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TORONTO, CANADA, WEDNESDAY, APRIL 23RD, 1884.

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Whole No. 638

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**BATTER PUDDING.**—Four eggs, eight tablespoonfuls of flour, one tablespoonful of butter, one pint of milk. Melt the butter in the milk; beat the eggs separately, bake half an hour and serve with sauce.

**CREAM CAKE.**—One egg, one cup of sugar, one cup of cream, one teaspoonful of soda, a little salt, and extract of lemon, two and one-half cups of flour. This makes a very nice loaf cake or a Washington pie.

**CHAMPAGNE COOKIES.**—One cup of sugar, one-third cup of butter, one egg, four spoonfuls of sweet milk, one teaspoonful of cream tartar, one-half teaspoonful soda. I have kept cookies made by this receipt a year.

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**FRUIT CAKE.**—Four eggs, one cup of sugar, one cup of molasses, one cup of sweet milk, one and one-half cups of butter, five cups of flour, one pound of raisins, one-half pound of currants, one teaspoonful of soda, citron, cinnamon, cloves and nutmeg. This makes two large loaves.

**ALMOND CAKE.**—Whites of five eggs, four teacups of unsifted flour, two teacups of sugar, one-half cup of butter, one-half teaspoonful of soda dissolved in a teacup of sweet milk, one-half teaspoon cream tartar sifted with the flour. Mix the sugar and butter, then the other ingredients, stirring the flour in gradually. Beat very hard and flavour with almond.

**PLUM PUDDING.**—Soak a loaf of bread in boiling milk; when cool, add four eggs, one-half pint of suet chopped fine, one teacup of brown sugar, one pound of raisins, one-half pound of currants, a large piece of citron cut in small slices, one teaspoon of allspice, cloves, mace, cinnamon and nutmeg, a little salt; beat two tablespoonfuls of flour into the bread and milk; boil four hours.

**MOCK MINCE PIES.**—One egg, three-fourths of a teacup of rolled crackers, two-thirds of a cup of sugar, one-half cup of molasses, one-fourth cup of cold tea, one-fourth of a wine glass of brandy, one-half cup of melted butter, one-fourth cup of vinegar, one cup of chopped raisins, one-fourth teaspoonful of salt, a little citron sliced thin, nutmeg, cloves, allspice, mace and cinnamon, a very little of each.

**CREAM CAKE.**—One-half cup of butter, three eggs, one and one-half cups of sugar, one cup of milk, one teaspoonful of cream tartar in the flour, one teaspoonful of soda in the milk, two and a-half cups of flour. Bake in jelly-cake pans. Make a custard of one pint of milk, two tablespoonfuls corn-starch, one cup of sugar, two eggs beaten well together and stirred in the milk while boiling; place this between the layers of cake.

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**FRUIT CAKE.**—Twelve eggs, one pound of flour, which must be browned, one pound of sugar, one pound of butter; cream the butter and sugar; beat the eggs well and stir by degrees into the butter and sugar alternately with the flour; into this put six nutmegs, two pounds of raisins, one pound of citron, two pounds of currants, one pound of almonds, one-half pound of figs, one-half pound of dates, one wine glass of brandy, and one of sherry, one teacup of molasses.

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 And they will tell you unhesitatingly "Some form of hops!"

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 Ask any or all of the most eminent physicians:  
 "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to women?"  
 "And they will tell you explicitly and emphatically 'Buchu.'"

Ask the same physicians  
 "What is the most reliable and surest cure for all liver diseases or dyspepsia; constipation, indigestion, biliousness, malarial fever, ague, etc?" and they will tell you:  
 Mandrake or Dandelion!  
 Hence, when these remedies are combined with others equally valuable  
 And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is  
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A PHILADELPHIA hotel-keeper seeks to scare the rural visitor into turning off the gas with notices thus:—"The relatives and friends of guests who blow out the gas will have to pay for the amount of gas wasted before the body will be delivered."

**MRS. BARNHART,** cor. Pratt and Broadway, has been a sufferer for twelve years through rheumatism, and has had every remedy she could hear of, but received no benefit until she tried Dr. Thomas' Electric Oil; she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured. There are base imitations of this medicine for sale; see that you get Dr. Thomas' Electric Oil.

"I AM not pleased with your selections. You play too much dirge music," said a manager to the leader of the orchestra. "Besides, your men don't play with any larrup-tarrup. You need more guff." The director has ever since been trying to find the meaning of the novel musical terms used by his manager.

A HANDY SURGEON.—As a dressing for all manner of flesh wounds there is nothing better than Hagar's Yellow Oil. It cleanses, allays pain, subdues inflammation and heals without a scar or stiffness of the parts injured. It is equally valuable as a pain remedy for internal use.

A DOCTOR obligated himself to cure a man's wife, but failed. "You said you would cure her," exclaimed the indignant husband. "Yes, I said so." "Well, why didn't you?" "Why, my dear sir, because she died. If she hadn't died the chances are she would have lived."

**MR. W. R. LAZIER,** bailiff, etc., Belleville, writes: "I find Dr. Thomas' Electric Oil the best medicine I have ever used for my stable. I have used it for bruises, scratches, wind puffs and cuts, and in every case it gave the best satisfaction. We use it as a household remedy for colds, burns, etc., and it is a perfect panacea. It will remove warts by paring them down and applying it occasionally."

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# THE CANADA PRESBYTERIAN.

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No. 17.

## NOTES OF THE WEEK.

THE occupation of Hunghoa by the French marks a definite stage in the solution of the Tonquin difficulty. This was declared to be the ultimate object of the French expedition. All the diplomatic bluster of the Marquis Tsong has been futile. The Chinese offered no serious resistance to the French advance. It is reported that Tsong has been summoned to Peking to consult with the authorities. The French are now established in Tonquin. The serious question still awaiting settlement is that of the war indemnity. It is now pretty certain that the French will obtain nearly all they ask for.

THE trouble between Orangemen and Roman Catholics in Newfoundland, which culminated in the Harbour Grace riots has not yet subsided. Excited feeling between the parties still exists. On Sabbath week as the English church congregation of Carbonear was leaving church they were attacked by a hostile crowd. Firearms were discharged, but fortunately no fatal results followed. The Orangemen have since shown a determined front and have been guarding the streets at night. Such outbreaks of religious rancour are to be deplored. They often lead to fatal consequences, always to feelings of bitter resentment.

It is pleasing to note that Canadian art is rising in popular appreciation. The annual exhibitions of the Royal Canadian Academy of Arts are growing in importance and excellence year by year. There is now a distinctive school of Canadian art with its characteristic subjects and methods of treatment. All over the country artists are to be found doing good work, and as might be expected some give great promise of rare future excellence. The exhibition of the Royal Academy, opened at Montreal last week by the Governor General, contains a large number of excellent pictures by Canadian artists. The exhibition has attracted a large number of visitors.

EASTER MONDAY is the day set apart by our Episcopal brethren for the annual business meeting of the congregation. From the reports appearing in the daily journals it may be inferred that their financial affairs are managed with prudence and economy. There is in the various churches in Toronto a fair, though not very marked increase in the grace of liberality. Another gratifying feature is the spirit of harmony generally prevailing. There are no indications whatever of any unseemly wrangling. Contributions for church purposes by means of the envelope system is growing in popular favour. It possesses many advantages. In the English Church, as in all others, it has wrought satisfactorily. It is the best system hitherto advised.

THE tercentenary celebration of the founding of Edinburgh University has been held with imposing ceremonies. At some of the proceedings as many as three thousand were assembled. Academic degrees have been bestowed with liberal hand on many men eminent in literature, science and theology. Among these are named Robert Browning, Sir John Lubbock, Sir William Gull, Major-General Clark, Lieut.-General Alison, Sir Frederick Leighton, Sir James Paget, John S. Billings, Assistant Surgeon-General U.S.A., Sir William Jenner, Lord Namer, James Russell Lowell, M. de Lesseps, Professors Virchow, Von Ranke, Helmholtz, and Goldschmidt, of Berlin, Principal Cairns, Alfred Tennyson, Dr. Fordyce Barker, of New York, Principal Dawson, of Montreal, and others. A congratulatory despatch from the Prince of Wales was received with loud applause. The degree of D.D. was conferred upon Professor Green, of Princeton, N.J. At the banquet Mr. Lowell responded to the toast of "Literature."

THE filibustering expedition of Auguero is it seems not quite so insignificant as it first appeared to be. A small brig with a few adventurers on board might hardly be expected to produce important national results. Its escape from an American port produced

but little sensation at the time. On landing in Cuba, Auguero and his band met everywhere with sympathizers. The movement gathered strength as it advanced, and its leaders are credited with plundering and burning the estates of those who refused to aid or join in the movement. It has for the time paralysed financial and commercial interests. The present insurrectionary attempt in Cuba has caused great excitement in Spain, and important changes are in contemplation. It is considered probable that Captain General Castillo will be replaced by a man of more energy, probably the present Governor General of the Philippine Islands, F. de Rivera. Spanish cruisers are keeping a strict watch on vessels trading between United States ports and Havana.

WITH some people gambling seems to be an infatuation. In all cases it is a dangerous and a ruinous one. Others try to make it a means of livelihood. As a trade, it would be difficult to find one more disreputable. Rag-picking is an honourable occupation compared with gambling. Professional gamblers are about the worst scoundrels that prey on society. It is no mitigation to say that were there no dishonest simpletons, there would be no pigeon-pluckers. There are degrees of wickedness; the fools who make a habit of gambling are descending rapidly, but the knaves who live by it have little further to fall. In a recent trial in Buffalo several gamblers sought to evade justice by corrupting the members of the Grand Jury. This coming to the judge's knowledge, they were told that if there was any violation of the law, its penalties would be rigidly enforced. The judge was in earnest, and the jury felt it. They gave the names of those who approached them, and speedily arrests followed. There is no good reason why an American judge should not be just even though the judiciary is elective.

THE Rev. Dr. Chambers, one of the American revisers of the Old Testament, announces that the work of the revision of the British and American authorities is now nearly completed. "We have," he says, "been through the whole of the New Testament twice, and at present we are going over different passages in various books, giving the finishing touches, as it were. When the work will be finished I cannot say; there is no certain time fixed for a specific amount of work, and the translators on the other side will send us from time to time books, chapters, or passages for our criticism. The publication of the revised edition will probably take place toward the end of this year, but I cannot speak with certainty. Our work has been confined exclusively to re-translating. We have not attempted to re-edit the sacred Book, that is, we have not exercised the function of critics in any other way than in regard to the meaning of the language in the original. In almost every instance we have followed the Masoretic text. In points in which there is a difference between the American and English translators our version will be appended."

THERE is a boom in the ancient manuscript business. Certain individuals place a high value on these precious monuments. The late Mr. Shapira was disposed to take \$1,000,000 for the worthless parchment he offered to the British Museum. The now famous manuscript, "The Teaching of the Twelve Apostles," found by Bryennios in the Farrar Library, at Constantinople, is generally accepted by the most competent scholars as authentic. At present, however, it is better not to be too sure; the question of its authenticity is not yet absolutely decided. It is not the original of "The Teaching of the Twelve Apostles," but a copy of older manuscripts that have disappeared. It is written in cursive characters and therefore not earlier than the tenth century, while the contents of the manuscript are supposed to date back to the second. The interest in this discovery is growing and the questions raised by it will lead to animated discussion. Various editions and translations by eminent scholars are announced. Since then a Greek sailor has disposed of rolls of Hebrew parchments which are now being examined by Dr. Hakavy, of the Imperial Library of St.

Petersburgh. Greek sailors labour under a misfortune. People have a habit of suspecting their veracity.

A CASE was tried in the Recorder's Court at Montreal last week which discloses a disgraceful state of things. A young girl recently from England met with two young men and a young woman. The quartette adjourned to a restaurant where they had supper. The girls hesitated about going to their respective boarding houses at a late hour. The party then went to a hotel, where boisterous doings occurred. The recently arrived English girl afterwards preferred a charge of assault against one of the young men. The magistrate did not disbelieve her testimony. The other young man, a bank clerk, entered the witness box, and with disgusting levity and shamelessness, virtually confirmed the girl's story, who by her folly had placed herself in a dangerous and compromising position. The Recorder dismissed the case because through ignorance or heedlessness the girl had laid herself open to attack by being in such company. Equally disgraceful with the cynical moral insensibility of the bank clerk unmistakably displayed by his evidence, was the disgusting ovation tendered the feather-headed young rouses by their admiring friends when the trial was concluded.

IN most of the provinces forming the Dominion of Canada energetic steps are usually taken for the suppression of lottery schemes. It is very different in the Province of Quebec. Last year an endeavour was made to pass a lottery bill in the Legislative Assembly. It carried in the Assembly and was almost passed by the Senate. It has been introduced again this session and it is generally supposed that it will carry. It is satisfactory to know that every honest voice that protests against this proposed legalized iniquity has not been silenced. The Quebec *Chronicle* with just indignation denounces the measure in terms such as these: The bill itself is a wonderful scheme. It provides for the organization of a most gigantic system of lottery holding. The price of the tickets must not be less than one dollar each nor more than ten dollars each, and no drawing shall be for less than \$50,000 nor more than one million of dollars. Think of this, and remember that this curse, this moral blot has to be authorized for a period of fifty years! What sort of a Province will Quebec be at the end of fifty years of lotteries? Wherever lotteries are in operation the morality of the people is low, vice triumphs, and the whole community is given over to a vicious system of catch-penny existence. Such places seem to be forsaken by God and honest men. Is Quebec to drift into wickedness in this way?

THE London *Presbyterian*, the successor to the *Outlook*, commenting on the work of the Committee for the Revision of the Standards says: We understand that the committee appointed at last Synod of the Presbyterian Church of England on the Confession of Faith and the relations of office-bearers to it, have agreed on their report. We believe they recommend, first, that the formula by which ministers and elders signify their adhesion to the Confession be so altered as to ask for assent only to the "system of doctrine" contained in it. Next, they recommend the Synod to agree to an Act declaratory of the sense in which it understands the Confession, on the lines of the Act passed some years ago by the Synod of the United Presbyterian Church of Scotland. They do not recommend anything in the way of a new Confession of Faith, but ask the Synod, in re-appointing them, to authorize them to consider whether a "briefer and more available compendium of fundamental doctrine" might not be in itself valuable, and besides aid in solving the difficulties which led to the appointment of the committee. It will be evident from this that the committee has moved cautiously, and is not at all predisposed towards violent changes; and much as we desire more liberty from our Presbyterian friends, whose life-to-day can no longer express itself in symbols that were framed two hundred years ago, we cannot but commend the wisdom that decides to move slowly and altogether.

## OUR CONTRIBUTORS.

### REPORT OF THE COMMITTEE OF THE SYNOD OF TORONTO AND KINGSTON ON SABBATH OBSERVANCE.

The following is the report of the Committee on Sabbath Observance submitted by the convener, the Rev. A. Wilson, to the Synod of Toronto and Kingston, at its recent meeting at Belleville:

For lack, apparently of right views of the nature of the Sabbath, its obligations, in too many cases and in too many quarters, are not sufficiently recognized and felt. Hence it may be well to direct attention, in the beginning of this report, to this important point which lies at the foundation of all proper Sabbath observance.

On examination it will be found that the Sabbath institution is partly positive and partly moral in its nature. It is positive in so far as it respects the proportion of time and the particular day to be devoted to God's special service. He, to whom all time belongs, might have required, had it pleased Him, a fourth or fifth, instead of a seventh portion of our time for His special service. It is of His sovereign will that a seventh only is to be devoted to this object. And it is equally of His sovereign will that from the creation of the world till the commencement of this New Testament dispensation that the seventh day of the week was to be observed, and since then the first day of the week is to be observed till the end of the world. In this change there was no alteration in either its nature or its obligation; for whether it be the seventh or the first day of the week, the Sabbath, so far as time is concerned, consists in spending regularly a seventh portion of our time in God's special service.

It is moral in its nature, and not ceremonial, in so far as that a certain portion of our time should be set apart and should be devoted to the special service of Him, whose we are and to whom we are indebted for all our time and all other things which we enjoy. Out of the very nature of things and our relation to Him as our Creator, Preserver and Benefactor, this obligation arises. All that we are and all that we have and all that we enjoy are His. Hence it is our most reasonable service to devote some portion of the time He Himself has given us to His special service. This still further appears from our moral nature by which we have a sense of the existence of a Supreme Being, and a conscious feeling that He ought to be feared and worshipped, and hence some portion of our time should be given to this object (from the place the Sabbath law occupies in the moral decalogue, being neither at the end nor at the beginning, but in its very centre where no one would expect to find the law of a ceremonial institution) from the time at which it was instituted. That it was not instituted for the first time at Mount Sinai is evident from the first words of the fourth commandment, viz. "Remember the Sabbath day to keep it holy," and from its having been observed by the Jews in the wilderness about one month before they came to Sinai. No satisfactory account of its institution except that contained in the second chapter of the book of Genesis can be found: "On the seventh day God ended His work which He had made; and he rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." But if instituted then, it was instituted, not for the Jews, not for any one portion of the human family or any one age or dispensation, but for man—for men of all nations and all ages and under every dispensation. "The Sabbath" says the faithful and true Witness, "was made for man"—for man physically, socially, morally and spiritually. In all these respects His well-being is wrapt up in the due recognition of its obligations and its proper observance.

