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 (From the Boston Globe.)



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 The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is assiduously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Obstruction, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, satiracy, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

Bottles only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

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 Dr. Pierce's "Golden Medical Discovery" and "Pleasant Purgative Pellets" purify the blood and cure constipation.

Scientific and Useful.

DELICIOUS PUDDING.—A delicious pudding is made thus: Sift two tablespoonfuls of flour, and mix with the beaten yolks of six eggs, add gradually one pint of sweet cream, a quarter of a pound of citron cut in very thin slices, and two tablespoonfuls of sugar; mix thoroughly, pour into a buttered tin, and bake twenty-five minutes. Serve with vanilla sauce.

TO PREVENT PICKLES FROM MOULDING.—Horse-radish will prevent pickles from moulding. Cut in little round slices a piece of horse-radish root as large as your finger, and twice as long, and throw into a two gallon jar of sweet pickles just before setting it away, and you will find them all right, when you go in haste to get a dishful for the table.

An agreeable dish for dessert is made in this way:—Line a deep pie-plate with rich crust, put a layer of red raspberry jam on this, and cover with a mixture made by beating three eggs, one cup of powdered sugar, a tablespoonful of butter; flavour with a very little almond extract; put this smoothly over the jam; bake till the crust is done; serve with cream.

FRIED SHAD.—Cut the shad across into rather large pieces, and if the fish is very thick, split each piece through the middle; season with salt, pepper, dredge with flour and fry in hot lard. Turn the pieces of fish frequently that they may not burn. The roe should also be seasoned nicely, and fried. Serve sauce tartare with fried shad. Bass may be fried in the same way.

SPANISH SHORT CAKE.—Spanish short cake is excellent for tea. Take three eggs, half a cup of butter, one cup of sugar, two-thirds of a cup of sweet milk, a little cinnamon, two cups of flour, and one teaspoonful of baking powder; stir the flour in, do not knead it; the eggs, butter, and sugar should be beaten together till very light. Bake in a shallow tin; when it is done spread a thin frosting over the top; make this of the white of one egg, a little pulverized sugar, and a teaspoonful of cinnamon; set it in the oven to brown.

CHICKEN CROQUETTES.—This recipe for chicken croquettes comes from the note-book of a cook of long experience: Chop the white meat of a cold boiled chicken very fine. Add a well-beaten egg, a spoonful of flour, a little salt, and teaspoonful of cream, stirred in with the chicken. Let this simmer on the back part of the stove for a few minutes, stirring it constantly to keep the cream from scorching. When the batter has thickened to about the consistency of custard pour from the saucepan into a shallow pan or dish to cool. When cold and stiff fashion it in balls or flat cakes, dip in egg batter and in bread or cracker crumbs, and fry in hot fat.

A GOOD, plain, *unhurried breakfast* is always important to the school child. The young are better off without coffee or tea; but some may need a warm drink for breakfast in cold weather—such as sweetened water, sugar and milk, and water or milk flavored with cocoa. If the child will not be at home and at dinner, within five hours after the close of breakfast, have him carry a small and easily-digested lunch to eat at recess or at an appointed time in school. It should be light bread and butter, with fruit or jelly, and not overlarge, if there is to be a meal at home by two o'clock. Have the child chew before swallowing, as it cannot chew after swallowing, as cows do. Let every boy know that *tobacco in any form* is so injurious to growth and vigour as to make its use by him a breach of school laws and of good sense.

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Biliousness and Bilious Patients.

Pertaining to Bile, Bilious Symptoms, Bilious Temperaments.
THE REMEDY.

The Bilious is a disorder of the human system. A technical definition of the term is this: "pertaining to the bile; disordered in respect to the bile; as a bilious patient; dependant on an excess of bile; as, bilious temperament; bilious symptoms."
 The word bile, when employed in a sense in which it is to be understood in this article, signifies, according to the dictionary, "A yellow, greenish, bitter, viscid fluid secreted by the liver." "By derangement of the bile at once manifests itself in great bodily discomfort, in loss of appetite, and in despondency," recently remarked another author of a valuable treatise upon this subject.

The same writer further says: "Some of the following symptoms are usually prominent: Pain in the right side, which is very sensitive to pressure. The pain will sometimes appear to be located under the shoulder blade. There is also irregular appetite, flatulence, a sense of fullness in the region of the stomach, and, sooner or later, the skin and whites of the eyes become yellow, the stools clay-coloured, and the urine yellow, depositing a copious sediment." The balance of the too familiar train of ills needs no further mention here. The bilious is, as will be seen, an affliction of great magnitude, and of varied forms of direct and indirect appearance. The disease is no respecter of persons or localities. Its deadly and implacable enemy is found in

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 "And at last was cured by this Hop Bitter the papers say so much about."
 "Indeed! Indeed!"
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"My daughters say:
 "How much better father is since he used Hop Bitters."
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 "And we are so glad that he used your Bitter."
 —A Lady of Utica, N.Y.

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Clears out rats, mice, roaches, bed-bugs, skunks, chipmunks, gophers, &c. Druggists.

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THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, MAY 16th, 1883.

No. 20.

NOTES OF THE WEEK.

FEMALE education is advancing in India in a manner which few could have anticipated ten years ago. Two young ladies of Bengal have, at the last examination at the Calcutta University, carried off their B.A. degrees with great credit.

THE young nun who was involuntarily immured in the Hochelaga convent has been released. Her case was submitted to Rome for decision. The Pope has granted her a release from her vows. She has been permitted to rejoin her family. Query: Was this pontifical complacency in any degree owing to the publicity given to the poor girl's frenzied efforts to obtain deliverance?

THE broad lands, including the handsome hotel property of the Brighton or Bruen House, Perth Amboy, N.J., have been deeded by the owner, Mr. Alexander M. Bruen, to the Presbyterian Board of Relief for Disabled Ministers and the Widows, and Orphans of Deceased Ministers, of Philadelphia. This Board is in possession of about \$1,000,000. The Brighton House is situated on High street, Perth Amboy, and the surrounding grounds are in the neighbourhood of about eleven acres. This magnificent gift is valued at over \$25,000.

WE send missionaries to China, because we want to raise the Chinese from their spiritual and moral degradation. It is alarming to learn that they are introducing some of their worst vices into the large cities of America. A Roman Catholic Young Men's Association of New York is moving for the suppression of opium dens that have sprung up in certain localities of that city. Many young girls are decoyed into these places and ruined. Richly dressed ladies are regular visitors of these infamous dens. The keeper of one of them stated that he sometimes made \$300 a day. Destructive vices are far too abundant without adding to them by importation.

THE National Christian Association is first in the field with a Presidential ticket for 1884, it bears the name of Rev. Jonathan Blanchard, of Illinois, for President, and John A. Conant, of Connecticut, for Vice-President. The platform of the association demands the abolition of the electoral colleges and a direct vote for President and Vice-President, the recognition of the Sabbath, the prohibition of the manufacture or sale of intoxicating liquors, the revocation of the charters of all secret lodges granted by Federal or State Legislatures, and the preservation of civil equality inviolate as secured to all American citizens under the amendment to the constitution. It favours the settlement of differences with foreign nations by arbitration and discourages land monopolies. It also calls upon the government to furnish the people with an ample and sound currency, and to maintain the public credit, protect all loyal citizens, and to do justice to the Indians, as being essential to the honour and safety of the nation.

A RETURN presented lately to the House of Commons shows that the total amount of premiums received by life assurance companies in Canada in the year 1882 was \$3,544,605, against \$3,094,689 in the preceding year, an increase of \$449,916. The net amount of life policies in force in Canada on 31st December last was \$115,088,078, against \$103,290,932 for 1881; an increase of \$11,797,146. The amount of death claims paid during the year was \$1,277,676, against \$1,389,201 in 1881; a decrease of \$111,525. The amount of premiums received by accident insurance companies in Canada last year was \$102,079. The amount of policies in force was \$18,620,187, and the claims paid during the year were \$37,801. There was but one claim of \$5,000 resisted. The life insurance barometer tells the same story as the railway and other barometers—namely, that the people are prosperous. They are using a portion of their surplus to provide against death's oftentimes serious pecuniary dis-

turbances, and they are doing this in an increasing ratio every year.

OTTAWA correspondence is responsible for the statement that Mr. Beaty, M.P. for West Toronto, is agitating his new system of partial prohibition. It proposes to do away with the sale and manufacture of spirits, and permit the use only of good beer and light wines. In this way he argues that the revenue from intoxicating liquors will be gradually decreased, and will eventually enable the Government to successfully grapple with the greater question of total prohibition. Mr. Beaty's system is said to have many sympathizers in the House of Commons, which is quite probable. It goes on the principle that half a loaf is better than no bread. It is an ingenious compromise. Temperance people cannot expect the entire suppression of the drinking habits all at once. They ought to be satisfied with the plan that forbids the manufacture of any more bad whiskey and only permits the making of good beer and wine. Those who like a drop of something comfortable can still indulge in less fiery potations than some of them may have been accustomed to. Were this half-and-half measure in force now it would still be open to enquire how many tipplers in beer and wine would inevitably become drunkards? Filching coppers is just as much an act of theft as stealing dollar bills.

A CORRESPONDENT writes to an English paper in this fashion: "One of the oddest things in connection with our treatment of prisoners is that we always credit the basest criminal with some religious faith, and insist upon knowing what it is. A man is charged with the foulest of crimes. One of the first questions he is asked is, 'What religion do you profess?' If we remain respectable, we may do without any religion; but the moment we commit a crime the police insist upon our finding a creed at the shortest notice. Now, I am informed that a greater outrage than that of the Invincibles has been committed by four of the prisoners at Kilmainham. They have registered themselves as Presbyterians. Of course previously they were Roman Catholics—at least nominally; and they are suspected of confessing to Protestantism in order to avoid confession to priests. But none the less do the Irish Presbyterians resent this imputation upon their communion. The Presbyterians, they truly say, though they are of all classes, are the best educated and most law-abiding people in Ireland. In percentage of illiterates and of prisoners in gaol they have only about one-half of other Protestants, and a much smaller proportion when compared with Roman Catholics. What makes this Kilmainham love of Calvinism so distressing is that the chaplain at that prison was likely to lose his chaplaincy for the honourable reason that he had no Presbyterian prisoners to look after."

IT is stated that a young man, whose family is well known in the Ottawa district, made the acquaintance some little time ago of a young lady living in eastern Ontario. Her friends disapproved of his evident attention to her, and finally he endeavoured to persuade her to consent to a private marriage. After considerable hesitation, she agreed to do so, and a ceremony was performed. The couple came to reside in the neighbourhood of Ottawa, and for a time lived happily together. In a few months, however, the man grew tired of the society of the lady and left her, alleging on doing so that the ceremony which had been performed was, in fact, no marriage at all, the person who performed it not being a priest, but a friend of his own who personated one for the occasion. Thunderstruck at the false position in which she was placed, the unmarried wife was driven nearly frantic, but her heart-rending appeals to the villain who had betrayed and was now deserting her met with no response. He left her, and since that time has held no further communication of any description with her. The poor girl, thus thrown upon the world, wisely resolved to do the best thing she could possibly do, and returned to her friends. There are some young men evidently lost to all sense of honour, not to speak of

moral feeling. The young man of whom the above is told belongs to respectable society, but his conduct could not be worse though he lived in the rogue's quarter. By his despicable action he is entitled to rank among the elite of scoundrels.

ANOTHER of Montreal's Christian merchants in the person of Mr. Edward Mackay has been removed by death. He died somewhat suddenly, on the 6th inst., of acute pneumonia, in the seventy-first year of his age. A native of Sutherland, Scotland, he came to Canada in his twenty-eight year, soon afterwards engaging in the establishment of his brother, the late Joseph Mackay, with whom he subsequently entered into partnership. He was afterwards largely interested in financial and commercial enterprises. Mr. Mackay was a man of great public spirit, a useful citizen, and a large-hearted though unostentatious philanthropist. His generous subscription was usually ready for every deserving object. He was a member of Crescent Street Presbyterian congregation from its formation till the time of his death. The following are his bequests: Theological College, Montreal, \$10,000; Theological College, Manitoba, \$10,000; Home Mission Fund of the General Assembly, \$10,000; Crescent Street Church, in Montreal, \$5,000; Foreign Mission Fund, \$4,000; Ministers', Widows', and Orphans' Fund, \$3,000; towards the erection of churches in Manitoba, \$1,000; total for Presbyterianism, \$43,000. For general objects—Mackay Deaf and Dumb Institute, \$8,000; Montreal General Hospital, \$5,000; to the executors for general distribution at their discretion, \$5,000; Royal Institute, McGill University, \$5,000; Young Men's Christian Association, Ladies' Benevolent Institution, Hervey Institute, Infants' Home, and St. Andrew's Home, \$2,400 each; total for general objects, \$25,000.

WEEKLY HEALTH BULLETIN.—The weather of the week has been below the average in temperature. Bronchitis, has fallen, for the first time during many weeks, below 10 per cent. of all diseases reported. This is not necessarily because of its great decrease, as it is still the most prevalent disease, but because the total number of diseases is very large—amounting to some 2900 cases. Anæmia, as was noticed last week, maintains an area of prevalence equal to that of Bronchitis, while its degree of prevalence is higher than in any Report hitherto. Influenza has apparently receded, while Neuralgia and Rheumatism have decidedly decreased. Amongst Fevers we have again to notice the prevalence of Intermittent, which has greatly increased, amounting to over 6 per cent. of the total diseases. Its appearance in District II, north-eastern Ontario, is worthy of notice. Amongst Zymotic diseases there are various items of much interest. As a general statement, it may be remarked that they have very considerably increased both in their number and prevalence. Thus we have Mumps, Measles, Diarrhoea, Whooping Cough, Diphtheria, and Scarlatina, all appearing at least once amongst the six most prevalent diseases. Of these, Measles, which for several weeks past had been steadily receding, has again risen to 7.1 per cent.; Mumps likewise shows a rapid advance over last week; Diphtheria and Whooping Cough have both increased, the latter rapidly; while Diarrhoea, though prevalent, has slightly decreased since last week. Pneumonia has slightly decreased, while Pleurisy retains its former position. Erysipelas has receded in a marked degree; which fact, from the apparent relations which the disease holds to Puerperal Fever, will be received with pleasure by all. It was remarked in the last Bulletin that Cerebro-Spinal Meningitis had appeared as prevalent to some extent in District III. It is, we regret to say, again present in the reports from that District, while in another small District, No. IX., on the eastern shore of Lake Huron, it has also appeared this week. The fact of its apparent tendency to increase—although the number of cases reported are not yet sufficient to excite alarm—must direct the attention of physicians to an investigation anew of its causes and the conditions apparently necessary for its propagation.

OUR CONTRIBUTORS.

CHRISTIAN WORK IN GERMANY.

THE INNER MISSION.

The term "Inner Mission" is frequently met with in periodicals, in which reference is made to religious matters in Germany. It is doubtful, however, whether the majority of those who see it, or even all those who use it, have clear ideas as to the full meaning of the word, or, at all events, of all that it comprehends. For myself, I must confess, that until a recent visit to Berlin, my views regarding it were rather obscure. It was always associated in my mind with our Home Mission work, which forms but a very small part of what it includes. Assuming that some who may read this letter have similar difficulties regarding this subject, it may not prove useless to enumerate a few of the works embraced in the "Inner Mission," as understood in Germany, even although this may to some appear to be dry and uninteresting. In this way, I think a better idea of what is included in the term, will be gained, than any more formal definition would convey. During my stay in the capital I visited several of the institutions connected with the Inner Mission, and studied their working, and if space permit, may share with the readers of THE PRESBYTERIAN, the information I gained, if they feel at all interested in such subjects.

The Inner Mission, as understood in Germany, comprises two classes of institutions or societies:

I. Those which strictly and properly accomplish its special work; and (II) those which in a wider and more general sense, subserve its purposes. Under the first class are included:

1. Societies which look after the interests of the poor and the sick. Of these there are eight which are specially for nursing sick men, women and children; and seven for relieving sick, aged and infirm men and women. In this work deaconesses generally are employed. In addition to these societies, thirty-five of the parish churches of Berlin, have in connection with them, societies, male and female, whose duty it is to seek out and aid the sick and the poor within their respective parishes, forming sewing and knitting classes for some, providing soup kitchens for others, opening schools for little children, classes for domestic servants, savings banks, Sunday schools, etc. Another set of societies, under this head, have for their special task, to teach the poor so to husband their earnings as to prevent absolute poverty. Others again aim at finding and relieving such as have fallen into want, no matter from what cause, and are ashamed to ask aid from the public, and this without any reference to their religious belief. Assistance, in this case is extended, in the way of finding work for those able and willing to work, providing suitable clothes and education for their children, and appropriate dwellings, medicines, etc., for the parents. There is also a society for helping poor blind persons of both sexes, and irrespective of creed, both as regards the needs of the body and the spirit, especially by attending to the moral training of the children so as to make them useful members of the family.

