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IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION and UTERINE FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.
IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THERE IS CHECKED VERY SPEEDILY BY ITS USE.
IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.
THAT FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.
IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.
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PUDDINGS of all kinds should be plunged into boiling water, should boil, not simmer, all the time that the pudding remains in it. It is well-nigh impossible to boil a pudding too long.

COLD PINK. Take cold chicken or turkey, chop fine; stew cranberries, sweeten to the taste, and squeeze the juice, while boiling, over the turkey or chicken. Mix up well, put in a mould to form.

SCRAMBLED EGGS.—Beat eight eggs very light, in a shallow skillet with one tablespoonful of butter, and when hot, pour in the eggs, season with salt and pepper, stir constantly until done, and serve hot.

The medical profession are slow (and rightly so), to endorse every new medicine that is advertised and sold; but honest merit convinces the fair-minded after a reasonable time. Physicians in good standing often prescribe Mrs. Pinkham's Vegetable Compound for the cure of female weaknesses.

PRESERVED apples are very well adapted for making open tarts, fritters and apple cake, because they require so little cooking, merely requiring to be reduced to pulp, sweetened and flavoured.

POACHED EGGS.—Set a stew-pan on top of stove, pour a pint or two of boiling water in, add two teaspoonfuls salt, drop eggs carefully in; when whites are firm, draw off water, dip up, put a little butter on each egg, and, if desired, sprinkle with pepper.

WHERE TO KEEP IT.—Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chills and Pain or Soreness of all kinds, is that marvelous healing remedy, Hagar's Yellow Oil.

BOILED EGGS.—Put the eggs into a dish without breaking the shells, pour boiling water over them and let them stand in it, away from the fire, for from five to eight minutes. This is better than boiling rapidly on the stove, as it cooks them through without hardening the whites too much.

NEVER cut up more onions than are likely to be used for the dish in preparation. A cut onion absorbs all smells, and taints what comes near it. It is very useful to have a piece of onion in a sickroom, it is a capital disinfectant; when the outside becomes dry cut off a piece more, so as to leave it juicy.

BEAN, OR PEA SOLI.—Soak the beans, if dry, over night, and boil until soft. Press them through a colander. For each quart of liquid allow one teaspoonful of sugar, one teaspoonful of salt, and a small saltspoonful of pepper. Add a beaten egg, a cup of milk, and two tablespoonfuls of butter. Some like to add a little lemon-juice on taking up.

SURE TO CONQUER.—The most troublesome cough is sure to yield if timely treated with Hagar's Pectoral Balsam. Pleasant to take and safe for young or old.

FOAMING SAUCE. One cupful of butter, two of powdered sugar, the whites of two eggs and the fourth of a cup of boiling water. Beat the butter to a cream first, then stir in the sugar; now the whites of the eggs, unbeaten, one at a time. When all is light and smooth, pour in the boiling water slowly. Stir until smooth and frothy, which will be in about two minutes if set into a bowl of hot water. For rich puddings.

BEFF KIDNEY Lay it in salted water for half-an-hour; remove the white part as nearly as possible; put the kidney in a stew-pan, cover with fresh water, and let it boil gently for six hours. Set it aside until needed. Chop very fine; put it in a pan with a good piece of butter, a little of the water it was boiled in, pepper and salt; if desired, a little flour to thicken it, or it may be poured over toast.

FRICASSEED CHICKEN.—Wash the chicken thoroughly and cut up; put into a pot and cover with cold water. Let it stew until tender. When done, have ready a thickening of cream or milk and flour, and stir it into the stew; add butter, pepper, and salt. In the meantime have a nice short cake, rolled as thin as pie-crust, baked and cut into squares. Lay the cakes on a large platter and pour the chicken and gravy over them.

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Malarial fever, Ague and Biliousness will leave every neighborhood as soon as hop bitters arrive.

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Thousands die annually from some form of kidney disease that might have been prevented by a timely use of hop bitters.

Indigestion, weak stomach, irregularities of the bowels, cannot exist when hop bitters are used.

A timely use of hop Bitters will keep a whole family In robust health a year at a little cost.

To produce real genuine sleep and child like repose all night, take a little hop bitters on retiring.

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- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fatful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness of the bowels?
- Drowsiness by day, wakefulness at night?
- Abundant pale, or scanty flow of dark water?
- Chills and fever? Burning patches of skin? Then

YOU HAVE

BRIGHT'S DISEASE OF THE KIDNEYS.
The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodless, heart disease, apoplexy, paralysis, or convulsions ensue and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.
It must be treated in time or it will gain the mastery. Don't neglect it. Warner's BRIGHT'S CURE has cured thousands of cases of the worst form, and it will cure you if you will use it promptly and as directed. It is the specific for the universal
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Notes of the Week.