Being moral as well as positive in its nature, it is perpetual and universal in its obligation. Its obligation, as does that of all the precepts of the moral law, and equally with that of all the others, lies directly, not only on the individual, but on families, on societies, on corporations as such, and on nations in their corporative capacity. "In it thou shalt not do any work, thou nor thy son nor thy daughter," and the paternal authority must be exercised to prevent them from doing any work but such as is of necessity or mercy. "Nor thy man-servant nor thy maid servant." Then all employers, be they individuals, cor-

porations or nations, must see that their employes abstain from work on this holy day. "Nor thine ox, nor thine ass, nor any of thy cattle;" so that all owners of beasts, whosoever they may be, are bound by the commandment to give them rest on the Sabbath. It is a merciful provision for them, made by Him to whom the cattle upon a thousand hills belong, and which cannot be taken from them without violating this precept of the moral law, and incurring the displeasure of the great Lawgiver. Companies, corporations and nations, as such may employ servants and possess beasts which may be employed in their service. If so, then they are bound by the law of the Sabbath, not only to permit them to rest, but to see that they do not work on this holy day. If families, and companies, and corporations, and nations may suffer as such—and it will not be denied that they may—it must be because they may sin as such and thus violate as such, moral obligations. These existing as such only in this life, it is only here as such they can be punished for the violation of moral obligations. Hence, sooner or later, during the time of their existence, Sabbath-breaking will bring down upon them the displeasure of Him who has said: "Remember the Sabbath day to keep it holy," and subject them to that punishment that is due to the violation of His righteous law. For no two sins did the Jews, as a nation, suffer more than for those of Sabbath-breaking and idolatry. And God has said that "the nation and kingdom that will not serve Him shall perish; yea, those nations shall be utterly wasted away." Isa. lx. 12.

Further, the Sabbath is an institution of Theism. It was instituted, as we have seen, before the fall and before man actually needed a Saviour. It is, therefore, however incorporated in a former and present dispensation of the Gospel, an institution of no one dispensation, age, people, or nation; but an institution for all men, in all ages, nations, and under all dispensations. But Theism is essential to every state or nation—essential to its existence, its well-being and prosperity. Atheism is destructive to any nation—destructive of its peace, its prosperity, and of its very existence. On two occasions, France saw attempts made to found a civil government on Atheistic principles. But in what did they result? It two reigns of terror. And there now exists in Russia an atheistic sect trying to establish a new commonwealth. But what is its favourite means? Assassination. We repeat it: Theism is essential to any nation. But no less essential is the Sabbath to Theism. Where there is no Sabbath, there the obligations under which men are to God will soon cease to be felt and acknowledged, if not the very knowledge of God as the Supreme Ruler over all men and all things, ceases to be retained. Hence, it becomes one of the first duties of a State—a duty which it owes to itself, alike for its own continued existence, well-being and prosperity, as well as a duty which it owes to the God of nations—not only to recognize the Sabbath, but to respect it, and protect it from all unnecessary infringements as an institution, essential to its best interests, its peace, its stability, and its prosperity.

In view of the solemn obligations of the Sabbath, and the happy effects which flow from its proper observance, both to the individual, the family and the State, there is reason for thankfulness that it is as well protected and observed as it is. While we rejoice to make this statement, we are sorry to be constrained to say, there exists in the land a very large amount of Sabbath profanation, and that in flagrant forms. There is a large amount of social visiting of neighbours and friends, instead of spending the "whole day in the public and private exercise of God's worship"—pleasure-taking by excursions, and in other ways—numerous unnecessary funerals, thus calling out many horses and their drivers, bringing together large numbers of people whose conversation is generally of a worldly character, and interfering in various ways with the proper duties of the day—processions with bands of music on the public streets of our towns and cities, and that in the name of religion—volunteer parades, not for the purpose of telling off the men to different squads, as is the case in the regular army, to be marched at the usual hour of worship to the different churches to which they may profess to belong; but to march in a body with bands of music playing, to one place of worship, thus making a sad instead of a grand display, attracting crowds of people to the drill-shed and to the public streets, to the disturbance of that peace and quietude which should prevail—in connec-

tion with religious camps and places of summer resort, though under the management of professing Christians—unnecessary running of boats on our waters—the unnecessary running of trains on our railways, and unnecessary work in our post-offices.

It is to be feared there is much Sabbath-breaking in connection with livery stables. Horses that should have the rest which God has given them are hired out on the Lord's day to persons who use them only for their own recreation and not for works of necessity. And it is to be regretted that in our towns and cities places of business are kept open to a very late hour on Saturday night, thus, oftentimes, unfitting employes for the happy and profitable enjoyment of the Sabbath and its appropriate services. Business is too often run into the very last hours of the week, if not sometimes, into the early hours of the Sabbath morning. And your committee think it is to be regretted that the unscriptural name, "Sunday," is employed so often by Presbyterians and even ministers of the Presbyterian Church to designate God's holy Sabbath day. Is there not good reason for abstaining from this, and using only the name of Sabbath or Lord's day?

We would call special attention to a new departure made by the Grand Trunk and the Post-office Department last July, by the former starting a special passenger train on Sabbath evening, both from Toronto and Montreal, and the latter ordering mails to be made up for and despatched by these trains. Earnest protests from the pulpit, in the newspapers, and by petitions against these new infringements of the Sabbath were made, which resulted only in abating a little the work performed in the post-offices. These trains still run, and these mails are still made up and despatched on the Lord's day. It is worthy of special notice that since the time these trains were started, there has been one disaster after another on the Grand Trunk, involving the loss of many lives and the destruction of a very large amount of property. In some instances it was stated to be as much as \$50,000, and the second day of this year will be ever memorable for the loss of life and property by the Humbler disaster that desolated so many homes in the city of Toronto. We believe in a Special Omnipotent Providence that will sooner or later in this life overtake corporations, companies, and nations with that punishment that is due to the profanation of the Sabbath, as well as the violation of other precepts of God's moral law.

There is more than enough, then, of Sabbath-breaking to arouse all those who value and love this pearl of days to vigorous action for its defence, protection and observance. A circular agent further legislation for its better observance, was issued last year by the ministerial Association of Toronto, to the various bodies of Christians. In response to this, most of these appointed persons to represent them, with a view to united action. A meeting of these was held last November, when it was considered advisable to apply by petition to the Dominion Parliament for additional legislation. Petitions have been prepared and extensively circulated, many of them largely signed, and sent to both the Senate and House of Commons. A Bill has been introduced into the latter with the view of amending the present Sabbath law, of whose provisions we cannot now definitely speak. But your committee are deeply impressed with the importance and necessity of obtaining, as soon as possible, a Dominion Sabbath law embracing the various Provincial Sabbath Acts with such amendments as may be found necessary to secure the better protection and observance of the Lord's Day.

In conclusion, and in the words of a good man and an able divine, who is now in the enjoyment of that rest of which our Sabbaths here are at once the earnest and the type: "The Sabbath and religion stand or fall together. Man's highest good prospers, while, on the Sabbath, the Bible is open, and the mind fixed on its truth; while Sabbath schools and churches meet, and holy rites are dispensed; while saving grace, through faith, commends itself to every man's conscience in the sight of God; but defile the Sabbath by a flood of folly or of toil, bring in a continental Sunday, instead of the Christian Sabbath, and Ichabod is written on our glory; put down the Sacred Day, and it falls like the strong man, bringing with it the living, precious, and fair, and leaving behind hopeless ruin." Let us then give all due heed: let all under the watch and care of this Synod give due heed to the words of God as recorded in Deut. v. 12-14: "Keep the Sabbath day to sanctify it, as the Lord thy God

bath commanded thee. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor the manservant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that the man-servant and thy maid-servant may rest as well as thou."

"Another six days work is done,  
Another Sabbath is begun,  
Return my soul, enjoy thy rest,  
Improve the day that God hath blessed.

Oh! that our thoughts and thanks may rise,  
As grateful incense to the skies,  
And draw from heaven that sweet repose,  
Which none but he that feels it knows.

This heavenly calm within the breast,  
Is the dear pledge of glorious rest,  
Which for the Church of God remains,  
The end of cares, the end of pains.

In holy duties let the day,  
In holy pleasures pass away;  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end."

Your Committee beg leave to make one recommendation, namely, that the Synod do now, at this meeting, petition both Houses of the Dominion Parliament for a general law embracing the provisions of the various Provincial Sabbath Acts with such amendments as may be necessary to secure the better observance of the Lord's day in all parts of the Dominion.

### THE SALVATION ARMY IN KINGSTON.

[BY A KINGSTON CORRESPONDENT.]

The Salvation Army has become an institution in Kingston, and has given some proof of its ministry in the actual work it has done. The genuineness of this work none who has come in actual contact with it can doubt. Numerous have been the testimonies to it freely given by those who are best qualified to judge, because they have been labouring most faithfully among the careless and vicious class in which the army has done so much. Many young men and some elderly ones, too, who were formerly "led captive by the devil at his will," have now been for a good many months, serving the Lord Christ in that service which is perfect freedom. Many women, too, young and old, have been brought to know and love their Saviour, through the untiring and devoted labours of the young women who have led the army in Kingston. In regard to these, your correspondent could furnish many interesting personal details, did space permit. The present leader in Kingston, "Captain" Hughes, is a young woman of deep piety, intense devotedness, and much Christian simplicity and sobriety. She systematically discourages anything that does not tend to edification; is judicious and practical, and under her management there has been a growing spirit of seriousness and reverence among the converts, and at the meetings, except when these have been occasionally disturbed by the ill-judged importation of eccentric and disturbing elements from abroad. No thoughtful observer, knowing anything of the habits of the class from which the large proportion of the converts are drawn, could expect that they would be likely to express themselves in all respects like the Christians who have been cultivated and refined by a long course of Church influences. Occasional grotesqueness or "slanginess" of speech may well be pardoned to those who speak out of the fulness of their hearts, who mean no irreverence and who, if their speech is "Galilean," show that they have learned also the Galilean Gospel.

The Kingston "soldiers" have, moreover, made a bold stand against certain rather inexplicable attempts of a superior officer at a distance to bring in from outside certain extravagances of physical action and excitement, which to them seemed unprofitable and unedifying, as they also did to outsiders. A strong disapproval of such demonstrations nearly led to a secession from the army some months ago; and recently the renewal of the attempt to introduce similar eccentricities led to the resignation of several of the most prominent and active "sergeants," who, however left the army with deep regret, and with the expression of the kindest feelings towards the comrades they left behind. The same kindly feeling was expressed by those who remained, and both the seceding and the remaining soldiers expressed their gratitude to God for what the army had done for them.

The retiring sergeants also expressed their determination, by the grace of God, to be faithful soldiers of Christ to their life's end, and to do all they could to lead sinners to the same salvation. This difference and separation was a severe test of the reality of their Christianity, and they stood it well, for nothing of the kind could have taken place in a more Christian spirit on all sides. Captain Hughes expressed herself as satisfied that all should act according to their consciences, asking Divine guidance though of course she deeply regretted the loss of her active and useful coadjutors. She and her lieutenant were much affected when the sergeants made their regretful farewells.

However, the army in Kingston has about three hundred enrolled soldiers, and about double that number of outside converts, who have gone to reinforce their respective churches. The churches therefore, have every reason to thank God for the army's aid in arousing the careless and leading many to accept a present salvation. Nor has its work been by any means confined to the city. Missionary expeditions to the country have brought in many unsaved souls there, also, to rejoice in a realized salvation, while the "Saved Army," a parallel movement, drawing its impulse in the first place from the Salvation Army has also been largely successful in the work of evangelization. The same stimulating impulse has been also felt in other ways in Gospel meetings conducted by the students of Queen's University, and other evangelistic efforts. No church in Kingston has been absolutely without spiritual benefit from the gracious work, done in the first instance by the army, and the blessing from on high which has "given the increase."

The "army" platform is open to all ministers of Christ who will come and address the converts with regard to the Great Salvation. Controversy is discouraged, though it may of course occasionally happen that an injudicious remark will fall from the lips of a clerical speaker or an army convert. Nothing human is perfect, and it is proverbially easy to find fault. But no unprejudiced visitor to an army meeting can leave without being impressed with the warmth and simplicity of their faith and love, and their realization of the great truth that "the Kingdom of God is righteousness and peace and joy in the Holy Ghost."

P.S.—One of the most remarkable things about the "army" is the real ability, as well as force and point, with which many of the soldiers speak. Some of the young working men's addresses would by no means discredit our theological students. The wonder is, not that there should be occasional grotesqueness or "slanginess" of language, but that, considering the previous habits and associations of many of the converts, there should be so much less than might have been expected. They improve much, too, in these respects. Their religious fervour combined with their earnest study of the Scriptures, seem to exercise an educating and refining influence. One young man, who, in the army, has "learned Christ," and learned to speak for Him, is now preparing to study for the ministry of our own Church, which is likely thus to be a debtor to the "Army" for one minister at least.

### OUR WORK IN THE WEST.

MR. EDITOR,—To one who has anything like a proper idea of the extent of the western portion of our Dominion, and the rapidity with which it is being settled, there will remain little doubt as to the field that, at present, should receive the special attention of the Church. No doubt we should not forget or lose sight of the foreign fields. Yet Jerusalem has special claims, Christ's command to the disciples was to begin there, and the Jerusalem of the Presbyterian Church in Canada to-day is the North-West. Here many families who belonged to our Church in the East have come to establish for themselves a home. Here we have a vast multitude of those who should become the bone and sinew of its future Church—the young men of our nation. Such are in this new country, separated from many of the healthy and restraining influences by which they have been surrounded in older communities, and at a time when they most need such influences. Should the Church fail to follow them at once to their new homes, there is every reason to believe that neither time nor expense will be able to give to the Church the place in this country which she can now, by but entering in, possess. At present, all are ready to welcome her ambassadors into their midst, for they have not yet lost sight of Church privileges, and, separated as they

are from many of the privileges they once enjoyed, they are prepared to receive those who manifest an interest in their welfare as they have not been prepared by surrounding circumstances in the past and may never be again.

While a new country presents favourable circumstances for the development of that which is evil, it also presents favourable opportunities for the fostering and calling forth of that which is connected with the higher interests of our being. Should we not then, as a Church, seeking the glory of God and the good of humanity, make every possible effort to improve the favourable opportunities that are now presenting themselves to us in this new country. Its inhabitants are now prepared to meet us; in a few years many of them will have no desire, or at least not the same desire to unite with us in the carrying on of this great work.

And here not only are there to be found those who desire the Church to come to their aid, but those who are willing to give for the support of Church ordinances in their midst. The aid which many of these new settlements will require of the Church will be little more than nominal—at least such is manifested by the liberality displayed in fields which have been favoured with a missionary. If the experience in other fields are similar to the ones I am familiar with, there is little doubt that soon we shall have hundreds of congregations in this land self-supporting and contributing to the general funds of the Church. Those who come to this country seem to become possessed of a spirit of liberality that corresponds to the country itself, extending beyond the most sanguine expectations. We have need but to enter in at once and cultivate it, that the Church may receive the fruits of a land that bids fair in the near future. A little outlay is required at our hands in the start, but the prospects are bright. Countless souls who shall yet dwell in this land shall arise to call blessed, those who aid in establishing the cause of Christ in the country. Untold wealth shall flow into the treasury of the Lord from the settlements that now cry: "Come over and help us." Such soon will be possessors of the means, and no one who is familiar with Western liberality will doubt their willingness thus to give when the time comes. And this land, the most promising land to which our attention is invited in the present age, shall be won for Christ.

But while we look to the congregations we have worshipped with in the past to give us the financial aid we at present require, and they have so willingly given in the past, we look also to our colleges to supply us with the labourers. The number of young men coming from our colleges in the past who have turned their attention to the West have not been sufficient to meet the wants of this extensive field.

If we are to be fully equipped for the work, graduates should weigh well the claims of this field ere they decide as to what portion of the vineyard they shall turn their attention as a future field of labour.

If the idea set forth by Rev. G. Bruce, some few years ago, in an address to the students of Knox College, viz., that all graduates be required to spend at least three years in the mission work of the Church, without being made a necessity by the Church, but received the careful consideration of the graduates, many, no doubt, would be willing to follow this principle, and thus labourers would be found for this field, the Church strengthened, and God's name glorified in our land.

The missionary's life here has its trials and disadvantages, but they are only such as all early pioneers have to contend with, and if they are willing to endure, for a while, to obtain a comfortable home, shall we not gladly share with them a few of the disadvantages of a new country for a short time, to win souls for Christ. If to-day the battle goes hard with us, it is but to-morrow when ours shall be the victory; and around us there shall be gathered a prosperous and liberal people, ready to go with us to the work of the Lord against the mighty. To any who may be unsettled as to where they should start their labours the cry of this land is: "Our field is large and the labourers are few. Come over and help us!" The harvest here is great and ready for the reaper who is prepared, in the name of his Master, to thrust in the sickle. We look to the graduating classes of this and coming years in our colleges to supply those who shall answer here am I, send me.

A MISSIONARY IN THE WEST.

## ON THE CANADA PACIFIC RAILWAY

MR. EDITOR.—Having some time since made a visit from this point along this important line of railway as far as it yet extends, possibly a short sketch of the trip might be useful to your readers generally, by giving them some information about a part of the country not yet very well known to many, and interesting more especially to members of our Church as showing its needs and rapid growth in some parts of Ontario, as well as in Manitoba and the North-West. Although not so cultivated and public as many parts of the Province, the Ottawa Valley and regions around Lake Nipissing can boast of attractions of their own not surpassed by any part of the country and rarely equalled. We have rocks and hills and valleys, forests, rivers broken by many a rapid and chute, and lakes in endless number and diversity in appearance. This part of the country too is improving at a rate second to no other almost within the Dominion. It is little more than seven years since the first railway train entered Pembroke, one hundred miles above Ottawa, and for two or three years after that there was no prospect of railway beyond. Now you can go two hundred and thirty miles by rail above this place, one hundred and forty-five of these in cars not only spacious and comfortable, but even elegant. When your correspondent first visited Mattawa, one hundred miles up the Ottawa, some seven years ago, he went by four different boats, over three portages by waggon, and took thirty-six hours. Now it can be done with care and comfort in little more than four hours. Then there was but one street and a bit of another through among the boulders of the rather primitive looking village aforesaid. It has, I should say, quite doubled in size, is almost entirely renewed, if not a new place, and looks spick and span and quite as ambitious as any modern village is expected to be. Then there was no Protestant church, no Protestant minister, and no manse or parsonage; now looking down from the heights overhanging it you see three Protestant churches, a Presbyterian manse, an English church parsonage, and three sometimes five Protestant ministers are at work there, affording a most striking, perhaps I should say a most painful instance, of apparently wasted resources in men and money caused by our divisions. Between Pembroke and Mattawa two Presbyterian ministers, Rev. Messrs. Turnbull, and McKechnie, give more or less regular supply at points along the line where a few families are clustered together; Chalk River, Point Alexander, Rockcliffe, Deux Rivers, and Klock's Mill. Beyond Mattawa, as far as Sudbury Junction, one hundred and thirty miles further, the supply is much less. There are scattered families all along the road for fully one half of that distance, and three villages in the first stages of growth, North Bay, Sturgeon Falls and Sudbury Junction, and at present a young Methodist student, with occasional visits from others are all the supply of religious ordinances provided, not to speak of about four thousand men employed on the railway, mostly Roman Catholics indeed, but with not a few of them Protestants.