2. Institutions and societies whose aim is the training of the young and the care of children, specially orphans. Of these there are twenty in Berlin, several of them bearing the names of persons who left money as a capital for their foundation, and who prescribed the conditions as to age, etc., under which children can be admitted. Others of them were commenced and are still carried on by Christian ladies, with the view of saving females from ruin—by looking after women and girls who come from the country to seek situations, to lodge them temporarily, to instruct them in household duties, and in every way to help them to lead a moral life. Some institutions receive little children, who have not attained school age, extending to them protection, training them in a Christian way, and awakening in them love and respect for God, their king and country—of these there are as many as thirty-eight in the city and suburbs.

3. Institutions and societies for the promotion of Church, moral, and Christian life. Of these there are thirty-four—some of them specially seek the good of the German Evangelical Church; others engage in city mission work which seems to be well organized in Berlin, though I was told that those who managed it, mix up too freely politics with religion. Some of these societies prosecute Sunday school work and provide tem-

porary homes for young men out of employment, or such as come from the provinces in search of work. Others publish moral and religious literature for the public. Bible and tract societies and young men's Christian associations belong to this department of the work, which even includes classes for young men of different nationalities for the study of evangelical theology, philosophy, history, etc., libraries being provided, professors come from the University to give instruction. Under this head are to be found societies for promoting the sanctification of the Sabbath, for aiding poor pastors, building churches in destitute localities, assisting dismissed prisoners, fallen females, Jewish proselytes, etc.

II. Under the second class, viz., the societies and institutions which, in a wider sense, help to promote the general objects of the Inner Mission, are included:

1. Those who charge themselves with looking after the wants of the poor and the sick, in a special sense, such, for instance, as the Prussian society for taking care of sick and wounded soldiers on the field of battle; the central committee of the German society of the "Red Cross," and the "Fatherland's Women Society." In war time these societies find occupation sufficient in attending to the sick and wounded. In time of peace, they seek to mitigate, by immediate help, the sufferings caused by epidemics, famine or dear prices, floods, fire or similar calamities. They also charge themselves with the higher training of female nurses, the restoration and improvement of houses for the sick and such works. Under this head there is a society for the prevention of destitution "through the regulation of private acts of beneficence." House and street begging are absolutely forbidden in Germany, hence greater care has to be taken in seeking out the poor and in ministering to their necessities, by helping them to find employment, etc. There is also a society for attending to the wants of "lying-in-women" and motherless children. For this purpose Berlin is divided into thirty-five districts, with a lady in each to whom application in all such cases is to be made, and whose duty it is to report to the central committee. There is also a *crèche* society which erects *asyls* in which healthy children, or at least such as are free from infectious diseases, from the age of six weeks to the end of their third year, can be placed during the day, while the parents are at work outside their houses.

2. Institutions and societies for the promotion of the moral and economical well-being of the people. Under this head is a home for the daughters of the higher classes, such as officials, officers, clergymen, doctors, etc., during a period sufficient to complete their education and fit them, by the acquisition of some profession, for earning a livelihood. There is also a society for the education of females generally—to enable them to make their own way in the world.

3. There is also a Fröbel society for assisting young girls to become teachers of children on the Kindergarten system, nurses, etc. Under this head too are societies for attending to the welfare of youth who have left school, for alleviating the wants of the working classes, small manufacturers and tradesmen, and for teaching the poor to cook their food economically, etc.

From this *resume* of the work of the "Inner Mission" it will be seen how

COMPREHENSIVE ITS OBJECTS

are. It embraces what we are in the habit of classing under such heads as philanthropic, benevolent, moral and religious societies, and many more. Apparently, at least, the work of some of these societies overlaps that of others. I was struck with the fact that comparatively few of these institutions date from an earlier period than 1848 or 1850. The majority of them, indeed, are of much more recent origin. Several of the most useful and valuable of them owe their existence to the late Dr. Wichern, the founder of the celebrated "Rauhe Haus" at Horn, a suburb of Hamburg, who set an example in his treatment of bad and depraved youth of both sexes, which is now being followed advantageously in almost every civilized nation. His name is a household word in every part of the Fatherland, and some of those whom he was instrumental in rescuing from moral ruin, and in whose hearts he succeeded in kindling high and holy aspirations, are to be found in almost every country, some of them engaged in similar work as that of their revered benefactor, and others preaching the blessed Gospel which alone can "bind up the broken hearted, proclaim liberty to the captive, and the opening of the

prison to them that are bound." An account of my visits to some of the Berlin institutions, I must leave for another letter.

T. H.

Dresden, Saxony, March, 1883.

THE WANT OF MINISTERS.

MR. EDITOR,—At the close of the meeting of the Home Mission Committee in Toronto last autumn the Superintendent of Missions held up a list of applications from fields in the North-West for which no appointments had been made—thirteen, if I recollect aright—and asked if the committee were going to adjourn without doing anything for them. He stated that the stations were prepared, with the aid which the committee could give them, to undertake the financial responsibility themselves. The reply was that the committee could do nothing, as all the available men had been appointed already. A suggestion was made, however, that the matter might be brought before the ministers in settled charges, and that some of them might be willing to go west. This was all that the committee could do, but the proposal was somewhat like *et cetera* at the end of an attempted answer to a difficult question in an examination. It meant little more than a momentary relief from an apprehensive sense of helplessness and vacuity.

If the appeal had been successful it would have resulted in the transference of weakness in men and revenue from one part of the field to another. As it turned out scarcely anyone responded to the appeal. I mention this because it is an illustration by a fact of the condition of the Church in regard to the supply of ministers. And it is not merely a matter of the more equitable distribution of labourers. All over the country this want is felt, and not in Canada only, but in the United States. It is not necessary here to enter into an enquiry as to the cause of this. It may be that the idea which was somewhat prevalent until very recently that the Church was in great danger of suffering from congestion of the brain, or the heart from a plethora of ministers, has had something to do with it. It is reasonable to think, however, that the difficulty had not arisen so much from any falling off in the supply as from the extraordinary extension of the field for which the supply is required, and from the fact that the enlargement has been so phenomenal in its rapidity. There is such a thing as *inertia* in nature, and there is necessarily a good deal of nature in the Church. It takes time before the nerves of her spiritual being thrill with the message of her need, and time before the responsive throb can make its way from the heart.

From the number of references to this subject it is evident that there is a *spontaneous generation* of thought on it. The *drift* of the current is in two directions. In the first place appeals are made to young men and to their pastors, in the hope that a greater number may be led to consecrate their lives to the work of the ministry, and there is every reason to expect good results from this, the classes in the colleges will no doubt be larger than they would otherwise have been.

But the question remains what is to be done in the meantime? Those who may come forward to begin their studies in response to this appeal will not be really available for six or eight years, and to speak of this to our mission fields is like telling a man perishing of thirst that steps are being taken to dig a well, or a starving man that fields are being ploughed better than usual, and that as the season has opened favourably, there is a good prospect of an abundant harvest. We may well change the metaphor and in the words of our Lord say, "The harvest truly is plenteous, but the labourers are few."

This pressing need of immediate help is directing attention therefore more than ever to another quarter, and emphatic testimony is borne on all hands to the great working power which the Church possesses in her eldership and other earnest men. This testimony has, however, been borne all along. The Church has theoretically held that her elders and laymen—men of piety, earnestness, and ability ought to take a more active part in the work which usually falls almost exclusively upon ministers.

But so far, with here and there exceptions, which abundantly illustrate what might be done with very unsatisfactory results, the mine remains almost unwrought, little more of the rich ore being brought to the surface and put into actual service than is necessary to replace the loss and wear of circulation. There

must be a cause for this. There is a hindrance somewhere, and unless that hindrance can be discovered and removed or counteracted it is of little avail to multiply emphatic statements about the value of the service which might be rendered to the cause of Christ if a certain element of strength were placed at the disposal of the Church. To a very great extent that element is not placed at the disposal of the Church in this respect. What is the cause? Can anything be done to remove that cause? The difficulty does not seem to be so much felt in other Churches. Why is it so strong with us? The answer will suggest itself at once to everyone who will thoughtfully ask the question. It is this: *Our ideal of the preparation which a man must undergo before he can be accepted in the performance of any of the ministerial functions.* This is really at the root of the difficulty. I do not just now commend or condemn this ideal; I simply speak of it as a fact; and I say that, as a fact, in Scottish and north of Ireland character, moulded in the Presbyterian faith, it is sufficiently inflexible to offer material resistance to any movement with which its presence may interfere. Our people are so accustomed to the idea of an educated ministry that it seems to them a kind of sacred trifling for anyone not properly prepared for the work and the office to take upon himself any of the duties usually performed by a minister. This feeling is of course participated in and sympathized with by the men who are asked to take upon themselves this share of duty to relieve overburdened ministers, or to increase the efficiency of the ministry and enrich the service by the variety and freshness which would thus be given to it. This is true of prayer-meetings to an extent which we are perhaps not always aware of, and has a great deal to do with the cold, formal, mechanical prayer-meetings we so often hear about. Men shrink from placing themselves in a position in which they think they have too good reason to believe they would be the objects of unsympathetic criticism. Perhaps our Church has something to regret and something to change here. She would be all the more warm and tender in her inner life, all the more like Jesus if she encouraged her children to a more free and confiding utterance in her congregated presence, and she would be all the richer in good works if she could increase the number of those who would take some share in labouring in word and doctrine. There is no doubt that this is a weight pressing upon us which in many cases prevents the springing of the "tender blade" of active Christian life, and in so doing deprives the Church of the privilege of gathering the full corn in the ear of a ripe workman's experience. Appeals against the effects of this are like the spasmodic efforts of a man bound with India rubber-bands, he can stretch them on occasions by determined effort, but they are still there and by their continual pressure they soon reduce him to the normal condition of bondage and inefficiency. The gravitation of self-will in the line of familiar custom, sanctioned by the command, "Let all things be done decently and in order," acts continuously in the direction of the *centre* and tends in many a prayer-meeting towards a state of equilibrium of *statical rest*.

But there is one direction in which I believe help may be looked for in this matter. The ideal mentioned is mainly good. It is conservative of what is safe, and approved by the experience of centuries, and even if it were desirable to change it there would be no hope in this of the immediate relief which we require; but is it not possible to concede what is good in this principle and usage by a course of instruction which would be within the reach of many who cannot give seven or eight years to it. I would be the last to propose any lowering of the standard of education of ministers or even an abridgement of the curriculum, but surely in the face of such urgent need something can be done to give an opportunity to men who would render such excellent service, to get, say two years practical training which would give them confidence and commend them to the people. I am convinced that such a course exclusively in English and on ground where the instruction would be practical and bearing directly on the work, would leave those who attended it well prepared to be thorough and efficient workmen. As the matter stands now we are asking men to come forward and undertake a work as untried and unknown to them as if we asked them to appear at the bar to plead at the assizes, or to take up the practice of a physician. I speak of course of the human side alone. And there is a side of the work of a minister which is very full of human

nature, and in this it is of the greatest importance to have the advice and instruction of men of skill and experience. Would not a man with a clear, vigorous, earnest mind and a good English education be immensely benefited, for example by a course of exegetical study? Is it absolutely essential that the text be Hebrew or Greek? Can he not be trained in the principles of systematic analysis and in the mode of investigation and comparison, in his mother tongue? It would be worth much to any of us if we could thoroughly comprehend and use the English Bible. But by our present requirements there is no way open to this. An impassable wilderness of Latin and Greek declensions and conjugations; an oriental jungle of Hebrew roots not to mention the mystery of two unknown alphabets; all this lies between the earnest labourer and any help in his preparation in exegetics, theology, homiletics or pastoral theology. He may have an excellent education. He may have a cultivated and well informed mind. He may be rich in that most excellent and valuable preparation for dealing with men and women, a practical knowledge of the world, its business, its trials, its temptations, its sins, its conflicts, all this he may have but one word of practical help in the preparation for the work to which he is urged to devote his life now he cannot get unless, at the full noon of life perhaps, with fixed and grounded character, and faculties less nimble than once they were to collect and store away details, he can settle down to years of mechanical drudgery.

I do not believe that a special course for special labourers in view of the emergency of the work would have the slightest tendency to lower the ordinary standard of education. It would rather uphold it by relieving it from the strain to which it is subjected, when the attempt is made to force through it men who have not had the necessary preliminary training, a result which is almost inevitable when there is urgent need, and when it is seen that the services of those men would be of such value to the Church. Besides the practical training which business men would have acquired might well be held as an equivalent to a portion of the course which is valued very much on account of the mental discipline which it gives. Our chief glory as a Church is that we subordinate all mere human authority to the Word of God, and all human practice however venerable to the example of our Lord. We hold that in our care for the education of ministers we follow Him in having the disciples with Him for three years under His own instructions; but let us not overlook the fact that, in what we might call an emergency, He appointed other seventy also.

Are we satisfied that we are doing right to pray the Lord of the harvest that He would send forth labourers into His harvest if, while we pray, we put them under an inflexible course of preparation so protracted, so long in years, that the harvest about which we prayed will, in the meantime, be beaten down and destroyed and the field grown up with thorns and weeds?

We are told of 3,000 persons leaving a single port in one day for our shores. And while this tide of immigration is setting towards our country the men who are to be the ministers of this people are being pressed to come and enter upon their education in High schools and Colleges. This is good but we want something besides this; something more immediately applicable to the emergency of the hour.

G. BRUCE.

St. John, N.B., May 1st, 1883.

THE "MAIL" LETTER AND THE REV. MR. ROBERTSON.

MR. EDITOR,—Information has reached me here, through a reliable source, that my name has been mentioned as the supposed author of the letter published in the Toronto "Mail" some time ago, abusive of Rev. Mr. Robertson. I suppose this is due to the circumstance that I have on one or two occasions expressed myself in an adverse way regarding certain Home Mission arrangements here that I considered not only defective but also arbitrary and unjust. With regard to the letter in the "Mail" above referred to I have simply to say that I have no knowledge whatever of either its origin or its authorship, and no connection with it in any way, either directly or indirectly. Whatever I have written bearing on Mr. Robertson's work here has been invariably over my own signature and in such a form that Mr. Robertson would be sure to know of it, and I have yet to learn

that the accuracy of any statement I have made has been so much as called in question, or that I can be accused of a word disrespectful to Mr. Robertson, or exceeding the limits of fair criticism. I have, in common, I believe, with the members of the Presbytery in general, every sympathy with Mr. Robertson when he earnestly tries to deal with the difficulties connected with his position, and every desire to help him to overcome them. But that is no reason why one should approve of everything he does, especially if it be contrary to the rules according to which he is understood to act, and when it makes the position of those who labour in the mission field more difficult than it needs to be, as in my opinion is sometimes the case. It would be unfortunate if Mr. Robertson should regard anyone who finds fault with his system—or perhaps I should rather say his want of system—of working as a personal enemy, as it seems to me there is a tendency on his part to do. That would imply something like a claim to personal rule, which is not at all likely to be recognized in this country—especially in the Presbyterian Church. With the statements in the "Mail" letter I have of course nothing to do. Most of these statements are far beyond the truth, as has been already pointed out, and the personal abuse one can only condemn.

But at the same time let not the fact be forgotten—patent to everyone who has any acquaintance with the mission work in this country—that the present arrangements do not work in a way at all satisfactory. Abundant illustration of this occurs at every meeting of Presbytery. It would be unfair, however, to say that Mr. Robertson is responsible for the whole of this. A great deal of it is in the nature of the circumstances, and will require to be borne and battled with, and overcome gradually. Much of it I think also could be removed and many difficulties at least ameliorated by a better system of working. The proposed division of the present Presbytery of Manitoba into three Presbyteries, if sanctioned by the General Assembly, will, it is expected, open the way for much improvement. Till then let us hope and wait.

JOHN ANDERSON.

Regina, N.-W.T., May 1st, 1883.

SUPPLY OF VACANCIES.

MR. EDITOR,—I have closely observed the working of the probationers scheme for eleven years, and tested it by actual experience; and within the last six months I have preached in eighteen vacancies. While so employed, I have embraced every opportunity of ascertaining how far the scheme has proved acceptable to the congregations. As the result of my experience and observation I am fully persuaded that, though the changes proposed by the Home Mission Committee would make it more tolerable, it would still be far from satisfactory. The evils are far more numerous, and lie deeper than is generally supposed.

The feeling against it among the congregations is so general and intense that no slight changes like those proposed will make it anything like acceptable to them. The wiser course would be to discard it entirely. We are then met with the question, What is to take its place? You ask the New York "Observer" to suggest an agency which will do for the Canada Presbyterian what the bishops do for the Episcopalian Church, and the Conferences do for the Methodist Church; and say, "there's the rub." I will now make a few suggestions in that direction, or rather endorse some that have been made by others. And I must confess that I fail to see any serious difficulty in the way of devising a scheme which will be as efficient as either.

