the enforcement of this lesson.

Now, gathering up the results of this four-fold analysis of the passage, bringing the light shed upon it to a focus, it is not difficult to discover its scope, to determine what it is all about, which is the last thing we propose to do. It is an account of Paul before the Council in Jerusalem. He is the great central figure in the whole scene, around whom everything else moves.

Here let me explain that the foregoing must not be taken as a specimen of full or complete teaching. Were I teaching a class, instead of indicating in outline the method to be followed, I should enter into details which are intentionally omitted, and should, in the case of the doctrines formulated, proceed inductively, as will be presently shown, carefully gathering from all parts of Scripture the evidence in support of them. I should also employ suitable illustrations, both in connection with the doctrines and the practical lessons, so as to make the truth plain, convincing, and memorable, which are the three great purposes to be served by illustrations. But, when analysis and the statement of doctrines and practical lessons are concerned, I wish it to be distinctly understood that pupils should, as far as possible, be thrown upon their own resources, and that the teacher should only aid and correct them as found to be absolutely necessary.

But is this not expecting too much from pupils? Certainly not. It is to be remembered that they are not little children, but senior pupils, who have been promoted to this distinction through a preparatory course and by proper tests. But even when this is not the case, when I am obliged to deal with the sort of conglomerate usually called the Bible Class, I have no fear of failure on their part in carrying out this method, because I have tested it by practical experiments. I have taken average children from thirteen to fifteen years old, who were in no way specially prepared, and have had them read a lesson for the first time and at once proceed to name the persons, the actions, the doctrines, and the special lessons to which it referred with surprising accuracy and success; and the courage, independence of thought and enthusiasm developed in the process was perfectly delightful. The fact is that the more we expect from pupils and the more we get from them the better. One of the most deadening and fatal errors into which teachers fall is to deprive pupils of the fullest exercise of their own mental powers. They often talk their classes to death instead of stimulating and guiding their mental activity, and causing them as much as possible to rely upon their own resources. What is needed is not to do everything for the pupil, but to show him the right method of doing things for himself, that he may cultivate his faculties thereby and learn to rejoice in the exercise of his own powers. It is not enough for the pupil to sit and listen and look wise and be pleased. He must exert himself if he is to grow mentally and spiritually. A person who is not a swimmer may view with pleasure and amazement the grace and ease of the movements of an expert in the art, like the late unfortunate Captain Webb, but he will never learn to swim by looking on and being pleased and amazed, neither can he do so by listening to long lectures about the art, or committing to memory learned rules about it. He must plunge into the water and by his own efforts learn to swim. He will, of course, flounder about at first and sink. Not because the water is incapable of supporting him, or because he does not sufficiently exert himself. On the contrary, he struggles hard, and, panting for breath, makes desperate efforts, but he has not learned the art, the right method. His

is unskilled labour—hence the failure. What he needs is not more theory, more abstract knowledge, more of the literature of the subject, but more personal self-reliant practice in gaining the art of swimming.

And so in Bible reading. I am persuaded that the young and old flounder about and fail just because they have not acquired the true art of reading. They often follow no order, but have a vague wish to discover they know not what, and in their sort of unmethodical search for hidden things, miss what lies upon the very surface of the Word.

As a remedy for this state of things I would teach method, and exercise the members of the Bible class for several years in analysis until they could perform it with ease and accuracy, and while being thus drilled I would deal faithfully with their hearts and consciences, applying with all the power I could wield the practical lessons discovered, and imparting necessary information to stimulate them to become acquainted with a wide range of Bible truth. They would thus be prepared to pass on to the second and still higher course of study which I propose.

This should consist of Introduction and Synoptical Reading of the books of the Bible. I use the term, Introduction, not in the technical sense familiar to theologians, but with a far more restricted meaning, excluding very many of the critical details which they make it cover. It would be manifest folly to attempt to cram a Bible class, however advanced and intelligent, with the contents of the works of Home, or Davidson, or Scrivener, or any of the great writers on Introduction, and I know of no single work which could be used as a text-book for the purpose in view. A small manual, containing accurate information brought down to date, not burdened with unnecessary learning, and written in a clear and popular style would be a great boon to teachers and many Christian readers. Meanwhile, in the absence of such a work in entering upon the study of any of the books of the Sacred Canon, the teacher should, from such reliable sources of information as are at his command, make his class generally acquainted with such introductory matters as the following: The authorship of the book; the time and place of writing; the readers to whom it was first addressed; its character and style; its special object and general contents. In doing this he should carefully avoid all displays of learning, borrowed from dictionaries, commentaries, and encyclopædias, and shun boring his pupils and perverting their minds with disputed points which they are not yet competent to settle. Let him give them direct and definite information and not vexed and tangled theories and conjectures. I would even omit from this course the discussion of the genuineness, authenticity, and canonicity of the books of Scripture. This may, in the meantime, be taken for granted while the student is made conversant with what is thoroughly ascertained and generally accepted upon the other points just mentioned, and thus becomes qualified to enter intelligently upon the Synoptical Reading of the books. But what does this mean, and how is it to be pursued?

Instead of confining our analysis, as in the former course, to a short passage or lesson of Scripture, we now extend our view over a whole book, make a much more comprehensive analysis and break the whole composition into its natural sections or divisions regardless of chapters and verses. This is manifestly a higher and more difficult work than any thing yet undertaken; and, when successfully performed, proves most invigorating to the heart and intellect and promotive of Christian devotion.

The first thing to be done is to read the entire book at once, or consecutively. Indeed, this may require to be done several times in order to catch its spirit and scope and cannot, of course, be overtaken in the class, but must be left to the conscientious private effort of each student. I venture to think that, in the case of many people, the Bible is not as regularly and earnestly read as the newspapers—a sad feature of our times—and that the simple reading again and again of the Sacred Oracles with a definite purpose in view would have a most beneficial effect upon multitudes. In beginning this course, and perhaps for a few months, in order to give definiteness to the reading and researches of pupils, the teacher should, in a few words, indicate beforehand, the scope of the book to be studied.

Take for example the Gospel by John. The author states distinctly its general purport, intimates that its great design is to establish beyond doubt the divinity of our Saviour. Immediately after the record of the

manner in which the doubts of Thomas on this point were removed and he had exclaimed, addressing Jesus: "My Lord and my God," it is added, "And many other signs truly did Jesus in the presence of His Disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

(To be continued.)

MISSIONARY SUPPLY IN THE NORTH-WEST.

MR. EDITOR,—In THE PRESBYTERIAN of March 18, "Missionary" undertakes to show that there is no very pressing need for more missionaries in the North-West. He should acquaint himself with the facts before making statements such as he does in his letter. You express the conviction of all who know the actual condition of affairs and are interested in the welfare of our Church, when you say, in the same paper: "The one thing painfully clear is, that something *must* be done and that *soon*."

From the last Annual Report of the Superintendent of Missions, I gather (pp. 6, 7, 8) the following: There were twenty-four groups of stations reporting, containing 1,037 families. "Missionary" says there are a few families left unsupplied—"vacant"; thirteen of these groups promise towards a minister's salary an average of \$463. On page four of this report Mr. Robertson says: "Neglected settlers sink into spiritual lethargy very quickly. The evidence of *early neglect* is painfully evident in many a locality. If young men are to be prevented from throwing overboard religion, morals, and all that is held dear, Christian work must begin with settlement. . . . The pressing work of our Church is to give them the Gospel. . . . If we neglect this work, and the people lapse, we are guilty. . . ." And yet we are coolly told that this alternative is preferable to the employment of good men who have not had a college training.

A word now as to the elders employed last winter who, "Missionary" says, "did not prove satisfactory." If this statement is correct, it proves only that the ministers who recommended these elders were not qualified to select men for such work (though these same ministers pronounce upon the fitness for the work of the ministry of our college-trained young men), or that they were very badly deceived in their men. But the fact is that, at least, half of these elders proved so satisfactory that the people (intelligent above the average, mark you) among whom they laboured were loath to part with them.

But this is not the only experience the Church has had in the employment of this kind of labour. Men, not college-trained, nor even elders, have been and are now being employed by the Church in its mission work, and with most gratifying results.

What will "Missionary" say of the ordination of Mr. Lawrence, now of Stonewall? I heard Mr. Lawrence's trial discourses before the Presbytery, and have no hesitation in saying that they were *above* the average sermon.

There are two or three young men of the class that I contend should be taken hold of by the Church, now labouring in important fields in this Province, who are doing as good work and are as acceptable to the people as ordained men. I will go further: are doing better and are more acceptable than some college-trained, regularly-ordained men.

I am very far from belittling the advantages of a thorough college training, nor do I think that, ordinarily, young men should enter the ministry without it.

But all non-college-bred men are not illiterate, nor unable to "define and defend" their position, while many have this advantage—a knowledge of men and business. Further, is it not a fact that *some* (perhaps few) who have "gone through" college have very meagre ability or literary attainments, whose highest qualification is that they have put in the prescribed time, and who could not begin to cope with the average layman, even in preaching?

Your readers are aware that there is at present an outbreak in the North-West which necessitates a resort to arms. Imagine the Dominion Government refusing to send any men to the front who had not spent five years in some military school. In a question of life and death the most available material is the best. Are men's bodies and property of more value than their souls? If we cannot have the best, let us have the next best.

Winnipeg, April 2, 1885.

PRESBYTER.

Pastor and People.

STRENGTH AND BEAUTY.

BY THE REV WM COCHRANE, D.D., FRANTFORD, ONT.

In the Book of Kings we have an interesting and elaborate description of the external and internal fittings of the Temple. The forests of Lebanon furnished the cedar and fir-trees: great stones, costly stones, and hewn stones composed the foundation. Pure gold and chains of gold overlaid the altar and the ark of the covenant. The cherubim and seraphim were overlaid with gold. The doors were of olive trees with carvings of cherubim and palm trees and open flowers. The pillars were of brass, their chapters covered with a network of pomegranates, and upon the top of the pillars was lily-work.

The idea that seems to be suggested is Strength and Beauty. For such a large edifice, designed to stand for generations, and to be constantly used in public worship, strength was absolutely necessary. The pillars must be solid and unyielding, to sustain the weight of the building. But it does not necessarily follow that these pillars should be devoid of beauty. Their ornamentation does not diminish their capability of bearing the stress laid upon them. It is very true that without the "lily work," they could equally well sustain the building, but by adding this ornament the eye is pleased, and the entire effect considerably enhanced. Solomon and his skilled workers intended the internal furnishings of God's house to be not only massive, grand and imposing, but to be "exceedingly magnificent," the delight of the worshippers, and the fame and glory of surrounding nations.

We may take these words as suggesting what is demanded of the Church and of individual Christians at the present day. Says David: "Strength and Beauty are in His sanctuary." The pillars in their massive grandeur, towering aloft and sublime, are to be fretted over and crowned with gracefulness—with lily-work of choicest artifice.

We want in Christian character, first of all, strength—courage to possess and express our opinions; to defend the truth at all hazards, and make aggressions upon Vice in the community and in the land. No one who reads attentively the New Testament Scriptures can fail to observe how frequently Christians are enjoined to exercise courage and moral bravery. Cowardice is not mere weakness, but positive sin. Timidity should have no place among the followers of Christ. As soldiers carry their head erect in the thickest of the fight, so God's servants are to stand in all the dignity of Christian manhood, firm in the faith and defiant of evil.

Next, we want beauty as an essential element of Christian character.

What is beauty? In the natural world it is pleasing. It is discernible by all, and the universal theme of intelligent beings. There is beauty in the flower and in the rainbow; in the dewdrop and the icicle; in the dawn and in the twilight; in the storm and in the calm; in the snow-capped mountain-peak, and in the low-lying valley. God has garnished the universe with the conception of His own mind, and that for the highest ends. The beauty and grandeur of creation are only known to him who traces in the sublime and mysterious harmonies of the heavenly world, and in the variegated scenery of the landscape, marks of unerring wisdom, and that marvellous adaptation of means to ends which characterizes the whole.

All things are beautiful, could we see
The wondrous workings of Divinity!
The corals and the gems that deck the deep,
Where echo cradles in perpetual sleep;
The scented bowers where zephyrs softly lie,
The tuneful choristers that wing on high;
The pristine planets beaming bright above—
All, all is beauty, breathing endless love.

All things are beautiful! for God is love!
Diffusing chasms below, around, above.

Beauty is, therefore, Nature's sweetest soul
And spreads His sacred name from pole to pole.

But after all, who can give a definition of what beauty is? Says one: "It is that assemblage of graces or proportion of parts which produces a certain agreeable emotion or feeling, or which pleases the senses." Says another: "Any material object which gives us pleasure in the simple contemplation of its outward qualities, without any direct exertion of the intellect, is, in some degree, beautiful." By this it is not meant that beauty is not recognized by the inner sense, but that we cannot, in many cases, give the reasons why certain objects afford us pleasure and call forth our admiration. In all high ideas of beauty, much of the pleasure doubtless depends on perceptions which are purely intellectual, but the workings of the mind are so subtle and so rapid that we cannot always give a reason for our conclusions.

As an approximate definition, we may say, that beauty is nature in perfection—comeliness, symmetry and harmony. Art is only beautiful when it approaches nature, and speaks to the heart, and raises our thoughts to the Deity; when we forget the artist

in the grandeur of his conception; when we are instinctively led to think of a beauty "which is not of his creation, and a knowledge which is past finding out." Nature is but the ideal and offspring of the Almighty's mind, and must be perfect. Hence, when we admire nature, we but adore and exalt the proportions of the Great Architect and Designer of the universe.

Now, as in nature, so in the Church of Christ there is to be a beauty and loveliness of character, discernible by the world. The pillars of the temple should be covered over with "lily-work."

The beauty of holiness which distils from the believer's lips and person is just the reflection of the Deity in the world; a sweet, attractive, and omnipotent influence which compels admiration, and enlists the sympathies of men everywhere. There is a spell in the holy life that overcomes opposition, overturns the dogmas of infidelity, and wins over to Virtue the vilest of men. Dr. Guthrie, when describing the late Robert Murray McCheyne, says: "While a most pleasant and delightful companion, enjoying nature and all good and innocent things in this life, he had, in a rare and singular degree, his conversation in heaven, and the influence for good he left in every place was quite extraordinary. The places where he visited seemed heavenlier than before. Associated with his person, appearance and conversation, on the walls of the house and everywhere around, seemed to be inscribed: 'Holiness to the Lord.'"

The reality of such an influence or moral force is not open to disputation, because it is inexplicable and undeniable. The dewdrop silently crystallizes during the hours of slumber and as quickly evaporates, as if it dreaded the analysis of chemistry and the applications of scientific investigation to reveal its secret; but its refreshing and vivifying power remains behind. And so there are thousands of lives that pass noiselessly through existence, blessing humanity and beautifying the world. "He hath a daily beauty in his life," says the poet. You cannot tell wherein lies the secret power, but the fact remains. For holiness is not so much one outshining grace, as the aggregate of the Christian graces. It is the harmonious proportions of all these excellences which go to make up a perfect man—the nearest approach to what humanity was, when fresh from the Creator's hands, and undefiled by sin.