At the time of the visit referred to, the road was not completed to within between two and three miles of the Junction. It was muddy and wet to the last degree; so with pants rolled up and our packs over our shoulders or in hand we plunged through mud and water, over ties and trestle work and reached Sudbury. A log shanty, but commodious, clean and comfortable, was our stopping place. It was kept by a Roman Catholic, but here we had service in the evening, and though it was pitch dark, and mud and water everywhere, fifteen men and one woman were present, not a few of whom I had met elsewhere. One visit from our student missionary in summer, and one from an Anglican clergyman from the Algoma Mills direction, were all which had been made there by Protestant ministers. This is to be a point of some importance, and already there is a Roman Catholic church built there. It is to be hoped that before a year pass there may also be at least one Protestant church there, and at North Bay, at least. The time and circumstances being unfavourable for doing much, next day we left, and next again reached Sturgeon Falls. Here there is a good beginning of a village, and Presbyterianism is well represented in it, and both the other places mentioned. On my first visit in September, I preached here in a kitchen, with a cooking stove on one hand, and a cradle with a baby in it on the other, and the audience of twenty-five or thirty before

me. A few weeks had made a great improvement in the appearance of the village, and on this occasion there was a new school-house to preach in, which I did on the Saturday afternoon. That evening I took the train and reached North Bay. At my previous visit there was no station here, and such scanty accommodation for the night that the traveller was fortunate who got a bed or even the shelter of a house. There is yet much room for improvement in this respect, but in the course of a few weeks a station, a round house, and several frame buildings had sprung up where before there was not even the all-prevailing log shanty. With regard to these primitive abodes, I observed there were three grades, the highest and most pretentious with two windows of six panes each and a stove-pipe through the roof, the second grade with one window of four or six panes, and no stove-pipe, but for chimneys either an old pork-barrel or a square erection of small logs; the third with no window of any kind, and a hole in the top, out of which the smoke might find its way as best it could. Here, at North Bay, a gang of men were diligently at work all the Sabbath, under the direction of the priest, cutting down and clearing away the woods in preparation for a Roman Catholic church. In the afternoon I preached to about forty persons, nearly all men, in a first-class car kindly placed at my disposal, and again in the evening, this time the car being filled to the door, nearly all the audience being men. These meetings in every case, but especially on the Sabbath, were evidently much enjoyed, many expressing warmly the wish that they could just have service every Sabbath.

North Bay has a most charming situation and is expected to be soon a village of some size. It is evident at a glance that it only requires easy access, and suitable accommodation to become a favourite summer resort. On Monday I again reached home, after an absence of eight days, during which I got a tolerably good view of the life of railway men. Prospected the land, saw and felt its need so much that I could not but wish I were young again and able to bear the hardships of pioneer mission work, and give to those the satisfaction and spiritual help which it is in the power of a pioneer missionary to give; satisfied also of the great need of some means to lend help in church-building in Ontario, and that we need still another arm of service in our Church better adapted for continuous, permanent pioneer service than any we yet possess.

W. D. BALLANTYNE.

Pembroke, 1883.

**PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.**

MR. EDITOR.—Deputations of ministers, acting by order of the Presbytery, visit congregations during the fall and winter, to press the claims of, and to give information about, the Home and Foreign Mission work of our Church. In many instances, very little interest is shown; no enthusiasm; the audiences range from twenty to one hundred—very seldom do they exceed 100. These meetings are rarely mentioned by the local press, seldom by our denominational journals, in rural congregations they are never noticed at all.

On the other hand, the very same congregation gets up a tea-meeting or a social (the speakers may even be the same as at the missionary meeting)—the results are an audience of two or three hundred, a delightful time, splendid speaking, grand music, etc.; the whole a great success financially, particulars reported in all the local papers in glowing and brilliant language, and a communication sent to the denominational journal, in some instances, after being trimmed down and excrescences lopped off.

Now what is the reason of this difference? A few straight-laced old Presbyterians, myself included, believe that when the tea-meeting system flourishes in a congregation, the missionary spirit languishes; and we mean to prove the soundness of our belief by facts and figures, for which purpose we are taking a memorandum of the sums of money raised at these tea-meetings, which will, at the end of the financial year, be compared with the amounts contributed by such congregations for Home and Foreign Missions.

No one can say that this is wrong, and, therefore, I trust that THE PRESBYTERIAN will allow us a corner in which to tell our side of the story, provided always, that we treat those who differ from us with due re-

spect. However small a minority may be, they ought, in fairness, to get a hearing.

In searching for information, I sometimes find it difficult to reach the actual facts. As an example of this, I enclose you two clippings, the one from THE PRESBYTERIAN, the other from the *Guilford Mercury*, which came to hand by the same mail. In THE PRESBYTERIAN, the tea-meeting in connection with Duff's Church, East Puslinch, is said to have realized \$178; in the *Mercury*, the tea-meeting is brought to a close and the proceeds are set down at \$103, with this explanation: that, after the close of the tea-meeting (I presume, after the benediction was pronounced), most of those present waited to vote or to learn the result of the contest for an "Election Cake." Two young ladies being nominated, as both deserving the cake.

The poll was opened, and the wonderful briskness of the voting may be imagined from the fact that 774 votes were received for Miss Bella, and 768 for Miss Lizzie; and for the privilege of voting, the sum of \$74 was raked in—all this was done in the remarkably short time of twenty-five minutes. Now, I call that business, and I congratulate our Puslinch friends that all ended so serenely, proving that Puslinch is a more civilized part of the Dominion than the city of Kingston, where, lately, a voting match amongst our English Church brethren ended in a fight and a faint.

Asking pardon of the two young ladies for not giving their full names to your readers, I conclude by saying that I will take a memorandum of the sum mentioned in THE PRESBYTERIAN, because by sending this notice to a denominational journal, I judge that the committee have appropriated the cake money as well as the other.

Any practical suggestions or information on this subject from friends who, with us, view with alarm the rapid development in our Church of the tea-meeting system of raising money for the services of God's house, will be thankfully received by

H. KNOX.

Ashdown.

**MISSION NOTES.**

A SHORT time ago, in the Custom House of Madrid, 1,300 copies of the Word of God were publicly burned by order of the Spanish Government. English, German, American, and even Spanish newspapers, have raised a protest against this outrage. It is strange, indeed, to read of Bibles destroyed in Spain at the very time when the leading nations of Europe were publicly owing their gratitude to him who was used of God to give us back our Bibles!

THE Congo missionaries have passed through 350 miles of sparsely populated country, and have formed stations at distances of from sixty to one hundred miles. They are now above the falls, cataracts, and whirlpools, and are at the entrance to a thousand miles of river, whose banks swarm with people living in great towns, which they can easily reach by means of the steamship *Peace*, which is floating on the river. They ask for seven more missionaries.

THE most recent estimate makes the number of adherents to the Christian Church at Madagascar 350,000, including 70,000 Church members, of European missionaries twenty-eight; trained native pastors, sixty-nine; of catechists, more than 300, and of evangelists, upwards of 3,000. There are nearly 50,000 children in 900 schools. The printing-presses connected with the Mission issue about 300,000 volumes and tracts annually. The history of this Martyr Church is one of the brightest pages in the annals of Christian missions. A niece of Ranavalona is now the Queen of Madagascar. We can have no better wish for her than that she may prove a worthy successor of her illustrious predecessor.

A NEW missionary field of a most interesting character is opening up in the Peninsula of Corea. The present movement is due to the conversion of a young Korean nobleman, named Rijutei. He had gone to Japan to study, and there became a Christian. "A poet, an artist, and a man of keen intelligence," writes Dr. Loomis, the Bible society's agent, "he has already, in nine months, mastered so much of the language of Japan as to preach in it with admirable accuracy and power, and the best Japanese newspapers compete for the productions of his pen." His desire, however, is to return to his own country, and meanwhile, he is translating the Bible into the Korean language, in order to make it a means of extending the Gospel there.

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TORONTO, WEDNESDAY, APRIL 23, 1884.

THE *London Advertiser*, one of the ablest and most influential journals in Ontario, has been making great advances of late. Recently the building was reconstructed and the arrangements of the establishment are as convenient as any in the Dominion. The proprietors have now a Bullock press in running order on which the paper is printed from stereotype plates. It is now an eight-page paper of neat and beautiful appearance. Under the able editorial management of the Hon David Mills, with experienced co-adjutors, the *Advertiser* is a power in the land. The *Guelph Mercury* has also been much improved recently. In addition to its well selected news it discusses with great ability the questions of the day. It is now printed from new type.

If there is any power in ridicule to reform abuses, a happy change in the service of song will soon take place in the churches on the other side that are suffering from operatic singing. An exchange contributes the following spicy illustrations, taken from a lecture that the writer heard delivered by one of the professors of Lane Seminary. —

The tenor begins, "Oh, for a pi — The soprano sings, "Oh, for a pi" — The bass and alto follow suit, and after chasing around singly for a while, in a grand chorus, altogether sing, "Oh, for a pious heart!"

As another example, he gave, "Come down sal—come down sal sal—sal—sal—Come down salva-salva-salva—come down salvation from on high!"

As another specimen: "Oh, for a man—Oh, for a man—a man—a man—Oh, for a mansion in the skies!"

There may be people in the world who would say that shrieking out "Oh, for a pi—" or "Come down sal—" or "Oh, for a man—" is worship, but we hope their number is small. May it become smaller every day.

"A BYSTANDER" concludes an article in *The Week* on religion and politics in this way: —

"Only let a Christian legislator ask himself honestly what St. Paul would have done, and he will not be likely to go wrong."

The principle here laid down is undoubtedly the right one, but the difficulty is in applying it to present political questions. How can a Christian legislator always know how Paul would have voted on any given question? How is the Hon. G. W. Ross to find out how Paul would have settled the knotty problems about the three series of school readers? There are Christian men on both sides in the House of Commons. Some of them no doubt think Paul would have voted for the thirty million loan to the Syndicate. Others no doubt believe that the great Apostle would have opposed that loan with the fiery eloquence and keen logic that he displayed before Felix and Agrippa. Both parties cannot be right. Some fairly good citizens may even suppose that if Paul were here he would be the leader of a political party. The "Bystander" is no doubt certain that he would be a no-party man. It would be a great thing for this Dominion if our public men would take St. Paul for a guide, but the best Christian legislator we have might find great difficulty in determining how Paul would speak and vote on any given question.

WE have always seen of the opinion that it would have been quite as well for the Hamilton Presbytery to have taken notice of the letter of the Rev. Mr. Walker to the *Glasgow Herald* on the climate of this country. We confess to a feeling of satisfaction at finding that the Synod of Hamilton and London came to the same conclusion. After a full hearing of the case last week the Synod, with one dissenting voice, gave this deliverance: —

We sustain the memorial and complaint, and find that while certain statements in Mr. Walker's letters to the *Glasgow Herald* may have been considered misleading by members of the Hamilton Presbytery, nevertheless presbyterial action was not thereby called for; and further, the steps taken by the Presbytery in dealing with Mr. Walker were irregular.

No doubt the Presbytery acted from the best possible motives, but most Canadians have the impression that this country does not need to be defended by Presbyterial action. Some latitude must be given to gentlemen who write for the press in the use of figurative language. There is a large number of Presbyterial editors in this Dominion, and an editor who is a member of the Church, is amenable to discipline as well as a minister who writes correspondence. Perhaps it would be a good thing if some of the editors were "dealt with" occasionally, but we fear there are not days enough in the year to try all the editors that some one might wish "disciplined."

THE *Christian Guardian* concludes a fair and thoughtful article on the Salvation Army in this way:

It is certainly a serious fact that, at a time when much has been sacrificed to unite the resources and put an end to the rivalries of Methodism, practically another Methodist denomination is being organized in this country. In cities there may be work enough to justify their special mission; but in the country villages there is a fair prospect that the waste of resources and the divisions of people of the same faith, which we thought we had brought to an end, is going to be kept up. In these places, the army draws its recruits largely from Methodist congregations, which of course are proportionately weakened. Go into any army fellowship meeting, and you will find the bulk of those who speak are either Methodists, or people who have had a Methodist training.

We fully sympathize with our neighbours in this view of the case. It certainly is a serious act that at the time the union of the Methodist churches is being consummated what is "practically another Methodist denomination" should spring up in this country. The trend of our day is in favour of union and consolidation and this trend is a good one. Following this trend our Methodist brethren have expended much time and labour and not a little money in a praiseworthy attempt "to unite the resources and put an end to the rivalries of Methodism." To do this some of the negotiating churches have yielded points in matters of government which we outsiders had learned to consider as almost vital. More's the pity, if there is still to be a rival Methodist organization. We cannot, however, bring ourselves to believe, that the "army" as at present organized and with its present methods can for any length of time do more than a mere fraction of the work done by the Methodist Church. Without pastoral work, Sabbath school work, missionary work, and the ability to instruct converts, permanent success is an absolute impossibility.

## THE INCREASE OF FALSEHOOD.

D. R. ARNOLD was a man who had strong convictions. His moral nature was of a healthy and robust type. As head-master of Rugby School he accomplished a great and lasting good. He steadily endeavoured to develop a healthy moral nature in all who came within the range of his influence. One of his principal aims was to foster the love of truth in the minds of his pupils. Like all true men he considered truth inseparable from the idea of manliness. In this he was correct. The better self in every man assents to it. The highest authority in morals, the sacred Scriptures, teach it. To the casual observer there is urgent need for a deeper reverence for truth-speaking in these days. A higher ideal of personal honour may be one of the requisites of the time. One thing is certain, a far higher practice than now prevails is imperatively required.

Absence of a sacred regard for truth is discernible in every sphere of human activity. In connection with our educational institutions we see discouraging deviations from a proper sense of honour forcing themselves occasionally on public attention. Instances of trafficking in examination papers are within the recollection of readers. Only the other week an occurrence of this kind came to light in connection with an educational institution in Montreal. The shadow of a deep disgrace rests on every one implicated in such dishonourable practices. The young man who would buy his ostensible standing in scholarship or professional competency displays a nature sadly deficient in the first principles of rectitude. There is a fibre of untruthfulness running through his moral nature. What-

ever his temptations may be, by whatever sophistry he attempts to justify his conduct to himself, so long as such ways are not abhorrent to him, he is only a dishonest sham. An honourable position is not purchasable by dishonest means.

In ordinary business life what an amount of bare-faced lying goes on! Human nature no doubt remains much the same through all grades of civilization. As in the days of the Wise Man so in these, "It is naught, it is naught, saith the buyer, but when he is gone his way he boasteth." In certain lines it is accepted as an axiom that honesty is impossible. Whether this is explicitly acknowledged or not it is tacitly assumed in other spheres of business besides horse-trading. The seller resorts to many devices. He will put a higher than the selling price upon his goods that a margin may be left for an importunate customer to beat down. The supposed justification of this and other tricks of trade is that people are so greedy and unreasonable that these devices are necessary in the interests of business. Then we have the disclosures which public analysts periodically make. What with the dilutions of milk, and the adulteration of so many articles of ordinary food, no wonder that sickness prevails. When the doctor is called in to prescribe, it has actually been found that even the very drugs have been adulterated. Into the composition of our clothing shoddy enters. The representation of things as they are not is one of the plague-spots of business life. What means the ceaseless internecine feud waged by bulls and bears on the Stock Exchange, but simply that astute schemers may get gain by sharp practice? There is a plentiful lack of truthfulness in the dealing of man with man.

It is well that Justice is blind, otherwise she would injure her eyesight with tears. In order to secure a measure of truthfulness in witness-bearing, perjury is regarded a criminal act. Unfortunately charges of perjury are too frequent in our courts of justice. It may be that in some cases these charges originate in vengeance of feeling, but not in all. There must be in the minds of many who proceed to lay a charge of perjury a strong conviction that even under the sanction of a solemn oath a lie has been sworn to that justice might be perverted. When, as sometimes happens, one witness swears the direct opposite of what was testified to by another it is painfully apparent that both statements cannot be true. The honourable men who preside in our courts of justice see painful exhibitions of human nature, and these not always in the box set apart for persons accused of crime. They are skilled in the knowledge of human nature, and it is a rare instance when they are imposed upon by an untruthful witness. These disclosures of weak and erring human nature make a deeply painful impression. It is a serious, a solemn, an awful thing to profess in the Divine presence to tell the truth and then deliberately to prevaricate and falsify.

It is perfectly obvious that in the present conditions of our political life veracity is not always considered one of its primary virtues. In both of our great political parties there are men of stainless honour and truthfulness—men who will neither speak nor act a lie, in order to gain a seeming advantage. It is equally obvious that the merely professional politician who has come to the unfortunate conclusion that principle has nothing to do with politics, has little scruple in telling untruths for his own or his party's supposed benefit. Does not a little of what goes on under the name of political debate fully accord with Tallyrand's cynical paradox, "Language was given for the purpose of concealing thought?" We cannot have that elevation in our political life for which many long until there is a higher reverence for truth than now exists.

Is the Church in some of her modes of working, say in popular methods in vogue for the supposed promotion of her interests, as regardful of the sacredness of truth as she ought to be? To reflective and candid minds instances will not be wanting to show that undeviating devotion to absolute truthfulness is not always and in every case pursued. Faithfulness to Him who is the Way, the Truth, and the Life demands the putting away of all lying, and that we should speak every man truth with his neighbour.

It is sad to reflect that dextrous and cunning evasions of the truth are in some minds regarded as praiseworthy rather than otherwise. A subtle and ingenious argument to make the worse appear the better reason is sure to elicit a measure of applause.

Yet in plain English what is it but elaborate lying? To praise truth in the abstract may be all very well, but much more than this is required. Truth is more than an ideal grace. It is a practical every-day virtue. It is worth while to seek the approval of Him who tells us to do the truth. Let youth be taught that the practice of truth is noble, just, and manly and that its opposite is base, degrading and cowardly.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

The following is a statement of the additional sums of money received by the treasurer up to the close of the session.