The very excellent overture, submitted by the Synod of Hamilton and London ament ordained missionaries slightly modified, and combined with the bureau scheme, suggested by your correspondent "A" in his letter on the probationers scheme, would in all probability meet the wants of the case as well as anything which could be devised at present. The scheme contained in the overtures should be extended to all vacant congregations that desire it. Aid-receiving congregations should be required to adopt, and others should be permitted to do so.

This would simply be applying the Methodist system to those congregations. I have been making special enquiry and have learned that throughout the vacant congregations there is a strong leaning towards adopting the Methodist system "holus bolus." This would not be wise at the present time, but it would be well to try it thus far: The congregations that pre-

ferred to find their own supply, and ministers who preferred to find their own work would be at liberty, and they would be aided by the bureau, and there would be no need of the probationers scheme. This scheme would be simple and comprehensive. All congregations desiring would be placed under pastoral care, and all ministers desiring it could be usefully employed. We would require to recognize the fact that ministers can do pastoral work without being inducted, and congregations can be benefited by their ministrations without the aid of this ceremony. Indeed this solemn ceremony has become to a great extent an empty form. A case occurred recently of a minister taking upon him the solemn vows of induction and within three months after he preached as a candidate in a vacancy.

A minister was inducted over a mission field. He solemnly vowed before Heaven to accept the charge and discharge its duties. The congregation standing up unanimously accepted him as their minister, and solemnly promised to maintain him. After three years had passed the minister was told by one of the leading ecclesiastical lawyers of the Church that his induction was an empty form and had no meaning whatever, because he had not been called in due form; that he was simply the employe of the so-called congregation who did not represent more than one eighth of the money paid for his support, nor one tenth of the people to whom he ministered. That the people were required to take a vote annually after the first year, and decide whether they would "hire him for another year or put him away," as they expressed it. This might appear to be as absurd as to declare a marriage ceremony to be null and void merely because all the preliminaries of courtship had not been gone through in due form. Yet this was the ruling of the Presbytery.

It is well known that many ministers accept calls and are inducted over congregations who have no intention of remaining longer than suits their convenience. The position is simply used as a base of operations to obtain something better. Such conduct on the part of a minister may appear to be inconsistent, but there is no rule in the Church to prevent it. In the eyes of the Church a minister stands precisely in the same position in relation to the vacancies of the Church after his induction into a particular charge as he did before it. The congregation may be bound by it, but the minister is as free as ever. When a ceremony has so far lost its meaning it would in many cases be more honoured by its omission than by its observance. If this scheme were adopted there would be fewer inductions, but when they did take place they would be likely to be more permanent. They would generally be after the minister had supplied them for a year or two under this scheme, and they had an opportunity of knowing each other. Hence the relation would be more likely to be satisfactory to all parties concerned. I have a few more suggestions which I intend to make, but will reserve them for another letter.

PRESBYTER.

LETTER FROM EDMONTON.

MR EDITOR,—The annual meeting of the Edmonton Presbyterian Church was held last week and the very full reports presented give me an opportunity of laying before your readers an outline of the work accomplished by this far away mission during the year. The new church was formally opened and dedicated to the worship of God exactly one year after the organization of the congregation. It is a commodious and fine-looking structure and is the largest church in the place. The cost hitherto has been \$2,286, of which all has been paid except \$287, and even that is covered by subscriptions which will likely be paid in the course of a few months. This money has been raised by the congregation with the exception of a loan of \$600 from the Church and Manse Building Fund, which is to be paid in two years. The church, however, is not yet complete—the painting and plastering are to be undertaken this summer, and with some minor expenses they will likely raise the cost of the building to about \$3,000. The congregation has also during the year contributed \$605 for the support of ordinances in their midst. Speaking for the Edmonton part of the congregation alone, this makes a rate of \$46 per communicant for the ordinances of religion, and a rate of \$92 for church building; in all a contribution of \$138 for each communicant, and if the rate were estimated per family the sum would be larger.

This, I believe, is very high when compared with the majority of congregations in the Church, and yet the people are not rich—the majority of those who have contributed at all liberally have come here within the last two years, and in most cases it was straitened circumstances with no prospect of improvement that drove them from their old homes. Several of these have followed out literally the scriptural injunction to bring their first fruits to the Lord.

A resolution was carried at the meeting to introduce an organ to assist in the service of praise and a subscription list circulated for that object secured \$77 on the spot.

Two Sabbath Schools have been organized during the year, one at Belmont and one at Edmonton. That in Edmonton is presided over by a talented and painstaking superintendent, but the great difficulty is the lack of children. All who belong to the congregation attend, but these are few, for the congregation is almost wholly made up of young unmarried men and recently married couples. In the public school, for instance, there is only an average attendance of twenty-five, and of these only about a third are whites. I have been trying to organize a Sunday school class of Indian children from the Te-pees who would receive instruction in Cree, and I have secured a young man who could teach them, but the thing must be managed with tact and patience for there are traces of a colour line in the community.

It is only to-day that I send the statistical and financial returns required by the General Assembly's Committee, and I find that the worthy Convener complained last year that the Manitoba returns were late in reaching him. It must be remembered, however, that ours is a country of magnificent distances and that the era of daily mails has not yet set in. By the last mail—three weeks ago—I received blank forms for the statistical and financial returns, and to-day is the first opportunity of sending them back. By the same mail—March 13—I received blank forms for other returns, from a gentleman, too, who ought to have known better, and I was asked to fill them up and return them not later than the 20th of January! We never know when Thanksgiving day is till it is over, and none of those circulars appointing certain days for collections for schemes of the Church reach us until their usefulness is gone. It will be seen, then, that it is not necessarily carelessness nor indifference to the completeness of the Committee's report that hinders some ministers in the Manitoba Presbytery from having their returns forward in time.

Many stray postal cards and circulars that come to me, antiquated and useless after their long wandering over the plains, have a curious effect in deepening my feeling of isolation. Indeed, it requires an effort for me to think of myself as a number of the Manitoba Presbytery—not one of whose meetings I have had an opportunity of attending, and not half of whose members I know. It would be idle to deny that I often feel very lonely, and not a little discouraged, but I do not carry on this warfare at my own charges. We look forward, too, with confidence to the visit this summer of the Superintendent of Missions, a considerable number of the congregation here having sat under him in Winnipeg, and we count on all the difficulties of our heterogeneous congregation and inexperienced pastor disappearing before his zeal and business ability.

ANDREW B. BAIRD.

Edmonton, Alberta, April 4, 1883.

IN the House of Commons last week Professor Foster, M.P., presented a petition bearing the signatures of 10,000 women and 6,000 men, praying that in any legislation for the regulation of the liquor traffic provision might be made that no liquor should be sold in the same place with other goods, and that no liquor be supplied to minors.

RITUALISTIC practises are again exciting considerable attention in England. At St. Matthew's Sheffield, a church warden forcibly interfered with the clergyman in the celebration of the sacrament. The police magistrate refused to deal with the case, but the Archbishop of York while saying such conduct was illegal, issued a "monition" to the Rev. G. C. Ommaney directing him to discontinue the objectionable practices. Most ostentatiously, however, he ignored the Archbishop's warning, adhering to the eastward position, mixing water with wine, and ceremonially cleansing the cup. At St. Paul's, Pendleton, Manchester, the early morning communion was not celebrated on Sunday, under instructions of the Bishop of Manchester as he was apprehensive of a disturbance.

EVANGELISTIC WORK.

LONDON.

Vigorous preparations are already being made for an extended campaign, to begin next autumn, under the leadership of Messrs. Moody and Sankey. Instead of single monster central meetings, it is proposed to hold simultaneously a large number of smaller ones in buildings of about 5,000 capacity, some of which shall be constructed for the purpose, and moved from place to place. Meantime, in other places the work goes on with mighty power. On leaving Belfast these honoured evangelists proceeded to

LEICESTER.

The following is from a full and excellent account of the meetings in the "Blue Ribbon Banner":

Messrs. Moody and Sankey have now been three days in Leicester. Just as was the case with Oxford and Cambridge, Birmingham, and Edinburgh, Glasgow, and Belfast, the heart of the town and district has been stirred to the core. In view of the scenes witnessed in our streets, the question has been literally appropriate:

"What means this eager, anxious throng,
Which moves with busy haste along,
These wondrous gatherings day by day?
What means this strange commotion, pray?"

The whole upheaval is a singular tribute to the power of the simple old Gospel to turn the world upside down. The advent of the now renowned evangelists has been productive of just such marvellous effects as have followed their arrival elsewhere. They have not come of their own accord, but on the invitation of some seventy gentlemen entitled to claim that they represent Christians of all evangelical denominations. The invitation was not extended without prayerful consideration, and its acceptance sent the whole religious community to their knees to plead for a special season of refreshing from on high.

There is no suspicion of self-interested motives on the part of the evangelists to disturb the exercise of Christian faith. Their entire prohibition of the incense of popular applause, so dear to secular singers and speakers, sufficiently indicates the Divine Master whose they are and whom they serve. Mr. Sankey is a skilled musician and an accomplished singer, but if it were not the everlasting Gospel that he sings he would have many superiors and more rivals. Mr. Moody is no orator, and yet the most polished and impassioned rhetorician could not, night after night, produce the spell-like power which few fail to feel who come within reach of his voice. We saw a knot of four publicans—whose presence in the Floral Hall was not probably due to a high motive—listening most reverently; and some "hard cases," whose usual resorts are the public-house and the police court, very near the melting mood. How came it that 8,000 people were content to stay for hours in that Floral Hall, all orderly, earnest and solemnised, although largely admixed with those whom even Mr. Bright called the "residuum"? The only reasonable answer is that the Spirit of God has set his seal on the ministry of speech and song. Messrs. Moody and Sandy have personal faith in the message they proclaim, and therefore it vibrates from their hearts to the hearts of their hearers.

Moreover, in regard to Mr. Moody in particular, there is no slovenly or scamped work about him. As an honest, thorough-going man of common sense he has discovered the best methods of the business of evangelization. Not only does he believe in the Bible "from back to back" but it has been the loving labour of years to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His special power seems to be a faculty of deorientalising the Scripture narratives and translating them into forms that transfix the attention of us denizens of the West, so that we can almost instantaneously claim a closer intimacy with patriarchs, prophets and apostles, and learn new lessons from their lives. Intelligent honouring of the Holy Spirit, faithful preaching of Christ, the power of prayer and song, simple faith, cheerful testimony, personal dealing with convicted sinners in after-meetings; in all these things our American brothers are eminent examples to guide Christians into the way of making their heaven-born power felt, so that our era may become notable for this, that "the Lord added to the Church daily such as should be saved."

PASTOR AND PEOPLE.

SUNDAY DRIVING.

A quiet drive on Sunday with one's wife and children seems to some a very innocent form of recreation, and not opposed in letter or spirit to real Sabbath keeping.

"I find the children growing fretful and restless," said a lady to the writer, "and instead of enforcing silence, or compelling them to sit still with books in their hands, I just crowd the little things into the phaeton, and take them for a few miles into the country. That gives their father a chance to take his Sunday afternoon nap in peace."

Good people, people with Christian consciences, reason in this way, and satisfy themselves that they have rendered the Sabbath all the respect to which it has a just claim, if they go to church in the morning and to Sunday school in the afternoon. There is a letting down of the standard in this matter which is to be deplored.

We have no doubt that the same men and women who go with easy minds on their little drives past quiet woods robed in vernal beauty, and over breezy hills, and through trim villages, are themselves indignant at the wholesale Sabbath-breaking of the travelling public. They resent the scream of the locomotive and the rushing thunder of the train. They are scandalized at the crowds who seek the beach and throng the parks on Sunday. As for the Sunday concert, which allures its patrons with unblushing attractiveness, they hold it in horror.

And yet it is difficult to draw the line between right and wrong anywhere except plumb with a certain old-fashioned command, laid down in an old-fashioned book, "Remember the Sabbath day to keep it holy." "Ye shall keep my Sabbaths and reverence my sanctuaries." In kind, the quiet Sunday drive is as open to criticism as the crowded Sunday train, or the gay Sunday excursion boat.

A strictly kept Sabbath need not be oppressively formal, nor obtrusively Pharisaical. The Lord's day, the day of His resurrection, should be full of subdued gladness, sweet with a spiritual fragrance. The youngest child in a Christian household may learn to greet it with delight, and still it may be kept wholly separate from the work and play lawful on other days. The secular days will be more profitable if the Sabbath be guarded from labour and from amusement, and spent as Sabbaths should be, entirely in divine service, or in divinely permitted rest.—*Chris. Intel.*

FRET NOT THYSELF.

The prosperity of the wicked has ever been a snare to the righteous. The most unquestioned piety has sometimes been tortured with doubt when the wicked flourish like the great green bay tree, when pride compasseth them about as a chain, and when they are possessed of more than heart could wish. In these times we see immense fortunes accumulated by the most questionable means. By every form of fraud and over-reaching millions are piled up, and, without a figure of speech, the splendour of kings and princes is rivalled by shrewd and unscrupulous speculators. Poverty and toil, with their scanty subsistence, their anxious care and their untold deprivations are ready to murmur and fret at the inequalities of Providence. All unbidden, such questions as these spring up in the heart: How doth God know, and is there knowledge with the Most High? If God loves righteousness and hates iniquity, why are the good so often poor and needy while the stiff-necked and rebellious have no want?

These are just the experiences which belong to God's people to-day as they did in the time of David. These are the old things which have not yet passed away. But why should the child of God fret; has he yet to learn that his life does not consist in the abundance of the things that he possesses? Does he not yet know that riches do not constitute happiness; that thousands have been happy without them, while multitudes have been miserable with them? Must he learn for the thousandth time that all the transitory things of earth they are the most transient. Not a day passes but we have impressive lessons on this subject. With fire and flood and storm constantly at word; with insolvent banks and railroads and insurance companies reported in almost every paper; with faithless debtors and legal refuges for them; with bold robbers

and thieves spoiling and plundering on every hand, how true it is that riches take to themselves wings. "I saw the wicked great in power * * * yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." *Associate Reformed Presbyterian*

GIVE IT TO GOD.

Hast thou in all thy flock a lamb
Unblemished without blight,
The pride and beauty of thy herd,
And of thine eyes the light?
Give it to God.

Hast thou but *one*? 'Tis well—for then
'Twill surely be thy best;
And he who consecrates his all,
Shall be supremely blest,
Give it to God.

Hast thou a blossom thou hast watched,
With tender, yearning care,
Till now its golden chalice holds—
For thee a fragrance rare?
Give it to God.

Hast thou a life with promise bright,
For holy purpose lent?
Ere it hath grown a useless thing—
Its strength for folly spent,
Give it to God.

So ever give thy best to Him,
Who gives His best to thee;
Thou canst not question when He says,
"Son, do the same by me."

Auth. Argyle, in St. Louis Evangelist.

CRITICISMS ON THE PULPIT.

On this subject the "Baptist Weekly" well remarks:

There are many parents who are astonished that their children give no evidence of spiritual life, but the very last thing they think of is blaming themselves in the matter. They seldom realize that their own faulty manifestation of the power of godliness contributes to the indifference and dislike of religion, and they are very ready to blame the pastor for his want of concern for the spiritual good of their offspring.

Not a few parents make it almost impossible for a pastor to benefit their children. Every sermon of the pastor is criticized in an unfriendly spirit. Any slip of the tongue, any faulty illustration, any misstatement of chronology, an anecdote which can be declared "old as the hills," and any remark which can be tortured into a personal allusion is dwelt upon at the dinner-table, and made the occasion of ridicule. Some church members, it might be thought, attend public worship to find material for belittling the learning, talent, or good sense of their pastor. After their children for months and years have been accustomed to this species of criticism, they are aggrieved that they care little to attend church, lightly esteem the pastor, and are rude and uncivil when he seeks to approach them. So these children go out from the homes of their parents to establish homes for themselves, and the parents bemoan that in married life they turn out so differently from what they had hoped. The truth is that, if they had been led to honour the sanctuary and reverence the pastoral office and teaching, the issue would have been different. The hosts of young married people who are scarcely ever found in churches received impressions at home which nurtured contempt and indifference in their minds, and this is well-nigh ineradicable.

THE MEDICAL LANGUAGE OF ST. LUKE.

