

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE TORONTO LIBRARY

Vol. 12.—No. 10
Whole No. 631.

Toronto, Wednesday, March 5th, 1884.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

Books and Stationery.

HANDBOOKS FOR BIBLE CLASSES.

LATEST ISSUES.

"Lessons on the Life of Christ." By Rev. Wm. Scrymgeour. 90cts.
"Presbyterianism." By Rev. John Macpherson, M.A. 50 "
"Epistle to the Romans." By Rev. Principal Brown. 70 "
"Book of Genesis." By Rev. Marcus Dods, D.D. 70 "
"The Church." By Rev. Professor Binnie, D.D. 50 "
"Scottish Church History." By Rev. N. L. Walker. 50 "
"Epistle to the Hebrews." By Rev. Professor Wilson. 90 "

Free by mail on receipt of price.

JOHN YOUNG, 10/52
UPPER CANADA TRACT SOCIETY,
102 Yonge Street.

"ROLLIN'S ANCIENT HISTORY," 6 vols., \$3.50.

"LANCET," 10 vols., 1844-48. Half Call (good), \$5.
"MEDICAL TIMES," 10 vols. Half Call (good), \$5.

THOMAS BENNETT, 5/52
4 Rossin Block King Street West, Toronto.

AT SUTHERLAND'S DOMINION BOOK STORE, 286 & 288 Yonge St., Toronto, one set Carlyle's Works, 18 Vols. handsomely bound, at a bargain; Fairbairn's Bible Dictionary in Eight Divisions, \$6.50. Bunyan's Complete Works in Four large Vols. (pub. at \$14). \$5; A complete set of Picturesque Palestine (cost \$24) for \$16.

Any of the above sets will be sent to any address in Ontario on receipt of price. SUTHERLAND'S, 286 and 288 Yonge St., Toronto.

THE SYNOD OF TORONTO AND KINGSTON will meet within

ST. ANDREW'S CHURCH, BELLEVILLE,

—ON—

Tuesday, the 8th of April, 1884,

AT HALF-PAST SEVEN O'CLOCK P.M.

The sermon will be preached, and the Synod opened, by REV. A. A. DRUMMOND, Acting Moderator.

All papers for the Synod will be sent to the undersigned, on or before the 2nd April, 1884.

Railway certificates, entitling members to reduced fares, will be sent in due time.

JOHN GRAY, Synod Clerk.

Orillia, 21st Feb., 1884.

THE SYNOD OF HAMILTON AND LONDON will meet within

THE PRESBYTERIAN CHURCH, SEAFORTH,

—ON—

Monday, the 14th day of April, 1884,

AT HALF-PAST SEVEN O'CLOCK P.M.

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

WM. COCHRANE, Synod Clerk.

Brantford, March 5th, 1884.

PRESBYTERIAN CHURCH IN CANADA, HOME MISSION COMMITTEE.

The Home Mission Committee will meet on Tuesday, 12th March, at 2 p.m., in St. Andrew's Church, Toronto; the sub-committee on Augmentation of Stipends will meet at 9 a.m., in the same place.

Claims for Mission Stations for the past 12 months will be passed, and the entire list of Mission Stations and supplemented congregations revised, and made up for the ensuing year. The schedules for supplemented congregations, left with the different Presbyteries to be filled up, and all other papers, should be sent to the Secretary, MR. WARDEN, or the Convener, not later than the 22nd March.

WM. COCHRANE, Convener.

Brantford, 21st March, 1884.

Books and Stationery.

JUST TO HAND.

ANOTHER LARGE SHIPMENT OF BAGSTER BIBLES FOR ONE DOLLAR,

With Index, Tables, Maps, etc., etc. Bound in Leather, Protecting Edges, Elastic Band, Complete.

No. I. Pocket Edition, \$1.00. No. II. Medium Edition, \$1.50. No. III. Large Edition, \$2.75. New and complete Price List of Bagster Bibles, with specimen pages, sent free on application.

SPECIAL DISCOUNTS.

To parties making up a CLUB ORDER for six or more copies, we will quote special rates. Parties desiring their name on the Bible—if ordering at the list prices, we will have the name printed in GOLD LETTERS—WITHOUT CHARGE.

—Sent (postpaid) on receipt of price.—

S. R. BRIGGS, 43/52
Toronto Willard Tract Depository,
TORONTO, CANADA.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

R. J. HUNTER begs to intimate that his stock of cloths, which has been selected personally with the greatest care, is now complete, and will be found replete with all that is desirable for the season.

Gentlemen will please bear in mind that no trashy goods are kept in stock—that everything is warranted as represented, and that we stand in the first rank for style and work. Usual liberal discount to students.

R. J. HUNTER, 44/52
Merchant Tailor,
101 KING STREET EAST,
Cor. King & Church Sts., Toronto.

GORDON, MACKAY & COMPANY,

IMPORTERS OF

GENERAL DRY GOODS,

Have their stock for

SPRING, 1884,

Now complete, and the attention of the trade is invited.

Full lines in Canadian manufacture, including the well-known

LYBSTER MILLS

Sheetings,

Shirtings,

Tickings, etc.

COR. BAY & FRONT STS.

Medical & Dental.

N. PEARSON, DENTIST, 18/52

NO. 2 KING STREET WEST, TORONTO.

A. W. SPAULDING, D.D.S., DENTIST, 31 King Street East, Toronto. Residence and Evening Office, Jameson Avenue, Parkdale.

JOHN B. HALL, M.D., D.D.S., NEUROPATHIST, 326 & 328 Jarvis Street, Toronto. Diseases of Nervous System and Diseases of Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—10 to 11 a.m.; 5 to 6 p.m.

RIGGS & IVORY—DENTISTS—FINEST and best set of teeth, \$8; other gold filling, \$5; latest method of administering vitalized gold filling, \$6 rates. 280 Queen St. West, over Crystal Palace shoe store.

C. P. LENNOX, DENTIST, 251 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Alveolar Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$52
Teeth filled in the highest style of the art and warranted for ten years.

Legal.

ROBINSON & KENT

BARRISTERS-AT-LAW, ATTORNEYS, SOLICITORS, CONVEYANCERS, ETC.

OFFICES:—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. KENT.

FRANK E. HODGINS, 21/26

Barrister, Solicitor, etc., 75 YONGE STREET, TORONTO. Money to Loan.

GEO. MACDONALD, 37/52

Barrister, Solicitor, etc. Office: Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

HENRY C. HAMILTON, 7/52

Barrister, Solicitor, Conveyancer, etc. Office: 86 KING STREET EAST, TORONTO. Money to Loan.

HORACE F. ALLKINS, 31/52

Portrait Painter, 40 CHURCH STREET, TORONTO. Works in Oil, Water, or Crayon. Prices from \$5 to \$200. Clubs held. Inspection invited.

GO TO WHITE'S 37/52 FOR SHIRTS.

65 King Street West, Toronto.

STEWART & DENISON, 6/52

Architects, &c., 64 KING ST. EAST, TORONTO.

R. MERRYFIELD, 51/52

PRACTICAL BOOT & SHOE MAKER, THE OLD STAND, 474 YONGE STREET. Order Work a Specialty.

Miscellaneous.

A. & T. J. DARLING, CO., -H-A-R-D-W-A-R-E-

EWING & CO., TORONTO, received TWO SILVER MEDALS FOR

WOOD MANTELS.

Over Mantels, Mantel Mirrors, Fine Engravings and Frames. Write for sample photos and prices.

PETERKIN BROS., 1/52

Wood Carvers & Gilders, Manufacturers of CORNICES, BRACKETS, & WALL POCKETS;

72 QUEEN ST., W., TORONTO. Picture framing a specialty.

E. E. KNOTT'S 49/52

Speculator's Mart, 48 Adelaide Street East, Toronto.

Farm lands in every part of the Dominion of Canada, improved and otherwise, for sale. Houses of every description and size for sale in Toronto. Also vacant lots. Money to loan at lowest rates of interest.

MOWAT BROS., 2/26

NO. 4 KING STREET EAST, TORONTO.

Persons having farms or city property for sale or exchange, leave particulars at our office. No charges unless sale or exchange is effected. Our office is central. We manage estates, collect rents, etc.

MISS J. & L. STEPHENS, 12/73

Berlin Wools and Fancy Goods.

All kinds of fancy work mounted to order a specialty.

268 YONGE ST., TORONTO.

CHURCH GLASS 20/52

Executed in all Styles. Designs and estimates on application.

JOS. McCAUSLAND & SON, 76 King Street West, Toronto.

CHURCH GLASS 2/52

And Ornamental House Glass. Write for design and prices.

ELLIOTT & SON, 94 BAY STREET, TORONTO.

BRUCE 11/52

THE ART PHOTOGRAPHER, invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAYON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

WANTED A WOMAN of sense and energy for our business in her locality, middle-aged, married Salary \$35 to \$50. References exchanged. GAY BROS. & CO., 14 BARCLAY ST., NEW YORK.

JAMES LAUT, 10/52

PENSIONS for any disability, to Heirs. Send statement to New Law, BINGHAM, Attorney, Washington, D. C.

International Throat and Lung Institute
for the treatment of Asthma, Bronchitis, Catarrh, Laryngitis and Consumption in the first and second stages, and all diseases of the nose, throat and lungs by the aid of the Spirometer invented by Dr. M. Souville of Paris, ex-aide surgeon of the French army.
Head Office: London, Eng. Branches: Montreal, Toronto, Boston, Detroit and Winnipeg.
Physicians and sufferers can try the Spirometer free. Consultations free. It is able to call personally and be examined, write for list of questions and copy of "International News," published monthly. Address 173 Church street, Toronto, or 13 Phillips square, Montreal.

Groceries, etc.

Jaffray & Ryan,
GROGERS AND IMPORTERS.

New Teas! New Teas! New Teas!

We have just received our New Teas, which we will offer at the following prices

- FINEST ENGLISH BREAKFAST, 80c.
- FINE ENGLISH BREAKFAST 60c
- FLAVORY ENGLISH BREAKFAST, 50c
- MON-ING, 40c
- FINEST EXTRA CHOICE YOUNG HYSON, 80c.
- FINEST YOUNG HYSON, 70c.
- EX-TRA SIFTED, 60c.
- SUPERIOR, 50c.
- FINE, 40 cents.

Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 20 lbs. and over. We have been appointed agents for Chesé & Sonborn's world-renowned Coffee. One trial will convince.

A complete assortment of **Crosse & Blackwell's** goods always in stock. Amongst other pickled meats, **SOLE ANCHOVY, SHRIMP AND BLOATER PASTE, SALAD DRESSINGS, PICKLES, SAUCES, JAMS, JELLIES, SOUPS.**

Libby, McNeil & Libby's Canned Corn and Soups.

SPARKLING HYDROZON Non-Alcoholic. A nutrient tonic for brain and nerve. Strongly recommended by Prof. A. A. Field, Ph.D., F.R.S., F.I.C., F.S.C., London, England. Ross's Belfast Ginger Ale.

JAFFRAY & RYAN,
244 YONGE STREET, TORONTO, ONT

CHICAGO HAMS AND BREAKFAST BACON,

Best Value in Teas from 50c.,

—Fresh Cream Cheese, Grated Parmesan Cheese—

FRENCH PEAS, MUSHROOMS, & TRUFFLES,

KENNEDY'S FINE AMERICAN BISCUITS, 22

SEVILLE ORANGES (First of the Season).

FULTON, MICHIE & Co.,
7 KING STREET WEST,

W. WHARIN & Co.,
Established 1854
Watches, 52
Clocks
JEWELRY
-And Silverware.

Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

Jewelry and Silverware manufactured, and repairs neatly executed.

47 King Street West, Toronto.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, **SCROFULA** Ayer's Sarsaparilla will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, **CATARRH** Ayer's Sarsaparilla is the true remedy. It has cured numerous cases. It will stop the nauseous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

ULCEROUS SORES "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful antiseptic medicine must be employed. They united in recommending Ayer's Sarsaparilla. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies, and no treatment of any disorder was ever attended by more prompt or effectual results."

Yours truly, B. F. Johnson. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; \$1, six bottles for \$5.

THE TROY MENEELY BELL FOUNDRY. CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. Manufacture a superior quality of Bells for all workmen. Greatest experience. Largest stock. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

McSHANE BELL FOUNDRY manufacture those celebrated BELLS and CHIMES FOR CHURCHES, LOCKS, etc. Address: H. M. SHANE & Co., Baltimore, Md.

BUCKEYE BELL FOUNDRY. Bell, Fire, and Trolley Bells. Schenck, Fire, and Trolley Bells. AGRANT'S catalogue sent free. VANDUZE, & TIFT, Cincinnati.

BLINDING MEDICINE FOR EYES. No Duty on Church Bells.

WESTMAN & BAKER, 119 Bay Street, Toronto, **MACHINISTS, &c.** Manufacturers of the latest **IMPROVED GORDON PRESSES.** Printing Presses repaired and adjusted with despatch.

THE PEOPLE'S FAVORITE THE OLD-ESTABLISHED **Cook's Friend Baking Powder** PURE, HEALTHY, RELIABLE. Manufactured only by **W. D. McLAREN** Retailed Everywhere. 55 & 57 College St.

ROUSE'S DOWN'S ELIXIR FOR COUGHS & COLDS.

Dr. J. Rolph Malcolm, (ESTABLISHED 1863) Physician for Affections of the Throat, Lungs and all other Chronic Diseases. 357 KING ST. WEST, TORONTO. SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation. All those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. **CONSULTATION FREE.**

Patents, Copy-Rights, Trade-Marks, Prints, Labels. Send description of your Invention. L. B. GILMAN, Patent Lawyer and Solicitor, Washington, D. C.

Scientific and Useful.

If every thing needed is in its place and "handy," a pan of biscuit can be made in five minutes that would otherwise take twenty-five. Order and system will almost make time.

DOUGHNUTS.—One cup of sugar, one cup of sour milk, one-half cup of butter, one egg, one teaspoonful each of cinnamon and salt, one-half teaspoonful soda. Flour to make stiff.

CARPETS.—A novelty in carpets are plain ingrain in solid colours, to be used around centre rugs instead of staining the floor. It is called filling, and sometimes covers the whole floor with Persian rugs scattered around without any special order.

A **HANDSOME** cover for a sofa-pillow is made by embroidering two strips of blue satin with pink rosebuds and some fine green foliage; alternate these strips with velvet or plush of a contrasting colour; a dark crimson is particularly pretty with the blue.

TRAINING GINGERBREAD.—One cup of molasses, one cup of sugar, one cup of butter and lard mixed, one cup cold water, two teaspoonfuls ginger, one teaspoonful alum, one teaspoonful cream of tartar, two teaspoonfuls soda. Flour to make very hard; knead well, roll thin, and bake in a very hot oven.

REMEDY FOR TOOTHACHE.—With a small piece of zinc and a bit of silver (any silver coin will do), the zinc placed on one side of the afflicted gum, and the silver on the other, by bringing the edges together, the small current of electricity generated immediately and painlessly stops the toothache.

The "wish-bone" wedding has become the correct thing. The couple stand beneath a floral wishbone. After the ceremony the bride and groom are given the wishbone to pull. The tug results in a break somewhere, and whoever holds the long piece is absolved from getting up to build the fire in the morning.

SPICE CAKE.—An old-fashioned and toothsome spice cake is made of three pounds of seedless raisins, one and a half pounds of Citrob, two and a half coffee cups of sugar, two cups of sweet milk, four cups of flour, six eggs, two teaspoonfuls of baking powder, three teaspoonfuls of cinnamon and two of mace.

WORMS cause feverishness, moaning and restlessness during sleep. **Graves' Worm Exterminator** is pleasant, sure, and effectual.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? **Holloway's Corn Cure** will do it.

OYSTER SAUCE.—Take one dozen oysters, and beard them; then put one ounce of butter in a stew-pan with a quarter of an ounce of flour; blend these together, and add half a pint of cream with a high seasoning of cayenne and a very little salt; stir these over the fire until it just comes to the boil; then strain in the liquor from the oysters; then stir in ten drops of lemon juice; lastly put in the oysters; if large, must be cut in two; stir this over the fire until warm, but do not let it boil, or the oysters will be hard.

FACT STRANGER THAN FICTION.—It is a fact that Alonzo Howe, of Two, had a fever sore that afflicted him for three years. Six bottles of Burdock Blood Purifiers cured him, which he considers almost a miracle. It was but the natural result of the remedy restoring pure blood and perfect secretion.

SPRING CLEANING.—The spring cleaning, in house and yard, which is beginning to loom up before the careful housekeeper, is not by any means an unmixed evil. If too much is not undertaken at once, if days with cold raw winds are as much as possible avoided, and the labour properly distributed among different members of the family, the extra exercise will be the best "spring medicine" that can be used. The nervousness and general liability of disease consequent upon the long confinement of winter can be more safely counteracted by judicious exercise with an object than by any other method.

SYSTEM UNDER CONTROL.—One of the nicest housekeepers we know insists that she has no system. That is, as we know, she does not sweep a room simply because it is the day to clean it, whether it needs it or not. Method is good only as means to an end, but as soon as it becomes more than that, it restrains freedom and crowds judgment from its proper place of control. A sick-room or sitting-room often needs to be put in order several times a day. A company parlour wants generally nothing but fire, sunshine, and a little dusting to prepare it for guests. The broom will be needed to make it ready to shut up again.

Ladies' Journal Competition.

NO. 4.
DIFFICULT BIBLE PROBLEMS TO BE SOLVED, FOR WHICH ONE HUNDRED AND THIRTY-ONE COSTLY PRIZES ARE TO BE GIVEN TO THE FIRST ONE HUNDRED AND THIRTY-ONE PERSONS SENDING CORRECT ANSWERS.

The publisher of the Ladies' Journal, of Toronto, Canada, announces another Bible competition, which he says may be the last unless more interest is taken in the plan.

HERE ARE THE QUESTIONS:

- 1st.—What city named in the Bible is the oldest now existing in the world?
- 2nd.—Name the first sale of land recorded in the Bible.
- 3rd.—Who is the first recorded in the Bible as being buried in a coffin?

These questions are propounded by the Rev. Prof. Welden, of Toronto Baptist College, and Rev. E. B. Harper, Barrie, Ont., a leading Methodist minister of Canada.

The publisher of the Ladies' Journal is reliable, and these rewards will certainly be distributed without favour or partiality to the FIRST ONE HUNDRED AND THIRTY-ONE PERSONS, in order received, sending correct answers to the foregoing Bible problems. The questions have been made so difficult, we have no doubt that it may not be necessary to give all the prizes. If, however, one hundred and thirty-one persons should send correct answers to all the questions, we will stake our reputation that all the prizes will be promptly and cheerfully handed over to the successful ones. Please mention that you saw this notice in THE PRESBYTERIAN.

Bear in mind that everyone who sends must send FIFTY CENTS by post-office note, scrip, or small coin (no stamps), with their answer, for which they may have the Ladies' Journal sent to any desired address for one year. Aside from the beautiful prizes offered, the Journal is the best half-dollar's worth published. It consists of twenty pages of choice entertaining reading matter, two full pages of new music, household hints, a short story, full page illustrations of latest American and English fashions, with complete letter press descriptions. In short, just the paper to suit ladies particularly, and interest anyone. The Ladies' Journal is issued monthly, fifty copies 5 cents, annual subscription 50 cents. The proper address is Editor Ladies' Journal, Toronto, Canada, if any of our readers wish to compete. The competition remains open till 20th April only.

HERE ARE THE REWARDS:

- 1st.—One Beautiful Cabinet Organ, valued at \$200
- 2nd.—Five O'Clock Tete-a-Tete Extra Triple Silver Plated Tea Service, about 100 00
- 3rd.—One Lady's Solid Gold Hunting Case Watch 90 00
- 4th.—Chased, Tinged, Gold Lined, Triple Silver Plated Ice Pitcher, and Goblet to match 50 00
- 5th.—One elegant, heavy Black Silk Dress Pattern 45 00
- 6th.—One Extra Heavy Silver Plated Cruet Stand, with bell attachment 25 00
- 7th to 12th.—Six Valuable Coin Silver Hunting Case Watches, each \$20. 120 00
- 13th to 18th.—Six Aluminum Gold Case Watches, each \$15. 90 00
- 19th to 24th.—Six Half-Dozen of Triple Silver Plated Teaspoons, each \$5. 30 00
- 25th to 30th.—36 beautifully bound volumes of Shakespeare's Poems, each \$2 50 90 00
- 31st to 36th.—61 elegantly bound volumes of Tennyson's Poems, each \$2 25 137 25
- 37th to 42nd.—70 Handsome Triple Silver Plated Butler Knives, each \$1. 70 00

Total \$987 25

NEARLY \$1,000 worth of valuable and costly presents to be given away to the first one hundred and thirty-one persons sending correct answers to each of the Bible problems given above.

Mr. ABRAHAM GIBBS, Vaughan, writes: "I have been troubled with Asthma since I was ten years of age, and have taken hundreds of bottles of different kinds of medicine, with no relief. I saw the advertisement of Northrop & Lyman's Emulsion of Pure Cod Liver Oil with Lime and Soda, and determined to try it. I have taken one bottle, and it has given me more relief than anything I have ever tried before, and I have great pleasure in recommending it to those similarly afflicted."

THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, MARCH 5th, 1884

No. 10.

NOTES OF THE WEEK.