1. Received from fields occupied by the missionaries of the Society:—Per D. M. Ramsay: Indian Head, \$221.95; Qu'Appelle, \$82.25; Sintaluta, \$21.30; Bell's, \$8.65. Total, \$334.15. Per R. M. Hamilton: Commanda Lake, \$9.50; Commanda Creek, \$3.60; Rye Field, \$3. Total, \$16.10. Per W. J. Hall: Baysville, \$55.; Hamilton's, \$20.; Monomonee, \$20. Total, \$95.00. Per D. Perris: Sundridge, \$1.53; Stony Lake, \$13.26; Strong, \$1.85; Eagle Lake, \$12.63. Total, \$29.27. Per T. Thompson: Severn Bridge, \$8.95; Washago, \$6.; Andreea, \$4. Total, \$18.95. Slack's Settlement, \$4.50; Per J. J. Elliott: Big Lake, \$15.50. Mindemoya, \$6.; Carnarvon, \$2. Total, \$23.50. Rev. A. W. Campbell. Tarbutt, \$81.46; Laird, \$10. Total, \$91.46. Per A. Beattie: Sailors' Emp't., St. Joseph's Island, \$5. Per A. McD. Hng: Powassan, \$5.

2. Received from friends in other places: Hon. Justice Proudfoot, \$20. Per J. S. Hardie: friends in Brantford, \$10. Per A. Patterson, Knox Church, St. Thomas, \$26.50. Per W. A. Duncan: friends in Hamilton, \$25.; Burlington Beach Mission, \$17.; Erskine Church Sabbath School, Hamilton, \$10.; College St. Bible Class, Toronto, \$2. Total, \$54. Robert Kilgour, \$90. Per J. C. Campbell, friend, \$1. Per G. Needham: Friend, \$1.50. Per J. Goforth. Atwood, \$14.34; Monkton, \$9.10; Mrs. McMillan \$2. Total \$25.44. Per W. A. Duncan: Friends in Hamilton, \$14. Per W. Farquharson. Tolbory, \$8.63. East Congregation, Rev. Dr. Gregg, \$5. Per A. Hamilton: Friends in Millbank, \$27.33. Per H. C. Howard. Eldon School House, \$1.50. Kilbide congregation, \$6. Total, \$7.50. Per J. McKay, Embro congregation, \$14.75. Per J. K. Harvie, Central Presbyterian Bible Class, \$11.83. Wm. Graham, Student, \$1. Per W. S. McTavish: Nassagaweya, \$4.20. Chalmers Church Bible Class, Woodstock, \$2. Total, \$6.20. Per Messrs. Glasford and Craig. East End Presbyterian Church, \$11.45. Per D. McKenzie. Friend, \$5. Per A. McNabb. W. Creighton and Friend; \$2.25. Per J. S. McKay: Friend, Thamsford, \$1. Per Rev F. Ballantyne: North Westminster Congregation, \$30; Sabbath School, \$20; South Westminster Congregation, \$10. Total, \$60. Per Rev. S. H. Eastman: Oshawa S. S., \$9.38.

J. S. HARDIE, Treasurer.

Knox College, April 10th, 1884

MANITOBA COLLEGE.

The closing exercises in connection with the theological department of Manitoba College were held on Tuesday the 8th inst., in the Hall of Manitoba College. Rev. Principal King occupied the chair, and on his right and left were seated a number of the members of the College Senate, including Rev. Professors Bryce and Hart, Rev. C. B. Pitblado, D. M. Gordon, J. Pringle, of Kildonan, and Allan Bell, of Portage la Prairie. Rev. Mr. Gordon opened the proceedings with prayer. Rev. Principal King then delivered an address. He stated that this was not the end of the college year, there being still five or six weeks of teaching in connection with the literary department and then two or three weeks of important examinations in connection with the University of Manitoba. The year of the theological students was shorter than that of the literary students, partly because the Church had great need of the work of the former in her wide mission fields. There were in connection with the examinations of the theological students, three or four scholarships awarded. The number was, perhaps, as large as the number of students would justify, because if they were to be made an indication of merit they must not be quite as numerous as the students; but he hoped that by another year, instead of \$25 each, they would be able to hand the successful competitors at least twice that sum. For the present year they were indebted for these to the Bible classes in connection with Knox and St. Andrew's Churches in Winnipeg, and the ever-faithful Kildonan.

Cheques for the amount of the scholarships were then presented by the Rev. Principal, to Messrs. Munro, D. Anderson, B.A., and D. S. McPherson, of the first, second, and third years respectively. The list of names of successful students was also read.

Then, addressing the theological students, Dr. King gave

wise counsels to those entering on the work of the ministry. He could not too strongly emphasize the truth that intellect, imagination, learning, were but instruments and that the power was moral—the power of goodness and piety. He exhorted them, as licentiate, missionaries, or pastors to preach Christ in the glory of His person, in the efficacy of His death, and the reality and glory of His risen life.

After reading the results of the examinations the meeting was addressed in suitable and appropriate terms by the Rev. Messrs. Pitblado, Bell, A. A. Cameron, of the Baptist Church, and Mr. Pringle.

Principal King then made a few concluding remarks referring to the pleasing relations subsisting between the students and himself; the cordial co-operation and aid of the ministers in Winnipeg, and the hopeful outlook of the college financially and otherwise. The proceedings then closed with the benediction.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

May 4. } CHRISTIAN LOVE. { 1 Cor. 13. 1-13.

GOLDEN TEXT.—"Love is the fulfilling of the law."

TIME.— As lessons 3 and 4.

Notes and Comments. Vers. 1 The apostle had referred to "a more excellent way" in the last verse of the preceding chapter, and he now proceeds to dwell upon it. "Tongues" the gift of tongues, of which some were so proud. "Or angels" as they are of a higher order than men, so their speech, whatever its nature, is of a higher character. "Have not charity;" Rev. reads "love" throughout the chapter. "Charity," as we understand it, forbearance, or ministering to the wants of others, cannot be meant, for vers. 3 supposes such a charity as worthless. "Sounding brass—tinkling cymbals" sound and nothing more.

Vers. 2 A further contrasting of gifts with love—"prophesy" speaking by the inspiration of God, not of necessity, though perhaps including it prophesy in our sense of foretelling. "Mysteries" divine truths, the deep things of God, hidden from other men. "Knowledge;" of natural and revealed truths. "Faith—mountains—as Matt. 17: 20: 21-26. "Have not charity" men, as Balaam, may have spiritual gifts, and yet be destitute of the grace of God in the heart. Such, in relation to God's kingdom, are "nothing."

Vers. 3 Having spoken of gifts, he now enumerates graces, which may exist without love. "Bestow all my goods;" no charity can be larger than this. "Body to be burned;" in self-sacrifice for others, or defence of the truth, profiteth nothing. These may be done in ostentation, or in a fanatical, defiant spirit, altogether void of the Spirit of the Master.

Vers. 4. Having shown how worthless gifts and sacrifices are, if without the spirit of love, the apostle now goes on to describe it. Compare here the fruits of wisdom, as described by James, in his Epistle, Chap. 3: 17: "suffereth long," with obstinacy, injury, spite, and malice; "is kind;" the positive of long suffering, not only bears evil, but gives good; "envieth not;" is not jealous, never vexed at the success of others; "vaunteth not;" displays not itself, as *Aford* paraphrases, "no puffed up;" or conceited, it is closely connected with the preceding expression.

Vers. 5. "Unseemly;" a teacher will find plenty of illustrations of this—disrespect to parents is one. "Not her own" happy in the happiness of others, how different from the worldly motto. "Take care of number one." "Not easily provoked;" Rev. omits "easily;" is not moved to anger. "Thinketh no evil;" a grand feature this, not to impute or even suppose, evil motives for the actions of anyone. If the hand is open, love sees an open heart; if the hand is closed, love believes that is because of closed means.

Vers. 6. "Rejoiceth not in iniquity;" when men do wrong, with an "I told you; so," "I knew how it would be," etc., or, in the prevalence of iniquity of any kind. "In the truth;" in its success and power.

Vers. 7. "Beareth;" or, as in margin of Rev., "covereth;" would rather hide an evil deed than trumpet it abroad. "Believeth;" so long as it is possible, and when that is impossible, still "hopeit." "Endureth." all the evils that come from wicked men, opposition or even persecution, so Rom. 2: 7.

Vers. 8. Love is now contrasted with gifts as to its abiding character, "never faileth" because it is of God. "God is love." Prophecies—fail—tongues—cease—knowledge—vanishes away—prophecies have been fulfilled, and so are past, tongues did not survive long even in the primitive church, and knowledge while it may last the world out, will not be needed in heaven.

Vers. 9, 10. "In part;" all our knowledge is partial and imperfect, and in the inspired utterances of that day only a part of the truth was revealed. "Perfect is come;" when the Lord shall come, so ver. 12. "Dona away;" imperfect knowledge by perfect, as the law by the Gospel; all the things that have been mentioned, tongues, prophecies, knowledge, will be unneeded in the light of Christ's presence.

Vers. 11. Gifts and charity are here compared to childhood and manhood—the former belong to the infancy of the Church, the latter to its maturity; the thoughts and feelings of a child belong to the child alone, not to the man. When manhood is reached, "I have put away childish things;" so Rev.; so the gifts which the Corinthians prized so much would be as childish things in the world to come.

Vers. 12. "A glass darkly;" the mirrors of those days

were of polished metal, and the reflection was indistinct, hence the metaphor; in the gospel we see God and the things of God, the gospel of His grace yet but imperfectly, "then" when in that future of which Paul had had a foretaste, and which was so real to him 2 Cor. 12: 2 8. "Face to face;" comp. Numbers 12 8. "know in part" the wisest know but little. Sir Isaac Newton compared himself to a boy playing on the sea shore, and diverting himself by now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before him. "As I am known;" seeing God face to face we should know Him as He knows us, perfectly.

Vers. 13. "Now abideth;" let us not overlook this. "Faith hope" these equally with "charity" hope will never be lost in full fruition, but will blossom eternally, faith will never finally "vanish into sight;" it will abide, as a continuing, ever present, trust in God. "The greatest;" not only greater than gifts, but than things far more excellent than gifts. God is never said to be faith or hope, but He is said to be love. Faith and hope lead to heaven, love is Heaven, for love is God.

HINTS TO TEACHERS.

Profatory.—It has been well said that our lesson is one of those matchless passages in which inspiration itself seems newly inspired. "We hesitate by what name to call the glorious theme. *Charity*, the old version calls it; *Love* is the better word but this must be sanctified in our thought. It is the same word so constantly translated *Love* as when John tells us in his first Epistle: "God is Love" and "we love Him because He first loved us;" we see in a moment that it would not do to substitute the word *Charity*, and it is only because we have been so long used to that word that some regret the change. When we have become accustomed to it we shall prize the word *Love* much as giving fresh force and beauty to this beautiful chapter.

Topical Analysis.—(1) The characteristics of love, 1-8. (2) The eternal supremacy of love, 9-13. On the first topic note that the characteristics given are of two kinds *negative*; something that love is not *positive*, something that it is. It is not *envious*, dwell for a moment on each of these characteristics and illustrate them as you easily may from daily life here, it would be rather rejoice in the success and pre-eminence of another. *The spirit of John the Baptist*, "He must increase, but I must decrease," not *vain, proud, selfish, hasty, prejudiced, or partial*. How beautiful, but how rare, the character free from all these blemishes; how hard some of them especially are to root out of the heart, but if the love of God is there, and supreme, they will all be cast out. Read the First Epistle of John through, and see what a place he also gives to love—love to God and the brethren. Reading this description one thinks of a group of children boasting of their strength, quarrelling for the best things, breaking into hot words which are answered by blows, till all is confusion and misery; and then comes the elder sister, sweet in face and gentle in voice, and by the very charm of her bright, unselfish spirit, the rude tones are quieted, smiles, kisses, and pretty acts of kindness change the place to a heaven. We have taken the figure from the nursery. Alas! that full-grown people should be so slow to put away childish things. But there is a positive side: love is active, it is kind, long-suffering, *believing the best*, and, where belief is impossible, *hoping the best, patient to the end*. What a world this would be if in all walks of life these principles prevailed. Love, or in other words, the Spirit of Jesus entering into all trade—into the dealings of man with man. What an extraordinary political newspaper, for instance, that would be, conducted on the principles of vers. 5-7, and what a church, and what a school also. Strive to impress these principles on your scholars, strive to illustrate them in your own life.

On the second topic, show how transient all gifts are compared with Love. Man dies, and the knowledge acquired by a life of study, or the gifts of intellect which he may be richly endowed, all cease, but if he has love in the heart he carries it into the realm of love and it abides with him forever. Greater also than Faith and Hope which are the steps to the perfect Christian Character, while Love is that character. Faith is the eye, but Love the heart, Hope the anchor, but Love the precious freight. Faith and Hope the virtues of creatures, God can have neither, but Love is of God, 1 John, 4: 7, and God is Love, 1 John, 4: 8.

Supplementary.—The lesson would fail unless we pointed to the incarnation of love in the life of the Lord Jesus Christ. All the characteristics of love were seen in Him, forgetting for the moment that it was love brought Him to earth. How does every incident in His life show its spirit, how kind, how gentle, how humble, how long-suffering, how forgiving, how patient with the dullness of His disciples and the opposition of the people. The life of Jesus is, in fact, a living comment on this lesson, and just as we strive by the grace of God to be like the Master shall we be filled with the spirit and power of this lesson.

INCIDENTAL TRUTHS AND TEACHINGS.

Supernatural gifts have long passed away, but Love abides.

Love is the Alpha and Omega, the beginning and the ending of the Christian character.

Love finds good where others find only evil and hopes to the end.

Without Love we are nothing before God. Christ, and Christ alone, the perfect embodiment of Love.

He our model set before us.

"He prayeth best who loveth best All things both great and small."

Main Lesson.—Follow after love.—John 12: 34; 16: 12; Romans 13: 8; Col. 3: 14; 1 Thess. 4: 9; 1 Tim. 1: 5; 1 Pet. 1: 8; 1 John 2: 9-10; 4: 7.

\* Monday Club Sermons.

## CHOICE LITERATURE.

## THE COUNTRY WORK OF BROTHER OX.

BY MISS ADA HAVEN, PEKING, CHINA.

Some time ago, one of our native colporteurs returned from a prolonged absence in the country. This helper rejoices in the bright and beautiful name of Summer, but it does not apply very well, for Mr. Summer is neither bright nor beautiful. In fact, it does not apply at all unless you think of Summer as personified in the shape of a red-faced labourer in the harvest-field, just coming to himself from his noon-tide nap under the trees. One of the missionary ladies who takes a pleasure in the fitness of things, seeing the disadvantage under which the poor man suffered from such a name, took to speaking of him as Brother Ox, and to this day, whenever we wish to speak of him without mentioning his name so as to be understood by our attendant Chinese, we always speak of him in this way. This name is certainly a good one. Look into his broad, honest face, and you will see there the qualities for work which make the ox such a valuable helper to the farmer—the same readiness for labour, and patient bearing of burdens which would be heavy to a more sensitive nature, but which do not seem burdens to him.

But this particular time, Brother Ox had overstayed his time on his country trip; had been gone so long, in fact, that the pastor was prepared to call him to account for it on his re-appearance. So Brother Ox told all that had befallen him. "A strange story," said the pastor, in commenting on it at the dinner table; "Strange, yet it must be true, for Brother Ox has not wit enough to have invented it."

"A strange story"—yet if I should repeat it, it would not seem strange to you—not at all; just as when we tell the story of the miracles of Christ to a Chinaman, he receives it all as a matter of course, and is not in the least impressed by it. Tell him of the miracles of the loaves and fishes, and he will tell you of poor people, who as a reward for some pious act have found huge jars of gold buried under their floors. Tell him of the raising of the dead, and he will be prepared with a story to his eyes more wonderful still, which he assures you is an event of frequent occurrence at the present day, of the dead raised to a dual existence, body and soul both active, and often existing widely separated, for though the Chinaman theoretically knows nothing of the future state, practically he believes in the metempsychosis, ghosts, devils, fairies, and all kinds of spiritual states after the mortal coil has been shuffled off. So how could the mere fact of the reunion of soul and body fill him with wonder?

So if I should tell this story now, to you who are accustomed to hear of the fervour with which those in other lands embrace Christianity, and of how whole tribes in India are turning to the truth, eager for the Word of life, to you it would seem nothing strange that here in China, one man should be found ready to receive the Gospel. The fact that he was an educated man, holding office under government, would not add so much to the story, for no one outside of China can possibly understand the bigoted conservatism of a high standard of morality. He asks for nothing better. He is the Pharisee of China, and the Sadducee, too, for that matter, for (unlike his uneducated brother, who believes too much) he knows nothing of the resurrection, neither angel nor spirit. When his "breath," this mysterious product of the occult and the revealed passes away, the Confucianist does not ask "whither?" If a man dies, he "is not," and this is the end of the matter. No beautiful, restful "is not" of scriptures is this—"is not" because "God took him," and because he had "walked with God." What matter if the calyx, which held for a time the preparing beauties of the flower, may perhaps wither and drop off when no longer needed when the unfolded life is ready to bloom forth into glory. The beautiful fact of the blossom still is, even though the calyx is not. But the "is not" of the Chinaman means non-existence, dissolution, the dreariest of all dreary Positivism except that which denies what alone can make life worth living, or death worth dying, a power higher than life or death, and controlling all. This fact is also denied by our Chinese positivist, or negativist, or whatever you are disposed to call him.

Such was the training received by this man in the country, and that he at one time held to it is shown by the fact that for many years he had held office as superintendent of education. No one of suspected orthodoxy would be appointed to a post like that. The man was a great scholar, learned in all their classics. This was all very well for a time; but after a while he became conscious that he was still unsatisfied. He was not content with the Positivism of the classics. There were some questions arising in him that must be answered. So he got hold of some Taoist books, and found them attractive. These studies had to be pursued in private, of course. The Taoist doctrine lays a great stress on solitary meditation, a life in harmony with nature, always striving to grasp the secret of immortality, and to drink in the divine essence of being. To be a perfect scholar of nature he should leave his family, and live in some cave among the mountains, unmoved by the world around him, and as nearly as possible closing all avenues of communication from outside.