THE *Independent* informs its readers that the ministers of Philadelphia have, in view of the possible visit of the cholera next summer, been requested to preach a sermon on the duty of cleanliness and the general observance of sanitary regulations. Whatever objections may be urged against political preaching, there certainly can be no objection to this sort of preaching. Nor will there be any difficulty in finding texts in the Bible appropriate for such a service.

THE four counts in the libel against Dr. A. Stuart Muir, of Leith, have been found relevant by the Edinburgh Free Presbytery, which is wasting as little time as possible on this paltry case. Mr. Muir was the only member who dissented; he tabled his shilling each time, but the money was afterwards returned to him. The libel was served upon him, and this action debars him from exercising ministerial functions till it is disposed of. Further proceedings are stayed meanwhile owing to his appeal to the Synod. Rev. George Philip, M.A., St. John's, has been appointed Moderator of the congregation.

MUCH has been said concerning the demoralizing effects of the dime novel. It is hardly possible to exaggerate the mischief that is being wrought by this deadly agency. It is one of the most injurious foes that family life has to fear. The following facts speak for themselves: The report of the New York Society for the Suppression of Vice for 1885 classifies the crimes of the youth of both sexes (under 21), as follows: Murder, 74; attempted murder, 104; burglary, 179; highway robbery, 84; grand larceny, 72; larceny, 230; forgery, 18; arson, 4; manslaughter, 2; counterfeiting, 5; train wreckers, 3; mail robbery, 4; picking pockets, 8; suicide, 37; attempted suicide, 24. A band of a dozen boys is mentioned—all under ten years of age—who had voted to kill their mothers. One of them proposed to practise upon a servant girl first, but she objected, and the plot was discovered.

NEWS from Europe for the last few days has been of a rather more pacific character than for some time past. A slightly more conciliatory spirit characterizes the Anglo-Russian negotiations. The Russian Foreign Minister has to some extent modified the arbitrary tone, too apparent in his recent despatches. There is a disposition to reach an understanding as to the settlement of the Afghan frontier, and for the present it is probable that impending war will be averted. The continuance of peace cannot with confidence be counted upon. Immense preparations for war on a great scale have been made by both nations. The truce looks like an armed one, and it is probable that a favourable moment for striking a blow will not be neglected. An immediate war may be averted, but a permanent peace is not yet assured. There are also indications that the Franco-Chinese conflict is nearing an end. We regret the French proposal to occupy Formosa pending negotiations. That means the exclusion of our missionaries until a treaty of peace is signed.

THE French people have been engaged in a series of foreign wars. They fight for an idea it is said. Cynics are disposed to say that they fight to gratify their national vanity and call it glory. In the conflicts in which France has recently been engaged, the idea has been intangible and the glory has failed to dazzle them. Madagascar has been crippled, but remains untaken. In Tonquin the French have met with serious disaster, and the [Annamese who were thought to have been subdued are meditating how they may avail themselves of the reverses in Tonquin to regain some of their lost advantages. The Chinese, by overwhelming numbers, have for a time imperilled the safety of the French forces now in Tonquin. Reinforcements are eagerly and anxiously awaited. The news of the defeat excited the Parisians to the utmost, and occasioned the wildest feeling in the Chamber of Deputies, which resulted in the overthrow of the Ferry Ministry. The Irreconcilables spoke with their usual ferocity. Somehow the average Frenchman loses his head in prosperity and his equanimity in defeat.

ONE of the most successful diplomatists of the time is a former Governor-General of Canada. Lord Dufferin has earned fresh laurels in every country to which his official duty has called him since leaving the Dominion. He managed to gain the good esteem of both political parties in this country, and met with enthusiastic receptions from Halifax to Victoria. Nor was he less warmly welcomed in the great American cities east and west. He had difficult and responsible duties assigned him in Constantinople at a critical time. His subsequent career at St. Petersburg gave full scope for the exercise of his peculiar talents. Now, as Viceroy of India, he is at present in a position of tremendous responsibility. His marvellous adaptability has a fine field for its display among the people of the East. The scenic splendours at the Ameer's reception at Rawul Pindi were no doubt in perfect harmony with Lord Dufferin's intentions, but they were merely designed to facilitate the more important objects of the meeting. He may be depended upon to discharge the duties of his high office with consummate skill.