THE hero of the hour, Chinese Gordon, is the subject of many anecdotes. A clergyman lecturing at Bristol on "General Gordon's Secret," which was shown to be faith in God, recalled how at the time of the cotton famine in Lancashire, Gordon, having scratched out the inscription, anonymously sent a gold medal received from the Empress of China to Canon Miller to be sold for the benefit of the sufferers.

BRANTFORD has taken a step forward in dealing with liquor licenses. Formerly there were twenty-five hotel licenses issued at a fee of \$10 each. At a recent session of the city council the fee was raised to \$180, and the result is that only twenty-one licenses have been issued. In regard to shop licenses, it has passed the by-law requiring the sale of liquors to be conducted entirely apart from any other business, and raised the license fee from \$135 to \$200. The effect of this is that only five licenses have been issued as compared with twelve formerly.

THE bill has been favourably reported in the United States Senate prohibiting the sending by mail of newspapers and other publications containing lottery advertisements. It changes the penalty from that proposed in the original bill, making the fine for each offence not less than \$200, with costs of the prosecution, or imprisonment for not less than thirty days, nor more than a year, or both, at the discretion of the court. The bill was accompanied by two reports from the minority, contending that the General Government had no power to suppress gambling or lotteries in the States.

To the disquietude prevailing in the North-West the rumour of a mild Fenian scare is added. An adventurous reporter of a New York inflammatory sheet has been issuing a proclamation calling for recruits to serve on the international boundary. No doubt this amiable individual aspires to produce international complications, and under cover of what little excitement might arise, extract a comforting amount of hard-earned money for the "emergency," or other convenient fund which always exists for the cure of Ireland's woes and allaying the thirst of her patriotic "Liberators."

THE death is announced of Mrs. Harriet Miller Davidson, daughter of one whose memory Scotland holds in just esteem—the late Hugh Miller. Mrs. Davidson, who was the elder daughter of the gifted author of "The Testimony of the Rocks," was the wife of the Rev. John Davidson, Professor of Moral Philosophy in the University of Adelaide, South Australia, who died in 1881. Now she has followed him, to the grave at the early age of forty-four, her death having occurred at Adelaide on the 23rd of December last. In the "Life and Letters" of her father a very pretty picture is given of "Little Ha Ha"—as Harriet Miller called herself when a child.

It is asserted that in voting on the by-law for the removal of liquor from the grocery stores, many spurious votes were cast. No complaints have been made that these practices were resorted to by those in favour of the by-law. The temperance cause, and for that matter, no cause that depends on the support of intelligent and honest men, needs such discreditable tactics. Absent and dead men were personated at many of the polling places on the day of voting. To such depths of infamy have political corruption and intrigue descended, that men are now found glorying in deeds of which the mythical New Zealander would be ashamed. True, the law professes to be severe on this species of fraud, but the law is a dead letter. A penalty of \$200 may be imposed, but it never is. No remedy can be hoped for till the personator and his abettors are on conviction summarily punished by imprisonment without the option of a fine. This species of political crime ought to be thoroughly stamped out.

IN a recent number the *Christian Leader* says:—Mr. Spurgeon has returned from Mentone and resumed his work on Sabbath at the Metropolitan Tabernacle. He has a little book in the press for doubters. He says he seldom enters into the field of argument with sceptics, but so many are being led aside at this time that it came upon him like an inspiration that he must prepare some sort of hold-fast for candid but unsettled minds. Mr. Spurgeon notifies that no one who is not sound in the faith need apply for admission to his college. "It will be little better than a fraud," he says, "for any man to attempt to enter who does not before God resolve to live and die preaching the old-fashioned Gospel." In reply to a New York gentleman who had suggested that he should substitute Florida for Mentone when in search of health, Mr. Spurgeon writes that he cannot run the risk, as America would kill him with kindness. "It would depress me greatly to be had in honour. Abuse I can bear, but kindness shows me my own unworthiness, and sends my heart into my shoes."

THE latest dynamite sensation is the explosion the other day at the Victoria station, London. Fortunately, no serious personal injury resulted, though damage was done to the extent of about \$20,000. Whenever an explosion of this kind occurs Fenianism is at once suspected, not without reason. Recent events at Birmingham and Glasgow, and other places, and the loudly expressed rant of the dynamite brigade in the United States render the suspicion of Fenian outrage presumably probable when a startling affair of this kind happens. It is stated that the Hibernian artists in dynamite have made their headquarters in Paris. This may be true or it may not, but they cannot for any length of time continue to make the French capital a base for their operations. The French government cannot afford to shelter such refugees. Hartmann and other Nihilists found Paris too hot for them. It is not likely that reckless Irish agitators engaging in covert acts of crime will find peaceful shelter under a government that has to be on the alert for the movements of a communistic proletariat.

AMONG the educational agencies of the time, the dime novel cannot well be overlooked. It is recognized by no responsible board of instruction; there is no authorized series, but practically it is exercising a powerful influence. It is doing its deadly work all the time. Boys are boys whether north or south of the international boundary. Here in Canada much juvenile crime is directly traceable to that species of literature in which theft, robbery and murder are more or less glorified. The latest instance occurred in Montreal. A boy of fourteen perpetrated a dextrous forgery on his employers, obtained \$300 on the forged cheque, and with his accomplices was on the eve of departure for New York where he hoped to join the theatrical profession. This smart youth had been carrying on a system of pilfering and accounted for \$78 having been taken from his employers besides the cheque. A small library of dime novels was found in his possession. It may be that the discovery of this clever but perverted boy's evil ways may save him from a life of crime, but if his taste for dime novels continues to be gratified, his return to honest ways can scarcely be hoped for. Parents and guardians who tolerate the dime novel in their homes incur tremendous responsibilities.

THE Rev. Robert Campbell, M.A., of St. Gabriel Church, Montreal, delivered one of the course of lectures on "Questions of the Day," under the auspices of the Presbyterian College, Montreal. His subject was "Creeds a Help or a Hindrance." This is to many an important question of the time. The lecturer discussed the subject in a spirit of candour and with great clearness. The current objections were fairly met, and the important place a symbolic expression of doctrine ought to occupy in the Christian Church was ably vindicated. In this connection the lecturer said:—Creeds being human compositions they were always liable to challenge and change. Until her-

meneutics and criticism had uttered their last word, the question of creeds must logically lie open. Loyalty to truth is of greater consequence than loyalty to any formula of human composition, and every one must be left free to canvass creeds but *prima facie*, he who thinks freely and truly is likely to agree with the majority of those who before him thought freely and truly. While judging no man, he however considered the position of a minister within the Church disparaging the Church's creed to those that are without a questionable one. If he has anything to say against creeds, let him say it to the Church.

THE David Morrice Hall was crowded in every part on Sabbath week, by a most attentive audience, which had come to listen to the last of the second series of lectures in connection with the Presbyterian College, Montreal. The Rev. Dr. Palmer, of New Orleans, lectured on "The Ground of Certitude in Christian Belief." The reverend lecturer said that the evidences of Christianity, external and internal, were in reality inseparable, though there was a distinction between the two. Internal evidence was like the light which the eyelids had only to open to perceive, while the external was like heat which could be felt. Christianity was the only system depending upon moral evidence, which undertook to lead its advocates to unqualified certainty of its truth. No topic of practical religion was involved in more obscurity than the grace of Christian assurance. Confusion arose chiefly from failure in recognizing the principles upon which it rested. There were times when a cloud settles upon the human mind in the same manner in which darkness clouds all nature in its mantle. We then wanted a light that would lead us up to spiritual life. In conclusion, he compared the attacks upon Christianity to the waves dashing harmlessly against the Eddystone lighthouse. The Rev. Principal MacVicar announced that the Senate were making arrangements for another course of lectures to be delivered next winter.

WEEKLY HEALTH BULLETIN.—The weather of the week has been moist and disagreeable in the extreme, it has especially promoted diseases of the respiratory organs. The prevalence of Bronchitis, noted during the colder weeks of the winter, seems now, at least, comparatively less than then; while Influenza of an epidemic and apparently infectious character has greatly advanced. From the simultaneous advance of Pneumonia and its marked increase over that during the cold weeks of January, it would seem that the influences promotive of the one, favour the advance of the other; and further, that moist, chilly weather exercises more injurious effects than periods of extreme cold. The prominence of Influenza, great as it is, is exceeded in importance by that of Pneumonia due to the well-known fatal character of the latter. It is one of the six most prevalent diseases in six out of the ten Districts of the Province. A comparison with the same period last year reveals the fact that Pneumonia occurred amongst the six most prevalent diseases in only one out of the ten Districts; and that whereas its percentage of prevalence this week is 4.3, last year it was only 2.8 per cent. The contagious zymotics, Whooping Cough and Diphtheria, especially affecting the respiratory passages, do not show any corresponding percentage increase, the latter being as for several weeks past unusually small. Whooping Cough, however, shows in a very precise manner, its method of lateral dissemination; since last week it had appeared in District VI., in the central part of western Ontario, and this week in District VII., the Niagara Peninsula. Amongst the Fevers, Intermittent shows an increase even over its high prevalence as indicated last week. Typhoid does not appear prevalent in any District, nor amongst the twenty prevalent diseases. Measles is prevalent in one District, and Scarlatina is reported as epidemically present in certain localities. A correspondent writing to the Secretary for pamphlets on the restriction of contagious diseases, remarks "that the Local Board of Health in his village is not, in some cases, receiving that support which is necessary to make it a success."

OUR CONTRIBUTORS.

BRIEF SKETCH OF THE HISTORY AND PROGRESS OF THE PRESBYTERIAN CHURCH IN TORONTO.

A PAPER READ BY THE REV. WILLIAM REID, D.D., BEFORE THE PRESBYTERIAN MINISTERIAL ASSOCIATION, 1-17th FEB., 1884.

(Continued from last week.)

WEST PRESBYTERIAN CHURCH.

The next Presbyterian congregation formed in Toronto was that of the West Church. A Sabbath school was begun under Presbyterian auspices in the building belonging to the Coldstream Division of the Sons of Temperance on Brock street in 1856; and the first sermon was preached by Prof. Young, then of Knox College. Sabbath school work was continued for some years, mainly sustained by the late Hon. J. McMurrich, and superintended for a time by Mr. J. L. Blaikie. The Hon. J. McMurrich and his son Mr. W. B. McMurrich, Ex-Mayor, acted in succession as superintendents until a recent period. Preaching was kept up in the hall for a considerable time. Among those who laboured in connection with the West Church district for a longer or shorter time, may be mentioned the names of Rev. P. McDermid, Rev. Jas. McDowall, Rev. W. McKenzie, afterwards of Ramsay (all of whom have passed away), Rev. Principal MacVicar, Rev. James Robertson, Dr. Constantinides, still a resident in the city, and Rev. Anthony Simpson, who came from the United States about 1864, and subsequently returned to the States. In 1861 a church was built on Queen Street at the corner of Denison Avenue. The first pastor was the Rev. James Baikie, who was ordained 12th September, 1865. The prospects of the congregation under his charge were very promising, but he was removed by death in little more than a year after his ordination. The present pastor, the Rev. Robert Wallace, formerly of Drummondville and Thorold, was inducted on the 6th November, 1867. The congregation has greatly increased, and has now a new, commodious and handsome church on Denison Avenue, a little north of the original site. The Sabbath school connected with the congregation has always been large and prosperous.

CHARLES STREET CHURCH.

The next in date is the Charles Street congregation. Even before the close of Dr. Burns' ministry in Knox Church, services were occasionally held in a room in a house at the corner of Yonge and Bloor streets. Some time after Sabbath school work was begun, the principal workers being Mr. James Brown, at that time an elder in Knox Church, and Miss Brown, a member of Cooke's Church. Mr. John Campbell, now Professor Campbell, of Montreal, Mr. James Bain, now Librarian of the Toronto Public Library, and Mr. Wm. Smith, who returned several years ago to Scotland, lent efficient aid in the Sabbath school work. Services were begun and carried on in the town hall, Yorkville, and in 1868 a church was erected on Charles Street, near Yonge Street, the Rev. John Campbell was called and, on the 3rd November, 1868, was ordained and inducted as pastor of Charles Street Church. On his acceptance of a chair in Montreal College in 1873, the Rev. R. D. Fraser, M.A., was in the early part of 1875 called and inducted. The state of his wife's health rendering it necessary for him to resign, the congregation was for some time vacant. The Rev. John Hogg, of Oshawa, was called, and was on the 2nd June, 1879, inducted as pastor. In May, 1883, Mr. Hogg was obliged in consequence of impaired health to resign his charge and to proceed to the North West. At the present time it is still vacant.

EAST PRESBYTERIAN CHURCH.

This Church was organized in 1870. Sabbath school work was begun in the district sometime before, under the auspices of the Presbyterian Sabbath School Association. Services were also conducted by the students of Knox College. The Rev. J. M. Cameron was called and was ordained and inducted as pastor on the 23rd November, 1871. The progress of the congregation has been most satisfactory. The original church on King street, a little east of Sackville street, has been enlarged more than once. There is now a large and growing congregation, and a flourishing Sabbath school.

COLLEGE STREET CHURCH.

College Street Church was organized on the 24th February, 1874. It had its origin in a Sabbath school

carried on principally by members of the congregation of the Rev. John M. King, assisted by members of Knox Church and of West Church. The congregation called as their first minister the Rev. Alexander Gilray, who was ordained and inducted on the 5th January, 1875. The church built at the corner of College street and Bathurst street, has been enlarged from time to time to accommodate the increasing congregation; and at the present time the congregation are taking active steps for the erection of a more substantial and commodious building, such as their circumstances require, and their prospects warrant them to undertake.

CENTRAL CHURCH.

The Central Church was organized in 1875, being originally a portion of what was known as the Bay Street congregation, under the charge of the Rev. Dr. Jennings. On being organized, they called the Rev. David Mitchell from New York. After worshipping for some time in Shaftesbury Hall they took possession on the 6th May, 1877, of their elegant and commodious church on Grosvenor street, which occupies a part of the site of what was formerly Knox College. Mr. Mitchell having been translated to Belleville, the congregation called the Rev. P. McF. McLeod, formerly of Stratford, and previously of Liverpool, England. He was inducted on the 20th July, 1880. The congregation is growing in numbers and activity from year to year.

OLD ST. ANDREW'S.

Old St. Andrew's was originally a portion of St. Andrew's congregation, who found it not convenient to remove westward to Simcoe street, but preferred to remain in the more eastern part of the city. The congregation was organized on the 9th February, 1876. They occupied for a time Old St. Andrew's Church, but before long selected a site for a new building on Jarvis street at the corner of Carlton street, a handsome and substantial church was erected, which was opened in the early part of 1878. The Rev. G. M. Milligan, B.A., then of Detroit, was called by the congregation and his induction took place on 24th October, 1876. Although the congregation was originally not large, it has greatly grown and prospered. Recently they have completed their church by erecting a handsome spire and by the addition of very convenient and commodious rooms for Sabbath school and other congregational purposes.

BROCKTON NEW CHALMERS CHURCH.

A congregation was organized at Brockton on the 14th January, 1877, and a church in due time built. Within the last year the church, by permission of the Presbytery, was removed eastwards to the corner of Dundas street and Dovercourt Road. The name assumed by the congregation is "Chalmers Church." The Rev. John Mutch, M.A., has been recently ordained and inducted, and the prospects of the congregation are excellent. The population in the district around the church is rapidly increasing.

LESLIEVILLE.

The congregation of Leslieville was organized on the 16th November, 1877. A handsome church was soon after erected. The field was worked for some years as a mission station; but recently the congregation called the Rev. W. Frizzell, formerly of Newmarket, who has begun his work with good prospects of success. The congregation is at present united with that of York Townline; but ere long it will be desirable and necessary that Leslieville should have the undivided services of a pastor.

PARKDALE.

At Parkdale, outside the city limits, although closely adjoining the city, a congregation was organized on the 4th February, 1879. A small but neat church was erected. The Rev. W. A. Hunter, M.A., was inducted on 17th Nov., 1880. The population of this suburb is rapidly increasing, and a larger church is now required.

DEER PARK.

At Deer Park a congregation was organized on the 25th January, 1882. A Sabbath school had been begun sometime before in connection with Charles Street Church. Services and prayer-meetings were also held in a rented room. On application to the Presbytery by the residents of the neighbourhood, the congregation was organized at the date already mentioned. A neat and suitable church has been erected, and the congregation soon expect to be able to obtain the services of a settled pastor.

It may be stated in reference to all these more

recently formed congregations that they began with Sabbath school work, in connection with which services came to be established. Another fact is that the supply of services in the new stations and congregations has been mainly from Knox College, to the students of which institution the success of Church extension has been largely owing. It should be stated too, that several of the newer churches were erected under the auspices of the Church Extension Association of the city, and received from that association material assistance.

CARLTON STREET CHURCH.

Carlton Street Church was organized on 4th July, 1882. Its history and progress must be pretty well known. Of conservative, and, as they believe, of strictly Scriptural views on the subject of worship, the congregation will no doubt gather many who sympathize with them in their views. They have acquired a site on Carlton street, not far from Yonge street, on which they have erected a commodious and comfortable structure, which in the meantime accommodates the congregation, and which may serve as lecture room and school room when they can erect a permanent church. The Rev. Andrew Wilson, formerly of Brock Street Church, Kingston, was inducted on the 17th May, 1883.

REFORMED PRESBYTERIAN CHURCH.

It should have been mentioned that there was formerly a church in Toronto in connection with the Reformed Presbyterian Church. The church was on Louisa street, in St. John's Ward. The last stated pastor was the Rev. Robert Johnston, who removed a number of years ago to Waukesha, Wis., U. S. The congregation was never large, and may be regarded as extinct.

PRESENT NUMBER OF CHURCHES.

We have thus within the limits of the city fourteen congregations. Deer Park and Parkdale being outside the limits, as at present defined, we do not include; although the former, and perhaps to some extent the other also, draws some portion of the membership from the city. As to locality, the churches of the city may be regarded as pretty well situated, being scattered in the different sections of the city, although it must be confessed that in what may be regarded as now the central portion of the city—the neighbourhood of Carlton street—there are more churches than might be necessary. The north-west portion of the city where the population is increasing very rapidly should be looked after.

MEMBERSHIP, ETC.

The combined membership, according to the returns of 1883 amounted to 4730. To-day it is at least 5,000, representing a Presbyterian population of probably 16,000. According to the census returns the Presbyterian population of Toronto in 1861, 1871, and 1881 was as follows:—1861—6,604; 1871—8,982; 1881—14,537. One thing worthy of notice is that whereas in 1861, and 1871 several distinct bodies of Presbyterians were mentioned in the census returns, each embracing a considerable number of adherents, in the returns of 1881 all, except forty-nine, return themselves as belonging to the Presbyterian Church in Canada.

Outwardly the progress of the Presbyterian Church in our city may be regarded as satisfactory, and we have reason to thank God for the measure of prosperity which we have enjoyed. In many respects there has been progress. In the style of church architecture there has been advancement, although in this matter all changes may not be regarded as improvements. In Sabbath school accommodation there has been very decided progress. Basements are now generally set aside, and light, cheerful, well-lighted rooms provided. There is increased liberality in sustaining ordinances, and still more increased liberality in contributing for missionary objects and deeper interest in the advancement of the Redeemer's kingdom in heathen lands. It is hoped there has been progress also in regard to vital religion. But higher advancement is needed. We have a goodly number of churches, and of church members, and of Sabbath schools, and of appliances of various kinds. But we need more of the Holy Spirit, that life may be infused into our means and appliances, that the hearts of professing Christians may be warmed and quickened, and that each may be as a living epistle known and read of all. May the Spirit be poured out from on high on all the pastors and on all the congregations, that all may be found walking in the truth, and with one heart and one mind striving together for the faith of the Gospel.

THE WALDENSIAN VALLEYS.

LEAVES FROM A TOURIST'S NOTE BOOK.

My last letter contained a sketch of the valley of Luserne. We shall now take a walk up the

VALLEY OF ANGROGNA

and note some of the sights, making Torre Pellice again our starting point. At the east of the town, but still within its limits, the torrent of Angrogna comes rushing down from the north and joins the Pellice in the valley as it runs east to mingle its waters with those of the Po. We cross the strong stone bridge beneath which the torrent runs, and soon turn up a steep road along the left bank of the stream. A few perches bring us to the

GIRLS' ORPHANAGE

founded in 1854 by Mr. Bracebridge and some friends, and of which the Vaudois are very proud. The grounds, buildings, and all its appointments are as perfect as they well can be. It is under the supervision of the Waldensian Board, Signora M. Sircoulon being directress. Between fifty and sixty children are supported, taught and fitted to earn a livelihood. I was present in June last at the laying of the foundation stone, on the grounds of the orphanage, of an institution for the training of nurses and Bible women, from which much is anticipated. It is built by funds supplied by Miss Oakes, a lady from Bath, England, who resides for the present at Torre Pellice.

A little further on, but higher up on the hill to the right, stands the old Church of Chabas, one of the oldest in the valleys. It is not used now for regular service, though occasionally visited. The view from the platform here is one of the finest possible, including both the valleys of Luserne and Angrogna, the heights of Rora and over the plain of Lombardy dotted with many towns, for here the mountains and the rich plains begin.

