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TORONTO ENGRAVING CO.

Vol. 11.—No. 12.  
Whole No. 581.

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TO CAPTAIN H. SUTHERLAND:

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

Yours, faithfully, JOHN DRISCOLL.

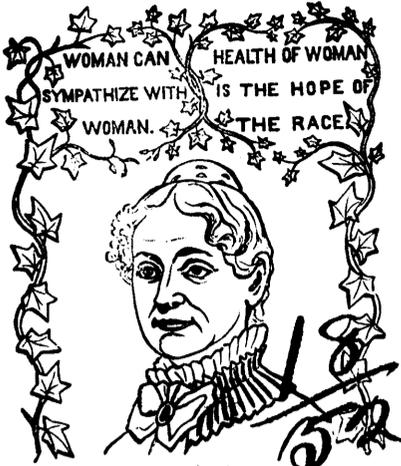
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Both the Compound and Blood Purifier are prepared at 223 and 225 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3 cent stamp. Send for pamphlet. Notices 244 Paper.

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SPONGE CAKE.—Six eggs, three cups sugar, four cups flour, one cup cold water, three teaspoonfuls baking powder.

FRENCH CAKE.—Four cups sugar, one cup butter, two cups sweet milk, six cups flour, six eggs, six teaspoonfuls baking powder.

If salmon is not put in the water in which it is to be boiled until the water is boiling, the meat will be nicer in every way. It will be more firm, and keep its shape better.

DOUGHNUTS.—Four eggs, two cups sugar, two cups sour milk, two teaspoonfuls soda, five teaspoonfuls melted butter—last spoonful scant. Mix as soft as can be rolled; flavour to suit the taste.

CORN MEAL GRIDDLE CAKES.—To two-thirds of sifted meal allow one-third of wheat flour, with enough sour milk sweetened with soda to make a batter about as thick as for fritters. These cakes should be left on the griddle a few minutes longer than if of buckwheat or wheat flour alone. Be sure to add a good pinch of salt, and a little sugar to give a light brown colour.

A RELIABLE recipe for French breakfast rolls is as follows: One pint of sweet milk, heated almost to the boiling point, half a cup of butter, a third of a cup of sugar, one cup of yeast. Let the milk cool so that it will not scald the yeast, and yet will be more than lukewarm. Stir the yeast and sugar in it, and with the flour make a light sponge. When it has risen for the first time knead the butter into it, let it rise again, and then cut it into strips and roll in proper shapes, or cut it in round cakes and butter one-half of the top and double the cake over, a la baker's rolls. If started the night before and allowed to rise the last time an hour before breakfast, the time will be sufficient to insure delicious rolls. The oven should be hot, and from fifteen to twenty minutes will serve to bake them.

If one is obliged to sweep her house, empty the ashes from grate or stove, and to wash dishes, she cannot expect to keep her hands as white as idle hands are; but if she takes the precaution to put on a pair of old gloves or mittens when doing dusty work, one cause of rough skin will be removed. Then there are preparations which one may use: powdered borax is excellent to soften the skin; so is a mixture of lemon juice and glycerine. A mixture which is said to be a sure cure for undue perspiration of the hands is made of a quarter of an ounce of powdered alum, the white of one egg, and enough bran to make a thick paste; apply after washing the hands, let it remain two or three minutes, then wipe off with a soft, dry towel. Lukewarm water is better than hot or cold if the skin is inclined to be tender or to chap.

HERE is a recipe for a delicious pudding: Mix three teaspoonfuls of baking-powder with one quart of flour; chop a quarter of a pound of suet very fine, also one cup of raisins and one of currants; pour over the fruit a cup of molasses, a teaspoonful of mixed spice (cinnamon, cloves, and nutmeg, or mace), and one cup of milk; then gradually stir in the flour. This makes a stiff batter, but none too much so, as the pudding will have more body than if the batter is thinner; when every lump of flour is stirred out put the batter in a pudding-dish, and steam for four hours. The sauce which is best suited for this pudding is made in this way: Put four tablespoonfuls of white sugar in a basin on the top of the stove; add to it one tablespoonful of water; stir it every moment until it begins to be of a light brown colour; then take it from the fire, add enough wine to make the requisite amount of sauce; thicken with a little arrowroot or corn starch; sugar can be added also if the wine is a sour wine.

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

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

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"WHY SHOULD A MAN whose blood is warm within Sit like his grandaunt in alabaster?" Or let his hair grow rusty, scant and thin, When "Cingless Renewer" will make it grow the faster.

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

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Fortweak lungs, spitting of blood, night-sweats, and the early stages of Consumption. "Golden Medical Discovery" is specific. gists.

## NOTES OF THE WEEK.

THERE is a depraved appetite for scandal. It pays to print the stuff. Swift-footed village gossip, more than half a lie, and the more false it is, will call at every house in a day. In the city, the newspaper supplies the lover of slanderous reports, if the editor is mercenary or mean enough to print such items. Like death, "slander loves a shining mark." The better the man, the more honourable and useful his career; the higher his position, the more attractive the scandal relating to him. The more one-sided and unfair the slanderous assault, the more it is relished. The market for such ware is large, active, and constant.

THE movement begun by the educational institutions and free libraries to secure the admission of untaxed literature for educational uses at least has gained strength within the last few weeks. An important meeting, presided over by Principal Dawson, was held in Montreal the other day. It is gratifying to see the unanimity of opinion prevailing. The anticipated opposition of the book trade has been groundless, the publishers expressing their belief in the reasonableness of the request for the free admission of books and maps for the use of schools, colleges, and public libraries. Enlightened men like educationists and publishers can patriotically rise above self-interest and prejudice.

AS was feared, the subsidence of the western floods is likely to be followed by widespread sickness. A physician who has journeyed through the afflicted district reports the discovery of frequent cases of pneumonia, bronchitis and catarrhal fevers, caused by exposure and wettings, while hundreds of people were found huddled together in warehouses and public buildings under the most unfavourable sanitary conditions. The slime and debris left by the floods, together with the fact that the water has covered, and in many places still covers, wells, cisterns, cellars and cesspools, induce grave apprehensions of a pestilence, the force of floods themselves was expended chiefly upon property. Their after effects bear directly upon human life. It is a mistake to suppose that the sinking of the waters terminates the necessity for charitable assistance.

THE burial of F. G. Stebbins, who was for twenty years editor of the Cuba (N.Y.) "Patriot," has caused a sensation in Western New York. Stebbins was what might be pronounced an "Ingersollite." For years he had been dying of consumption, and for months past had brooded over his approaching dissolution. Prior to his death he exacted from his family a promise that no minister of any denomination should be allowed to hold religious services over his body. He was a member of the Knights of Honour, who attended his funeral, and who, when following his remains to the grave, sang "Marching through Georgia," repeating the song as the earth fell upon his coffin. On leaving the cemetery they sang "Good-by, My Love, Good-by." Inexpressibly dreary and sad! Would the heart of humanity exchange the grand old words, "I am the Resurrection and the Life," for such mockery of death?

It is in the fashionable and wealthy Episcopal churches usually that the ritualistic craze blossoms most profusely. Aesthetic ecclesiastical decoration and ceremony have a profound significance for the initiated, and for those unversed in mediæval cobwebs, who cannot discern the profound significance in the colour of an alb, the show strikes the senses and awakens a degree of dreamy pleasure. When, however, pronounced ritualists boldly advocate antiricular confession their attitude of hostility to evangelical Christianity becomes pronounced. Mr. Whitcombe in Canada has his counterpart in Cleveland, where the superlative minister of an aristocratic church—so it is described—says: "When I was ordained the bishop laid his hands on my head and said: 'Whose sins

thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' These words are the promise of Christ to the apostles." Of whom Rev. G. W. Hinkle modestly assumes he is one.

THE New-York correspondent of the Montreal "Gazette," the tone of whose writing would not necessarily lead to the belief that he was an ardent upholder of the temperance cause, says: "It is the flaring, pretentious 'corner' liquor store that does the damage, where fiery whiskey and other alcoholic decoctions are sold, ale nearly as strong as the whiskey, and scarcely any lager beer. I know of one of these dens on 10th Avenue, in a wretchedly poor neighbourhood, which made for its proprietor \$20,000 last year on sales of \$45,000, or nearly fifty per cent. profit. The customers of this place are men whose average earnings when in work do not exceed \$1.50 per day. The fellow who keeps the place can scarcely read and write, yet out of the hard earnings of, say, 200 poor wretches he wrings an income more than twice as great as that allotted to the Secretary of State of this great nation of fifty millions. These are places that decimate the people with poisonous liquor and fill the city with widows, orphans, and beggars." This testimony is not open to the suspicion of being presented by partizanship.

THE Washington Pastors' Union sent a delegation to present an address of sympathy with the Malagasy envoys in the present state of affairs in Madagascar. To this address the chief Ambassador, Ravninahitrimarivo, responded, and, in a voice and manner indicative of the deepest feelings, said: "Your words are true, gentlemen, respecting the condition of things in Madagascar at the present time. For, if the intention of France to invade the land of our forefathers be carried out, it will not be the Malagasy people only upon whom the calamity will descend, for it will fall upon that which is of more value even than our lives. Civilization and religion cannot be separated from our cause, and they both will suffer in the attack. The French seek to pluck us up as tares because we will not grant them greater privileges than those which other nations are contented to receive, but they cannot uproot us without uprooting the wheat also. The Island of Madagascar is our land by gift of God, and the French have no more right or claim upon it than they have upon the United States. In speaking to you, our Christian friends, we frankly confess that our present prospects almost discourage us entirely in the paths of enlightenment. If the policy of France be the outcome of the white man's civilization, then it were better for us to remain in ignorance. There are only too many in our land who wish to do that already. And so we trust that the Christians' hearts of this great Republic will oppose with all their strength the outrage with which we are threatened. We thank you for the kind expression of your sympathy, and wish you life and the favour of God."

THE ninth annual meeting of the directors of the Home for Incurables was held in the institution at Parkdale. The secretary's report showed that an elevator had been placed in the building, through the kindness of the late Mr. Michie; a fire escape had been provided; that the late honourable John McMurrich had been successful in relieving the institution of its floating debt; and that the library had been enlarged. There were at present fifty-nine inmates in the Home, of whom thirty-five were women and twenty-four men. Thirteen deaths had occurred during the year, and six patients had been removed by their friends or returned to their families. The subscriptions and donations during the year had amounted \$3,467.38, an excess over those of last year. The treasurer's statement showed that the disbursements had amounted to \$5,337, in addition to which \$500 had been transferred to the building fund. The balance on hand was \$848. While the subscriptions had increased \$700 the expenditure had increased \$1,100, owing to the additional number of inmates. Appropriate tributes of respect to the memory of friends of the institution who had been removed by death during the year were paid by several of the gentlemen

who addressed the meeting. The Mayor said very justly that it was evident that the institution had worked its way into the affections of the charitable public of Toronto. The class for whom it is provided is a most deserving one. Christian and humane feeling should prompt the placing of increased means at the disposal of the directors for the extension of the comforts of the Home to those whose exclusion is compelled for no other reason than that its accommodation is already taxed to the utmost.

REV. C. E. WHITCOMBE, an Episcopal clergyman, preached a sermon in St. Catharines lately on Confession. The preacher explained what he understood to be the doctrine of the Church of England on private confession. He would remove three main misconceptions which had grown up unchallenged in the minds of many of the children of the Church, thus: 1. The Church of England utterly repudiates what is known as compulsory confession. 2. The Church of England in this matter robs no man of the liberty with which Christ hath made us free. 3. The Church of England recognizes fully the immediate responsibility of each individual conscience to its God. Mr. Whitcombe urged upon his hearers to carefully distinguish between compulsory and voluntary confession; the latter was the doctrine of the Church of England. The doctrine of this subject of the reformers is embodied in the Book of Common Prayer. What we ask for, he said, is simply liberty to use private confession—liberty of the members of the Church to demand of the ordained priest of the Church an exercise on his behalf of the ministry of reconciliation. This form of confession is to be enforced on no man. In the name of liberty of conscience, so much vaunted in this age, let every soul who seeks this aid do so without fear of the sneers and persecution of others, who often say, in practice, "I do not go to confession, therefore you shall not." The preacher again and again declared that what he aspired for is liberty of conscience. Thus do ministers in the Church of England endeavour to head the drift Romeward. In the sacred name of liberty of conscience it is sought by the erection of the confessional to impose upon it one of the most debasing and enslaving abuses of the Romish system. If God's ear is ever open to the penitent, where is the need of bowing to priestly usurpation?

WEEKLY HEALTH BULLETIN.—During last week cold winds have generally prevailed. Along with these we notice the coincident fact that, while amongst diseases of the respiratory organs Bronchitis has stood its ground, Influenza has rapidly advanced in degree of prevalence, and Tonsillitis in area of prevalence. Pneumonia seems on the whole to have slightly decreased in degree of prevalence. Neuralgia and Rheumatism seem to have maintained to a large extent their previous position both in regard to area and to degree of prevalence. Intermittent fever remains in three districts as one of the six most prevalent diseases, its degree of prevalence has everywhere very markedly fallen. Amongst Zymotic diseases there is none which shows any upward tendency except measles, and this has very noticeably increased. Last week showed it to have made a great advance, while this week has seen it still increase until instead of being 4.5 it amounts to 5.15 per cent. of all diseases. This fact is largely due, however, to its epidemic appearance in one or two localities. Diphtheria, noticed last week as having decreased in prevalence, still remains at a comparatively low point in degree of prevalence. Scarletina, although recorded as occurring here and there in the Province, has this week fallen from amongst the twenty most prevalent diseases. Smallpox, to which attention was drawn last week, has fortunately, to all appearance, been localized, as no further instances of its outbreak have been recorded. All will notice with pleasure the step taken by Toronto in appointing a city Health Officer. It is to be hoped that this appointment is but one of many which will be made by municipalities during the coming year, and that the good effects of such appointments in the restriction of contagious diseases will yearly become more and more manifest.

## OUR CONTRIBUTORS.

### EVANGELIZATION IN ITALY.

#### THE SPEZIA MISSION.

In previous letters I made your readers, to some extent, familiar with the mission work which is at present being done in Italy, through the agency of the old Waldensian Church of the Valleys, and also that of the Free Italian Christian Church. The present letter is intended to give a brief account of an interesting, though less known work, that of the "Spezia Mission for Italy and the Levant."

#### LA SPEZIA,

as your readers will see by looking at a map of Italy, is a town on the west coast about half way between Genoa and Leghorn. It lies on a beautiful bay of the same name, the summit of which from the hill behind, along which the carriage road runs, it is difficult ever to forget when once seen. This noble bay

"Where, when Genova reigned,  
A hundred galleys sheltered—in the day  
When lofty spirits met, and deck to deck  
Doria, Pisani fought!"

is now one of Italy's finest arsenals, where her largest ships of war are built, and where almost always are to be seen, reflected on its crystalline waters, the shadows of some of the great ironclads on which this poor country has spent her millions. Here, then, at the foot of the Bracco, one of the loftiest of the Apennines, and facing the bay, stands the city of La Spezia, whose population when I first spent a night in it, was only about 10,000, but which now exceeds 28,000. At this spot—"one of the world's ancient pathways of commerce and conquest, and along whose shores have roamed the sturdy and almost invincible Ligurians, heroic and chivalrous Crusaders, cruel Saracens and resolute Lombards," arrived three missionaries of the cross from England, in the year 1866—the year in which Victor Emmanuel took possession of his Venetian provinces—and fixed upon La Spezia as a centre for the extension of that Kingdom which is "righteousness and peace, and joy in the Holy Ghost, and of the increase of which there shall be no end."

#### OBJECT OF THE MISSION.

The Rev. E. Clarke and his two Christian coadjutors, on coming here, had for their object, "the supplying of every necessitous part of Italy and the Levant, to which they shall be distinctly called by God's providence, with the Gospel, by means of the circulation of the Scriptures, gospel tracts, etc., the preaching of the Word, and Bible schools." Such was the comprehensive purpose with which Mr. Clarke entered Spezia, seventeen years ago, at a time when a large portion of the inhabitants were still in slavery to idolatrous customs and ceremonies, some of them of a very imposing character. The sequel shows the measure of success which has attended the labours of him and his associates. Opposition to their efforts to enlighten the people was at that time to be expected; and in some cases it developed into fierce outbreaks which demanded the aid of the troops to quell. The first persons they found willing to be instructed in the Gospel were some custom house officers for whom they formed a Bible class. Most eagerly did the men, who come originally from different districts of Italy, listen to the reading of the Scriptures and to the explanations given. But as soon as it was discovered that too much light was entering the minds and hearts of these men, means were taken to remove them to places where there would be no fear of any of them ever exclaiming, "Once I was blind, but now I see."