Which influence is the most salutary—that of the rippling stream or the noisy cataract; the lightning flash, accompanied by the thunder peal, or the calm, steady shining of the sun? Both are necessary, but not equally valuable. The continuous force of the one class of agencies far exceeds the more startling and explosive outbursts of the other.

You cannot always tell wherein lies the charm and pathos of those who are universally acknowledged as the greatest of vocalists, or the most eloquent and impressive of pulpit orators. Listening to detached cadences and sentences, they seem but little different from those of inferior artists; but when the effort is concluded, you are spellbound. You cannot tell wherein lies the charm, but the charm is there. Of such a good man's life we can only say:

Beauty is truth—truth is beauty—that is all
We know on earth—and all we need to know.

There are some who deem such ideal lives utterly unattainable, save perhaps by a favoured few. They believe in "settled, rock-like principles" of religious faith, and argue that from such natures as theirs, there cannot possibly spring forth "comely plants of grace." The possibility of a union of strong religious convictions and tender, dove-like qualities is not hopeful, if we judge by what many Christians are. How unlovely, ungainly, repulsive and austere are many good people! How thoughtlessly they conduct themselves in their relations both to the Church and the world—running rough-shod over the most delicate sensibilities and outraging all the proprieties of good taste! They seem to think that piety and gentleness of speech and action are incompatible: that abruptness of manner, stinging rebukes of men's imperfections, and bitter invective, are the elements of saintship. They have no kind word, no cheerful smile, no hearty welcome, no open hand for their fellow-men. They live in a severe, cold, clear atmosphere, unaffected by human sorrows, and disdainful of their weaker and more dependent brethren, who need all the sympathy that the Church of Christ can give. We dare not doubt the sincerity of such good men and women. But, if they are the subjects of grace, they certainly are destitute of gracefulness, which is the outcome of grace. They remind us of those tall, gaunt, leafless trees, straight and rugged, which have their use and place in the economy of nature, but give no shade, emit no fragrance, and bear little fruit. Nay, some good people are not only void of moral beauty, but they have tempers so nettlesome and touchy, that were we not assured that a vast change comes over them at death, their fellowship in heaven would be no attraction.

There are others who say: "We are so constituted that we cannot be otherwise than we are; we cannot unbend or relax. We don't believe in your religion of sentiment. Our inflexible adherence to principle, and steadfast maintenance of orthodoxy and regular attendance upon ordinances, ought to be sufficient to

attract to a love of what is virtuous, and hatred of what is vicious." There may be some little truth in such language, but there is more error. Whatever be a man's temperament, Divine grace and persistent effort can change it. Not until every possible effort has been made should men despair of acquiring this moral beauty, which is so attractive to the world. No man who has attained the forgiveness of sins, and who believes himself at peace with God, should rest satisfied with these alone. Whatever will commend the religion of Christ to others, he should attempt. "Covet earnestly the best gifts," says the apostle. Be all things to all men, if thereby they may be saved. If the great orators of ancient times spent long years in acquiring their powers of persuasion that they might, by the flexibility and compass of their voice, and the chasteness of their diction, gain the intellectual mastery over their audiences, why should a Christian grudge years of patient toil to possess such gentleness and comeliness of manner, as shall enlist his fellow-men on the side of truth, and bring them to practise the virtues of the Master?

Be courteous, then, in all your intercourse with your fellow-men. Let the pillars be ornamented with lily-work. If naturally of a taciturn and austere disposition, try, by God's grace, to overcome it. A sunshiny countenance costs no more than a cloudy one. Cultivate not only the grand and lofty in deportment, but the amiable and the winning. Religion should make men excel in true refinement—not sickening affectation, nor outward gentility, but in a sweetness of disposition that purifies all it touches.

It is wonderful how the most haughty and disagreeable of men can become suave and congenial when their personal interests are at stake. How bland are our merchants to their patrons! They overflow with good nature and do their utmost to please! How gracious and condescending also are our candidates for municipal and parliamentary honours in their intercourse with those whose suffrages they seek. No effort is spared to win men over to their ways of thinking. Such conduct is commendable within certain limits. The children of this world are wise in their generation. They know that urbanity and courtesy are often of more value than lengthened discussion of abstract theories. And shall Christians, having the prospect of a nobler destiny than anything this life can furnish, allow their opportunities of usefulness to pass unimproved and their capacities for saving souls to lie dormant, and not the rather "clothe the enduring vitalities of the hidden life in the comely garment of the Christian graces."

SECRET PRAYER.

O, sweet and healing is secret prayer, when the heart, oppressed with a burden which none but God must know, and none but God can remove, retires with Him apart and lays down the load at His feet, and pours all anxieties into His pitying bosom, where no eye but His can see and no ear but His can hear! There we use postures, expressions, or pleadings that might not be suitable in the presence of others. There we may lay open those hidden wants and solicitudes which we may not reveal to our dearest friend. Cyrian has very beautifully described the benefit and delight which he found in retired prayer and meditation: "That no profane listener may hinder my musings, and no domestic clamour drown them, I withdraw to a recess in the neighbouring solitude, where the creeping tendrils of the young vines form a shady arbour. Behold! there I obtain a feeling of truth which learning could not give, and drink in, from the quick impartings of Divine grace, stores of heavenly thought which long years of study could never supply."

I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer.

EFFECTIVE FAMILY RELIGION.

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning and evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to is more than the things that are said. The undertone is more important than the overtone. Not gloom, not tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other, which is the result of all for Christ, and a sincere spirit of good-will to all at home, and of kindness of thought and expression to all who enter the home or are mentioned there, these make the family religion, and make its Bible-reading, prayer and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the pharisaic, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.

Miscellaneous.

EVERY misery missed is a new mercy. THE eyes of man are of no use without the observant power.—Hood. DEVOTION sweetens all that courage must endure.—Madame Swetchine.

SATAN always rocks the cradle when we sleep at our devotions.—Bishop Hall. THERE is no Christian duty that is not to be seasoned and set off with cheerfulness.—Milton.

LIGHT-HOUSES don't ring bells and fire cannons to call attention to their shining; they just shine.—Moody.

A SOUND discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

THERE is a jewel which no Indian mine can buy, No chemist can counterfeit; It makes men rich in greatest poverty, Makes water wine, turns wooden cups to gold,

The homely whistle to sweet music's strain; Seldom it comes—to few from heaven sent— That much in little—all in nought—content.—Wilbye.

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

THE mystery of faith is best held in a pure conscience. The practical love of truth is the most powerful preservative from error and delusion.

RELIGION is never fashionable. The way of peace is not the broad way, superintended by Paris, but the narrow way watched by the Redeemer.

WHEN home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—Spurgeon.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

THE pleasure of bathing is greatly increased by mixing in the tub half or even a quarter of a bottle of Murray & Lanman's Florida Water. Instantly the whole atmosphere of the bath-room is as fragrant as a blooming flower-garden, the mind becomes buoyant, and the body emerges freshened and strengthened.

WHETHER young or old, think it neither too soon nor too late to turn over the leaves of your past life and consider what you would do if what you have done were to be done again.

THE plate prepared by the photographer in the darkness receives upon itself the image of beauty. And often our day is turned to night that our spirits may be prepared to receive the image of God.

IT will afford sweeter happiness in the hour of death to have wiped away one tear from the cheek of sorrow than to have ruled an empire, to have conquered millions, or to have enslaved the world.

ALLEN'S LUNG BALSAM is the standard cure for coughs and colds in the States. See adv.

THE surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

NEARNESS of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward Him.—Spurgeon.

WHEN men come earnestly to believe there is imminent danger without immediate repentance, there is usually action. When the Bible is heard as the word of authority that must be heeded, there will not only be vigorous church-life, but there will be power over the world.

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

IT is good for us all to think much of going away from this world; we are still going, and must be gone shortly, gone the way of all the earth. But we shall not go until God calls us to another world, and till He has done with us in this world, and says, "Go thy way."

GENERAL GRANT.

IS THE OLD HERO DYING BECAUSE OF MEDICAL INTOLERANCE?

The American Homeopathist has an article on the treatment of General Grant by the Allopaths, in which it says:

"General Washington was murdered by his medical attendants; but at least they were heroically—too heroically endeavouring to extinguish the disease. Their brutality was of the active sort, and in purpose commendable, though disastrous in result. General Garfield was maltreated for months under an error of diagnosis, and at last escaped beyond the reach of his eminent torturers. Here, also, there was much medical heroism and activity displayed, albeit misdirected. Other illustrious patients have suffered from eminence in the profession; but General Grant seems reserved as a shining example of cold-blooded expectancy. To him the little group of eminence have nothing to offer but a diagnosis. For him they propose no relief but in the grave. Ignoring the only source of therapeutic salvation, they gather round his bedside to observe his unaided struggle. The fiat has gone forth that nothing can be done; and nothing will be permitted to be done. Those who question such a decision are quacks and cranks; but who ought not to be proud of such a designation from such a source? Scholarly, refined, cultured, earnest gentlemen as they are, of what avail are all these good qualities in the presence of such therapeutic bankruptcy? On the contrary, while so-called scientific medicine is to the fore, well may the daily papers announce in startling headlines, "A bad day for General Grant—Seven doctors in consultation."

Yes, the hero of Appomattox is dying! He who knew no fear in war, knows no fear in suffering. His quiet fortitude wins universal admiration.

President Lincoln, in visiting an hospital during the late war, noticed a poor Confederate boy, mortally wounded. With his native tenderness he put his arms around his neck in sympathy. The sight melted the hospital to tears.

The heart of the American people in like manner bleeds for Grant, the silent sufferer. It would have him get well by an effective means.

His physicians say he can not recover. They fill him with anodynes, but despite their favourable bulletins he is daily growing worse.

A specialist who has won reputation in the treatment of cancer visits his bedside. The opposition he encounters from the attending physicians brings painfully to mind the story of the dog in the manger.

And General Grant, perhaps, must die because of this intolerance! Is it possible that there is no hope of cure outside of the medical profession?

Preposterous! For years medical men insisted that certain fevers were incurable, but Chincona proved the contrary. For centuries they have protested that certain renal disorders were incurable, and yet a special preparation has cured and permanently cured the very worst cases.

Why may it not be possible in like manner to cure a case of cancer? B. F. Larrabee, of Boston, was doomed to death by many eminent Boston physicians. J. B. Henion, M.D., of Rochester, N.Y., was given up by the best doctors of all schools. Elder J. S. Prescott, of Cleveland, Ohio, was gravely informed by them that he could not live, and yet these men and thousands like them have been cured and cured permanently, of serious kidney disorders, by a remedy not officially known to the code.

What has been done may be done again. General Anson Stager died of Bright's disease in Chicago last week. "Joe" Goss, the Boston pugilist, died of it. Hundreds of thousands of people perish of it every year, while in their doctor's hands. The cause of death may be called blood poisoning, paralysis, heart disease, convulsions, apoplexy, pneumonia, or some other common ailment, but the real difficulty is in the kidneys. Physicians know it, but they conceal the fact from their patients, realizing their inability to cure by any "authorized" means. The remedy that cured Larrabee and Henion and Prescott (i.e., Warner's safe cure), is a special, independent discovery. Its record entitles it to recognition, and it gets it from intelligent people. Its manufacturers have an unsullied reputation and are entitled to as great consideration as any school of physicians.

Professor R. A. Gunn, M.D., Dean of the United States Medical College of New York City, rises above professional prejudice and on its personally proved merits alone gives it several pages of the warmest commendation in his published works—the only instance

on record of a high professional endorsement of such a preparation.

The unprejudiced people do not want General Grant to die. If there is in all nature or anywhere in the world a remedy or a man able to cure his cancer, give him a chance.

Will they do it? No. Why?

Is it not too often the case that many excellent physicians, who are greatly devoted to the code, would prefer that their patients should die rather than they should recover health by the use of any remedy not recognized under their code?

A FAITHFUL and true friend is a living treasure, inestimable in possession and deeply to be lamented when gone. Nothing is more common than to talk of a friend; nothing more difficult than to find a friend; nothing more rare than to improve by one as we ought.

CONSUMPTION CURED.

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

No one needs to be so greatly alarmed as he who feels no fear, or who is without craving of God's mercy and grace. Indifference in a matter so essential as that of salvation is a crime, but it ought to start the most active efforts to have it cured.

YOUNG MEN!—READ THIS.

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

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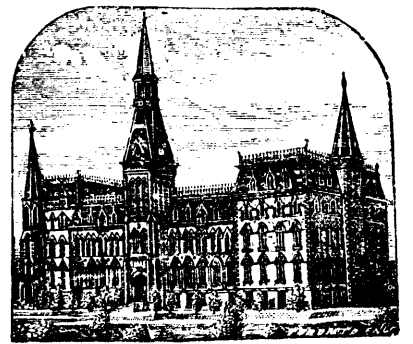
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TORONTO, WEDNESDAY, APRIL 15, 1885.

THE Synod of Hamilton and London met in MacNab Street Church, Hamilton, on Monday evening. The annual meeting of the Women's Foreign Mission Society is being held at Ottawa. Reports of both meetings will appear next week.

THE sum required for the current year for Augmentation Fund is \$30,000. The amount received up to date is about \$22,000. Congregations which have not yet remitted are strongly urged to forward their contributions to Rev. Dr. Reid, before the close of the present month, otherwise it may be impossible to pay the full amount of supplement.

PROFESSOR DRUMMOND'S work, "Natural Law in the Spiritual World," is likely to have the same history as all other great books. When published it took the religious world by storm. Then there was a lull during which the reviewers were preparing themselves. Now their sharp pens are at work and we shall soon know what they think about it. Some will vigorously attack every weak point in the book, and no doubt others will defend the Professor with equal vigour. In the lull that always comes when the subject gets old and the critics have exhausted themselves we may perhaps hear again from Drummond himself. So far, the point chiefly assailed is that the Professor makes analogy identity. "It is not that the spiritual laws are analogous to the natural laws, they are the same laws:—it is not a question of analogy but identity." It is asserted that gravitation and other natural laws are not found in the spiritual world at all. When both sides have been heard, and sufficient time has passed to think the subject out, opinions will crystallize and fix the permanent place of this fresh and suggestive work. And just here we may be permitted to ask our good neighbour the *Guardian* if it did not cross the lines of legitimate criticism when it declared the other day that "Professor Drummond is evidently an annihilatist." Professor Drummond is a Professor in the Free Church College of Glasgow and at last accounts was most earnestly engaged in revival work in the Edinburgh University. His addresses are described as "intensely evangelical." We may remind the *Guardian* that annihilatists are not usually appointed to chairs in Presbyterian colleges nor are they often found giving intensely evangelical addresses at revivals.

ONCE more we are reminded— we might say, painfully reminded—that a mere difference of opinion in regard to modes of worship is not a sufficient basis on which to build a congregation. The Carlton street congregation, of this city, did not like the modes of worship practised in the other city congregations and started a cause of their own, called a minister from a neighbouring city, and launched out as a new congregation. They are already so far in arrears for stipend that the Presbytery has been asked to interfere. They acknowledge their liability but plead inability. In plain English they are not able to pay the \$1,500 a year that they undertook to pay. One of the arguments used in the Presbytery in favour of granting them a separate organization was that in a city as large as Toronto every type of Presbyterian thought and opinion should be represented. All very well as a matter of theory, but cultivating types of thought may cost altogether too much labour and money.