A steep climb of a few miles along the crest of the mountain brings us to the valley of St. Laurent where stands the

CHURCH OF ANGROGNA,

and where Signor Bonnet lives and labours. Here let us rest a little in the shade and take in fully the beauties of the landscape. The valley is very narrow, being bounded on one side by the Vaudalin and the Ventocul which separates it from Luserne, and on the other by the Vachere and other heights which divide it from the valley of Perosa. The valley of St. Laurent stands high up above the torrent, and though the road certainly rough and steep, still vehicles can come thus far, but not much farther. Here in a charming spot, on the edge of the precipice above the river is the manse, one of the largest and most comfortable in all the valleys. Visitors from Scotland have described it as "the most charming, the most paradisaical in its situation and surroundings above, below and on either side," that they had ever seen at home or abroad. It stands on a projecting eminence 2,500 feet above the sea level, is adorned with a verandah on the ground floor, and is shut in by chestnuts, walnuts, acacias. It is certainly a lovely spot on a bright summer morning. I several times walked up from Torre Pellice to enjoy the view, and have a talk with the talented pastor of the valley, for so far he has charge of all the three churches. The Vaudois temple here stands at a little distance from the manse, on the opposite side of the road, and is interesting as being the first constructed in the Vaudois valleys. It was erected in 1555 and is therefore 328 years old, and holds between 400 and 500 persons. It received the name of the "Temple of Angrogna" from the old Vaudois historian, to distinguish it from the "Church of St. Laurent," which belongs to the Roman Catholics. Of course it has been greatly repaired and improved of recent years. M. Bonnet, who is still a comparatively young man told me he remembered the time when the worshippers in these temples had neither boards, flagstones nor bricks under their feet, but only the cold damp earth, rarely heated by a ray of sunlight. Above their head rose no arched ceiling; only rough boards, and often only the frame-work of the roof upon which lay cold slates of all forms and sizes, and yet he added, "here remained our fathers longer than we remain, praying and meditating on the Word of life which constituted their strength and joy."

While in Angrogna it may be permitted to look a little further back still, and none is better fitted to help us than pastor Bonnet. The Christians of the

Primitive Church met first in an upper room, and in the houses of disciples. The ancient Vaudois held their first meetings in the houses of the barbes—the old name for the pastors—and in such private houses as were adapted for the purpose; sometimes upon the field of battle, at other times in barns and stables. In summer, they preferred to meet in the open air, in solitudes, in the midst of forests, behind the crests of hills, wherever they would be most likely to escape the eye of the enemy. On a day appointed and at a signal agreed upon, the Vaudois grouped themselves around their spiritual teachers on the hill-side with the blue sky for their canopy, and listened with an eagerness we can scarcely now understand.

When the persecution refused to allow them the privilege of such peaceful reunions the old Vaudois were obliged to seek a refuge in the caverns of the mountains. There the pastor opened the Bible and announced its precious truths to his attentive audience seated around him. No sleeping in those days, significantly added the narrator. As a specimen of the cavern in which the Vaudois of Angrogna were in the habit of meeting on these occasions, we were taken to the side of the hill Vengier, and there introduced to a

VAST CAVERN

concealed amidst a great mass of rocks among which we had difficulty in making our way. Here, in a spot impossible to find without the aid of a guide, is the entrance shaded by the foliage of a lime tree. We go down on all fours and creep in—ladies among the number. When we are able to resume the upright posture, we find a large space capable of holding from 150 to 200 persons, the whole lighted from above by the openings in the flanks of the rocks. This grotto bears the significant Piedmontese name of "Ghiësa d' la fana," that is "Church of the den." On the high rocks facing this "den," and on the opposite side of a mountain stream, sentinels kept watch, to give notice of the arrival of the enemy. At a certain signal profound silence followed in the "Ghiësa." But sometimes the Papists, guided by dogs or spies, found the entrance, and accumulating dry leaves, straw or bundles of sticks, set fire to them for the purpose of suffocating those within. The worst erection above ground was certainly preferable to this.

Near St. Laurent, under the chestnut trees of Chamforans, was held in 1532 the famous

SYNOD OF ANGROGNA

which had such a powerful effect in reviving the piety of the Vaudois, and of putting an end to all dissimulation; for prior to the good news of the Reformation in Germany and Switzerland having reached the valleys, the Vaudois had sunk into a state of deadness and conformity to many of the practices of the Romanists around them. The French reformer, William Farel, attended this synod, accompanied by Saunier as representative of the Swiss Reformed Church. They brought letters of sympathy and faithful rebuke from Ecolompadius, of Basle, which were read to the meeting. It was here that a translation of the Scriptures into French was first resolved upon, and carried out by Olivetan, a relative of John Calvin. This translation was printed and published in 1535 at Neuchatel, costing the Vaudois 1,500 crowns in gold. A copy of this edition is still to be seen in the college library at Torre Pellice.

The attendance at religious meetings became so numerous after this Synod, that no private house was large enough to contain the people, and the weather often preventing a meeting in the open air, it was decided to build a temple near the place where they were in the habit of assembling. Hence the origin of the Temple of Angrogna in 1555—the first in the Vaudois valleys. Many reverses, it is true, happened to these churches since then; but to these we cannot now refer further than to say that more than once they were profaned by the priests and monks saying mass in them, and more than once they were reduced to ruins. Even up to 1848 Romanist processions used to pass the doors, and on these occasions during service within, a bailiff would enter and order silence to be kept, because the curé and his followers were about to pass. In 1880 a stone wall was erected around the church grounds, which are now neatly laid out, and there is but little chance of these annoyances being repeated. The inscription on the temple are the words of Ephesians ii. 20, "and are built, etc." while that on the Roman Catholic Church is "Ave, Maria, gratia plena"—neatly printed texts adorn the interior of the one, while tawdry prints of the Virgin

with the infant child in her arms are found on the walls of the other.

From St. Laurent to

FERRE

higher up the valley is a lovely walk shaded by chestnut and other trees, with small streams murmuring from the hills above at every turn. The old temple here, built on the top of a hill, was removed in 1875 after lasting for 320 years, and was replaced by a new one the year following—the work chiefly of the parishioners. Above the door here are printed the words of the prophet Isaiah chap. li. 3: "Come ye and let us go up to the mountain of the Lord," etc. Mons. Bonnet preaches here on the Sabbath as well as at St. Laurent. But we have still a toilsome walk before us, as our chief object on this occasion is to see

PRA DEL TOR

at the head of the valley, "the citadel built by God and impregnable by man," where 300 years ago, six brave Vaudois put to flight the hosts of Count La Trinité, where of old met the annual Synods of pastors and elders with their moderator at their head, and where tradition says was the Divinity College of *Presco*, where the youth were trained in theology by the more learned of the barbes, with the Bible (in M. SS.) for a text-book, around a flagstone table which is now to be seen in the hall of the new church.

Since 1881 there has been a Roman Catholic chapel here, but the Vaudois had no meeting-place except a small room used as a school-room in the winter months. And yet there were around some 247 Protestants, distributed amongst fifty-six families. At last the Waldensian Board, at the instance of the Rev. J. N. Worsfold, of Hadley, Yorkshire, purchased the "Rock of Pra del Tor," with the view of erecting a temple. This rock is situated in a magnificent position, sheltered from avalanches and overlooking the valley. The temple commenced in 1876 and finished in 1877 is a handsome edifice, bearing above the main entrance the words of Psalm xviii. 2, "The Lord is my rock, etc." At the opening services, at which the Rev. Mr. Worsfold assisted, above 3,000 people were present. Of course the meeting took place in an adjoining meadow, the roof of the nearest house being utilized as a platform for the speakers. On the second story of the church is a school-room and residence for the teacher, and a room for the pastor when he happens to be stormsted. An English lady has supplied the funds for defraying the expenses of the church and school ever since.

After luncheon in the vestry we adjourned to the platform, facing the ravine, to take in fully the whole scene, one of the party repeating as we did so:—

"Thou small but favoured spot of holy ground!
Where'er we gaze, above, around, below;
What rainbow tints, what magic charms are found!
Rock, river, forest, mountain, all abound;
And bluest skies that harmonize the whole,
Beneath, the distant torrents' rushing sound,
Tells where the volumed cataract doth roll,
Between those hanging rocks that shock, yet please the soul."

We now see from the position of Pra del Tor, why tradition fixed upon it as the site of the school of the Barbes, and the probability of its correctness. It is at once the most central and most secure spot in all the valleys. Whether these students sought concealment or opportunity for study here, they had both in perfection. Some one has said that all around is stamped with the seal of the Creator's greatness and eternity. Pra del Tor is like one vast monastery, where everything combines to invite to meditation, study and devotion. Its solitudes, its groves, its walks, its beautiful and gigantic features, possess all the fascination by which contemplative minds are supposed to be affected.

Præsentiore conspicimus Deum
Per invidias rupes, fera per juga,
Clivosque præruptos, sonantes,
Inter aquas, nemorumque noctem.

But Pra del Tor was at the same time the *sanctuary* and the *fortress* of the valleys, and therefore the Vaudois naturally regard it with great veneration. We can readily imagine how even a few hardy mountaineers acquainted with every mountain path even in the dark night put to flight whole legions of men, who were strangers to the locality, and armed as soldiers were in the middle ages. This fortress is accessible only on one side, and here by a narrow path cut in the face of the cliffs overhanging the torrent. By hurling rocks from the heights above, the bravest men might be put into a panic, and make to recoil on those be-

hind or driven headlong into the stream beneath, which was actually the case. This torrent, as it bounds from one edge of rock to another with a deafening roar, cuts holes of enormous depth in its course. One of these still bears the name of Saquet's Hole, from a Capt. Saquet, one of the leaders of the army of General de Capitaneis, who, 395 years ago, had fallen into the stream and had been carried by it into this still renowned "Hole." Many attacks were made upon this fortress, such as those of the 14th February, 17th March, and 17th April, 1561. When a numerous army commanded by Count de la Trizité was completely defeated, many of them being driven into the stream, by a comparatively small number of badly armed mountaineers. "God so willed it," says Muston, "and that army of invaders vanished from around the Vaudois mountains, like the rain that has fallen on the sands of the desert."

We then scrambled down the rocks to the path beneath, and found it easier to converse than we did when ascending—Vaudois history forming the chief topic. On the way, amongst other famous spots, a rock was pointed out, overhanging the precipice which bears the name of "roche Simon." Here we were told was exhibited a specimen of the fanatical cruelty practiced during the massacre of 1655. A veteran, Pietro Simondi, aged eighty, when asked to recant his faith, appealed to his oppressors in language like this:—"Would you, when I have exceeded the age of man by ten years, think better of me for purchasing a few months' longer existence by an act of apostasy? Would you think a trembling convert like myself worth having? My forced recantation can add nothing to your cause." They would not listen to reason, however, but dragged the old man to the rock and flung him from its summit. Unhappily a tree upon a projecting ridge caught him and he remained suspended on its branches beyond the reach of help, till death relieved him from lingering torture—and the rock has ever since borne his name.

During the month of August each year

A MEETING

of some thousands of Vaudois takes place on a mountain's side near some spot to which attach sacred memories. The practice arose in this way: Prior to 1848 the Vaudois were obliged to observe the Romish festivals, punishment being inflicted on all who were found working on such days. Since we may not work, said the people, let us go to the mountains and hold religious meetings of our own. It was at Rognoza, on the heights of Angrogna, that the first meetings of this kind were held. Later on other famous places were chosen, and year by year ever since two or three thousand people assemble at places like Pra del Tor, the Balsille, Siband, Pianpra, Rocciamaneot, etc., speeches are made on different topics appropriate to the occasion. They then separate into groups, open their baskets and apply themselves to satisfying an appetite made sharp by a long walk, and by the bracing air of these charming heights. And after a long day's enjoyment, they return to their respective homes, singing as they go some such verses as these:—

"We go up to the ancient hills,
Where chains may never be;
Where leap in joy the torrent hills,
Where man may worship God alone and free.

"And there the burning heart no more
Its deep thought shall suppress,
But the long-buried truth shall pour
Free currents thence amidst the wilderness."

Paris, January, 1884.

T. H.

SOME NOTABLE HINDU WOMEN OF TO-DAY.

II.—MRS. SORABJEE KHURSEDJI.

Mrs. Sorabjee is a lady of Mohamedan descent. She was reared and educated in a Mission Orphanage from her earliest infancy—under the kindly and refining influences thus thrown about her youth, she has expanded and developed into a sweet, strong intellectual woman, whom India and Christianity are alike proud.

She married the Rev. Sorabjee Khursedji, a Parsi gentleman, a convert and pupil of the late Rev. J. Wilson, D.D., of Bombay Free Church of Scotland Mission.

As an educationalist she stands in the foremost rank in Native circles. Her ambition has been not only to understand the question of the social advance of native women and the best general methods of pro-

gress, but she has gone into actual experiment on the subject.

She has advocated the school system for girls as well as boys, home-teaching being satisfactory only when simply auxiliary to the broader method. She also desires to advance the mixed school system, having watched the dawn of female educational work in the presidency of Bombay, and also the introduction of the study of "Domestic Economy" in every public school.

In 1882 she tells us no fewer than 2,741 Hindu and Mahomedan girls attended boys' schools in the Bombay presidency alone, while in the same year over 10,000 male students presented themselves annually for matriculation with a view to obtaining government service.

That she might actually work out her own plans and convictions, as well as assist in the support and education of a large family, Mrs. Sorabjee opened the "Victoria Girls' School" in the city of Poona in January, 1876. This she personally superintends up to the present time.

Then the cause of native women's education in India was not so popular as it is now, even among Europeans, and years of patient unaided struggle had to be passed, difficulties and discouragements bravely to be met and overcome, but her firmness, courage and Christian fortitude have won for her the esteem of many.

Her pupils are mostly drawn from the Parsi and Brahmin classes with an intersprinkling of half castes, white children and young boys. The Kindergarten system is intelligently practised in the lower classes while the more advanced students are brought up annually for Government standard examinations. Music, vocal and instrumental, is well taught. The Scriptures are freely read and studied under the instruction of the Rev. Sorabjee Khursedji daily, no offence being given to the non-Christian division of the school. Yet on this account she has never been able to obtain a farthing of government assistance, depending wholly on the fees from her pupils to meet her current expenses. Nobly, however, have the wives of English officers come to the rescue, when too great financial trouble bore her down.

She still works in her school patiently and lovingly trustful for the future, hoping to the end for the uplifting of her people and the generations yet to be.

MARION FAIRWEATHER.

EASTERN ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

Dr Wilson has come and gone in great triumph, in spite of the martyrdom he is represented as suffering at the hands of the dean. At the invitation of his friends a great and enthusiastic assemblage crowded the city hall, when an address and purse were presented to him. It was a representative meeting, all evangelical churches were represented. The night following, accompanied by several clerical friends, he presented himself in the barracks, and the enthusiastic crowds there were as usual most vociferous. Volleys were fired and tambourines sounded in the most approved fashion. Over and over again it was asserted, amidst repeated volleys admirably executed, and with clanking of the aforesaid instruments, that what was taught from that platform was the Gospel in its simplicity, free from all appearance of dogma. And yet a night or two thereafter one of the same clerical brethren is reported to have taught from the barrack platform the perfectionism which is a dogma of one of the denominations, and gave himself as an example of one who for a length of time has lived without sin. The illustration cannot fail to take in this community. It might be considered vain-glorious boasting if others talked in such a strain of confidence; in his case it was only a phase of sinless perfection. The papers credit him with asserting that the doctrines of the Salvation Army are his doctrine. (Does anybody know what their doctrines are?), and that whoever attacked the army attacked him. With such an auxiliary as that behind them, who will dare to say a word to the discredit of the army now? When Dr. Wilson carries with him to New York the endorsement of such a champion it will make him famous in that city. He said Dr. Wilson worked as hard as Methodists do. Think on that now! The writer of this letter got such a testimony as that years ago from an excellent Methodist layman; he regrets now that he did not get it made more public. The sinless perfec-

tion claim your correspondent does not relish, nor will the readers of THE PRESBYTERIAN relish it either. It is possible that Dr. Wilson, as well as many of the brethren who came to the city hall to do him honour, nay, some of those who stood on the barrack platform beside him, would disown both the doctrine itself and the illustration of it that was given. There is usually a considerable admixture of spiritual pride in those who are the subjects of religious fanaticism, especially when those subjects have been but poorly trained, or not trained at all, in religious truth of any kind. The question is often asked, however, by people that mean well, why do not those that are well able to teach attend the crowded meetings and impart religious truth to the ignorant? It is sometimes implied, sometimes broadly stated, that such teaching would be gladly accepted. Who, we ask, ever heard of a self-conceited person that was teachable? Are persons that regard themselves as perfect, of a frame of mind to become disciples, learners? All experience goes for nothing if that is the kind of people that will sit at the feet of any man and learn. The process of being built up in knowledge is too slow and old-fashioned, when an exciting sensationalism, spiced with the lowest slang is available. Such a torrent of slang associated with any topic that interests men is disgusting enough, or ought to be; when made the vehicle of religious appeals it is nauseous beyond expression.

The Presbytery of Kingston held a *pro re nata* meeting this week, when two calls were dealt with and steps taken to issue matters. One was from a congregation in the Presbytery of Barrie to Rev. John Leishman. It is not yet known whether Mr. Leishman will accept, but it is likely, as the offer is a tempting one. Mr. Leishman is a native of Recharbucto, N.B., and was educated in Halifax. Before coming to this neighbourhood he was for some years in Mountain and Gower in the Presbytery of Brockville, where he did good work. The other is from Camden Eighth and Tamworth to Rev. Wm. Smith. Mr. Smith has been for some time in the field as a Home missionary; he is now to be settled as a pastor. The induction is to take place on the 11th of March. He is a nephew of Dr. Smith, late of Kingston, now of St. John.

THE TEMPERANCE COMMITTEE.

MR. EDITOR,—Presbyteries are enjoined by the General Assembly to hold a conference on the subject of Temperance during the year, and are expected to send a report to their respective Synods. But, in these reports are to be of any value, Presbyteries must have some idea of the points on which the General Assembly desires information, and questions touching upon these points should be before Sessions and Presbyteries in sufficient time for a Conference to be held, and a report prepared. Yet now we are nearing the end of February, and some of the Presbyteries are holding their last meeting before the meeting of Synod—the meeting at which the Conference is usually held—and as yet the General Assembly's Temperance Committee has not been heard from. Who is to blame? It was the same last year. No questions were issued until it was too late for the replies to be of any use, and in many of the Presbyteries no conference was held, and from many of them no report was received. Is it to be the same this year? It looks like it. The convener of last year was re-appointed, and the bungling bids fair to be repeated. I write, sir, because I think attention should be called to this matter. The matter requires a little ventilation. The committee on Temperance may rely upon it that they cannot neglect the important duty entrusted to them without calling forth an expression of feeling on the part of those who are interested in the cause of

TEMPERANCE.

THE agitation in favour of the Scott Act in Oxford county is being vigorously maintained. From various parts of the constituency encouraging accounts are received. A large and most enthusiastic temperance meeting was lately held in the Presbyterian church, Harrington. Mrs. Youmans fairly took the audience by storm with her earnest, practical appeals for the Scott Act. Rev. D. Gordon, pastor, and Rev. Edward Silcox, of Embro, took part. At the close a resolution was carried unanimously by a standing vote to the effect that in the estimation of the meeting it was exceedingly desirable that the Scott Act should be passed in Oxford. Every man, woman, and child voted yea.

PASTOR AND PEOPLE.

SLEEP.

So He giveth His beloved sleep.—Ps. cxvii. 2.

He sees when their footsteps falter, when their heart grows weak and faint,
He marks when their strength is falling, and listens to each complaint.
He bids them rest for a season, for the pathway has grown too steep;
And, folded in green pastures, He giveth His loved ones sleep

Like weary and worn-out children that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose.
So He calls them in from their labours ere the shadows around them creep;
And, silently watching o'er them He giveth His loved ones sleep.

He giveth it—O, so gently, as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast.
Forgotten are now the trials and sorrows that made them weep;
For, with many a soothing promise, He giveth His loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow,
But He touches the drooping eyelids, and placid the features grow.
Their foes may gather about them, and storms may round them sweep;
But, guarding them safe from danger, He giveth His loved ones sleep.

All dread of the distant future, all fears that oppressed to-day,
Like mists that clear in the sunlight, have noiselessly passed away.
Nor call, nor clamour can rouse them from slumbers so pure and deep;
For only His voice can reach them who giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race is run.
God grant we may rest as calmly when our work, like theirs, is done.
Till then, we would yield with gladness our treasures to Him to keep,
And rejoice in the sweet assurance, He giveth His loved ones sleep.

WOMAN IN HEATHEN LANDS.

It is almost impossible for us to conceive the real condition of woman in the lands not blessed with Gospel light and truth. Only those who have visited such lands, and are acquainted with the customs of the people, know what a slave woman is. They have no privileges save such as belong to the slave. In many countries she has no opportunity for improvement save such as are granted her in the narrow room in which she performs her dreary routine of work. The picture of woman's condition that is presented to us, is such as will call forth the commiseration of every honest and Christ-like heart. In some countries there has been a great change in this respect since they came into contact with civilization, and especially the influence of the religion of Christ. Their condition has been bettered in India, also in other lands. But while this is the case, there are yet millions of women in heathen lands whose lives are miserable, and whose influence is blighted, and whose lives are well-nigh crushed out by a selfish and long-established, but brutal custom. The condition of the Corean women is given us by one who has had the opportunity to observe it. He says: "One seldom meets a woman on the streets, and those are only from the poorest and lowest class, as a respectable woman never shows her face to any man except her nearest relatives. A man cannot see his brother's wife, or any female but his immediate family and few women see other women out of their own houses. For years women have lived in adjoining dwellings, and have never seen each other. All their lives are lived in the few square feet of the rooms assigned them, cooking, eating, sleeping and washing their clothes, with not the slightest bit of mental culture, and with no idea of the world outside; perfect prisoners, to whom the light of day is almost unknown. There is little beauty among the women of Corea; their faces are pallid, and no wonder, and sadness and weariness mark the countenances of even the youngest. Their costumes seem frightfully rigid, and their condition worse of all the women in the world, hardly excepting the women of India. Although when a girl is born the parents give her a name, she is never called

by it, but is designated as the daughter or the elder sister, aunt or cousin of this person or that. It is on the wedding night that the husband is told his wife's name, and if he ever calls her name it is when no one can hear. Thus a woman is almost without identity. When a woman, from some necessity, goes from one house to another, a large box-like conveyance with a lid is brought by coolies to the house and left; it is then carried by servants into her room, where she gets into it, is covered up and carried outside. Then the coolies appear and carry her only into the gateway of the house she is to visit, and then they go away; she is then carried into the woman's room by those who are permitted there, and then she comes forth from her pent-up conveyance."