AMONG the healthful and beneficent agencies of the time the Sunday newspaper cannot fairly be reckoned. The concurrent testimony of all sections of the Evangelical Church is decidedly against it. Its beginning is too serious for a jest. No amount of special pleading can justify the publication of a secular or any other kind of newspaper on the Sacred Day. If the moral law is binding, then the wilful infraction of it is unjustifiable by Christian people. Last week, in Toronto, several of the dailies published successive editions, and the newsboys were briskly plying their trade. The excitement caused by the North-West Rebellion was adroitly seized as an excuse for the beginning of a practice that a majority of the people will emphatically condemn. Under pretext of publishing late war news the American papers began to issue Sunday dailies, but they have continued the custom ever since. The best of them supply their readers with the news of the day and choice literary extracts and the worst of them the vilest sensationalism and gossip. The advent of the Sunday paper in Toronto can only be regarded as a serious calamity because of its demoralizing influence. The *Globe*, as was to be expected, gives no countenance to this latest but most ominous exhibition of journalistic enterprise.

THE following extract appeared in a recent number of the *Bombay Guardian*: On the anniversary of the death of Keshub Chunder Sen, the friends, admirers and disciples of the deceased assembled at Lily Cottage, and passed the preceding night and the whole day in devotion and holy exercises. All the parties of the Brahma Somaj of India were present. Many outsiders, amongst whom was a large number of students, were present to testify their respect for the dead. The *devalaya*, or sanctuary, which Baboo Keshub Chunder Sen had caused to be erected immediately before his death is now complete. In front

of it is a pillar of white marble erected on the spot where his ashes are deposited. Upon this pillar is the symbol of the New Dispensation—a cross, a crescent, a *khoont*, an *onkar*, and a trident, representing the harmony of the great prevailing religions of the world. It is a melancholy satisfaction to know that the popularity of Keshub Chunder Sen's name is growing from day to day. Photos and lithographs of the deceased are being sold by the hundred, and yesterday the demand for his books was so great that the Brahma Tract Society could hardly meet it. Two or three of his works were exhausted, and new editions must be struck off in no time. The proceeds in cash of yesterday's town sale alone amounted to 800 rupees up to the time of our writing.

MARTIN F. TUPPER, the proverbial philosopher, has met with the proverbial fate meted out to that distinguished class of individuals. If ever a book realized its market value to the full, that book was "Proverbial Philosophy," and its author was richly refreshed with the golden showers that fell. But he has met with serious reverses and is in financial difficulties. He has qualified for a place in the "Calamities of Authors" catalogue. It would be cruel and unchristian to rejoice in any man's misfortune, and it is not for this purpose that reference is made, but to show that the impecunious poet can bear his trials with the equanimity and fortitude that accord with his philosophy. He writes to an American magazine editor: I never had an abundance of riches, though I have always lived honestly and liberally, and for the matter of actual poverty, I undoubtedly decline to plead it, while everybody else is suffering from the hardness of the times. However, it is true that I have lost fortune and am vexed by debt, incurred not by my own fault, though I do not care to accuse others specifically. Of course, I have to complain that a life of some useful labour has come to seventy-five years without adequate reward, but after all, God provides for every day, and I trust in Him to do so to the end, here and hereafter. He then gives specific directions how to communicate with his bankers.

IN the *Christian Leader* it is stated that the venerable evangelist, Dr. Somerville, of Glasgow, has lately preached on the sites of all the seven churches of Asia, except Pergamos, of which Antipas, the martyr, is said to have been Bishop, and which was too far out of the way to be reached. The service at Thyatira, held on January 23rd, was attended by about 130 persons, chiefly Armenians; and it is to be hoped that in the old Macedonian city where Lydia dwelt, hearts were opened to attend to the things spoken by the devoted messenger from Scotland. At Sardis the Gospel was preached in the Sheik's house to twenty-six Mohammedans, at Philadelphia, which alone of all the seven has been saved, "still erect—a column in a scene of ruins," as Gibbon remarks, Dr. Somerville spoke to a gathering of Greeks; at Laodicea, whose desolation is a terrible warning to the lukewarm, a small meeting was held in the open air. At Sokia, some thirty miles south of Ephesus, there is a large liquorice factory, the proprietor of which, Mr. Forbes, a Scotchman and an earnest Christian, gave Dr. Somerville and his party a cordial welcome; and, aided by this good man, six meetings were held in the place, two for the English, and four for the Greek population. At Smyrna there were several meetings, and a few more at the neighbouring village of Bucjah. Between the 4th of January and the 13th of February, on which latter day he sailed for Constantinople, Dr. Somerville addressed sixty meetings in Greece and Asia Minor; the only places in which he was forbidden to speak were Corinth, where the Archbishop interfered after he had addressed one crowded assembly, and Patras, where, however, the prohibition was subsequently withdrawn. In Smyrna Dr. Somerville addressed seventeen meetings in English, eleven for Greeks, nine for Armenians and Turks, and three for Jews. The last-named were held at the request of the Jews themselves, and were full of hopeful interest.