The people have put their means into an organization which so far at least has not been successful. Could not this money have been spent in some better way than in trying to build up an organization on the basis upon which this congregation was placed? And there is something more and worse than the loss of money. Mr. Wilson was induced to leave a congregation in which he had laboured successfully for a quarter of a century and make the experiment of building up a congregation on this basis. We do not say that anyone is to blame. All parties interested have our sympathy but a sense of duty compels us to say that a congregation cannot be built up in any Ontario city simply on an anti-hymn, anti-organ basis. Presbyteries should be careful about making such experiments.

SPURGEON discusses the merits of preaching and pastoral visiting in this way:

I don't know about going from house to house visiting. Some put it down as a duty for all Christian ministers to visit—to be always visiting. I am not alluding to any brother, but I have not observed anything miraculously good about the preaching of brethren who spend their time in that particular department. With all the force of my being I say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by a dropping in here and there and talking a little chit-chat. By all means keep the sermons up.

True; but there are people in almost every congregation who think more of "a little chit-chat" than of the best sermon ever preached by Spurgeon or any other man. What is to be done with these people? If you don't visit them you can't get a chance to preach to them, no matter how good your sermons may be. One of the most discouraging things in ministerial life is the fact that a certain number of people value more highly a social visit than the best discussion of Gospel truth that ever fell from human lips. Hugh Miller used to say that a pastoral visit usually is "an hour's gossip with a short prayer tacked on to the end of it." Perhaps the best way to meet the clamour for incessant visiting is to make each visit a distinctively religious one. Read the Scriptures, pray, ask questions about religious life, personal experience, and so on. If the thing sought by the visit is worship, then a minister cannot visit too often. If that is not the thing sought, a religious exercise of the kind described will soon stop the clamour. Visiting was not so much in demand when the "Fathers" vigorously catechized the family, examined them on the Shorter Catechism and their religious experience. One round of pastoral visiting in the old style would stop the demand in many a congregation.

SOME one asked Sir John Macdonald the other day, in the House, if any arrangement had been made for sending chaplains to the North-West with the troops. The Premier answered that a number of physicians had been sent to take care of their bodies, but he was not aware that anybody had been sent to minister to their spiritual wants. Since then we have seen it stated that one or two priests have gone along with the Quebec battalions. The Protestant bodies should send two or three ministers forward, and send them at once. Surely we should not be behind the Catholic Church in caring for the spiritual wants of our people. Perhaps it is better that the different denominations represented in the force should send chaplains than that they should be sent by the Government. The Government can scarcely be expected to choose among the different denominations, and they cannot send a minister from each one. Let our church send one or two good men, and send them at once. Just whose duty it is to act we cannot say, as no provision is made for an emergency of this kind. Any arrangement made by the Moderator of Assembly would, we are certain, be sanctioned by the Assembly. Probably Dr. McLaren could arrange with the Presbytery of Manitoba to send one or two of their men to the front in the meantime, with as little delay as possible. There are hundreds of Presbyterian young men in the force. None of these young men must be allowed to die in the hospital or die on the field without a minister of their church to administer the consolations of religion. The late Dr. Inglis went with the Thirteenth Battalion to Ridgeway, and shared their dangers as well as ministered to their spiritual wants. We ask the authorities to act, and act promptly in this matter. Whatever others may do, let us do our duty, and show the world that we can take care of our people wherever duty may call them.

PRESBYTERIAN COLLEGE, MONTREAL.

THE Presbyterian Church has ever and always been the friend of learning. It fosters alike the humble mission school and the fully equipped university. It has been the aim of this Church to maintain and extend a complete and effective educational system. The same Church has lent its aid to the advancement of systems of national education, and having a due regard to the rights of others, has rarely engaged in a struggle to secure an undue supremacy. There has been a constant endeavour in Canada to make the theological colleges of the Church not only worthy of it, and to be fully up if possible to the requirements of the time; but, in proportion to numbers, strenuous efforts have been successfully made to bring such institutions within easy reach of all who desire to avail themselves of collegiate training.

The Presbyterian College, Montreal, has had a successful career hitherto. The enterprising Presbyterians of that busy commercial centre of Quebec Province were desirous of having a college located there. The institution has in the past received substantial assurances of the interest taken in its prosperity by prominent business men, who have from time to time made generous gifts to its treasury, handsome additions to the structure, and permanent improvements in its equipment. In these respects the friends of Montreal College have good reasons for gratitude, though no doubt of the kind that looks forward while not unmindful of past favours.

The Session just concluded has been in every respect very satisfactory. The attendance has been most encouraging, and good honest work has been accomplished. The Principal and Professors occupy worthily and well the responsible positions assigned them. The energetic and scholarly Principal is not only faithful in the discharge of the duties pertaining to his office and chair, but he never fails to embrace an opportunity whereby the well-being of the institution over which he presides may be advanced. Professors Campbell, Coussirat, and Scrimger are the right men in the right places in the departments they respectively occupy; while in addition, the Professorial staff are ably assisted by the Dean of Residence, Rev. W. J. Dey, M.A., Dr. MacNish, A. B. McKay, and Messrs. Hutchison and MacLaren as Lecturers in Sacred Architecture and Music.

Montreal College has recently added another attractive feature in the weekly course of Lectures on Questions of the Day by able and specially qualified men. The interest aroused by these lectures and the success that has attended them are more than sufficient to justify their future continuance.

We heartily wish the Montreal College every success in its proposed effort to complete its endowment. In addition to its magnificent buildings and growing and valuable library, it has already three chairs endowed and a regular staff of four Professors, including the French Professor. With the addition of two more, as called for by Principal MacVicar, its equipment would be eminently complete and satisfactory.

ADAPTABILITY OF THE GOSPEL.

WHEN prosecuting the work so dear to his heart, visiting the poor and neglected people in the Edinburgh Wynds, Dr. Chalmers encountered a good old lady who, when asked if she would attend the religious services specially provided for the neighbourhood, replied that she would go occasionally for the sake of encouraging him. How common it has become to treat the offers of the Gospel much in the same way as this poor woman in her simplicity treated the eminent Scottish divine—patronizingly. Many seem to feel that in attending a religious service, or aiding in any way some Church or benevolent scheme they are conferring a favour on those who seek to promote the Gospel cause. Denominational rivalry is one cause why this is so. The representatives of the respective Churches are desirous of the good opinion of the people. So long as this is honestly sought for good and worthy ends there is nothing culpable in the effort to secure the favour and confidence of those that are without. Another reason for the patronizing attitude assumed by many is that the bearing of the average minister is very different now from what it was in former days. The parson might meet on equal terms with the Squire, ride to hounds with him and take his place at the social board when the hunt was over; but he could scarcely address the yeoman or the farm labourer ex-

cept in dictatorial or patronizing tones. The modern parish rector has lost nothing in the way of real respect because he devotes himself now with exemplary diligence to the proper duties of his sacred calling, and mingles with his people as a brother man as well as a guide in spiritual matters. Even the highest and driest of Anglican "priests" can adapt himself with becoming humility to the circumstances of the lowliest objects of his pastoral care.

This adaptation to the actual needs and condition of the people is in perfect harmony with the spirit and purpose of the Gospel. Those who occupy an attitude of indifference or hostility cannot be reached except by following in the footsteps of Him who is meek and lowly, and who came to seek and save that which is lost. State religionism, or ecclesiastical machinery, is powerless to win the confidence of those who eye the Church askance, and who do not feel their personal need of the blessings of the Gospel.

The Gospel of Jesus Christ is marvellously adaptable to the moral and spiritual necessities of all men. Universal adaptability is one of the visible marks of its Divine origin. The grandest and most comprehensive systems of philosophy or science are, at their best, but limited in their adaptation. They may be highly appreciated by the educated and refined. Under the most favourable conditions they are but the special privileges of a gifted intellectual aristocracy. The mass who are wrestling, not with the scientific problems of the times, but with the stern and prosaic facts of every-day existence have neither time nor opportunity for the solution of abstract questions in philosophy or science; but they are all of them brought face to face with the great questions that pertain to humanity—man's relation to God, the fact of sin, and its forgiveness; the instinctive cry of the human heart for help and consolation in the dark hour of trial; the moral progress of the race; and the irresistible longing for an after life, holier, purer, and sweeter than the chequered course of present existence. Of all known forces Christianity alone offers a complete and satisfactory solution of these vital questions. In the rest and comfort it brings to heart and mind and conscience—all that is highest in man's nature—men of all degrees of intelligence and civilization have found it an abiding source of strength and hope. The savant and the savage, the little child and the way-worn wanderer alike have found an enduring consolation in Jesus Christ and Him crucified.

The conquests of the Cross are not confined to a vanishing age. To-day its triumphs are greater than ever and it will go on conquering and to conquer, by the mighty power of love adapting itself to the ceaseless needs of the great heart of humanity.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—In the name of the Committee, we crave space in your columns for an appeal in behalf of the Aged and Infirm Ministers' Fund, whose condition at this date is such that we cannot hope to be able to meet our obligations for the year, unless help comes from other than our ordinary sources of income.

The Assembly of last year added no fewer than ten names to the list of annuitants, thus increasing our obligations by \$2,000. Unhappily, according to present appearances, the income available for current expenditure, i.e., the income from congregational contributions, ministers' rates, and interest of capital, will not be larger than that of the previous year. That there is thus no appearance as yet of anything being done to meet the new obligations imposed upon us, is, no doubt, largely owing to the fact that the Church has of late been called to do so much in the way of improving the position of our colleges, and so much to promote the comfort of ministers of weak congregations. It is to be hoped that there will now be no further delay in attending to the interests of those who have worn themselves out in the service of the Church. A good deal of attention has recently been given to the subject by Presbyteries. But it is not likely that their action will materially affect the congregational contributions for the current year, which is now near its close. If, therefore, help does not come to us in the way of special contributions to meet an emergency that can hardly recur, the Committee will be under the necessity of very seriously reducing the annuities. There can not in future be such an increase in the number of beneficiaries as there has been during the last three or four years. But this year it has been so great that, without such help as

that now suggested, the Committee cannot go beyond \$180 or \$190, instead of the \$220 of the last few years. But is not such a reduction practically equivalent to the throwing of the burden of the new annuities upon the older beneficiaries, and taxing them to the amount of \$30 or \$40 each? This would be a reproach that surely hundreds would gladly deny themselves much to protect the Church from. Without any thought of disparagement in relation to efforts put forth in behalf of other schemes, we cannot but feel that we are now presenting what is, in some respects, the most urgent of present claims on the liberality of the Church; and we cannot but hope that many will respond at once to this appeal.

Contributions to prevent the occurrence of the dreaded deficiency will be gratefully received by Dr. Reid; or by

JAMES MIDDLEMISS, } Joint Conveners.
J. K. McDONALD.

P. S.—The Committee would take this opportunity of expressing regret that mention has not been made in their printed reports of the return by the Rev. Wm. Forrest of his annuity *in full*, during the last three years. The Committee, on being appealed to three years ago, when Mr. Forrest felt himself so much improved in health as to venture into the mission field, did not think it right that his name should be removed from the list of annuitants until, after sufficient trial, it was seen that he was no longer in need of assistance from the Fund. Mr. Forrest himself, however, has ever since regularly returned his payments from the Fund—a fact that has, from time to time, been stated to the Assembly, but should, in justice to him, have been referred to in the annual reports. It is now arranged that Mr. Forrest's name be removed from the list, on the understanding that it be replaced should his health fail.

The Committee beg the privilege of one word more. They have reason to believe that the Fund has been injuriously affected by the fact that, in some instances, annuities are given to ministers who are believed not to be in need of them. While they are sure that there are not very few cases, they would call attention to the fact that they have brought the matter—which is confessedly a very difficult one—before the Church, with the view of its being settled in a constitutional way. And they would earnestly entreat friends not to allow these exceptional cases to prevent their hearty and liberal support of the fund that supplies so much need, and in connection with which there is less leakage than there necessarily is in connection with some other funds.

FRENCH EVANGELIZATION.

The receipts at this date are about \$4,000 less than at the corresponding period of last year, and the sum of \$6,000 is still required to end the Church year free from debt. For the last nine years the Board has not reported a deficit to the General Assembly, its policy being to keep the expenditure within the revenue. In accordance with this policy, it will be necessary to contract the work and to reduce the staff of missionaries, unless sufficient contributions are forthcoming in the next fortnight. The Church year ends on April 30th.

The Pointe-aux-Trembles Schools have had the most prosperous session for many years. The large increase in the number of pupils has added greatly to the expenditure, and about \$1,500 are still needed to close the year free from debt. Thirty-one of the pupils have this session professed their faith in Christ. Contributions should be sent to the Treasurer before May 1st, addressed, Rev. R. H. Warden, 198 St. James Street, Montreal.

I ENCLOSE a bill for £300, brought from the north-west out-stations. It is really wonderful—the warm enthusiastic love that leads these islanders to give so much to the work of God.—*Rev. J. Marriott, Samoa.*

I HAVE some faithful witnesses here who would gladly go with me to assist in holding open-air services. They are in the strength of their first love, and are shaking the power of the devil and slavery. One of our recent converts is a man who has been a notorious slave-dealer, and a great thief; but now he is a fine fellow, and is earnestly confessing Christ among his countrymen.—*Rev. M. Godman, Redhi!, Western Africa.*

MONTREAL NOTES.

(FROM OUR OWN CORRESPONDENT.)

The ordinance of the Lord's Supper was recently administered in the Pointe aux Trembles Mission Schools. The Rev. Prof. Coussirat, accompanied by Principal MacVicar, Rev. W. J. Dey, and Prof. Darcy, of McGill University, drove down in the morning, and spent the day there, holding two services. The morning one was conducted by Prof. Coussirat, assisted by Mr. Dey. At its close the communion was dispensed to a large number of the older pupils and the teachers. Twenty of the pupils were received into the fellowship of the Church and the occasion was one long to be remembered by all present. This is the second time that ordinance has been administered in the past three months. On the first occasion there were eleven new communicants, so that thirty-one have this session professed faith in Christ. Many of these six months ago came from Roman Catholic homes entirely ignorant of God's Word and of the way of salvation through Christ. At the close of the session they will return to their homes with the Bible in their hands and the Saviour in their hearts. Who can tell the far-reaching results of the conversion to Christ of these thirty-one pupils of the Pointe-aux-Trembles schools. The afternoon service was conducted by Principal MacVicar, who delivered a suitable gospel address, and was assisted by Professor Darcy, of McGill College.