In reviewing a book bearing the above title, by the Rev. William Kirk Hobart, LL.D., the "Medical Times and Gazette" says: "The object of the volume before us is to prove from internal evidence that 'The Gospel according to St. Luke,' and 'The Acts of the Apostles' were written by the same person, and that the writer was a medical man. The plan of the book may be briefly described, and we would take the opportunity of stating our belief that the mode of dealing with the subject is eminently scientific and, so far as we know, novel. All the words which are found only in the Third Gospel, or in 'The Acts of the Apostles,' or almost exclusively in these two books, are named, and quotations are given from Galen, Aretæus, and Dioscorides to show that the same words were in common use among medical writers to express the same meaning. The result of this study is cer-

tainly to prove beyond reasonable doubt that in the Third Gospel and in 'The Acts of the Apostles' the descriptions of the miracles of healing were written by one who not only was familiar with the diseases in question, but who used such language as it would be unreasonable to suppose anyone but a medical man could have had at his command; and, further, that in dealing with non-medical subjects he wrote in a style common in the Greek medical writers of the time, and one which a physician would be likely to employ. This peculiarity of phraseology being identical throughout the two books in question, leaves no doubt that they are the work of the same hand. A very interesting note is appended at the end of the volume, showing the probability that in accompanying St. Paul on three occasions referred to in the Acts of the Apostles, St. Luke was present as his medical adviser."

A SABBATH-KEEPING RAILROAD.

The Louisville, New Albany & Chicago Railroad is a line connecting the cities named with Michigan City and with Indianapolis. It has about five hundred miles of track, and rates as a first-class road connecting large cities.

Some weeks ago Col. Bennett H. Young, of this city, was elected President of the road. Last week, and at the earliest period that was practicable, he issued an order to all the officers of the road to stop all Sunday trains. For the present an exception is made of the Sunday evening mail train, and of freight trains carrying perishable freights or live stock, that would suffer for food and water, if delayed elsewhere than at stock yards. But otherwise the rule is to be rigidly enforced, stopping all excursion trains, and making no exception even for camp-meetings. Further, the order requires that on live stock trains, etc., no man shall be required to go upon the Sabbath who objects on conscientious grounds.

There is no occasion to speak of this course as meritorious. It is just simply right. For the fourth commandment says, "In it thou shalt not do any work thou nor thy man servant." But there are very few railroad officers who have the courage and the manliness resolutely to determine and to do what they know to be right in this matter of Sabbath trains. It is a pleasure to add that the directors of the road sustain this action of the President with heartiness.

Louisville Observer.

ORIGIN OF THE WORLD.

Dr. Dawson, the distinguished scientist, in his "Origin of the World," says most wisely and beautifully:

"The same old book which carries back our view to those ancient conditions of our planet which preceded not only the creation of man, but the earliest periods of which science has cognizance likewise carries our minds forward into the farthest depths of futurity, and shows that all present things must pass away. It reveals to us a new heaven and a new earth which are to replace those now existing. When the eternal Son of God, the manifestation of the Father equally in creation and redemption, shall come forth conquering and to conquer, and shall sweep away into utter extinction all the blood-stained tyrannies of the present earth, even as he has swept away the brute dynasties of the pre-Adamic world, and shall establish a reign of peace, of love and holiness that shall never pass away; when the purified sons of Adam, rejoicing in immortal youth and happiness, shall be able to look back with enlarged understanding and grateful hearts on the whole history of creation and redemption, and shall join their angelic brethren in the final and more ecstatic repetition of that hymn of praise with which the heavenly hosts greeted the birth of our planet. So do science and revelation join their teachings in utmost harmony concerning the 'restoration of all things'—a restoration which means a higher and sweeter good than would have been possible if the development of man and the earth had proceeded uninterrupted and humanity had remained unfallen."

No one who is a lover of riches, or a lover of pleasure, or a lover of glory, can at the same time be a lover of men.—*Epictetus.*

HOME is the crystal of society, and domestic love and duty are the best security for all that is most dear to us on earth.—*Samuel Smiles.*

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TORONTO, WEDNESDAY, MAY 16, 1883.

In many quarters there is much anxiety lest there should be a deficiency in the number of candidates for the Gospel ministry. Young men are crowding into the other learned professions, but there seems to be a reluctance to enter the service of the Church. It is worth while reflecting on the causes of this disinclination to engage in so beneficent a work as the preaching of the Gospel. Meanwhile it is evident that other professions are overcrowded, and as a consequence many in their ranks must be underpaid. The eagerness to follow a "genial" occupation is seemingly as great as ever. There are medical men in numbers sufficient to set disease at defiance—if numbers could do it. The aspirants for places in the ranks of the legal profession are appallingly numerous. Briefs must be very plentiful if they fall to the lot of all who enter that profession. Canada runs no risk of suffering for years to come from the lack of legal talent. The same overcrowding exists in the United States and in England. It is said that at the late Huntingdon assizes fifteen barristers took the trouble to go down from London to defend two prisoners.

THE friends of national education had in former days to refute the accusation that they endeavoured to establish godless colleges. Were the state of matters the same in Canada as they are at present in France, the opponents of a secular system of education would have good reason to be alarmed. The French Minister of Worship and Instruction has sanctioned text-books for the schools in which the rankest materialism is taught. Though M. Paul Bert is Minister of Worship and Instruction, he is not likely to be mistaken for a religious man. His special recommendation to the late M. Leon Gambetta for appointment to the position seems to have been his uncompromising infidelity. The mockery of such an appointment is apparent. It is certainly not an argument in favour of State churchism. Under M. Bert's direction the educational authorities of France are purging all school books of any allusion that can be called religious. In the municipal schools of Paris the name of God is eliminated from La Fontaine's fables. This may appear ridiculously small, but it reveals both a tendency and an animus. Incidents like these show the necessity for diligence on the part of Christian parents and instructors of the young. Some Paris fashions may be very well, but it is best not to slavishly copy everything.

KNOWLEDGE is power, so is ignorance. Ignorant credulity affords a rich harvest to the expert reaper. Humbug in the hands of a clever showman is a talismanic wand that transmutes much base metal into current money. Great dexterity and high-sounding jargon are necessary to accomplish this feat successfully. In this inventive age, however, these are not wanting. The latest mystery in this direction is the so-called mind-reading of a certain popular exhibitor. He professes to expose the spiritualistic fraud, and seems to be tolerably up to the tricks of those who assume to have peculiar access to the spirit world. It may not be long till some other candid conjuror takes the public into his confidence and exposes the mode of operation pursued by this marvellous mind-reader. The range in which the gentleman operates is rather limited. There is a fact a degree of monotony in the articles after which he so often hunts, to the astonishment and delight of his audiences. There are certain invariable conditions according to which the search must proceed. If these in any particular are varied the experiment fails. Then there are the inevitable cabalistic flourishes with which the showman who trades in mystery delights to mystify his

audiences. There is a sense in which the term mind reading is well understood by the operator referred to. He has studied human nature thoroughly. He has probably by natural endowment, certainly by careful cultivation, wonderful perceptive faculties. In a word, he has his wits about him. He is decidedly interesting. By arranging meetings with thoroughly reliable and intelligent men, principally in public life, he secures a favourable consideration. These men knowingly would never countenance deception. They are astonished at his performances, and their countenance is most helpful to the success of the entertainment. To the exhibitor it is no doubt a highly profitable undertaking. His audiences have a most enjoyable and amusing exhibition, but the results to the science of mind are likely to be infinitesimal.

A SUCCESSFUL ANNIVERSARY.

AMONG the many undenominational Christian enterprises of the age none rank higher in catholic influence and popular favour than the British and Foreign Bible Society. The Upper Canada Bible Society is one of the most important branches of the parent institution. The forty third anniversary of this vigorous organization was celebrated in Toronto last week. The deep interest in the work of Bible circulation evinced by the crowded meetings on that occasion is a gratifying indication that zealous Christians of all denominations are alive to the pressing importance of its claims. A few years ago the annual meetings were only sparsely attended. This year the largest churches in the city were filled to overflowing, many people being contented to stand throughout the services. To some extent this may be accounted for by the unusual attractions offered on this occasion. In any case, however, the results are most gratifying. A profound interest has been awakened in many who were hitherto comparatively indifferent, and those who have long been associated with the working of the Upper Canada Bible Society have been greatly encouraged and stimulated to continued and persevering endeavour in the good work.

While the annual report submitted by the directors contains much that is fitted to call forth thankfulness to God for what has been accomplished, and for the measure of success vouchsafed to their labours, they complain, not without reason, that they do not obtain the hearty support that the cause deserves at the hands of the Christian people of Canada. Very properly, they urge this matter plainly. They say:

The proportion given for the spread of the Gospel among those who have it not is small compared with that which is devoted to the building of churches and otherwise multiplying the privileges of those who are already living in the midst of abounding means of grace. Moreover, the claims of the Catholic undenominational organizations, such as the Bible Society, seem to be increasingly overlooked, if not ignored, although few venture to deny them.

While this cannot be gainsaid, it is gratifying to learn that the total income of the society last year was \$31,546, an increase of \$2,693 over the revenue of last year. Bequests amounting to \$2,215 are reported. The disposition of the funds is as follows:

To the Upper Canada Bible Society.....	\$13,380 93
" British and Foreign Bible Society.....	8,136 19
" Montreal Bible Society.....	29 00
" Quebec Bible Society.....	191 05
	\$21,737 17

The Society's agents and colporteurs have been busily engaged during the year. Many of the older settled portions of Ontario have been visited and a large number of copies of the Sacred Scriptures disposed of. Successful work has been accomplished also in the newer settlements, particularly in Muskoka and Parry Sound districts, in the Manitoulin Island and along the north shore of Lake Huron, in Manitoba and the North-West, and in British Columbia. The colporteur in British Columbia was only engaged for one month in the work, but in addition to his other sales he disposed of twenty-eight Chinese Testaments and four Italian Bibles. He visited the men employed on the C.P.R. and those engaged in mining. The number of Bibles, Testaments, and portions of scripture issued from the Society's depository during the year was 29,765. The larger portion of this issue was disposed of to purchasers while no inconsiderable part was given gratuitously to those who were unable to pay for the Scriptures. Of this issue 1,246 copies were in foreign languages, and eight were in raised characters for the use of the blind.

The Directors of the Society are to be congratulated

on the great success attendant on their arrangements for the meetings just held. The entire services were of a very enjoyable and profitable character. The sermon by Dr. John Hall on Tuesday evening, 8th inst., was most appropriate and impressive. He demonstrated clearly that the grand old truths of evangelical Christianity, proclaimed with earnestness and fervour, find a warm response wherever they are preached. Beside the sublime simplicity of such preaching as Dr. Hall's, the rampant sensationalism that by some is supposed to be the right thing sounds tame and hollow. It is unsatisfying, and for the most part purposeless. Though dealing with the aspects of religious truth familiar to every church-goer, Dr. Hall is thoroughly conversant with the thought and the tendencies of the time. If some lose their heads amid the cross currents of theological speculation, Dr. Hall maintains his calmness, serenity and kindly good nature. He is a fine exemplar of steadfast attachment to evangelical truth, and at the same time open to receive good from whatever quarter it comes. He is no pessimist looking around with despondency on this distracted time. His speech in the Metropolitan Church was a hopeful and discriminating summary of the tendencies of the present age. His clear and penetrating perception and rigorous logic show that he is capable of reading the signs of the times aright. Added to the intellectual charm of his address is the spirit of a true and healthy piety which irresistibly impresses the hearer.

The address of the popular Bishop of Algoma was comprehensive, fervent, and stimulating. He, too, is an interesting and impressive speaker. His plea on behalf of the Society whose interests he advocated was earnest, telling, and practical. The conclusion especially was felt to be pointed and powerful. There is no novelty in the idea that the most impressive argument in favour of the doctrines of Christianity is their consistent embodiment in the lives of those who profess them, but Dr. Sullivan presented it in a striking and forcible light.

The impression produced by these anniversary services has been most favourable. There is every reason to expect that the current year of the Upper Canada Bible Society's operations will be the most prosperous hitherto of its beneficent history. It is also hoped that an impetus will be given to the movement to provide suitable premises without trenching in the least on the funds required for its proper work.

THE COLOURED RACE IN AMERICA.

ATTENTION is being directed to the condition and prospects of the coloured race in the United States. There is much speculation concerning their future. What position are they likely to occupy at no distant date? There are no particularly disagreeable elements in connection with the existing condition of the African race on this continent. It is remarkable how the general public sentiment regarding the coloured people has changed since the war that issued in their emancipation. All the pro-slavery jargon has been consigned to oblivion. Assertions that people of dusky colour are an inferior race, and fitted only for a condition of servitude are no longer heard; nor have the predictions of their helplessness and demoralization in a state of freedom been fulfilled. They have not proved themselves exceptionally indolent nor signally vicious. Considering the baleful effects of slavery, the freedmen of the South have conducted themselves in a most exemplary manner. It is true that unflattering accounts of them do occasionally get into circulation, but even if these adverse descriptions were strictly true, which is doubtful, there is nothing exceptional in their condition to create special anxiety on their behalf.

A writer has recently published a disparaging description of the moral and religious condition of the coloured people in the South. He exonerates them from the charge of hypocrisy, but maintains that there is a great discrepancy between the fervour of their piety and their actual life. The writer referred to avers that the mass of them see no inconsistency between a rapt state of religious ecstasy and the stripping of a hen-roost. They are said to be instinctively dishonest and untruthful. What extent of truth may be in these representations we have no present means of judging. These evils were said to be characteristic of the negro race while in a state of slavery. That these vices should linger among them still need not cause much surprise. A change of state does not

all cases produce an immediate change of character. Nor should it be forgotten that they are not alone in the practice of these discreditable vices. The white people of this continent are not scrupulously truthful. While they may not have the reputation of ridding hen coops as a distinctive feature of dishonesty, it is, nevertheless, true that people can be fraudulent on a much more gigantic scale. Defaulters whose speculations reach thousands of dollars, and ringsters of Star Route celebrity, leave the petty larcenies of their sable brethren far behind. Neither can they urge the same pleas for their rascality that Cassar and Chloe can offer for their crookedness. The coloured people of the South have, all things considered, been a remarkably inoffensive and industrious race. Many of them are now extensive property owners and advancing in intelligence and well-doing.

In the Southern States the coloured population is increasing in a surprising ratio. The census of 1880 shows that, while the white people increased at the rate of twenty per cent. in ten years, the rate of increase among the coloured people has, in the same time, been thirty-five per cent. Frederick Douglass, who forty years ago urged with passionate eloquence the emancipation of his people, and still their most powerful spokesman, has been discussing the probable future of his race on this continent. Three possibilities he says have been suggested: (1) Colonization in Africa; (2) extinction through poverty, disease and death; and (3) assimilation and unification with the great body of the American people. Great hopes were for a time entertained of African colonization. It was fondly hoped that Liberia would attract the more adventurous and enterprising freedmen and their families. What the Pilgrim Fathers had been to this continent the coloured adventurers from the west would be to equatorial Africa. If not altogether a failure, at all events the Liberian venture has not proved a brilliant success. A few days since an utterly disgusted and disheartened party returned to the United States with doleful tales of failure. They stated that numbers would gladly return had they the means of leaving the inhospitable shores of Africa. Race vitality disposes of the supposition that the coloured people are doomed to speedy extinction. Will they unite with the white people of the Southern States? There is nothing to indicate that they will. It is not improbable that a great and vigorous coloured population will inhabit the gulf States and exert a powerful influence. In view of this probable future a great responsibility rests on the American Church and nation. It is the province of the latter to provide for their education and training in the rights and duties of citizenship, and of the former to imbue them with moral and religious truth so that their future may be prosperous and peaceful.

PRESBYTERY OF STRATFORD.—This court met on the 8th inst. Present, seventeen ministers and ten elders. The minutes of March and April having been sustained, a long discussion ensued as to what part of these minutes should be entered into the permanent record, in so far as these minutes recorded the various steps taken in a case of discipline. It was finally agreed that a selection should be made for the permanent record, and a committee was appointed to make the selection and report. The case of discipline referred to had resulted in the suspension from the ministry and from the membership of the church of the Rev. J. Edgar, M.A. The Clerk reported that the Synod had granted permission to take Mr. James Ballantyne on trial for license, and that the moderator *pro tempore* and himself had prescribed for him the trial, and the report was received and approved. The call from Millbank to Mr. A. H. Kippen was then taken up. The congregation represented that they agreed to pay \$600 as an annual stipend, half-yearly in advance, together with a free manse and a glebe of fourteen acres. The call was sustained, and the necessary steps ordered. Trowbridge having been transferred to Maitland Presbytery, its name was removed from the roll. Assembly's remit on Standing Committees was, in the main, approved. The remit on Examining Board was, after much discussion, disapproved. Presbytery learned with much regret of the continued illness of Mr. J. K. Hislop. Presbytery recommended its ministers and people to co-operate in the endeavour to raise an endowment fund for Knox College. Notice was read of application to receive as a licentiate Mr. J. M. Robertson.

BOOKS AND MAGAZINES.

MASTERY Useful Pastimes for Young People. (New York: Mastery, 842 Broadway)—This is a new magazine for the young. It is designed to amuse, instruct and render young people practical. Its object may best be gathered by what it promises in its first number: "Our single promise will be that, in every instance, the spirit and matter of 'Mastery' shall be pure and wholesome. Its great purpose is to stimulate useful as well as pleasurable activities, to develop kindly feeling not less than working facility and exactness of knowledge, and to help make the pastimes of youth a training school for active life." It is got up with rare good taste; the illustrations are clear, distinct and intelligible; the printing and paper are excellent. The field it seeks to occupy is a large and important one, and "Mastery" will doubtless be a brilliant success.