Ask a Western man "What is life," and he will probably say "Action." Ask a Taoist, and he will answer "Breath." This "Breath" is a mysterious, impalpable something. Let it once leave a man's body by so much as three inches distance, and it will float away, and the man is dead. But it is not immediately dissipated, but hovers around the room, and may work mischief, so charms are necessary to disperse it. This "Breath" is one of the "three souls" of a Chinaman. Of course, if the chief end of living is to live, it is of the utmost importance that the breathing be as regular as possible. As all excitement, and the pleasures of sense, tend to make the breathing irregular, they should be carefully avoided. A man is to treat his body as a Keramanic treats a bit of china. Look at it, and you would pronounce

it a plate, and wish to put it in the side-board. But your friend, shocked at your æsthetic dullness, hangs it on the wall, spite of your innocent question whether plates were not meant to eat from. Just so careful is the Taoist not to wear his body out with use. His body is as useful to him as a costly wax doll is to a child. It must lie with closed eyes in a bureau drawer, only to be taken out and waked up on rare occasions, and with a kind of solemn awe—

"A creature all too bright and good,  
For human nature's daily food."

You might almost call it self-worship, this exercise, or non-exercise of the Taoist. He does not prostrate himself before a cross-legged clay Buddha. He himself sits cross-legged on his platform, a senseless lump of clay. His eyes are not raised in adoration to any deity; they are turned inward upon his own internal organs. You might say he is dead. But no, that is just what he is not, for as regular as the play of the huge pistons at the Fairmount Water Works, the lungs are performing their office, expanding just so many inches, and so many seconds, and then contracting just as much. So he was to live a life in accordance with nature, the sins and stains of the earthly becoming gradually exhaled, and his soul day by day becoming more rarefied and ethereal, until at last the window in the top of the head should burst open, and like a three-fold exorcism, the man's soul should sprout forth, and then voluntarily float away and assume other shapes, or, at will, return again to its clay tabernacle. Or it might become so pure and bright as to arrive at immortality, and leaving forever its former abode, be changed into a beneficent spirit, an immortal.

Whether the modern Taoist, like his predecessors, still continues to seek for the philosopher's stone and the elixir of life, I am unable to say. If he does, I do not see how he can reconcile that exciting avocation with the perfect calm otherwise prescribed. So I am unable to say whether our friend, the Superintendent of Education, wasted much cinabar in trying to evolve gold, or whether he made life bitter by experimenting with evil nostrums in the hope of sometime tasting a potion which should give him eternal life. I doubt whether our friend troubled himself with either. But for the rest, he tried, in intervals of leisure, to follow the prescribed regimen. It was rather inconvenient for him, as father of a family, and Superintendent of Public Education, to leave all and seek a mountain cave to bury himself in, so, unlike the false prophet of old, he resolved if he could not go to the mountain cave, he would make the cave come to him. So he had a great pit dug in his yard, and a house built half underground, which he fitted up as a laboratory, or oratory, or whatever they call it. No one even entered the cave but himself, and here he spent days and nights together, sitting cross-legged in his store-bed, hearing nothing, seeing nothing, only breathing. But he was not very successful, for there was one thing which he still had to keep doing; he could not leave off thinking, and somehow, spite of all, he found himself unsatisfied still. So he redoubled his (lack of) effort and went on breathing. Yet still the top of his skull remained as hard as it had been since infancy and the wings of his soul were not yet grown.

It was just at this stage with him when he heard of a man newly come to the village, who had brought with him some new fangled doctrine or other, something neither Confucian, Buddhist nor Taoist. Like a man conscious of the existence of some fatal malady, and ready to try any remedy, our friend sought an opportunity of making the acquaintance of Mr. Summer and inquiring more closely concerning this strange doctrine. I did not stop with one conversation or two. Before long he had Brother Ox fairly installed in his little subterranean retreat, he, the learned scholar sitting as a disciple before the simple countryman, drinking in, not knowledge, but wisdom. In the place where he had before sat vainly trying to inhale peace, and to exhale impurity, he now sat, and without trying at all, he received the inspiration from above, and learned of the eternal glories awaiting him, and better still, of Him who has given to thirsty souls this water of life.

Brother Ox is a simple man, and did not give any details of what arguments he used, or what "exercises of mind" the inquirer passed through. We only know that unseen as the wind that bloweth where it listeth, the Spirit came to him.

All this while Brother Ox remained with him as an honoured guest, his host sharing with him the underground vault. Together they read the Bible, which the helper expounded after his simple fashion, and then Brother Ox taught him to pray and to sing, the two in their gloomy hole making melody in their hearts to God. To men's ears it would hardly seem like melody, for Brother Ox is no songster; but their hearts were full, and they sung with the spirit and with the understanding; and God heard and blessed them.

By and by the cold weather set in. Brother Ox not expecting to remain so long, had not brought sufficient bedding, so before long he found himself with a severe cold. His kind host insisted on giving up to him his own thick felt quilt, while he himself took an old cotton one. Whether it was on account of this change, or because the dark hole in which the two lived was rather calculated to shorten than to lengthen life, I do not know, I only know that as Brother Ox got better of his cold, his host's health began to fail, and now it was the turn of Brother Ox to minister to him. He soon began to grow better; and they planned between them that when he got well, they would both go to Peking together, and then the pastor himself could teach our friend more of the doctrine, and answer his many questions. Neither had any thought of anything different from this, until, one morning, as Brother Ox was bending over him, a sudden change came over his face, and in the supporting arms of the faithful Brother Ox, he breathed his last. Calmly and peacefully he breathed out his soul, and the life, the true life, was begun, not ended.

In the years gone by, in the time of his weary search for the secret of eternal life and happiness, he had dreamed of the time when his imprisoned spirit should be released from the confining body, and float away to new transformations

beyond. But his heart had never conceived anything so glad and beautiful as this—the purified soul rising to life and immortality changed into the glorious likeness of the Son of God.

No need now for the cast-off body; so carefully and tenderly the good Brother Ox laid it to rest, and then taking up his solitary pilgrimage, came and told the whole story to the pastor.

## CHARLES READE

It is a rash man who, while Dickens, Thackeray and "George Eliot" were living, counted the author of "Very Hard Cash" on the same level with the great masters whose contemporary he was, and in comparison with whom his work is under the hard necessity of proving its right to stand. But, now that he is gone, his friends may justly remember that his fame was won in the full blaze of his great rival's glory, and that he probably neither gained a reader by their death, nor lost one by their rivalry while living.

In the face of all their fame, and in connection with it, he won a popularity which, if rated by numbers of readers, can hardly be less, or, if measured by the admiration of a devoted few, would challenge the very highest place. Whatever other defect he may have had he never lacked the power to attract his readers to him by his pen, and, in an age singularly rich in great authors, to make himself something like an intellectual necessity to his admirers.

His work was marked with strong originality, and was, perhaps, greater in the outline or the sketch than as finished literary art. Through it all beamed, burned, blazed or raged, as the mood might be, a nature full of deep and generous but, to some extent, ill-trained and ill-regulated sympathies. There was some theatrical turbulence in his breast, which taught him to take the sensational capacities of type and punctuation into service as parts of his rhetoric; and no man ever ushered his work into notice on the wings of more loud-resounding titles.

His more critical admirers believe that he was greatest when the reformatory, humanitarian mood was off, and the artist in the saddle, in full and free command of his powers. But to the public at large he was dear for the brave work he did, and was ever ready and able to do. For them he reached his highest level in "Very Hard Cash," in which earnestness of purpose is at least as much the secret of success as humour, pathos or dramatic artifice and resource. In his later writings the humanitarian impulse gave place to literary art, but with damaging effect on that power which laid its spell on all his early readers, and made their veins tingle while they read.

He worked hard, pen in hand, and with the note-book near. It is possible that it was the overwhelming preponderance of work, with the plodding flavour not wholly burned out of it by genius, which prevented him from writing his name with the highest of his class.

Yet at his best it is difficult to see what more a Pythian inspiration could bestow on him. His pages swell with emotion, or rock beneath the tremendous energy which drives the sentences along. A whole character flashes out in a word or a deed. Brilliant epigrams mingle with brilliant descriptions; and everything that he wrote reveals the broad, humane manliness of his character, his hatred of cant and wrong, his splendid courage, hot earnestness, and the passionate energy with which he had taken up the battle against the hidden wrongs of society, and for those whose sufferings were greater than their ability to defend themselves.

He wrote less than Trollope, and what he produced well, for that reason, live longer, and perhaps for the additional reason that he cared less to push it into profitable circulation; though of late his income from this source was considerable and in connection with his patrimony more than ample for the requirements of a bachelor with a generous heart and free hand.

In person he stood about six feet high, was rather slender and fair. The fine proportions of his head were shown to advantage by his close-cropped hair and whiskers. His manners were those of an Oxford graduate and fellow of Magdalen.

The notices published since his death observe a studied silence as to his very remarkable religious awakening in 1850. A full account from the pen of the Rev. R. L. Stanton, D.D., was published in our columns May 13th of that year, and represents the substantial facts of the case, though the sensitive disposition of Mr. Reade shrank from having his private experiences talked about as the "conversion of Charles Reade," especially as he was at the time a communicant of the Anglican Church. The account is too long to be repeated here, but should not be overlooked in the notice of his life.

His biography is not yet written, though we understand that he had himself prepared copious notes at least for the portion subsequent to the death of Mrs. Seymour. When his life is written the biographer will have a hard struggle with the amusing and perplexing stories told of him during his life—if they survive—and to clear up some of the mysteries connected with the sources of his material. But he cannot fail to make a strong and interesting figure in the biography of the century, as he did among the contemporary giants who have made its fame.—*Independent*.

## THE BELFRY OF BRUGES.

The great bell tower compels one's attention; and ends by laying so firm a hold on the imagination that at no moment of day or night is one wholly unconscious to its solemn, protecting presence. By day and night its chimes float through the air like fairy bells, weird and soft, to warn the listener that time indeed is flying even in this drowsy city. It is the first object that catches his eye as the traveller approaches Bruges. It is the last he loses sight of, with a sigh as for a well-tried friend, when the train steams away again through the flat green country. It has watched for six hundred years over the varying fortunes of its city, and has gained that precious quality which, as Mr. Ruskin says, is the greatest glory of a building: "Its glory is in

its age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity."

Underneath, far, far below, the red-roofed town lay mapped out into streets and squares—with lines of jagged gables—masses of trees shading sunny gardens—canals winding in and out, a network of silver among the red and yellow houses—steeples and towers and solemn convent walls—windmills and ramparts and ancient gates—and a broad encircling belt of shining water shutting the city in from the flat, smiling, wooded plain:

"Thick with towns and hamlets studded, and with streams and vapours grey,  
Like a shield embossed with silver, round and vast the landscape lay."

Away and away we gazed, across the grey-green land to Ostend and its oyster beds, to Blankenberg and its gay bathers. We could see the line of vast yellow sand dunes that protect all the coast of Belgium—the ancient land of the Morian and Batavi—against the North Sea. We could see that cruel sea, a bar of blue steel against the horizon, waging perpetual warfare against the sturdy people who dwell on its shores; and who are now as undaunted by its rage as their forefathers were by the hordes of pirates, sea rovers, and vikings in their long ships, that it bore down on its bosom to ravage and lay waste the land of Belgica. We could see Sluis up the great canal that ran from our feet straight as an arrow between thick lines of trees, past Damme the dead port of Bruges and its lonely ruined church rising out of the flat fen—Sluis, the once famous harbour, where every nation of mediæval Europe sent its merchant ships "with deep-laden argosies." And beyond it we knew we were looking into the country of dykes and dairies, of pipes and tulips, of heavy-featured Mynheers and fat, placid Vrows; for a misty vaporous glimmer away to the east marked the line of the Scheldt, and the land it flowed through was the brave, prosperous little kingdom of Holland. The trees that tufted the wide pastures and corn-lands around us were descendants of the giants that grew in the Badahuenna Wood covering the vanished Lake Flevo, and in the vast Hercynian Forest which took nine days to traverse. And down in the south we fancied we could see the glitter of the golden dragon, once the crowning glory of this very tower, that the men of Ghent wrested from the Brugeois and carried off to their own belfry.

How often the peaceful meadows and woodlands that were now sleeping in the low autumnal sun, had been trampled by the fierce bands of the Artevelde, and the Counts of Flanders, by the armies of Maximilian, of the great Emperor Charles, of his terrible son Philip II. The little white villages which studded the landscape—each with its church steeple, its deep-roofed barns, its herds of tranquil cattle feeding in rich pastures—had resounded to the tramp of armed men; while flames from house and barn and church lit up the country round; and the shrieks of the terrified inhabitants told a tale of fierce revenge, or swift retribution, for some equally fierce outbreak, or some effort to shake off the iron yoke of Count of Flanders or King of Spain.—*The English Illustrated Magazine.*

WOMEN AS WRITERS OF ROMANCE.

The number of women who take to novel-writing is noteworthy, though it is not very difficult to understand it. Many women are naturally bright and clever; they have a great deal of spare time upon their hands; they want occupation, and, possibly, an income. The professions are closed to them, for, as yet, female medical practitioners are the exception; sanctuary is denied them in the churches; and, in spite of an illustrious Venetian precedent, there are no Portias at the English bar. But there have been Miss Austens and George Eliots, as there is still Mrs. Oliphant; and there seems to be no absolute reason why other ladies should not have similar success. Should they have read the books of a generation or two back, which is doubtful, they will remember how "the little Burney" wrote a novel which Burke sat up all night to devour, and on which Johnson bestowed exaggerated laudation. Possibly they may reproduce an experience of the sort in their own lives; at all events, they may do well even if they fall considerably short of it. With the smallest amount of intelligence they must know that the public of the day is far from fastidious. Now, we admit that an inexperienced feminine novelist has certain advantages over the rougher sex. Women have finer fancies than men, and are unconsciously interested in some vague analysis of the emotions. Love and marriage are what they look forward to, and a bright and warm-hearted girl, from her nursery and schoolroom days, has been building herself castles in the air and peopling them with possible tenants. She has made herself the heroine of hundreds of tales of the heart, and she has figured in innumerable imaginary roles. So far she starts with a certain stock in trade, but her ideas are limited in the first place, and theoretical in the second. What she writes may be clever and even curious as an unconscious revelation, but it is almost certain to be unreal. For, on the other hand, and it is happy for her, the girl ought to know little of the world beyond her home. She has not even had the rough and contaminating experience of the schoolboy, she has not been sent to the university, nor has she served an apprenticeship in the mess-room; she has never travelled except under a matron's wing; nor does she even know as much of business and practical life as the youngest clerk in an attorney's office. What subjects, then, can she possibly choose when she decides to present her seniors with a series of imaginative or idealised pictures? Only two courses are open to her. Either she launches out in a world of which she knows as little as the early explorers knew of Central Africa before Europeans had struck into the Dark Continent, or she writes on the subjects to which she has given thought, though the thinking has necessarily been purely speculative. Any attempt she may make in the former line may be summarily dismissed as absurd and extravagant, unless, indeed, she has the Trollope-like instinct of the imagination which

turns much that is fanciful into the semblance of truth, while, in the other and the more probable case, we come on one of the springs of that perennial flow of the stories which seem harder reading than dictionaries of blue-books.—*The Edinburgh Review.*

MORNING REVERIE.

Night is passed in God's safe keeping,  
He, the watch, while we were sleeping,  
Wonder not to see us gather,  
Round the sire to thank the Father,  
E'er we scent the hay or clover,  
See the cloudbirds round us hover,  
Or go forth amidst the rattle,  
Of life's busy hum and battle.  
Wonder not e'er these things mingle,  
With their harsh incessant jingle,  
We should claim that thanks be given  
To our vigilant Guard in heaven,  
That in love, with mercy blended,  
Life's another day extended;  
And our souls we place in keeping  
Of the Guardian never sleeping;  
Pray our thoughts be kept from wandering,  
And our tongues from evil slandering,  
That our hearts should always brighten,  
If a burden we can lighten:  
Or with love and mercy blended  
Some poor broken heart we've mended,  
So, when comes down the setting sun,  
A day of Christian work's cease done.

—COL. D. WYLIE,

THE DEATH OF PRINCE LEOPOLD.

A royal funeral in England, with its midnight pomp, its draped-in-black chapel, its dead march, its lines of cuirassiers holding flambeaux, its solemn train of mourners, its chanted service, is as impressive as any pageantry of death can be. But the number of sincere mourners usually bears a small proportion to the display of woe. In the case of Prince Leopold the sincere mourners will not be few. The congenital malady which has been the cause of his early death and which always made his life precarious, brought with it a certain compensation, inasmuch as by debarring him from physical exertion and from field sports, it disposed him to intellectual pursuits. He had considerable literary culture, with a refined taste, and was a good musician. He also took a most intelligent interest in public affairs, and the wish which he expressed, to become Governor-General of Canada, though it could not with propriety be gratified, was the earnest of his sense of duty and his desire to be no mere social fetish, but a man, and a useful man in his generation. A more amiable disposition or pleasanter manners there could not be. Prince Leopold's life seemed likely to be a happy one. It had, at least the prime element of all happiness, union with a woman worthy of love. Claremont, the palace which was built by Clive out of the spoils of Indian conquest, in which his last dark years were passed, and where the wild story of his fierce and towering ambition came to its tragic close, had become, by a curious turn of destiny, the joyous home of the young Duke and Duchess, with their little domestic court. One large room had, according to tradition, been built by special order of the imperious proconsul to accommodate a carpet of vast dimensions, the gift of an Indian prince, which still covers the floor. In that room and on that carpet gathered round the piano the bright little circle seemed to have the promise of many years of domestic happiness. But the gentle and gracious young wife, who was the centre of the circle, is a young widow. Perhaps, after all, as these are not good times for royalty, the Prince, who had such a high ideal of royal duty, may have been taken from evil to come. His aspirations might have been disappointed, and disappointment might have brought a cloud even upon the sunny life of Claremont.—*Bystander, in The Week.*

BEHAVIOUR.