Our Contributors.

MARRIAGE AFFINITY.

MR. EDITOR.—Professor McKnight has well said that "it is important for the interests of truth and purity that the returns of Presbyteries (on the remittance marriage) be based on an intelligent and candid examination of the question"; and he has sent you a contribution for this end. Perhaps you can find room in your paper for the following contribution also:—

A great deal of the reasoning of the committee and of Professor McKnight is based on the translation of Lev. xviii. 18. I have taken some pains to investigate the literature that should guide us in judging of that translation. The phrase to which the difficulty specially attaches is *אשה אל אחותה*. It is translated in the Authorized Version, "A wife to her sister." I question the correctness of this translation. My reasons for doing so are the following.

1. There is no other passage in the whole Hebrew Bible, so far as I can ascertain, in which the identical phrase is so translated; but in every other passage in which it occurs it is rendered, "one to another," or "one toward another," or "one against another," or simply "one another." The passages besides Lev. xviii. 18 in which the phrase occurs are Exod. xxvi. 3 (in this verse it occurs twice); Exod. xxvi. 5, 17; Ezek. i. 9, 23, and Ezek. iii. 13. Eight times, therefore, the phrase occurs in the Hebrew Bible. Seven times it is translated by the English indefinite reciprocal pronoun *one—another* or *one—the other*. The phrase is an Hebrew idiom. In every place in which it occurs, save Lev. xviii. 18, it is taken as an idiom and translated as an idiom. Will any person be kind enough to show us why it should not be accepted as an idiom in Lev. xviii. 18?

2. There is a corresponding form of the expression of the masculine gender, namely, *אחיו*, followed by *אחיו* or *אחותה*. Twenty-three times this masculine form of the expression is translated as an idiom equivalent to the indefinite pronoun *one, another* or *one, the other*. In four of these places in which it might have been rendered literally with a plainer show of reason than can be made on behalf of the literal rendering in Lev. xviii. 18, it is translated idiomatically. These passages are Gen. xxxvii. 19; xlii. 21; xlii. 28, and Lev. vii. 10. I quote the last of these as a specimen "And every meat offering, mingled with oil or dry, shall all the sons of Aaron have, *one as much as another*"—*איש כאחיו*. The other nineteen passages are Gen. xxvi. 21; Exod. x. 23; xvi. 15; xxv. 20; xxxvii. 9; Lev. xxv. 14; xxv. 46; xxvi. 37; Num. xiv. 14; Deut. xxv. 11; 2 Kings vii. 6; 1 Chron. xxvi. 12; Neh. iv. 19; Job xli. 17; Jer. xlii. 14; xxv. 26; Ezek. iv. 17; xxiv. 23; xvii. 14, and Joel ii. 8.

3. In the following passages, *איש*, followed by its corresponding *אחיו*, is translated "one—his brother":—Neh. v. 7; Is. iii. 5, 6; ix. 19; xix. 2; xli. 6; Jer. xxiii. 35; xxxi. 34; xxxiv. 9; xxxiv. 14; xxxiv. 17; Ezek. xxxiii. 30; xxxviii. 21; Micah vii. 2; Haggai ii. 22; Zech. vii. 9, 10, and Mal. ii. 10. But any one may see by examining these passages that there was no reason for departing from the idiomatic usage, and that they all might have been translated "one—another," except perhaps Is. iii. 5, where the qualifying phrase, "Of the house of his father," makes the literal rendering necessary. But even this qualifying phrase does not make it necessary for us to hold that a son of the same parent or parents is meant, but only one of the same family or a near relative.