THE HOMILETIC MONTHLY. (New York: Funk & Wagnalls.) The May number of this useful serial opens with a sermon on "The Time, Manner and Purpose of Christ's Advent," by William M. Taylor, D.D. The contents of this number are specially rich. Dr. Joseph Parker discourses on "Divine Care of Life," Dr. Rylance on "Our Ignorance of the State after Death," Bishop Fellows, Reformed Episcopal, on "Suppressed Lives," Dr. Ludlow on "An Unshaken Faith," Dr. Vaughan on "The Soul Trouble of our Saviour," and C. H. Spurgeon on "Hands full of Honey." The first of a series of papers on "Critical Estimates of several Preachers," by Dr. John A. Broadus, is begun in this number. Dr. Ormiston continues his "Commentary, Exegetical, and Homiletical on the Epistle of James." Then there is the usual variety of interesting material regularly furnished in the pages of this publication specially designed for the preacher's assistance.

THE PRESBYTERIAN REVIEW. (New York: Anson D. F. Randolph & Company.)—This massive quarterly is a clear proof that the Presbyterian Church of the United States, whatever the active demands on her ministry may be, is not indifferent to the cultivation of a standard theological literature. Among the contributors to this number are Professors Robert W. Patterson, Llewellyn J. Evans, and Francis L. Patton, Drs. J. H. McIlvane, Edward P. Humphery and the Rev. Joseph K. Wright. The questions discussed are "The Second Advent not Premillennial," "The Holy Sabbath," "Doctrinal Significance of the Revision," "Presbyterianism in its Relation to Congregationalism," "Revised Book of Discipline," "The Dogmatic Aspect of Pentateuchal Criticism." In addition to these there are the usual notes and notices, and very copious and discriminating "Reviews of Recent Theological Literature." The readers of the "Presbyterian Review," are kept fully informed of all that is latest and best in the range of theological research.

THE BIOGRAPHER. (New York: 23 Park Row.)—This is a new literary venture and one no doubt that will meet with encouraging success. To the general reader it will prove a most useful help. The first issue contains quite a number of biographical sketches of celebrities in almost every sphere. The sketches are brief, and aim at presenting the salient points in the career of the subject, the outline of whose story is told. "The Biographer" is susceptible of improvement. There is no visible principle of arrangement. People of all professions are mixed up in the most promiscuous fashion. Neither is the accuracy of its information to be entirely depended on. In the brief sketch of Sir John A. Macdonald, for instance, we are told that many thinkers in both countries are of opinion that it would be advantageous for Canada to form part of the Federation that has its headquarters at Washington. Then it tells us that Sir John's birthplace is at Kingston and that he was born in 1815. The year is correct, but the place is not. Glasgow is the natal city of the Canadian Premier.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: The Presbyterian Publishing House.)—It is not merely a courteous thing to say that this quarterly deservedly occupies a prominent place among the best publications of sacred literature on this continent. It has an excellent staff of able contributors. The popular impression is that quarterlies are from their very nature dull and ponderous. If such be the case then the "Southern" is a marked exception. Nor, on the other hand, are the subjects discussed in a super-

ficial and unsatisfactory manner. It written in a clear and readable style, they are exhaustive in the treatment of the questions selected. The contents of the last issue of the "Southern Presbyterian" are "The Foreign Evangelist, as viewed by One in the Foreign Field," "The Jurisdiction of the Evangelist," "Fraternal Relations, by Dr. Palmer, of New Orleans; "The Church's Method of Conducting the Foreign Missionary Work," "A Thoroughly Educated Ministry," "Political Religion," and an able and elaborate paper on "Dr. Edwin A. Abbott on the Genuineness of Second Peter," by Professor Warfield of Allegheny Theological Seminary. Not the least valuable part of this admirable "Review" is the rapid yet discriminating notice of "Recent Publications," with which it closes.

THE HOMILETIC MAGAZINE. (New York: Anson D. F. Randolph & Co.)—The April number of the "Homiletic Magazine" opens with a sermon on "Elijah's Vision," by E. Bersier, D.D. Under the caption, "Practical Homiletics," we have "Faith and its Heroes," by Rev. John Telford, B.A.; "Reversings," by Rev. J. Edgar Henry, M.A.; "Power in Weakness," by Rev. Frederick Whitfield, M.A.; "Untimely Sunset," by S. T.; "A Sad Contrast," by Rev. Canon C. Clayton, M.A.; and "Sowing on the Waters; or the Reward of Unselfish Benevolence," by Rev. A. F. Muir, M.A. The sketch of Scripture character is the "Wife of the Kenite; or Trust and Treachery," by Rev. Fred. Hastings. "The Clerical Symposium" contains the fourteen contribution on the "Scriptural Doctrine of the Atonement." The present paper is by Rev. Paton J. Gloag, D.D., and the first paper on "The Revelations of Himself by God to Men," by Rev. W. Roberts. The "Expository Section," presents rare attractions this month. "The Prophet Zecariah, chap. ix. 11-17," by Rev. W. Lindsay Alexander; "Christian Riches," by Rev. H. L. Martensen, D.D. "The Epistle to the Philippians, its Exegesis and Theology," by Rev. W. B. Pope, D.D., and the "Lamb in the Midst of the Throne," by the author of the "Truce of God." In the "Miscellaneous Section" there is a paper by Dr. Luthardt, of Leipsic, on "Sermons in Stones." This brief outline of the contents of this number will show that it is a valuable one.

LORENZO AND OTHER POEMS. By J. E. Pollock, B.A. (Toronto: William Briggs.)—In a modest preface the author informs his readers that most of the poems in this little volume have already appeared in periodicals; they are now placed together in more permanent form. He is fully aware that there is not a great demand for poetry in these days. His venture none the less deserves a cordial welcome. This is a busy age; but work will go forward all the more vigorously if toil is cheered by the poet's song. Mr. Pollock is welcomed all the more heartily because he is a Canadian poet, and several of his lyrics are suggested by Canadian themes. Some of these minor poems are especially good, such as "Indian Summer," the "Battle of the Plains of Abraham," and some others. The poem from which the volume takes its title, "Lorenzo," the author informs us was suggested by Coleridge's "Ancient Mariner." Like its great original it is in narrative form, though only the first part finds a place in the present publication. It contains some vigorous and graphic descriptive touches, and an occasional thrill of weird grandeur. The artistic finish of this poem, however, is far too incomplete. The rhythm and versification are occasionally harsh, several of the lines containing an extra syllable. A little more careful revision would easily remedy these defects that mar enjoyment in the reading of this interesting poem. It appears all the more inexcusable since the author in much more difficult measures has shown himself an adept. We bespeak for this little volume of a Canadian poet a cordial reception.

RECEIVED: "The American Antiquarian and Oriental Journal," for April. (Chicago: Jameson and Morse.)—"New Testament Autographs," by J. Rendel Harris. (Baltimore: Publication Agency, Johns Hopkins University.)—"Pleasant Places by the Shore and in the Forests of Quebec and the Maritime Provinces, via the Intercolonial Railway." (Toronto: A. H. Dixon.)—"The Tourist's World." (New York and London: E. M. Jenkins.)—"Detroit and the Pleasure Resorts of Northern Michigan." (Detroit: The Passenger Department of the Detroit, Lansing, and Northern Railroad.)

CHOICE LITERATURE.

NEHEMIAH'S PLAN.

"Better take this umbrella, hadn't ye?" suggested a voice from the shadows of the dingy doorway.

Miss Dean looked doubtfully at the combination of faded cloth and uncertain bones, then still more doubtfully at the lowering, dripping sky, and accepted the former as the least of two evils. It was a rheumatic, dispirited umbrella, worn out by long battling against the storms of the world. It protested sullenly and creakingly against every effort to raise it, and when protests did not avail, it yielded suddenly, and shot up with a vicious velocity, pinching the fingers and endangering the eyes of its holder. After that one flash of spirit, however, it dropped again, and one side flopped dejectedly.

"One-sided and out of joint, like most other things that fall to my lot," murmured Miss Dean; and then, with a philosophy she did not always display concerning the "other things," she whirled it round to the back, where it was at least out of her sight.

"Ah, Miss Dean!" Professor Grosbeck joined her. "Disagreeable afternoon, isn't it?"

The professor was not as cheering a sight as he might have been had she not already seen him a dozen times that day passing in and out of her room, and bestowing sharp glances through his green spectacles upon her unruly pupil. But he was just as gallant. He took her umbrella, and holding it over her head at precisely the right angle to let the rain drip from that depressed point on her neck, discoursed eloquently of a new writer on geology. It is difficult to grow very enthusiastic over geological strata with a stream of cold water trickling down one's back, but Miss Dean made the effort, even though she reflected that whatever the action of water on the formation of coal, its action on her new gray wrap would probably be to ruin it. Did she not know the scorn with which Professor Grosbeck would contemplate the shallow feminine mind that could be distracted from weighty scientific subjects by the trivialities of dress?

Once inside her own home, however, the marvellous things "under the earth" received but slight consideration. She studied the surface, and found it dreary enough. The dull school-room, the prosy professor, the rainy day, and disagreeable walk were no new grievances. All were common and familiar, only her weariness of them seemed to have culminated this afternoon. She stood at her window and looked across the wet street to the row of buildings opposite. Beyond them were the sleepy river and the old gray hills, veiled now by the mist and the smoke from the tall mill chimneys which the heavy air beat back to earth again. She had a fancy that the atmosphere of the old town beat back everything that tried to rise; she felt impatient of it, fettered by it, though it was her native air. Her girlhood had slipped away through sweet days when she was to happy to notice, through busy days too full of care for her to think how they sped, and she was twentieth-nine now. Was her life settling down like one of these gray afternoons that only grew grayer and drearier until the night blotted them out? she wondered.

Was there nothing for her but this dull, tiresome round? Out in the great busy world were grand men and women living beautiful lives and doing noble work. If she could come in contact with them if she could escape from this dwarfed, commonplace existence, and find for herself the golden opportunity somewhere! She turned from the window with a sudden determination.

"Why should I always stay here, and be prudent and economical, simply because I have been taught to do so? Meggins," she said, when the door opened, "I am going away when vacation comes."

"Sakes!" commented Meggins, lucidly. "Where?"

"I do not know yet."

Tom would help her to decide that, she reflected. Dear old Tom! She did not expect he would understand her vague unrest. He was content with his place as overseer in the mills; with looking after the work-people, settling accounts, and keeping all the humdrum wheels moving. But whether he understood or not, he would help her as he had always done. He had never failed her in all the years since they were children together. His watchful glance sought her window daily as he passed to and fro, and his hand was constantly leaving some token of remembrance in the shape of choice fruit or a cluster of flowers on her sill. And Tom did not care for flowers either, or she supposed he did not because he never attempted to analyze or classify them—though, indeed he was not in the habit of picking any of his pleasures to pieces to see what they were made of. It was enough that she liked them. She smiled as she remembered what authority her likes and dislikes bore for Tom. He had even ceased to trouble her with his earnest wish that her cousinly relationship might change to a tenderer one since he found how distasteful his plea was to her. Of course such a thing could not be. He was loyal, true-hearted, "good as gold, but only cousin Tom, after all," she assured herself, a part of the old life she was eager to escape from.

He looked round the pretty room that evening while she told him her purpose, and only his eyes said how pleasant and cozy he found it, or expressed a wonder at her restless wish to be away; but she read the look, and answered it half-impudently:

"It isn't just a question of a home and pretty furniture, or even of hard work and small wages, Tom; it is something quite different. I can't explain; you would not understand if I could."

"If you could explain"—with a slight emphasis on the one word, which she might have resented had she noticed it—"I might understand more than you think. However, I am not saying you are not right, Margie; it will be a change, and rest."

She softened at the name; there was no one else who called her Margie now.

"You see I am growing old so fast," she said, in a quieter

tone, "that if I am ever to do any good true work in the world—anything worth doing, I mean—it is time I found it."

A sudden suggestion leaped into Tom's gray eyes, but it did not pass his lips. He only said:

"Old, with your face Margie! Nonsense!"

She flushed and laughed, woman-like. Of course she liked to seem young to Tom; but in a moment she resumed, gravely:

"What I have said is true, nevertheless. I want to go—somewhere. I want to meet the real, earnest helpful lives of the world—to see what they are doing—and maybe I can find a niche for myself. It is all vague yet, Tom, but you will help me, I know."

Across Tom's prosaic brain flashed the memory of a nursery rhyme they had long ago learned together:

"I went to a place (I don't know where),
To meet somebody (I don't know who),
Who told me something (I don't know what),
And that is the reason I'll never tell you."

He understood her far too well to quote it, or to argue with her. She was one of those not uncommon spirits who wish "to follow the leadings of Providence by going ahead and showing the way."

"Surely, Margie," he answered stifling a sigh. "I shall miss you, though; you must remember that."

The trifling circumstance of her not knowing exactly what she wanted to do made it a difficult and delicate task to aid her in doing it. But Tom did his best, and by the help of railway guides, many discussions, and a few letters, they discovered a lovely little nook, not possessing any notoriety of its own to make it too expensive for Miss Dean's exchequer, yet sufficiently near to notable places to allow of visiting them at will. In short a quiet little bay from whence one might push out into the great ocean at pleasure. It suited her perfectly, Miss Dean declared, and with the first day of vacation she was ready to depart.

Worthy Meggins wiped her eyes with a corner of her immaculate apron, and promises to take good care of the plants. It was significant of her softened feelings that she dignified them by that name instead of calling them "green truck," as usual. Tom looked disconsolate, but Margaret's heart swelled exultantly as she waved her farewell. She watched with dreamy eyes the panorama of hill, hamlet and wood that fitted past her window that day, and filled the long hours with visions. Her opportunity had come at last, and she meant to improve it to the utmost. She was free; she would find the most and best the world held.

The car door opened to admit a rush of wind, a puff of smoke, and an unintelligible statement concerning something that sounded like "moccasins" or "hogheads." Margaret started, reflected, and settled quietly in her seat again. Two minutes later the door banged once more, a pair of eyes under a gilt-banded cap glared full upon her, and a hoarse voice shouted, more distinctly.

"Change cars for Noxton and Meadville."

"Is that the train for Noxton?" asked Margaret, making her way to the platform.

"Yes, 'm. There's your train, right across there. Only stop five minutes."

And she was hurried away in the jostling throng, and found herself breathless on board the other train just as it began to move. It proved a shorter journey than she expected. She had miscalculated the time by an hour or more, she said to herself, when later in the afternoon her destination was announced, and she found herself standing on the platform of an unpretending little station, while the shrieking locomotive rushed away on its course. She was disappointed in her first view of the place. It was extremely quiet and country like, and she seemed to be the only passenger who had stopped there. No sign of anyone awaiting her or of any conveyance rewarded her anxious glances, and she approached a boy who, perched in a window of the rude building, was swinging a pair of muddy boots and comfortably whittling.

"This is Noxton, isn't it?"

"S'pose so."

"Aren't you sure about it?"

"Used to be; but, ye see, brother Jim has been up to town 'tendin' some lectures, an' he's told me about 'em; an' now him an' me's an' egg-nogginism—we don't infirm nor deny nothin'."

The reply though unsatisfactory, might have been regarded as an evidence that she was approaching the great centres of thought and culture, but Margaret was in no mood to appreciate it in that aspect, and she remarked, with the asperity she was wont to assume towards refractory pupils.

"If you ever new the name of the place, you know it now, of course. Can you tell me where Mr. Grey lives?"

The boy twisted his torn straw hat, and wavered between a good-natured desire to gratify an anxious inquirer after truth and his longing to air his recent acquisitions. He compromised.

"Well, I won't say as there is a Mr. Grey, an' I won't say as there ain't; but she lives in that square house up on to the hill."

"Who is 'she'?"

"Miss Grey."

Margaret reflected a moment, looked vainly for her trunk, and considered the smaller articles of baggage in her possession. There appeared no reliable person about the premises to whom she could appeal for aid or information. She turned to the boy again, and proffered a bit of silver.

"I will give you this if you will carry my satchel and shawl-strap up to that house."

The eyes under the straw hat sparkled, and their owner forgot his new mistiness in absolute certainty.

"Golly! I'd do it as quick as wink, marm, if the man that keeps this ranch hadn't left me to take care of it while he went up to the next station. He jumped on to that train you come on, but he'll have to walk back, and he can't do it for more'n half an hour yet, nohow."

Waiting there for a half-hour was not to be thought of, and with grim determination Miss Dean picked up the articles she had mentioned and marched up the hill. Her dis-

appointment in the place and all its surroundings increased momentarily, and the stiff square house, far up the hill-side, was not at all what her fancy had painted, though, indeed, it scarcely bore a trace of ever having been painted in any way, so gray and weather-strained it was.