Is this always to be so? By the grace of God there will be a better day for these women, as well as for all others in heathen lands. The Gospel of Christ is pressing onward. Wherever it goes, it brings light and liberty. The proper position of woman will yet be recognized, and from the hearts of countless thousands, who are now in darkness and bondage, such a song of praise shall go up as only can go up from the sanctified heart of a Christian woman.—*Christian World.*

SUPPOSE.

Suppose that all the members of the congregation should do what some will probably do next Sunday, *i.e.*, stay at home for some trifling reason. Result, empty pews.

Suppose that you should neglect store bills and other business debts as you frequently neglect your church dues and offerings and missionary obligations. Result, loss of credit; law suits.

On the other hand, suppose that all members of the congregation should do next Sunday, what Mr. and Mrs. — always do, *i.e.*, get to church, rain or shine, hot or cold, headache (?) or no headache. Result, pews filled full; galleries occupied; hearty service, music and responses "as the voice of many waters, and as the voice of a great thunder, and as the voice of harpers harping with their harps."

Happy parson! Happy people!

Suppose that every one should treat religious duty like any kind of secular duty; that he should be careful and painstaking in all religious obligations—Sunday school work, work in the various parish organizations, attention to the holy communion; watchfulness over God's children, etc., etc. Result, a live parish; a godly people; shining lights; living epistles; many "good confessions witnessed before men."

Suppose that you really do give for religious and charitable purposes in proportion to your income. The Bible plainly teaches that we should give one-tenth, or say one-twentieth of what you have to spend for living purposes; and further suppose that you give with some little sacrifice, *i.e.*, fewer cigars; fewer buttons on your kid gloves; lower heels on your boots; less crushed strawherry on your hats; fewer dainties on your table if needful—sacrifice somewhere in order to give to God's work. Result, overflowing treasury; missions promoted, charities helped, and good work set forward.

Please take these matters into consideration, and suppose you try to be faithful, honest and earnest, not only in your dealings with men but with God.

GOOD TRAINING.

The qualities that are most attractive in childhood are not by any means the most valuable in maturity. We look for determination, will, decision of character, and firmness, in the man, and refuse him our respect if he have them not. But when the child exhibits these qualities, even in their incipient stages, we are annoyed, and perhaps, repulsed. Instead of rejoicing in his strength of will and guiding it into right channels, we lament it as a grievous fault in him and a misfortune to us. It is the meek and yielding child who cares not to decide anything for himself, in whom we delight, and whose feeble will we make still feebler by denying it all exercise.

Yet, when he grows up and enters the world and yields to temptation, and, perhaps, disgraces himself and his family, we look at him in imbecile wonder, that so good a child should have turned out to be so bad a man, when, in truth, his course has only been the natural outcome of his past life and training.

The power of standing firm and going alone, we know to be desirable in the adult, but the child seems more lovable who is utterly dependent upon us, and we therefore strive to cherish this dependence, shutting our eyes to the fact that we are thus actually unfitting him for the life that awaits him. Concentration, too, is a quality that we admire in the adult, but greatly undervalue in the child. We prefer that he may be easily drawn away from what he is engaged in, and quickly from one thing to another at our pleasure; and while we praise him for his ready obedience, or rebuke him for seeming absorbed, we are really breaking down the power of concentration, and depriving him of its invaluable results.

PURITY OF HEART.

Does sin precede or follow the loss of faith? Does a child of God first commit sin and thereby loose his faith? or does he loose his faith first, before he can commit sin? I answer, some sin of omission, at least, must necessarily precede the loss of faith, some inward sin; but the loss of faith must precede the committing outward sin. The more any believer examines his own heart the more he will be convinced of this, that faith working by love excludes both inward and outward sin from a soul watching unto prayer; that, nevertheless, we are even then liable to temptation, particularly to the sin that did easily beset us; that, if the living eye of the soul be steadily fixed on God, the temptation soon vanishes away; but if not, if we are drawn out of God by our own desires; caught by the bait of present or promised pleasures; then that desire conceived in us, brings forth sin; and that outward sin having destroyed our faith, it casts us headlong into the snare of the devil, so that we may commit any outward sin whatever. Let us learn to follow that direction of the great apostle, "Be not high minded, but fear;" let us fear sin more than death or hell. "Let him that standeth take heed lest he fall." Thou, therefore, O man of God, watch always, that thou mayest always hear the voice of God. Watch, that thou mayest pray without ceasing, at all times and in all places, pouring out thy heart before Him; so shalt thou always believe, and always love, and never commit sin. One great means of retaining what God has given is to labour to bring others into this grace, and to publish it to all mankind.—*John Wesley.*

DO RIGHT.

Leave consequences to God, but do right, be genuine, real, sincere, true, upright, godlike. The world's maxim is, Trim your sails and yield to circumstances. But, if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked ways to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart: "I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness." Finally, be just and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

THE FISHERMEN'S PRAYER.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep:—"Keep me, my God; my boat is so small and Thy ocean is so wide." How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life—"Keep me, my God; for my boat is so small and Thy ocean is so wide?" Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of Thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity, and driven before the storms of grief and sorrow. Except thou dost keep me, I must perish. Keep me, my God, for Thy ocean is so wide"—the journey is long, and the days and the years are many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor.*
Office—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1 50 per line; 1 year, \$2.50. No advertisements charged at less than 4 lines. None other than unobjectionable advertisements taken.

NOW READY.

International Scheme of Lessons FOR 1884.

Specially adapted for Presbyterian Sabbath Schools.
MAILED FREE FOR 60C. PER 100.

C. BLACKETT ROBINSON,
PUBLISHER.
5 JORDAN STREET.



TORONTO, WEDNESDAY, MARCH 5, 1884.

It is gratifying to know that "Aldersyde," the serial story by Miss Annie S. Swan, now concluded, has been so highly appreciated. By arrangements with the publishers, Messrs. Oliphant, Anderson & Ferrier, of Edinburgh, we have been able to present to our readers from week to week this most interesting and instructive work of a promising young authoress. The publishers, to protect their proprietary rights, are about to issue a Canadian edition of this and other of their popular publications.

At a meeting of the committee of the House of Commons that have charge of the Methodist Bill, a member of the committee, who is also a Q. C., is reported to have said: "If these men wanted to change their ecclesiastical law to-morrow, they could not do it, even by an Act of their General Conference. They would have to get the consent of Parliament." Against which doctrine we most emphatically protest. "These men" would not have to do anything of the kind if they wanted to change their ecclesiastical law. All the Methodist people need, and, we presume, all they ask, is a law that will carry the property of the negotiating churches into the united Church and empower the united Church to have and hold property for Church purposes. If they put anything in their Bill that recognizes the right of parliament to interfere with their doctrine and discipline they are not as wise as Methodist leaders are usually supposed to be.

Now supposing it is admitted that there are too many colleges. And supposing it is further admitted that the negotiating churches should have made some arrangement for uniting these colleges before the union was consummated in 1875. Supposing all this and as much more be admitted. What are you going to do about it? What do you suggest as a reasonable and practicable way out of the difficulty? It won't do to say the Church should do this, or that, or the other thing. There is no Church apart from the people that compose it, and if you are one of the people you are just as much under obligations to find a remedy as any other person. What is the use in repeating the parrot-cry, "There are too many colleges" and saying nothing more. Suggest a remedy. Give the Church a plan for amalgamation that will meet the emergency, if there is an emergency. Any good loyal Presbyterian who contends that three colleges would be better than six, is surely under some obligation to propose a feasible plan for making the six three. What is gained by repeating the cry "We have too many colleges?"—anybody could say that.

In one of his inimitable lectures, Punshon draws a graphic picture of a weird philosopher with his jargon of "subjective" and "objective" who "goes floundering after transcendental nonsense" until he is nearly run over in the street. The apostle of "sweetness and light" who lately visited us seems to have some connection with that school. At a banquet given him in Montreal, the other day, his mind was so engaged—with great philosophic problems no doubt—that he made the mistake of denouncing the narrowness of the Catholic Church in presence of a large number

of Catholic gentlemen whose guest he was. Mr. Frechette, the poet, had just read a very gushing poem celebrating the praises of the philosopher, but he indignantly left the room when he heard his Church insulted. Others did the same and there was a "scene," followed by a good deal of feeling in the city. The high priest of culture, the great apostle of sweetness and light who looks down benignly and patronizingly on ordinary mortals, might, surely, have known that it was not just the thing to insult the men who were entertaining him. Most of the people who are so lacking in "culture" as to believe their Bibles would have known that.

Our temperance friends in Oxford county and other places engaged in supporting the Scott Act would do well to give special attention to a few words uttered by the Rev. John Smith the other day. The morning after the by law separating the grocery and liquor trade was carried, Mr. Smith is reported to have said to a meeting of his fellow-workers that "he had been at the temperance hall" head quarters of the temperance party "on Monday. He was ashamed of his ignorance of the work. One man who had gone through a political campaign was worth 10 men who had not done so." Would that all temperance workers had this simple fact engraven on their memories. The Scott Act or any other temperance measure is carried by a majority of votes. After the subject has been sufficiently discussed the main business is to bring out the voters. One good, live, local politician who is used to this business is worth more on polling day than a whole General Assembly. To make success certain there must be good organization and experienced men to work it. The man who thinks that the people will come out and vote because they have a good cause to vote for, has not got his eye teeth cut yet. Many of the people won't do anything of the kind. The way to win an election is to pick up the ones. Perfect the machinery. Take nothing for granted. Know just where your man is to be found, and find him. If our friends in Oxford keep these simple facts in mind they will have a majority of—well, we will be satisfied with 500.

The leading journals, besides reporting the speeches of our legislators at Ottawa and Toronto, quite frequently make comments on their manner, style of speaking, voice, and other oratorical qualities. Twenty years ago, criticisms of this kind were never seen in the Canadian press. If a man spoke loud enough and hit hard enough in those days he did all that his party and the public required of him. A search of the newspaper files of that time would reveal some queer things, but we do not think it would tell anything about the elocution of the public men of that period. The fact is, there is much more attention paid to the manner of a speaker now than there ever was before. This attention will increase year by year as the press gives sketched pen-and-ink portraits of our public men. Some of these portraits are very cleverly done. One, of the Hon. Mr. Pardee, that is going the rounds, is a life like picture of the honourable gentleman addressing the house. Reading these descriptions improves the public taste and makes the average citizen intelligently critical. Now the point we wish to make clear is that no minister of Christ should be willing to take a back seat in any oratorical company. He should aim at delivering his message as well as any other man can deliver his. It will not do to say that people ought to be thankful for having the Gospel delivered in any style—true, but if the message is so good, all the more pity to deliver it meanly. There is no use in thinking that the sharp criticisms of the press on the manner of public men will not lead people to criticize the manner of the preachers they hear. It may not be very wicked to do so.

PRISON MANAGEMENT.

WHEN John Howard and other English philanthropists investigated and revealed the condition of affairs in European prisons last century society was astounded. A great reformation took place and the condition of the unfortunate inmates of gaols was greatly improved. More humane sentiments began to prevail and greater interest in the criminal population was awakened. Buildings were constructed with a view to promoting the health of their inmates, and greater care was bestowed on their personal comfort.

Provision was made for their spiritual instruction, and enforced idleness was no longer permitted.

It is generally supposed now that our prison system is all that it ought to be. Certainly since Government inspection has been systematic and efficient no great abuses could long exist without being removed. For the maintenance of prison discipline this unremitting inspection is absolutely necessary.

The other day in connection with this question of prison management important meetings were held in the city of New York. One was composed mainly of Protestant ministers of the city presided over by Dr. Irenaeus Prime. There was very plain speaking on some of the aspects of this economic problem. If the half of what was said can be borne out by fact, there is need of another Howard to rouse public attention to the evils at present existing.

Several of the speakers strongly condemned the brutal sentimentalism with which notorious criminals are too often regarded. Here in Canada there is fortunately but little opportunity for indulging that odious coddling of malefactors so foolishly common among our neighbours. Here people with a morbid craze after sensations do not meet with much encouragement when they come to our prison gates. Long may they continue closed against all such curiosity hunters. If prisoners in New York gaols are pampered and petted by sentimental visitors they are, it seems, too often brutally treated by coarse, unfeeling officials who owe their appointment to no other qualification than that they have been placed there at the dictation of scheming politicians. The suggestion was made by Assistant Bishop Potter that the principles of civil service reform should be applied to those to whom the management of prisons is entrusted. The suggestion was also made that as in England many prison officials had previously been army officers who could command because they had first learned to obey, so the prison officials of the United States should be selected from those who had been trained at West Point.

The Toronto Prison Association, the prison inspectors and gaol officials have repeatedly complained of permitting those on the threshold of a criminal career to consort with hardened offenders. The New York prison reformers testify to the existence of the same culpable carelessness in the classification of prisoners, and show that it leads to a general graduation in crime.

A resolution was adopted recommending the setting apart of one Sabbath in the year for the purpose of calling attention to the important Christian work that ought to be carried on amongst prisoners and that strenuous efforts should be made for their reclamation. It is becoming a serious question in the State of New York where one of the speakers asserted that one in every seventy-five of the population belonged to the criminal class. The humane and just treatment of offenders against law and order is but one branch of a pressing economic and social problem. If prison discipline is to accomplish the end for which it is instituted—the vindication of law and the reformation of the offender—there must be considerable reform in criminal law, and its uniform and important enforcement. There is no justice in permitting the aesthetic swindler, or rich murderer to escape the penalty of his crime while the petty thief, justly enough has to submit to the full penalty the law imposes.

THE LICENSE IMBROGLIO.

POWER is granted by the Crooks Act to any municipality in Ontario to pass a by-law separating the sale of groceries from that of liquor. Oshawa, years ago passed such a by law, and two weeks since the municipal council of Brantford availed themselves of their power by passing a similar enactment. The desirability of this by-law has been discussed for some time in Toronto. The proposal was made in the last council, but in view of the ordinary municipal election its consideration was handed over to the council of the present year. With the electors it was a live question. Means were taken to ascertain the opinions entertained by candidates on the subject. Some of them were outspoken in their approval, a few were opposed to the contemplated change, most of them were discreetly non-committal.

In due time the question came up for discussion. The council had the power to dispose of the matter. They could have enacted the by-law, or they could have decided to let things remain as they are; they did neither. It was resolved to submit the by-law to

a vote of the ratepayer. While not a few were disposed to consider the action of the council as pusillanimous, many thought that the course suggested would be satisfactory in the end. Both parties at all events accepted the situation in good faith and prepared for the contest. Public meetings in order to promote the passage of the by-law were held in different parts of the city. Opinion seemed largely in favour of its adoption. The platform opposition offered could scarcely be considered serious. The trade immediately concerned were active in organizing. Funds were liberally subscribed, and every effort made to defeat the by-law.

The polling took place on the 25th ult., and considering the apathy usual in such matters, and the active efforts of the opponents of the proposed measure, the result was a splendid triumph for the temperance reform. The majority in favour of the by-law officially reported to the council was 349. With commendable promptitude the council met and seemed disposed to take action in the line of the popular vote but while they were deliberating an injunction hastily obtained was sprung upon them, summarily stopping proceedings for twenty-four hours at least. The action of interested parties though temporarily embarrassing will be of little avail in the long run. They simply played a tricky game. Like those opposed to them they appealed to the ballot box, and the decision was against them. Had the people pronounced in their favour there would have been no scampering in hot haste to Osgoode Hall for the purpose of check-mating the popular will by the invocation of legal technicalities. Next day the injunction was removed and the council by a large majority passed the by-law.

Those manœuvring to defeat the by-law for which the citizens have voted may temporarily succeed in their policy of obstruction. Popular opinion goes strongly in favour of temperance and the restriction of the trade in liquors. That opinion will grow stronger year by year. Temperance reformers have wrought energetically in the past. There is not the slightest indication that their efforts will be relaxed. The medical profession including some of its most distinguished representatives has authoritatively pronounced in favour of temperance principles. The church in all its branches has of late spoken with directness and unanimity unattained before in favour of the movement that seeks to stay the ravages of disease, pauperism and crime. It is making its influence felt in the practical business of life. Railway companies are stipulating that engine drivers and other employes must be strictly temperate men. Life insurance companies are beginning to offer specially advantageous rates to those who act on temperance principles.

The Chinese for long resisted the modern scientific discoveries of the west. Now they are learning their mistake. They no longer resist the introduction of railways and steam navigation. They are adapting themselves to the spirit of the age. If they didn't they would fall behind in the race. Those who oppose the temperance movement of the age are simply adopting a Chinese policy of resistance. After the excitement of the contest and after the confusion that antagonistic legislation is likely to produce for some short time to come, those engaged in the liquor trade will see the un-wisdom of contending with the inevitable. Like shrewd business men they will with all convenient speed seek other and more stable investments for their capital. The cause of temperance is not destined to go backward, its march is forward.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums anonymously for schemes of the Church, viz.:—W. A., Cobourg, for Home Mission, \$1; Foreign Mission, \$1; Janet, Ottawa, for Foreign Mission, Formosa, \$2.

As will be seen from an advertisement on another page the Ontario Industrial Loan and Investment Company make a very satisfactory exhibit. The annual report shows that it has enjoyed a fairly prosperous year notwithstanding the depression felt in several branches of business. That the management has been prudent, energetic and economical is self-evident.

THE services in Charles Street Presbyterian Church, Toronto, were conducted on Sabbath last by the Rev. John Nicholls, of St. Mark's Church, Montreal.

BOOKS AND MAGAZINES.

ST. NICHOLAS. (New York: The Century Co.)—The March *St. Nicholas* is a splendid number. Many of the best known and most successful writers for young folks have contributed attractive and useful papers to its pages. Equally well-known and accomplished artists and engravers have united in sustaining its high pictorial excellence.

HARPER'S YOUNG FOLKS. (New York: Harper & Brothers.)—From week to week with the utmost regularity this admirable magazine for young readers makes its welcome visits. It has a strong hold on the affections of thousands. It is entertaining, instructive and charming. The number and beauty of its illustrations alone are ample value for the subscription price.

THE AMERICAN ANTIQUARIAN. Edited by Rev. S. D. Peet. (Chicago: F. H. Revell.)—The latest issue of the *Antiquarian* has a well-engraved frontispiece of the "Tablet of the Cross," discovered in a temple at Palenque, Yucatan, with a descriptive paper by the editor. Though all bearing on the study to which the magazine is devoted, its contents are varied, interesting and instructive.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—The March number of this deservedly popular favourite is as bright and entertaining as ever. Its contents are such as little readers will delight in. This month the engravings are not only numerous but specially good. It is no exaggeration to say that in respect to the quality of its illustrations it is an art education.