Rev. Brook Herford, late of Chicago, in a recent address on Behaviour says:—  
"There is a direct and mutual advantage to all parties in whatever transaction derivable from a courteous manner. Civility, consideration for others, regard for not only their rights, but their feelings, pay. It is profitable even in a mercantile way. It facilitates and advances business. Therefore is polite behaviour to be commended and cultivated, even on the low ground of expediency and policy. But the demand for it, and the duty of observing it, are still more urgent on moral grounds. Courtesy is a Christian characteristic, and there was a correct preception of the fact on the part of that English poet who wrote the line describing Jesus as 'the first true gentleman that ever breathed.' The basis of true politeness is kindness, the suppression of self-interest and self-assertion for the sake of others. It is said by Emerson that the basis of it is self-reliance. This is one of its elements or bases, but it has deeper sources than that. Self-reliance easily swerves off into self-assertion, and the next step in the same direction would be arrogance. There is much of behaviour in society that is called polite behaviour which is only superficial, a veneer and a polish. Underneath the veneer are self-love, self-seeking, self-assertion, and their kindred qualities. Real politeness is not a matter of surface, but is genuine to the centre, and comes from the heart. Self-control is to be named as fundamental in politeness rather than self-reliance; but deeper than this, and the fountain and spring of all, is kindness. Whoever begins with this will begin aright, and a little experience and observation, if he or she be deficient in these at the first, will establish the habit of self-control, and gain for the aspirant the poise and grace that come from self-reliance."

MR. W. LETHBRIDGE, of Frome, has gone at his own expense as a Wesleyan missionary to Palestine.

BRITISH AND FOREIGN NEWS.

THE Rev. Dr. Donald Fraser, of London, has completed his visit to the Holy Land, and is spending a short time in Egypt.

DURING the last ten years the United States Government has expended nearly \$70,000,000 in caring for the Indians.

THERE is only one paper published by undergraduates in Germany; in America this kind of periodical is issued from almost every college.

A NATIONAL rose show is to be held at Salisbury, in England, this year, in the extensive and charming grounds of the Bishop's palace.

THE time for a Wesleyan minister occupying the same circuit in South Australia has been extended by Conference from three to six years.

THERE are 2,300 drinking shops in New Zealand. The drink and tobacco bill of the colony amounts to three millions sterling per annum.

THE Kentucky House of Representatives has passed a bill prohibiting bicyclists from using the public roads of most of the counties in that State.

THE death is announced of M. Massari, a member of the Italian Parliament, who was the friend of Cavour and biographer of Victor Emanuel.

A FOUR-YEAR old boy at Felicity, O., is the sensation in that town, as he is alleged to be able to read books and papers at sight, though he was never instructed.

THE *Volks-Zeitung*, of Breslau, states that Cardinal Ledochowak has resigned the Archbishopric of Posen and Gresen, and that the Pope has accepted his resignation.

THE Rev. A. O. Medd, Bamborough, Northumberland, has made an appeal for funds to repair Grace Darling's tomb, and to erect a memorial window to her in the church.

A LETTER from Japan states that the army is to be increased to 100,000, and that the new conscription laws require three years' service of all male citizens between eighteen and forty years of age.

MISS BEATRICE PARSONS, of London, was the winner of the highest honours of the recent Cambridge University examination, in which no less than three thousand bright British girls competed.

IT is calculated that there are now residing in the United States nearly a thousand Japanese, and of this number it is said that not one has ever been convicted of any criminal offence in an American court.

THE honorary degree of D.D. has been conferred by Edinburgh university on Revs. T. K. Cheyne, Tendring, Colchester; Bishop Wordsworth, St. Andrews; Prof. Nicholas Beets, Utrecht; and Prof. Briggs, New York.

THE celebrated collection of Signor Castellani is about to be dispersed. The city of Rome has offered two millions for it, which has been refused by the family. The estimated value of this unique collection is about 4,000,000 francs.

IN France, according to statisticians, suicides are rapidly increasing, not only among adults with real woes or sufferings to account for their rash act, but also among juveniles, who make away with themselves for the most trivial causes.

THE Right Rev. Robert Bickersteth, D.D., F.R.S., Bishop of Ripon, died last week. He was born August 24th, 1816, and had been Bishop of Ripon since 1856. He was the author of several volumes of sermons and lectures.

THE Senate has passed the educational bill. The measure as passed appropriates \$77,000,000 to distribute among the States in proportion to illiteracy on the basis of the census of 1880, payment of the money being extended over a series of eight years.

THE Marquis of Salisbury is pictured as having a heavy and unwilling physique. His face is of a sickly pallor, which is set off the more by the thick, scrubby beard all around, and he is so indolent and so weak that he slouches painfully when walking.

THE Rev. Dr. Kennedy, of Dingwall, has written from Florence saying that he is more vigorous and able to take more exercise than when he left home, though the chief symptoms of his illness have not wholly disappeared. He intends returning to Scotland soon.

AT a meeting of the Academy of Science in St. Louis a few days ago, there was exhibited a specimen of natural coke taken from a mine of lignitic coal in Utah. The coke had been made, it was stated, by volcanic action, two volumes of volcanic rock having passed directly through the mine.

IN London policemen are not allowed to carry revolvers lest they might be tempted to use them too carelessly. A recent and somewhat protracted discussion of the question of arming the police has ended in providing for them no more formidable weapon than a new and improved whistle.

THE Roman Catholics in New South Wales are demanding that the children attending their schools should have free passes on the railway like the children attending the public schools; but a resolution to concede the point has been rejected in the Legislative Assembly by thirty-two to sixteen.

DON CARLOS is staying at the Hotel Grande Bretagne, Naples, under the name of Count de Lacar, attended only by his secretary and two servants. He was advised by the physicians to try Naples in order to get rid of an obstinate bronchitis. His ordinary residence is the Palazzo Loredano of Venice.

M. CHEVREUL, the eminent scientist, who is nearly ninety-eight years of age, was delivering a lecture on chemistry the other day at the Paris Museum of Natural History. Referring to a certain phenomenon in chemical change, he said: "This fact was first mentioned to me in 1804 by a Leipzig student named Schamberger, or Schomberger, I am not sure which. It is curious, but I am beginning to lose my memory for names."

## MINISTERS AND CHURCHES.

The *Sentinel-Review* states that considerably over \$1,000 has been subscribed in Woodstock for Knox College Endowment Fund.

In the communication by Principal King in the issue of April 9th, through a typographical error, it was stated that eighty students would enter at once on mission work; it should have been eight.

THE laudable action of Messrs. Hugh, James, and Robert Mackay, of Montreal, in endowing "The Edward Mackay Chair," in the Presbyterian College, in memory of their uncle, is an example of respect worthy of imitation.

At a meeting of the Paris Presbytery held lately a call was laid on the table from the Barrie congregation in favour of Mr. D. D. McLeod, of Paris. The call will be issued at a meeting of the Presbytery to be held at Ingersoll on Tuesday, the 13th May.

THE Synod of Hamilton and London, held at Seaforth, has been the largest attended of any former meetings, there having been some 225 members in attendance. A very great interest has been taken by the general Christian public in the business of the Synod.

THE Rev. Dr. Moffat, of Walkerton, lectured at Wroxeter lately for the benefit of the Mechanics' Institute. The warden of the county in the chair. Mr. Gibson, M.P.P. and others gave valuable musical assistance. The topic was "Abraham Lincoln; or, the Power of Pluck and Character." The town hall was crowded.

PERHAPS the largest individual contribution to the Augmentation Scheme is that of the Rev. A. B. Mackay, of Montreal, who sent out in every copy of this month's *Record*, a sermon on "The Unmuzzled Ox," in pamphlet form, admirably calculated to further the interests of the scheme. Apart from the value of the sermon, and its influence in connection with the work, the cost of printing some 40,000 copies of it must have been great, probably several hundreds of dollars. The expense Mr. Mackay personally assumes, giving parties receiving the sermon the opportunity of contributing towards the cost, if they so desire. We trust that many will avail themselves of this opportunity, and forward a contribution, addressed to Rev. R. H. Warden, Montreal.

THE Presbytery of Stratford met on April 3rd, at Avonton, and inducted into the pastoral charge of Avonton and Carlingford the Rev. Geo. Crystal. The services were conducted by Messrs. Wright, Hamilton, Kay, and Wilson. A successful social was held in the evening at which Mr. Hamilton, moderator of session in the vacancy, was presented with a valuable set of harness as a mark of esteem. Addresses were delivered by Rev. Messrs. Hamilton, Panton, Wilson, McPherson, and Crystal. The report on the state of the congregation of Knox Church, Stratford, as appearing at the late visitation of Presbytery, was presented and ordered to be read by the pastor to the congregation next Sabbath. Presbytery was much gratified at the healthy and flourishing condition of the congregation. Presbytery agreed to hold its next visitation at Milverton on the second Tuesday of May.

THE Rev. Dr. King, Principal of Manitoba College, leaves this week for Great Britain. He is a delegate to the Pan-Presbyterian Council which meets at Belfast in June. He is expected to read a paper on "Training of Students for the Ministry." He also expects to be present at the Assemblies and Synods of the British churches, where he will have opportunities to present the fraternal courtesies of the Canadian Church and the special claims of the North-West. Dr. King speaks very hopefully of the prospects of Manitoba College. From very many congregations of the Church liberal responses have been made to the appeals recently addressed to them. It is hoped that at the close of the financial year the equilibrium between current revenue and expenditure will be restored. Over \$6,000 has been raised for liquidating the debt resting upon the college. The last two Sabbaths St. James' Square congregation enjoyed the services of their former pastor.

THE induction of the Rev. W. A. Hunter, B.A., late of Parkdale, to the charge of St. Andrew's Church congregation, Orangeville, took place on Thursday,

the 17th inst. Considering the bad roads, the attendance was very fair. An excellent sermon was preached by Rev. J. A. McDonald, from Eph. ii. 4-7. Rev. R. Wallace presided, offered up the induction prayer, and delivered the charge to the minister. And Rev. D. J. Macdonnell, B.D., addressed the minister. In the evening a social meeting was held, supplied by the ladies with abundance of good things; and short addresses on various topics, all of them containing warm congratulations, were delivered by the following: Revs. A. McFaul, chairman, R. Wallace, Walter Reid, Primitive Methodist, R. Montcath, J. R. Gilchrist, G. Clarke, Episcopal Methodist, W. E. McKay, A. Gilray, D. J. Macdonnell, W. A. Hunter, and Dr. Allan, of Parkdale. Music was also rendered at various stages by a large and able choir, led by Mr. R. Skelton. Altogether, the proceedings were very enjoyable, and it is earnestly hoped that the settlement of Mr. Hunter, at Orangeville, will prove not only pleasant to himself, but highly advantageous to the congregation, and be blessed of God to the locality at large.

THE Brock Street congregation, Kingston, have for two or three years past been contemplating renovating and enlarging their church. It is twenty-six or twenty-seven years since it was built and while comfortable enough inside it presents a very plain appearance outside. Besides the congregation has grown so of late that more accommodation has become a necessity. Before Mr. Wilson left plans were procured and, but for the expense which was considered to be beyond the means of the congregation, the work would have been entered on a year or a year and a half ago. It is the same plan substantially that is now adopted but somewhat modified. The contracts have been signed and the work will be begun at once. This is Communion week and the congregation after Sabbath will not be in the church again for six months, the services will be held in the Victoria Hall. There will be an entirely new front which will come out almost to the street line with a handsome tower on one corner. This will give a roomy vestibule over which will be an end gallery that will accommodate some 200 sitters. The roof will be raised eight feet above the present height. Then the floor and the pews will be arranged differently from what they are at present. The floor will slope from the door to the pulpit, and the pews will be semi-circular. The cost of the present contracts will be over \$10,000.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Oshawa on the 15th April, Mr. Cameron, Pickering, moderator. The whole of the forenoon was occupied with a conference on the State of Religion and Sabbath School Work, which led to the following finding: "The Presbytery desires to record its gratitude to the Head of the Church for the measure of blessing experienced during this year, and to express the hope that we shall all return to our homes with the earnest resolve to prosecute the work of the Church with more singleness of purpose than heretofore." The delegates appointed to the Assembly were Messrs. Craig, Kennedy, Abraham and Drummond, ministers; and Messrs. Heron, Madell, J. C. Smith, and McCulloch, elders. Prof. McLaren was nominated Moderator of the General Assembly. Mr. J. S. Steele, treasurer of Presbytery, after presenting a very favourable report, gave in his resignation because he has removed from the bounds. A high eulogium was passed upon him for his very valuable services, and Mr. J. C. Smith was appointed to fill the position. Mr. H. Crozier was, at his own urgent request, loosed from the congregation of Port Perry and Prince Albert with great reluctance, and with expressions of high admiration of him as a faithful worker in the Master's vineyard. In reference to Mr. Roger's removal from our midst, the Presbytery ordered that this minute be engrossed in their records, viz.: the Presbytery feel constrained to place on record an expression of the high esteem in which they hold their co-presbyter, their sense of his valuable services, their grateful recognition of the fidelity and efficiency with which he discharged all the duties that devolved on him as a pastor of the Ashburn and Utica congregation, and as a member of the Presbytery, and their best wishes and prayers for his abundant comfort and success in his new field of labour. The next meeting of Presbytery is to be held in St. Paul's church, Bowmanville, on the 3rd Tuesday of July.—A. A. DRUMMOND, *Pres. Clerk*.

## THE COLLEGE FUND.

Instead of only a few hundred dollars, we learn that the College fund receipts are upwards of \$2,000 less than at the same time last year. The following circular has just been issued by Rev. R. H. Warden, the agent of the fund.

The amount asked this year from the congregations of the Church for the College fund was \$19,000; of this amount only \$10,300 have thus far been received, and the ecclesiastical year ends this month. Unless special efforts be made during the next fortnight, especially in those congregations that have not yet contributed, it will be impossible for the several colleges to equalize the revenue and expenditure of the year.

The following resolution was adopted by the Geneva Assembly in June last. "The Assembly would emphasize the necessity of the entire constituency of the three associated Colleges, *loyally* and *heartily* contributing to the common fund."

May I venture to urge that you take immediate action to secure a liberal contribution from your people on behalf of the fund.

As the Assembly meets this year a week earlier than usual, the books must be closed promptly on Saturday, 3rd May, prior to which date all moneys should be received.

Commending this matter to your immediate and earnest attention, believe me—ROBT. H. WARDEN, *Agent, College Fund*.

We trust that there will be a prompt and hearty response to this appeal, and that even those who have already given will aid in making good the required amount.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following anonymous contributions for schemes of the Church, viz.: J. W. S., St. Anns, for Foreign Missions, \$2; A Friend, Toronto, for Aged Ministers' Fund, \$5; and for Augmentation of Stipend Fund, \$5; A Friend, Chicago, for Foreign Missions, Formosa, \$5; Anonymous, Clinton, for Foreign Missions, Saskatchewan, \$5; A Friend, Ayr, for Home Missions, \$10; also for Foreign Mission, \$10; Churchill, Thank-offering, for Home Mission, \$5; A Friend, Wingham, for Foreign Mission, \$1; A Friend, Flamboro' West, for Foreign Mission, Formosa, \$2; J. O., Galt, for Augmentation of Stipend Fund, \$3; A Lady Friend, Knox Church, Vaughan, Girls' School Foreign Mission, Formosa, \$2.

## SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London met at Seaforth on Monday evening, 14th inst. The retiring moderator, Rev. A. D. Macdonal, preached an able sermon from the text: "The Sword of Spirit which is the Word of God." The discourse was an elaborate and masterly defence of the divine authority and inspiration of the Scriptures.

At the close of the public services the clerk of the Synod Dr. Cochrane, called the roll. The moderator then in a suitable address thanked the Synod for their kindness in electing him a year ago to the chair, and asked for nominations for a moderator for the ensuing year. The Revs. Messrs. Goldsmith, Burzon, and Fletcher, all of the Presbytery of Hamilton, were respectively nominated. On the vote being taken, Mr. Fletcher was elected moderator, by a large majority, and took the chair accordingly.

### TUESDAY.

The Synod met again this morning, the first hour being spent in devotional exercises. The report of the Buxton Building Fund was submitted, showing that \$261.70 had been received during the year and paid over to the Rev. Wm. King. The report was received and adopted, and the committee re-appointed for next year. It was agreed that the congregation of Lucan should be transferred from the Presbytery of London to that of Stratford.

A complaint against the London Presbytery by that of Sarnia for having received the East Williams congregation, which the complainants claim is within the bounds of the Sarnia Presbytery, was discussed. Messrs. Cuthbertson and McAdam were heard for the Sarnia Presbytery, and Dr. Proudfoot and Mr. Rennie for the Presbytery of London. After deliberating, it was agreed on motion of Dr. Laing that the complaint be sustained, and that the congregation being within the bounds of Sarnia Presbytery should be under its oversight, at the same time admitting that the London Presbytery had acted from prudence and proper reasons.

The report of the Committee on Temperance was read by Mr. McLean, of Blyth. The report was received, and after a lengthened discussion the following recommendations were adopted:—That temperance societies be organized in every congregation and mission station; that office bearers and members be recommended to use their influence to have the Temperance Act of 1878 submitted in their several counties as soon as practicable, and thus educate and prepare the people for a prohibitory liquor law; that the Synod express its sympathy with the efforts put forth by both Provincial and Dominion Parliaments with a view to the total suppression of the liquor traffic.

The evening sederunt was occupied in hearing the report of the Committee on the State of Religion for this past year, which was read by Rev. D. D. McLeod, and the report on Sabbath Schools, which was presented by Rev. Mungo Fraser. Rev. W. T. McMullen gave in the report of the committee appointed to take action on the introduction of the Bible into the Public Schools, narrating what had been done since the last meeting of Synod. The recommendations of the committee on the State of Religion were adopted as follows:—1. That the Presbyteries be enjoined to secure returns from every session; 2. That the religious condition of the congregations be carefully watched over by the Presbyteries, and be made the subject of investigation as opportunity will allow; 3. That at all times in the service of the Church earnest prayer be offered for the outpouring of the Holy Spirit upon the membership of the Church.