"It looks as if they had buried the baby in the front yard," commented the lady, discontentedly, as, standing on the steps, she noticed a narrow oblong bed, stiffly set with a few flowers, on one side of the walk. Then she discovered its counterpart on the other side, and murmured, "Twins!" as she lifted the brass knocker of the old door.

A middle-aged, faded-haired woman, with a brass thimble on her finger, answered the summons. It occurred to Margaret at the first glance that her face bore a strong resemblance to the ones she and Tom had long ago carved from bickory-nuts.

"I am Miss Dean," she announced.

"Air you?" questioned the woman, calmly.

"You did not send any one to fetch my baggage," Margaret continued, with a tone that suggested remissness in duty.

"I should s'pose not, as it isn't mine—though for that matter I've had to fetch and carry my own this many a year. I don't want to buy anything either," with a suspicious glance at the small satchel.

Margaret looked at her in bewilderment.

"You do not understand. I am Miss Dean—your boarder for the summer. You were expecting me, were you not? Perhaps"—with a happy thought that this was probably only an obtruse rustic servant—"if you should call Mrs. Grey—"

"I'd have to call a long time; she's been dead this five years," answered the portress, without opening the door an inch wider. "I wasn't expectin' you, because I never heard of you before, and I don't want any boarders for the summer."

Dusty, tired, "a stranger in a strange land," and the sun sinking low in the west, a sudden dismay seized Margaret.

"It is very extraordinary," she murmured. "There must be some mistake. I certainly have corresponded with a Mr. Grey of this place, and engaged a room for the summer. A boy at the depot directed me here."

"Well, there's no Mr. Grey here. I'm Susan Grey, neither more nor less." Then, with a closer scrutiny of her visitor's attire, a smile began to glimmer on the hickory-nut face. "Now I shouldn't be surprised if 'twas Noxton where you was aimin' to go?" she remarked.

"Certainly it was. Where am I?"

"In Noxton—altogether a different kind of a place. That one is 'way off in another direction on the other road. You must have made a mistake when you changed cars."

There was comfort in the information that the other was a different kind of a place, nevertheless the situation was embarrassing. Miss Dean sat down upon the door-step.

"Then I must go back. What is the earliest train I can take?"

"Won't be any passenger before two o'clock to-morrow afternoon. You see, this is only a branch road. Come in and rest a spell. You'll have to stay somewhere all night, and you might as well stay here."

The door was thrown wide open at last, and Miss Dean found herself in a room as cool and clean as it was plain and homely. With her entrance the hostess seemed to concede all claims to hospitality. She led the way to an airy chamber, brought fresh water, and suggested the possibility of an earlier supper than usual if desired.

"Do not inconvenience yourself in any way," Margaret urged. "I am very glad to stop here after my stupid blundering, and I beg that you will let me make as little trouble as possible."

"Well, I can't afford to put myself out much, that's honest," was the prompt reply. "I keep the village post-office though that don't amount to no great—do dress makin' and tailorin' besides, and what with the care of the house and garden, I've enough work on my hands."

They looked like it—brown roughened hands that had never lacked hard work. They were a marked contrast to the delicate ones that had fallen in Margaret's lap, and both women noticed it; but the elder only added, a little more curtly, "You're welcome to stay until to-morrow, though."

A little head, with tangled yellow curls and grave dark eyes, appeared for a moment at the half-opened door, and Margaret's quick glance of admiration atoned even for her white hands. There was a curious softening of her hostess's hard face.

"It is the child," she said. "Go away, Billy."

The face disappeared, but a little later, when Margaret was sitting in the wide portico, it looked upon her again through the swaying vines, and presently a small brown hand was pushed through and touched the trimming of her dress with grave curiosity.

"Won't you run around here and talk to me?" she asked, amused.

But there was no running. He came slowly, with the pitiful sound of a little crutch on the walk, and sat down on the steps at her feet, and looked up at her with a mingling of pleasure and wonder.

"Did you come from heaven?" he asked.

"No, indeed!" she laughed, though with a quick thought that the life from which she had come might seem like Paradise compared with this.

"I thought mebbe—it looked like a star on your finger," observed Billy, watching her ring—Tom's one extravagant gift—as it flashed back the last rays of sunlight. Then his eyes wandered over her dress again, and back to his own clean patched little apron.

"Wish—wish we was too," he murmured, more in soliloquy than as if speaking to any one. "Wish Susan'd wear shiny ribbons and stars, only she can't,—'cause she's Susan. She's good, she is," he added, with a flash of his dark eyes into Margaret's face as if she had questioned the statement. "Do there be boys and girls to play with where you live," he asked.

"Plenty of them. I had a whole roomful."

"Wish I had some," mused Billy, wistfully, resting his

elbows on his knees, and settling his chin between his small palms. "We'd play ball—no," surviving his lame foot; "they'd play ball, and I'd tell 'em to slug."
 "Billy," called a voice from within the house—a voice like the woman's face, not exactly harsh, but as if the wear and tear of life had left no room for softness.
 "Comin' Susan," the child answered soberly, and hobbled away.

(Concluded next week.)

HOW ANIMALS PRACTISE MEDICINE.

M. Delaunay, in a recent communication to the Biological Society, observed that medicine, as practised by animals, is thoroughly empirical, but that the same may be said of that practised by inferior human races, or in other words, by the majority of the human species. Animals instinctively choose such food as is best suited to them. M. Delaunay maintains that the human race also shows this instinct, and blames medical men for not paying sufficient respect to the likes and dislikes of the patients, which he believes to be a guide that may be depended on. Women are more often hungry than men, and they do not like the same kind of food; nevertheless, in asylums for aged poor, men and women are put on precisely the same regimen. Infants scarcely weaned are given a diet suitable to adults, meat and wine, which they dislike, and which disagree with them. People who like salt vinegar, etc., ought to be allowed to satisfy their tastes. Lorrain always taught that with regard to food, peoples likings are the best guide. A large number of animals wash themselves and bathe, as elephants, stags, birds, and ants. If we turn our attention to the question of reproduction, we shall see that all mammals suckle their young, keep them clean, wean them at the proper time, and educate them; but the maternal instincts are frequently rudimentary in women of civilized nations. In fact, men may take a lesson in hygiene from the lower animals. Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek darkness and air places, drink water, and sometimes even plunge into it. When a dog has lost his appetite it eats that species of grass known as dog's grass (chicentid), which acts as an emetic and purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. When dogs are constipated, they eat fatty substances, such as oil and butter with avidity, until they are purged. The same thing is observed in horses. An animal suffering from chronic rheumatism always keeps as far as possible in the sun. The warrior ants have regularly organized ambulances. Latreille cut the antennæ of an ant, and other ants came and covered the wounded part with a transparent fluid secreted from their mouths. If a chimpanzee be wounded, it stops the bleeding by placing its hand on the wound, or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth.

A dog on being stung in the muzzle by a viper was observed to plunge its head repeatedly for several days into running water. This animal eventually recovered. A sporting dog was run over by a carriage. During three weeks in water it remained lying in a brook, where its food was taken to it; the animal recovered. A terrier dog hurt its right eye; it remained lying under a counter, avoiding light and heat, although habitually it kept close to the fire. It adopted a general treatment, rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye, again licking the paw when it became dry. Cats also, when hurt, treat themselves by this simple method of continuous irrigation. M. Delaunay cites the case of a cat which remained for some time lying on the bank of a river; also that of another cat which had the singular fortitude to remain for forty-eight hours under a jet of cold water. Animals suffering from traumatic fever treat themselves by the continued application of cold, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts, we are, he thinks, forced to admit that hygiene and therapeutics, as practised by animals, may, in the interests of psychology, be studied with advantage. He could go even further, and say that veterinary medicine, and perhaps human medicine, could gather from them some useful indications, precisely because they are prompted by instinct, which are efficacious in the preservation or the restoration of health.—*The British Medical Journal.*

GOOD MANNERS.

Good manners imply more than mere ceremony—mere attention to established forms. The habitual observance of certain conventional rules and usages does not make a lady or a gentleman. Some degree of formality is necessary in conducting our relations and intercourse one with another, but there must be with it some heart, some genuine love for our kind; otherwise we can neither be the instruments or recipients of enjoyments in the midst of the social circle. To impart or receive pleasure in society there must be at least "the flow of soul," if not the "feast of reason." We may admire this or that person for special accomplishments of manner, style, and conversation; but if these are seen and felt to be merely artificial, not at all involving the affections, we can never love the same. No gifts of mind, nor elegance of person, nor propriety of personal bearing can compensate for the want of heart in company. It is only the heart that can touch and impress the heart. A warm, confiding soul is the element of all enjoyment and pleasure in the social world; and where this is there can be no stiffness, no studied formalism of manner or language. In his intense loathing of empty, heartless forms in society the great bard has not untruthfully said:

"Ceremony

Was devised at first to set a gloss
 On faint deeds, hollow welcomes,
 But where is true friendship there needs none."

Good manners originate in good sense and good nature.

The one perceives the obligations we owe to society, while the other heartily accords and enforces them. Formed for society by the very conditions of our nature, our interests and happiness in life are necessarily in what we contribute to its aggregate good; hence it is our interest, as it should be our pleasure, to do all in our power to promote the social well-being of our fellows. No one is independent of society in the matter of his happiness and comfort. All rational enjoyment is contingent on the due observance of the social law of our being, for

"Man in society is like a flower
 Blown in its native bed. 'Tis there alone
 His faculties, expanded in full bloom,
 Shine out; there only reach their proper use."

Those who shun society or who fail to bear themselves in it with reference to its entertainment and pleasure, do so by default of either good sense or good nature, or both, because they thus cut themselves off from the chief source of human enjoyment, not to speak of the wrong they thereby do to others. The soul that feels the genial touch of nature, the stirring of noble sentiments and feelings within, acts in the social world for the joy and comfort of its fellow souls as well as for its own; hence the true lady or gentleman is always courteous and pleasant, affable and kind. Good sense and good nature both unite to make them so.

"Good manners," says Swift, "is the art of making those people easy with whom we converse. Whoever makes the fewest people uneasy is the best bred in company." "Hail, ye small, sweet courtesies of life!" exclaims Sterne, "for smooth do ye make the road of it, like grace and beauty, which begat inclinations to love at first sight; 'tis ye who open the door and let the stranger in." Thompson, in speaking of social obligations and the bearing of their observance on our happiness, sums up nearly all the philosophy of life in the following beautiful lines:

"Hail, social life! into thy pleasing bounds
 Again I come, to pay the common stock
 My share of service and in glad return,
 To taste thy comforts, thy protecting joys."

Good manners constitute the most valuable of earthly possessions. All may have them by the cultivation of the affections and none without it.

LOST CHORD.

Seated one day at the organ,
 I was weary and ill at ease,
 And my fingers wandered idly
 Over the ivory keys;
 I know not what I was playing,
 Or what I was dreaming then,
 But I struck one chord of music,
 Like the sound of a great Amen.

It flooded the crimson twilight,
 Like the close of an Angel's Psalm,
 And it lay on my fevered spirit
 With a touch of infinite calm.
 It quieted pain and sorrow,
 Like Love overcoming strife;
 It seemed the harmonious echo
 From our discordant life.

It linked all perplexed meanings
 Into one perfect peace,
 And trembled away into silence
 As if it were loth to cease.
 I have sought, but I seek it vainly,
 That one lost chord divine
 Which came from the soul of the organ,
 And entered into mine.

It may be that Death's bright Angel
 Will speak in that chord again;
 It may be that only in heaven
 I shall hear that grand Amen.

—*Adelaide Proctor.*

POLITENESS AND ITS PLACE.

Sir Arthur Helps had the happy faculty of putting expressions of wisdom into a few words. It was he who said "familiarity should not swallow up courtesy." Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside. There is at this day undeniably among the rising generation a lack of courteous demeanour in the family. Of all places in the world, let the boy understand home is the place where he should speak the gentlest, and be the most kindly, and there is a place of all where courteous demeanour should prevail. The lad who is rude to his sister, impertinent to his mother, and vulgar in his house, will prove a sad husband for a suffering wife, and a cruel father to unfortunate children. The place for politeness, as Helps puts it, is where we mostly think it superfluous.

MR. DILLWYN, M.P., who is himself a Churchman, intended to bring forward his bill for the disestablishment of the Church in Wales this session, but he has now postponed it till next year.

THE success of the Salvation Army has given rise to a number of similar organizations in England and Wales. There are the Army of the King's Own, Christian Army, Gospel Temperance Blue Ribbon Army, Holiness Army, Hosanna Army, Redeemed Army, Royal Gospel Army, and Salvation Navy. These bodies together with the Alethians, the Calvinistic Independents, the Christian Evangelists and the Christian Pioneers, have 45,000 places of worship.

BRITISH AND FOREIGN STAFFS.

THREE of Garibaldi's grandchildren attend the Baptist Sunday school in Rome, Italy.

TWELVE Catholic bishops have been appointed by the Russian Government in Poland.

The Mennonites in America now number 410 churches, 250 ministers and 50,000 communicants.

Mrs. Phillip Goss, of Lyndon, Vt., is in her eighty-third year and still conducts a class in the Sunday school.

JEFFERSON DAVIS is now devoting himself to the improvement of 500 acres, by growing oranges and grapes.

THE revision of the Old Testament is expected to be completed in the fall and published next winter or early spring.

DURING the first six days of Mr. Murphy's Blue Ribbon Mission in Belfast upwards of 12,000 persons took the pledge.

THE income during the past year of Park Church, Glasgow, of which Dr. Donald Macleod is the pastor, amounted to £7,475.

"The Pilgrim's Progress" has been translated into nearly all the languages of India, and it is as popular with Asiatics as with Europeans.

THE Duchess of Sutherland signed the total abstinence pledge at Torquay, England, and henceforth will wear the blue ribbon badge.

THE Governor of New York State has signed the Bills for the preservation of the scenery of Niagara Falls and laying out the State Park.

Professor Whitford, of Milton College, has visited the Zunis. He asserts that the Zunis worship the water. The water spider is their great divinity.

MR. S. MORLEY, M.P., states that in some parts of England men of high literary qualifications are being employed by the members of the liquor trade to bolster it up.

THERE is a scheme on foot, quite likely to be carried out, to start an Andover "Review," to be devoted to religion and literature and to be of a high scholarly character.

A record of personal events and incidents in the life and reign of Queen Victoria is to be brought out shortly in England under the title of "A Diary of Royal Movements."

THE Pennsylvania Senate has passed a bill prohibiting any attempt to personate or represent any being recognized as a divinity in the Old or New Testament in any public performance.

THE French Academy in response to the Marquis of Lorne's invitation, have agreed to send M. Xavier Marmier as their representative at the inauguration of the Royal Canadian Academy.

THE Congregational ministers of Chicago have taken an important step towards reforming the divorce laws by refusing to marry those who have been divorced for other than Scriptural reason.

A wealthy lady of Pawtucket, R. I., has given \$10,000 to the Benedict Institute at Columbia, S. C., a school for the gratuitous education of coloured men for the ministry and of coloured women as teachers.

THE King of Bavaria has appointed a niece of the late Richard Wagner to be "Royal Professor of the School of Music," this being the first appointment of the kind which has ever been given in Germany to a lady.

THE Welsh Baptists have a stronger dash of Presbyterian solidarity than their English or Scottish brethren; and the latest evidence of this is furnished by the fact that their Union has just agreed to adopt one hymn book for all their churches.

THE Sunday morning lecture at St. Lawrence, Jewry, sprang out of a prayer meeting started by some godly citizens of London in 1737; it continues to the present hour. Thomas Scott, the commentator, was the first permanent lecturer.

It is estimated by Mr. Samuel Smiles that the sum expended every twelve months in the United Kingdom on cigars and tobacco exceeds eleven million pounds sterling. This sum far exceeds the amount of the poor-rates of the entire nation.

REV. JAMES JOLLY, pastor of the Chalmers Territorial Church, Edinburgh, reached home from a pleasant tour in the United States and Canada, where he collected about £900 toward the erection of the new Memorial Church in the West Port.

MR. GEORGE P. MILLER has been presented by the non-commissioned officers and men of the Royal Highlanders (Black Watch) with a piece of silver plate in recognition of his services as Scripture-reader to the battalion during the campaign in Egypt.

THREE of Arabi Bey's children aged respectively eight, ten, and twelve years, are in the United Presbyterian school at Cairo, Egypt. One of the female missionaries of the United Presbyterian Church has had the opportunity of conversing freely with the wife and mother-in-law of Arabi.

FOR twenty-nine years there has been a Tow Society connected with the Baptist Church at Afemel, East Prussia. It buys worn-out cables and ropes of vessels, picks them to pieces, and sells the tow to ship repairers for calking purposes. Thousands of dollars have been received in this way.