THE YOKE OF CHRIST. By Anthony W. Thorold, D.D., Bishop of Exeter. (New York: Anson D. F. Randolph & Co.)—Bishop Thorold writes admirably on practical Christian themes. He combines with a devout spirit, robust common-sense. There is in this little work a happy absence of the weak sentimentality not altogether rare in books of this class. The contents of the volume are "Illness," "Letter-Writing," "Friends," "Money," "The Loss of Friends" and "Marriage." It is handsomely printed, neatly and tastefully bound.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage & Co.)—The last number of this useful educational publication contains a variety of excellent and appropriate articles, original and selected, which those for whom they are intended will highly appreciate. The *Journal* opens with a paper on "William Crockett, A.M.," which is illustrated with a well-defined and life-like portrait. In addition to the usual subjects of a purely scholastic interest provision is made for a free interchange of opinion on educational matters. The correspondence department is a good idea.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—The opening sermon in the February number is from the pen of Dr. Luthardt, of Leipzig. It is on "Christ's Entrance on His Work." The treatment of the theme reveals Dr. Luthardt's spiritual insight and grasp. This is followed by five outlines of discourses of varying value. The editor contributes to the series of minor lights of Scripture "Jether, the Timid Son of a Brave Father." Bishop Weathers, the coadjutor of Cardinal Manning, takes part in the Symposium and writes on the Inspiration of Scripture, and Dr. Lipscombe discusses "The Redeemed Body—Present and Future," basing his remarks on Romans viii. 23. This time, the expository section is good. Dr. Grosart continues his "Studies on the Life and Life-Work of John the Baptist." The Rev. Richard Glover gives another of his "Lectures on the Book of Job," and the Rev. R. A. Redford, LL.D., begins what promises to be an interesting series of papers on "The Horizon of the Jewish Church." The miscellaneous section is also most interesting.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—With characteristic enterprise this magazine keeps fully abreast of the age. As frontispiece there is an illustration of William Black's capital story "Judith Shakespeare" which grows in interest. William Henry Bishop writes a descriptive paper on "St. Louis," of which city there are no fewer than nineteen illustrations. Another descriptive paper also admirably illustrated on "The Yorkshire Coast" follows. T. W. Higginson's valuable historical contributions are continued, the subject this month being "The Early American Presidents," illustrated. Other papers deserving special mention are "Will Carleton,"

by J. T. Trowbridge; "Hints on Domestic Decoration," by A. F. Oakey; "The Poetry of the Deaf," by E. M. Gallaudet, with six portraits; and "Nature's Serial Story," by E. P. Roe. The first instalment of a short serial story, "The Picture," by Charles Reade is given in this number. Among several noteworthy poems in the present issue may be mentioned "The Deliverance of Leyden" by Charles F. Richardson, and a grand poem, *IMO MORIS*, by Walt Whitman, "With Husky-Haughty Lips, O Sea!" The *Easy Chair*, Literary and Historical Records and Drawer, are varied entertaining and instructive as usual.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The contents of the *Atlantic* for March are full of interest for thoughtful readers. They are fresh and varied. E. P. Evans is the author of an excellent critical paper on "Texts and Translations of Hafiz" The editions of Brockhaus and Bicknell are compared and estimated. The article closes with the announcement of a new translation by the late Professor Palmer who met a tragic death in the Egyptian war. A readable descriptive paper "A Pisan Winter" is contributed by E. D. R. Bianciardi, and Henry M. Lyman tells about "The Discovery of Peruvian Bark." There are several valuable historical papers, such as "The Journal of a Hessian Baroness," "Don John of Austria," by Alexander Young; "The Fate of Mansfield Humphreys," by Richard Grant White, and Francesca da Rimini. There is also a fair and just critical estimate of "Henry Irving" by Henry A. Clapp. An ably written paper from the "Higher Criticism" standpoint, by Phillip H. Wickstead on "The Sources of Early Israelitish History," with special reference to the Rev. Brooke Hereford's remarks on the modern critical method, is an exposition of the views of Kuenen, Wellhausen Reuss and Robertson Smith. Fiction is splendidly represented by F. Marion Crawford in "A Roman Singer" which increases in power and interest, and by S. Weir Mitchell's excellent story "In War Time." The first part of a new story "Drifting Down Lost Creek" by Charles Egbert Craddock. Among the poetical contributors are Oliver Wendell Holmes and H. C. Bunner. The usual book reviews and Contributor's Club are attractive. The *Atlantic* maintains its place in the first rank of American literature.

THE CENTURY. (New York: The Century Co.)—Von Moltke's portrait, which is a fine frontispiece, and the character portrait of Irving as Hamlet, lend a personal interest to the March *Century*. Miss Helen Zimmern tells the remarkable story of the life of "Count Von Moltke" with anecdotal interest, and J. Rauken Towse contributes a pointed estimate of Henry Irving's dramatic art. The paper on "The Next Presidency," by ex-Attorney-General Wayne MacVeagh, is a powerful analysis of the political situation. Another important essay, by D. McG. Means, discusses methods for "The Suppression of Pauperism." Rev. Dr. Charles S. Robinson continues his suggestive and humorous criticism of church music, J. B. Peterson writes of "National Aid to Education," J. C. Schaffer of "Suggestions Regarding Temperance Work," Mary B. Willard of "High License," S. K. Strother of "Prohibition in Kansas;" and the anonymous author of "The Bread-winners" replies forcibly to strictures upon his story. In their order, the illustrated papers are an interesting description of "The New Washington," considered both in its material and social aspects. Richard Grant White writes, with his usual pith, about "Old Public Buildings in America," and the pictures explain as well as embellish. The second paper of Mr. Benjamin's "Cruise of the Alice May" deals with the South-west coast of the Gulf of St. Lawrence, as far north as Cape Gaspé. To Canadian readers the illustrations will be specially interesting. Miss Sarah Freeman Clarke's first half of her "Notes on the Exile of Dante" is illustrated by Harry Fenn, after sketches by the writer. John Burroughs describes, in a delightful way, "A Hunt for the Nightingale" in England. The fiction of the number includes the fourth part of Robert Grant's "An Average Man," the fifth of Mr. Cable's "Dr. Sevier," and a short story, by Octave Thanet, dealing with social prejudices in a Western city, and entitled "Mrs. Finlay's Elizabethan Chair." The "Topics of the Time" are varied, seasonable and pithy. The poems are by Sidney Lanier, John Vance Cheney, James Herbert Morse, Hamilton Aidé, Rose Hawthorne Lathrop, Helen Gray Cone, Frank Dempster Sherman, and others.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO.
BY ANNIE S. SWAN.

CHAPTER X—Continued.

Walter Nesbit strode across the bleak moor that afternoon like a man who had some end in view. The grey December twilight was already beginning to fall, the air was chill and damp, and the keen north wind had a warning of snow in its teeth. Upon a piece of rising ground he paused, and took a keen survey of the stretch of brown murland. Away in the distance, battling against the winds, he beheld the slight figure he knew so well, and his heart leaped within him with the great love he bore to her. Surely this impulse was heaven-born, for there was nothing but hope in his breast as he took swift strides towards her. He was close upon her ere she was aware of his approach, and then she flung up her head and looked at him with startled eyes. Surely a deeper crimson than that brought by the rude caress of the winter wind mounted to neck and cheek and brow, and surely that shy drooping of the eyelids could have but one meaning. But these fled in a moment, and she lifted her little head proudly, and looked at him with clear, cold, unflinching eyes.

"Surely you are out of your way, Walter?" she said. "This is not the road to or from Aldersyde."

"I have been at Windyknowe, and Aunt Janet permitted me to come and look for you," said Walter quietly, using unconsciously almost the same words which Louis Riddell had used the last time Netta had spoken with him alone.

"I am accustomed to walk alone," said Netta coldly. "Aunt Janet knows I am not afraid."

"Perhaps she does; but I do not choose that you should walk in this wild spot alone after dusk," said Walter daringly.

In the intensity of her amazement, Netta could find no words to reply. Suddenly she became aware that Walter was standing in front of her looking at her, and she was compelled to lift her eyes to his. Little wonder they drooped immediately, for if ever true, faithful love was reflected in man's eyes, it shone in Walter Nesbit's at that moment.

She was conscious of no feeling of surprise or embarrassment, but an unutterable sense of rest and peace seemed to steal over her, and make her wish that moment might last for ever.

"Netta," said Walter, speaking slowly and dispassionately like a man who had weighed his words, "we were one in childhood, and I find it very hard to realize that we must live our lives apart. I love you, have loved you all my days, do love you now, as a man loves but one woman in life. If there is no hope for me, lift your eyes to my face, and tell me so, as you would answer to God."

The slight figure swayed in the wind, and would have fallen, had not Walter's strong arm taken her within its shelter.

She did not shrink from its clasp, but moved nearer to him, and laid her head upon his breast. The only thought in her heart was a kind of wondering surprise, that she had ever doubted him for a moment; it seemed so natural to feel his arm about her, as if to know that she was the only woman in the world for him.

"Am I to have no answer, Netta?" asked Walter by and by, scarcely daring to believe she was his own, though he held her to his heart.

It was a very shy whisper, but he caught it:

"I will be your wife, Walter, if you will take me, for I have never loved anybody but you."

Little wonder Aunt Janet grew anxious about her bairns; and yet their long absence was a sign of hope. When she heard their footsteps at the door, she rose up, living again an agony of suspense like the like of which she had not experienced since the night the Laird of Ravelaw brought Netta home. They came straight to the dining-room, and it needed only one look into their faces to tell the woman, whose heart was still young, that they had found the "new world which is the old."

"Aunt Janet, this is my wife," said Walter fondly and proudly, though there was a tremor in his brave young voice.

Then Netta drooped her head, for her face flushed like the deepest tint of the apple-bloom.

Slowly the tears gathered in Janet Nesbit's grateful eyes, and folding her hands about their bended heads, she said solemnly:

"God be wi' my bairns for ever an' ever," and then she added under her breath, "Lord, now let Thy servant depart in peace!"

CHAPTER XI.

"Beside the still waters."

"Noo, Marget, is that a', think ye?"

These words Miss Nesbit addressed to Marget Drysdale in the dining-room at Aldersyde, one glorious summer evening, when the old house lay bathed in the golden light of the sunset hour. Surely it was a gala day at Aldersyde, for Miss Nesbit wore a rich satin gown, with lace about the throat, which had not seen the light for many a day; and Marget was attired in an old-fashioned brocade which had been bequeathed to her by Mrs. Nesbit on her deathbed. Ay, it was a gala day, indeed; for within an hour, the Laird of Aldersyde would bring home a fair young wife to the home of his fathers, and Janet Nesbit would behold the desire of her life fulfilled in the happiness of her bairns, and in the building up of Aldersyde.

The table in the dining-room was, as Marget expressed it, "a perfect sight." All the silver and china and crystal ware which had been the pride of the ladies of Aldersyde in

other days, had been brought forth in honour of the occasion. Miss Nesbit had kept it a sacred trust at Windyknowe for the wife of Walter Nesbit; and it was no sacrifice to her to let it out of her possession now, but an unspeakable joy to see it restored to its rightful place, and to know it would pass into worthy hands. Her eyes as she looked were moist and tender, and her lips quivered, though there was a smile about them too.

"Eh, mem, I'm perfect set up for life noo," said Marget, making no secret of her tears. "If it was na' for the shame o' the thing, me bein' a sober middle-aged wummin, I could dance a reel the nicht."

"Ye'll get a chance the morn, Marget, at the grand ball," answered Miss Nesbit with a smile. "Whieest I hear the wheels."

Ay, sure enough, and in a few minutes the high-stepping greys, which had been one of Walter's wedding presents to his wife, came prancing round the bend in the avenue, and drew up at the door. The hour of their home-coming had been kept a secret, in order to avoid the demonstration which would certainly have awaited them. They wanted their first evening at home to be as quiet as possible; on the morrow the rejoicings would begin in earnest.

Marget hurried out to the door to welcome the bairns, but Miss Nesbit lingered in the dining-room, her feelings like to overwhelm her.

"Well, Marget, how are you? Where's Aunt Janet?" she heard Walter say, and in a moment more he was in the dining-room and had her in his arms.

"The wife's just at hand," he said with an attempt to hide his emotion. "Here she is! Now, Aunt Janet, haven't I taken good care of her?"

"Ye hae that!" answered Miss Nesbit, and turned to bid Tibbie's bairn thrice welcome to Aldersyde. By and by she held her at arm's length, and looked fondly and proudly into the sweet, winsome face with its crown of black locks, and at the slender, lissom figure in its faultless attire. Then she looked at Walter, and said with a smile, "There never was a fairer leddy o' Aldersyde than oor Netta, Walter."

"Nor a more contented laird than I, I'll be bound," said Walter merrily.

Surely to see these two before her—such a handsome, well-matched pair—was recompense sufficient for all the anxious care of the past—ay, more than enough; her cup was full to overflowing.

"Aunt Janet, this is just like home," whispered Netta as she looked about the room, which had been set in order for her by hands which had found it a labour of love.

"What else could it be like, pray, when it is home?" asked Walter teasingly.

"I was speaking to Aunt Janet, sir," said Netta with a dignity which seemed to amuse him immensely.

"Well, will ye come up the stair, Netta, and change yer goon? The denner's jist ready tae bring up; and as ye ken, there's naething upsets Marget like keepin' the denner waitin'."

"You'll jist need to hurry her, Aunt Janet, I tell you," said Walter in the same teasing way. "I had such a time of it at the hotel in London, in keeping the people at the table in good humour till my lady completed her toilet. I—"

"Never mind Walter's nonsense, Aunt Janet; come away," laughed Netta. "He talks incessantly, you see, and can't always be expected to talk sense."

Truly this was the Netta of old, the sweet, blithe, winsome bairn who could make sunshine in the darkest place.

"I bade them make ready the west rooms for ye, Netta; they were Walter's mother's, an' tae my thinkin' they are the dearest rooms in Aldersyde," said Miss Nesbit as they went up-stairs.

"Then, if you think so, I shall like them," answered Netta, and when the door was thrown open, she could not repress a little cry of admiration. Everything was of the best, and in exquisite taste, for Walter had spared no expense to make Aldersyde fair for his wife.

With a quick, sudden gesture Netta closed the door, and with all her old impulsiveness flung herself into Miss Nesbit's arms.

"Oh, Auntie, I am so happy! I never thought there could be such perfect happiness in this world," she sobbed. "I am not worthy—I am not worthy."

"Ay, my bairn, ye are worthy a' the love bestowed on ye, an' mair," answered Miss Nesbit fondly. "An' it will be my constant prayer, no that ye may hae an unclouded sky a' yer days, for in this world that is impossible, but that through a' ye may cling the closer tae an' snither, an' keep the love o' yer young days fresh in yer hearts tae the end."

Many sacred scenes had that chamber witnessed: in it Janet had experienced some of her keenest joys and keenest pains; but never before had she seated herself there in such contentedness of soul.

The dinner was a pleasant meal, though poor justice was done to the viands. Walter teased Netta unmercifully when she shyly took her place at the head of the table, but his eyes followed her every movement with fond pride. She felt quite at home at the head of her husband's table, for, as I said before, Netta was fitted to grace any rank.

In the drawing-room by and by the three sat, too happy to speak much.

"Aunt Janet," said Netta suddenly, "who do you think we saw in London?"

"I never guessed anything in my life, bairn," said Aunt Janet with a quiet laugh.

"Well, Mame and her husband; properly speaking, Mr. and Mrs. Patrick Kerr."

"They hae married in haste," said Miss Nesbit with a sigh.

"And unless I am much mistaken, they will repent at leisure," said Walter. "Patrick Kerr could never make a woman happy, unless one like his sister."

"Have you seen Mrs. Riddell since the wedding, Aunt?"

"No; but I met the Laird o' Ravelaw ae day in Alder-

shope, an' he seemed sair against it. His bairns are a great heartbreak: Louis is gaun a' wrang thegither he tells me."

For a moment Netta turned her face away, shuddering at the thought of what a life might have been hers if she had married the heir of Ravelaw. And yet at one time, in the bitterness of her heart, she had felt tempted to recall him, just to show Walter Nesbit she was not breaking her heart for him. Oh, but it was a merciful God who had guided her feet, and set them on a rock!

"Aunt Janet!" said Walter by and by, "if we knew how, Netta and I would thank you for what we are to-night; but when we have spoken about it, we find words fall us altogether. Can you understand how we feel?"

"Brawly, brawly," she answered hurriedly. "Dinna speak o'd."

"But only one thing I want to say, Aunt Janet. It is to tell you what surely you do not need to be told, that this is your home at any and all times, but for you it never would have been mine, at least so freely or fully mine as it is to-night," continued Walter, striving to speak calmly. "And if Netta and I ever forgot for a moment what we owe to you, I repeat what I said to you once before, may God visit us as we shall deserve, for we shall not be fit to live."

"My bairn, I am mair than repaid," was all Aunt Janet could say.

"And it will be our aim, Netta's and mine," went on Walter gravely, "not only to restore in some measure the honour of Aldersyde, but to do with our wealth all the good we can in the world; for we both consider it only held in trust for God. You will help us to spend it aright, Aunt Janet?"

"Lord, it is enough!" they heard her whisper under her breath, and beyond that she spoke no more. By and by she rose up, and stole out of the room, leaving husband and wife together to talk and plan for the future which was so bright with promise. She put a shawl about her, and went down to the head of the kitchen stair.

"Marget!" she called softly.

In an instant Marget obeyed the summons.

"Put a shawl about ye, my wummin," said her mistress, "as come oot efter me, an' we'll tak a turn i' the starlicht."

Marget nodded violently, and while she ran for her shawl, Miss Nesbit softly opened the front door and stole out into the night. Oh, but it was fair, and calm, and peaceful! No sound broke the stillness but the whisper of the summer wind among the leaves, and the breaking of the tiny waves of the loch upon the pebbly shore. Slowly she wended her way by the familiar path to the little gate opening upon the edge of the loch. Her heart was full—full to overflowing with peace, and joy, and thankfulness unspeakable. The past had been dark oftentimes, and inscrutable to her shadowed eyes. She had missed the chief joy and completeness of womanhood, but she could look back without regret, nay, rather with gratitude, that it had been so ordered, for the crown of her life had come to her now in the consecration of her bairns to the service of the Lord, in the building up of the house of her fathers, and in the blossoming of lovely hopes for the future.

Marget found her with her arms folded on the wicket, and her head bowed down upon them—not in sorrow, Marget rejoiced to know, but in great joy.

"Eh, mem, my heart's fair like tae rin ower the nicht," said the faithful soul, "for your sake an' for the bairns."

"Ay, Marget," said Miss Nesbit, and turning about suddenly, she took the rough hands in her firm, gentle clasp, and looked straight into the honest eyes. "Eh, wummin, but ye hae been a faithfu' freen an' a pillar o' strength tae me a' my days!"

"Ye hinna regrettit, then, that I took the law intil my ain hands yon time when ye set me awa?" asked Marget bluntly.

"It was the Lord's daein', Marget. But for you I couldna hae come through what I hae."

"An' but for you, guid only kens whaur I might hae been," said Marget tremulously. "Well, mem, tae leeve a' my days wi' you at Windyknowe, an' dec in't if the Lord will, is a' I seek; an' syne a buryin' up yonder aside them that's awa'."

Then a silence fell upon them, and the thoughts of each went back to long gone days which were fraught with most precious memories.

"The twenty-third was my mither's psalm," said Miss Nesbit dreamily. "D'ye mind hoo she lo'ed the words, 'He leadeth me by the still waters'?"

"Ay, I mind," answered Marget very low.

"A' this day, Marget, I hae heard her sayin' ower an' ower. I think she kens a' up yonder, an' sees the firm buildin' up o' Aldersyde," continued Miss Nesbit with a strange, far-off look on her face. "Efter the swell o' the 'he world's sea, we're anchored in the still waters at last, Marget."

"Tae His name be a' the praise," Marget answered reverently.

As they turned to go, the summer clouds cleared away beyond the chapel of St. Mary, and the first faint beams of the rising moon trembled on the bosom of the loch. And above solemn Bourhope many stars were shining.

THE END.

UNCLE JIM'S YARN.

This is the season when the "yarn" is most fully developed about the stove in the country bank and store. According to the almanac, "look out for a long spell of storms about this time." It recalls to the editor old "Uncle Jim," of Stonington, Connecticut, who ought to have a whole drawer to himself, for nothing short of it could express the easy-going enlargement of his mind in narratives. Uncle Jim was a retired sea-captain, scaler and whale, universally beloved and respected for his lovely disposition and genuine good-heartedness, not less than for the moderation of his statements and the truthful candour of his narrations. Travel-

lers in days gone by who used to wait at Stonington in the railway offices for the New York boat remember him well, and owe him gratitude for making the waiting hours short with his childlike experiences. His manner was always calm, he never much raised his voice, or used any emphasis or expletives, but won the hearer to belief by his simple, unexaggerated manner of speech. It was delightful to the habitues to draw Uncle Jim out for the benefit of new-comers. A hundred of his stories are remembered, but the Drawer recalls one at this moment which seems to commend itself by its entire moderation. It happened that one of the Yale professors, who devoted himself to ethnological studies, was interested in the Patagonians, and very much desired information as to the alleged gigantic statue of the race. A scientific friend, who knew the Stonington romancer, told the professor that he could no doubt get valuable information from Uncle Jim, a captain who was familiar with all the region about Cape Horn. And the professor, without any hint of Uncle Jim's real ability, eagerly accompanied his friend to make the visit. Uncle Jim was found in one of his usual haunts, and something like the following ethnological conversation ensued:

Professor.—“They tell me, Captain Pennington, that you have been a good deal in Patagonia.”

Uncle Jim.—“Made thirty or forty voyages there, sir.”

Professor.—“And I suppose you know something about the Patagonians and their habits?”

Uncle Jim.—“Know all about 'em sir. Know the Patagonians, sir, all of 'em, as well as I know the Stonington folks.”

Professor.—“I wanted to ask you, captain, about the size of the Patagonians—whether they are giants, as travellers have reported.”

Uncle Jim.—“No, sir,” shaking his head slowly, and speaking with the modest tone of indifference—“no, sir, they are not.” (It was quite probable that the captain never had heard the suggestion before.) “The height of the Patagonians, sir, is just five feet nine inches and a half.”

Professor.—“How did you ascertain this fact, captain?”

Uncle Jim.—“Measured 'em, sir—measured 'em. One day, when the mate and I were ashore down there, I called up a lot of the Patagonians, and the mate and I measured about five hundred of 'em, and every one of 'em measured five feet nine inches and a half; no more, no less. Every man, woman, and child measured five feet nine inches and a half—that's their exact height.”

Professor.—“That's very interesting. But, captain, don't you suppose there were giants there long ago, in the former generations? All the travellers say so.”

Uncle Jim.—“Not a word of truth in it, sir—not a word. I'd heard that story, and I thought I'd settle it. I satisfied myself there was nothing in it.”

Professor.—“But how could you know that they used not to be giants? What evidence could you get? Mightn't the former race have been giants?”

Uncle Jim.—“Impossible, sir—impossible.”

Professor.—“How did you satisfy yourself?”