At the regular quarterly meeting of the Presbytery of Montreal, in the David Morrice Hall—the Rev. R. H. Warden, Moderator there were present forty ministers and twelve or fifteen elders. Besides these members of Presbytery, Messrs. Lyle, of Hamilton; Herridge, of Ottawa; Clark, of New Edinburgh; Payne, of Gloucester; Currie, of Three Rivers; Dewey, of Richmond; and Bayne, of Morrisburg, were invited to sit with the court as corresponding members. The committees on Home Missions, City Missions, Sabbath Schools, Temperance, Protestant Education, French Missions and Statistics, severally presented reports through their Conveners. The reports on French Missions and Sabbath Schools were specially interesting. The former was submitted by Mr. Heine, and contained full statistics of the French mission fields and schools in the Presbytery, together with the reports from the deputies appointed to visit the several fields. These were generally of a most encouraging nature and indicated satisfactory progress during the year. The students assigned to the Presbytery both by the Assembly's Home Mission Committee and the Board of French Evangelization were appointed to fields in the bounds for the summer half year. Professor Scrimger was appointed to moderate in a call to a minister in St. Joseph street church, and Rev. D. W. Morrison, in Valleyfield. The induction of Rev. L. H. Jordan as pastor of Erskine Church was appointed for Thursday, 7th May, at half-past seven p.m., Rev. R. H. Warden to preside, Rev. J. Cormack to preach, Rev. Principal MacVicar to address the minister, and Rev. J. Barclay, the people. The following commissioners to the General Assembly were elected: Ministers, by rotation: Messrs. Turnbull, Barclay, Watson, J. Patterson, D. Paterson and J. Mackie; and by ballot: Principal MacVicar, Professor Scrimger, Messrs. Warden, A. Campbell and Doudiet. Elders, all by ballot, Messrs. James Robertson, W. D. McLaren, James Ross, John Kerby, W. King, A. C. Hutchison, A. McPherson, W. Drysdale, W. Paul, Dr. Christie and Judge Torrance. The Rev. Dr. McNish, of Cornwall, was nominated as Moderator of the Synod of Montreal and Ottawa, and Messrs. McBain and J. Robertson as members of the Synod's Committee on Business. Leave of absence was granted to Professor Coussirat and Messrs. Warden and Hally, all of whom are soon to visit Europe. Mr. Heine was appointed Moderator of the St. Hyacinthe Session with instructions to declare the pulpit vacant and to moderate in a call when the congregation is ready to go forward.

At a recent meeting of the Board of Management of the Presbyterian College here, the question of increasing the Endowment Fund was considered at length, and a resolution was unanimously and heartily adopted that an effort be immediately made to secure from \$150,000 to \$200,000 so as to place the College on a sound, permanent financial basis. A committee was appointed to mature a scheme to report to the Board at a meeting ten days hence and to take such action prior to this meeting as they may deem desirable. On Wednesday, Principal MacVicar laid the matter before the Presbytery of Montreal, when a resolution was unanimously adopted pledging the Presbytery to further the effort by every means in its power.

The closing exercises of the College took place on Wednesday evening, when the David Morrice Hall was filled to overflowing with a thoroughly representative audience. As you will probably give a full account of the proceedings it is only necessary here to say that the degree of B.D. was conferred on the Rev. S. Lyle, of Hamilton, and Rev. D. Currie, of Three Rivers. Though having the power to confer the honorary degree of D.D., the Senate of the College has never yet exercised it.

The Foreign Mission Committee will meet in Knox Church, Toronto, on the 20th May.

We acknowledge receipt of \$5 from Mr. W. R. Gregg, Architect, for the New Hebrides Mission Steamer.

The address of the Rev. T. S. Chambe, Clerk of Kingston Presbytery, will in future be Wolfe Island, Ont.

DR. REID has received the following anonymous contributions: Veritas, Ottawa, for Foreign Missions, \$100; M., Alton, for Home Missions, \$1.

THE Bulletin de l'Association Scientifique reports 4,609 deaths from lightning-stroke in France between the years 1835 and 1864. About twice the number were seriously wounded, and five times as many were struck. The hot years were the most fatal. Since 1864 there has been no death from lightning in the Department of the Seine.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER VII.—HAPPY TIMES

As soon as the grass was green around the cottage, and when the hawthorn blossomed out again among the ruins, Josephine took Benedicte out and led her to sit in the sun. Like a flower that had grown in the shade and had been suddenly brought into the sunshine, the child rejoiced in the pure air and the light, which she felt without seeing. She drew long sighs of contentment, and often cried out with joy, for she could not express in words all her happiness in living. She stretched out her hands to the sun to seize his warm rays; she wondered at everything, and patted even the grass that grew at her feet.

Josephine never wearied of Benedicte. In order to make her talk she often asked, "Do you like to be up here?"

Then the little face would turn toward the loving nurse rosy with joy, and the sweetest smile would spread over the child's lips. Too happy to talk much, she stretched her arms toward Josephine and answered with a kiss.

Gradually, a lively penetrating spirit was awakened in the little one. Her mind, naturally reflective, had never been distracted by the changing scenes around her, but until now the circle of her ideas had been very narrow:

"I wish I could see my father; I want to catch the cat when she runs away. I would like to go down there if Scolastique did not scold. I would like to be as the other children whom I hear running about the street."

Because Benedicte had always stayed at home a sickly languor had benumbed her spirit. Josephine's love opened for her a new world. Happiness, spring time and health, coming altogether to the feeble child, made her faculties blossom. As the light found its way into this young soul she was thrilled with joy and astonishment, like the butterfly when he comes out of his prison. To Benedicte everything was mysterious, everything was wonderful; it was for Josephine to answer all her questions. Since the child had always lived in darkness, it was not easy to describe in words what seeing eyes saw. Still, she must explain to Benedicte everything that she could not feel, from the blue mountains at the edge of the horizon to the golden fly that buzzed in the sunlight. A single word set the child to thinking; the least sound excited her curiosity. First she asked, "How is it made?" and then, "Why?" One of the doors of her spirit was close upon the outer world; the others opened all the more joyfully. She was always on the alert; her mind was always awake.

Josephine was very careful to occupy this thoughtful little mind hungry to know and understand. During the winter, while she spun, Josephine had time to think, and her mind had been made stronger and her knowledge more clear by reading the book her mother had left her. Soon she learned to tell Benedicte about what she read there. The child, delighted, was never weary of listening. Her soul was a white page where Josephine's words were written, never to be effaced.

Josephine could not gaze long enough upon the child. She seated her on a mossy stone, and there the little girl sat without moving, her hands crossed, happy, absorbed in thought, listening to the slightest noises, breathing with delight the balmy air and bending a little her pretty head, which the floating curls encircled with a frame of gold. There was wanting only the light in the closed eyes. Josephine had never seen a face that she loved so much, except that of Genevieve, her mother.

"My Benedicte," she thought, looking lovingly at her, "God has sent you to me as He used to send angels to the suffering, with messages of mercy. Only these did not stop; they only passed, while you—you have come to live with me."

"Listen: I hear something singing," said the little girl one fine day in May, when Josephine had led her to the edge of the wood that the goat might crop the grass.

"It is the linnet, darling," answered Josephine: "he is perched on a sprig quite near us. He is singing to his mate while she sits on the blue eggs; there are three of them in the nest hidden under the fern."

"Did you sit here to hear it sing when you were little?"
"No; when I was as old as you are my mother put a little spade into my hands and led me into the fields."
"Work, darling," she said; "we are never too young or too old to work; we must work to earn our poor living. Thus my good mother spoke; it seems to me that I can hear her yet. But you—you will know nothing about work, because you are rich."

"Yes, my nurse told me so. Josephine, do you know what a lawyer is?"

"It is a man in a black coat who shows people how to buy and sell."

"And he shows people how to give away too: Dennis told Lisette so. Well, when I am grown up I will have him come, and I will say to him, 'Lawyer, give my fields to my Josephine.' Then you will be rich too."

"No, no, Benedicte, you must not do that. You need your hand, poor innocent child: You cannot earn your bread yourself. But feel my hands; they are hard already; they are what give me wheat."

"Josephine," said the child, dreamily, "does everybody in the world work?"

"Yes, except the beggars, and children whose fathers are very rich."

"Did they work in that beautiful garden you read to me about?"

"Yes, darling. God told Adam to take care of the trees whose fruit he ate."

"But you told me they did not have labour and sorrow then?"

"No, it was only after he had disobeyed God that Adam's hard life commenced. Labour was easy and pleasant before that."

"Until when must we labour?"

"Until we enter into the other paradise."

"Will that one be as beautiful as the first?"

"More beautiful. We shall see God always, and we cannot disobey Him then."

"Josephine, I don't want to disobey; it is too sad a thing?"

"Yes; but come, darling, it is evening now; the sun is sinking into the west, and the mist is rising over the plain; we must go in."

"Yes, I hear the oxen and the carts coming back, and the men are singing as they go home. My father never sings. Do you think it is Scolastique who makes his heart so sad? She is wicked, Josephine."

"Don't speak evil of your stepmother, little Benedicte."
"She is not my mother; she is not beautiful; she is nothing to me," cried the child, flushed and excited.

"Your father has taken her for his wife; you ought to respect and honour her. Have you seen her, so that you can say she is not beautiful?"

The child stopped with a little pout, and in the end she hid her face in Josephine's lap and said, "I don't want to love Scolastique, but I love my Josephine"; and she drew a fold of the young girl's dress over her head.

Whenever Josephine had to go out she left the little blind child to Faro. Faro was a good dog, faithful in his love, which he did not throw away, devoted to his masters, but terrible against his enemies, bravely enduring hunger, cold, wounds and fatigue. He had a true soldier's heart; as brave against the wolves as he was pitiful and gentle toward the weak, he felt that he was born to help the helpless. He was large and strong, well built, and covered with rough, almost black hair. His bearing was calm and deliberate, as befits those who know their strength, but who use it wisely. It was to this brave creature that Josephine left the care of Benedicte when it was really necessary for her to go out. As soon as Faro saw the child rise and stretch out her hands to feel her way, he was at her side to keep her from falling down or from going near the fire. He watched over the blind child as he used to watch over the new-born lambs when he was a shepherd. He feared everything for her, and was quiet only when he saw her seated in her little chair. Then he would come and stretch himself in front of her, put his large head in her lap and let her pinch his ears and pull his whiskers as long as she wanted to.

The two were alone one evening when Josephine came in from the fountain. Benedicte called her with a mysterious air. "Listen," she said, in a very low voice, pointing toward the cracked ceiling: "there are two up there, hidden in the garret."

"What do you mean, Benedicte?" cried Josephine, alarmed, "are there people in the house?"

"Don't be afraid," answered the child, gayly: "they are not thieves, they are pigeons—two at least, who have come into your house. I heard them coming as soon as you went out. I listened to them a long time rustling their wings and cooing as my father's pigeons do. If they are still now, it is because they have gone to sleep."

Josephine grew rosy with joy. "Truly, you bring me good luck," she cried, kissing the little girl. "All the good things come with you. Belle first, then flour, white enough for a king, and now the two pigeons, who are going to build their nests here perhaps; and I shall have a dove-house. Yes, darling, you have brought me good luck. Sorrow and poverty went out when you came in. Ah, why can't I keep you always?"

"Josephine," said Benedicte, thoughtfully, "why are you not my mother?"

"Why, darling, because I am Josephine Fougere."

"But don't you take care of me as if you were my mother? I'm sure that if I had known my own mother I could not possibly love her any more than I do you."

That night Josephine slept little; wide awake she was thinking about building the dove-house. Before daylight she was up; she opened the door and slipped out. The pale moon was going slowly down in the sky gilded by the dawn; only the song of a bird broke the silence of the valley—no noise, no motion near by. The doves were sleeping peacefully under the mossy roof. Josephine was fully determined not to let them get away, but how could she set about keeping them.

Josephine is skilful and ready; in a moment she has found the way. She places some sticks against the wall; she steps on these; then, on her hands, she slips past the dormer-window, under the gable of the roof. There she sees her two prisoners nesting in the shadow, pressed close together, wing to wing. Josephine unites her apron and throws it over the sleeping birds. She holds them tight, and does not let them go until she puts them under her basket, which, overturned, serves as a cage. The rising sun shows her a pair of turtle-doves, such as she has never seen: beak and feet of coral, plumage glancing with a thousand tints, one would have said that they had been dipped in a rainbow. Their first fright passed, they did not seem afraid.

With coquetish grace they spread their wings, polished their beaks, cooed and looked at each other; then, turning their heads, raised to Josephine a half-curious, half-fearful glance. Josephine could not contain herself for joy. She was still looking at them when her father came home from the woods. He was tired and wet with dew. He had killed nothing the whole night long. He stopped in front of the cage, and, leaning on his gun, looked at the newcomers.

"A thousand thunderbolts! Where did you get those birds? I know," he cried suddenly; "it is a pair of young turtle doves that have escaped from the pigeon-house at Bancenay. We don't see that kind anywhere else; it is a rare species. Give them some corn."

Without waiting for an answer, and without taking off his boots, the poacher threw himself on the bed, and before long was sleeping soundly.

In the next room the breath of morning came through the open window to blow around Benedicte's face and to waken her softly. Gradually she came to consciousness of life; she heard the familiar sounds of morning. She heard a bee

buzzing against the glass; she followed Josephine's brisk step as she went about the room with a quick hand restoring order and neatness. Finally, Benedicte, astonished at Josephine's silence, opened her eyes and turned her head towards her. "Josephine, I am not asleep," she said, in a coaxing voice; "why don't you speak?"

Josephine bent over her, and, without answering, kissed Benedicte on her forehead.

"Josephine, have you lost the pigeons?" asked the child suddenly.

"Yes, truly I have lost them," replied the young girl.

"Still, I caught them, held them and put them into a cage. There they are, the prettiest birds I ever saw, yet I have lost them. Listen, Benedicte. If you were not blind you would see in front of us, in the plain, a castle so large, so high and so wide that all the people in the village could easily find shelter under its roof. In the country around feed more animals than we can count, as many wild as tame, both in the meadows and in the woods. One woman owns all these. The doves have come from her house. Alas! and I must go to carry them back to her."

"But, dear," objected Benedicte, "she is rich; she must have more doves. But you—you are poor, and haven't any at all. Do you think that she would be very much poorer if she lost one pair?"

"You must not speak so, Benedicte; don't say those naughty words that answer to the wicked thoughts in my heart; don't tempt me! God forgive me! I want to start at once; I want to go before my father wakes up, to carry back to the lady of Bancenay the doves which she has lost. Get up, darling," said Josephine, more quietly; "put on your stockings quickly, and let us go. If we don't, your Josephine would be a thief. If I wait an instant I shall lose courage."

Whilst she spoke Josephine tied a white muslin cap over her silken braids and arranged it carefully. Her heavy blue dress was out at the elbows and thin at the bottom, but what could she do? She tied a serge apron around her slender waist to hide the front of her worn dress. She wished that her short skirt was long enough to cover her pink stockings and wooden shoes, the only new things she wore. Then she looked at herself in a bit of looking glass which served as the family mirror, and which was taken out of the closet only on Sundays and holidays.

Josephine buried in the ashes the kettle of hot soup. "Stay there," she said to Faro, who was lying between the fireplace and his master's bed. Then she went out of the house, leading Benedicte with one hand, and with the other carrying the doves in her apron. She felt relieved ever since she had resolved to go; her conscience was at rest.

"Your father is cutting his clover in the meadows," she said to the little girl, "and I am going to take you down there and leave you with the haymakers. They will take care of you while I am gone. Don't you hear them sharpening their scythes and don't you smell from here the odour of the new-mown hay?"