DR. PUSBY left directions in his will that his two books on the theology of Germany should not be re-published, nor any of his corrections of the English translations of the Hebrew Scriptures or his notes thereon, "seeing that in maturer years I saw reason to withdraw many of the corrections I made when young."

AN English clergyman preached a sermon lately from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," and defended the use of the crucifix as an aid to devotion. The Bishop of the diocese chanced to be present and before the audience was dismissed rose and made a public and earnest protest against the "bold perversion of the text."

MINISTERS AND CHURCHES.

LAST Sabbath the Rev. Dr. Cochrane preached his twenty second anniversary sermon in Zion Church, Brantford.

THE Rev. J. Carmichael, Norwood, formerly of Markham, paid a visit to his former congregation lately and took part in the services.

A SHORT time since in Free St. John's Church, Walkerton, Rev. Dr. Moffatt gave an interesting and instructive lecture, on the "Life of the late President Garfield," to a large audience. Proceeds over \$50. During the past few years Dr. Moffatt has given special attention to American Biography, political, military and religious, the result of which, to his own and other congregations, has been capital lectures, on Stonewall Jackson, President Lincoln, and President Garfield.

A SHORT time since Bishop Cridge, Bishop of Reformed Episcopal Church, Victoria, conducted divine service in the Presbyterian Church, New Westminster, British Columbia, being anniversary services commemorative of the organization of the congregation twenty-one years ago. The bishop preached a most excellent sermon to a crowded congregation. His concluding remarks, reviewing the past twenty-one years, were very solemn and appropriate. There seemed a peculiar fitness in securing the valuable services of Bishop Cridge for the occasion, as next to himself, the Rev. Mr. Jamieson has ministered to the same congregation for a much longer period than any other clergyman in the Province.

THE Hamilton Presbytery met in First Presbyterian Church, St. Catharines, lately, to induct Rev. Mr. Radcliffe, the new pastor of that Church. Rev. Mr. Caruthers, of Beverly, preached the induction sermon, after which the moderator put the necessary questions. They being satisfactorily answered by the pastor elect, he was, after prayer, declared duly inducted pastor of the First Presbyterian Church of St. Catharines. Rev. John Laing, of Dundas, delivered an impressive address to the minister, and Rev. C. McIntyre, of Beamsville, an earnest and practical address to the people. After the benediction was pronounced, Mr. Radcliffe was introduced to his new congregation, who gave him a hearty welcome. In the evening a social entertainment was given at which amongst others Rev. Messrs. Laing and Chrystal gave addresses.

VERY successful union revival meetings have been held for nearly four weeks at Acton in the charge of the Rev. J. M. McIntyre, formerly of Spencerville, an earnest and active worker in the cause of Christ. The meetings, for the most part, have been very largely attended, and a deep interest manifested throughout. Many, both old and young, manifested a desire to serve the Lord. We trust that these special efforts will be attended with much good, and that an abundant outpouring of God's Holy Spirit will be realized, and that the good seed sown will take deep root and bring forth fruit unto eternal life, and to God and Christ be all the glory for His sake. It is Mr. McIntyre's intention to go home to his family for a couple of weeks, after which he will return this way going to Guelph to hold a week's services in that place, he is leaving here with the gratitude and good wishes of all; and may God keep him in health and strength to long continue in the good work.—COM.

THE Presbytery of Miramichi met on Tuesday 1st May, for the purpose of inducting the Rev. James Quinn, late of Tabusintac, into the pastoral charge of St. Luke's congregation, Bathurst. In the absence of Rev. Mr. Waits who had been appointed to conduct Divine service, the Rev. Mr. Aitken, moderator of Presbytery, preached an appropriate sermon, narrated the steps in the call, put the usual questions and having received satisfactory answers offered prayer, and inducted Mr. Quinn into the charge of St. Luke's. After the induction the moderator and members of the Presbytery gave Mr. Quinn the right hand of fellowship. Rev. Mr. Nicholson then addressed the minister, Rev. Mr. Russel the people, and closed the service. The newly inducted minister received a very cordial and hearty welcome from the members of the congregation. Rev. Mr. Aitken constituted the session and introduced Mr. Quinn as the moderator, who after a short conference with the elders closed the session with the benediction. There was a good attendance of the congregation and a deep interest manifest throughout the entire service.

THE closing concert of the College Street Presbyterian Church Y.P.C.A. was held on the evening of the 10th inst. Despite the very unpropitious state of the weather a goodly number were present. The first piece on the programme was a piano duet by Miss King and Prof. Bohner which was creditably performed. Mr. G. Winters followed with a solo which elicited an encore. A comic quartette by Miss Lawson, Mrs. Sneider and Messrs. Sneider and J. Alexander was received with unmistakable tokens of appreciation. The place of Miss Rees, who was unable to be present, was very efficiently supplied, in both numbers of the programme, by Miss H. Corlett, who sang, with her customary pathetic expressiveness, "Jessie's Dream." Miss Corlett's second number was a more lively song, entitled "Tit for Tat." A recitation by Miss Alexander, which exhibited on her part a fine sense of the ludicrous, was enthusiastically received. A piano duet by Miss Lillie Claxton and Prof. Bohner, a solo by Miss Lawson, a reading by Mr. J. Alexander which was creditably performed, and a second quartette by Miss Lawson, Mrs. Sneider and Messrs. Sneider and J. Alexander concluded a very enjoyable programme.

MR. JAMES MITCHEL, who died on the 1st of April, was born in Glendermott, Londonderry, on the 15th May, 1783, and would, had he lived a few days longer, have completed his hundredth year. In his younger days he had some experience of the distractions of that country so dear to all her sons. His forefathers took a prominent part in the defence of Derry, and he, when a young man, served in the army under Capt. Skipton. Although but a mere lad at the time of the rebellion of the "United Irishmen" his reminiscences of those stirring times were fresh until the close of life. But he served another and better Captain, in a nobler service. For thirty years he was ruling elder in the first Presbyterian Church of Glendermott, and after coming to Canada continued a consistent member of Knox Church, Scarborough until the close. Naturally modest and retiring, and shrinking from the responsibilities of office, he would not accept the eldership in this country although requested to do so. His last illness was brief. Having enjoyed remarkable vigour of body and mind until within three weeks of his death, it may literally be said that he dropped like ripe fruit. All but three of his family survive him. He died clinging to Him whom he trusted and loved for so many years.

THE Presbytery of Montreal held an adjourned meeting to induct the Rev. Thomas Cumming, late minister of Stellarton, Pictou Presbytery, as minister of St. Joseph St. Church, Montreal, on Thursday, 19th April, at 8 o'clock p.m. The call is a very harmonious one. The large congregation was well represented. The late pastor, Professor Scrimger, M.A., presided. Rev. Robert Campbell, M.A., preached. After the prescribed questions were put and replied to in a satisfactory manner, the Rev. Principal MacVicar, D.D., addressed the newly inducted minister, and Rev. John Nicholls the congregation. Mr. Cumming received a very cordial welcome from the congregation as they retired, and his name was added to the roll of the Presbytery. On the following evening arrangements had been made by the congregation to welcome their new minister by a public entertainment. Addresses of welcome were delivered by Revs. A. B. Crachet, J. Nicholls, of St. Mark's, and Mr. Dixon, rector of St. Jude's; and after a very sumptuous banquet in the lecture room, provided by the ladies, addresses of welcome were continued by Rev. Jas. McCaul, of Stanley Street Church, and by Rev. Mr. Sparling, of the Ottawa Street Methodist Church. The Rev. Mr. Cumming spoke in reply in very suitable terms. Rev. Professor Scrimger presided, and introduced the speakers. The pleasure of the evening was greatly promoted by the choir of the church, who rendered several selections in a very charming manner.

A LARGE and enthusiastic meeting of the congregation of St. James' Presbyterian Church, London, was held recently in order to receive the annual financial statement and transact other necessary congregational business. The chair was taken by the pastor, Rev. D. McGillivray, and Mr. A. K. Melbourne was appointed secretary. The annual statement read by the secretary was a most encouraging document, evidencing a most fruitful year. For the year the weekly offerings have averaged \$30 per week; \$1,700 have been expended in church improvements and almost an

equally large amount for other objects. The net congregational contributions for all purposes exceeded \$3,000. The hearty adoption of the report was emphasized by a motion moved by Mr. W. Jones and seconded by Mr. John Mitchell, and unanimously carried, that the church henceforth ask no further aid from the Home Mission Fund, and that the salary of the pastor be increased \$200 per annum. All this is eminently flattering to the popular and energetic pastor. When he assumed charge of the church two years ago the congregation consisted of twenty families, with a communion of thirty two members, and owing to various unfortunate incidents in its history the annual revenue was but a few hundred dollars. The congregation now comprises eighty families and a communion of 155 members, with an annual revenue of between \$2,000 and \$3,000. During the evening vigorous congratulatory addresses were delivered by Rev. Mr. Rennie, of Ailsa Craig, Convener of Home Missions, and Rev. Geo. Sutherland, Clerk of the Presbytery.

PRESBYTERY OF BRITISH COLUMBIA—This Presbytery met in St. Andrew's Presbyterian Church a few days ago, the Rev. Mr. Stephen, moderator. There were laid on the table and were read letters from Dr. Gray to Dr. Cochrane, and resolutions of Dr. Cochrane and his committee, in regard to the union of the Presbyterian churches in this Province with the Presbyterian Church of Canada. Also, the resolutions of the congregation at Nanaimo, of the 22nd February, in which they ask a minister from the Church of Scotland. Mr. Dunsmuir, their representative elder, expressed his pleasure at the action they had taken, and generously promised to give for Wellington £50 a year for three years to the minister of Nanaimo—provided he is sent from Scotland. For this liberality he received the hearty thanks of the Presbytery.

PRESBYTERY OF PARIS.—The regular quarterly meeting of Presbytery was held on Tuesday, the 8th inst., in River Street Church, Paris, the Rev. John McEwen presiding as moderator. Several minor matters having been disposed of, the court entered on consideration of Mr. McEwen's resignation of his pastoral charge, Rev. Mr. Inglis taking the chair. Messrs. Hegler and Matheson appeared on behalf of Erskine Church. Mr. McEwen and the parties named having been heard, the following finding, on motion of Mr. McMullen, seconded by Mr. McKay, was unanimously adopted, "That the resignation be accepted, and the pulpit of Erskine Church, Ingersoll, be declared vacant on and after the 20th inst. The Presbytery part with Mr. McEwen with much regret, not only on account of the active and prominent part which he has taken in the business of the court, but also his kind and uniformly courteous manner and his readiness to co-operate with the brethren in all Christian work. While deeply sensible of Mr. McEwen's eminent fitness for the position on which he is about to enter in connection with Sabbath school work throughout the Province, the Presbytery cannot refrain from expressing the hope that he may return to the pastorate after serving for a time in the inviting sphere presented to him at present; and the Presbytery follow him with their prayers and best wishes for his usefulness and success, and the comfort of himself and his family. The Presbytery commend the congregation of Erskine Church to the Great Shepherd, and pray that they may soon have a pastor to go in and out among them and break to them the Bread of Life." The Rev. Mr. McGregor was appointed to preach in Erskine Church on the 20th inst., and declare the pulpit vacant, and the Rev. W. A. McKay was appointed moderator of session during the vacancy. The advice of the Presbytery was asked by Mr. McKay in reference to difficulties in his congregation, in connection with the organ in the Sabbath school. He gave a brief statement of the circumstances. Mr. Watson, elder of Chalmers Church, was also heard. Mr. Robertson, of Chesterfield, moved that a committee of Presbytery be appointed to meet with the congregation, the Session, Board of Management and Sabbath school teachers, to consider the nature and extent of these difficulties, with a view to their removal, and report to an early meeting of Presbytery. It was moved in amendment by Mr. McLeod that a special meeting of Presbytery be held in Chalmers Church on the 15th inst., at 11 a.m., and that the session and congregation be invited to meet with the Presbytery in the evening at 7 o'clock. The vote stood ten to ten, and by the casting vote of the moderator the motion was carried. The committee was

then appointed, consisting of Dr. Cochrane, Convener, with Messrs. McEwen, Robertson and Ballantyne, ministers, and Messrs. Marshall, Hossie and Rutherford, elders. The committee met in Chalmers Church, Woodstock, Tuesday 15th, at 1 o'clock p.m., with the congregation, session, trustees and Sabbath school teachers. The Rev. Mr. Robertson was appointed to preach in Chalmers Church next Sabbath, and notify from the pulpit all concerned. Arrangements were made for conducting the canvass for subscriptions to the endowment of Knox College. Next ordinary meeting is to be held in Knox Church, Ingersoll, on Tuesday, July 3rd, at 12 o'clock noon.—W. T. McMULLEN, *Pres. Clerk.*

UPPER CANADA BIBLE SOCIETY ANNIVERSARY.

The eminently successful meetings in connection with the Upper Canada Bible Society anniversary were due to the sagacious arrangements made by its Directors. They were fortunate in securing the services of the Rev. John Hall, D.D., of New York, who preached the annual sermon to a crowded congregation, on Tuesday, 8th inst, in Jarvis Street Baptist Church, Toronto. The devotional exercises were conducted by the Rev. Dr. Thomas, pastor of the church, the Rev. Hugh Johnston, of the Metropolitan Church, and the Rev. H. M. Parsons, of Knox Church. The theme selected for the occasion was 1 Cor. xv. 58. The discourse was an admirable exposition and enforcement of the cardinal doctrines of evangelical Christianity. Steadfast adherence to the truth revealed in the word of God was urged, in perfect harmony with the conditions of the present time. With cumulative force the preacher pressed the exhortation of the text to faithful and devoted attachment to the truth, and to active work for Christ, showing how pressing was the obligation resting on Christian people to circulate the sacred Scriptures.

On Wednesday evening the annual public meeting of the Upper Canada Bible Society was held in the Metropolitan Church. There was an immense audience present, every seat being occupied. Many were compelled to stand. Rev. Dr. Castle, in the absence of the Hon. G. W. Allan, presided. There were present among others on the platform: Rev. Dr. Sullivan, Bishop of Algoma; Rev. John Hall, D.D., of New York; Rev. Hugh Johnston, Rev. Canon O'Meara, Rev. Dr. Rose, Rev. H. D. Powis, Rev. J. M. Cameron, Rev. G. M. Milligan, Rev. Prof. McLaren, Rev. M. DesBarres, Rev. Dr. Thomas, Rev. John Smith, Rev. Prof. Gregg, Rev. Canon Dumoulin, Rev. D. J. Macdonnell, Rev. W. H. Withrow, Rev. J. M. King, Rev. Dr. Reid, Ald. Trees, Dr. Geikie, Messrs. Robert Baldwin, Henry O'Brien, and H. Mortimer.

Dr Hall moved, seconded by Mr. H. Mortimer, "That the course of events, in the history of the past and in the conditions of the present, calls for increased activity in circulating the Holy Scriptures." In submitting this resolution he stated it afforded him the greatest amount of pleasure at having the opportunity of meeting his Christian friends of Toronto and to be able to address them in connection with the annual public meeting of the Bible Society. He experienced much satisfaction at the very encouraging annual report which had been laid before the meeting, and hoped all would join in thanking God for this benefit, and pray for still greater progress in the work of extending the influence of His Book throughout the world, and an increase in the ranks of this noble institution. It was a pleasant feature of the report that the number of large donations had very materially increased, and he fondly hoped that such would always be the case. He then proceeded to speak of some of the tendencies of the present time. In no period of the Christian era did there exist such vital activity in the churches as at the present day. The Church in this age was also eminently practical. The Church of the day does not dwell on sentiment pure and simple; nor is it content with it, but looks rather to practical results. There was also a great tendency towards union. He did not mean denominational union, but the union and communion of all great Christian bodies in the work of evangelization. There was a oneness in missionary work. There was also a strong humane tendency in the Church of the present day. The last tendency specified was the willingness of the Church to engage in missionary work. He concluded by saying: The greatest mission which lay in the power of the Chris-

tian Church to accomplish was the spreading of the Gospel to make the world better, to make all human beings free, every woman a Christian woman, and every man a believer in the God of the Universe—a lawful, peaceable citizen, loving the institutions of progress and Christian stability, and inspired with love for all the creatures of God. The mission which the Bible Society had inaugurated at the beginning of the century and which had been carried on with such success since, and promised still further results in the future, should therefore be encouraged and increased in every land, until the entire universe was in possession of the Message of Love.