Uncle Jim.—“Dug 'em up, sir—dug 'em up,” speaking with more than usual moderation. “I'd heard that yarn. The next voyage, I took the do'sen and went ashore, and we dug up two hundred and seventy-five old Patagonians, and measured 'em. They all measured exactly five feet nine inches and a half; no difference in 'em—men and women, all ages just the same. Five feet nine inches and a half is the natural height of a Patagonian. They've always been just that. Not a word of truth in the stories about giants, sir.”—*Editor's Drawer, in Harper's Magazine for March.*

THE ORIGIN OF BRITISH SCENERY.

Mr. Archibald Geikie, LL.D., F.R.S., Director General of the Geological Survey of the United Kingdom, delivered the second of his course of five lectures at the Royal Institution, “The Origin of the Scenery of the British Isles,” to a large and interested audience. He said, in effect, that a true mountain-chain is the result of a local plication of the earth's crust, and its external form, in spite sometimes of stupendous erosion, bears a close relation to the outline impressed on the area of the original uplift. Tried by this standard, hardly any of the heights of Britain deserve the name of mountains. With some important exceptions, as in the south of Ireland, they have been carved by erosion out of upheaved masses of land of unknown form. Their individuality of form has been determined by geological structure and composition. As regards age, the oldest British mountains are those of Arctean rock in the outer Hebrides and north-west of Scotland. The Welsh mountains may be grouped under two types—that of Snowdon, where the prominence of the ground has been produced by the presence of vast masses of durable volcanic rock which have resisted the degradation that has lowered the surrounding regions; and that of the Breconshire Beacons, which are obviously merely the relics of a once extensive tableland. The mountainous area of the Lake District presents some of the most interesting problems in the evolution of topography. The remarkable radiation of its valleys and lakes has been attributed to a system of divergent fractures. But examination shows that no such fracture exist, and that, on the contrary, the valleys run quite independently of the geological structure of the ground. We are forced to the conclusion that their features have been determined when the Lake District lay buried under a deep covering of carboniferous, and perhaps later, rocks. This covering being eventually ridged up into a dome-shaped eminence the earliest drainage diverged from its summit, and the streams just determined have held their course ever since, gradually cutting through the covering, and then eroding deeply into the underlying more ancient rocks. The mantle of carboniferous limestone, coal-measures, etc., has been entirely stripped off, and the rugged contours of the mountains have been gradually sculptured by the agents of erosion out of the exposed mass of underlying rocks. The Scottish Highlands were likewise in large measure buried under later accumulations, and their characteristic outlines have been produced by erosion, guided and

modified by geological structure and composition. The Irish mountains are grouped round the great central plain, and may be attributed to at least three periods. Those of the north-west and south-east are a continuation of the heights of Scotland and Wales. Those of Kerry and Cork are the most typical mountains in Britain, being true local uplifts. They form long, lofty ridges, and have undergone vast denudation, the depth of rock removed from their summits being in some cases probably not less than 12,000 feet. The Mourne Mountains may be classed with the conical heights of Skye and Mull. Of British tablelands, the great central plain of Ireland is the most striking and interesting. It has been formed by the stripping off of some 3,000 or 4,000 feet of carboniferous strata, leaving an undulating eroded surface of the underlying limestone. The moors and wolds of Yorkshire present a fragment of a tableland of nearly horizontal Jurassic and Cretaceous rocks. The Lammermuirs and Scottish Highlands must also be regarded as tablelands in various stages of destruction. The fate of tablelands is to be cut down into systems of valleys with intervening, gradually diminishing ridges. Some of the earlier stages of this destructive process may be seen in the youngest British tableland—that of the basaltic region that extends from the south of Antrim through the inner Hebrides.

LIVING WATERS.

Beneath the cross pure waters rise, and she who finds them there
All through the wilderness of life the living stream may bear;
And blessings follow in her steps until where'er she goes
The moral wastes begin to bud and blossom as the rose.

Ho! every one that thirsteth, come to this fountain side;
Drink freely of its waters; drink, and be satisfied!
Yet linger not, but hasten on and bear to all around
Glad tidings of the love and peace and mercy thou hast found.

To Africa's pathless deserts, to China's crowded shore,
Where din of mighty cities' sounds, or savage monsters roar,
Wherever man may wander with his heritage of woe,
To tell of brighter things above, go, sisters, gladly go.

Then, as of old in vision seen before the prophet's eyes,
Broader and deeper on its course, the stream of life shall rise,
And everywhere, as on it flows, shall carry light and love,
Peace and good will to man on earth, glory to God above!

MOLTKE'S DAILY LIFE.

A fine portrait of Count Von Moltke is the frontispiece of the *March Century*, and Miss Helen Zimmern gives an entertaining account of Von Moltke's life. His daily routine is described as follows: “Winter and summer, Moltke enters his study at the stroke of seven a.m. Here he drinks his morning coffee, smokes a cigar, and writes until the stroke of nine, when his business letters are brought to him, which he reads and dispatches. He then exchanges his dressing-gown for his uniform, and is ready at eleven to receive his adjutants, to hear their reports, and issue his orders. While at work he partakes of a simple lunch, and when his adjutants are gone resumes his writing until the stroke of two, when the work is pushed aside. He then receives the higher officers of the staff and listens to their reports. This ended, which may be longer or shorter according to circumstances, Moltke goes for a walk. It is no infrequent thing to encounter him in the busy streets of Berlin, peeping into the shop windows which appear to have an attraction for him. At four he takes a frugal dinner in company with his family, and the hour of dinner is for them the happiest of the day. Then the taciturn man becomes loquacious, and delights his hearers with his charming, cheerful talk. From five to seven he again devotes himself to writing; from seven to eight the newspapers are perused. At eight he once more rejoins his family at the tea-table, after which follows a game of whist, in which the great strategist is naturally a proficient. The game over, the evening is generally ended with music, to which Moltke is devoted. At eleven he retires to rest.”

DR. FISCHER, of Trieste, is using cellulose as a dressing for wounds. It is first moistened, and, after application, is covered with any impervious tissue.

A VERY persuasive rascal induced a number of ignorant Illinois women to cut off their hair and intrust it to him to be made up into fashionable forms. They expected to thus achieve a permanent and beautiful style of coiffure; but they never saw the man or the material again.

THE natives of the Chiloe Islands make use of a curious natural barometer. It is the shell of a crab, which is peculiarly sensitive to atmospheric changes. It is nearly white in dry weather, but exhibits small red spots on the approach of moisture, and becomes completely red in the rainy season.

THE question of vivisection came before Oxford Convocation the other day on the vote for giving effect to a grant made last June for a laboratory. The anti-vivisectionists strongly opposed the vote, and an excited debate took place. The Dean of Christchurch and Dr. Acland supported the scheme, and Dr. Freeman, the historian, opposed it. The motion was carried by 188 against 147.

HIGH chimneys for factories are now becoming unnecessary, by reason of the introduction of a new kind of oven. Any manufacturer, it is asserted, can place one of these ovens in his works, and obtain from every ton of slack he uses coke worth \$2, tar and ammonia worth \$1, and 1,000 feet of gas to generate steam. The coke, tar, and ammonia will thus, it is claimed, considerably more than pay for slack, wear and tear, etc.

BRITISH AND FOREIGN ITEMS.

THE Society of Friends in Tasmania have been celebrating their fiftieth anniversary in that colony.

ON Sabbath, the day of the great storm in Scotland, the worshippers in Craithie Church numbered six, including the minister.

MENNONITES in Nebraska occupy three whole counties, are good farmers and hard workers, and so economical that their prosperity is remarkable.

IT is asserted that a medical man now residing at Malmesbury, in Victoria, Dr. Davy by name, was the first practical discoverer of the electric telegraph.

AN Anti-Starvation Club is a novelty of Cedar Rapids. The object is to provide for members the best boarding accommodations at the lowest terms.

THE final funeral ceremonies of the “Jeannette” victims took place in New York last week, after which the bodies were buried in Woodlawn Cemetery.

RESOLUTION by the miners of Alene, Dakota. “Not a Chinaman shall ever enter the diggings unless he climbs a tree, with one end of a lariat over a limb.”

LINCOLN'S tomb at Springfield, Ill., is going to ruin. Two of the supporting arches have collapsed, and one corner of the monument has settled several inches.

AT Trenton, N.J., Capt. Whiteside and Lieut. Gibson, of the Salvation Army, have been fined in the Police Court for obstructing the street by a parade and singing.

PROF. PERRY, of Williams College, has made a calculation that a student who was killed recently while coasting was moving when hurt at the rate of three miles a minute.

SALMI MORSE, who endeavoured so perseveringly to produce the Passion Play in New York about a year ago, committed suicide by drowning in the Hudson river last week.

IT is proposed to proceed with the further restoration of Aberdeen cathedral by placing a large window with tracery work in the east end. The cost will be upwards of £700.

NEW ORLEANS has taken up the subject of cremation. A society has several hundred members, embracing most of the physicians and many lawyers, merchants, and other business men.

AT a meeting in London Canon Wilberforce said that the Duchess of Sutherland had told him that since she had worn the blue ribbon she had rescued from drunkenness one she had long desired to save.

A LOG cabin plastered with earth containing gold and silver ore to the amount of \$2,000 to the ton was built in the South Park, Colorado. Its value ascertained, the house was, of course, torn down.

THE complete work of Meissonier consists of 420 pictures. He is now on a canvas that is nearly ten feet long, representing the Chevalier Bayard and Francis I. saluting in a company of brilliantly equipped warriors.

A MICHIGAN father objects to his son taking up the study of physiology, which is in the regular course of the schools. The authorities insist. The parent thinks he can select what studies he chooses for his boy, and will take the matter into court.

THE proprietor of a bar-room was placed on trial in Washington Territory, under indictment for keeping a disorderly resort. Seven women were on the jury, and all were firm for conviction; but the five men stood doggedly for acquittal.

VERY high prices were obtained recently at a sale of a collection of Burns's works. The first (Kilmarnock) edition of poems, chiefly in Scottish dialect (1680), sold for £51. The sum of £40 was recently paid at Glasgow for the MS. of “Holy Willie's Prayer.”

FRIENDS of Prince Krapotkine have renewed their appeal to President Grevy to release the prince from prison. The prince, writing from his prison at Clairvaux, says: “My last forces are falling under the starry which I contracted in the St. Paul prison at St. Petersburg. I am so feeble that I can hardly write.”

AMONG the curiosities of beggary in Paris is an old man who plies his trade on horseback, because his legs are paralyzed. A woman appears every day in the Rue Montmartre pushing a neat little baby carriage containing a very pretty and well-dressed baby. The mother has a sweet voice, and realizes quite a sum by singing.

THERE are doubters as to the reported discovery of an unpublished work by De Quincy, styled “The Confessions of an English Hashcheer Eater,” and said to have been written during the last years of the author's life, the manuscript having been discovered upon the backs of the illustrations in a volume possessed by De Quincy.

THE great composer, Felix Mendelssohn, who died in 1847, was the grandson of the celebrated philosopher, Moses Mendelssohn. His father, a Berlin banker, used to say, “I should like to know who I am. When I was young they used to call me the son of Moses Mendelssohn, and now that I am old I'm only called the father of Felix Mendelssohn.”

THROUGH the death of M. Gauthier de Rumilly, M. Masson de Morfontaine becomes the father of the French Senate. He was born in 1796, at Bar-sur-Aube. As a volunteer in 1815 he was wounded at Waterloo, and for his services obtained the grade of officer. He was in the campaigns in the Peninsula and Algeria, and he retired from the army in 1850.

A “GENTLEMAN of education and experience” advertises in a Des Moines paper that he wishes employment in writing speeches for members of the Legislature. He will prepare at short notice addresses for or against prohibition, woman suffrage, or any other subject desired. His terms are \$5 for a ten minutes speech and \$2 for each additional five minutes, “satisfaction guaranteed” and “confidence observed.”

MINISTERS AND CHURCHES.

At the annual meeting of Knox Church, Palmerston, \$100 was added to the minister's stipend.

The congregation of Stellarton, N.S., rendered vacant by the removal of the Rev. Thomas Cummings to Montreal, are about extending a call to the Rev. A. T. Love, St. Stephen, N.B.

The ladies of the Presbyterian Church in St. Stephen, N.B., presented Mrs. Love, wife of the pastor, with a purse of money to defray the expenses of a trip to Ontario to see her relatives.

The Rev. I. Y. Thirde has been appointed ordained missionary at Huntsville by the Home Mission Committee at the instance of the Barrie Presbytery. Mr. Thirde begins his duties on the 2nd of March.

Rev. J. A. R. Dickson, of the Union Presbyterian Church, Galt, preached in Old St. Andrew's Church last Sabbath. Rev. G. M. Milligan, of Old St. Andrew's, conducted the anniversary services in the Union Church, Galt.

The Rev. J. S. Black, of Erskine Church, Montreal, who was in Toronto attending a meeting of the Assembly's Hymnal Committee, occupied the pulpit of St. James' Square Church, on Sabbath last. His discourses were able, thoughtful and impressive.

The Rev. James Robertson, superintendent of Presbyterian missions in the North-West, preached in St. Andrew's Presbyterian Church, Ottawa, pleading the cause of missions in the North-West. There was a large attendance, and a liberal collection was taken up.

At a *pro re nata* meeting of the Kingston Presbytery, a call in favour of Mr. William S. Smith, ordained missionary, from the congregations of Camden (8th) Tamworth was tabled, sustained, and accepted. Arrangements were made for his induction on the 11th of March at two p.m.

SOME time ago the Rev. R. Fairbairn, B.A., Jarrett's Corners, was the recipient of an address expressing warm appreciation of his pastoral services and personal worth, and a purse containing \$85, besides other useful gifts, from the Mitchell Square section of his congregation. The gifts were suitably and gracefully acknowledged.

THROUGH the kindness of Mr. Jas. Baird, treasurer, we have received a copy of the annual statement of St. Andrew's Church, St. Johns, Newfoundland. During the past year the congregation held a bazaar, from which over \$7,000 was realized. This was augmented by private subscriptions, and now the church debt has been cancelled and a handsome balance remains in the treasurer's hands. The Rev. L. G. Macneill and his congregation are to be congratulated on obtaining such a measure of prosperity.

LAST week a few ladies connected with Knox Church, Embro, with characteristic enthusiasm and energy undertook the renovation of the vestry of the church, and in a very short time accomplished their task very creditably. The vestry is now brightly painted, papered, richly carpeted, and tastefully furnished and decorated with suitable Scripture mottoes. When the contemplated renovation of the basement is completed, Embro Presbyterian church will be one of the brightest, and most comfortable in the county.

THE new Presbyterian church at Farnham, Quebec, has been formally opened by the Rev. R. P. Duclos, pastor of the church, who presided at the consecration services in the morning, when the sermon was preached by the Rev. J. S. Black, of Erskine Church, Montreal, the Scriptures were read by the Rev. Mr. Macfarlane, of Farnham, and the dedication prayer was offered by the Rev. A. B. Cruchet, of Montreal. In the evening a social meeting was held, at which addresses were delivered by several clergymen. The church, which has been named "St. John's," is a very handsome brick building.

MRS. T. R. FERGUSON, on the 19th, the eve of her departure to reside in the city of Toronto, was entertained at the manse, Clover Hill, by her friends of South Simcoe, and presented with an address and pieces of silver at a cost of \$103. His Worship, Mr. David Dunn, warden of the county of Simcoe, occupied the chair. Rev. Wm. McKee, B.A., read the address, and her son-in-law, Rev. Stuart Acheson, M.A., responded. One of the pieces of silver bore the inscription, "A pledge of affection from South Simcoe to the

faithful consort of our late member, Lieut. Colonel T. R. Ferguson."

ANNIVERSARY services were held recently in St. Andrew's church, Berlin. Professor McLaren, of Knox College, preached able and appropriate discourses both morning and evening. On the following evening a brilliant concert and conversazione under the auspices of the Ladies' Aid Society took place. The musical part of the programme presented an attractive selection of high-class music. Mr. D. McDougall, registrar, presided, and addresses were delivered by Revs. Dr. Beaumont and R. Von Pirch. It is gratifying to learn that the esteemed pastor of St. Andrew's, Berlin, is recovering his health.

FROM the printed report of Centreville and Millbrook congregations of which Rev. James Cameron, B.D., is pastor, it appears that a prosperous year has been experienced. There has been a gratifying increase in the membership of both congregations. The following is the financial showing of Centreville congregation for all purposes in 1882: Stipend Fund, Sabbath collections, etc., \$837.39; missionary contributions, \$209.23; Sabbath school collections \$7.39. Total collected for all purposes in 1882, \$1,054.41. The contributions of the Millbrook congregations for the various schemes of the Church amounted to \$141.40.

THE Coldsprings congregation surprised their pastor, Rev. C. H. Cooke, B.A., recently. Not content with always being Aaron and Hur to him in his work, and with many acts of individual kindness, but wishing to make some more manifest sign of their regard, they assembled at the manse in Baltimore on the evening of the 18th inst. After discussing tea, they presented him an address expressing the warmest personal attachment and appreciation of his services. A purse of between fifty and sixty dollars emphasized the words of the address. The Coldsprings people have ever been loyal and hearty in their sympathy with their minister's work.

THE *Bowmanville Statesman* says:—"A pleasant gathering was held lately at the residence of Mrs. William Ormiston, sr., Darlington. The respected old lady has reached her eighty-seventh year and is still hale and hearty, and it was thought becoming by the family connections to come together and have a chat over the days of "Auld Lang Syne." The meeting proved a very happy one to all, and to none more than Mrs. Ormiston herself. What a pleasure it must be to the aged lady at her advanced time of life, to witness the family name honoured and respected, to see so many family shoots growing up and filling places of responsibility, some of them with marked distinction. The kindly wish was expressed that many years of life might yet be spared her.

THE anniversary services of Knox Church, Palmerston, were held on Sabbath, the 10th February, when two excellent sermons were preached by the Rev. Mr. Mullan, of Fergus. The Rev. Mr. Charlton, of Arthur, preached in the afternoon with acceptance. The church was crowded to the door at the evening service. The annual tea meeting was held on the following evening and proved in every respect a success. After tea was served in the new basement, the church became packed, and able and interesting addresses were delivered by the Rev. Mr. Mullan and others. A free tea was given on the Tuesday evening to the children of the Sabbath school, when two hundred were entertained. At both meetings music was furnished by the choir of the congregation. The proceeds amounted to \$160.

THE anniversary services in connection with the Central Presbyterian Church, Hamilton, were very attractive this time. The Rev. Dr. McIntosh, of Philadelphia, who preached the anniversary sermons is coming to the front, as one of the ablest preachers of the day. His visit to Hamilton produced a most favourable impression. On Monday evening following a large audience assembled to hear Dr. McIntosh's able and eloquent lecture on "Savonarola." Mr. John Harvey, chairman, before introducing the lecturer, stated that the congregation had contributed during the past year the sum of \$14,554; that the church was entirely free from debt, and they had come to the conclusion to have no more mortgages on the church. The Central Church, Hamilton, is heartily congratulated on the position to which it has attained.

THE anniversary services in connection with the Presbyterian church, Bracebridge, were held on the 10th and 11th insts. The Sabbath services were con-

ducted by the Rev. G. M. Milligan, M.A., of Toronto. At both services the church was well filled by an appreciative audience. To quote from a local contemporary, speaking of the morning sermon, "the subject would properly be described as 'Faith; of what it consists, and how it should be exercised.' His disquisition on this part of Divine truth was clear, simple, and beautifully eloquent. The manner in which his sermon was received was indicated by the very large congregation which assembled to hear him in the evening." In the afternoon, Mr. Milligan preached in the church in Monck, which was re-opened that day after undergoing thorough repair. Here, too, a large and attentive congregation waited on the Word.

THE annual solree of the North Mornington Presbyterian Church was held on Tuesday evening of last week. Notwithstanding the inclemency of the weather and the bad state of the roads there was a very large turnout. The ladies added fresh wreaths to laurels won on former occasions by the quality and quantity of the edibles provided. The chair was occupied by the pastor, Mr. Kay, who kept the large audience in the best of humour by his many amusing anecdotes. Addresses were delivered by Rev. Messrs. Moss, Milverton; Henderson, Atwood; Tally, Mitchell; and Col. Campbell, Listowel; and such able and sensible speeches are not often heard on such occasions. The Listowel choir under the able leadership of Messrs. Green and Sarvis added greatly to the night's enjoyment by their choice selections of music. Special mention should be made of a solo by Mr. Bell, of Listowel, which elicited hearty applause. The net proceeds were \$122.

KNOX COLLEGE students not only cultivate theology with assiduity and success; the concert given in Convocation Hall last week was satisfactory evidence that the pleasing and refining art of music receives a fair share of their attention. The Glee Club has established a well-earned reputation for itself. The concert was a brilliant success. The cantata of "Richard Cœur de Leon" by Abt was most effectively and tastefully rendered by the Glee Club. The leading performers were Messrs. G. Gordon, R. Haddon, R. C. Tibb, and Mr. A. J. McLeod. Mlle Juliette d'Ervioux by her powerful and cultured singing contributed greatly to the enjoyment of the evening. The instrumental part was ably sustained by accomplished performers. More attractive than ever was the exercise of Miss Leonora Clench's wonderful gifts as a violinist. Her musical genius is undoubted. This successful concert afforded a pleasing diversion from the routine of college life.