In five of the last list of passages, namely, Is. xix. 2; Jer. xxiii. 35; Jer. xxxi. 34; Jer. xxiv. 17, and Ezek. xxxiii. 30, a double reciprocal pronoun is used, viz., *איש*, followed by *אחיו*, and *איש*, followed by *אחותה*. Both *אחיו* and *אחותה* are literally translated in these passages. But it can be easily shown that this was done to avoid the repetition of the phrase "one—another," a repetition which would look inelegant in our English version. This was a double reciprocal pronoun which the prophets used occasionally in their animated and poetical compositions to give force and emphasis to the expression, not at all to make a distinction between brother and neighbour in their denunciatory declamations. Take one of these five passages as a specimen (Jer. xxiii. 35): "Thus shall ye say every one to his neighbour and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?" Will

any one be ready to contend that in this excited and poetical language "brother" is to be taken in its primary sense? I think not. The double reciprocal pronoun is used for force and emphasis, and to show how thoroughly common and universal the perversion of the word of the Lord had become at that time. The verse would be quite as correctly rendered as follows: "Thus shall ye say, one to another and one to another, What hath the Lord answered? and what hath the Lord spoken?" But it would not sound well in English to repeat the reciprocal indefinite pronoun, and therefore our translators did not repeat it, but used a beautiful English equivalent.

Mr. Editor, I have also examined in a Hebrew translation of the New Testament sixty-nine passages in which the Hebrew reciprocal pronoun in one or other of its forms occurs. In one passage *איש* is followed by *אחותה*; in four passages the masculine form *איש*, followed by *אחיו* or *אחותה*, is used. In one passage *איש* is followed by *אחותה*; and in sixty-three passages *איש* is followed by *אחיו*. In every one of these passages the Hebrew phrases are equivalent to our indefinite pronoun *one—another*, to the Greek reciprocal *αλληλοι*, and the Latin *invicem* or *alter—alter*. Everywhere those Hebrew phrases are idiomatic expressions.

I find not a particle of support for the textual reading of Lev. xviii. 18, but everything in favour of the marginal reading, "One wife to another." And if this be correct, then all the argumentation used by the Committee of the Assembly and by Dr. McKnight in his article on the literal and textual rendering falls to the ground. And if we need to alter our Confession of Faith or to change our practice in discipline, reasons for so doing must be found elsewhere and not in Lev. xviii. 18. This passage does not forbid a man to marry two sisters at all, whether living or dead; but it forbids a man to marry two wives while both are living—it forbids polygamy.

I have more to say on the subject, Mr. Editor, but I have trespassed sufficiently at this time on your valuable space.

N. MCK.

Mosa.

ECCLESIASTICAL PARLIAMENTS.

BY KNOXONIAN.

We are a much governed people in this country. During January, County Councils meet and govern us for a time municipally. Then the Dominion and Provincial Parliaments meet and govern us for two or three months politically. Then Synods, Conferences, Unions, and other ecclesiastical bodies meet and govern us ecclesiastically away on into the hot season. In proportion to our population, Canadians are, perhaps, the most governed people in the world. All this government is no doubt needed. If it were not, the people would stop part of the machinery. Once in a while somebody raises his voice and proposes to abolish a council or a synod or some other governing institution, but the people don't respond. Presumably the people know just how much government they need and are willing to pay for.

Three Presbyterian Synods will soon meet for the despatch of business. By the time the members have got rested from their synodical labours and have done a little work at home, some of them will have to pack their valises again and start for the General Assembly. At first blush, it seems a nice thing to attend a meeting of Synod or Assembly, but those who have been there most frequently know that these meetings are often the most tedious, wearing and debilitating gatherings that a respectable man ever attends. Dr. Proudfoot used to deliver an admirable address to the people at induction services, in which he made an estimate of the amount of time a minister has to spend in attending Church Courts and doing other public work for the Church. One item in that estimate was "two weeks for the General Assembly and a week for rest when the Assembly meeting is over." Most men who have sat for ten days continuously in the Assembly know by experience that a week for rest is quite little enough. Even a long meeting of Presbytery often unfits members for work the following day.

For some of the causes that make an Assembly meeting tiresome and wearing there is no remedy. Hot weather, bad air, long sittings, and late hours are necessary parts of the programme. The business itself is often tedious when the novelty wears away. Attending the sittings of any kind of a body for ten

continuous days is very tiresome. Hanging around a court-house waiting for a case to come on is insufferably tedious and irksome. Attending the sittings of Parliament, except on special occasions, is not any better. The fact that the business done in the Assembly is Church business does not strengthen the nerves or aid the digestion or ward off insomnia.