#### MOTHERS' MEETINGS.

For fifteen years the two Christian sisters who had accompanied Mr. Clarke, worked silently amongst the mothers and female friends of the children who had been gathered in the schools, until at last a mothers' meeting was formed. At the first meeting sixteen attended, at the next twenty-five, and from that time to the present the number has varied from thirty to fifty. In reference to a recent meeting, a correspondent writes: "Few who observed with attention, will forget the satisfaction depicted on the countenances of those who assembled to the number of 150 persons at the parents' meeting, as they listened to hymns of praise to Jesus, while the joy and innocent hilarity of the children was a rich compensation for many a heavy day of toil and trial."

#### THE DAY SCHOOLS.

These schools are situated in three distinct parts of the city, and are conducted by six teachers and four assistants. The children in attendance number 340, and are gathered from Roman Catholic families belonging almost exclusively to the working classes, who have been hitherto exposed to the influences of superstition, irreligion, and indifference. Of course the Word of God is here made the basis of all the instruction. In the work of education the schools follow closely the prescribed regulations of the Government schools of Italy. In common with the municipal schools, the instruction is gratuitous. In this way the Spezia mission schools will, it is hoped, prove the means of extending the influence of Christian light, life, and love in this portion of Italy for many years.

#### THE SUNDAY SCHOOLS.

The difficulties connected with the conducting of Sunday schools in such a country as Italy are greater than those in the case of day schools. The efforts made in the case of Spezia have not, however, been altogether in vain. Even when certain great Catholic festivals have been held on Sunday, and when noisy showmen and harlequins were attracting crowds of people, the children have had the courage to pass these tempting shows and enter the quiet Sunday school, to join heartily in singing one of the hymns beginning:—

"Questo giorno celebramo;  
Esso è Giorno del Signor;  
Questo di santificiamo;  
Esso è Giorno del Signor."

which may be translated, "Let us celebrate and sanctify this day, for it is the Lord's day."

#### PUBLIC RELIGIOUS SERVICES.

In addition to prayer meetings, Bible classes, etc., there are five public religious services held during the week in the city of Spezia, besides those in the suburbs. Of course it requires tact on the part of the preacher, so to unfold the word as to convince the hearers of the folly of expecting salvation from attention merely to forms of religion, as well as to persuade them to abandon sin and to accept Christ. He has also to bear in mind that there are great forces at work in this land to silence the testimony of the Scriptures, and so to preach as to neutralize these forces as far as possible.

#### YOUNG MEN'S CHRISTIAN SOCIETIES.

Two years ago, chiefly through the exertions of the Rev. J. S. Anderson, a young gentleman who, with his wife, joined the mission in 1880, after finishing his studies in the University of Glasgow, a literary society for young men was formed, and incorporated with the mission. Twenty members soon joined, all of whom, he writes me, have embraced evangelical principles, "some suffering heavily as the result." The great desire of the founder is that the "spiritual developments of the young men may keep pace with their intellectual progress, and that many youthful minds may be led forward who would otherwise have remained enslaved to wrong principles, motives and habits." The society now numbers over 100 members, and embraces five stations.

#### THE MISSION HOUSE.

"Casa Alberto," in Spezia, is a handsome building, and well suited not only for the residence of the members of the mission, but for a chapel, school rooms, etc. The English service is held here every Sunday morning, which proves a great convenience for English visitors sojourning in this interesting town. The mission is under no committee, and is connected with no special denomination, its property being in the hands of well-known trustees. The work is supported entirely by the Christian liberality of friends in England and Scotland who know the workers and what they are doing. A few sentences now about the outlying stations.

#### MAROLA.

About two miles from Spezia, on the shore of the Mediterranean, lies the village of Marola. A few years ago the greater portion of the population was intensely Roman Catholic. At first determined resistance to the introduction of the Scriptures was manifested. During a religious service a young man, who had come many miles for the purpose, exploded a quantity of gunpowder to show his hostility to the *Evangelicals*. What was the result? There is now a Bible day school in the village, and a weekly evangelistic service, owing largely to the earnest efforts of Mr. Anderson.

#### ARCOLA.

About six miles from Spezia, on a spur of the Apennines, stands the village of Arcola, remarkable for its feudal tower of great antiquity.

Here is now a church, several of whose members are said to be of advanced Christian experience. The wife of one of these men died during last autumn. When it was known that she was dangerously ill, the Parroco (priest) called on her to confess. He was met by the husband who told him his services were not needed, as his wife was an Evangelical. Surreptitiously, however, he obtained two policemen and returned to the house. On being refused admission, the priest became enraged, and used his usurped authority to gain admission to the bedside of the dying woman, and by threats and promises tried to force her to confess. She steadily refused, however, and died in presence of her persecutor, confessing Christ as her only Saviour. The municipal guards, shocked at the display of tyranny, bore testimony against the priest, and as a result attention was called to the affair, and a remarkable funeral of the aged disciple took place, which was fully described in the local journal. There is a branch of the Young Men's Christian Society here, attended by more than forty members. At Baccano, a neighbouring village, a weekly service is held by the friends from Arcola, and also a Sunday school.

#### TREVISO.

In this town numbers now read the scriptures, but fear of the priest leads many to conceal their sentiments. Large quantities of tracts, Gospels, etc., are distributed by an earnest evangelist, and fruit will follow. In August last, after a Sabbath spent in prayer, praise and meditation on portions of Scripture, an open profession of faith in Christ was made by twenty persons. This awakening is attributed to the distribution of tracts and Gospels, by an aged disciple who is now a warm advocate of the Gospel, although once a *rationalist* and *blasphemer*. The house of a priest lately deceased has been bought by the mission.

#### PISTOJA AND PRATO.

Evangelical work has commenced in both these important towns, which are on the line of railway between Bologna and Florence. A large class of young people exists in the former city; and much is anticipated from the beginning made in the latter which is inhabited chiefly by artisans.

#### LERICI,

a once famous seaport in the Gulf of Spezia, after strong opposition to the preaching of the Gospel, now exhibits quiet respect towards the evangelists. A day school has been opened, and a branch of the Y. M. Christian Association, and from both fruits are hoped for in time.

#### THE MISSION

has at present thirteen stations, five sub-stations, six day schools, six Sunday schools, Y. M. Christian Associations, evening educational classes, mothers' meeting, and an extensive Bible and Gospel and tract organization. These branches of Christian work are carried on by five English and twenty Italian helpers, all dependent on the mission whose outlay last year amounted to £2,200 sterling.

Humanly speaking, all this seems to be but a very little matter—a very inadequate means to accomplish the object intended—"as a flower in the midst of the desert, a raindrop on a high grassy plain, scorched by summer heat; but where one flower exists others may, and one drop of rain may be the harbinger of an abundant rain," so that the time may come when this part of Italy, so long a barren wilderness, "shall blossom as the rose." T. H.

Dresden, Germany, February 13th, 1883.

### CHURCHES, MANSES, AND MINISTERS IN MANITOBA.

MR. EDITOR,—The necessity for a Building Fund in connection with the work of our Church in the North-West is not appreciated by many in the elder Provinces. The conditions during the early stages of settlement in the eastern Provinces and the North-West are so different that this is not to be wondered at. In Ontario logs for a church cost nothing; in Manitoba they are not to be had at all except in a very few places. Lumber in Ontario costs but a trifle; the coarse culls that would scarcely be looked at there would cost \$25 per thousand in Manitoba. Hence there are but few churches in our North-West, and fewer

manses. Five-sixths of our stations are without a place of worship; and the houses in which services are conducted are often sma. and unsuitable. I have preached when I could not stand erect. In many places [the house where I preached could not accommodate the congregation, and the people were obliged to stand outside about the door and windows. Services conducted under such circumstances will not, even in summer, be so well attended as if better accommodation were provided. In cold or wet weather the limited accommodation of the house would determine the size of the congregation. Sabbath school work under such circumstances is almost impracticable. To plant a missionary in a wide district and deprive him of the appliances necessary to prosecute his work is to discourage him and the people, impair his efficiency, and postpone the time when the congregation shall become self-supporting. Means wisely expended in erecting churches in the North-West will be like money invested in the "plant" required to carry on some public work. Let us give our missionaries the conditions of success, and then hold them responsible for avoidable failure.

Manses are as necessary as churches. I need not dwell on the hardships of pioneer missionary life. Many of the older ministers know what this work is by experience; nor are our younger ministers strangers to its privations. To occupy an advanced post for a summer, however, is a different thing from being settled there and committed to hard work for years, with little sympathy and insufficient support. The Church should see to it that the noble men who volunteer to serve her on the frontier should not be called on to suffer any unnecessary hardship. Now, what are the facts. We appoint a missionary to the North-West, promise him a salary of \$800 per annum, the greater part of which the people to whom he ministers are expected to pay; and out of this salary we expect him to provide a house for himself and family, provide and maintain an outfit with which to carry on his work, and maintain himself and family respectably. It cannot be done. I visited one of our ministers who is paying \$20 per month rent, and finds it difficult some days to keep the thermometer above zero. The house is such as would scarcely satisfy an ordinary labourer in Ontario. The minister of another of our congregations is paying a rent of \$420 per annum out of a salary of \$850, for a very ordinary rough-cast house. "But why not build a house," someone suggests. Because he is not able. How many of our Ontario ministers could invest \$1,600 or \$1,800 in a house? "But can not the congregation build a manse?" No. The people find it difficult to meet their personal obligations for a few years, and cannot spare the money for other objects. In many places, however, there is no house to rent. One of our ministers for years lived in a small log shanty that had not the luxury of a "butt" and a "ben." His wife is from one of the best families in Toronto. I visited another minister in a house about 12 x 15, and the ceiling only seven feet from the floor. Another spent the summer and early part of the winter in a stable. His wife contracted a cold, from which I fear she will suffer as long as she lives. Another of our ministers who left a comfortable manse in Ontario lived a whole summer in a house whose only roof was some tar paper. When a shower of rain came up his wife would get the bed under the ridge pole and pile on top as many articles as possible that were damageable by rain. The children would stand in a line at the foot of the bed under the ridge pole, as if at "attention," till the storm cleared away. If the rain came at night—but I will leave the subject to the imagination of the reader. I spent a few days with one of our unmarried ministers. He boarded with a very kind family. The house was a small log building with an upstairs. Aloft were the minister's study and bed-room, partitioned from the rest of the apartment by a piece of "duck." When I was there seven persons slept in the other half of this second storey. The minister's apartment being somewhat contracted, his bed was pushed as far as possible beneath the roof. During the night there was nothing between him and 30° below zero but the sheeting and the shingles. His breath condensed on the sheeting and formed a white coating that could be scraped off in the morning. But why multiply instances. Is the wealthy Presbyterian Church prepared to ask her ministers to endure hardships of this kind? Compliments have frequently been paid by the ministers and members of other denominations to the ability and self-denying spirit of her mission-

aries in Manitoba, but the Church has as frequently been found fault with for the want of attention to their comfort and health. Any railway company sending its employes to the frontier and paying so little attention to their comfort would be denounced. The Government built houses all along the line of the C. P. R. for the use of their engineering staff. The same was done for the mounted police, and for the officers of the Government of the North-West. The Methodist Church provides her married ministers with a house whether there is a church or not. We leave our ministers with an inadequate salary to provide for themselves, and are shocked should any rumour reach us of homesteading or squatting, let alone speculating, on their part.

The Church and Manse Building Fund was begotten of the exigencies of our work. If our people in Ontario and Quebec assist, the present reproach will be wiped out, in part at least, and life rendered more tolerable for men of splendid spirit. At present about \$76,000 are subscribed. We wish the balance of the \$100,000 to be subscribed before the meeting of the Assembly. Subscriptions can be paid in three years and at times to suit the convenience of subscribers. Ten churches and two manses were erected last season through this fund, and aid is asked for twenty-seven or twenty-eight for next season. It is for the members and adherents of our Church to say whether this aid is to be granted. The Board can only administer what is placed in its hands. Let no one wait to be called on. Write to the agents of the Church or to any of the officers of the Board. Let me ask the ministers of our Church to bring the claims of this work before the wealthier members of their congregations. Let no one think that there are plenty to attend to this work although he does nothing. One of the evils of the union of the Churches is that, owing to the size and wealth of the united Church, each member thinks that there is less for him to do now. When A expects B to give liberally, and B expects A to do the giving, it is plain that the funds must suffer. The tide of liberality is, thank God, rising in the Church. For this Building Fund many have given liberally and cheerfully; some have even increased their subscriptions of last year. Others, however, who have ample means and no greater responsibilities, refused to render aid. This was to be expected. We have reason to thank God for what has been done, and I feel confident that the more the circumstances of the people and work are understood the more liberal will be the aid. It is a hopeful sign that all who were in the North-West are enthusiastic advocates of our Fund. After addressing a congregation lately a young man came forward and introduced himself. He stated that he had been in the North-West and received spiritual good from the preaching of one of our ministers, and that he had returned to Ontario a new man. He thought that he ought to render God a thank-offering for the good he received in the west. He saw the necessities of the work, and asked me to accept \$25 for this fund. Are there any others who ought to return thanks to God in this way? We shall be glad to hear from them. At the close of a meeting in another town the wife of one of our ministers came forward and said: "I know what it is to count the stars through the roof in Ontario, and I sympathize with your ministers. Put me down for \$50."

JAMES ROBERTSON.

Woodstock, Ontario, Feb. 28th, 1883.

#### THE ENDOWMENT OF KNOX COLLEGE.

MR. EDITOR,—Will you allow me to make through your columns, a suggestion in regard to the work of raising the Endowment? It becomes more obvious every day that a thoroughly-arranged plan is needed if the ground is to be speedily covered, and that the canvass should be finished in a short time is equally obvious, if we are to avoid the difficulties, expense and loss sustained in connection with the Building Fund. It is also clear that for the accomplishment of the work in a short time, the Professors alone, however willing, are quite unable; and congregations, however desirous of the presence of the Professors, must remember that in the half-year there are only twenty-six Sabbaths. Every congregation cannot, therefore, hear a Professor, though every congregation is entitled to have the claims of the College presented by a good pleader.

I would suggest that a number of the leading ministers in the constituency might give say two or three

Sabbaths—not necessarily consecutively to preaching in congregations to be canvassed—their places to be supplied by the minister whose pulpit is so occupied. Along with the stranger might be associated one of the best business ministers of the neighbourhood, whose aid would be invaluable in canvassing. For example, take Paris, or Brantford, or Woodstock. Both pulpits would be occupied. The two ministers exchanging morning and evening. Together they canvass Monday and Tuesday, and the minister from the neighbourhood, with the aid and direction of the pastors, finishes the work. The stranger from a distance gives three Sabbaths and Mondays and Tuesdays. The local brother the week at once. By some such plan with aid from the Professors, etc., all the field could be covered before Fall, and the collection falling due nearly simultaneously, it would be more easily attended to in the office. It is to be hoped the work will be vigorously prosecuted. W. B.

#### A CORNER OF RURAL QUEBEC.

MR. EDITOR,—Not a very long time ago your correspondent belonged to another Province, one of the English provinces so called. Now he resides in the French Province of Quebec. Has he therefore left an English speaking community and come among another race that speaks another tongue? So far as immediate surroundings are concerned, quite the contrary. He left a French country and came to one that is largely English. There there was but one pastoral charge in connection with our Church in a county with 22,000 souls; here in a county of between 15,000 and 16,000 souls there are seven pastoral charges, some of which in numbers and wealth will compare with any rural charges in Ontario. There the nearest co-presbyter was forty-five miles away; here the furthest in the county is not quite thirty miles away; while there are two only four miles off, one eight miles distant, and another about fourteen, while there are some in the next county within a reasonable distance, and one in the State of New York only ten miles away. There parishes were the municipal divisions; here for the most part it is townships. The contrast in many ways is somewhat considerable.