A VERY successful Sunday school social was held in St. Andrew's Church, Nelson, Man., on the evening of the 15th inst. The church was filled to overflowing. Mayor Duncan was called to the chair. Mr. G. W. McLaren, secretary, presented the annual report. The children's part of the programme consisted of hymns, duets, choruses, recitations, and a dialogue in two parts, entitled "Home Influence," in which seven scholars and one teacher took part. Then followed addresses by Rev. Mr. Colpitts, Mr. J. H. Fraser and the pastor, Rev. D. G. Cameron. Not the least interesting feature of the evening was the presentation, by two of the scholars, of the proceeds of the social, \$35, to Mr. J. R. R. Bonny, treasurer of the church. The gift was accompanied by an address, in which it was stated that the money was to pay off part of the church debt. It also expressed sentiments of gratitude and loyalty to the church. The training of the children was undertaken by Mrs. Cameron and Mrs. McLaren.

ON the evening of the 25th ult., the members of Rev. G. Munro's Bible class invaded the Embro manse in large numbers, and to the happy surprise of the minister and his wife, made a presentation of a well-filled purse, accompanied by very complimentary addresses from different members of the class. Mr. Munro responded in suitable terms, in his own, and Mrs. Munro's behalf. The ladies present, being provided with a superabundance of good things, soon supplied all present with refreshments, after which the evening was spent socially together. This is the second surprise to Mr. Munro of the same nature, within a few weeks; and these but a few of many such pleasant remembrances during the past ten years. This Bible class for the past ten years has been one of the best in the county, and at no time has the attendance and interest been better than during the present winter. One feature mainly has rendered the work of the class profitable and interesting, viz.: that the members of the class come prepared to ask questions.

ON Friday evening, the 15th inst., a number of friends, representatives of the congregation of Zion church, Wellesly, met at the residence of the Rev. James Boyd, and presented him with a complimentary address and a valuable young horse, as tokens of their esteem and respect for him as their pastor. The ladies at the same time presented Mrs. Boyd with a similar address and three elegant pieces of silver-ware, viz., a butter-dish, cake-basket and fruit-stand. The pastor replied to the addresses in feeling and grateful terms. He acknowledged the great kindness of the donors on this and many former occasions since his settlement amongst them, and having chiefly reviewed the chief incidents of his ministry in the congregation extending over a period of twenty-five years, assured them of the unabated interest which he and his partner felt in everything pertaining to the spiritual well-being of themselves and their children. Refreshments were then served by the ladies, an abundance of which they had thoughtfully brought with them. The rest of the evening was spent in pleasure and profit, and the proceedings were brought to a close about midnight with devotional exercises.

THE Rev. G. M. McIntyre, who resigned his charge a little over a year ago in order to engage in evangelistic work, has met with most gratifying success. A brief account of his work will be interesting to readers of THE PRESBYTERIAN. During the year now ending, Mr. McIntyre has publicly preached 350 times, held and took part in 250 prayer-meetings, made fully 200 calls for religious conversation, prayer and instruction, held 234 enquiry meetings into which meetings over 1,000 anxious seekers after Christ, of all classes and ages entered and individually received instruction from him and those assisting in the work: many of those seekers are now among the justified by grace and enjoy God and peace. He addressed nearly 4,000 children, sometimes 500 in mass-meeting; held also special meetings for young men, also for young men and women all of which were largely attended, in some instances fully 300 being present. The evangelistic meetings held in every instance were union meetings, sometimes five churches being represented, and during the year, Mr. McIntyre had the pleasure of having almost invariably the co-operation of all the ministers and many other zealous and devoted workers of the places where the meetings were held. Mr. McIntyre entered upon this work because he believed it was God's will that he should do so, and facts speak for themselves. He did so without one promise from any of his fellow-men for the supply of temporal goods for himself and family. The undertaking was simply a matter of trust in God. But Jesus, the exalted Head of the Church and Friend of sinners has fully verified the promise to him, "My God shall supply all your need according to His riches in glory by Christ Jesus," in giving during the year temporal good in plenty, and causing His servant to have the unspeakable pleasure and comfort of knowing that many were brought to Jesus and justified and saved as in every age Christ preaching the gospel. Mr. McIntyre continues through in the work; his permanent address is Prescott, Ontario. Parties wishing to correspond with him in reference to special meetings, will kindly address, Prescott, Ontario.

THE annual missionary meeting of St. James' Square Presbyterian Church was held lately. The Hon. Oliver Mowat, who was to have taken the chair, was unavoidably absent, and Rev. Principal Caven presided. A report of the missionary work was read by Mr. Geo. Laidlaw, and adopted on motion of Mr. Wm. Kerr, seconded by Mr. H. W. Darling. The report stated that the sums appropriated for mission work amounted to \$6,510, and the principal items were:—Home missions, \$1,129; Foreign missions, \$998; collegiate education, \$3,395; French evangelization, \$150. The total contributions of the congregation during 1883 amounted to \$16,445, an increase of \$567 over the contributions of the previous year. An excellent address was delivered by Professor McLaren, who gave a detailed account of the Foreign mission work of the Church for the past year. Principal Caven congratulated the congregation on the fact that the Augmentation Scheme, which was meeting with great success, was worked out chiefly by the late pastor, Rev. Dr. King. To ensure the minimum of \$750 the Augmentation Fund would require \$35,000, and the Home missions would require \$25,000—a total of \$60,000 to be raised by the Church during the year. The response so far had been so good that the speaker felt confident of ultimate success. Rev. James Barclay, of Montreal, who preached the anniversary ser-

mons on the previous Sabbath, delivered a powerful address. He said that no church could prosper which did not lend a helping hand to others. If the spirit of exclusion advocated by the opponents of Foreign missions had prevailed the Gospel would have found a grave in the Galilean land which was its cradle. Yet there seemed to be in the home work a lack of that fervour and zeal displayed in the work in foreign lands. In many homes in Christian cities there was a degradation deeper than in the Indian hut, and it looked as though some of the churches would do better to try and keep hold of those they had instead of seeking new converts. Among the hindrances which prevented the work of the Church from being greater than it really was were the apathy of church members about the Church's work, the want of unity among professing Christians, and the insincerity and unreality of the lives of those who bore the name of Christian.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XI.

March 16. } THE COMING OF THE LORD. { 1 Thess. 4: 13-1884. } 18: 5: 1-8.

GOLDEN TEXT.—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—1 Thess. 4: 14.

TIME.—A.D. 52: earlier months of last lesson.

PLACE.—Written at Corinth.

Introduction.—This is generally supposed to be the earliest of Paul's epistles. The church at Thessalonica was the second in Europe established through his preaching, and for many reasons he appears to have been much attached to it. Driven from Thessalonica by the violence of the Jews, he went to Berea accompanied by Silas, and was followed by Timothy; compelled to leave Berea by the same evil opposition, Paul went alone to Athens. He was joined by Timothy, who he at once sent back to Thessalonica; his anxiety was great for the converts; had they remained steadfast? were they still holding the truth? That the report Timothy brought was on the whole favourable we gather from the epistle itself; but some errors and misconceptions had crept in, especially in relation to the state of the Christian dead and the second coming of the Lord; to correct these errors and at the same time to strengthen their faith and give them consolation in the trials and sufferings through which they were passing, this epistle was written.

Notes and Comments.—Ver. 13.—"I," Rev. "We, would not." Silas and Timothy were with him. (Ch 1: 1.) "Ignorant—asleep:" some of their friends had lately died, and they thought that these would be shut out from the triumphs and glories of Christ's second coming. "Others:" heathen and sceptical Jews. "No hope:" of eternal life. To the greatest and best of heathen philosophers the future was a thick darkness.

Ver. 14.—From the truth which they have received of the death and resurrection of Jesus, he shows the further truth of the life and presence with Christ of those who have died in the faith. Note the two expressions, "Jesus died," "them—which sleep in Jesus," or as Rev. "are fallen asleep in Jesus;" either way very beautiful.

Ver. 15.—"Say—by the Word of the Lord:" this was an express revelation to him. "We:" identifying himself with the brethren. "Alone—remain:" it does not necessarily mean that Paul expected to be alive at the second coming of the Lord, other expressions show the contrary. (Phil. 1: 23; 2 Tim. 4: 6-8.) "Prevent," Rev. "precede." "Them which are asleep:" about whom you are in doubt.

Ver. 16.—"Himself:" emphatic, in his own person. "Shout—voice—trump:" a grand climax and a sublime description; the shout as of a leader or of the victorious hosts under him, the "war-cry" of Heaven; "the" or an "archangel;" one of the chiefest of the angelic intelligences (Jude 9), and over all the trumpet of God. Terrible was the time when the sound of that trumpet was heard at Sinai, so that the mountain itself quaked; but what shall it be at the coming again of the Lord? "First:" before the living are changed.

Ver. 17, 18.—"We—alive—caught up:" the living, after the change. (1 Cor 15: 51-53) "Together:" with the risen id. "In the clouds:" as Jesus Himself ascended. (Act. 1: 9.) "To meet the Lord:" seeing Him whom they have loved unseen, and welcoming His advent with songs of victory; "and so," having gone up with Him to the prepared place (John 14: 2-3), "shall we ever be with the Lord;" no parting there, not as now. Amen. "Comfort:" concerning yourselves and your friends who are asleep.

5: Ver. 1.—"Times—seasons:" when these things shall happen so. (2 Pet. 3: 8.) "No need:" if they were living in Him they were always ready.

Ver. 2, 3.—"Yourselves know:" How? Doubtless from the teaching of the apostle. "Day of the Lord:" an O T expression for any great and terrible visitation of God, so Isa. 2: 12; Eek. 13: 5, here applied to the second coming of the Lord, so terrible to the ungodly. "A thief:" so Christ had Himself spoken of His coming. (Matt. 24: 43-44) "When they:" the unbelieving world. "Peace and safety," "scorners—saying, Where is the promise of His coming?" (2 Pet. 3: 3, 4) "Sudden destruction:" complete and at an unexpected moment.

Ver. 4, 5.—In these verses believers are called "children of the light," while all others are "of darkness," in ignorance and sin; those to whom he wrote had been brought into the light of the Gospel, so they would be prepared for

"that day"—living in righteousness, they would be ever ready for it.

Ver. 6, 7.—"Not sleep:" the figure of light and darkness is continued in its effects; the reasoning is let us not sink into dull forgetfulness of the certainty of the coming of the Lord. "As others," Rev. "the rest," the unconverted world around us; "watch:" the key-note sounded by the Master Himself (Mark 13: 37); be ready, always expecting His coming. "Be sober:" connected with watching. (Luke 21: 34-36.) "Drunken:" the idea is, that those to whom drunkenness is a habit, find the night and darkness the most congenial time, as the Greeks and Romans thought lightly of drunkenness in the night, but in the day it was stigmatized as the height of profligacy.

Ver. 8.—Again the exhortation "be sober"—and not only so, but be armed, guarded against any surprise by the coming of the day of the Lord, by Faith, Love, Hope, likened to the defensive armour worn by the ancients to protect the parts most exposed in battle and where wounds would likely be fatal, the idea is carried on into the next verse, which ought to have been included in our lesson to get the full force of the thought of salvation spoken of.

HINTS TO TEACHERS.

Prefatory.—The subject of the Second Coming is one in which great interest is taken to-day, and which also is a fruitful theme of controversy in the church. Questions are asked such as, What are we to understand by the Second Coming? Will it be pre-millennial or post-millennial? with many others growing out of these, and have been answered as the subject has been viewed, from standpoints often widely asunder, and not always in a spirit of charity and forbearance, or with that humility which should characterize our imperfect knowledge of the deep things of God. Whatever your own opinions or convictions in the matter of controverted points, do not give them in your class; the plain, simple truths of the lesson upon which all, or nearly so, are agreed, and the practical exhortations of the apostle are quite sufficient to occupy your hour of reading, do not waste a moment of it on matters beyond.

Topical Analysis.—(1) The state of the righteous dead, 13-15. (2) The coming of the Lord, 16-18. (3) The suddenness of the coming, 1-3. (4) Preparation for that day, 4-7.

On the first topic show how the members of the Thessalonian church, persecuted and afflicted, had found comfort in the thought of the near return of the Master in power and great glory to take them to Himself; but they feared lest death should overtake them before that event, and so they should lose its blessed privileges, and especially in this connection did they sorrow for their friends who had passed away, and whom they supposed had thus lost participation in that glorious event. To comfort, more than to instruct, he reminds them that those who have died in the faith but sleep, to be awakened by the voice of the Jesus and brought with Him when He should come; that so far from being shut out from any part on that day, they should the rather have the highest and most honoured part, to their eyes should first come the sight of their returning, triumphant Lord. Blessed truth, which the Gospel has brought to light, there shall be a resurrection of the dead; our loved ones whom we grudgingly gave to heaven shall be ours again, for we shall all be one in Christ Jesus. Hopeless darkness may rest upon the graves of the unbelievers and worldlings, but the light of a blessed assurance surrounds the place where the Christian sleeps. Press the truth that we owe this to the Gospel.

On the second topic, the coming of the Lord, show that this is certain. It was predicted by Christ Himself—Matt. 26: 64; Mark 13: 35; Luke 9: 26; John 14: 3; so the angels to the disciples who stood watching His ascension—Acts 1: 11, while it is again and again referred to in the various epistles. Show from Scripture the object of His coming, which may be stated as (a) to raise the dead—John 5: 25; (b) to judge the world—Acts 17: 31 (Lesson of March 2); (c) to punish the wicked—2 Thess. 1: 7-9; (d) to reward the righteous—Matt. 25: 34-40. *The Lord will come.*

The third topic is a solemn truth to every one; there is a coming to each individual at death, and that is generally at an unexpected time; that there is but a step between man and death has been verified in myriads of cases, and in many ears has sounded the cry at midnight—"The bridegroom cometh," and so the great day of His coming shall be sudden "as a thief in the night" to those who are not watching; and so we take—

The fourth topic. We sing:

"Then O my soul prepare."

How? We must not "sleep," be careless, indifferent, forgetful of that event in which we have such a tremendous interest, and which will certainly come to all; neither must we give way to worldly pleasures and gratifications; on the contrary, we must "watch"; the fact is revealed, but not the time, so we must be vigilant, and we must be "sober," that in the widest sense, walking in purity of heart and life, abstaining from all appearance of evil, that when He shall come we shall be ready to be transformed into His image, made like Him when we shall see Him as He is.

INCIDENTAL TRUTHS AND TEACHINGS.

It is the Gospel alone that can give comfort alike to the dying and to the bereaved.

Death to the Christian only a sleep in Christ. To be awakened by His Voice at His coming. Christ and His people one, in Him here, coming with Him at the judgment, reigning with Him in heaven. Every eye shall behold Him at His coming.

The suddenness of His coming shall be joy to His saints, but terror to His enemies. Every secret thought and action shall be revealed at the coming of Christ.

Main Lesson.—By lives of holy obedience to live in constant preparation for the coming of Christ.—Luke 12: 37; Phil. 3: 20; 2 Thess. 3: 5; 1 Tim. 6: 14; 2 Tim. 4: 7-8; Jas. 5: 7-8; 1 Pet. 1: 13; 1 John 2: 28.

OUR YOUNG FOLKS.

THE LITTLE MESSENGER OF LOVE.

"Twas a little sermon preached to me
By a sweet, unconscious child—
A baby girl scarce four years old,
With blue eyes soft and mild.
It happened on a rainy day;
I, seated in a car,
Was thinking, as I neared my home,
Of the continual jar
And discord that prevailed the air
Of busy city life;
Each caring but for "number one,"
Self-gain provoking strife.
The gloomy weather seemed to cast
On every face a shade,
But on one countenance were lines
By sorrow deeply laid,
With low-bowed head and hands clasped close,
She sat, so poor and old,
Nor seemed to heed the scornful glance
From eyes unkind and cold.
I looked again. Oh sweet indeed,
The sight that met my eyes!
Sitting upon her mother's lap,
With baby face so wise,
Was a weechild with sunny curls,
Blue eyes, and dimpled chin,
And a young, pure, and loving heart
Unstained as yet by sin.
Upon the woman poor and sad
Her eyes in wonder fell,
Till wonder changed to pitying love,
Her thoughts, oh, who could tell?
Her tiny hands four roses held;
She looked them o'er and o'er,
Then choosing out the largest one,
She struggled to the floor.
Across the swaying car she went
Straight to the woman's side,
And putting in the wrinkled hand
The rose, she ran to hide
Her little face in mother's lap,
Cearing she had done wrong,
Not knowing, baby as she was,
That she had helped along
The up-hill road of life a soul
Cast down, discouraged quite,
As on the woman's face there broke
A flood of joyous light.

Dear little child! she was indeed
A messenger of love
Sent to that woman's lonely heart
From the great Heart above.
This world would be a different place
Were each to give to those
Whose hearts are sad, as much of love
As went with baby's rose.

THE STORY OF TITHES.

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbour, the captain of a canal boat and the following conversation took place, which changed the whole current of the boy's life.

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me any longer, and says I must now make a living for myself."

"There no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you and give you a little advice, and then I will let you go."

They both kneeled upon the towpath (the path along which the horses which drew the canal boat walked). The old man prayed for William, and then this advice was given: "Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give you heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy reached the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain.

He was then and there led to "seek first the kingdom of God and His righteousness."

He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked in the Bible, and found that the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William became sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, and he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is the true story of a man who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give to the Lord one-tenth of all the money they receive, and to do so throughout life?

MARY AND HER DOG CARLO.

Little Mary and her great black Newfoundland dog, Carlo, were a very familiar picture to me. I often stopped to look at them as they ran about the yard. If it was a warm afternoon, they lay asleep under the large evergreen trees.

Mary's light curls made a lovely contrast to Carlo's shaggy black sides. His loving gentleness made him seem as good as he was handsome. Little Mary had a naughty habit of running away from home. Carlo would not leave her for a moment. He seemed to try and get her home again. He ran before her, keeping her from getting off the walks, and trying to coax her to turn about. Sometimes he would succeed and then I heard his joyful bark when he saw her once more safely in the yard.

If he could not get her home, he would never desert her. When she was tired out, she laid her curly head against his neck, ready

to go wherever he led. Then you may be sure he led her home just as straight as he could go. One day when I came out of the gate, Carlo met me, barking and jumping about in a most anxious manner. He ran a little way and then came back to me, as if coaxing me to follow him. I thought him too wise a dog to be mistaken, so I followed him, though a little slowly. He seemed to notice this and beg me to hasten. In a moment more I saw dear little Mary toddling along the railroad track. I felt sure that the dog's quick ears must have heard the train which was coming around the curve. I hurried fast enough I can tell you. Carlo had never before allowed me to pick her up, even for a moment. Now he seemed fairly wild with joy when I caught her in my arms. He led me home in a perfect dance of delight. After that I was a privileged friend, for Carlo never forgot that morning. To the day of his death he thanked me in his mute loving way, every time he saw me.

THE THREE SIEVES.

"Oh, mamma," cried little Blanche Philpot; "I heard such a tale about Edith Howard! I did not think she could be so very naughty. One—"

"My dear," interrupted Mrs. Philpot, "before you continue, we will see if your story will pass three sieves."

"What does that mean, mamma?" inquired little Blanche.

"I will explain it," answered Mrs. Philpot. "In the first place, Is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales about her? In the next place, though you can prove it to be true, Is it kind?"

"I did not mean to be unkind; but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course not, mamma, there is no need for me to mention it at all."

"Then put a bridle on your tongue. If you cannot speak well, speak not at all."

PLEASE MAKE ME A CHRISTIAN.

A missionary tells this story: "I well recollect in the course of my labours a poor Hindoo youth who followed me about the garden at the school, asking me to make him a Christian. I said: 'It is impossible, my boy; if it is possible at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to Him.'

"How well I recollect the sweet voice of that boy when he soon after came to me and said: 'The Lord Jesus Christ has taken His place in my heart.'

"I asked, 'How?'

"He replied: 'I prayed and said, "O Lord Jesus Christ, if you please, make me a Christian?" and He was so kind that He came down from heaven and has lived in my heart ever since.'

Can you say, young friends, that Jesus Christ has come down from heaven to live in your hearts?

JABESIT SNOW, Gunning Cove, N. S., writes: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Eclectic Oil, I procured a bottle, and it done me so much good that I got another and before it was used, I was well. My son was cured of a bad cold by the use of a half bottle. It goes like wild-fire, and makes cures wherever it is used."

LUNCH.—In preparing lunch for the school-basket slice the bread evenly, and in spreading butter dip the knife-blade in tepid water, pass it over the buttered side to prevent the slices from adhering. Break the monotonous "bread and butter" with buns, cookies, tarts, etc. Clean papers make a good substitute for napkins. Let us add as many sunbeams as possible to the school days of the children.

MR. WM. BOYD HILL, Cobourg, writes: "Having used Dr. Thomas' Eclectic Oil for some years, I have much pleasure in testifying to its efficacy in relieving pain in the back and shoulders. I have also used it in cases of croup in children, and have found it to be all that you claim it to be."

A FAVOURITE EVERYWHERE.—Wherever introduced Hagyard's Yellow Oil finds friends. It is the old reliable household remedy for external and internal use in all cases of pains, lameness and soreness of the flesh. A. L. Geen, a prominent druggist of Belleville, says: "It is a great favourite here, and has a good sale."

THERE is no better exercise for strengthening the chest organs than reading aloud, provided always the reader be made to stand, to keep the shoulders up, and the chest well braced back. Reading has, of course, the advantage over singing, that while comparatively few persons are able to sing, all are able to read. For children, especially, the exercise implied in reading aloud is invaluable as a means of strengthening the lungs.

A DOUBLE BENEFIT.—James Moore, a prominent resident of Leamington, writes that he cured himself of Dyspepsia of a year's duration by one bottle of Burdock's Bitters, and two bottles cured his wife who had been for years a sufferer from the same disease. He conscientiously recommends it to all suffering from similar troubles.