In the still air their voices came up to Josephine, who, light as a mountain-goat, climbed down with sure foot, Benedicte on her back and the doves on her arm. She seated the little girl on the pink, freshly-cut clover after having first placed her in care of the haymakers. Then she went on to the brookside, between the flower-besprinkled meadows, to a place where a bridge crosses the river in front of Bancenay Castle. Twelve o'clock struck as she came; she was warm, but the shadow of the great trees fell thick and covered the path with its thickness.

Josephine stopped to take breath; she sat down at the foot of the wall to look at the doves for the last time. Bending over the basket, she lifted a corner of the white linen that covered them, and looked a long while at her prisoners. Then, tired of this, she bent lower still and softly kissed one of them. "How pretty you are!" she said with a sigh, longing to have them.

At this moment a slight noise in the leaves above made her raise her head. A smiling, mischievous face leaned over the top of the hedge. "To whom are you speaking?" asked a child's voice full of mirth.

Josephine, confused, rose quickly and went away without answering; she walked close beside the wall until she reached the gate of the park. But already a graceful little girl dressed in white, stood behind the gate waiting for her. Her eyes beaming with mischief and fun, she watched her coming.

"Why didn't you answer me? No, you cannot pass," she said, with a tone of pretended authority. The sly child folded her pretty arms over the bundle of guided spears which formed the gate.

Josephine, outside, dropped a curtsy, saying, "Excuse me, pretty miss, saving your respect, I was speaking to the birds, and am very much ashamed that any one overheard me." Here Josephine dropped a second curtsy.

"Yes, I will excuse you, and I want to open the gate for you myself. Enter," said the child, with an air of comic seriousness. With a great effort, rising on tiptoe, she reached the bolt and succeeded in slipping it back, when, at this noise, a woman rushed out frightened from the house.

"You here, Miss Isabel? But what are you doing? Mercy! what would the countess say if she saw you calling the passers-by to open the gates of Bancenay for them?" cried she, excitedly.—"What do you want?" said the woman, looking crossly at Josephine.

"Nothing," said Josephine quietly. "I have come to bring back a pair of turtle-doves which have escaped from the lady of Bancenay. She will take them if she knows them."

"Open the gate," said the child, impatiently.

As soon as the gate swung open on its hinges, the little girl rushed up to Josephine, peeped in between the cracks of the basket, and, clapping her hands and dancing about, cried, "Yes, there they are; those are truly my doves that flew away yesterday. Come—come quickly with me: I want to take you to mamma and to show you my dove-house."

Without waiting, Isabel ran away through the shaded avenue that led to the castle. With her basket on her arm Josephine could hardly keep pace with the pretty feet that fled so fast. From time to time, the child stopped, turned

her head, looked at Josephine, and then, laughing, ran on again.

These proceedings had led them half-way to the end of the avenue, when suddenly a woman rushed up panting, seized the child by the arm and dragged her off to the castle, scolding her in a strange language.

Josephine, like a prudent girl, had stepped behind an old lime tree, whose thick trunk entirely hid her. There she began to think. "It is a beautiful place," she said to herself, "but the people are not good here. Truly, the young lady is pretty and bright as they say the fairies are, but a little mischievous. Now they have twice scolded her on my account; perhaps it will soon be my turn to be scolded." The old tree was then covered with blossoms, and a thousand bees were sucking the honey from its flowers. "I shall be stung here," said Josephine, brushing away a bee from her mouth, where it had lighted. "What am I doing? Ah, if my father had only said nothing, these pretty doves would be mine and I should be at home.

(To be continued.)

SAYINGS OF CHINESE GORDON.

I am neither a Napoleon nor a Colbert. I do not profess either to have been a great ruler or a great financier; but I can say this—I have cut off the slave-dealers in their strongholds, and I made the people love me.

I must not complain if they (the natives) have no thought of what I have already gone through. There is only one issue to it, and that is death, and I often feel I wish it would come and relieve me.

I have certainly got into a slough with the Soudan; but looking at my banker, my Commander-in-chief, and my Administrator, it will be wonderful if I do not get out of it. If I had not this Almighty Power to back me in His infinite wisdom, I do not know how I could ever think of what is to be done.

It is lamentable work, and over and over again in this fearful heat I wish I was in the other world. When I look back on the hours and hours of waiting for this and that, during China and later campaigns, and here, I really think few men have had such worries in this way. But I am wrong in it; the lot is cast evenly to us all. We are servants; sometimes our Master gives us work, and at others He does not, and our feelings in both circumstances should be the same. All I can say is, that this inaction, with so much to do elsewhere, is very trying indeed to my body.

I have just seen Khalifa Atta, who reigned for a few hours (as Amcer), and I told him it was better to be humble, and not high, than to be proud and elevated, for a fall has always to be feared; if one is near the ground one cannot fall very far.

I esteem it a far greater honour to promote peace than to gain any paltry honours in a wretched war.

There would be no one so unwelcome to come and reside in the world as Christ while the world is in the state it now is. He would be dead against—say, nearly all of our pursuits, and be altogether *outré*. I give you Watson on Contentment: it is this true exposition of how happiness is to be obtained—i.e., submission to the will of God, whatever that will may be; he who can say he realises this has overcome the world and its trials. Everything that happens to-day, good or evil, is settled and fixed, and it is no use fretting over it. The quiet, peaceful life of our Lord was solely due to His submission to God's will. There will be times when a strain will come on me, and as the strain so your strength will be.

The future world has been somehow painted to our mind as a place of continuous praise; and though we may not say it, yet one cannot help feeling that, if thus, it would prove monotonous. It cannot be thus. It must be a life of activity; for happiness is dependent upon activity. Death is cessation of movement: Life is all movement.

Poor little wretches, slaves, only stomachs and heads, with antennae for legs and arms—the enormous stomachs caused by gross feeding.

The Soudan is a useless possession, ever was so, and ever will be so. Larger than Germany, France, and Spain together, and mostly barren, it cannot be governed except by a Dictator who may be good or bad. If bad he will cause instant revolts. No one who has lived in the Soudan can escape the reflection: "What a useless possession is this land!" Few men, also, can stand its fearful monotony and deadly climate.

As for tax-collecting, or any government existing outside the forts, it is all nonsense. You cannot go out in safety half a mile—all because they have been fighting the poor natives and stealing their cattle.

TYCHO BRAHE.

Tycho, or Tyge, de Brahe, sometimes called the "Recluse of Astronomy," was born in 1546, at Knudstorp, in Scania, which then belonged to Denmark. He was descended from an ancient, princely family, the ruins of whose castle, Wiensborg, are still to be seen on the shores of the Lake of Weller. He was the second of ten children, and he, as well as his sister Sophia, gave promise of very great intellectual ability. After the death of his father, his maternal uncle, Sveno Belle, sent him to Copenhagen to study philosophy. He had early manifested a taste for astronomy; but his relatives designed him for the legal profession, and accordingly his uncle sent him in 1562 to pursue his studies at Leipzig. But the love of astronomy had become with Brahe such a ruling passion, that he would clandestinely leave the college buildings to make investigations. With only the aid of a small celestial globe and a wooden circle for the measurement of the stars, in 1565 he observed the conjunction of Saturn with Jupiter. The inheritance of one small piece of property in 1565, enabled him to follow his darling scheme of prosecuting astronomical experiments, in which he was encouraged by the Danish government. The King, Frederik II., recognizing his talents, requested him to give lectures in Copenhagen on mathematics and comets. His reputation was, if possible, more firmly established by

his discovery of a new star in the constellation *Cassiopea*. The king at once took him under his especial patronage, giving him a pension of 2,000 crowns and a canonry which yielded 1,000 crowns. He also gave to Brahe the island of Huen, where in 1580 he had built for him a laboratory and a magnificent observatory, which was called Uraniborg. A powerful influence was there given to astronomical researches. He was visited by many celebrated personages.

Brahe discovered two inequalities of the moon, besides other valuable observations, and was, perhaps, the first who had correct ideas about comets. His system, a modification of that of Ptolemy, was not extensively adopted. But to Brahe belongs the distinction of having laid the foundation of practical astronomy. Kepler afterwards used his numerous and wonderful observations in his own discoveries. Nearly twenty years of his life were spent in assiduously following his astronomical pursuits. But, unfortunately, the king's death put a stop to all his hopes and aspirations. He became an object of persecution, owing to the hostility of Walchendorff and other members of the regency and was driven from Uraniborg. In 1597 he was obliged to leave Denmark for ever. The emperor Rodolph II. of Germany, invited the ex-patriated astronomer to his own chateau near Prague, assigning to him a pension of 3,000 florins. But Brahe, who could not bear to be exiled from his beloved Uraniborg, died in 1601 and was interred in the Thein-kirche. A beautiful marble effigy in Prague perpetuates his memory.

Little is known of his private life beyond the fact that when very young he incurred the displeasure of his relatives by a marriage with a peasant girl. The king tried in vain to effect a reconciliation. He was of a violent and hasty temper, excessively superstitious, always keeping near him a lunatic, whose ravings he regarded as prophetic.

"A Treatise on the New Phenomena of the Heavens" is one of the best of his astronomical works.—*Wacoona*.

BIDE A WEE, AND DINNA FRET.

Is the road very dreary?

Patience yet!

Rest will be sweeter if thou art weary,
And after night cometh the morning cheery,
Then bide a wee and dinna fret.

The clouds have silver lining,

Don't forget!

And though he's hidden still the sun is shining;
Courage! instead of tears and vain repining,
Just bide a wee and dinna fret.

With toil and cares unending

Art beset?

Bethink thee how the streams from heaven descending
Snap the stiff oak, but spare the willow bending,
And bide a wee and dinna fret.

Grief sharper sting doth borrow

From regret;

But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee and dinna fret.

An over-anxious brooding

Doth beget

A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee and dinna fret.

Every Other Saturday.

REKBER AND ITS PEOPLE.

About half-way between Dongola and Khartoum is Berber, a town built of sun-dried bricks on a gravelly, sterile spot on the east bank, but with a strip of ground between it and the river, laid out in gardens of date, orange, lemon, pomegranate and other fruit trees. The houses, even of the better class, have not much furniture. There is a bedframe with strips of buffalo hide stretched across it, on which are laid neatly-made mats, so that it forms a seat in the daytime. Round the walls hang wooden bowls of various sizes, which are used instead of crockery; but sometimes one or two of our willow pattern plates may also be seen, and in these the hostess will take great pride. She has, also, great stores of vessels in the shape of urns, manufactured by herself of a mixture of clay and other materials; and when she leaves home she places them up in a peculiar way so that she can tell if they have been opened during her absence. The kitchen is separate, and in it there is a stone mill for grinding corn, and three large stones forming a fire-place. The drinking vessels are made out of gourds. The Nubian woman's dress is a piece of dark blue calico wrapped round her waist and coming half way down to her ankles, her head and the upper part of her body being covered by a white muslin scarf with a red border, which can be drawn across the face. Her hair is sometimes gammed into a bushy circle, at others hangs down in thick masses of innumerable plaits; and necklaces of agate and amber beads, coral bracelets, silver and coral rings, ear-rings and massive anklets complete the costume. The upper classes in Nubia have a curious way of cleansing the skin. Every morning they rub it all over, first with a kind of dough, and then with aromatic oil. This is called the dilka, and is said to be very refreshing.

PERHAPS one of the most notable factors in the unification of the Kingdom of Italy lies in its recognition of the potency of the press. It publishes to-day 1,375 newspapers and periodicals, 210 of which are in the Province of Rome.

THE inhabitants of St. Petersburg consider themselves fortunate in having had an average winter death-rate of only thirty-five per 1,000 of population. In London, where the rate has been recently 19.5, this would be thought epidemic. The usual rate for the Russian capital is forty to forty-five.

British and Foreign.

THE Rev. D. McCallum, Watnish, is to be asked to become a crofters' candidate for Inverness-shire.

THE Rev. Dr. McAuslane is about to retire from the pastorate of Victoria park Congregational chapel, London.

A MEMORIAL window in honour of his parents has been placed in Murkirk Church, by Mr. Hunter, Glenapp.

THE Hon. Bernard Coleridge, who is a candidate for Sheffield, has adopted the platform of the Liberation Society.

THE Empress Eugenie has written a book upon the various recollections of her life, which will be issued almost immediately.

A MINISTER of the Gospel at York, Maine, advertises: "Marriage a specialty, acceptable at all hours; strangers particularly invited."

VACCINATION with the microbe of leprosy is about to be undertaken in Honolulu, where the disease is spreading to an alarming extent.

MEN were cutting ice on one of the ponds in Wolurn, Mass., a few weeks ago, while robins were singing blithely in the trees on the shore.

THE Rev. Alex. Marshall, Kirkcubright has accepted \$2,500 from the railway company for injuries sustained at Bridge of Dee station. He claimed \$15,000.

ONE of the bishops has remarked that in consequence of the numerous calls of duty nowadays, "a bishop is in danger of becoming the most ignorant man in his diocese."

THE Nutmeg State is now reported to have recently flooded the Australian colonies with cigar made wholly of paper, carefully coloured and veined, and flavoured with nicotine.

HER vines, usually a waste product in this country, are said to have proved not only good stock for fine paper, but the best substitute yet obtained for rags in French paper mills.

IN the Maine State Reform School instruction is given in mechanical trades. The boys are carefully taught, first, the names and uses of tools, and then how to use and keep them in order.

M. DE QUATREVALLES stated recently at a meeting of the Académie des Sciences that in Senegambia the inoculation of cattle against pleuro-pneumonia and small-pox had been practised for centuries.

THE Romish bishop of Meath has appointed a collection to be made at all the chapels for the payment of Messrs. Sullivan and Harrington, the two home rule members of Parliament for Westmeath.

A MURAI tablet has just been erected in the vestibule of Downshire-road Presbyterian Church, Newry, in memory of the late Rev. John Todd, who was pastor of the congregation for upwards of thirty-eight years.

ALTHOUGH it is a common thing for the smaller towns to obtain their water from beneath the surface (artesian wells generally), Martinez, Cal., is to reverse the order and obtain her supply from an altitude of 480 feet.

THE library of the late Dr. Lindsay Alexander, consisting of over 1,400 volumes of church history, theology, and general literature, including a collection of old Bibles, has been sold by public auction in Edinburgh.

A QUEER old man, who formerly lived near Dwight, Dakota, and who was looked upon as a crank, has received a large sum of money from Krupp, the German gun manufacturer, for a valuable discovery in projectiles.

MR. CHAPLIN, an ultra conservative and a turf authority, is candidate for the Steaford division of Lincolnshire. He was proposed by a Roman Catholic, seconded by a Primitive Methodist, and supported by a Churchman.

THE Rev. Dr. James MacGregor, St. Cathbert's, Edinburgh, on a recent Sabbath referred to the death of the oldest member of his session, Mr. Thomas Keddie, who had been connected with the congregation for sixty-four years.

IT is stated that Miss C. A. M. Blackwood, of Brearlie, has endowed Dunfermline Episcopal Church with \$25,000 and certain properties in Masterton, on condition that the incumbent ministers to the widows on the land of Masterton.

A SMALL brass calendar that President Garfield used to turn every morning, and that now bears the date "Saturday, July 2, 1881," never having been changed since that fatal morning, is a prized memento in the house of K. K. Hayes.