But while these causes, or some of them, are inseparably connected with an Assembly meeting, there are other unpleasant drawbacks that might be remedied. What do the Commissioners chiefly complain about when they say they have not enjoyed a meeting of the Supreme Court? One standing grievance is that too much time is frittered away on mere matters of procedure. "This whole sederunt has been spent," says a little knot of Commissioners, "in discussing *how* and *when* such and such a trifling matter shall be disposed of." The Court, perhaps, spent much more time in discussing the *how* and *when* of the business than in discussing the business itself. This is a real grievance. Talking *about* business is not transacting business. It would seem very absurd if half-a-dozen men should spend an hour at the Union Station in Toronto, talking about going to Hamilton, when the train would have taken them there in fifty minutes had they gone aboard. Deliberative bodies do this very thing not unfrequently. They spend more time in getting at an item of business than would have been needed to settle the item. Is it any wonder that practical men often complain when the time of the Assembly is wasted after this fashion?

Another thing Commissioners complain of is that discussions are often continued after everybody, except those who are very anxious to speak, knows that no new light can be thrown upon them. It rarely occurs that a body of intelligent men, lay or clerical, refuse to hear a man respectfully, or even gratefully, as long as he can throw new light on the matter to be decided. Fresh ideas and fresh arguments, or even old ones put in a new light, are always willingly listened to. But who can be blamed for getting impatient when the same old familiar threadbare facts and arguments are repeated for the fiftieth time? Life is too short to listen patiently to stale arguments hashed and re-hashed until they are almost nauseating. Undoubtedly there is often some ground for this complaint. A Commissioner ought to know whether he can throw any new light on a subject or not, and if he cannot, what earthly use is there in speaking on it?

Another thing quite frequently complained of is that the business of the Assembly is largely in the hands of a few members who speak on every question, while the majority of the Commissioners take no part in the proceedings and can scarcely get a hearing. To a certain extent, this must be true of all deliberative bodies. Members who are specially connected with, and are personally responsible for, the working of any scheme must necessarily come to the front when their particular work is under review. A Cabinet minister is always supposed to look after the interests of his own department when its affairs are being discussed in Parliament. A Convener or Principal of a college must do the same thing. But while all this is true, it does not by any means follow that discussions on every question should be conducted mainly by a few men while others, equally capable, take no part in the proceedings except in voting. Silent members there will always be in every deliberative body; but it is not for the interest of the Church that the great majority should be silent, and a few do the speaking year after year. It is not for the interest of the speakers themselves that such should be the case. No man can afford to speak on every question. People soon come to look upon him as a bore. Undoubtedly it would be a great improvement if the business of the Supreme Court could be divided up more than it has been for some years.

Of late years there has been a marked improvement in the way of reducing the length of speeches. There is still room for improvement in this direction. The good work of condensation is going on, but has not yet arrived at perfection. If a member has some special business entrusted to him by a Synod, Presbytery, or other important body, he should always have reasonable time. There should always be more latitude given to a member who is discharging the duties of a trust than to one who merely rises to make a few remarks of his own accord. A member on trial should usually have all the time he wants. Better to sit for a month than have him and his friends think he has not had fair play. But, making all due allowance for

such cases, might not the average "few remarks" of the member who rises simply because he feels that he "cannot give a silent vote on this question," be cut down? The omission of introductions and conclusions and personal references would tend greatly towards shortening debates and would at the same time add materially to their dignity and strength.

It is no secret that an ever-growing number of our younger ministers take little interest in our Church Courts. They attend as a matter of duty, but never conceal the fact that they have no relish for that kind of Church work. Everybody knows that many elders who are active and prominent men in business take no part in the business of the Assembly. Is there no remedy for this state of things? One fact is clear—men of manly instincts and self-respect will not long take much interest in Assembly proceedings if they are supposed to sit as mere spectators while a few run the ecclesiastical machine.

THE FORMATION AND INSTRUCTION OF HIGHER CLASSES IN SABBATH SCHOOLS.