This is a corner of some interest and importance, both in the country and in our Church. It has a history. At an earlier period there was a contest of some moment between Loyalists and Americans—the latter getting the worst of it; and at a later period there was a fiasco of an invasion by the Fenians, the traditions of which are still quite green in the whole neighbourhood. I am speaking now of a corner much larger than a county, it embraces in a rough way three counties which form a district. Taking this wider sphere there is considerable of a purely French district. This wider district or corner is somewhat like a triangle, whose base is the Province Line on the parallel of 45°, and the north-west side is the St. Lawrence. The third side, the north-east, is somewhat imaginary in its character. What we have called the base line is sixty-five miles long, the north-east side, being irregular, will measure about the same, and the third side is over thirty miles. In this triangle there are fourteen pastoral charges with an aggregate communion roll of over 2,600, an average of 180 to each charge. Taking the seven largest, the smallest of which has over 150 members and the largest a few over 400, there is an aggregate of over 1,900, or an average of 270. These fourteen charges would of themselves make a respectable Presbytery, there are many Presbyteries in Canada with smaller aggregates on their rolls of communicants. At present there are four vacancies within the bounds. What these fourteen charges are doing for the Schemes of the Church I will not now wait to say, possibly that may be shown when the statistics of last year become available. It is safe to say that there is room for much improvement in this department of activity. Without insinuating any disparagement of the others, something may here be said in commendation of one of the least in the triangle, one with a communion roll of ninety, there is but one smaller. The writer was present at a missionary meeting of the congregation a short time since, and a collection of \$60 was taken up on the occasion. It is clear that if the larger congregations did as well in proportion as this one does, the funds of the Church would be increased greatly, and the people of these larger congregations would be all the better for the increased giving.

LEUMAS.

## PASTOR AND PEOPLE.

### TO PAY A LARGE DEBT WITH A SMALL SUM.

Six or seven years ago, when the writer was a member of the Baptist church in Athens, Georgia, it was the habit of the superintendent of the Sunday school to make frequent appeals to the liberality of the brethren for its financial support. The writer always made a contribution when called on, but after awhile, wearied with these calls, he determined to try a new plan. He sent to the United States mint in Philadelphia, and procured five hundred coins of the value of one cent each—virgin coins, that had never been used, and bright as gold. These he gave to the Sunday school, declaring that he would never make another donation, large or small. But he requested the teachers, and children, and all visitors to the school, to drop one of these coins in the contribution box, on each occasion of attendance at the school. They agreed to the terms, and have faithfully carried out the bargain. The result is, that the school has been from that day, and is now self-supporting; it has never called on anybody for a dollar, or a dime, or a nickel, or a cent. That five dollars have solved the problem of perpetual motion. The coppers have circulated round and round, from hand to box, and from box to hand; and after having paid large sums, perhaps hundreds of dollars, are still on hand, doing duty just as they did at first.

The busy, little pennies have done a great work.

They have shown the power of littles.

2. They have shown that people are willing to give by littles.

3. They have broken up the evil habit of depending on a few in the church for all the money that is needed.

4. They have superinduced the habit of universal giving, and of regularly continued giving.

5. They have shown that a large amount of money can be raised in such a way that nobody will feel it.

6. They have created an interest in the Sunday school that was never felt before.

7. They have shown that if the small copper coin called a cent were in universal circulation among us, our contributions to religious and benevolent purposes would be much larger than they are now.

8. The success of the experiment suggests, that the greater liberality, apparent or real, of the northern people, may be in part accounted for by the fact that the small coin called a cent is in daily and perpetual use among them, while among us, it is not in use at all.

9. We are reminded of the wisdom of that most sagacious of all human powers, the Church of Rome, under whose auspices Peter's pence worked their wonders centuries ago.

10. We are reminded of the teachings of one who spoke with more than human wisdom, when he said in 1 Cor. xvi. 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—*Christian Index.*

### THE PUMP AT COLOGNE.

I was in Cologne on a rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of a simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard, but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out now and then, I saw the same friend with the often-buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah, you do not fetch water for your own house, I am persuaded; you are a water carrier; you fetch water for lots of people, and that is why you come oftener than anybody else." Now, there was a meaning that at once went to my soul, that as I not only have to go to Christ for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labour in your Sunday school class, dear friends, you cannot take that village station, you cannot act as deacon in the church

so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling and fresh and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies.—*C. H. Spurgeon.*

### "HE WILL COME."

"The thought most sweet and precious,  
Which cheers me on my way,  
Is that my loving Saviour,  
My King, may come to-day.

"He bids us to keep watching  
In every quiet home,  
And in life's dusty highway,  
And saith, 'I quickly come.'

"And I believe His promise:  
And O! it is so sweet,  
While working to be watching,  
My loving Lord to greet.

"For I should be so sorry,  
If some dear earthly friend,  
To me some tender message  
Of a coming call should send.

"And I should be forgetful  
Or full of earthly care,  
So when my friend should really come,  
He would not find me there.

"Or at least not find me watching  
With a smile upon my face,  
With my house all set in order,  
Which that friend awhile would grace.

"And so when breaks the morning,  
In the rose-stem's skies,  
And all its joy and beauty  
First greet my waking eyes.

"It gives an added beauty  
And charm to all I see,  
The thought, 'To-day, dear Master,  
I perhaps may welcome Thee.'"

LIZZIE T. LARKIN.

### MINISTERS AND CHURCH PAPERS.

Should ministers be concerned that the families of their congregations are supplied with religious papers of their own denomination? This is a practical question, and one worthy of the consideration of watchmen on the walls of Zion. It will be conceded that anything that advances the interest of individual Christians and the efficiency of the Church should enlist the attention of pastors and stated supplies. Our Church papers are designed and well calculated to promote both these ends.

The circulation of these tends to increase Christian intelligence in the households. They discuss the living questions of the day—chronicle the principal occurrences in the churches, the revivals of religion, missionary news, home and foreign, the doings of Presbyteries, Synods and General Assembly, and, in short, the religious events of the world. It must be granted that the knowledge of these things have an important bearing on Christian character. The want of this intelligence is often seen and keenly felt, and no other agency but the religious papers can adequately supply the need.

The religious knowledge disseminated by these periodicals is one of the means—an important factor—to increase the influence and usefulness of the pastors and stated supplies. The truth preached from Sabbath to Sabbath to well informed hearers is likely to be better understood and appreciated, and to become like seed that falls on ground well prepared and receptive. And such Church members, other things being equal, are more efficient co-workers with the pastors—as Aarons and Hurs—more fruitful in planning and executing movements for the good of the congregation. This is so well understood by some ministers that they willingly exert themselves that the households may be furnished with, at least, one of our Church papers, and it is encouraging to see evidence that such efforts are increasing on the part of the ministry. The report of full columns in the Minutes of the General Assembly in many instances, perhaps, can be traced as the results of such efforts, and full columns are often regarded as an evidence of ministerial success.

It is evident the weekly visits of Church papers have an important bearing on the benevolent work of the denomination. What is so much needed is knowledge concerning what the Church is doing and

what the Church wants. From the writer's personal observation—a somewhat extended one—it is quite evident that between one-fourth and one-third of the families in connection with our churches take no one of our weekly papers, and as a sequence do not have "understanding of the times to know what Israel ought to do." Though numbered with one of the grandest Church organizations in the world, they are uninformed concerning the great and aggressive work of that Church, at home and in foreign lands, for the salvation of the world. Doubtless it is owing to this fact that we have so many non-contributing churches—averaging the boards, one-half give nothing. For the want of more definite information concerning the operations of our benevolent schemes may also be traced the reason why some that are able to give, give so little.

With such clear evidence for good as exists of the influence of our Church papers in the household, it follows that apathy or indifference towards an agency of such usefulness on the part of ministers is falling to use one of the helps to a successful ministry.—*In the Interior, by Rev. S. S. Potter.*

### A MOTHER AND DAUGHTERS.

I once met (it was at a garden party) a clergyman's wife—a graceful, accomplished woman—who introduced her three daughters, all so much after the mother's type that I could not help admiring them.

"Yes," she said, with a tender pride, "I think my girls are nice girls. And so useful, too. We are not rich, and we have nine children. So we told the elder girls that they would have either to earn their bread abroad, or stay at home and do the work of the house. They chose the latter. We keep no servant—only a charwoman to scour and clean. My girls take it by turns to be cook, house maid, and parlour-maid. In the nursery of course (happy mother who could say 'of course!') they are all in all to their little brothers and sisters."

"But how about education?" I asked.

"Oh, the work being divided among so many, we find time for lessons, too. Some we can afford to pay for, and then the elder teach the younger ones. Where there's a will there's a way. My girls are not ignoramuses, or recluses either. Look at them now."

And as I watched the gracious, graceful damsels, in their linen dresses and straw hats—home manufacture, but as pretty as any of the elegant toilets there—I saw no want in them; quite the contrary. They looked so happy, too—so gay and at ease!

"Yes," answered the smiling mother, "it is because they are always busy. They never have time to fret and mope, especially about themselves. I do believe my girls are the merriest and happiest girls alive."

I could well imagine it.—*Mrs. Mallock-Craik.*

### MAGNETISM.

Here is something worth thinking about, from the columns of the "Episcopal Register:" "If your minister lacks 'magnetism,' by all means get rid of him. He may be as good as gold, a faithful pastor, a fine scholar, and true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the Gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighbouring churches, and so increase your pew rentals that you can afford to have a quartette, with a soprano who lives on the high C's, and a basso profundo whose lowest notes come from sepulchral depths—a man who can write rhetorically and twist himself into all sorts of logical contortions, and until you find it impossible to tell whether he is exactly orthodox or not, or whether he is anything or not. By all means, in these days of electric light and bearded women, let the religious world keep up the general reputation, and turn out nothing but men of immense 'magnetism,' and men who will promise never to grow old from their theological seminaries."

There is a refreshing candour in the following from an obituary ascribed to "an Iowa paper:" "The deceased gentleman gained his riches by loaning money and handling notes and mortgages, had a State-wide name for his litigation in various counties and in the Supreme Court, was grasping and heartless in his transactions, became divorced from his wife, and died without a friend."

"BUCHUPAIBA."

Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases. \$1.00 per bottle.

Now that there is a reliable remedy for kidney troubles, half the terrors attributed to these complaints have been removed. For this let all be thankful to DR. VAN BUREN'S KIDNEY CURE...

"ROUGH ON RATS."

Clears out rats, mice, roaches, fleas, bed-bugs, skunks, chipmunks, gophers, &c. Sold by druggists.

"SAYS DRYDEN:"

"She knows her maid, and when you rant and swear, Can draw you to her with a single hair."

Right must be beautiful hair to have such power; and beautiful hair can be ensured by the use of CROCKER'S HAIR RESTORER.

The cause of death. It is known almost as a certainty that in fatal diseases the liver, either by the brain, heart or lungs. Now it is the effort to maintain a perfect state of health...

Ed. vational.

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FROM THE OLD WORLD.

From the great London (Eng.) Times.

Among the many specifics introduced to the public for the cure of dyspepsia, indigestion, derangements of various organs, and as a general family medicine, none have met with such genuine appreciation as Hop Bitters. Introduced to this country but a comparatively short time since, to meet the great demand for a pure, safe and perfect family medicine, they have rapidly increased in favour, until they are, without question, the most popular and valuable medicine known. Its world wide renown is not due to the advertising it has received. It is famous by reason of its inherent virtues. It does what is claimed for it. It dispels all morbid powers without any of the evil effects of other bitters or medicines, being perfectly safe and pleasant to use. Few are the home-remedies of the great discovery has not already been hailed as a deliverer and welcomed as a friend.

A Few Unsolicited Letters From Thousands Received.

Feb. 1882. I have tried experiments on myself and others with Hop Bitters, and can easily recommend them as a pleasant and efficacious medicine. I have found them especially useful in cases of congestion of the kidneys as well as in various derangements.

Rev. J. MILLER, M.A., Rector to the Duke of Edinburgh.

U. S. Consulate, MANCHESTER, ENGL., Nov 8, 1882. Gentlemen - Since writing you of the great benefit I had derived from taking "Hop Bitters," I gave a friend a bottle, who had been suffering much from dyspepsia and sluggish liver, and the change was marvellous. He appeared another being altogether. He had tried several other remedies without any benefit. I could name over a dozen other marvellous cures.

LONDON, ENGL., Sept. 1, 1882. I am pleased to testify to the good effects of your "Hop Bitters." Have been suffering a long time with severe pain in the left side and across the loins, and, having tried a number of so-called remedies without any benefit, I am glad to acknowledge the great relief I have obtained from your medicine.

COLCHESTER, ENGL., Aug. 18, 1882. Gentlemen - I was troubled with a very bad form of indigestion for a long time, and tried many things in vain, until I got some "Hop Bitters," and on taking was quite cured, and remain so till this time. It is now three months ago since I was bad.

From Rev. J. C. BOYCE, M.A., Oct. 30, 1882. Dear Sirs - I have lately finished my first bottle of "Hop Bitters." After having for many years suffered acutely from rheumatic gout (inherited) I feel so much better, and can walk so much more freely, should like to continue the use of it. I write to ask how many bottles you will let me have for £1, so that I may always have some in stock.

From Gold Ireland. DUBLIN, Nov. 22, 1882. Gentlemen - You may be interested to learn that one of the most eminent Judges on the Irish bench (a customer of mine) highly approves of your Hop Bitters, having received great benefit from their use.

ALEXANDRIA PALACE, LONDON, ENGL., April 18, 1882. I find Hop bitters a most wonderful medical combination, healthful, blood purifying, and strengthening. I can, from analysis as well as from medical knowledge, highly recommend them as a valuable family medicine.

LONDON, ENGL., Feb. 1, 1882. Gentlemen - For years I have been a sufferer from kidney complaint, and from using your Hop Bitters am entirely cured, and can recommend them to all suffering from such disease.

SHEFFIELD, ENGL., June 7, 1882. Sir - Having suffered from extreme nervous debility for four years, and having tried all kinds of medicine and change of scene and air without deriving any benefit whatever, I was persuaded by a friend to try Hop Bitters, and the effect, I am happy to say, was almost marvellous. Under these circumstances I feel it my duty to give this testimonial for the benefit of others, as I may say I am now entirely well therefore I can justly and with confidence give personal testimony to any one wishing to call upon me.

To the Hop Bitters Co. Gentlemen - Having suffered for many years from biliousness, accompanied with sickness and dreadful headache (being greatly fatigued with overwork and long hours at business), I lost all energy, strength and appetite. I was advised by a friend in whom I had seen such beneficial effects to try Hop Bitters, and a few bottles have quite altered and restored me to better health than ever. I have also recommended it to other friends, and am pleased to add with the like result. Every claim you make for it I can fully endorse, and recommend it as an incomparable tonic.

From Germany. KATTENBACHHOFF, GERMANY, A.G. 28, 1882. Hop Bitters Co. Dear Sirs - I have taken your most precious essence Hop Bitters - and I can already, after so short a time, assure you that I feel much better than I have felt for months.

I have had, during the course of four years, three times an inflammation of the kidneys. The last in January, 1880, was the worst, and I took a lot of medicine to cure the same, in consequence of which my stomach got terribly weakened. I suffered from enormous pains, had to bear great torments when taking nourishment, had sleepless nights, but some of the medicine was of the least use to me. Now, in consequence of taking Hop Bitters, these pains and inconveniences have entirely left me, I have a good night's rest, and am sufficiently strengthened for work, while I always had to lay down during the day, and this almost every hour. I shall think it my duty to recommend the Bitters to all who suffer, for I am sure I cannot thank the Lord enough that I came across your preparation, and I hope He will maintain you a long time to come for the welfare of suffering mankind.

From Portugal and Spain. Gentlemen - Though not in the habit of praising patent medicines, which for the most part are not only useless but injurious, I have constantly used Hop Bitter for the past four years in cases of indigestion, debility, feebleness of constitution and in all diseases caused by poor or bad ventilation, want of air and exercise, overwork and want of appetite, with the most perfect success. I am the first who introduced your Hop Bitters in Portugal and Spain, where they are now used very extensively.

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Physicians Kuderose Hentilly. "I have found Kidney-Wort to work like a charm, doing all that is claimed for it. After using it several years in my practice I, a regular physician, can endorse it heartily. It has done better than any remedy I ever used."

DANGEROUS KIDNEY DISEASE. "A stroke of paralysis prostrated me to danger only disease my kidneys. The doctor advised, but Kidney-Wort cured me."

"Two of my friends had kidney trouble," says Mr. Elbridge Malcolm, of West Bath, Me. "I was given up to die, by my physician and friends. We all had kidney disease and rheumatism. Mine was of 30 years standing. Kidney-Wort has entirely cured all three of us."