A lengthened and interesting discussion took place on the methods, influence and apparent results of the Salvation or Gospel armies now found in so many places, and the duty of the Church in our larger cities to the masses that attend none of the regular churches.

The recommendation of the Sabbath School Committee was to the following effect:—That the Presbyteries and congregations be very earnestly urged to attend and carry out from this time the recommendations of the General Assembly in reference to this branch of the Church work. The recommendation of the Committee on the Bible in Public Schools was adopted as follows:—That the Synod continue its efforts in this matter, that correspondence with the other churches be kept up with the view of such co-operation as from time to time the circumstances of the case may call for, and that instructions be given to the Committee to this effect.

WEDNESDAY.

An overture, transmitted by the Paris Presbytery, on the powers of the General Assembly as to the originating of new theological colleges, and the instituting of new chairs of theology was considered at great length.

Messrs. W. T. McMullen and D. D. McLeod were heard in support of the overture. Afterwards the overture was supported by Dr. Ure, Mr. W. S. Ball, Mr. McCoy, and others, and it was unanimously adopted and ordered to be transmitted to the Assembly, Mr. McMullen, Dr. Ure, and Mr. W. S. Ball being appointed to support it in the Supreme Court.

On the motion of Mr. G. W. Rutherford, the Synod agreed to hold its next meeting at Hamilton, in McNab Street Church, on the second Monday of April, 1885.

The conveners of the Standing Committees for the year were appointed as follows:—State of Religion, Mr. John Thompson, Sarnia, on Sunday Schools, Mr. Thomas McAdam, on Temperance, Mr. Alex. McLean, on Sabbath Observance, Mr. George Burson, on the use of the Bible in the Public Schools, Mr. W. T. McMullen.

A minute referring to the life and labours of the late Rev. Donald McKenzie, for nearly forty years minister of Embro, was adopted, and ordered to be engrossed in the minutes.

The complaint and memorial of the Rev. W. P. Walker, of Binbrook, against the Presbytery of Hamilton next came up, and occupied many hours. At the close of the pleadings, a committee of seven ministers and five elders were appointed to prepare a deliverance for the Synod. On the recommendation of this committee the memorial and complaint were sustained. Dr. Laing on behalf of the Hamilton Presbytery protested.

An overture by the Rev. S. Lyle, transmitted by the Hamilton Presbytery, in favour of a term service in the election of elders instead of the present life term of service, with a view to developing the latent talent of the Church and for other reasons, was considered. Mr. Lyle addressed the Synod in favour of the change. A motion made to transmit the overture *simpliciter* to the Assembly was lost by thirty to thirty-five.

The committee appointed at the last Synod to consider the subject of an overture on Psalmody presented their report through Mr. F. B. Stewart. The report was received, and certain recommendations having in view the promotion of congregational psalmody adopted by the Synod.

An overture anent the functions and powers of Synods was read and sent to the General Assembly for consideration. Dr. Cochran moved a vote of thanks to the ministers and office-bearers of the church in Seaford; to the Christian public for their hospitality, and to the Grand Trunk Railway for granting reduced fares to the members of the Synod. The Synod then adjourned after singing part of the 122nd psalm, and the moderator pronouncing the benediction.

THE PRESBYTERIAN COLLEGE, MONTREAL.

The closing exercises of the Presbyterian College, came off on Wednesday evening, 2nd inst., in the David Morrison Hall, which was filled to overflowing with the friends of the college and the students. Shortly after eight o'clock the students filed in, attired in their gowns and took the seats reserved for them, and were followed by the senate, faculty, and alumni, who seated themselves on the platform.

The Rev. Principal McVicar was in the chair, and around him were Prof. Scrimger, Campbell and Connsirat, the Rev. W. J. Dey, Dean of Residence, the Rev. Dr. Jenkins, Rev. W. M. McKibbin, Rev. W. H. Geddes, Rev. J. T. Bayne, and nearly all the members of the Montreal Presbytery.

After the opening religious exercises, the following gentlemen were called forward as the prizemen in the different departments:—Philosophical and Literary Society's prizes: Public speaking, W. A. Mackenzie, B.A.; English essay, R. McKnight, B.A.; English reading, J. H. Higgins; French essay, J. L. Morin, B.A.; French reading, S. Rondeau. Music: Students of second year only, J. L. Morin, B.A.; students of all years, R. Johnston. Ecclesiastical Architecture: Students of third year only, A. Lee, B.A.; students of all years, W. A. Mackenzie, B.A. Gaelic: Prize for examination on lectures, J. C. Martin. Sacred

Rhetoric—Students of 1st and 2nd years, R. McKnight, B.A. Students of all years, J. H. Higgins and J. MacLaren, equal Literary Scholarship—N. Waddell. French Scholarships (Literary)—The Paris (Dumfries street), A. B. Clement; the College, P. Cayer; the Knox Church (Montreal), G. J. A. Thompson. French Scholarships (Theological)—The Hamilton, J. I. Morin, B.A.; the Guelph, E. F. Seylaz. University Scholarships (1883)—First year presented by George Stephen, J. McDougall; second year, by John Stirling, J. A. MacFarlane; third year, by William Drysdale, S. Rondeau; fourth year, by Mr. Slessor, A. Lee, B.A. Gaelic Scholarships—MacLennan (senior), J. C. Martin; Campbell, C. MacKerchar; Greenshields (junior), J. W. Mackenzie; Campbell, P. A. McLeod. Sacred Rhetoric Scholarship—J. Graham. Pass Work—1st year, John Redpath scholarship, H. A. McAyeal, B.A. 2nd year, Anderson scholarship, J. L. Morin, B.A., do. do., G. Whillans, B.A. 3rd year, Hugh Mackay scholarship, W. A. Mackenzie, B.A. Anderson scholarship, D. Currie, B.A. Pass and Honour Work—1st year, College scholarship, I. Graham, B.A. Peter Redpath scholarship, W. Ogilvie, B.A. 2nd year, Annie Morrice scholarship, R. McKnight, B.A. Alumni scholar, G. Whillans, B.A. Gold medallist, W. A. Mackenzie, B.A. Silver medallist, D. Currie, B.A. The highest honour of the College, the Travelling Fellowship, was won by W. Mackenzie, B.A.

The following seven gentlemen, having completed the course, were presented with their diplomas by the Rev. Principal McVicar: Messrs. D. Currie, B.A., R. Gamble, B.A., J. P. Grant, A. Lee, B.A., D. MacKay, B.A., W. A. Mackenzie, B.A., and E. F. Seylaz.

The Rev. James Fleck then delivered an eloquent address to the graduating class. The chief end of the preacher's life is to glorify God by preaching the Gospel. It has been said by some writers that preaching is a lost art, but if it is, what brings millions of people to the churches every Lord's Day to hear the Word of Life? Are they all the victims of a great delusion? No; the pulpit is still the place where the voice of God speaks through men. Preaching the Gospel is your great work, and his command and his presence your great power. There are many aspects in which the subject might be looked at, but I will speak only of the personal aspect. The minister should be personal in his remarks from the pulpit, the essayist avoids directness but the preacher should study it. The Apostle Paul "became all things to all men, so that by any means he might gain some." Next to the Bible the best book for the preacher is the congregation. The minister has sometimes hard duties to perform in preaching against popular sins, but he must not shrink from the task. Peter never preached a more effectual sermon than when he addressed the crucifiers of the Lord and brought home their sin to them. If we spent less time in propping up the cross and more in pointing sinners to it more souls would be won.

The valedictory was then delivered by Mr. W. A. Mackenzie, B.A. He mentioned in a humorous manner the feeling of awe with which the students are apt to look forward to the examinations. The graduates will always remember the college, the principal and professors, and their old fellow students, wherever they may take up their residence. He thanked the large audience for their attendance, and spoke of the interest which the Presbyterians of Montreal had always taken in the college, and the gratefulness of the students for their attention. Mr. Mackenzie was warmly applauded at the close of his able valedictory.

The degree of B.D. was conferred on the Rev. C. E. Amason, M.A. Messrs. W. A. Mackenzie, B.A., and D. Currie, B.A., have passed the third examination, and the Rev. S. Lyle and Mr. R. McKnight, B.A., the first and second course.

The Rev. Principal McVicar then addressed the meeting: He said that the total number of students upon our roll to-night is seventy, of whom sixty-eight gave attendance on lectures during the past session, and already a considerable number of freshmen have applied to be received next winter. We have had two hundred and twenty-five volumes added to our library. During this session a new and very valuable element was introduced into our work. I refer to the Sunday afternoon lectures on "Questions of the Day" which, as many of you know, were fully attended. I may add that we have yielded to requests for the publication of them in a volume soon to be issued. Similar courses will be delivered next session. It is satisfactory to be able to say that the lectures have been financially advantageous to the college. The collection covered all expenses and yielded a contribution to the Library Fund of over one hundred dollars, and whatever profits may be realized from the sale of the volume will be applied to the same deserving object. We are greatly indebted to the lecturers who generously gave their services without remuneration, as has been done for several years by others who are upon our regular staff. It may not always be possible to secure lecturers on such easy terms, and, therefore, what is needed is that some one possessed of the true spirit and requisite means should set such special courses upon a solid financial foundation. I shall be glad to advise with any friend who may be inclined to entertain this suggestion. And here let me say how much our Travelling Fellowship is fitted to advance the interests of the institution and of sound theological education. Mr. Herdridge, who held it last winter, continued his post-graduate studies in Edinburgh, Glasgow and London, and is now visiting seats of learning on the Continent. I know of no more effective way of elevating the scientific and theological standing of the ministry than by founding fellowships to induce distinguished students to prolong the period of strictly collegiate training. We do not believe in the indiscriminate subsidizing of candidates for the ministry. We do nothing in this direction. Our scholarships are all competitive and awarded solely on the ground of real merit. They are not attached to special subjects to which students might devote their time while neglecting ordinary work. They are connected with the general curriculum prescribed for each session and include besides examinations in honour courses which embrace standard treatises in the different departments of the theology. We thus avoid the narrowness which is so apt to characterize mere specialists, and cultivate breadth of

thought and research while in every case securing the fullest attention to the prelections of the class-room. Moreover, students who are qualified to take these honour courses thereby overtake during the three sessions a large part of what is required for the degree of Bachelor of Divinity. In view, therefore, of the very manifest benefits of fellowships and scholarships, I once more bespeak for them a favourable consideration by those who have the good of our college and of our country at heart. The rapid and solid growth of this institution is surely a matter of sincere congratulation to all. In a few brief years it has, by the Divine favour and through the marked liberality and energy of its friends, the ability and loyalty of its students and graduates, attained to a position of influence for good throughout our Dominion, which it would be wrong to overlook on an occasion like the present. Certain features of the success enjoyed by us are visible to all, and speak for themselves. The names of our leading benefactors are household words in this community, and will always be held in grateful remembrance; and who has not admired these magnificent buildings which adorn our beautiful city and are so complete in their adaptation to the comfort and work of professors and students. This much is easily seen and understood. But the mental work, the stern searching drill which secures accurate scholarship, and develops clearness and comprehensiveness of thought, which settles principles and forms character, and makes men strong for the great battle of life—this is known only to those who discharge the duties of our respective chairs, and more especially to students who to-night look back gratefully and triumphantly over scenes of exhaustive examination. And let me, speaking from a personal knowledge of facts and figures, say for all that they have acquitted themselves in a manner with which we and they have abundant reason to be satisfied. We are steadily rising to a higher plane of culture, and I do not hesitate to say that the seven gentlemen who go out from us to-night, and especially those who have gained the highest distinctions, are such as any institution in the old or the new world might well be proud to number among its graduates. As showing the estimate formed of them by congregations, that they will all be asked to accept eligible pastoral charges as soon as they can be licensed. This is what is needed for the prosperity of the Church. Not merely men of adequate learning, but also men appreciated by the people, and who, through real merit and spiritual power, can lay hold upon their hearts. We have now ninety-two graduates in the Master's service, and during the coming summer fifty three students will be busily engaged as missionaries in all parts of the Dominion, making in all a living force of 145 men trained in this college. Who can estimate the good which they have already accomplished and which is yet to result from their devoted labours? Among the earliest who entertained this grand purpose, in common with others who are still with us, were the late Mr. John Redpath, Mr. Joseph Mackay and Mr. Edward Mackay, and nobly did they and those near of kin to them carry it out. It is not yet a year since Mr. Edward Mackay passed away. He endowed, as you know, a chair in memory of his brother, which is known as "The Joseph Mackay Chair." The memory of these two brothers will ever live among us in this city and this country as successful merchants and men of sterling integrity and worth and large-hearted philanthropists.

And now it is with the utmost pleasure that I have to announce the decision of the three nephews, Messrs. Hugh, James and Robert Mackay, to endow a chair in this College in memory of their late uncle Edward to be known as "The Edward Mackay Chair." This is a true and beautiful tribute of affection to the memory of one most thoroughly deserving of it and reflects the utmost honour upon the doers of the generous deed which will be gratefully approved by our whole Church and far beyond it.

I only add my fervent hope that others may now come forward and complete at least the endowment of the requisite number of Chairs to enable us to overtake with more thorough efficiency the growing work to which the Lord is calling us.

The meeting was then closed with the doxology and benediction.

THE death is announced of M. Massari, a member of the Italian Parliament, who was the friend of Cavour and biographer of Victor Emanuel.

CARDINAL HOWARD, who is about to be advanced to a bishopric in the Cardinal College, was once an officer in the British army, and the new Church of England Bishop Ryle, of Liverpool, and Bishop MacLagan, of Litchfield, wore the red coat before they put on the surplice preliminary to their promotion to the lawn.

FRANCE LEOPOLD had always a desire to be created Duke of York. In pursuance of this object, he got together all the portraits and other objects of interest that had belonged to any of his ancestors bearing that title, and it was a grievous disappointment to him when the Queen declined her permission to his assuming the title.

THE worshippers at a church in Solsoo, Col., went on Sunday night as usual to service, but found that the bats had taken possession of the house and were so thick and aggressive that the service was necessarily postponed. On Tuesday the deacons inaugurated a bat hunt, and behind one of the window castings found and killed 241 of them.

MR. FROUDE has finished the concluding volumes of his interesting biography of Carlyle, but they will not be published before the autumn. The third volume will contain a preface, in which Mr. Froude replies to the abusive criticisms which have been showered upon him for his conduct in his capacity as Mr. Carlyle's literary executor.

THE Pope has intimated to Cardinal Sacconi, who, as Dean of the Sacred College, has succeeded to the rich Bishopric of Ostia and Velletri that he must pay 20,000 francs yearly out of its revenues to the Holy See, to be used for Catholic schools and the maintenance of ejected nuns and indigent priests. Leo XIII. is applying a similar measure to all Pluralist Cardinals.

## OUR YOUNG FOLKS.

### BEGINNING AND END.

The progress of dishonesty is not hard to trace. The only safety of character is in resisting the *beginning* of evil. There are three hundred and sixty degrees in the circle of a cent as well as in the circle of the equator and so is there as much dishonesty in a boy's theft of a cent as in a man's theft of a thousand dollars. Two pictures below will illustrate this. Here is the beginning.

A schoolboy, ten years old, one lovely June day, with the roses in full bloom over the porch, and the labourers in the wheat fields, had been sent by his uncle John to pay a bill at the country store, and there were seventy-five cents left, and uncle John did not ask him for them.

At noon this boy had stood under the beautiful blue sky, and a great temptation came. He said to himself, "Shall I give it back, or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why, I can get it again." He never gave back the money.

The ending, Ten years went by, he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell, but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal. Uncle John was long ago dead.

The old home was desolate, the mother broken-hearted. The prisoner knew what brought him there.

### THE CAPTIVE AFRICAN BOY

Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes and was carried away from his home to be sold as a slave. Poor fellow! First he was sold for a horse. Then his buyer thought him a bad exchange for the horse and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result.

Nobody wanted the poor miserable slave boy, who was on the point of committing suicide when he was bought by a Portuguese trader, and carried away in a slave-ship. Ah, how little that wretched boy, as he lay chained in the hold of that crowded slave-ship thought what the future had in store for him, or what great things God would yet do for him. One day an English war-ship, that was clearing the high seas of the slavers, bore down upon the Portuguese vessel, and rescued the captives. The African boy was placed under Christian influences, baptized, and educated, and to day he is Bishop Crowther, England's black Bishop in Africa, where he has founded a successful mission.

It would be a long story to tell all he has done for his poor people in Africa, how he has

fought the slave trade, preached to cannibals, been taken prisoner again and again, and how the Lord has kept him safe in every danger.

Twenty-five years after he was made a slave he found his old mother, and she became a Christian, and died under the hospitable roof of her son's episcopal residence.

### THE LOST PEARLS.

Linda Lee, with yellow curls,  
Sat by a streamlet stringing pearls—  
Sat singing in the sun:  
Six pearls upon the strand she slipped,  
Then from a casket, silver-tipped,  
She took a golden one.

"I'll string them so," said Linda Lee,  
"And oh, how beautiful they'll be,  
For I have many pearls!  
And of the golden ones, I know,  
There'll be enough: I'll string them so,  
And bind them in my curls."

Six snowy pearls, then one of gold,  
Until at length they all were told;  
Then, with a happy look,  
She caught the string to bind her hair:  
Alas! for not a pearl was there—  
They'd slipped into the brook!

Alas! how many thoughtless girls  
Still careless string life's precious pearls—  
Each pearl a priceless day—  
Until, when all are past, they find  
Life with its promise left behind,  
Its pearls all passed away.

### THE IRISH BOYS' VICTORY.

In the north of Ireland there lived a good clergyman, who was an earnest worker for Christ. Sabbath after Sabbath he preached of the love of Jesus to perishing sinners. He told how He left His home in glory, led a life of toil and sorrow, died a death of woe, rose again triumphant, and ascended up on high, having "led captivity captive;" how for those who believe in Him the sting of death is taken away, for with "His right hand and His holy arm He hath gotten Him the victory.

As the preacher spoke thus, his gaze rested on a ragged boy sitting beneath the pulpit.