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

We are all agreed that classes for thorough Biblical instruction are specially needed at the present time. Many reasons might be urged in support of this position. The Bible as God's gift to man deserves the utmost attention; but it is, to a lamentable extent, an unknown book. Very many forces in business, in social life and in the educational movements of the age turn away the young from the systematic study of sacred truth. They therefore go out into the world ill prepared to resist its seductive blandishments and to judge correctly its hollow pretensions. Family instruction, persevering effort to impart a comprehensive knowledge of the facts and principles of Scripture, is not an obtrusive feature of our households. And there are those who deem themselves competent judges who think, whether correctly or otherwise I shall not wait to determine, that the teaching functions of the pulpit are not now what they used to be, and that it is unsafe to depend on this instrumentality for the moral and religious instruction of the masses. Expository lectures and catechetical exercises have almost wholly gone out of fashion. They have had to give place to sparkling eloquence and well rounded rhetorical periods upon all sorts of subjects. The demand has repeatedly come from the press and the pew for "a popularized Gospel," and the pulpit has—in some instances—responded by delivering just as little distinctive Gospel truth as serves to give sermons a Christian name; and the discussion of grotesque and startling topics which draw the multitude does little to stem the tide of ignorance and vice and to impart to the perishing the knowledge of saving truth. In great centres of population like London, Glasgow and New York, in spite of all the churches and sermons with which they abound, it is easy to find thousands who are profoundly ignorant of the Way of Life, as degraded as the pagans of Central Africa, and far more dangerous to human society. They are deeply skilled in the contents—the plots and romances—of popular novels and of the thinly veiled immoralities of the common theatre, but know nothing of the doctrines of Christ and His apostles. To what extent, it may be proper to ask, are the causes which bring about this state of things operative in our own country? Possibly city missionaries, booksellers, and the managers of lending libraries and of various places of resort, could, if they wished, make startling revelations in this respect. Amid the rush of business and social amusements God and His Word are not much thought about. It is easy to form clubs and societies throughout the country for every imaginable purpose. Hundreds of young people can be drawn together to witness scenic performances, to discuss politics, to carry on mock parliaments, to run races and perform feats of strength or attend frivolous tea-meetings. But the study of the Bible is quite another matter, and by no means so attractive or so easily managed. Hence from ministers and superintendents, from Sabbath school associations and conventions, local, provincial and international, as well as from many Christian homes, the anxious question comes: "What are we to do to retain the larger boys and girls in Sunday school classes?" This is surely a confession of weakness somewhere, of partial failure, an intimation that there is something fundamentally wrong and requiring an immediate and a vigorous remedy.

Now, I have no wish to be thought an alarmist or a pessimist. I am wholly out of sympathy with religious dyspeptics who are constantly projecting their own weakness over everything they touch and groaning about imaginary defeats of the Gospel. I believe that Christianity is far stronger now than ever before, and that, upon the whole, its work is being done in a more practical and efficient manner than in past ages. There is a most significant sense in which the Gospel is never defeated. God's truth never returns to Him void. Just as Jesus Christ, the Incarnate Word, did not fail in His mission, did not return to the Father who sent Him, baffled and defeated in His great purpose of redeeming love, so no lesson of truth is ever lost or useless.

But while steadfastly holding this, and seeing no reason for discouragement or dismay in any department of Christian activity, I do not hesitate to say that it is my deliberate judgment that so far as Sabbath school work is concerned it is weakest just where it should be strongest. I believe that there is more success achieved in the infant and junior classes than in those of a higher grade. The fact cannot be denied that the latter often melt away to nothing in the hands of anxious, well-meaning teachers. Yet it is here precisely that masterly efforts are needed and that the finest opportunities of doing decisive and permanent good are offered, because it is here the pupil reaches the transition period, the crisis in his intellectual and religious history, when he is either to be gained or lost to the Church of God and Christian service. I know it is often said that parents should not devolve the responsibilities peculiar to this critical period in the lives of their children upon the Sabbath school. Quite true. I go even further and say that Sabbath schools should not interfere with the faithful discharge of parental duty in any respect. But who does not know that there are a hundred things which parents and others should not do which they will, nevertheless, persist in doing, and as Christian workers we must take things as they are and not as they should be, and seek to make the best of them. And, certain it is, that in addition to parents who are ever ready to lay their own duty upon others, there are many who are not fit to instruct their offspring, and surely it is the business of the Church of God so to use her abundant wealth of talent and grace as to meet these deficiencies. "We that are strong ought to bear the infirmities of the weak," and the more apparent and appalling the weakness, the more urgent is the call to do so.

Moreover, it is not very surprising that even parents well qualified to instruct their children and mould their characters should be inclined to relegate the duty to others. We must not forget that indolence is natural to all, especially in spiritual matters. To do nothing is always easier than to do something. And is not the Sabbath school now made so prominent in Church life and activity as to warrant the belief that it is deemed sufficient to meet every phase of spiritual education? If it is not so, and if parents are expecting from it more than it is fit to accomplish, there is all the more need for careful attention to the formation and instruction of the higher classes. Let us, therefore, ask how are they usually formed and is there room for improvement in this respect? Both questions deserve consideration. It may be said at once that the methods followed in the formation of Sabbath school classes are peculiar and widely different from those adopted in secular education. This may be to some extent inevitable. At any rate, the fact is that the age, the size and wishes of pupils, rather than their attainments are usually the guide in this matter. Sometimes the desire of the superintendent to give employment to those who are no longer willing to be learners and are ambitious to become teachers—the restlessness of senior pupils and their irregularity in attendance indicating that they must be either promoted or disappear from the school—and similar considerations govern the grading of Sabbath schools; and the results, viewed from an educational standpoint, are far from satisfactory. Classes are mixed—pupils of the most diverse ability and attainments are placed together—and teachers left to toil on while some of the most essential conditions of success are wholly disregarded. I do not say this is as much the case now as some years ago. We have made gratifying progress in the right direction. We have been favourably influenced by the general advance in the science and art of education; but there is much