QUICKLY CURED AFTER 20 YEARS. "I devoutly thank God that I found out the virtue of Kidney Wort," writes C. P. Brown, of Westport, N. Y. "It has cured me of a 20 years case of terrible kidney disease."

Kidneys, Liver and Constipation. "The most satisfactory results," writes Jas. F. Reed, of No. Acton, Me. "in cases of kidney and liver troubles and constipation, have followed from the use of Kidney-Wort by members of my family."

LIVER DISORDER. "Please tell my bro. soldiers, and the public, too," appeals J. C. Power, of Trenton, Ill., through the St. Louis Globe-Dem., and Home and Fireside, "that Kidney-Wort, cured my liver disorders, which I'd had for 20 years."

RHEUMATISM. "I have tried a great number," truly remarks Mr. W. N. Grose, of Scranton, Pa., under date of Dec. 18, '82, "but there is no other remedy like Kidney-Wort, for curing rheumatism and diseased kidneys."

INFLAMMATION OF BLADDER. "Chronic inflammation of the bladder, two years duration, was my wife's complaint," writes Dr. C. M. Sumner, of Sun Hill, Ga. "Her urine often contained mucus, pus, and was sometimes bloody. Physicians' prescriptions - my own included - and domestic remedies only palliated her pains. Kidney-Wort, however, has entirely cured her."

INTERNAL PILES. "I had internal piles for several years," said J. H. Moyer, of Myerstown, Pa. "Nothing helped me except Kidney-Wort. It cured me."

LADIE'S TROUBLES. "Respect the confidence reposed in you by ladies. It has helped me in intricate diseases," writes Mrs. Anne Rockbold, of Jarrettsville, Md. This lady correspondent wrote us about Kidney-Wort's curative effects.

DYSPEPSIA. Our correspondent, Mr. Josiah Keaney, of Landisburg, Pa., says: "Kidney-Wort cured my dyspepsia. I had it in its worst form, too."

A Whiling Oath. "I will swear by Kidney-Wort all the time," writes Mr. J. R. Kaufman, Lancaster Pa. "All the patrons do the same, Mr. K."

DELICATE COMPLAINTS. Another lady, Mrs. J. S. Clark, Amitee City, La., writes us: "Kidney-Wort has cured me of habitual constipation, pain in the side, as well as some other delicate complaints."

P. BURNS. Coal and Wood. GREAT REDUCTION IN PRICES. Best Hardwood, Beech and Maple delivered to any part of the city (per cord) \$5 50 and Quality, Beech and Maple, delivered to any part of city (per cord) 4 00 Beech and Maple by car-loads, in T. G. & B. R. yards (per cord) 4 50 All Descriptions of Hard & Soft Coal BEST QUALITIES LOWEST RATES. Orders left at office, cor. bathurst and Front Sts., 51 King Street East, Yonge Street Wharf, and 532 Queen Street West, will receive prompt attention.

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MR. JOHN MACAULEY is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY MARCH 21, 1883.

SOME of our large city congregations may have raised within a trifle of two thousand dollars at a church opening, but if they did we have no recollection of the fact. Certainly no congregation in a town like Barrie ever raised that amount at opening services. Nineteen hundred and fifty-eight dollars was a handsome sum for our Barrie friends to contribute the first two Sabbaths they worshipped in their new church. We heartily congratulate all parties concerned, and wish the Presbyterians of the beautiful old town many happy and prosperous days in their new and elegant place of worship.

THE authorities of Victoria College have arranged for the delivery of an annual course of lectures to the theological students of that institution, by eminent ministers of the denomination. The first course has just been delivered by the Rev. Mr. Bland, of Pembroke. His subjects were: The Student, The Preacher, The Pastor, The Soul-winner. The object is to have the students hear from successful ministers something of their experience and methods of work. As we understand it, the plan is much the same as that adopted in Yale, though probably the lecturers are not so well paid. It might be well for our college authorities to consider if something of the kind would not be a help to Presbyterian students.

LAST year the religious denominations of the United States gave \$107,000,000 for charitable and religious purposes. This fact is a conclusive answer to the stuff we continually hear about the terrible inroads that are being made by infidelity, agnosticism, and other forms of error. The last man on earth to spend his money for what he does not believe in is a live American. People make a huge mistake when they estimate the strength of a man or his cause by the prominence he gets in a sensation newspaper. It does not follow that because Ingersoll's ribald talks and Swinburn's sermons are given at full length in a Chicago journal that Ingersoll and Swinburn have much influence in Chicago or anywhere else. Wiggins was the Canadian most spoken about last week.

THERE has been a change of ministry in New Brunswick. In the new Cabinet the Hon. William Elder is Provincial Secretary. Mr. Elder is a man of high character and ability, and an able and influential journalist. He has made the "Telegraph" a power not in New Brunswick only but in all the Maritime Provinces and it is widely and favourably known beyond their boundaries. Mr. Elder enjoys the respect and esteem, not only of those who sympathize with his political views, but opponents say of him that his exciting conflicts his fairness is conspicuous and that he never forgets the amenities of high class journalism. New Brunswick is to be congratulated on having in her Government a gentleman of Mr. Elder's varied accomplishments, extensive experience, and unquestioned talents.

COMMENTING on a late paragraph in THE PRESBYTERIAN on aged ministers, the "Canadian Baptist" says:

"And this brings us to say something which we would much rather not say, but which in the interests of a growing ministry ought not to remain unsaid. Not all old ministers have preserved their vitality. They have allowed themselves to become old in mind as well as in body, and just in

proportion as this negligence is universal, old men are ignored in the ministry."

There is a point here. The moment a man ceases to learn he ceases to be able to teach. The mind of a minister who hopes to keep his hold on the people should never be allowed to become old. Nor should his reading, or his methods of working and thinking, or anything in his mental outfit. The trouble with too many ministers is that they consider everything old good, and new books, new methods of presenting truth, and everything else new beneath their notice.

THE Cincinnati "Standard" is of the opinion that we should have published its replies to Mr. McKay's letters. If the "Standard" will strike out the egotism, misrepresentations, misquotations, scurrilous personalities and limping logic from its so-called replies we will gladly find space for the remainder. The "Standard" says we came to Mr. McKay's assistance. The statement is untrue. We merely gave our opinion of the manner in which Mr. McKay conducted the controversy. Mr. McKay does not need our assistance. He is quite able to handle the "Standard" himself. The "Standard," however, felt it necessary to accept the help of several anonymous writers and of a Campbellite professor who might as well have withheld his name for all the world knows about him or it. The "Standard" says we have been guilty of "unscrupulous partizanship." The opinion of a man who tries to make it appear that two writers of the eleventh century wrote before the year 325 does not distress us to any extent. Of course he is no partizan. Good-bye for the present. Next time you wish to have a tussle about *baptismo* select some slender youth near home. These Canadians have an awkward habit of going to the bottom of questions. It is a way they have. Good-bye, brother. Though you have lost your case you need not lose your temper.

## A COLLAPSED PROPHET.

THE Ottawa weather prophet is a remarkable man. No name has been more familiar to the people for the last few weeks than the immortal Wiggins. The fame of this individual has been about as short-lived as Jonah's gourd. He risked his prophetic reputation on a slender possibility, the event was against him, and his authority, always dubious, as a meteorological seer is hopelessly shattered. He is now being pelted by the pitiless laughter of mankind. Had a cyclone swept over this continent within the margin assigned by Wiggins, it would not at this season have been very remarkable. The present month is usually stormy. The ninth of March has been a tempestuous day with only two exceptions since 1873. No wiseacre would have hazarded much in predicting a storm about that time. Such a storm might have come, but not because there was any connection between it and the prediction. It could only have been a happy guess—nothing more. Yet had there been a fortuitous coincidence between the storm and Wiggins' prediction, many would have implicitly believed that he was mysteriously gifted, and others might have been sorely puzzled what to think about him and his forecastings. It would be incorrect to suppose that his predictions could have been fulfilled; but had a terrific gale swept across the continent in the course sketched for it on the day named, he would have fared well henceforth, and a crowd of pretenders would have arisen to prate about the weather, and the standard topic of conversation would have acquired a new interest. But as if to rebuke these pretensions mountebanks, the day in most places was unusually mild for the season.

After all is it fair to the discomfited prophet to discard him as a collapsed windbag? Did he delude himself into the belief that he had succeeded in collecting sufficient data from which to deduce certain laws according to which storms are regulated? Had he persuaded himself that he had sufficiently mastered the science of meteorology that to him, at least, it was a matter of intricate calculation? He had given some attention to the science of astronomy. He has published books not without merit on that science, but has star-gazing set his wits a-woolgathering? Has a man hitherto scientific in his habits of thought, suffered his imagination to lead him this will-o'-the-wisp dance, first to the terror of many, and then to the mirth of all?

The weather probabilities telegraphed daily from the various observatories are singularly reliable. About ninety-five per cent. of these are verified by events.

They are the result of scientific observations and method. The force and direction of the wind over wide areas are marked, the various atmospheric currents carefully registered, the temperature is accurately noted, and the telegraph conveys information directly to the trained experts who calculate the probabilities for twenty-four, or at most forty-eight hours, ahead. All this is within the sphere of applied science, and may with confidence be relied upon. Beyond this scientists who have a regard for their reputation are not inclined to go at present. These results are of great practical value, especially to the farmer, the sailor, and the fisherman. A time may come when great advances in the science of meteorology will be made, but it has not yet arrived.

Experience and observation have been very serviceable in the past. Those whose occupations are dependent on the weather, have usually been keen observers, and are the first to perceive atmospheric changes. The shepherd who spends his days on the hill-side, the fisherman in his boat, the sailor at sea, have certain signs that they go by, and they are seldom mistaken. Systematic reading of the mobile face of nature may lead to important discoveries in a region where hitherto there has been much uncertainty. Still a speedy and infallible science of the weather may be as far distant as the discovery of perpetual motion.

Weather prophets, however, will not fail us. Nor will credulous dupes be wanting. The weather almanac of the past has given place to a system of prognostications not a whit more reliable. A noted almanac-maker of a bygone generation was travelling in the south of England. Leaving his inn one morning, he asked the hostler what kind of a day he thought it would be. Looking up at the sky, which was singularly clear, he answered, "I think it will rain to-day." The traveller proceeded on his way till he was caught in a shower, when twelve miles distant from his starting point. Struck by the correctness of the hostler's forecast, and thinking that he might learn a valuable secret, he at once drove back and asked him why he thought it would rain, when no signs were visible. "Oh, from the almanac," said the hostler. "What almanac?" The interlocutor named the one published by his questioner. "For," added he, "the weather is generally the opposite of what the almanac says." The time comes round when men of this stamp wish with all their heart they had let prophecy alone. And yet weather prophetic failures are the least presumptuous of those who pretend to foretell events. We have too many prophets, but they lack inspiration.

## "THE PERMITTED CRIME."

MR. CHARLTON, member in the Commons for North Norfolk, has for some time given earnest attention to a measure designed to deal with a grave social question. The law is strict in punishing all offences against property. Many offences against the person meet with prompt and severe retribution; but, in view of certain forms of evil-doing, it might be doubted whether the person was to be considered as sacred as property. Were a strong man to receive a slap in the face, or a rude jostling, the law would readily say that it was a misdemeanour, and the aggressor would, on conviction, be subjected to the appropriate penalty. If a woman, yielding to the seductive promises of a base libertine, were despoiled of her honour, she has no other redress than that to be obtained, after a humiliating exposure in a court of justice, from a pecuniary award by a jury. Nor can this even be obtained directly. Her parent or guardian can only sue for the loss of her services, occasioned by her inability to attend to her ordinary duties. The only punishment that the law, as it now stands, can inflict on the author of her wrong, is the damages the jury may in the circumstances see fit to award. This social crime is unhappily too prevalent. Unspeakable misery is inflicted by it, not on the principal sufferer alone. She indeed is put under the social ban, and too many of her own virtuous sisterhood, in the severity of their judgment, think of her only with repellent harshness. While also it is too often the case that the man who has betrayed and deserted his victim is welcome as before to the circles from which the latter is excluded. In some cases even a flavour of wickedness is sufficient to give a romantic interest to those who prey upon unsuspecting female innocence. Parental hearts are wrung with anguish when the light of their home is extinguished by the cunning

arts of the betrayer. The law, so severe against other offences, has nothing to say to this. To a nation that prizes moral well-being this is far from creditable. To a country that professes the pure faith of Christianity this state of things is a disgrace.

The member for North Norfolk last session introduced a Bill to punish seduction as a crime, which it confessedly is. It is a crime against the individual—a crime against society. After discussion and delay, as the last Parliament neared its term of existence, the measure was thrown aside. With praiseworthy perseverance Mr. Charlton has again introduced his Bill at an early period of the present session, and considerable progress has already been reached. It has been referred to a committee, and from present appearances will likely soon be reported to the House, when it will be discussed on its merits, and no doubt finally disposed of. Fortunately it is not a party measure. From its nature it affects common interests, and it would require some ingenuity to arouse party feeling on either side. So far as the discussion of the question has gone there is entire agreement that the evil the proposed measure seeks to remedy is one to be deeply deplored, and that some adequate punishment ought to be meted out to the transgressor; the only difference of opinion seems to be that, should the measure become law, there would be great danger in innocent men becoming the victims of designing and characterless women. The danger is not an imaginary one, as recent events only too painfully indicate, but if squarely looked at it is less formidable than those who press it would have us believe. That blackmailing is one of the basest crimes found in our modern civilization few will care to dispute. It can only emanate from the lowest and most degraded natures. The poor wretches that can bring themselves to this vilest depth of hateful iniquity, are capable of any act of baseness. That people of this stamp would without scruple, either for vile gain or malignant revenge, bring a damning accusation against the innocent is not outside the range of possibility. But has the law nothing to say to the black-mailer? Is public opinion so lenient to those who ply this nefarious vocation, that they run much chance of inflicting deadly wrong on innocent victims with impunity?

Neither the framing of laws nor their administration is reduced to the helpless dilemma of choosing between two terrible evils. It would be a pitiable state of things if the people had to make up their minds to prefer lawless moral outrage to the deadly vindictiveness of the blackmailer; or if they elected to impose a just punishment on the seducer they expose guiltless men to the arts of the dastardly destroyer of reputation. A little reflection cannot fail to show that society is not reduced to such a state of helpless incapacity. With thoughtful representatives in our Legislature, learned, experienced, and impartial judges on the bench, and counsel of preternatural acuteness and subtlety, and unstinted pleading ability, it would be marvellous if blackmailing fraud would not have the mask snatched away and be exposed in all its loathsome hideousness. Let the twin evil-doers, the betrayer of virtue and the filcher of another's good name, get the punishment their crimes merit. There is no necessity, as there can be no excuse, for making the law an engine of gigantic wrong in affording the blackmailer an opportunity to blast a man's reputation. It is a satire on the moral enlightenment of the age to permit the destroyer of womanly honour to go any longer unwhipt of justice.

We are not unmindful of other influences, and these the most powerful in the work of moral elevation and social purity. These may not be employed with all the diligence that duty demands, that but makes more apparent the need of such legislation as will tend to repress evils only too common. Stern, even-handed justice will speedily diminish a class of crime that has of late been painfully on the increase. In the interests of social order and virtue it is hoped that the measure now before our Legislature will soon become law, so that, what in its nature and effects is a crime, will henceforth be punished by the law as such.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Anonymous, Babe in Christ, for colleges, \$1; Home Mission, \$1; Aged Ministers' Fund, \$1. M. L. Meikle, Woodside, for Foreign Missions, \$3; A Volunteer, Cookstown, for colleges, \$1; John McKay, Esq., Toronto, for Foreign Missions (Formerly), \$10.

## BOOKS AND MAGAZINES.

ASTRUM ALBERTI.—Another bright particular star in the academic literary expanse. This is the organ of the students at Albert College, Belleville. It is creditable to its editors, contributors, and printers. May this new star shine brilliantly!

THE ELZEVIR LIBRARY. (New York: John B. Alden).—Nos. 10, 11, 12 contain "Queen Mabel"; "Princess Gerda"; and "Little Florence," ballads by Ellen Tracy Alden; "Sir Isaac Newton," by James Parton; and "World-Smashing; Meteoric Astronomy; Lunar Volcanoes," by W. Mattieu Williams.