Rev. Dr. Sullivan, Bishop of Algoma, moved the resolution: "That this Society desires and is resolved to do all in its power, not only to permeate the whole Dominion with the Word of God, but also to lead the people of our land, who enjoy so many and great blessings, spiritual and temporal, to see that it is their duty and privilege to do their share towards sending the Holy Scriptures over the whole earth; and that it is our earnest prayer that hereafter it may be a marked characteristic of Canadians that they are a Bible-loving and Bible-giving people." He desired to say that as a Christian man, and as a minister of the Church of England, he would be false to the deepest convictions of right within him if he would for one moment turn his back upon a cause such as that of the Bible Society. After an interesting description of the origin of the British and Foreign Bible Society, and various illustrations of the power of Christian truth in moulding Society, Dr. Sullivan contrasted the condition of woman under pagan and Christian civilization, concluding with these earnest and practical words: In this century and in this Christian land woman occupied her rightful position, and she occupied it because a mighty lever had lifted her up to her personal level. That lever was the cross of Christ. He asked the wealthy merchants and other citizens of Toronto to forward their voluntary contributions to sustain the society. He hoped a worthier building for the society would grace the streets of Toronto. What institution should be more conspicuous in its architectural representation or more honoured in our midst than the Bible Society? They had all heard much of the evidences of Christianity. He concluded by stating that Christians should be more practical in their daily life, and they should illustrate the power of Christianity in their daily life. They should stand up also as living examples of the power of divine truth.

The meeting, after the usual votes of thanks, was closed with a doxology and the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXI.

May 27. } PAUL AND BARNABAS IN CYPRUS. { Acts xiii. 1-17

GOLDEN TEXT.—"Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 2.

CONNECTION Herod, finding Peter escaped, ordered the keepers to be put to death, and returned to Caesarea. A quarrel having arisen with the Phoenicians, he listened to their deputation, and made a speech to them. They shouted that "He was a God!" He did not rebuke the impiety; and God smote him with a fatal infliction. Josephus relates his miserable end. These things seem to have taken place while Barnabas and Saul were at Jerusalem. They now returned to Antioch; and Mark, cousin to Barnabas, went with them. Time, about A.D. 45.

NOTES.—Antioch, a noted city and capital of Syria, founded about 300 B.C., on the river Orontes, sixteen and a half miles from the Mediterranean, Seleucia being its seaport. It was called "Antioch the Great" to distinguish it from another Antioch in Pisidia. Simeon: a common Hebrew name, to which is here added the Roman surname Niger (black), perhaps because he was an African. Lucius: possible the same as the kinsman of Paul (Rom. 16: 21), and one of the Cyrenians driven from Jerusalem who preached in Antioch (Acts 11: 20). Cyrene: a city of Libya (Acts 2: 10), in north Africa, founded by the Greeks; became a Roman colony about 75 B.C.; now called *Grenna*. Manaon: Greek form of Menahem (2 Kings 15: 14). In the margin he is called Herod's "foster-brother"—that is either "a playmate," or, what is more probable, Manaon's mother was Herod's nurse.—*Hackett*. Herod: this was Herod Antipas, who beheaded John Baptist. He was son of "Herod the Great," and uncle of Herod Agrippa spoken of in chap. 12. He was an exile at this time, but is called "the tetrarch" because he had filled that office. Barnabas: a companion of Paul (see Acts 4: 36; 9: 27; 15: 2, and Hand-book, Part VI, p. 65). Saul: also called Paul, born at Tarsus; one of the tribe of Benjamin; a Pharisee; also Roman citizen; educated under Gamaliel; taught the

trade of a tent-maker; consented to Stephen's martyrdom; a violent persecutor of Christians; converted on his way to Damascus; becomes the apostle Paul. His mission and work we are now to study. Seleucia: the seaport town of Antioch in Syria. Cyprus: an island of the Mediterranean, about 100 miles west of the coast of Syria. It is about 140 miles long and fifty miles wide. There were seventeen cities on the island, of which Salamis and Paphos were the largest. Paphos: the Roman capital of Cyprus, where the proconsul "deputy," or governor resided. It was about 100 miles from Salamis, and was a chief seat of the worship of Venus. It is now called *Baffa*. Elymas—*Bar-jesus*: a sorcerer. Elymas in Arabic means "hidden knowledge," and Bar-jesus in Aramaic means "son of Jesus" or "Joshua." Sergius Paulus, "deputy"—that is, "proconsul"—of Cyprus. Coins have been found which confirm this. Pegera, Pamphylia: Perga was a chief city of Pamphylia, a province in Asia Minor (see map).

I. SENDING OUT MISSIONARIES.—Ver. 1.—In the Church . . . prophets and teachers, the Church at Antioch, "founded by the dispersed disciples, and nourished by Barnabas and Saul," became strong and flourishing. *It is just at such a stage that pride and divisions come in!* But they were saved from all that, by their zeal taking a *Missionary direction*. And they were strong in having several highly inspired disciples among them. Simeon (or Simon) called Niger, *i.e.*, black, or dark, to distinguish him from others of the name. Lucius: not Lucas or Luke; the name is different. He seems to have been a kinsman of Saul's.—See Rom. 16: 21. Manaon: a man of high standing in society: foster-brother of Herod Antipas—he who killed the Baptist.

Ver. 2.—Ministered . . . and fasted: service, prayer, fasting—and now they were prepared and ready for aggressive work! Perhaps special days of seeking God's will, as to future duty. Separate me Barnabas and Saul: set them apart for this work; loosen them from other service. Whereunto I have called them: the Spirit's call is supreme. The Antioch Church hesitated not to send off their *best men*.

Ver. 3.—Laid their hands on them: the essence of ordination is the presence of the Holy Ghost. It was right to lay their hands on them, to designate them for their work, give them the Church's blessing, and formally appoint them their Missionaries. Yet Moody never had hands laid on him; nor John Knox.

Ver. 4.—Sent forth by the Holy Ghost: A missionary will feel the benefit of having the Church of Jesus Christ behind him: yet it is the Holy Ghost he obeys. Seleucia: Sixteen miles, direct distance. The seaport for Antioch. To Cyprus: about 100 miles south west. Probably Barnabas wished to labour in his own country for a time.

Ver. 5.—At Salamis: a Greek city, in eastern part of the Island, a little north of the present decayed city, Famagusta. Preached . . . in the synagogues: that the Jews had Synagogues everywhere—had thus leavened the public mind with the thought that there was only One, Invisible, Eternal God—and furnished a point of beginning for the Gospel—was a special and favourable Providence the first Christians thankfully took advantage of. John: Mark was with them as a helper.

II. AN ENEMY OF RIGHTEOUSNESS.—Ver. 6.—Through the Island unto Paphos: Paphos was at the western extremity; 100 miles from Salamis. Residence of the Roman Proconsul. A certain sorcerer . . . Bar-jesus: son of Jesus or Joshua. A magician. He seemed to be the Governor's official fortune-teller and adviser.

Ver. 7.—Sergius Paulus, a prudent man (*Revision*, "a man of understanding"): Perhaps he was getting tired of incantations, and felt he would like something to rest his faith on; and so sent for Barnabas and Saul. God not only prepares men to *preach*, but he also prepares souls to *hear*.

Ver. 8.—But Elymas . . . withstood them: so in every land now: corrupt priests worst foes of the truth. Seeking to turn away the deputy: Paulus was seeking to understand the truth. Elymas (a title of his own probably,—"The Wise One") tried to oppose the Apostles.

Ver. 9.—Saul (who is also called Paul): here was the first great triumph of the Gospel in high places. I have no doubt whatever that the name Paulus (we, in English, shorten it to Paul) was conferred on the apostle by the deputy at Cyprus. He could give him no higher or more suitable mark of distinguishing regard. See an example, a few days after, of the name (sympotently assumed)—*Titus Flavius Josephus*. Saul would not think it wise to *reject* so well meant a complement—a name so agreeable to his Roman citizenship—and which would not, like his Hebrew name, *Shaul* sound derisively in the ears of the polished Greeks.

Ver. 10.—Thou child of the Devil (*Revision*, "Son"): Paul had himself been a follower of Satan, in persecuting Jesus; but he had not been an "enemy of all righteousness"—a hater of everything noble and pure. This was a bad man and an imposter—not a mistaken zealot.

Ver. 11.—Thou shalt be blind: see God's goodness. Did not strike him dead; but gave him time to repent. For a season: his blindness was to be for a time. A walking testimony of God's power—and *mercy*.

Ver. 12.—The deputy . . . believed: henceforth, as long as he would be in the Island, the Gospel would be free. Like Cornelius, and others, he might do much for Christ.

PRACTICAL TEACHINGS.

1. Two boys out of one house: Herod, the adulterer and murderer; Laniac, the influential worker in a Missionary Church!
2. The Holy Ghost often calls men, and churches, now!
3. How many do *not* wish to hear the Spirit's call!
4. Mark was not perhaps a great preacher; but he could wait on the apostles, and thus help them to do their work.
5. Christian mildness toward those who *do* wrong: firm reproof of those who *plan* wrong, and pervert others.

OUR YOUNG FOLKS.

IMITATING PAPA.

He was a bright-eyed, rosy-cheeked little fellow, and just as brimful of fun as a boy of five summers could well be, and when I tell you that his mamma, that morning, for the first time, had dressed him in a pair of pantaloons and a little coat, you can very well imagine what his feelings were. He was so proud of the change and felt very grand indeed as he sat in his little chair with his legs crossed like his papa, and surveyed himself with much satisfaction. But his little sister Mamie did not like the change at all. She had tried to get him to play with her several times, but had been treated so coldly that she had at last retired to one corner of the room with her doll; but she felt so lonely without her little brother and many a wistful glance did she cast at him, but to no effect. He knew very well what she wanted, and would really have liked to have a big play, but thought it would never do, so he marched out of the room with great dignity, followed by his dog Rover. In the hall he espied a hat of his father's and also a cigar stump that had been left on the table. Putting the cigar in his mouth and the hat on his head, he went out into the yard, lighting the cigar as he went, still followed by his faithful dog Rover.

"What are you about, Robby?" said a young man as he passed by, stopping to look at the child in much amusement.

"Oh, I'm pretending I'm papa," said he as he took the cigar out of his mouth and gave the new-comer a very critical look.

"You'd better let that stuff alone," was the laughing rejoinder, "or you'll rue it soon." And he did rue it soon, for he got so sick he was compelled to lie down on the grass for a while; and he threw the cigar away in disgust, concluding to himself that it was not so nice to do like papa after all.

"Hoop, but ain't you fine!"

"Yes, ain't I though," said the little fellow as he jumped up and displayed himself before the speaker, a neighbour boy, about two years older than himself.

"I say, Jim, let's play?"

"Well what will we play?"

"Why, you keep bar, and I'll be papa, and come in and get a glass of brandy, like he does down at the hotel. He always acts so funny after he's been there, and it makes mamma cry."

Bob and Jimmy soon fixed up a bar by laying planks across the corner of the fence, and furnished it in a few minutes with some old bottles and two broken glasses, and then getting the cook to give them an old jug that had once been used for molasses, and filling it with water, they were ready to begin business.

"Good morning, Mr. Glidden," said Rob as he marched up to the bar where his little playmate was stationed.

"Good morning, good morning, glad to see you out such a fine morning. What will you have to-day?"

"A glass of your fine brandy to cheer me up a little," was the reply, and, being helped to half a glass of molasses water, Robby soon disposed of it and called for more; and after drinking several times he staggered away in

such perfect imitation of his father that the little barkeeper roared with laughter.

There was one, though, who witnessed the scene that did not laugh, and would you believe it, it was Robby's own father. He had been in the very same fix the night before, that his little son had imitated so well, and of course was not in a condition to attend to business, and so he had been in the summer-house for several hours trying to entertain himself with the morning paper and had heard every word that had passed between the little playmates. It set him to thinking, and the result was he signed the "pledge" that very day. "I could not bear to have my son grow up in that way," he said to his wife that night, "and with the help of God, I'm going to set him a better example," and he did.

JOHNNY ON GRANDMOTHERS.

Grandmothers are very nice folks;
They beat all the aunts in creation,
They let a chap do as he likes,
And don't worry about education.

I'm sure I can't see it at all
What a poor fellow ever could do
For apples, and pennies, and cake,
Without a grandmother or two.

Grandmothers speak softly to "ma,"
To let a boy have a good time;
Sometimes they will whisper 'tis true,
T'other way, when a boy wants to climb.

Grandmothers have muffins for tea,
And pies, a whole row in the collar,
And they're apt (if they know it in time)
To make chicken-pie for a "feller."

And if he is bad now and then,
And makes a great racketing noise,
They only look over their specs,
And say, "Ah, these boys will be boys;"

"Life is only so short at the best;
Let the children be happy to-day,"—
Then look for a while at the sky,
And the hills that are far, far away.

Quite often, as twilight comes on,
Grandmothers sing hymns very low,
To themselves, as they rock by the fire,
About heaven, and when they shall go.

And then a boy stopping to think,
Will find a hot tear in his eye,
To know what will come at the last;
For grandmothers all have to die.

I wish they could stay her and pray,
For a boy needs their prayers every night;
Some boys more than others, I s'pose,
Such as I need a wonderful sight.

THE MOTHER.

There is no human love like a mother's love. There is no human tenderness like a mother's tenderness. And there is no such time for a mother's first displaying her love and tenderness towards her child, as in the child's earliest years of life. That time neglected, and no future can make good the loss to either mother or child. That time well improved, and all the years that follow it can profit by its improvement. Even God himself measures his fatherly love by a motherly standard. "As one whom his mother comforteth, so will I comfort you," He says, and what more than this could He say? And many a strong man who was first comforted by his mother's loving and tender words and ways while he was a helpless child, has never lost his grateful, trusting dependence on that mother's ministry of affection and sympathy.

When gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for all

your indulgence to me, and beg forgiveness for all that I have done ill, and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was: "O God, could she have been spared yet a little longer." Without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old time lullabies; as if his mother were still sitting by his bedside in loving ministry as she had been well-nigh a century before. The true son never grows old to a true mother.

NUMBER AND ORDER OF THE STARS.

If we raise our eyes to heaven on a clear moonless night, we shall see myriads of twinkling stars thickly studding the sky. It seems impossible to count them, but such is not the case. It is found that the total number of stars in the celestial sphere, visible to the average naked eye, is about five thousand, the number varying according to the perfection and training of the eye and the condition of the atmosphere. When the sky is cloudless, and the air free from moisture, and unstirred by the slightest breeze, several hundred more may be seen, swelling the number to nearly six thousand. As only one-half of the stars are above the horizon at a time, it follows that the number to be seen at once varies from twenty-five hundred to three thousand. The stars visible to the naked eye bear no comparison to those brought to view in the telescope. No less than twenty million stars were visible in Herschel's twenty-foot telescope. The great telescopes of modern times show a much larger number, and though no reliable estimate has yet been made, the number will probably reach fifty millions.

The difference in the size and brightness of the stars is no less striking than their number. At a very early age in the history of astronomy, they were divided into classes on this account. The twenty brightest stars are said to be of the first magnitude. The fifty stars next in brightness are of the second magnitude, and so on, until we reach the stars of the sixth magnitude, which include the faintest stars visible to the naked eye. The telescope greatly increases the number of classes as well as the number of stars, so that the smallest stars visible in the largest telescopes are of the sixteenth magnitude. No limit to the increase has yet been found. Every improvement in the far-seeing power of the telescope reveals the existence of myriad stars never seen before until it seems as if the stars that people space are as nearly countless as the sands on the seashore, or the flowers that bloom in the primeval forests.

What an inconceivable number of suns, of many orders of size and brightness, belong to the grand universe of space in which our sun and his family of worlds find place! For these myriad stars that sparkle in the canopy of night are all suns like our sun, masses of matter at a white heat, but at such an immense distance that they look like shining points, just as our sun would look if he were as far away.

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A plan and specification of the work to be done can be seen at this office, and at the Lachine Canal Office, Montreal, on and after TUESDAY, the 22nd day of May next, at either of which places printed forms of tender can be obtained.
Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms.
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, on Tuesday 29th May, at eleven a.m.

SARNIA.—In St. Andrew's Church, Sarnia, on third Tuesday in June, at three p.m.

LAMARK AND RENFREW.—In Zion Church, Carl ton Place, on Tuesday, May 22nd, at noon.

BRUCE.—At Pinkerton, Tuesday, July 17th, at two p.m.

QUEBEC.—At Three Rivers, on Wednesday 6th June, at ten a.m.

KINGSTON.—In John Street Church, Belleville, on Monday, July 2nd, at half-past seven p.m.

BARRE.—At Barrie, last Tuesday of May, at eleven a.m.

PETERBOROUGH.—At Norwood, on the first Tuesday of July, at seven p.m.

GLENGARRY.—At Lancaster, second Tuesday of July, at two p.m.

TORONTO.—An adjourned meeting will be held in the usual place, on the 17th of May, at 11 a.m.

WHITBY.—At Port Perry, third Tuesday in July.

OWEN SOUND.—In Division Street Church, Owen Sound on the 22nd May, at 1.30 p.m.

MAITLAND.—In St. Andrew's Church, Kincardine, on 10th July, at one p.m.

STRATFORD.—In Knox Church, Mitchell, 10th July, at two p.m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 10th July, at eleven o'clock a.m.

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