THE eightieth birthday of Thomas Cooper, author of the *Pragmatory of Suicide*, has been publicly celebrated at Lincoln, where he has his home. A new Baptist chapel about to be erected in the city is to be called the Thomas Cooper memorial.

MOORE, the revivalist, was asked in the recent Convention in Milwaukee whether he had grace enough to die at the stake. He replied: "No, I don't need it; all I want is grace enough to hold this Convention for three days in Milwaukee."

THE Rev. Duncan MacFarlane, M.A., rector for twenty years of Alton Academy, died on the 19th ult., aged forty-eight. He resigned his office, to which he was appointed on leaving the divinity hall, about two months ago on account of failing health.

THE Rev. Donald MacCaig, of Mackaim, has issued his address as a candidate for the representation of the county of Argyll. He is of opinion that the time has come when the Presbyterian Church in Scotland should be reconstructed on a free, independent, and comprehensive basis apart from the State.

THE jubilee of Rev. John Laird, Cupar, was celebrated recently, when he was presented by his colleague, Rev. J. T. Ferguson, on behalf of the congregation, with a full-length portrait by Mr. Herdman, R.S.A. Mr. Laird also received addresses from the Presbytery, the Five Synod club, former assistants, and young men formerly connected with his congregation.

Ministers and Churches.

THE Rev. James Ballantyne, M.A., has been ordained and inducted into the pastoral charge of London South. His and the congregation's prospects are most encouraging.

THE following gentlemen have been elected and inducted to the eldership of Charles Street Congregation, Toronto: Revs. William Hamilton, D.D., G. H. Hault, Messrs. James Knowles, William Hendry, T. R. Haig, and G. T. Ferguson.

At Rosemont, March 31, Mr. R. B. Smith, Licentiate, was ordained and inducted to Mulmur and Rosemont. At Guthrie Church, Oro, on March 2nd, Mr. J. A. Morrison, late of Sault Ste. Marie, was inducted to Knox and Guthrie Churches, Oro.

MESSRS. GEORGE SPENCE, Thomas Yellowlees, William Blakely, and James Park, have been elected and inducted elders in Erskine Church, Toronto. Mr. J. A. Peterson, M.A., was also elected, but on account of the multiplicity of congregational work in which he is already engaged, he declined the office.

THE *Advance* says:—As a result of Father Chiniquy's labours among the French Catholics in Chicago, in connection with Pastor Seguin's French Mission, twenty-five families have signed a paper accepting the Protestant faith and renouncing Romanism. Sixteen converts were recently baptized in the Jefferson Park Presbyterian Church.

SINCE the settlement of the organ and hymn question, Chalmers Church, Woodstock, has enjoyed a season of wonderful prosperity. We notice from the *Sentinel Review* that special evangelistic services are being held at the present time. Each evening the large lecture-room of the church is crowded with apparently devout worshippers, and many are coming out on the Lord's side. On Sabbath, 5th inst., the Lord's Supper was observed, when thirty-two partook of it for the first time. This makes an accession of seventy-six to the membership during the year.

THE *Brookville Recorder*, in a recent issue, gives the outline of a very able discourse preached in St. John's Church there, by Rev. Dr. Jardine, on Rom. ii. 14, 15, in which he says: The world has a long way to go before it reaches the standard of Christ's preaching and example; and until this standard is reached the world will have need of the Gospel. To lead the world on from the carnal to the spiritual, from faith to faith, from hatred to love, until the image of the Eternal Father is stamped upon the children of men was the object of Christ's coming and is now the object of His Church's efforts. That this object will ultimately be accomplished, we cannot doubt.

PRESBYTERY OF SAUGEEN.—This Presbytery met in Guthrie Church, Harrison, on the 17th ult. Messrs. McLennan, formerly of Charlottetown, and Muir, of Fordwich, being present, were asked to sit and deliberate. Mr. Wilson was appointed Moderator for the next six months. Mr. Straith reported that he had preached in Durham and declared the two congregations united. Mr. Aull read a minute expressive of the views of Presbytery anent the resignation and retirement of Mr. Park, which was adopted. The clerk was instructed to send a copy to Mr. Park. Mr. Aull read the report on Sabbath schools, which was received, adopted and ordered to be transmitted to the Synod and Assembly. Mr. Campbell was appointed to moderate a call in Mount Forest and Mr. Straith in Durham as soon as the congregations are prepared. The remits were duly considered. Nos. 3 and 5 anent Aged and Infirm Ministers were approved of. No. 4 was so altered that all who paid into the Fund should receive equally out of it. The Presbytery recommended that only two copies of the Assembly's minutes should be given gratuitously to each congregation. The Presbytery agreed to the recommendation of the Assembly's Committee anent marriage with a deceased wife's sister. A letter was read from Mr. Middlemiss anent increased liberality towards the Aged and Infirm Ministers' Fund. It was resolved that a liberal collection be required from all congregations that have not contributed to the Fund this year. A letter was read from Mr. John A. Ross intimating his willingness to go to Dundalk and Fraser settlement for two years as an ordained missionary; Mr. McGregor intimated that it was the wish of the congregations to secure Mr. Ross. The Convener of Presbytery's Home Mission Committee was advised in accordance with the offer of Mr. Ross and the wish of the congregations to secure the services of Mr. Ross. Mr. Straith read the Home Mission report which was received and adopted. Mr. McLeod presented an overture signed by several members of Presbytery anent the formation of a new Presbytery. It was received and ordered to be transmitted to the Synod. Mr. Campbell presented an overture anent the supply of mission fields during winter. The overture was received and ordered to be transmitted to the General Assembly. The Presbytery resolved to ask the General Assembly to grant leave to the Rev. Wm. Park to retire from the active duties of the ministry. The following commissioners were appointed to attend the next General Assembly: Ministers—Young, Aull, Campbell and McLeod, Elders—Rev. S. C. Fraser, Messrs. James Scott, Peter McGregor and Wm. Feickin.—S. Young, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Port Hope on the 17th March. Mr. Craigie was appointed Moderator for six months. On motion of Mr. Cleland it was agreed that an exposition of our Church Polity be an exercise in connection with all future inductions into pastoral charges. Presbytery agreed to a minute in connection with the resignation of Mr. Clark, of Lakeshield, expressive of the high appreciation in which he was held, for his own and his work's sake. Mr. Jamieson was appointed to declare the Lakeshield pulpit vacant on the 29th March, and Mr. Bennett was appointed Moderator of session during the vacancy. Reports on the mission fields and on the ang-

mented congregations were read by Mr. Cleland and adopted and certified to the Home Mission Committee in Toronto. The Committee on the State of Religion and Temperance were invested with presbyterial powers in order to complete their work in the preparation and forwarding of reports to the Synod. On the subject of temperance, the following resolution was adopted on motion of Mr. Bell. That the Presbytery acknowledges with thankfulness the growing healthy public sentiment on the subject, approve the Canada Temperance Act, so far as it goes; recommend it to the favourable consideration of our people wherever it may be submitted for adoption; and express the hope that we shall soon get such legislation as shall effectually deal with the evils involved. The Rev. Dr. Burns, of Halifax, was nominated as Moderator of the Assembly. The following ministers were chosen as delegates to the Assembly: Messrs. Fleming, Craigie and Thompson by rotation and Messrs. Cleland, Duncan and Bennett by election. The elders chosen were Messrs. Roxburgh, of Norwood; Clarke, of Port Hope; Johnston, of Grafton; Kennedy, of Bethesda; Riddell, of Cobourg, and Wilgan, of Coldsprings. A telegram having been received from the Clerk of the Toronto Presbytery to the effect that a call had been given to Mr. Fleming by the congregation of West King and Laskay, it was agreed to cite the congregation of Warsaw to appear for their interests at a special meeting of Presbytery held in St. Paul's Church, Peterborough, on April 14th, at two o'clock. Mr. Bell gave notice of a motion for next meeting anent a change in the mode of appointing delegates to the General Assembly. The next ordinary meeting of Presbytery was appointed to be held in Cobourg on the first Tuesday of July, at eleven o'clock a.m. The remit on finance was considered, and its recommendations approved of. A circular from the Presbytery of Glengarry was read, giving notice that they will apply to the Assembly for leave to receive as a probationer of the Church, Mr. Donald A. McLean, B.D., a licentiate of the Congregational Church, United States. Mr. C. H. Lowey was recommended to the Home Mission Committee as a catechist with a view to employment in the mission fields. The Sabbath school report was read by Mr. Carmichael. The report was most interesting and satisfactory. The Committee and especially the Convener were heartily thanked for their diligence. The Committee was re-appointed. Mr. Smith presented a letter of request for leave to retire from the active duties of the ministry. Mr. McCrae was appointed to visit the congregation and cite them to appear at the meeting of Presbytery to be held at the time of the meeting of Synod. Mr. Duncan was appointed to take the usual steps to erect the station at Lakeport into a congregation. Mr. Bennett presented the claims of the Assembly Fund, and urged the payment of the rate levied upon the membership of the Church. Messrs. Mitchell and Cleland, ministers, and J. W. Clark, elder, were appointed a Committee on the Aged and Infirm Ministers' Fund and urged to take steps to promote greater liberality on the part of the people. Mr. Carmichael gave notice of a motion for rearrangement of Presbytery.—Wm. Bennett, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria on the 10th inst., Rev. John Ferguson, Moderator. Rev. D. McRae, of Neepawa, Presbytery of Brandon, being present, was invited to sit as a corresponding member. Mr. Junod, the Presbytery's French colporteur, was introduced to the Court. After preliminary business, the Presbytery received reports from deputations appointed to visit and receive congregations, and recommended grants as were thought necessary. After discussing the remit on marriage with deceased wife's sister, the Presbytery adopted the first finding of the Committee of Assembly, expressed its belief in regard to the second, that the proposition quoted therein from the Confession of Faith is fully sustained by the Scriptures; and rejected the third finding. The remit on printing was also considered and the Court recommended that the Minutes of Assembly be printed as formerly. Some discussion was given to a scheme proposed for the support of a missionary in India or elsewhere in addition to what is already given to Foreign Missions by the Presbytery. It was agreed to send this matter down to Sessions, the Moderators to report at next regular meeting. Commissioners to next General Assembly were elected as follow: Messrs. J. Matheson, B.A.; J. A. G. Calder, Geo. MacArthur, B.A., and Wm. Ferguson, ministers, and Messrs. J. Simpson, J. R. McKenzie, G. H. McGillivray, and Alex. P. Ross, M.P.P., elders. The Treasurer's report showed that when all the congregations had paid their assessments, there would be sufficient to meet all liabilities. The Committee on the State of Religion, through its Convener, Mr. John Ferguson, presented a report in which there was a great deal of information concerning the spiritual life and work of the different congregations. While there was much to cause humility, there was also a great reason for thankfulness. The returns showed that the work of God is progressing among the people. The report recommended the Presbytery to overture the General Assembly to give the work of the Assembly's Committee on Sabbath Schools, the State of Religion, and Temperance to one Committee in order to save time and lessen labour and expense. The report was received and its recommendations adopted. An application from students that the Presbytery take them on trial for licence was granted, and the Presbytery will apply to the Synod for leave to do this. East Lancastris and Dalhousie Mills ask for students for the summer. Mr. MacArthur tendered his resignation of Finch. It was laid over until the Presbyterial visitation of Finch on the 25th inst., and the congregations cited to appear before the Presbytery then and there. The Home Mission report was presented by the Convener, who stated that three vacancies had been supplied by students during the Christmas holidays, and that, in accordance with instruction of Presbytery, a French colporteur had been employed to labour among the French settlers within the bounds. The Committee recommended that in order to meet the salary of the colporteur all the congregations be asked to take up a liberal collection. The report was received, the recommendation adopted, Rev. J. Matheson appointed to receive the above money, and the Committee re-appointed with Mr. Lang as Convener. Rev. F.

A. McLennan and Mr. D. D. Ross were appointed representatives on the Synod's Committee on Hills and Over-tures.—The report on Sabbath Schools was given in by Mr. Matheson, but owing to the returns not having come in, the report could not be completed. A petition from Knox Church, Roxborough, asking to be disjoined from St. James' Church, was laid on the table, and the congregation was cited to appear at the Presbyterial visitation on the 24th inst. A report from the Presbyterial Women's Foreign Missionary Society was read showing that that Society now comprises fifteen auxiliaries and six mission bands, that \$155 had been raised during the past year, and that much useful information had been disseminated by these branches. A resolution expressing satisfaction with the work done, sympathy with the Society in its efforts and good wishes for its future efficiency and success was carried unanimously. Next regular meeting, at Lancaster, on July 7th, at one o'clock, p.m.—W. A. LAING, *Pres. Clerk*.

CONVOCAION OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The annual convocation, in connection with the Presbyterian College, for conferring degrees in divinity, and awarding medals, scholarships and prizes, determined by the sessional examinations, was held in the David Morrice Hall on Wednesday, April 1st., the Rev. Principal McVicar presiding, The Senate and alumni entered the hall at eight o'clock, and constituted convocation. Amongst those on the platform were:—Sir W. Dawson, the Rev. Professor John Campbell, the Rev. Professor Scrimger, the Rev. Professor Cousirat, B.D., B.A.; the Rev. J. Barclay, M.A.; the Rev. W. T. Herridge, B.D., B.A.; the Rev. G. G. Heine, B.A.; the Rev. A. B. McKay, the Rev. W. Dey, M.A.; the Rev. J. J. Casey, B.D.; the Rev. G. T. Rayne, the Rev. G. D. Hayne, B.A.; the Rev. J. A. F. (Mc)Lean, Rev. R. Campbell, M.A.; Dr. Kelly, D. Morrice, chairman of the College Board, and others. The hall was filled with an appreciative audience, amongst whom was a large number of students. Devotional exercises having been conducted by the Rev. Mr. Heine, the presentations took place as follow.

I.—PHILOSOPHICAL AND LITERARY PRIZES.

(a.)—Philosophical and Literary Society's Prizes.—1. Public speaking, Mr. R. Johnston; 2. English essay, Mr. J. H. Graham, B.A.; 3. French essay, Mr. J. L. Morin, B.A.; 4. English reading, Mr. J. Murray Watson, B.A.; 5. French reading, Mr. P. N. Cayer. Presented by Mr. M. L. Leitch, President.

(b.) Sacred Music.—1. First Prize (year only), Mr. J. H. Graham, B.A.; 2. Second Prize (all the years), Mr. J. T. Barron, B.A. Presented by Mr. J. McLaren, Lecturer.

(c.) Sacred Rhetoric.—1. First prize (first and second years only), Mr. J. McLaren; Second prize (all the years), Mr. J. Murray Watson. Presented by the Rev. A. B. McKay, Lecturer.

II.—SCHOLARSHIPS (SPECIAL).

(a.) University Scholarship gained after the close of the session 1883-4. The George Stephen, first year, Mr. R. Johnston; 2. The Stirling, second year, Mr. A. MacWilliams; 3. The Drysdale, third year, Mr. J. H. MacFarlane; 4. The Slessor, fourth year, Mr. S. Rondeau. Presented by the Rev. W. J. Dey, M.A.