CHOICE LITERATURE. A Monthly Magazine (New York: John B. Alden).—The great success attendant on enterprises to cheapen literary works of interest and value, has induced several promising adventures in this wide field. There is an evident demand for healthful and instructive reading of a high order. This may well be viewed as highly satisfactory. John B. Alden has embarked largely on the publication of first-class literature at an astonishingly cheap rate. He has commenced a new series of his eclectic magazine under the title of "Choice Literature." The February and March numbers are before us, and their contents are varied enough to gratify the different tastes of readers. This publication is made up of selected articles from the principal magazines and reviews, and brings to readers of limited means all that is best in the current literature of the day. This new venture deserves a wide circulation; certainly its great merits deserve a high place in public favour.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage & Co.).—The opening article in the February number is polemical, it continues the discussion on "The Bible in Schools." This article contains a clear, terse, and sensible rejoinder, by Rev. John Laing, to the one on the same subject which appeared in the last number. The writer does not assent to Mr. Laing's propositions, and closes the controversy for the present by urging that ministers in their official capacity ought to visit the schools more frequently than they are in the habit of doing. The number contains a large and varied selection of papers all bearing directly on educational work. All interested in the progress of Canadian education will find "The Canada School Journal" a valuable aid. The March number adduces cogent reasons for the appointment of a third High School Inspector. It is self-evident that thorough and painstaking inspection will be helpful to efficiency, and to a more intelligible estimate of methods of instruction. Other articles discuss questions relating to school management and kindred topics. An excellent feature of the "School Journal" are the news notes, which must prove specially interesting to teachers. The other departments of the magazine are well sustained.

LIVES OF ILLUSTRIOUS SHOEMAKERS. By William Edward Winks. (New York: Funk & Wagnalls; Toronto: William Briggs).—There are some manual occupations more favourable to intellectual pursuits than others, yet it would be difficult to find one of the ordinary trades at which men have wrought, some of whose craftsmen have not become distinguished. Shoemaking as formerly pursued was well suited to quiet and thoughtful minds. The requirements of the craft did not engage attention to the exclusion of strong mental activity, concerned with other objects than those with which the hands were busy. Shoemakers as a class have enjoyed the reputation of being an intelligent race. They have been known as keen politicians, and not a few of them may have been more conversant with public question than some exceptional legislators. Mr. Winks, of Cardiff, England, has written an admirable little book on illustrious shoemakers. The materials for his work are very ample, and though it is comprehensive in its survey, these have been compressed within most reasonable limits. Working shoemakers have risen to eminence in almost every sphere of intellectual and moral activity, and many have left names that will live long in history. Mr. Winks has done his work well. The book in its subject is most interesting in itself, and it is interestingly written. This is an American reprint, and forms No. 83 of the Standard Library published by Messrs. Funk and Wagnalls.

THE MAN OF THE HOUSE. By Pansy. (Boston: D. Lothrop & Company).—The talent for writing

interestingly and instructively for children and young people is a valuable one. Its possessor is invested with a great responsibility. The possession of his talent is not so common as from the large number of juvenile books published one might suppose. A successful writer of such works needs many qualifications. There must be strong sympathy with youth, a large acquaintance with its modes of thinking, and its many and varied tastes and characteristics. The writing must be direct and simple. There is no use in trying to talk down to them. That is doomed to failure. When a writer has a story to tell, a something important to say, the nearest way to a young understanding and heart is by directness and candour. The writer of this little book is an adept at writing for children. She has earned a well-deserved reputation in this important part of literary endeavour. Pansy is a welcome visitant in many homes. This addition to the long list of her writings will be received with delight, and read with eagerness. Reuben Stone is the "Man of the House," and consequently the hero of the story, and a heroic fellow he is. The narrative is told with simplicity and beauty, while the moral is excellent and self-revealing throughout, without being tedious or unnaturally dragged in. It is just such a book as boys and girls take a delight in reading, and they will be all the better for having followed in imagination the trials and triumphs of Reuben Stone. The book also contains fifty full page engravings which add much to its beauty.

CRITICAL AND EXEGETICAL HANDBOOK TO THE ACTS OF THE APOSTLES. By Heinrich August Wilhelm Meyer, Th.D. With Preface and Supplementary Notes to the American Edition, by Rev. William Ormiston, D.D., LL.D. (New York: Funk & Wagnalls; Toronto: William Briggs).—Of the great value of Meyer's exegetical labours to the cause of Biblical study it is unnecessary to speak. Most ministers who seek to arrive at a comprehensive and accurate meaning of the sacred text give a prominent place in their libraries to his critical commentaries. Though the greater work of Lange has since been completed, valuable as it is and convenient in arrangement, it has not superseded the work of Meyer. The American edition, just issued by Messrs. Funk & Wagnalls, brings the Handbook to the Acts of the Apostles within easy reach of ministers and students. It is not only popularized in price; it is fitted for more general usefulness by the added notes in the American edition. The editorial supervision of the work has been entrusted to Dr. Ormiston, who from his wide sympathies is in a better position to understand popular requirements, than the grave German scholastic recluse who was more at home in the study than amid the busy haunts of men. Dr. Ormiston has done his work conscientiously and well. There is no useless parade of learning in the notes supplied by him. He states results in so brief and lucid a fashion that a reader of ordinary intelligence can see the meaning at a glance. In addition to furnishing clear explanatory notes the American editor gives a table of authorities consulted by him, so that the reader can refer to the works cited for verification and more ample information should he so desire. Reference to the work itself is much facilitated by two other tables compiled by Dr. Ormiston, the one, a table of contents of the Acts, summarizes the topics contained; the other supplies an index to the notes of the American editor. To the more intelligent Sabbath school teachers, to those who have charge of Bible classes, this work on the Acts will prove a valuable help, both for their work and for their own private study of this most interesting record of primitive Christianity. This great enterprise of the publishers will, it is hoped, meet with the success it deserves.

RECEIVED—"The Sidereal Messenger" for March. Conducted by William W. Payne, Director of Carleton College Observatory; "Knox College Monthly" and "Queen's College Journal"; "The Commercial Independence of Canada," an address by James D. Edgar.

WE have received a copy of Brearley's Improved Church Plans No. 5. The design is beautiful, and would be suitable for town or country. The internal arrangements are of the most modern and approved style. All available space is utilised, and the auditorium is designed to permit the hearers to worship in comfort. The plans already prepared are adapted to various requirements from a neat frame structure costing about \$1,500 up to a handsome brick edifice, capable of seating 1,100 at a cost of \$16,000. These plans are copyright, and can only be obtained from W. H. Brearley, Detroit "Evening News." He offers to submit his plans for inspection for a charge of \$1 each.

## CHOICE LITERATURE.

## THROUGH THE WINTER.

CHAPTER XX.—TRAILING ARBUTUS.

"The spring hath buds, however late,  
The June must bring her roses,  
To faintest hearts, that trustful wait  
For what God's love discloses.  
We ask of God the sunniest way,  
He answers with a sorrow,  
We faint beneath the cross to-day,  
We wear the crown to-morrow."

Days followed one another quickly now, each one filled up with work and care; and hands and hearts were alike full, there was so much to be done, so many last things to be remembered, so much to be thought of, talked about, and prayed over. As each passing hour brought the time of parting nearer, the brothers and sister drew closer together, and those last days in the old home were filled, not alone with the business and toil of packing, but with tender, loving incidents, in which often, in after years, memory used fondly to linger, and whose holy power was often to be felt, in restraining and upholding, when feet were like to slip or courage to falter. Mr. Humphrey's plans were all successfully carried out. The house and farm were sold, and all necessary arrangements made for the departure of himself and sons for the West by the tenth of April. It was arranged that Helen and Sibyl should go to Mrs. Waldermar at the same time, and, to Matsie's great satisfaction, it was settled that she should go with them and enter Mrs. Waldermar's service.

In that lady's cottage the air was also full of voices whispering of change.

It was decided that Dr. Waldermar, as soon as his health would permit, should go to Boston and there begin the practice of his profession. Mrs. Waldermar and the rest of the family would remain in Quinnebeco during the summer, but with the early autumn they would follow him.

"Life was too short," Mrs. Waldermar said, "for unnecessary separations to be endured, and since Guy's duties were henceforth to confine him to Boston, they would go there too, and make a new home where all could be together."

So they talked, and planned, and worked, and the sun rose and set, and days went by, until the last afternoon of the last day was too quickly passing away.

It had been a busy time, but all was done now. In the hall stood the great trunks and boxes, that spoke so plainly of partings and journeys; and the old, familiar rooms already wore a strange, forsaken aspect. There had been no time for tears, little time even for words, during the long, busy day: the brothers and sister had worked together mostly in silence. But now, when all was done, they turned, with one consent, to go once more through the quiet house: the only home they had ever known, the only home they were ever to share together.

Slowly, sadly, they went from room to room, pausing at the windows to look out for the last time on some favourite view—a glimpse of water, or a clump of trees, or a distant shadowy outline of the sea—that till their dying day they would remember, and that often, in far-off lands, some mirage of memory would bring before them in all the fresh, vivid colouring of that early springtime.

An April shower came up while they were so employed, and the great, big drops fell fast and heavily for a brief space, then ceased, and the black clouds parted, just in time for the setting sun to radiate them with long shafts of golden light. They were leaning from a western window watching the beautiful play of light and shade, when, in a low voice, Philip said: "Look!"

Passing slowly southward, in solemn, royal state, was a cloud of kingly, uplifted heads, with, as it were, faces rapt in reverent repose and kindled with glorified light, the eyes raised upward, the lips half-parted, as if words of praise and adoration were just escaping.

"How beautiful!" Philip said, thoughtfully; "how real they look! what would they say?"

"Holy, holy, holy Lord God Almighty, which was, and is, and is to come," said a voice slowly and reverently behind them.

Just turning, Helen saw Dr. Waldermar. But no one spoke until the wonderful cloud-vision, with its fading, changing forms, had drifted seaward beyond their gaze.

"I am glad you came just when you did," Philip then said to the doctor. "I wanted some one to say those words for me."

Dr. Waldermar smiled as he laid a hand affectionately on the boy's shoulder.

"What did it make you think of?" he said to Helen.

"The shower and the cloud together," she asked. "I could only think of St. John's beautiful glimpse of heaven, and of the multitude who had come out of great tribulation."

"Nellie is always thinking of tribulation," Fred said, in a tone of mingled impatience and sadness. "Why couldn't you think of this verse I learned Sunday? 'And now men see not the bright light which is in the clouds: but the wind passeth and cleanseth them.'"

Dr. Waldermar looked at the boy with surprise and pleasure.

"Is that what it made you think of, Fred?" he asked, gently. "My dear boy, I hope you will always remember that there is a light in the darkest cloud, an angel—nay, better—a God behind it."

A little longer they lingered at the window, watching the coming down of the evening, each busy with thoughts, while memory and hope clasped hands and whispered, the one, of glad, untroubled "years gone down into the past," the other, of brighter, happier years surely awaiting them in the future.

Fred stood silent. He looked at Helen. Something in her face, in the tender, wishful eyes that were watching him,

seemed to give him strength and resolution. He stepped to her side.

"Nellie," he said, in a low voice, "I think mamma would be glad to have me say it, and before I go I will say it to you. I told you once I had made up my mind to be a Christian. Nellie, I think, I hope, I am one now. I do love and believe in Jesus, and I will try to obey Him, to follow Him whithersoever He may lead me."

The room was very still for a few minutes, while the solemn vow was being written on their hearts and registered in heaven; then Dr. Waldermar said, gently.

"Shall we read and pray together before we part?"

And opening his pocket-Bible he read of Jacob going out from Beersheba.

Full of strength and promise, full of a love that bade them trust and be not afraid, the words were; and in the shadowy evening light they came home with new meaning, to the young hearts that on the morrow were to go forth from home, not knowing what should befall them.

The prayer that followed was an earnest petition that they might have strength, through all the temptations and struggles of life, to remember and keep Jacob's vow: "Then shall the Lord be my God;" and so, at last, when the changes and wanderings of time were over, come home, an unbroken family, in peace and gladness to the Father's house.

That was their last talk together in the old home.

Soon Mr. Humphrey's voice was heard calling Helen, and with the early morning of the next day came the hurry and bustle of departure. The last arrangements were soon made, the last good-byes soon said; and in the first flush of the rosy sunrise Helen stood on the stoop, holding her little sister's hand, and watching the carriage as it rolled away, with the happy boys waving their caps and shouting good-bye until beyond sight and hearing.

It was well for Helen that Mrs. Waldermar, with her tender thoughtfulness, left her little time to indulge her sorrow.

Before the morning colours had fairly blended into the white light of the full day she was there, as she said, "to claim her daughters."

The last trunks were carried out; the windows closed, the door locked, and the key sent by Matsie to its new owner; and with a sad but thankful heart Helen turned from the home of her childhood, to go to the new one so kindly waiting her coming.

It was the beginning of a new life, and so Helen felt it.

She was parting with much that was dear to her, laying down many duties, that, even while they had pressed heavily, love had made sweet; and entering a new sphere, where hope promised her much of pleasure, joy and ease.

Was she lit for it?

Would the new path, so free from thorns and roughnesses, and winding only among pleasant places, prove a safe path for her feet? Or would she, like so many others, in prosperity and comfort, grow lukewarm and indifferent? and because she had "no changes therefore" "fear not God."

Thoughts something like these were thronging Helen's mind, as she sat alone in the pleasant chamber to which, after a hasty meeting with the doctor and Margaret, Mrs. Waldermar had thoughtfully taken her to rest a while by herself.

The trials of the past year had sifted her.

"Until the strength of self conceit  
Was changed at length  
To weakness."

There was no sense of self-sufficiency in her heart, no feeling that, of herself, she could think or do any good thing.

Humble and distrustful, she walked to her window, and leaning on it, looked out. There was a lovely view of the sea, looking then very peaceful under the soft light of the April sky, and directly beneath a sheltered garden-nook, where early flowers were already blooming, trees budding, and birds flitting to and fro, in the delightful importance of young couples just preparing for housekeeping.

In the centre of the garden was a marble fountain, playing that day for the first time that spring; with fascinated eyes Helen watched the tossing, waving spray. How pure, how free, how full of life and joy it seemed!

Where did the water come from?

Helen knew very well.

Not far away, just across the green fields that lay beyond the garden, there was a dewy meadow, over whose springy turf when a child she had often tramped for wild flowers and grasses. And hidden peacefully away among the sentinel-ferns and reeds, there was a spring of the coolest, clearest water, from which, with her hand folded for a cup, she had often drank when heated and thirsty from her summer-walks.

Now, as she beheld the flower-like play of the fountain, and remembered its source in the silent, unseen spring, there came to her one of those sweet Scripture illuminations, so often vouchsafed to praying eyes, and that not only throw a tender light over the Bible words, but make their application to the daily life so simple and so plain:

"All my fresh springs are in Thee." Where had Helen seen these words? Once, long before, when reading the Psalms in an Episcopal prayer-book, she had read them, thinking little of the depths of truth and beauty concealed in them; and now, when her soul craved that, which nothing in the world could bestow, memory recalled them to her.

"All my fresh springs"—springs of sweetness, healing, holiness—"are in Thee," the living water, and the meditation brought a quiet calm to her heart.

It was a pleasant little party that gathered around Mrs. Waldermar's lunch-table that day, and Helen's face, reflecting the light of a trusting spirit, was perhaps the sweetest and brightest there.

"Do you feel rested Helen?" Margaret asked, pausing, in the act of helping the desert, to look at her; and then answering her own question with,

"Why, I declare, you don't look as if you had ever been tired, and when you came you looked completely exhausted: what have you done to yourself this morning?"

"Taken a bath in the fountain of youth," Helen answered,

with a smile that one pair of eyes at the table saw covered a deeper feeling.

"Have you? well, I must own the effect is magical. I don't wonder poor old Ponce De Leon tried so hard to find it, if he had ever seen anyone fresh from its waters; but I am particularly glad you are now rested, for I have a delightful plan, that wants nothing for its successful accomplishment this afternoon, but light hearts and nimble feet."

"What now, Margie?" her brother asked, with a laugh. "Only a walk in the woods, Guy. The trailing arbutus is in bloom, and I propose to devote the afternoon to gathering it. I never feel spring to be really here until I hold a bit of it in my hands."

Dr. Waldermar looked at Helen.

"Do you really feel strong enough to go?" he inquired.