To assist nature most effectually in her efforts to throw off or resist serious disease, it is essential that an impulse should be given to functions which growing ill health suspends or weakens, namely, the bowels, the bowels, bilious secretion and action. Oftentimes, though this is impracticable by the use of ordinary remedies, it proves an easy task when Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is resorted to.

MR. C. E. RIGGINS, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was fit for another, when I recommended this valuable medicine with such happy results."

CONSUMPTION

I have a positive remedy for the above disease, by its use thousands of cases of the worst kind have long standing have been cured. Indeed, so many in its effect, that I will send TWO BOTTLES FREE together with a VALUABLE TREATISE on this disease to any sufferer. Give Express and P. O. address. DR. T. A. BLOOM, 141 Canal St., New York.

THE QUEEN PROTECTOR.

Simply a treasure to the ladies. Protects the underclothing. Is soft, comfortable, durable, and money-saving. A trial is its best recommendation. Price, \$2. Address: The Undergarment Manufacturing Co., 18 Wellington St. E., Toronto. Circulars sent to any address if desired. Lady agents wanted, and liberally dealt with throughout Canada.

A. O. ANDREWS, AUC-TIONEER, ETC.

Sales at private residences personally conducted. Fort terms, call at Rooms. Established 20 years.

Good Pay for Agents. \$100 to \$200 per mo., made selling our Books and Bibles. Write J. C. McCurdy & Co., Philadelphia, Pa.

STANDARD LIFE ASSURANCE COY., OF EDINBURGH.

Head Office for Canada, Montreal.

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

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

TRUTH COMPETITION.

NO. 4.

Here are Some Questions that Will Test Your Knowledge of the Scriptures.

Can You Answer Them All Correctly.

Look at the 39 Magnificent Rewards to be Given.

The Most Eloquent Yet Offered by Truth or Any Publisher in The World.

Each Competitor Must Send Two Dollars with Answers, Whether a Present Subscriber to Truth or Not.

FIRST PRIZE.—ONE BEAUTIFUL TRIPLE SILVER PLATED TEA SERVICE, CONSISTING OF SEVEN PIECES, one more than usually goes with a SILVER SERVICE. The equal of this chaste and elegant Triple Silver Set cannot be bought at retail for much less than One Hundred Dollars. Don't miss this opportunity, you may not have another. Then see WHAT follows.

SECOND PRIZE.—A GENTLEMAN'S SOLID GOLD HUNTING CASE WATCH. A very valuable article. Try FOR THIS reward.

THIRD PRIZE.—A LADY'S SOLID GOLD HUNTING CASE WATCH. One that cannot be duplicated for less than \$90. You will be more than pleased if you are successful in getting this prize. Don't delay.

These are the three principal prizes offered—the most elegant, perhaps, that have ever been offered by any publisher in the world. Among the thirty-six remaining prizes are a LADY'S COIN SILVER HUNTING CASE WATCH, valued at thirty (30) dollars, three Gentleman's Coin Silver Hunting Case Watches, valued at from \$18 to \$27; six Aluminum Gold Watches; nine Nickel Silver Watches, open face and hunting case; one dozen Triple Silver Plated Dinner Knives; one dozen Triple Silver Plated Dessert Spoons; one Dozen Triple Silver Plated Tea Spoons; one Dozen Triple Silver Plated Tea Knives; Rings, Sugar Spoons, Butter Knives, Chambers' Dictionary, Shakespeare's Works, a volume of the English Poets; a volume of a popular work; in all, 39 costly prizes, such as have never before been offered.

Mr. Wilson, the proprietor of Truth, assures us that these prizes will be given without favour or partiality to the first thirty-nine persons sending correct answers to each of following Bible problems:

Can You Answer These Questions?

- NO. ONE.—Next to Methuselah who is the oldest man mentioned in the Bible, ?
NO. TWO.—Does the name of any wild man occur in the Bible, is so, and where?
NO. THREE.—Who was the first king over the Israelites after their settlement in Canaan?

The above questions are propounded by the Rev. E. B. Harper, D.D., of Barrie, one of the best-known and popular ministers of the Methodist Church in Canada.

Truth says that unless more interest is taken in these Bible questions, no more prizes will be offered. Surely it is worth a trial anyway, as everyone gets the value for their \$2 in any case. Some of our readers had better try their skill.

Remember that each question must be answered correctly to secure a prize. And don't forget that every competitor, whether a subscriber or not, must send two dollars with the answers to the Bible problems, for which TRUTH will be sent to any desired address for one year. Don't miss the best chance you may ever have. Bear in mind every competitor must send the two dollars for one year's subscription to TRUTH with their answers.

TAKE SPECIAL NOTICE.—This competition will only remain open till the 12th of March. Names and addresses of the prize-winners will be given in TRUTH of 15th March. Long lists of prize-winners in previous contests appear in every issue of Truth.

Don't wait till the last day or you may be too late. You will find, even if you don't succeed in getting a prize, that you have made the best two-dollar investment you ever did in your life, as Truth is one of the few papers we can most heartily endorse for family reading. Every issue contains 28 pages of choice reading for every member of the household. It contains in each issue two full-size pages of newest music; two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the

latest English and American fashions, with letter-press descriptions; a Young Folk's Department; Health Department; Ladies' Department; Temperance Department; Farmer's Department; besides a lot of miscellaneous reading. Yearly subscription, \$2. Single copies, five cents. Address S. FRANK WILSON, Truth Office, Toronto, Canada, if you wish to compete for these prizes.

KILGOUR BROTHERS Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR BAGS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 31 and 23 Wellington Street West, Toronto.

FERRY'S SEED ANNUAL FOR 1884. Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower Seeds, Plants, etc. Invaluable to all. D. M. FERRY & CO. WINDSOR, Ont.

DAKOTA MINNESOTA. THE CHICAGO & NORTHWESTERN RAILWAY now has for sale nearly 1,000,000 ACRES of the CHOICEST LANDS in the new MINNESOTA and DAKOTA from \$2 to \$10 per acre. On TRACTS best grain lands that are with in 200 miles of every one of the world, and leave the marshes, stumps, and worn-out lands of the East. Don't miss now is the time to buy. Going rapidly, and prices will advance soon. For maps, guides, and all information, apply to CHAS. E. STANTON, Land Com. C. & N. W. Ry. Co., Chicago, Ill.

MY ILLUSTRATED AND DESCRIPTIVE Catalogue OF RELIABLE SEEDS OR CULTIVATOR'S GUIDE FOR THE GARDEN & FARM. MAILED FREE To all intending Purchasers. Send for one. J. A. SIMMERS, 147 King St. East (south side), TORONTO.

CANCER CAN BE CURED. Thousands bear testimony to the fact. Send for circular giving particulars. Address, L. P. McFILLISTER, 63 Niagara St., New York.

Peter Henderson & Co's SEEDS & PLANTS. embraces every desirable Novelty of the season, as well as all standard kinds. A special feature for 1884 is, that you can for \$5.00 select Seeds or Plants, that value from their Catalogue, and have included, without charge, a copy of Peter Henderson's New Book, "Garden and Farm Topics," a work of 250 pages, handsomely bound in cloth, and containing a steel portrait of the author. The price of the book alone is \$1.50. Catalogue of "Everything for the Garden," giving details, free on application. PETER HENDERSON & CO. SEEDSMEN & FLORISTS, 35 & 37 Cortlandt St., New York.

MICHIGAN FARMERS 300,000 ACRES. Find the best market in the world right at their doors. The world and tornadoes do not devastate the crops and ruin their homes. Easy terms: long time low rate of interest. O. M. BARNES, Lansing, Mich.

The Great Church LIGHT. FRANK'S Patent. It reflects the light just as the sun does, the softest, cheapest and the best light for churches, stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room, and we will give you a liberal discount to churches and the trade. 531 Pearl Street, N. Y.

HOPE FOR THE DEAF. Peck's Patent Cushioned Ear Drums cure Deafness in all stages. Recommended by scientific men of Europe and America. Write for illustrated descriptive book and testimonials from doctors, Judges, ministers and prominent men and women who have been cured, and who take pleasure in recommending them. They are unobtrusive in use, comfortable to wear, and make a permanent cure. Address—WEST & CO., 7 Murray St., New York, Agents for South and West.

To Dyspeptics.

The most common signs of Dyspepsia, or Indigestion, are an oppression at the stomach, nausea, flatulency, water-brash, heart-burn, vomiting, loss of appetite, and constipation. Dyspeptic patients suffer untold miseries, bodily and mental. They should stimulate the digestion, and secure regular daily action of the bowels, by the use of moderate doses of

Ayer's Pills.

After the bowels are regulated, one of these Pills, taken each day after dinner, is usually all that is required to complete the cure. AYER'S PILLS are sugar-coated and purely vegetable—a pleasant, entirely safe, and reliable medicine for the cure of all disorders of the stomach and bowels. They are the best of all purgatives for family use. PREPARED BY DR. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Rodger, MacLay & Co's PRIZE MEDAL TOILET SOAPS

are delicately perfumed and for emolliency and lasting qualities are unsurpassed. ASK FOR RODGER, MACLAY & CO'S LAUNDRY SOAPS. They are absolutely pure. WAREHOUSE—70 Front St. E., WORKS—Defries St., TORONTO.

AGENTS wanted for The History of Christianity, by Abbott. A grand chance. A book at the popular price of \$1.75. Full particulars in the religious papers mention it as one of the most religious works of the world. Greater success never known by agents. Terms free. STINSON & CO., Publishers, Portland, Maine.

PATENTS Hand-Book

\$66 a week in your own town. Terms of sale free. Address H. HALLET & Co., Portland, Me.

EASTER EGG BREAKING. To raise money for the Bazaar, collect the Easter eggs, break them, and sell the pieces. Receipts as high as \$100. Sample egg sent free. About sample egg, free on application. DAVID C. COOK, 46 Adams Street, Chicago.

\$5 to \$20 per day at home. Send for full particulars. Address STINSON & CO., Portland, Me.

PUBLISHER'S DEPARTMENT.

For suffering chronic diseases, 36 pp. symptoms, remedies, and advice. Send stamp to Dr. W. H. Miller, 200 ...

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once...

MEETINGS OF PRESBYTERY.

- OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 5th at half past seven p.m. GARRICK.—At Stratford on the third Tuesday of March, at two p.m. GLENGARRY.—At Alexandria, on Tuesday, 11th March, at eleven a.m. PARIS.—In St. James Street Church, Paris, March 11th, at eleven a.m. QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m. KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, 17th March, 1884, at three p.m. GAITHER.—In Knox Church, Harrison, on the third Tuesday of March, at 2 p.m. BRUCE.—In Free St. John's Church, Walkerton, on the second Tuesday of March, at 2 p.m. MAITLAND.—In St. Andrew's Church, Lucknow, on the third Tuesday of March, at half past one p.m. LONDON.—On 11th March, at eleven a.m. OWEN SOUND.—In Division Street Church, Owen Sound, March 18th, at half past one p.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, March 11th, at ten o'clock a.m. HARRISON.—In Clinton, on the second Tuesday of March, at ten a.m. WHITBY.—In St. Andrew's Church, Tuesday, 17th March, at eleven a.m. GUELPH.—In Knox Church, Guelph, the 18th March, at ten o'clock forenoon. MONTREAL.—In the David Morris Hall, on the first Tuesday of April, at ten o'clock a.m. PETERSBURGH.—In Cobourg, on the 18th March, at ten a.m. CHATHAM.—At Chatham, on the second Tuesday of March next, in St. Andrew's Church, at eleven a.m. GLENGARRY.—At Alexandria, on the second Tuesday of March, at eleven a.m. HAMILTON.—In Central Church, Hamilton, on the third Tuesday of March (18th), at ten o'clock a.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

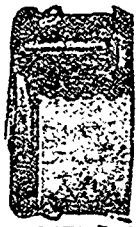
On Wednesday, 28th Feb., at the residence of the bride's father, Archibald, Man., by the Rev. J. A. Townsend, Miss Rebecca Evelyn Rutherford to Robert Campbell McLaren, Esq., of Swan Lake.



SOMETHING NEW! Novelty Rug Machine. Patented March 6, 1882.

Rugs of the Most Exquisite Design and Finish Made with Ease and Rapidly.

With it you can make a beautiful rug in a few hours that would require weeks of labour with a loom. You can make a splendid pair of mittens in a few hours. You can make hoods, tidies, leavers, door mats, etc. Uses either yarn or rags. Any person over twelve years of age can operate it. Easy to learn, simple, durable and perfect. Price only one dollar. A Machine, with full printed directions, also a good mitten pattern, showing how to make mittens, sent by mail prepaid to any address on receipt of price. Rug patterns for sale. Wholesale and retail. Descriptive price list of patterns sent with each Machine. Agents wanted (either ladies or gentlemen), to whom liberal inducements will be given. Address, R. W. ROSS, Guelph, Ont., P. O. Box 541. Sole Manufacturer of the Novelty Rug Machine.



—THE— Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made so easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A ten-year old girl can do the washing as well as an older person. To place it in every household, the price has been reduced to \$2.50, and if not found satisfactory, money refunded. See what THE CANADA PRESBYTERIAN says about it: "The Model Washer and Bleacher which Mr. C. W. Dennis offers to the public has many and valuable advantages. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

C. W. DENNIS, 218 Yonge St., Toronto. Please mention this paper.

ONTARIO INDUSTRIAL LOAN AND INVESTMENT CO., LIMITED.

The third annual general meeting of the Shareholders of this Company was held at its offices on Thursday, the 21st day of February, at one o'clock, p.m. The President, David Blain, Esq., occupied the chair, and Mr. J. Gormley, the Managing Director, acted as Secretary. There were present also a large number of Shareholders both from the country and city. The President read the following

REPORT.

To the Shareholders of the Ontario Industrial Loan and Investment Company:

The Directors beg to submit for your information the following report of the business of the Company for the year ending 31st December, 1883, with the financial statements, duly audited. The subscribed capital at that date amounted to \$472,900.00, on which had been paid \$220,796.22, the balance of the authorized capital still unsubscribed (\$252,103.78) represents that portion of the allotment made at the close of last year, which, not having been taken up within the prescribed time, reverted to the Company. The item of \$213,977.85 represents the amount actually invested in real estate, inclusive of \$20,000 already expended on the Arcade Building, the item of \$72,894.17 mentioned in the Balance Sheet represents loans made by the Company on real estate mortgages, showing an increase over the amount so invested at 31st December, 1882, of \$20,353.53, the item of \$28,691.35 represents loans made on personal security additionally secured by collateral. The real estate and other securities of the Company have been carefully inspected and examined by a special committee appointed for that purpose. Referenced to the "Profit and Loss" account will show the net profits for the year (after deducting the expenses of management) to have been \$24,179.05, out of which two half yearly dividends, at the rate of eight per cent. per annum, have been declared, amounting to \$16,327.02. The Directors recommend the placing of \$7,000 to the "Reserve Fund," and the carrying forward of the balance to the credit of Profit and Loss Account. The profits on sales of real estate as shown amount to \$13,309.60; this, while not quite realizing the anticipations of the Directors formed at the beginning of the year, may (taking into consideration the almost universal inactivity of the real estate market) be considered satisfactory. Although for a while unavoidably delayed, building operations on the "Arcade" are now progressing favourably. Numerous applications for accommodation have been received, and the prospects of the success of the enterprise are most encouraging. All of which is respectfully submitted.

D. BLAIN, President.

J. GORMLEY, Managing Director.

The following statements were also laid before the meeting:—

GENERAL BALANCE SHEET.

Table with columns for LIABILITIES and ASSETS. LIABILITIES: Capital stock paid up \$220,796.22; Deposits 64,332.81; Sundry accounts payable 898.75; Dividend No. 5, payable 2nd January, 1884 8,663.64; Reserve fund, as at 1st January, 1883 \$30,000.00; Added this year 7,000.00; Profit and loss account, carried forward 27,000.00. Total LIABILITIES \$324,475.04. ASSETS: Real estate \$342,648.88; Less remaining on mortgage 128,671.53; Loans, mortgages 72,394.17; Loans, bills receivable, and collateral 28,691.35; Interest accrued 1,517.93; Cash in bank 6,975.41; Cash on hand 129.74; Office furniture 111.68; Sundry accounts and rents receivable 1,278.41. Total ASSETS \$324,475.04.

PROFIT AND LOSS ACCOUNT.

Table with columns for Dr. and Cr. Dr.: To cost of management \$4,231.30; Interest paid bank and depositors 3,241.95; Net profits for year \$24,179.05; Add balance at credit from last year 1,931.59. Total Dr. \$33,583.89. Cr.: Appropriated and proposed to be appropriated as follows: To Dividend No. 4, at 8 per cent. per annum, paid 3rd July, 1883 \$7,663.88; Dividend No. 5, at 8 per cent. per annum, payable 2nd Jan., 1884 7,663.64; Added to reserve fund 7,000.00; Carried forward to credit of profit and loss account 2,783.62. Total Cr. \$25,110.64. Balance at credit 1st January, 1883 \$3,447.59; Less voted to President, Directors and Auditors 1,516.00; Interest on investments, loans, real estate, rents, etc. 10,869.27; Interest accrued 1,479.43; Profits on sales of real estate 13,309.60. Total Cr. \$33,583.89.

AUDITORS' REPORT.

We hereby certify that we have audited the books of the company for the year ending 31st December, 1883, and find the above statements to be correct as shown thereby. We have also examined the securities and vouchers relating thereto, and have found them in good order.

Toronto, 12th February, 1884.

CHARLES B. PETRY, JOHN PATON, Auditors.

The President, in moving the adoption of the report, gave a short resume of the business of the company and its continued success since its organization. Mr. E. H. Duggan, the First Vice-President, seconded the resolution, and briefly referred to the investments of the Company, notably the Arcade. The motion was carried unanimously. The usual vote of thanks having been passed to the president, directors and management, the meeting proceeded to elect ten directors to serve for the ensuing year. At the close of the poll the scrutineers, Messrs. L. Bolster and W. H. Best, declared the following gentlemen elected.—D. Blain, Esq., E. H. Duggan Esq., Jas. Langstaff, Esq., M. D., C. B. Robinson, Esq., James Robinson, Esq., John Harvie, Esq., John J. Cook, Esq., A. McLean Howard, Esq., Alfred Baker, Esq., M.A., and James Gormley, Esq. The meeting then adjourned. At a subsequent meeting of the Board David Blain, Esq., was re-elected President, and E. H. Duggan, Esq., and Jas. Langstaff, Esq., M.D., Vice-Presidents.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bileousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. Sample Bottles 10c; Regular size \$1. For sale by all dealers. T. MILBURN & CO., Proprietors, Toronto.

MARRIAGE CERTIFICATES.

Suitable for any Province, and may be used by the clergyman of any denomination, beautifully printed on fine heavy paper in carmine, blue and gold, constantly on hand, 50 cts. per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR. BLACKETT ROBINSON, Drawer 3, Toronto, Office—3 Jordan Street.

T. W. KAY & CO. The leading undertakers of the city, 340 Queen Street West and Westdale. Funerals furnished and conducted at moderate prices. Open Day and Night.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have cured the disease of FITS, EPILEPSY or FALLING CONVULSIONS, a life-long study. My remedy is the best in the world. Located where I have cured thousands of cases, for not one receding. I can cure the disease for life and I free bottles of my valuable medicine by Express and Post Office. It costs you nothing for a trial, and I will cure you. Address Dr. H. G. BOOT, 125 Pearl St., New York.

\$72 A WEEK, 412 a day a home made. Costly. Outfit free. Address: Post Office, Augusta, Me.

Easter Cards

From 10c to 75 cts. Fringed and plain. Send for large illustrated catalogue, free. DAVID G. COOK, 46 Adams St., Chicago.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability. WEISS, KNABE & CO., Nos. 111 & 112 Fifth Avenue, N. Y. CLAYTON NEWCOMBE & CO., Sole Agents, 107 & 109 CHURCH ST., TORONTO. Variety of second-hand pianos by well-known makers, received in exchange for Knabe Pianos, for sale on easy terms.

EGGERS' ELASTIC TRUSS. Has a Pad different from all others, its cup shape with self-adjusting Ball in center, adapts itself to all positions of the body. SENSIBLE TRUSS. The Elastic Cup, the Elastic Band, the Elastic Straps. It does not chafe the skin. With light pressure the circulation is increased day and night, and a radical cure is certain. Easy, durable, and cheap. Sent by mail. Circulars free. EGLESTON STREET 60, Chicago, Ill.

POOR PEOPLE. People have become rich working for us. We offer a business easy to learn—paying large sums of money in profit. Every one can do it. Work in each Man, woman and child. We give you a complete course of instruction. No capital required. We will start you in business for no risk whatever. You need not be a day from home. All particulars free. W. V. R. POWERS, 69 Randolph St., Chicago, Ill.

AT HOME. Young Men and Women, Boys and Girls can make money, soliciting contributions for THE BORN FIRE VIGIL, a popular family monthly. Contains the purest of stories and most wholesome of reading matter. See yearly, with illustrations, the most beautiful of a set of Lord Landdowne's Right Hon. Sir John Macleod, Hon. Oliver Mowat, or Rev. Dr. C. J. Wood, etc. Each, free to every subscriber. Special agent's outfit consisting of one cash of portraits, envelopes, copies of paper, 1000 subscription forms, addressed envelopes, etc., sent for 50c. This outfit is not to be had elsewhere. No other need ask for particulars. J. S. ROBERTSON & BROS., (established 1874), Toronto and Whitby.