(b.) French Scholarships.—The Hamilton (McNab Street) Theological, Mr. J. L. Morin, B.A.; 2. The Guelph (Chalmers Church) Theological, Mr. S. Rondeau, B.A.; 3. The Galt (Central Church) Literary, Mr. P. N. Cayer; 4. The College, Literary, Mr. A. J. Lods; 5. For English Students preparing for French Work, Mr. J. H. Graham, B.A.; 6. For the same, second Scholarship, Mr. G. J. A. Thompson. Presented by the Rev. Professor Cousirat, B.D., B.A.

(c.) Sacred Rhetoric Scholarship—Awarded to Mr. A. B. MacWilliams. Presented by the Rev. A. B. MacKay, Lecturer.

(d.) Gaelic Scholarship—1. The H. MacLennan, \$25, Mr. J. C. Martin; 2. The K. Campbell, \$25, Mr. D. A. McRae; 3. The J. K. Ward, \$25, Mr. M. MacKenzie; 4. The A. Campbell, \$25, Mr. J. W. MacKenzie, B.A. Presented by the Rev. Neil MacNish, B.D., LL.D., Lecturer.

(e.) The North-West Scholarship, \$25, awarded to Mr. W. T. D. Moss. Presented by the Rev. J. J. Casey, B.D.

(f.) The Alumni Scholarship, \$50, awarded to Mr. J. H. Graham, B.A. Presented by the Rev. W. T. Herridge, B.D., B.A.

III.—SCHOLARSHIPS (GENERAL).

(a.) Pass Work 1. First year Greenshields' Scholarship, \$50, Mr. G. A. MacLennan; 2. Third year, 1st, H. MacKay Scholarship, \$60, Mr. George Whillans, B.A.; 3. Third year, 2nd, J. Robertson, \$25, Mr. J. L. Morin, B.A. Presented by the Rev. Professor Scrimger, M.A.

(b.) Pass and Honor Work 1. First year, Anderson, \$100, Mr. S. Rondeau, B.A.; 2. First year, John Redpath, \$50, Mr. N. Waddell; 3. Second year, College, \$100, Mr. J. H. Graham, B.A.; 4. Second year, Peter Redpath, \$70, Mr. A. Ogilvie, B.A. Presented by the Rev. Professor Scrimger, M.A.

IV. GOLD MEDAL.

The highest prize of the year for all the work, pass and honor Awarded Mr. George Whillans, B.A. Presented by the Rev. Professor Campbell.

CONFERRING DEGREES IN DIVINITY

And announcing results of preliminary examinations for the same.

(a.) Bachelors of Divinity—Rev. Samuel Lyle, Hamilton, Ont.; Rev. D. Currie, B.A., Three Rivers, P.Q.

(b.) Have passed the first examination.—Mr. J. H. Graham, B.A.; Mr. A. Ogilvie, B.A.

A valedictory address was delivered by Mr. J. L. Morin, B.A.

Presentation of diplomas to the graduates of the year then took place, by the Rev. the Principal, as follows: Mr.

George Williams, B.A.; Mr. J. L. Morin, B.A.; Mr. J. W. Mackenzie, B.A.; Mr. W. K. Shearer, B.A.; Mr. R. Stewart, B.A.; Mr. T. Z. Lefebvre, B.C.L.; Mr. M. L. Leitch, Mr. R. MacKnight, B.A.

The Rev. James Barclay then delivered an eloquent address to the students, in the course of which he pointed out the many noble incentives to work for the Master, and offered them wise and loving counsel as to the efficient prosecution of the labour to which they were called.

Principal MacVicar then said: The past session has been satisfactory and successful. The total number of volumes added to the Library during the past year was 520. Of these, 347 volumes were the bequest of the late Thomas Robin, and the rest were purchased or received by donation. Seventy-one students were in attendance. Their health was excellent—a fresh proof of the admirable sanitary condition of these buildings—and their diligence and earnestness in work all that could be desired. Eight have completed their curriculum; and to-night we have on the roll of our graduates one hundred and one names. What a power for good throughout our land these names represent! What gratitude and hope the thought of them is fitted to inspire, and may we not venture to believe that the time is not distant when the number will be doubled and trebled? The rate of increase in coming years will naturally be much more rapid than in the past. We gladly recognize the increasing usefulness of our French department. Of the eight students who have just finished their studies, two are French, one of them the Governor-General's Gold Medalist in Arts, and the other Gold Medalist in Law of McGill College. I mention these facts to show that men trained by us for French Mission work make their mark in scholastic attainments; and might reasonably count upon success in secular walks of life, a remark which holds true of theological students as a class; and, therefore, the Church may well feel thankful that such are called of God's Spirit to enter the ranks of her ministry. It is often said, and properly enough, that our times demand men of fervent piety and high culture as religious teachers; and this, I venture to think, is the case in the newest and roughest fields of missionary enterprise, whether Home or Foreign. Men capable of receiving the highest training, are, as a rule, just the men able and willing to undergo the severest toil and face and overcome the greatest difficulties in developing Christian work and institutions.

In order to do our part as we desire in preparing such for the Master's service, it is proper for me, once more, to remind you that we urgently require fuller equipment and that we should without delay have two additional chairs founded—even then we should only be upon a footing of equality with the College of our Baptist brethren at Toronto which has five professors on its staff. We should also have Fellowships to enable superior students to go abroad for post-graduate courses. Our Scholarships are quite inadequate, and I solicit increased liberality in this direction for next session. Allow me to state very distinctly that all our Scholarships are competitive, and therefore we feel free to urge our friends to place a larger number at our disposal. It is well known that in some institutions monetary aid is regularly given to students, but with us not one cent is thus employed. Scholarships are gained solely by competition and as the reward of honest work and real merit. We fully believe that those studying for the church should preserve their personal independence. This may, in some cases, involve a "struggle for existence," which is in no way discreditable to an upright man, and is sure to be followed by the "survival of the fittest."

I direct attention to the facilities we afford for acquiring a knowledge of the Gaelic and other Celtic tongues, under the able instruction of the Rev. Dr. MacNish, and desire to express the hope that the lovers of these ancient tongues may show their appreciation of our efforts by giving us the means of carrying on the work still more efficiently. Our examinations for the degree of Bachelor of Divinity have already done much to stimulate theological study, and to raise the standard of sacred learning. Not only are our own students' coming forward to pass these examinations, but distinguished pastors from various parts of the church are taking advantage of them. I ask those who contemplate joining our classes to consider carefully the provisions made in this behalf in connection with our lectures and honor courses. These are fully stated in the calendar.

It may be remembered that last spring I announced the decision of Messrs. Hugh, James and Robert Mackay, to endow a chair in memory of their late uncle, to be known as "The Edward Mackay Chair." I have now great pleasure in stating that this generous decision has been carried into effect and that they have paid to the Treasurer the full amount of this endowment, and that it is invested for the purpose specified.

In pursuance of the views just stated, as to equipment of the College, I am glad to announce that a largely attended meeting of the College Board unanimously resolved to proceed at once to seek a sufficient endowment for the institution, the sum required being between \$150,000 and \$200,000. The Presbytery of Montreal unanimously and cordially endorsed this resolution, and agreed to commend the undertaking to all in the city and elsewhere who may be asked to aid it, and to use every possible endeavour to carry it to a successful issue. Arrangements will be made, therefore, without delay, to present the matter to those here and elsewhere, from whom it is hoped the necessary amount will be received. I only add that this is a thoroughly church work of a most essential and telling character in connection with moulding the life and promoting the extension of our Zion. Every dollar contributed will be directly applied to the training of ministers and missionaries for the home and foreign field. Our work is wholly under the direction and control of the General Assembly, and that Court, which is to meet in this city next June, has repeatedly instructed our Board to do what is now proposed. We, therefore, earnestly appeal to all members and adherents of the Church to enable us to report to that meeting something that will gladden the hearts of all, be in keeping with our past history, and pre-eminently glorifying to the Lord Jesus Christ.

After the pronouncing of the Benediction, the proceedings terminated.

KNOX COLLEGE SCHOLARSHIPS.

The following is the list of scholarships (corrected) awarded at the close of Knox College on Wednesday, 1st April.

First Year.—Bayne scholarship, Hebrew, \$50, J. McGillivray, B.A., and A. E. Doherty; Alexander scholarship, Systematic Theology, \$50, C. W. Gordon, B.A.; Dunbar scholarship, Apologetics, \$50, John McGillivray B.A.; Goldie scholarship, Exegetics, A. E. Doherty; Gillies first scholarship, Church History, \$40, Jonathan Goforth and D. A. McLean; Gillies second scholarship, Biblical Criticism, \$40, J. W. Rae; Ham Scholarship, best average, \$40, T. M. Hardie, B.A., and James Argo.

Second Year.—J. A. Cameron scholarship, General Proficiency, \$60, William Farquharson, B.A.; Knox Church (Toronto) first scholarship, Systematic Theology, John McKay, B.A., and Robert Haddow, B.A.; Knox Church (Toronto) second scholarship, Exegetics, \$60, S. S. Craig; Loughin scholarship, Apologetics, \$50, John McKay, B.A., half of scholarship, and R. Haddow, B.A., and J. J. Campbell, B.A., quarter each. Huron scholarship, Church History, \$40, G. F. Kinnear; Alexander second scholarship, \$50, best average, D. S. McPherson, B.A., and R. C. Tibb, B.A.

Third Year.—Bonar-Burns scholarship, general proficiency, \$80, J. M. Gardiner; Fisher first scholarship, Systematic Theology, \$60, A. Blair, B.A., and J. C. Smith, B.A.; Fisher second scholarship, Exegetics, \$60, James Hamilton, B.A., and Henry C. Howard; Boyd scholarship, Bible History, \$40, W. L. H. Rowand, B.A.; Cheyne scholarship, best average, \$40, A. Blair, B.A., half, and W. A. Duncan, B.A., and J. A. Jaffary, B.A., quarter each.

Second and Third Years.—Central Church (Hamilton) scholarship, Homiletics, \$60, J. A. Jaffary, B.A., and J. L. Campbell, B.A.; Smith scholarship, essay on "Love of God," \$50, A. H. Drumm; Brydon prize, special examination on the "Five Points of Calvinism," \$30, J. M. Gardiner.

First, Second, and Third Year.—Clark prize, first New Testament (Greek) Lange's Commentary, A. McD. Haig, B.A.; Clark prize, second, Old Testament (Hebrew) Lange's Commentary, James Hamilton, B.A.; McKay scholarship, Gaelic Language, \$40, J. L. Campbell, B.A., and D. M. McLean.

The following stood first in the subjects of the several years:

First Year.—Systematic Theology, A. E. Doherty and C. W. Gordon, equal; Exegetics, J. McGillivray, B.A., and A. E. Doherty, equal; Church History, Jonathan Goforth, and D. A. McLean, equal; Apologetics, J. M. McGillivray, B.A.; Bible Criticism, J. M. McGillivray, B.A.

Second Year.—Systematic Theology, J. McKay, B.A., R. Haddow, B.A., and W. Farquharson, B.A., equal; Exegetics, W. Farquharson, B.A.; Apologetics, J. McKay, B.A., and W. Farquharson, B.A., equal; Church History, J. M. McKay, B.A.; Homiletics, J. M. McKay, B.A.

Third Year.—Systematic Theology, J. M. Gardiner and A. Blair, B.A., equal; Exegetics, J. M. Gardiner; Homiletics, J. A. Jaffary, B.A.; Bible History, J. M. Gardiner and W. L. H. Rowand, B.A., equal.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 26, 1885. } PAUL AT ROME. } Acts 28: 16-31.

GOLDEN TEXT.—"The Salvation of God is sent unto the Gentiles."—Acts xviii. 28.

TIME.—Spring, A. D. 61. Remained at Rome as prisoner for two years.

ROME.—If space permitted, a great deal of most interesting material might be given in reference to this, the capital of an Empire that extended from the Atlantic to the Euphrates, and from the Sahara and Cataracts of the Nile to the Danube and Rhine. No city in the world's history has a more remarkable record, although a record infinitely less important than that of Jerusalem, with which we have had so much to do in these lessons.

It is very important that the student become acquainted with at least a general outline of the city, in order to appreciate the Apostle's epistles and life. Rome was built on the left bank of the Tiber, on seven hills, the two principal of which were the Capitoline and Palatine. On the Palatine was the Emperor's palace, in connection with which was the Praetorium, in which Paul was confined. Some, however, contend that the Praetorian Camp, on the north-east side of the city, is meant, which embraced the whole quarters of the imperial guard—not simply the body-guard attached to the palace. That gives much more force to the Apostle's words, Phil. i. 13—"So that my bonds are made known in all the palace (in the whole praetorium) and in all other places."

Between these hills and river (lying in a bend of the river) was the Campus Martius, an open area for military exercise. The Campus is now closely built up, whilst on the hills are magnificent ruins. On the opposite side of the river was the hill Janiculum, between the base of which and the river was the Jewish quarter of the city, the "Ghetto" of Ancient Rome. The Jewish quarters are now, however, on the left side, in the neighbourhood of the Aventine hill, south of the Capitoline.

Rome had a population of about 2,000,000, and was the capital of an Empire of 120,000,000. One-half of the inhabitants of the city were slaves. The slaves were merchants, tradesmen, artists, etc., so that the wealth of the wealthy was not distributed to the masses by the ordinary channels of trade, which left them in poverty, and they lived on public and private charity.

"Rome was like London, with all its miseries, vices and follies exaggerated, and without Christianity."

It is so impossible to sketch Rome, that again it is urged that every teacher should endeavour, by reference to some good map, to get familiar with the general outline, at least, as one of the most important centres from which to study history, both secular and sacred.

EXPLANATORY.

I. Paul Committed.—Ver. 16. As soon as they arrived, the Centurion delivered Paul to the Captain of the guard, no doubt giving some account of what he knew about him, and commending him to favour. The Captain was *Burrhus*, one of the few good and honourable men of the time. He could appreciate Paul and allowed him as much liberty as possible. He allowed him to live in a private house, for which Paul or his friends paid the rent. But Roman discipline would not allow freedom from the chain by which he was bound to a soldier. How distressing to be, without any interruption, bound to the company of a succession of soldiers, we have seen before.

II. To the Jews First. Paul did not spend much in making preparations for his own comfort or in resting after his long journey. He must be about his Master's business.

(1) **First Interview.**—Ver. 17-22. He sent for the chief of the Jews. He was afraid that they might have been prejudiced against him by the fact that he came to them as a prisoner, or by false reports that came before him, or by the fact that he had appealed unto Caesar, which would seem to indicate that he had charges to make against his own nation. He explains that he was not guilty of any of the charges preferred against him: heresy, sedition, or profanation of the Temple. In fact, his judges declared that he was innocent, and would have released him but for the opposition of the Jews, and on account of that opposition he was constrained to appeal to Caesar. He, however, had no charges to make, was simply acting on the defensive.

But the real cause of the difficulty is the hope of Israel. Said he: "I believe that the Messiah has come, and for that the Jews persecute me." They reply that they neither heard by word nor letter anything against him, but heard very much against the sect to which he belonged, and would like to hear him express his views.