"You know there is no hurry, though Margie is so impatient; the spring is here, however slow she may be to believe it, and the arbutus will be just as lovely to-morrow as it is to-day; don't try to go unless you are sure you will not find it tiring."

"I am quite sure," she answered, with a grateful smile.

"I am not tired, and the day is so lovely one feels like a caged bird when obliged to stay in-doors."

"I see the spirit of spring has taken full possession of you. Well, then, Margie, it is agreed that we devote this afternoon to wood-foraging."

"Mamma, I hope you will instruct these romantic young ladies, that even on flower quests, in our changeable climate, over shoes and blanket-shawls are things of use, if not of beauty; and without them—whatever else they may or may not find in the woods—I am afraid they would be pretty sure to find colds and rheumatism."

"Guy," Margaret said, playfully, "you are a born croaker. Helen, you have no idea how dreadful it is to live in a house with a doctor. You never can do anything, that, from the heights of his superior wisdom, he doesn't discover to be very imprudent—very good, perhaps for his profession, but exceedingly bad for your health, which of course it is his sacred duty to watch over."

"It certainly is," Dr. Waldermar said, pleasantly, "when its possessor doesn't watch over it herself. But come, young ladies, I challenge you to meet me on the doorstep in five minutes, properly equipped in every particular, for your walk."

"Say fifteen minutes, Guy, and I'll pick up your glove," Margaret said, as with a merry laugh she ran after Helen and Sibyl.

Dr. Waldermar's five minutes lengthened into ten, and the ten was losing itself in twenty, when, with bright faces, the three girls joined him on the doorstep.

"At last," he said, with a playful growl, showing them his watch; "I wonder if Job ever waited while a party of young ladies made themselves ready for a walk; and as for your baskets," and he laughed as he counted them, "judging from them, this must be the day when

"Birnam wood do come to Dunsinane."

Come now, little lady," and he took Sibyl's hand, "let's see if these gay flower-gatherers are fleet-footed enough to keep up with us."

They had a quick walk, almost run, across the fields to the edge of the woods; but once there, Dr. Waldermar slackened his pace and let them stroll along quietly and slowly as they pleased. How beautiful it was in the woods that day! Too early for much foliage, it was not too early for the spicy pine-buds to be swelling, or for the oaks to be hanging forth their delicate fringes of faintest pink, and silvery gray, and pale, shadowy green.

Eyes and hands were alike busy: the one could not be satisfied with seeing, nor the other with gathering, and the pleasant work of filling the baskets went on with earnest, merry will. From one mossy stump to another they wandered, finding everywhere the beautiful flower-children, until, in their interest and excitement, they were out of each other's sight, although not out of hearing.

After a little search for her, Dr. Waldermar found Helen in what looked like a perfect nest of arbutus, and pulling up one full, beautiful cluster after another.

With bright, laughing eyes she looked at him. "I think these are the sweetest and prettiest tinted flowers I have found yet," she said, as with dainty fingers she stripped off the two or three brown, discoloured leaves from a long spray of exquisite white and pink blossoms. "I do not believe there is a jewel in the world that can compare with these flowers for beauty and purity."

"Will you give it to me?" Dr. Waldermar asked with a smile, as he leaned against a tree near watching her.

"Yes, gladly, if you like it: but what will you do with it? wind it round your hat?"

"No."

"On my heart I'll wear it for fear my jewel type."

he hummed lightly as he came to her side, and extended his hand for the spray she reached towards him.

Suddenly he stopped. "Wait a moment," he said, in a changed, earnest voice. "Helen if you give me these flowers, you must give me with them the right to cherish and love the giver, who is more to me than flower, or jewel, or any other earthly possession ever can be. Will you do it?"

One startled, blushing glance she gave him before her veiled eyes sought the ground; and his low word thrilled her with its tenderness, and bowed her heart with a happiness she could scarcely dare to look at, it seemed so strange and incomprehensible.

When, soon after, warned by the lengthening shadows and growing chilliness of the late afternoon, Dr. Waldermar sought for his sister and Sibyl, he found them very unwilling to obey his summons.

"I have had a beautiful time," Margaret said, eagerly. "I never enjoyed the woods as I have to-day. I feel as if I had found a great treasure, and, like a miser, I cannot bear to leave it."

Dr. Waldermar quiet answer made Margaret bright eyes open wider than usual.

"Do you?" he said, "so do I; but there is this difference between your treasure and mine: yours can be safely

trusted to remain in the woods, mine must go home at once. Come, Helen, are you ready?"

Yes, she was ready; but so shy and silent one might have fancied that the use of language had become, in some mysterious way, to her a lost art. No one was allowed to disturb or tease her, however, for Dr. Waldemar fairly kept Margaret and Sibyl in a full tide of play and merry talk until home was reached, and once there, Helen's first impulse was to hide away to her own room in an odd mixture of gladness and timidity, and convince herself, if she could, that she was really awake, and not still to the midst of a beautiful dream.

The increasing duskiness in her room reminded her at length that tea would soon be ready; and suddenly remembering Sibyl's tumbled curls, she roused herself to go in search of her. But it was one thing to look for that young lady, and quite another to find her; and after a thorough and unavailing search through the lower rooms, Helen was going slowly upstairs when she met one of the servants.

"Is it Miss Sibyl you are looking for, Miss Helen?" the girl asked. "I think she is with Mrs. Waldemar in her room."

And pausing before Mrs. Waldemar's door, Helen tapped lightly for admittance.

"Come in," said that lady's pleasant voice; and, with a secret consciousness that she would much rather not, Helen opened the door.

The lamps were not lighted, but a wood fire burned brightly on the hearth, and its cheerful light showed Helen that Dr. Waldemar was sitting on the sofa between his mother and Margaret.

"I thought," she began, and then catching the smile on their faces stopped short in great confusion.

With a quick step Dr. Waldemar was by her side.

"We shall have to play 'what is my thought like,' before we can come at yours, I am afraid," he said, with a low laugh, as he drew her to him. "Mother, Margaret, come here and help me to teach this shy child not to be afraid of us."

And now, that the time of the singing of birds has fairly come, we, who have followed Helen through this checkered winter of her life, must leave her; happy in the protecting care of friends, whose love and sympathy will make not only the coming summer, but all the changing seasons of the years that lie beyond, bright and pleasant for her; and who, while cherishing her as the light of their eyes, the dearest treasure of their hearts, will never let her forget that this life, however blessed and beautiful it may be, is but the vestibule of another richer and more enduring; and that all earthly affection, even the deepest and truest, is only a shadow of His, whose word of tender faithfulness is:

"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

THE END.

#### MR. GLADSTONE'S LIBRARY AND STUDY.

Within the house, in every room you seem to be surrounded by books; books—quantities of them, in the breakfast room; and in the great and noble library, the lofty room surrounded with books. Here a noble heirloom of the Glynn family, a portrait by Vandyke of Sir Kenelem Digby, hangs over the fireplace. Other interesting pictures light the way, conspicuously an engraving of Millais's portrait of Mr. Gladstone, which, however noble as an imitation of the style of Velasquez, fails to give any suggestion of the light and play which glows and gleams from the face of the original in every moment of conversation. You step from the library into the study—it is the anteroom of the library. At the door of the study Mr. Gladstone graciously received us, and made us at home at once in this great workshop of the mind—this scene of so many studies and cares. Here, in order or disorder, were still books, and books, papers, busts, portraits, and every variety of furniture of culture and of taste. We saw very few indications of any care for costly or elegant bindings. Clearly the volumes were there, not as the furniture of the house, but as the furniture of the incessantly acquisitive mind. It is a venerable apartment. At different tables—there are several in the room reserved and set apart for various occupations—the visitor is instantly impressed as by memories of a variety of labour. This is the literary table; here "Juventus Mundi" was written; here the Homeric studies were pursued. "Ah!" sighs Mr. Gladstone, "it is a long time since I sat there!" This is the political table; here the Irish bills and budgets were shaped and fashioned. And here is Mrs. Gladstone's table; here she probably planned her orphanage and the hospital the first called into existence. This is the room where the scholar and the statesman spends the chief portion of his time; there is the theological portion of the library—an ample collection; separate compartments receive the works of Homer and Shakespeare and Dante; and the busts of Sydney Herbert, and Mr. Gladstone's old college friend, the Duke of Newcastle, and Canning and Cobden and Homer bend from the bookcases, and Tennyson looks on from a large bronze medallion—*Lecture Hour.*

#### THE FOLLY OF WEARING MOURNING.

Sorrow may be none the less true and deep because it shrinks from ostentatious parade—from wearing the heart on the sleeve, for daws to peck at—it may feel that the inadequacy of outward signs to give it expression makes any attempt at doing so a mere mockery, and may prefer to conceal itself as far as possible under its wonted exterior. How can real grief be represented fittingly by crape and at-bands? And if no real grief exist, when the whole affair is nothing but a miserable exhibition of humbug and hypocrisy—an appeal to the world for sympathy and commiseration upon false pretences. What sort of sorrow is felt by relatives who say: "Oh! we must put the children into mourning, for Uncle So-and-so, he's left us something in his will;" or else, "I shan't trouble about black, for Cousin Such-a-one—he's left me nothing;" as the case may be? It would surely be more honest for such pretended mourn-

ers as these to assume some signs of rejoicing or woe, according as they do or do not find themselves the possessors of fresh riches. Even when sorrow is really felt, its intensity and duration will not be alike in all cases where the relationship is the same, because no two husbands and wives, brothers and sisters, or other relations will love one-another in exactly the same degree; and on this account there must necessarily be something foolish and unreal in a practice which assumes that the depth and extent of regret may be reckoned on according to nearness of kin. More or less of shoppiness and hollowness is almost inseparable from the wearing of mourning, according to the present custom; yet there is that about death which is apt to put human nature essentially out of tune for all that is artificial and sham.

Again, how can anyone who believes in the resurrection reconcile it with his conscience to make everything connected with death dark, gloomy and melancholy? If he has that sure confidence which he professes to have as to the departed being safe from all future dangers, and having passed to a state of bliss for beyond what is attainable upon earth, why does he not rejoice in their happiness. Does he think them out of reach of sympathy because out of sight? Or is he too selfish to let the thought of their gain outweigh that of his own loss. In 1875 a Mourning Reform Association was started by three ladies, and has certainly commended itself to the public mind to some extent, seeing that it now numbers 450 members. It discourages the use of mourning stationery, wearing of crape and putting of children and servants into black; recommends that mourning should be shown by a black band round the arm, or by a black scarf; and aims generally at minimising mourning.—*London Spectator.*

#### MONOLOGUE FROM LONGFELLOW'S "MICHAEL ANGELO."

Better than thou I cannot, Brunelleschi,  
And less than thou I will not! If the thought  
Could, like a windlass, lift the ponderous stones,  
And swing them to their places; if a breath  
Could blow this rounded dome into the air,  
As if it were a bubble, and these statues  
Spring at a signal to their sacred stations,  
As sentinels mount guard upon a wall,  
Then were my task completed. Now, alas!  
Naught am I but a Saint Sebaldu, holding  
Upon his hand the model of a church,  
As German artists paint him; and what years,  
What weary years, must drag themselves along,  
Ere this be turned to stone! What hindrances  
Must block the way; what idle interferences  
Of Cardinals and Canons of St. Peter's,  
Who know nothing of art beyond the colour  
Of cloaks and stockings, nor of any building  
Save that of their own fortunes! And what then?  
I must then the short-coming of my means  
Piece out by stepping forward, as the Spartan  
Was told to add a step to his short sword.

And is Fra Bastian dead? Is all that light  
Gone out, that sunshine darkened; all that music  
And merriment that used to make our lives  
Less melancholy swallowed up in silence,  
Like madrigals sung in the street at night.  
By passing revellers? It is strange indeed  
That he should die before me. 'Tis against  
The law of nature that the young should die,  
And the old live; unless it be that some  
Have long been dead who think themselves alive,  
Because not buried. Well, what matters it,  
Since now that greater light, that was my sun,  
Is set, and all is darkness, all is darkness!  
Death's lightnings strike to right and left of me,  
And, like a ruined wall, the world around me  
Crumbles away, and I am left alone.  
I have no friends, and want none. My own thoughts  
Are now my sole companions—thoughts of her,  
That like a benediction from the skies  
Come to me in my solitude and soothe me.  
When men are old, the incessant thought of Death  
Follows them like their shadow; sits with them  
At every meal; sleeps with them when they sleep;  
And when they wake already is awake,  
And standing by their bedside. Then, what folly  
It is in us to make an enemy  
Of this importunate follower, not a friend!  
To me a friend, and not an enemy.  
Has he become since all my friends are dead.

—*March Atlantic.*

#### WASHINGTON'S WILL.

"It is not generally known," says the Washington correspondent of the "Boston Traveller," "that the original last will and testament of George Washington is now in the possession of Colonel Thompson, of the Washington Pension Office. He obtained it by accident, and in so romantic a manner that the story is worth repeating. During the war he was in command of the Fairfax County Court House, and when the Federal forces took possession they commenced to destroy everything that could aid the enemy. The work of pillage was going on at the court house, where he knew there were many valuable documents stored. He rode up post haste, and reining up his horse before a group of soldiers, he discovered one of the number in the act of lighting his pipe with a large paper yellow with age. He quickly seized it from the soldier's hand, only the edges browned by the fire, and discovered it to be Washington's will. Colonel Thompson has also in his possession, obtained at the same time, the original inventory of the Mount Vernon estate made by Martha Washington. He states that it is his intention to present these valuable relics to the Mount Vernon Association."

VICTOR HUGO has entered on his eighty-second year.

## BRITISH AND FOREIGN NEWS.

THE Niagara Park Bill has passed the New York Assembly.

DURING January 147 sailing vessels and 21 steamers were reported lost or missing.

AN attempt was made at Taganrog, Russia, to explode a Jewish bank with dynamite.

THE Malagasy ambassadors have succeeded in concluding a treaty with the United States Government.

TWELVE hundred persons have been arrested in Andalusia for complicity in the Anarchist troubles.

QUEEN VICTORIA will open in person the International Fish Exhibition at South Kensington next May.

A NEW YORK committee have started a movement for the erection of a bronze statue of the late Wm. E. Dodge.

OF the students of Amherst College 65 per cent. are members of the Church, being an increase of 2 per cent. over last year.

ISMAIL, the late Khedive of Egypt, has bought a luxurious mansion at Highgate, England, for \$450,000, where he intends to reside.

A WOMAN named Figuer, an important Nihilist, who arranged the murder of Gen. Steleinkoff at Odessa in 1882, has been arrested.

A PARTY of English tourists while ascending Mont Blanc lately were overtaken by a snowstorm, and, losing their way, fell over a precipice.

M. DE LESSEPS has embarked for Tunis to direct surveys in connection with the project to convert the Desert of Sahara into an inland sea.

DR. FLEMING STEVENSON'S congregation, Rathgar, Dublin, gave the largest contribution, £350, to the Foreign Mission Fund last year.

IT was credible, as it was quite unusual, for the Roman Catholic organ in Dublin to give a fair and full report of Mr. Moody's evangelical discourses on his recent visit.

THE Blue Ribbon temperance movement has reached Calcutta. The organ of the Bala Somaj strongly recommends it, and many young Bengalis now wear the Ribbon.

THERE are strong differences of opinion among Liberal members of Parliament on the Transvaal question. Many believe that England is morally bound to protect the Beuchanans.

THE Women's Missionary Boards of the different denominations in the United States last year gave the noble sum of \$600,000, largely for carrying the gospel to their sisters in heathen lands.

RT. REV. F. D. HUNTINGTON, Episcopal Bishop of Central New York, is delivering a course of lectures to the students of Andover Theological Seminary on the "Christian Use of Property."

THE funeral of Comondorous, at Athens, was attended by almost the entire population of the city, the King, and all diplomatic representatives. Premier Tricoupis delivered an oration at the tomb.

THE Tennessee Legislature has passed a bill prohibiting the sale of obscene literature, the "Police News" and "Police Gazette" being so classed. The penalty is not over \$100 nor less than \$25.

THE Town Council of Vienna has resolved to hold an exhibition in 1884 of articles connected with city improvements. Every municipality in Europe, America, and Australia will be invited to send exhibits.

MR. CHARLES STEWART, Tigh-n-duinn, is publishing a new translation of a portion of Ossian in the Oban "Times." He argues that as Macpherson in many instances mistranslated the poems, he could not be their author.

THE British Museum has just acquired an interesting collection of thirty-nine silver objects, which were all found together on the site of Babylon, consisting of fragments of silver dishes, the broken handle of a vase, and coins.