On his pinched face was a look of extreme interest, and he appeared eagerly drinking in the good news. Directly the service was over the clergyman hurried down, but he was too late, the young listener had disappeared, and every inquiry failed to discover his name or dwelling.

At length one evening an old man called on the clergyman, with a request that he would come to see a poor dying lad.

"He has asked for you, sir," said the messenger; "and he do be talking so strange, sure none of us can understand him at all."

The clergyman went with the man. On a bed of death he found the boy he had so wished to meet. Raising himself with a last effort, the poor little fellow exclaimed.

"With His right hand and His holy arm He hath gotten Him the victory."

He never spoke on earth again.

Reader, what is this victory to you?

### PETER PUT-OFF.

I know a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand, the errand never gets done in season, because he puts off starting from one moment to another, and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given him to post, they never get in in time for the mail; and if he is to go away by the boat or train, the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back; he waits to join the game until it is too late, and generally comes up a little behind-hand for everything, from Monday morning until Saturday night, and then begins the new week by being too late for church and Sunday school. Peter is quite conscious of his own fault, and means to reform some time, but he puts off the date of reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.

### FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does. When work is before him he waits as long as he can, he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it," or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says:

"I never want to be ashamed of my work."

Which boy, do you think, will make a man to be trusted?

### "THAT'S HOW."

After a great snowstorm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it, sir," said the boy, cheerfully, "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.

"Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge."—*Prov. xxxi. 17.*

Words of the Wise.

NOR she with traitorous kiss her Saviour stung, Not she denied Him with unholy tongue; She, while apostles shrank could dangers brave, Last at the cross and earliest at the grave.

—Eaton Stannard Barrett.

We shall never be pleased by doing as we please.

YOUR strength shall be sometimes, just "to stand still."

GOD may put off those to-morrow who put Him off to-day.

SOMETHING there is more needful than expense.

And something previous e'en to taste—'tis sense;

Good sense, which only is the gift of heaven, And though no science, fairly worth the seven.

—Pope.

WHERE we disavow being keeper to our brother, we're his Cain.—Mrs. Browning.

EVERY one is adapted to some special work, but not every one finds the particular field in which he is to labour.

NOTHING can work me damage, except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—St. Bernard.

THE warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

HUMAN life

Is but a loan to be repaid with use, When He shall call His debtors to account, From whom are all our blessings.

—Cooper.

CHRISTIAN content opens all lawful avenues of enterprise, bids us use all our faculties and make the most of them, and when we have done our best, gratefully accept the results God sends.—R. R. Shippen.

I HAVE peace, whatever party gets into power, because I know that in everything God fulfills his purposes by them. God rules on earth, even in the councils of His enemies, as completely as he rules in heaven.—Alexander Carson.

ANGELS of Life and Death alike are His; Without His leave they pass no threshold o'er; Who, then, would wish or dare, believing this, Against His messengers to shut the door.

—The Two Angels.

EVERY man has the power to press on through mercies and judgments, entreaties and warnings, in an evil course. "Ye will not come to Me that ye might have life," said our Saviour. So there must come a time when God makes His last appeal, and who knows how soon it may come?

THERE comes a time when men feel that they are born into a new earth, under a new heaven. They see God's presence as they did not before, they behold the sublimity of duty; they feel themselves heirs of immortality; they long to make the earth better than it is; they rejoice with exceeding great joy in the privilege of being co-workers with God. Then they can say, yes, we are indeed born again.—Henry Blanchard.

ALEX. CYR, of Grant Isle, Aroostook Co., Maine, writes: "Having used Noystrup & Lyman's valuable Emulsion of Liver Oil with Hypophosphites of Lime and Soda, and derived great benefit from it, I take the liberty of asking you for quotations, and also whether you would be willing to give me the agency for this place, as I am confident there would be a large sale for it in this vicinity when its merits were made known.

I QUESTION whether our present Broad Churchmen think that there is any doctrine worth a person's losing the first joint of his little finger for; as to burning to death for a truth, that must seem a great absurdity to these liberal theologians. Now that things have reached this pass, need we wonder that heresies and all manner of errors rush in torrents down our streets? When she can afford to trifle with truth, what is the Church worth? —C. H. Spurgeon.

GOOD men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education, and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book, we need no others; the longer it is tried the more satisfactorily it is proved the Word of the Lord, which abideth forever.—Dr. Hall.

PRESIDENTIAL FAVOURITES

Some Interesting Facts Concerning the Men Who Stand Closest to the Chief Executive.

Visitors, who, from curiosity or business, have called at the White House, must have been impressed by the courteous yet systematic manner with which they were received and escorted through the mansion. The gentlemen whose duty it is to receive all persons coming to the White House are Colonel E. S. Denmore, Mr. John T. Rickard and Mr. T. F. Pendel, and they have occupied their present positions through the various administrations since and even during the war. Mr. Pendel was President Lincoln's body-guard; saw him to his carriage the fatal night on which he visited Ford's theatre, and he now has in his possession the blood-stained coat which Mr. Lincoln wore on that memorable occasion. There is not a public man in America to-day who does not know, and who is not known by these gentlemen, and the reminiscences of public and social life which they can recount would fill a congressional volume. During the weary yet exciting years of the war; through the more peaceful times of Grant's administration; while Hayes held the reins of government, and when Garfield was shot, it was these men who stood in the executive mansion, welcoming the advent of each new administration, bowing at its departure, and receiving both martyrs through its portals.

During that long, hot, and never to be forgotten summer when President Garfield lay between "two worlds," the nation became aware of the deadly malarial influence which hung about the White House. But all through that period these three men never deserted their posts for a single day, although each one was suffering intensely. In conversation with the writer, Colonel Denmore said:—

"It is impossible to describe the tortures I have undergone. To be compelled to smile and treat the thousands of visitors who came here daily with courtesy when one is in the greatest agony requires a tremendous effort. All that summer I had terrible headaches, heat-burn and a stifling sensation that sometimes took away my breath. My appetite was uncertain and I felt severe pains in the small of my back. I was under the doctor's care with strict instructions not to go out of the house but I remained on duty nevertheless. You would be surprised to know the amount of quinine I took; on some days it was as much as sixteen grains."

"And was Mr. Rickard badly off, too?" "I should think he was. Why, time and again we have picked him up and laid him on the mantel, here in the vestibule, he was so used up."

"Yes," exclaimed Mr. Rickard, "I was so weak I could not rise after laying down without help, and could only walk with the aid of two canes, and then in a stooping position. Oh, we have been in a pretty bad condition here all of us."

"And yet you are all the embodiment of health," said the writer, as he looked at the three bright and vigorous men before him.

"Oh, yes," said Mr. Rickard, "we have not known what sickness was for more than a year."

"Have you some secret way of overcoming malaria and its attendant horrors?" "I think we have a most certain way," replied Colonel Denmore, "but it is no secret. You see, about two years ago my wife began to grow blind, and I was alarmed at her condition. She finally became so she could not tell whether a person were white or black at a distance of ten feet. One of her lady friends advised her to try a certain treatment that had done wonders for her, and to make a long story short, she did so and was completely cured. This induced me to try the same means for my own restoration, and as soon as I found it was doing me good, I recommended it to my associates and we have all been cured right here in the stronghold of malaria and kept in perfect health ever since by means of Warner's Safe Cure."

Now, I am not a believer in medicines in general, but I do not hesitate to say that I am satisfied I should have died of Bright's disease of the kidneys before this had it not been for this wonderful remedy. Indeed, I use it as a household medicine and give it to my children whenever they have any ailments."

"Yes," exclaimed Mr. Pendel, "I use it in my family all the while and have found it the most efficient remedy we have ever employed. I know of very many public men who are using it to-day and they all speak well of it."

"I weigh 160 pounds to-day," said Mr. Rickard, "and when my physicians told me over a year ago I could not hope to recover I weighed 122 pounds. Under such influ-

ences you cannot wonder that I consider this the best medicine before the American people."

The above statements from these gentlemen need no comments. They are voluntary and outspoken expressions from sources which are the highest in the land. Were there the slightest question regarding their authenticity they would not be made public, but as they furnish such valuable truths for all who are suffering, we unhesitatingly publish them for the good of all.

SOMETHING NEW.

Novelty Rug Machine.

Patented March 6, 1882.



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

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

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

Advertisement for 'DAKOTA MINNESOTA' land sales: 'THE CHICAGO & NORTHWESTERN RAILWAY now has for sale nearly 1,000,000 ACRES of LANDS in the famous Garden Spot of southern Minnesota and Dakota, at from \$5 to \$10 per acre. On THESE LANDS are the richest farms in the world, and leave the marines, striping stones and worn-out lands of the East. The price is the lowest for any land. For maps, guides, and all information, apply to CHAS. S. SIMMONS, Land Com. C. & N. W. Ry Co., Chicago, Ill.'

Advertisement for 'CONSUMPTION' treatment: 'I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is its efficacy, that I will send TWO BOTTLES FREE to any sufferer, who will send TWO BOTTLES FREE to any sufferer. Give Express and P. O. address. DR. T. A. BLOOM, 131 Pearl St., New York.'

Advertisement for 'MASON & HAMLIN IMPROVED UPRIGHT PIANOS': 'Entire iron frames, to which the strings are directly attached by metal fastenings, giving 1. Best quality of tone, which is very musical and refined; free from the rattling which is common to other pianos. 2. Greater durability and freedom from liability to get out of order, adaptation to trying positions and climates. 3. Increased capacity to stand in tune, will not require tuning one-quarter as often as pianos on the old system. Having tested this new system of construction for two years and proved its advantages, this Company are now increasing their manufacture of pianos, and offer them to the public generally. Every piano of their make will illustrate that supreme excellence which has always characterized their Organs and won for them their highest award at every great world exhibition for sixteen years. Illustrated and descriptive Catalogues of Pianos and Organs, free. MASON & HAMLIN ORGAN & PIANO CO., 234 Tremont St., Boston; 46 East 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.'

IT LEADS ALL.

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

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there be a lurking taint of Scrofula about you SCROFULA AYER'S SARSAPARILLA will dislodge it and expel it from your system. For constitutional or scrofulous CATARRH, CATARRH AYER'S SARSAPARILLA is the true remedy. It cures curd numbers of cases. It will stop the anousous catarrhal discharges, and remove the sickening odor of the breath, which are indications of scrofulous origin.

"Hutto, Tex., Sept. 28, 1882. ULCEROUS SORES my children was terribly afflicted with ulcers running sores on its face and neck. At the same time its eyes were swollen, much inflamed, and very sore. Physicians told us that a powerful artificial medicine must be employed. They united in recommending AYER'S SARSAPARILLA. A few doses produced a perceptible improvement, which by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results. Yours truly, B. F. JOHNSON."

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

ALL GOING TO THE NORTH.

A WEST will save time and money by deciding destination before departure. Government FREE GRANTS to SASKATCHEWAN HOMESTEAD COMPANY'S Settlements at CRESCENT LAKE (6000 ACRES), NORTH ELBOW (6 tps.), and RED DEER CROSSING (10 tps.). Official entries recorded by Company's local agents. Jumping off places: - Broadview, Swift Current, and Calgary. Rich land, park-like scenery, with plenty of wood, hay and good water. Pamphlets, maps, etc. post-free on application. Write at once to JNO. T. MOORE, Managing Director, Toronto.

\$5,000 PAID ON MARRIAGE.

Over \$100,000 paid in benefits to date. Premiums lower than any other company. Undoubted security. The only company in Canada that has ever paid a claim. Address, W. B. WEBBER, Sec., Mutual Marriage Aid Ass., Hamilton, Ont.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE FAST MAIL

Advertisement for 'Burlington Route' featuring a large graphic of a train and text: 'Burlington Route. CHICAGO, BURLINGTON, SALT LAKE CITY, DENVER, ST. LOUIS, ST. PAUL, MINNEAPOLIS, MILWAUKEE, OMAHA, PORTLAND, SEASIDE, SPOKANE, VANCOUVER, WASHINGTON, YACON, WYOMING.'

GOING WEST.

ONLY LINE RUNNING TWO THROUGH TRAINS DAILY FROM CHICAGO, PEORIA & ST. LOUIS, Through the Heart of the Continent by way of Pacific Junction or Omaha to DENVER, or via Kansas City and Atchison to Denver, connecting in Union Depots at Kansas City, Aurora, Omaha and Denver with through trains for SAN FRANCISCO, and all points in the Far West. Shortest Line to KANSAS CITY, and all points in the South-West.

TOURISTS AND HEALTH-SEEKERS

Should not forget the fact that Round Trip tickets at reduced rates can be purchased via this Great Through Line, to all the Health and Pleasure Resorts of the West and South-West, including the Mountains of COLORADO, the Valley of the Yosemite, the CITY OF MEXICO, and all points in the Mexican Republic. HOME-SEEKERS Should also remember that this line leads direct to the heart of the Government and Railroad Lands in Nebraska, Kansas, Texas, Colorado and Washington Territory. It is known as the GREAT THROUGH CAR LINE of America, and is universally admitted to be the Finest Equipped Railroad in the World for all classes of Travel. Through Tickets via this line for sale at all Railroad Coupon Ticket Offices in the United States and Canada. T. J. POTTER, Vice-Pres. and Gen. Manager, PERCEVAL LOWELL, Gen. Pass. Ag't Chicago. JNO. Q. A. BEAN, Gen. Eastern Ag't, 237 Broadway, New York, and 303 Washington St., Boston.



PUBLISHER'S DEPARTMENT.

A RUN FOR THE DOCTOR—Is generally the first thing in case of an injury, but a doctor cannot always respond to the call. If you have Hagyard's Yellow Oil...

SAUTAMUNTI, Riverside, Cal. The dry climate cures Cough, Hoarseness, Lungs, full idea, safe, pure, cost free.

DANGER SIGNALS.—Reader, if you are troubled with pain, weakness, weariness and a dragging feeling in the small of the back, with thick—high coloured—slimy urine, then you have alarming signals of danger...

USE the safe, pleasant, and effective worm killer, Mother Graves' Worm Expeller; nothing equals it.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain...

HAVE you tried Holloway's Kidney Cure? It has no equal for removing those troublesome excrescences.

MEETINGS OF PRESBYTERY.

- OTTAWA.—In St. Andrew's Church, Ottawa, Tuesday, May 6th, at ten a.m.
LINDSAY.—In Knox Church, Beaverton, on the last Tuesday of May, at eleven a.m.
LANARK AND RENFREW.—In Zion Church Carleton Place, on the first Monday of May.
PARIS.—In Knox Church Ingersoll, on the second Tuesday of May.
BARRIE.—Next ordinary meeting at Barrie, last Tuesday of May, at eleven a.m.
HAMILTON.—Next stated meeting will be held in Welland on Monday, the 19th day of May...

Births, Marriages, and Deaths.

On Monday, April 7th, the wife of Rev. A. McFarlane, Greenwood, Man., of a son.

SHADE TREES. NORWAY SPRUCE, SCOTCH FIR, GRAPE VINES, all kinds of fruit trees. Extra fine stock. Call and see them.

HENRY SLIGHT, Nurseryman, 407 YONGE ST., TORONTO.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME. The friends of persons who have been restored from confirmed Consumption by the use of this original preparation...

Prof. Lew's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

DOMINION LINE of Steamships for Liverpool.

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Table with columns for destination (OREGON, MONTREAL, SARNIA, BROOKLYN, VANCOUVER) and dates (24 April, 30 May, 17, 24, 31).

Rates from Toronto Cabin, \$61, \$71, \$76 and \$91. Return, \$106.50, \$127.50, \$133.50, and \$160.50, according to steamer and berth, and all outside rooms.

\* These steamers have saloon, music rooms, smoking room, state rooms, and bath rooms amidships, where but little motion is felt, are handsomely fitted up, and they carry neither cattle nor sheep.

A rebate of ten per cent. is allowed clergymen and their wives. Apply to ALEX STUART, 50 Yonge Street, or to GEO. W. TORRANCE, Manager Toronto Agency, 45 Front Street East.

Model Washer and Bleacher. ONLY WEIGHS 6 LBS. Can be carried in a small valise. SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR. Washing machine light and easy. The clothes have that pure whiteness which no other mode of washing can produce.

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

GO TO WHITE'S FOR SHIRTS. 65 King Street West, Toronto.

R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER. THE OLD STAND 374 YONGE STREET. Order Work a Specialty.

HARDWARE. Builder's Hardware, SOLE AGENTS "Norton Door Check and Spring." AIKENHEAD & CROMBIE, Corner King & Yonge Sts.

HOLIDAY BOOK! WALKS ABOUT ZION. BY REV. JOS. ELLIOT. 172 pages. Cloth, 30 cents; in paper, 30 cent.

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THE SABBATH SCHOOL Teacher's Companion. BY REV. JOHN McEWEN. The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons...

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY. "Independence, Texas, Sept. 26, 1882. Gentlemen: Ayer's Hair Vigor

Has been used in my household for three reasons:— 1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing. It has given entire satisfaction in every instance.

FINE TAILORING & GENTLEMEN'S FURNISHING GOODS.

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

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

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

COLLEGIATE SCHOOL, AVENUE ROAD. will re-open on FRIDAY, the 18th instant. Boarders will return punctually on MONDAY, the 21st.

M. TASSIE, M.A., LL.D., Principal, 57 Bloor Street East. April, 12th, 1884.

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THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system...

Sample Bottles 10c; Regular size \$1. For sale by all dealers. T. MILBURN & CO., Proprietors, Toronto

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Baltimore, Md., 112 Fifth Avenue, N. Y.

Sawing Made Easy. Monarch Lightning Sawing Machine! Sent on 30 Days Test Trial. A Great Saving of Labor & Money.

A boy 16 years old saw logs FAST and EASY. Miles Murray, Portage, Mich., writes: "Am much pleased with the MONARCH LIGHTNING SAWING MACHINE."

THE COMPLETE HOME. Agents wanted for beautiful book. New edition.—New bindings.—New illustrations from new designs.

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BEATTY PIPE ORGAN. 3 Bells, 4 Chimes, 25 Stops, in perfect order. For rent only \$75. Parlor, Chapel and Cottage Organs, at Bargain Prices. Grand, \$250.00. Address, DANIEL F. BEATTY, Washington, New Jersey.