(2) **Second Interview.**—Ver. 23-28. A day was fixed, great numbers of the Jews came to Paul's lodging, and they spent a whole day discussing the matter.

Expounded, etc., i.e., pointing out the Messianic Prophecies in Moses and the Prophets, and showing their fulfilment in Christ, and testifying as to the nature and power of the Gospel of Christ in its effects on man.

Some believed. Paul's long and faithful effort bore fruit. He could wish that "all who heard him were as he was, except these bonds," but that some believed was a rich reward.

One Word. The interview is about to close. They are going away, many of them without accepting Christ, and Paul utters one last word of warning. He refers them to the judgment pronounced by Isaiah, vi. 9, and says that it is being fulfilled in them. It has two parts.

(1) *Their rejection of God.* They close their eyes against the light, they close their ears to the truth, they harden their hearts and will not understand. (2) *God's judgment upon them.* He will close their eyes that they cannot see, and their ears that they cannot hear nor understand, and their doom will be sealed. This combination of the divine and the human in working out man's destiny, is the mystery we have so often seen in various connections. In practical life it is no difficulty. Let us use our powers, hold ourselves open for the entrance of the light, and He will give us light.

Salvation to the Gentiles. They reject—the offer is to be made to the Gentiles and they will accept; surely they have no cause for displeasure at offering to others what they think not worthy of their own acceptance. Paul would, by provoking them to jealousy, secure their salvation. Rom. x. 19. They had much reasoning amongst themselves, and it may be that some more of them afterwards decided for Christ.

III. Two years' work in Rome.—Ver. 30-31. Paul kept an open house, and had many visitors who sought to know the truth. He taught them with the advantage of none interfering with him. The Jews in the past had opportunities for intrigue and seized the opportunity, but now they dare not molest him in the Praetorium. He, whilst restrained, is also protected by imprisonment. Roman power is thus used for the furtherance of the Gospel.

Epistles. Besides preaching, he wrote Epistles, sent messengers and prayed without ceasing for the Churches. We have the Epistles to the Ephesians, Colossians, Philippians, and Philemon, written during these two years. How many may have been written, not preserved, we cannot tell. These may have been his most fruitful years of labour.

IV. Close of Paul's life. Although a great deal has been written, very little is definitely known about the closing years of this remarkable life. A few references by early writers, and what can be gathered from references in the Pastoral Epistles, is all. It is generally supposed that he was acquitted, visited Spain, which he long desired to do, visited Macedonia and Asia Minor again, and after the great fire that burned half the city of Rome—of which the Christians were accused, and which accusation led to the bitterest persecution—was again arrested, tried, condemned, and beheaded on the road to Ostia, a city at the mouth of the Tiber. Whatever the close was, we know the state of the soul. "I fought a good fight," etc., is his own valedictory. May the students of his life be inspired by his spirit and reap his reward.

ON the 2nd of May a Hungarian industrial exhibition will be opened in Perth, and the site chosen for it is the Stadtwald, one of the finest parks of Europe. There is a central building forming a square of 14,000 square yards, situated on a lawn, and surrounded by fine old trees. Among the trees of the park there are ninety-eight smaller buildings devoted to special exhibitions.

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TOURISTS AND HEALTH-SEEKERS should not forget the fact that Round Trip fares reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure resorts of the West and South-West, including the Mountains of COLORADO, the Valley of Yosemite, the

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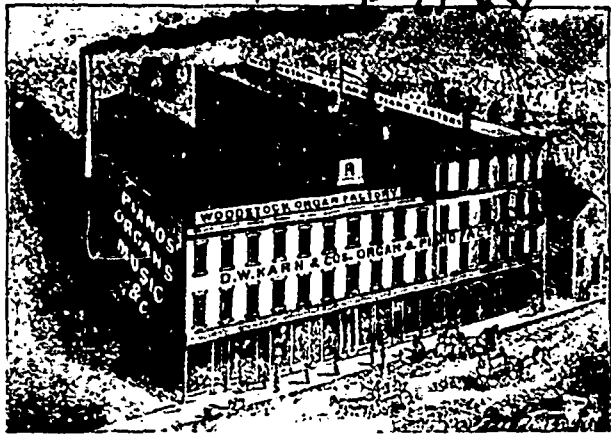
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Awarded Silver Medal, Toronto Industrial Exhibition, 1881. Awarded Three Diplomas and Two First Prizes, Dominion Exhibition, Montreal, 1882.

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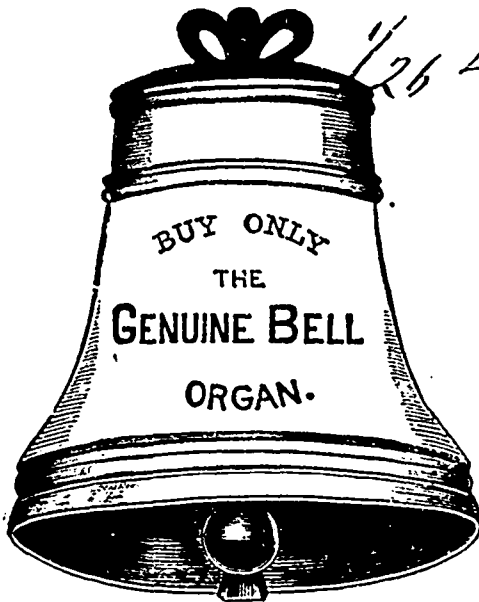
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Inflammatory Rheumatism Cured.

"AYER'S SARSAPARILLA has cured me of the Inflammatory Rheumatism, with which I have suffered for many years."

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Pirate SONG of VICTORY

The literary "pirate" question which we have recently been called upon to discuss recalls to mind the "Parnassus Dream" which a "Literary Revolution" friend sent us some time ago. It bears repeating, and has an appropriate ring to its melody in these days of new and glorious victories.

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- CHINESE GORDON, by Archibald Forbes. Cloth, price, 50 cents.
- ANCIENT CLASSICS for English Readers. 27 volumes bound in 9, half Russia, price, \$5.00.

Books by Mail require 20 per cent. extra to prepay. Mention this paper. JOHN B. ALDEN, Publisher, P. O. Box 1227, 393 Pearl Street, New York.

I slept where the moon, serenely bright,
Shone full in my face through a summer
night:
I dreamt I was in a Land of Light,
With Fielding and Moore and Shelley
and White,
And Shakespeare and Milton a goodly
With Addison, Dryden, and others, quite
Too numerous to mention,
And there the worthies, one and all,
Whom we the "classical authors" call,
Beneath the shade of Parnassus tall,
On Parnassus Place, in Hellion Hall,
Were holding a big convention.

Virgil was sitting beside Voltaire,
Herbert and Channing, with Dumas pere,
And Pope curled up in the corner there,
While old Sam Johnson was in the chair,
Wall-eyed and grim, with curly hair,
And said, "Of course you'll all award
Of the latest earthly adices,
The publishers seem to be going to
smash
the great 'economy' lath,
For John Alden is cutting a dash
Exceedingly reckless and awfully rash,
In selling for a trifle nothing for cash,
And ruining regular prices."

"I hold in my hand a letter from four
American publishers who feel sore,
And they speak for a score, or possibly
more,
Who live by traffic in printed lore.
I read it, and pray for this earthly
shore—
Ye authors of old attend us!
O, give us a lift in this hour of need,
For the publishing business is going to
seal;
That man Alden is making with speed
As many books as the folks can read,
And selling disgracefully low, indeed;
It cheapens your fame—for you we
plead!

"What talented ghosts, defend us!"

"What word shall we send to this
earthly band?"
Then Scott, with an "Eloah!" in hand,
Arose amid cries of "Take the Stand!"
And said, "This scheme will possess the
land;
No good is the Harper or Scribner brand
While Alden shows that he can com-
mand."
The brains of sage and scholar:
A shilling for Pope—good binding on;
The same for the poems of Tennyson;
Ten cents for your Pilgrim's Progress,
John;
For the Illiad, thirty cents; and Don
Quixote for half a dollar!"

Then Chaucer said, "I am rather old,
But I am mighty glad this day to be told
How cheap my Canterbury Tales are
sold."
Anne said,
And the poets and wits of the Queen
Steer the bright and be Poe the bold,
Berkeley the sober and Swift the bold,
From the time of Sir Walter Raleigh,
Shakespeare's works, and Smollett's
and Sterne's,
Bacon, Hologbrooke, Byron and Burns,
And Habington Lord Macaulay."

Charles Dickens said, "'T would be fool-
ish to let
Good luck of mortals cause regret:
For the price of a theatre ticket they get
Milton's Gibbon—the perfect set—
Dante and Virgil, two shillings net,
For a dollar Adam Smith on Debt,
And still on the Laws of Nations;
And I see by this wondrous circular
Sent up by J. B. A. that for
Three cents you get the Seven Years'
For a dime King Henry of Navarre,
And for thrice the price of a good cigar
Will Shakespeare's inspirations."

Then Goldsmith rose and expressed it
thus
"It is simply a case of de gustibus,
But I see no reason for all this fuss,
For publishers never did much for us,
While needy, summer and winter
Therefore, conferees, I hold this view
The high price houses are doubtless
bluc
But unto the man our thanks are due
Who sends our thoughts each palace
through,
And into the humblest cottage too,
For the Many are always more than the
Few."
And the people are more than the
Printer!"

A slight shade rose—'twas Edgar Poe
Who said, "I've been talking here with
De Poe."
We agree, and the ancients have told us so,
That who makes two printed leaves to
show
Where only one did formerly grow
Is as good a man as we want to know;
And this letter here, from the realms
below,
Reveals its earthly animus:
I move it to be received!" About
A thousand voices removed all doubt,
Ben Johnson and Halleck and Hood
Spoke out,
Kit North and Irving and Father Prout,
Mid a storm of cheers—a mighty shout,
And the motion passed—unanimous!

THE MILD POWER CURES.

HUMPHREYS'

In use 31 years. Special Prescriptions of an eminent Physician. Simple, Safe and Sure. LIST OF PRINCIPAL NOS. CURES. PRICE.

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- 11 Suppressed or Painful Periods... 25

HOMEOPATHIC

- 12 Whites, too Profuse Periods... 25
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- 14 Salt Rheum, Erysipela, Eruptions... 25
- 15 Rheumatism, Rheumatic Pains... 25
- 16 Fever and Ague, Chills, Malaria... 50
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DR. LOW'S PLEASANT WORM SYRUP—An agreeable, safe and effective remedy to remove all kinds of worms.

Publisher's Department.

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

MEETINGS OF PRESBYTERY.

LINDSAY.—At Sonya Brock, on last Tuesday of May, at eleven o'clock a.m.
WILKINSON.—In the Presbyterian Church, Oshawa, Tuesday, April 21st, at half-past ten o'clock a.m.
BROCKVILLE.—In the First Church, Brockville, on the second Tuesday of July, at two p.m.
WINNIPEG.—Knox Church, Winnipeg, on Monday May 18, next, at three o'clock p.m.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May at eleven a.m.
HURON.—In Clinton, on Tuesday, May 12, at half past ten a.m.
MAITLAND.—In Knox Church, Kincardine, on July 14, at half past one o'clock p.m.
KINGSTON.—Next meeting to be in John Street Church, Belleville, on Monday, 6th day of July, at half past seven p.m.
OWEN SOUND.—In Division St. Church, Owen Sound, April 28, at half past one p.m.
COBOURG.—Special meeting on 14th April, in St. Paul's, Peterboro', at two p.m.
TORONTO.—At the usual place, on Tuesday, May 12th, at ten a.m.
MONTREAL.—In the David Morrice Hall on Tuesday, 7th July at ten a.m.

KNOX COLLEGE: SESSION 1885-6.

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

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in McNab Street Church, Hamilton, on Monday evening, April 13th, at half-past seven p.m., and will be opened by a sermon from the retiring Moderator, the Rev. D. H. Fletcher.
Rolls of Presbyteries, and all papers intended for Synod, should be in the hands of the Clerk not later than the 6th of April.
Certificates enabling Ministers and Elders to travel at reduced rates, have been sent to all on the roll of last Synod, the elders' Certificates being enclosed with ministers'. Should any not receive them, they will please apply forthwith to the clerk, who will forward them at once.
WM. COCHRANE,
Clerk of Synod.

Brantford, 24th March, 1885.

SYNOD OF TORONTO AND KINGSTON.

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

Orillia, 8th April, 1885.

HARMONIZED EDITION

SABBATH SCHOOL HYMNAL

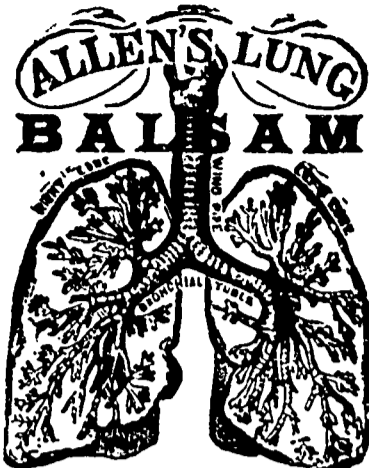
Will be ready early in April, bound in cloth, price 35 cents each. Cash must be sent with order, payable to W. B. McMurrich, Secretary and Treasurer of Hymnal Committee, 18 York Chambers, Toronto.
WM. GREGG, D.D.,
Convener of Publishing Committee.

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In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per vial, or 5 vials and large vial for \$10. Sold by Druggists or sent postpaid on receipt of price. Address, Humfrey's Homeopathic Medicine Co., 109 Fulton St., New York.



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THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, ALL DISEASES OF THE THROAT, LUNGS, AND PULMONARY ORGANS. BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED. When other Remedies and Physicians have failed to effect a cure. Recommended by PHYSICIANS, MINISTERS, AND NURSES. In fact by everybody who has given it a good trial. It never fails to bring relief. As an EXPECTORANT it has no Equal. It is harmless to the Most Delicate Child. It contains no OPIUM in any form. Directions accompany each bottle. For sale by all Druggists.

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

Ayer's Hair Vigor

Has been used in my household for three reasons:—
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It has given entire satisfaction in every instance. Yours respectfully,
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AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores gray hair to its original color, prevents baldness, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing.
PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
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\$12 WATCH FOR \$6.
Biggest Bargain Ever Offered.
On receipt of price, \$6, we will send, per registered mail, a Silver Key Wind Watch, jewelled chronometer balanced, with dust band, in Men's size, dust proof silver cases, smooth or engraved.
Same Watch, in 4 oz. Silver Dust Proof Cases for \$8.00.
Send for our 120-page Catalogue, illustrating more goods than can be found in a dozen ordinary jewellery stores.
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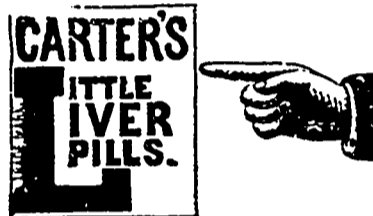
If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-west, ask the ticket agent for tickets via the

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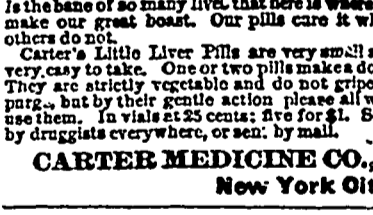


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