"WHAT can the press do?" was the subject of Professor Witherow's "Carey" lecture last week. He incidentally mentioned that there are 130 towns in Ireland, each with a population over 1,500, in which there is no bookseller's shop.

NEW temperance organizations are the order of the day. A Black Ribbon Society has been founded at Bristol, and a Three Noes Society at Jedburgh. The latter is composed of boys who pledge themselves not to swear smoke, or drink.

MR. GEORGE R. MERRY, writing in the "Academy," says "the majority of the members of learned professions in Scotland have only a superficial knowledge of the 'Doric,' and cannot understand even the language of Burns without the help of a glossary."

A COMMITTEE of influential men has been formed in England to collect subscriptions for a memorial of Richard Trevithick, the inventor of high-pressure steam engines, and probably the locomotive itself, who died penniless and alone at Dartford, Kent, in 1833.

DR. CHARLES MACDONALD, formerly Professor of Greek in Queen's College, Belfast, died on Saturday in the seventieth year of his age. He was a native of Edinburgh, and for a short time was Professor of Hebrew and Oriental Languages in Edinburgh University.

THE "Protestant Times" states that, although tickets for Pastor Chiniquy's lecture on "Temperance" were placed with the temperance societies, not one was sold by them. It hints that the societies are afraid of offending their Roman Catholic supporters. But surely this cannot be true.

Two thousand five hundred clergymen of the Church of England have signed a protest against the appointment by the Bishop of London, of the Rev. A. Macknochie, of Ritualistic notoriety, to a new charge in the metropolis. It was at the dying request of the Archbishop of Canterbury that Mr. Macknochie resigned the benefice of St. Alban's, Holborn.

## MINISTERS AND CHURCHES.

THE Presbytery of Stratford have nominated the Rev. Professor McLaren for the Assembly Moderatorship.

THE Presbytery of Lanark and Renfrew proposed the Rev. Principal Grant as Moderator of the General Assembly.

THE Rev. Dr. King has been nominated for the Moderatorship of the General Assembly by the Presbyteries of London, Sarnia and Manitoba.

THE Rev. Kenneth McLennan, M.A., has received nomination for the Moderatorship of the General Assembly from the Presbyteries of Peterborough and St. John, N.B.

THE Rev. R. Wallace has received since last acknowledgment for the disabled minister \$3 25 from Thomas Ferguson and others; \$4 from William Baker and others, Ayr.

HUNTINGDON, P.Q.—On the occasion of his ninth anniversary in this place, the Rev. J. B. Muir, A.M., of St. Andrew's Church, was, on the 14th March the recipient of a beaver fur coat and sea otter fur cap (valued at \$130) from his congregation, as tokens of their high appreciation of his abilities as a preacher, and as pledges of their affectionate regard for him in his pastoral and social visits amongst them.

THE anniversary services of the church in Collingwood, of which the Rev. R. Rodgers is pastor, were held on Sabbath the 4th inst. The Rev. R. N. Grant, of Orillia, conducted the services both morning and evening. The discourses on both occasions were able and earnest, and were listened to by large congregations with deep interest. Mr. Grant gave an address to the Sabbath School in the afternoon, on "Character formed Little by Little," which will be long remembered by those who heard it. Special collections were taken up at all the services.

By appointment of Presbytery, a special general meeting of the congregation of St. Andrew's Church, Ottawa, was held on Wednesday evening, the 7th inst., for the purpose of moderating in a call to a minister, to succeed the Rev. D. M. Gordon in the pastorate of this church. After Divine service, conducted by the Moderator, the Rev. Joseph White, the congregation resolved to extend a call to the Rev. Jas. Ross, B.D. of Perth; and, considering the unanimity of the call and the important interests involved, it is hoped that he will in due time signify his acceptance of the same.

THE anniversary services of the First Presbyterian Church, Brantford, were held on the 4th and 5th of March. On Sabbath the 4th, the Rev. J. K. Smith, M.A., of Knox Church, Galt, preached to large congregations, both morning and evening, and the earnest and powerful words he spake will not soon be forgotten. On Monday evening a soiree was held, which in every respect was a most successful one. After an excellent tea, of which nearly 500 partook in the basement, addresses were delivered in the church by the Rev. Messrs. Maxwell (Methodist), Alexander of Mount Pleasant, Beattie of Oxford, and Wright of Stratford. The choir of the church rendered excellent service in furnishing the musical part of the programme. The proceeds realized a very handsome sum.

THE annual meeting of the Knox College Metaphysical and Literary Society was held on Friday evening, March 9th. The various reports for the year were read, showing the Society to be in a very flourishing condition. The prizes in the different departments were awarded as follows:—Essayist: 1st, W. Robertson, B.A.; 2nd, W. S. McTavish. Public Speaking. 1st, J. Ballantyne, B.A.; 2nd, J. Builder, B.A. Secular Reading, D. McColl; Scripture Reading, A. B. Meldrum. The following gentlemen were elected as officers for the ensuing year: President, J. S. McKay, B.A.; 1st Vice-President, G. E. Freeman; 2nd ditto, W. S. McTavish; Critic, J. A. Jaffary, B.A.; Recording Secretary, W. A. Duncan, B.A.; Corresponding Secretary, J. M. Gardiner; Treasurer, W. Farquharson; Secretary of Committee, J. L. Campbell; Curator, C. Rutherford. Councillors: J. Hamilton, B.A., H. C. Howard and C. Webster. Editors of "Knox College Monthly": J. S. McKay, B.A., G. E. Freeman, J. C. Smith, B.A., W. L. H. Rowand, B.A.; J. L. Campbell, W. Farquharson; Manager, J. A. Jaffary, B.A.; Treasurer, R. C. Tibb. Mr. J.

Mutch, M.A., the retiring 1st Vice-President, read the valedictory address, after which the meeting was closed.

THE time-honoured annual soiree of the Presbyterian congregation of Columbus was held lately—as usual, proving a success. About 500 sat down to a tea, got up by the ladies in splendid style, and served in the basement. After refreshments, addresses were delivered by the following: Rev. A. Leslie, of Newtonville, on "Some of the Evils of Our Political System;" Rev. C. Fraser, on the "Family," showing the influence of home training; and Rev. A. A. Drummond, of Newcastle, on "Woman's Position." Just before the last named reverend gentleman gave his address, Mr. Wm. Smith stepped forward and in the name of the congregation, read an address, expressive of appreciation of Mr. Carmichael's efficient labours and estimable qualities, and Mrs. R. G. Ratcliff presented Mr. Carmichael with a purse and a silver cake basket for Mrs. Carmichael. Rev. Mr. Carmichael made an appropriate and feeling response, expressing his astonishment that after having so lately received an increase of salary from \$600 to \$1,000 the congregation should have presented him with these generous gifts. On the following evening a social was held, at which the attendance was large, and an interesting programme, composed of an opening address by Rev. Mr. Sanderson, followed by readings, recitations, and music, all rendered in good style, was provided. The proceeds of the two evenings amounted to \$142. The united congregations of Columbus and Brooklin purpose erecting a more commodious stable for their pastor during the coming summer, and to that end are now getting the necessary material drawn to the spot.

PRESBYTERY OF STRATFORD.—This court met on the 13th inst. A number of members were absent on account of the snow stopping trains. Messrs. Wm. Burns and W. T. Wilkins being present, were invited to correspond. Presbytery adopted a series of questions for the visitation of congregations, and appointed the visitation of Mitchell on the second Tuesday of July next. It was agreed, agreeably to the desire of Trowbridge, to ask Synod to transfer it to the Presbytery of Maitland, with a view to re-union with Molesworth. Mr. Fotheringham reported that he had declared the vacancy at Listowel, and Mr. Bell's name was removed from the roll. Mr. Kay was authorized to moderate in a call at Listowel when the congregation should be ready to proceed. The Treasurer was instructed to allocate the expenses of Presbytery for the year among the congregations, according to the number of members and families. Commissioners to the General Assembly were appointed as follows: Messrs. Wright, P. Scott, and E. W. Panton, by rotation; Messrs. Alex. Wood, John Stewart, Thos. McPherson, J. C. Ross, and Dr. Hodge, elders; and Messrs. Gordon and Wilson, by ballot. Professor McLaren was nominated Moderator of General Assembly. A circular from the Presbytery of Sydney was read, intimating a desire to receive as a minister of the Church, Mr. James Scott, formerly of the Methodist Church, N.S. In the evening a public conference was held on the State of Religion and Sabbath Schools.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met at Cannington on Tuesday, 27th February, at eleven a.m. Rev. A. Ross, M.A., Moderator. Present ten ministers and six elders. Minutes of former meetings were read and sustained. Reports were given in with regard to missionary meetings. On petition from North Mara congregation, the station at Longford was given up, and the North Mara congregation henceforth to be called Uptergrove. In terms of a letter from the Rev. A. McKay, M.A., formerly pastor of Eldon, the Clerk was instructed to forward to him a Presbyterian certificate, and remove his name from the roll of the Presbytery; the Presbytery expressing their sympathy with him in his impaired health, their thankfulness in learning of improvement, and a hope that he may be fully restored and enabled to resume pastoral duty. Mr. S. Acheson and his elder, Mr. Alex. Leask, were appointed to receive the returns from Sabbath schools, and prepare a report for the Synod. Rev. J. Hastie and Mr. John Matthie those on State of Religion. A conversation was held on temperance, and several ministers reported having preached on the subject and done work in connection with the cause. The following were appointed commissioners to the General Assembly: Revs. A. Currie,

M.A., E. Cockburn, M.A., and J. Hastie, and Messrs. D. Grant, James Leask, and J. C. Gilchrist, elders. On application made by the pastor and elder of Fenelon congregation it was agreed that the name of the congregation be changed to Glenarm. Mr. Charles Rennie, elder, gave notice of a motion that collections be taken up from the congregations to defray the expenses of Commissioners to the General Assembly. The claims of supplemented congregations and mission stations for the six months were considered, and supply for vacancies for the summer. Rev. J. Hastie and Messrs. J. Matthie and J. Watson were appointed a deputation to visit Cambray congregation on Monday, 12th March, at two p.m., and report to adjourned meeting of Presbytery at Woodville, on Tuesday 13th March. The Presbytery considered the remits sent down by the General Assembly. Next regular meeting of Presbytery to be held at Woodville on Tuesday, 29th May, at eleven a.m.—J. R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its quarterly meeting in St. Andrew's Church, Sarnia, on Tuesday, 13th inst., when there was a large attendance of ministers, elders and delegates. Mr. Milligan, of Toronto, Mr. Doak, of Sarnia, and Mr. Hudson were asked to sit with the Presbytery and took their seats accordingly. Mr. Goldie, of Watford, was appointed Moderator for the next six months. The clerk read extract minutes from the Presbytery of Maitland, intimating that Mr. Leach had accepted the call from Point Edward. The Presbytery appointed the induction to take place on the 3rd of April next, at eleven o'clock in the forenoon; Mr. Thompson to preside, Mr. McKutcheon to preach, Mr. Currie to address the minister, and Mr. McAlmon to address the people; the edict to be served in due time. The Presbytery proceeded to take up the petition from parties in Petrolea, which had been laid on the table at the last meeting. Parties appeared, Messrs. Boosey, Agnew, Shields and McClure for the petitioners, and Geo. Railton and John Scott for the congregation at Petrolea. Resolutions were read from the congregation and the subscription list for the petitioners was laid on the table. Mr. Boosey wished to table a protest against the reception of the resolution from the congregation at Petrolea. The protest was ruled out of order, and the parties were heard in the above order. It was agreed to set aside the order of business and continue the Petrolea affair; questions were asked and parties removed. It was moved by Mr. Duncan, seconded by Mr. McKutcheon, "That the prayer of the petitioners be granted in so far as the supply of preaching is concerned; and that, should the aspect of the matter warrant their doing so, steps be taken at the next regular meeting to organize the petitioners into a congregation in accordance with the laws of the Church." It was moved in amendment by Mr. Wells, seconded by Mr. Wyatt, "That all after the word 'concerned' in the motion be erased, and that the motion be amended to read as follows: 'that the prayer of the petitioners be granted in so far only as the supply of preaching is concerned; but that no expression as to the future organization into a congregation be now given by the Presbytery.'" It was further moved in amendment by Mr. Cuthbertson, seconded by Mr. McDonald, "That inasmuch as from the showing of the petitioners considerable difficulties exist at Petrolea, which the Presbytery deploras, and inasmuch as from what has transpired, if the ability of the petitioners to maintain ordinances is not questionable, at least it is evident that the existence of the present congregation would be imperilled, in taking such a hazardous step as granting the prayer of the petition; the Presbytery therefore refuse to do so and declare accordingly." The vote being taken, Mr. Well's motion carried, and the Presbytery declared accordingly. Mr. Duncan, minister, and Mr. Elliot, elder, were appointed members of Synod's Committee on Bills and Overtures. Dr. J. M. King, of Toronto, was unanimously nominated Moderator of the General Assembly. The following were appointed delegates to the General Assembly in the order of the roll Messrs. Hector Currie and P. C. Goldie; by ballot, John Thompson and James Carswell. The following elders were elected: Messrs. Francis Blaikie, John Ross, D. Mackenzie, and A. Watson. On Wednesday morning the Presbytery met at nine o'clock, and Messrs. Johnston and McDonald were appointed to confer with the petitioners of Petrolea and obtain all information which they could possibly gather with regard to present position and future prospects.

Messrs. Thompson and Cuthbertson were appointed to represent the Presbytery when the question of settling the relationship of Strathroy comes up before the meeting of the Synod. Mr. McRobie, on behalf of the Committee on the State of Religion, gave an excellent report, which was received. The Presbytery tendered their thanks to the committee, especially to the convener, for diligence in the matter, and instruct the convener to forward the same to the convener of the Synod Committee. The report of Sabbath school work was presented by Mr. McAlmon, which was received, and instructions were given to those parties who have not reported to send in their reports to Mr. McAlmon, with a view of having them forwarded to the convener of the Synod committee of Sabbath schools. Leave was granted to Camlachie and Parkhill to have calls moderated if necessary before the next ordinary meeting. Mr. Currie gave in the yearly report of the Home Mission Committee. Messrs. Duncan, Wells, and Currie were appointed a committee to draft a minute in reference to remits sent down and submit the same to the meeting in April. A complaint was laid on the table with reference to financial matters at Logierait. After hearing the case at length, it was referred to a committee consisting of Messrs. Currie, Cuthbertson, and A. S. Robertson, to confer with the parties and report in April. Reports were received from congregations in regard to holding missionary meetings, and the Presbytery expressed satisfaction therewith. The next ordinary meeting was appointed to be held at Sarnia, in St. Andrew's Church, on the third Tuesday in June, at three p.m.—GEORGE CUTHBERTSON, *Pres. Clerk.*

**SYNODICAL CONFERENCE ON STATE OF RELIGION.**

MR. EDITOR,—The Committee on the State of Religion of the Synod of Toronto and Kingston, in view of the expressed desire of many for more deliberate and systematic conference upon questions of Christian life and work connected with their department, and feeling the great practical difficulty of providing for this during the session of Synod, have, with the cordial co-operation of some of the most earnest and eminent brethren within the bounds, succeeded in arranging a programme which, by the blessing of God, it is believed will secure a highly interesting and profitable series of meetings for mutual counsel and edification within the twenty-four hours preceding the meeting of Synod in May. It is hoped the attendance of members of Synod and others will be large. *Those so purposing are requested to give intimation to the Billing Committee at Guelph.* The programme will appear shortly.

W. M. ROGER,  
Convener Com. S. of R.

Ashburn, March 13th, 1883.

**THE FORMOSA MISSION.**

Professor McLaren, Convener of the Foreign Mission Committee, has forwarded the following correspondence for publication. Readers will peruse it with deep and thankful interest:—

H. B. M.'S CONSULATE,  
TAMSUI, Oct. 10th, 1882.

SIR,—I have been requested in writing by Mr. Li, one of the international agents at this port, to make the following communication to you:—

In view of the fact that by means of the Oxford College, which you have lately established here, you will spread education through this far off island, where the means of disseminating it are insufficient, and thereby earn the gratitude of the population, the local authorities would feel dissatisfied with themselves if they did not assist in the payment of the expenses of the College. Accordingly the Perfect has written to Mr. Li to say that he has received instructions from the Tamai to offer you yearly the sum of one hundred dollars as a contribution from the public funds towards the payment of the salaries of the College teachers.

Mr. Li wishes to get permission from you to make a personal (annual) visitation, and hold an examination of the scholars in conjunction with myself (or the Consul for the time being), and promises to give prizes of writing materials, books, etc., to those who have made most progress.

He also suggests that if you have failed to find a capable teacher of literature the local mandarins should procure for you the services of one of character and ability, in order to increase the success of the

College, and that, at any rate, they should do so next year.

A. HARTY, *Officiating Consul.*

Additional light is thrown on the character of the donation by Dr. Mackay's own letter, which is as follows:—

TAMSUI, Formosa, China.

Rev. Prof. McLaren, C.F.M.C.:

MY DEAR BRO.—The above despatch speaks for itself. When the Consul sent it to me he added. "Never in my consular experience have I met anything on the part of Mandarins to be compared to this generous offer." Look at it from any standpoint. I submit that it is remarkable, and shows how the Chinese are really advancing. Whatever else these Mandarins thought or knew, one thing is certain, they knew that Oxford College was Christian, and in connection with a Christian mission. Indeed, the one who lives here knew the subjects taught, and yet note the above generous offer. Let some person suppose guile at the bottom, or suppose that all they cared for was a literary training. Still, I submit that the offer is generous, and shows a move in the right direction. As to guile, I ignore any such unjust imputation. I have known the mover in this matter for 10 (ten) years, and never found him guilty of any such thing. He has presented the students with paper, pens, ink, envelopes, etc., etc., and came yesterday in his sedan chair to visit me. G. L. MACKAY.

We understand that the Rev. Dr. Mackay, while thanking the Mandarin very cordially for his generous offer, has deemed it prudent to decline it. In so doing, we have no doubt, he has acted wisely. The fact that such a remarkable offer has been made is, however, full of encouragement.

The following letter of a later date is also very gratifying:

FORMOSA, Tamsui, Jan. 2nd, 1883.

Rev. Prof. McLaren, C.F.M.C.:

MY DEAR BRO.—Another year is past forever. God has been most assuredly with us during its fleeting moments. Since our return to our beloved Formosa, I baptized 140 persons, including old and young. Let cold hearted professed Christians in Canada tell me if this work in Formosa is not of God. At *Sintiam*, when we observed the commemoration of our Saviour's dying love, fully 500 souls in and outside the chapel either sat or stood with profound solemnity. What an outburst of song when we closed by singing the hundredth Psalm in Chinese! I wouldn't give it for all the jaunty, theatrical performances in some churches by ungodly men and women, though their voices should be sweet enough to charm the devil.

At another town just when the converts were being seated around the Lord's table, two Sorcerers appeared in front of the chapel and summoned hundreds of devotees by beating gongs, etc. In a few minutes an angry mob pushed to and fro looking in at us. What think you? The converts took their places as coolly as going to their dinner table. I stood on the platform and announced the 32nd hymn of our collection, that famous song we used in days gone by, "I'm not ashamed to own my Lord," etc.

Almost unconsciously the converts were on their feet, and made the chapel ring and echo with praises to the God of our fathers. I thought of the covenants in the moors and glens of dear old Scotland. The mob stood completely baffled. A few moments more and men from the Yamen appeared and dispersed the crowd. We had a sweeter communion than if the enemy had not been aroused. "At evening time there shall be light." After all of that I nearly ended my poor labours in the mountains. Passing over a high range along a winding path a deadly, venomous serpent, the *Cobra di capello* with hooded head struck at me with incredible violence and just missed. Tall grass stood on each side of the path so that I did not see him at first. God reigns, Jesus lives; heaven is open; so no matter. Mrs. Mackay teaches every day in Oxford College. G. L. MACKAY.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XIII.**

**SIMON THE SORCERER.**

April 1, }  
1883.

{ Acts viii.  
14-25.

GOLDEN TEXT.—"Thy heart is not right in the sight of God."—Acts 8:21

NOTES.—Simon, called "Simon Magus"—that is, Simon the magician or sorcerer. He is said to have been of Gitton, a town of Samaria; probably educated at Alexandria; practised magic in Samaria; professed to believe at Philip's

preaching; rebuked by Peter. Some say he again opposed Peter at Rome, and was defiled there; others that he killed himself. Samaria, a noted city of Palestine, about thirty-five miles north of Jerusalem, and about midway between the Mediterranean Sea and the River Jordan. It was founded by Omri about 925 B.C.; twice besieged in vain by the Syrians (1 Kings 20: 1; 2 Kings 6: 24; 7: 20); captured by the king of Assyria (2 Kings 18: 9, 10), again taken by Hyrcanus 109 B.C.; improved by Herod; Josephus says the capital or chief city of Samaria was called Sebaste, at this time; it soon began to decay on the rise of Neapolis or Nablus, and is now only a mass of ruins. Jerusalem, the capital of the Hebrew nation, and known as the sacred city of the world. It is mentioned in Scripture as "Salem" (Gen. 14: 18); "Jehovah-jurth" (Gen. 22: 14); "Jebus" (Josh. 18: 28); "Jebus" (Judges 19: 10); "Zion" (1 Kings 8: 1); "City of David" (1 Kings 8: 1); "Ariel" (Isa. 29: 1); "City of God" (Ps. 46: 4); "City of the Great King" (Matt. 5: 35); "City of Judah" (2 Chron. 25: 28); "Holy City" (Neh. 11: 18); "City of Sodomities" (Isa. 33: 20); "Castle Zion" (1 Chron. 11: 5); symbolically Jerusalem is called the "City of Righteousness," "New Jerusalem," etc. It is situated eighteen miles west of the north end of the Dead Sea, and about thirty miles east of the Mediterranean Sea.

I. THE APOSTLES SENT DOWN.—Ver. 14.—The apostles heard the people of God always hear of conversions; the converts cannot keep it to themselves. They are like the prophet; Jer. 20: 9. Sent . . . Peter and John. how often these two acted together! Yet each had a brother in the twelve.

Ver. 15.—That they might receive the Holy Ghost: they had been renewed in their hearts but perhaps the special gifts of the Spirit were not bestowed under Philip's hands, to show that the work could not be perfectly carried on independently of the apostles.

Ver. 16.—Fallen upon none of them: they had His renewing power, but not the gifts as bestowed on Pentecost.

Ver. 17.—Laid their hands on them: after the first pouring out of His power, the Holy Spirit chose to give His great gifts in connection with the laying on of the hands of the apostles. All men would understand that these gifts came from no other source than God, and they were in direct answer to prayer.

II. THE FALSE DISCIPLE.—Ver. 18.—When Simon saw: he would "wonder" at this, even more than at Philip's miracles. Greater than working miracles, was the bestowment of power by which miracles could be wrought. Offered them money: thought they were possessed of greater magical secrets than his own; and he would buy these, as perhaps he had bought secrets before. Shows he knew nothing of a proper change of heart. Origin of the term "simony"; i. e. buying positions in the Church.

Ver. 19.—Give me this power: no desire of glorifying God: but all self glory.

Ver. 20.—Thy money perish with thee: not so much a curse, or a prophecy, as a solemn declaration of his state. As if to say, "thy soul is in a perishing condition: and thy money (*keiron*, "silver,") shall perish along with thyself." That the gift of God may be purchased: the gifts of the Spirit—the new birth, holiness, acceptance with God, meetness for heaven—can no more be purchased now, with money, influence, or human merit, than his special gifts and powers could be purchased than by Simon's ill-gotten money.

Ver. 21.—Neither part nor lot: thou art not God's child, and hast neither part nor lot: two words to emphasize the same thought, in their blessings. In this matter [lit. "this word"] not merely meaning "in this matter of special gifts;" but in this salvation—in this family connection with God and Christ.

Ver. 22.—Repent therefore: this shows that Peter had not judicially pronounced on his case in verse 20. If, however, we identify this man (and no doubt correctly) with the wicked Simon mentioned by Josephus, he never repented, but lived and died a great opposer of Christianity. The thought of thine heart: to be "right before God" (ver. 21, *Revision*), therefore, the heart must first be cleansed and purified.

Ver. 23.—Gall of bitterness: referring to his enmity of heart toward holiness and the Spirit of God. Bond of iniquity refers to the fetters and chains with which sin had bound him. How many are like him!

Ver. 24.—Pray ye . . . for me: we see no anxiety for cleansing from sin, but only to escape punishment; and he vainly turned to Peter (as many now do to Peter's pretended successor), for a mediator, instead of Christ. See I. Tim. 2: 5.

Ver. 25.—When they had testified and preached it would seem that Peter and John stayed some time there. How long, we know not. Preached in many villages: John once wished to call down fire from heaven on one of these villages (Luke 9: 54), and now he goes there, the apostle of love, with offers of salvation from his Lord! The Samaritans: though of mixed stock (II Kings 17: 24), they claimed the God of the patriarchs (John 4: 12), and probably had fewer superstitions than the Jews proper. They did not admire Judaism, but they welcomed Christianity.

**PRACTICAL TEACHINGS.**

1. To hear that a work of grace is going on excites the liveliest interest of believers. A believing army officer in India, got six month's "leave," and sailed for England with his two daughters to get them into Moody's meetings in London. And the girls were both converted.

2. Have we received the HOLY GHOST, in all the fullness in which he offers Himself to us? Think! Answer! (Esther 5: 3.)

3. The servants of our God are always safe in beseeching men to repent. (Ver. 22.)

4. Simon might, like Saul of Tarsus, have become a leader in Christ's cause. He chose the service of Satan. How many make the wretched choice still.

## OUR YOUNG FOLKS.

### A SONG FOR THE CHILDREN.

"A band of children, Jesus, King,  
We're coming now to Thee.  
Our songs of love and praise we bring,  
Thine would we ever be.

"We know that Thou dost love us Lord,  
And we indeed love Thee,  
For Thou hast called us in Thy word,  
'Let children come to Me.'

"Then in Thy presence here we bow,  
Thy children, Lord, are we,  
Oh bless each one before Thee now,  
Behold we come to Thee."

Lord, never let Thy children roam,  
But keep them at Thy side,  
Oh help them as they journey home,  
Lord Jesus! be their guide

### DUMB WONDERS.

A gentleman from Nashville, Tenn, tells the following about animal intelligence: "About a year ago one of my dogs suddenly died. The rest of them gathered mournfully around it, howling dismally. Finally the strongest one of them picked up the body of the dead dog and headed for an open lot, being followed by the rest of the pack in solemn procession. Arrived at the spot selected, they all set to work and dug a hole in which the corpse was placed and covered up, after which the mourners came back looking as solemn as could be. Now, in order to have arrived at the fact that their comrade was dead, which they did by carefully smelling and stepping on it before taking it away to bury it, they must necessarily, speaking from a psychological standpoint, have had the faculties of comparison, reflection, and experiment.

"That they know it is wrong to steal is a self-evident fact. I bought a very intelligent dog once from a man who had all his life been engaged in smuggling between France and Spain. Of this dog it was authentically related that it had for years been engaged in the service of smuggling, his owner strapping the contraband goods on his back and starting him across the line. The dog, of course, knew his destination, which he would reach by the quickest route. While on his way across the mountains, should he meet a peasant, he would proceed quietly on his way, taking no heed of him. Should a guard or official of any kind be in sight, however, the wily criminal would either conceal himself until all danger was past, or else make a circuitous route, in order to avoid him.

"Two years ago I owned a magnificent spaniel, that only a very few times in my life had I ever spoken a harsh word to. One day that I chanced to be in a very ill humour the poor thing brushed up against my legs and looked me in the face, as if craving a kind word. Instead of this I harshly ordered it away. It immediately set up a dismal howl and ran out of the house we were in toward a creek a few yards off. When about half way toward the stream it looked back to me. I having walked to the door, and again gave a plaintive howl. I paid no particular attention to it, not realizing what his last demonstration meant. Seeing that I disregarded its

mute appeal, the animal ran to the bank of the creek, jumped in, disappeared beneath the surface, and never came up again. He had deliberately committed suicide, through misery caused by my unjust treatment. Shame! don't talk to me about a dog being nothing more than a brute. A man is a brute to say so. The most intelligent of the canine race," continued the professor, "know it is wrong to murder. One of my dogs became very jealous of a cat that I took up and petted a good deal. One day I noticed, as I thought at the time, the two playing together some distance off. After a short while the dog took the cat in his mouth and started off with it. I followed, and then a secluded spot had been reached the dog dug a hole, in which he dropped, as I found out later, the body of the cat. He then commenced to cover it up with dirt. Suspecting the actions of the dog I started toward the spot, when seeing me for the first time, he flew, with a howl, and never from that time on showed his face to me. Through jealousy he had killed the cat, and intended to bury it so as never to be detected.

"Another one of my dogs was a very heavy and gluttonous eater, for which one day I rebuked him. It had a salutary effect, and for a week afterward, whenever he was fed, he would eat very sparingly, taking up the remainder in his mouth and carrying it into the kennel of some other dog, where he would deposit it, and then come back to me barking loudly, as if to say, 'Am I not a more gentlemanly dog now?'"

### THE HEAVENLY HOME.

And shall we dwell together,  
As children dwell at home,  
And every one be happy,  
And not a sorrow come?

Dark people from the islands  
Far scattered o'er the sea,  
Pale men from icy deserts,  
Too cold for flower or tree?

Yes, all shall dwell together,  
That once were far apart.  
All who have served their Father  
With hand and tongue and heart.

Yes, all shall dwell together,  
As children dwell at home,  
And then we shall be happy,  
God's kingdom will have come.

### MABEL'S SECRET.

The first day of the New Year, and the children were quarrelling! A bad beginning!

"Alice and Harriet, take your knitting work. John and Henry, you may each bring nine armfuls of wood into the woodshed. Mabel you may take your slate and write; and I guess if they are let alone, the two babies can take care of themselves. Now, for half-an-hour let us have silence. If anybody speaks, let it be in a whisper."

So there was silence in the kitchen, except the noise the little mother made with her pie-making, and the occasional prattle of the two babies.

There was generally a good deal of noise at Number Thirteen; and sometimes—pretty often—it wasn't pleasant noise. The children were all young, and all wanted their own way. But they had learned to mind their mother.

Little Mabel sat with her slate on her knee, looking thoughtful. She wrote and erased, and wrote again with much painstaking labour. At last she seemed satisfied, and going to her mother, said in a whisper.—

"May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother,

Mabel hesitated, and blushed, but held it up to her saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes.

"You won't tell anybody, will you?" entreated little Mabel.

"No, no, certainly not; it shall be a little secret between you and me."

She got a nice piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

Mabel copied it very carefully, and laid it away in the bottom of her handkerchief box, saying:—

"I shall see it often there, and nobody goes there but mother and I."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as Mabel's was empty she saw the writing. It was so short that she took it at a glance:

"Resolved, To Alwas spek pleasant when Enny body speks cross.

"MABEL FORD."

Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a writing in Harriet's handkerchief box, with a resolution written more neatly, but the same in effect:

"Resolved, That I will try this year to return pleasant words for cross ones.

"HARRIET FORD."

It made a difference that was easy to see when two of the children began to practise this resolution, There was less of quarrelling.

"That's mine! You had better mind your own business!" said John to Harriet, one day, when she took up his top and was putting it in his drawer.

"But, John, mother wants me to clear up the room," said Harriet.

"Well, I want the top to stay there!" said John obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet pleasantly.

John was fully prepared for a contest. I'm afraid he would rather have relished one. He stared. Then he looked ashamed.

"What made you say that Harriet?"

Harriet laughed and coloured a little.

"Tell me! what made you," John insisted.

"Come here and I'll show you," said she.

She took him into the clothes-press, where was the row of pretty handkerchief-boxes, each labelled.

She opened little Mabel's, and took out the clean soft pile of handkerchiefs. "Look there!" said she. John read.

"The good little thing! She never does quarrel anyhow," said John.

"So I thought I'd better put one in mine too," said Harriet, and she showed hers.

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lows. Steel Springs, Nickel Plated Pedal Plates, BEATTY'S PATENT STOP ACTION AND SOUNDING BOARDS. 27 Useful Stops.

Special Offer to the readers of the Canada Presbyterian. If you will remit me \$79 and the annexed Coupon within 10 days from the date hereof, I will box and ship you this Organ, with Organ Bench, Book, etc., exactly the same as I sell for \$125.



Given under my Hand and Seal Daniel F. Beatty, the 21st March, 1883.

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