more to be accomplished. We have not yet reached the true ideal. We have still to overcome the inertia of those who think it wrong to take leave of the old ways and who regard as deplorable, if not even sacrilegious, attempts to introduce into our work the order and exactitude observed in the pursuit of secular knowledge. They look upon all such efforts as somehow incompatible with true piety; and imagine that if we become scientific and skilful we must neglect the souls of children and fail to bring them to the Saviour. They strangely ally godliness and spiritual success with ignorance and confusion. Against all such superstition I utter my earnest protest. It must not be allowed to obstruct our progress. While thankfully recognizing the very humblest workers in the good cause and freely granting that God may own and bless them to the furtherance of our great enterprise, I am fully persuaded that in trying to make the Sabbath school what it should be, and especially in the formation and development of superior classes, we should move upon strictly educational lines and systematically introduce senior pupils to fields of inquiry and methods of study which at present are wholly neglected.

Three things are specially necessary:

(1) A proper grading of classes so as to secure a regular order of sequence in our courses of study. Elementary, intermediate and senior work should be clearly defined and the one made to lead naturally up to the other. The International Scheme of Lessons may be used during the preparatory period, but will be found wholly unsuitable for the higher studies to which I shall presently refer. While in the junior classes pupils should be required to commit to memory our Shorter Catechism, but teachers should abstain from elaborate efforts to explain the doctrines there beautifully and accurately formulate. That should come at a later stage. Meanwhile let memory work be insisted upon. It will afterwards prove of the utmost utility. I believe we should spare no pains to recall the good old practice of getting boys and girls, as early as possible, to commit large portions of Scripture to memory. It will give strength of character and amplitude of knowledge when by the exercise of maturer powers they discover the force and meaning of the Word.

(2) Pupils should be promoted to the senior classes by oral and as far as possible by written examinations. I am aware that this is in some degree a new departure, but it should not on this account excite alarm or be regarded as impracticable. It will require lapse of time and the exercise of wisdom for its introduction, but it is surely coming, and our best superintendents and teachers are quite competent to give it effect. To my mind it is one of the great desiderata of the moment. We require far more effectual means than are now employed of testing and ascertaining what is being done in our classes. Teachers should therefore be encouraged to examine far more than they are probably accustomed to do, and this will pave the way to what I propose. There should be some time devoted to sharp pointed questioning before the lesson is taught. This serves many useful purposes. It shows that the teacher is ready for business, that he has himself mastered the lesson, and this inspires his class with feelings of confidence and respect. It also helps to empty the pupil of conceit and fancied knowledge, which an eminent philosopher declared to be the greatest hindrance to the acquisition of real knowledge; and it enables the teacher to discover precisely where ignorance begins, which is the starting point of instruction, and thus saves him from wasting time and strength over what is already well known. Questions should be very freely used during the process of teaching in order to arrest attention, stimulate mental activity and make clear, forcible and of a truly educating character, what might otherwise be obscure, feeble and worthless. Questions should be asked after the lesson has been taught so as to ascertain results, correct misapprehensions, remove uncertainty and fix in the memory and heart the knowledge imparted and the impressions made. In addition to this constant and indispensable use of questions we have already quarterly reviews which purport to be of the nature of public oral examinations and which should be made more systematic and of greater utility than at present. All these things point in the direction of what I think should be realized. Let us go forward on the lines already entered and we may ere long reduce what is too often a form to a

practical reality. By having the examinations already in use conducted with far more care, regularity and completeness, they will naturally become the basis for the formation of higher classes.

(To be continued.)

THE JUBILEE OF THE REV. THOMAS ALEXANDER.

BY REV. WILLIAM REID, D.D.

The life of a minister—although in some cases not without hardships and privations, and in all cases attended with anxiety and toil—is not exceptionally short; still, it is not often that one is spared to see the fiftieth anniversary of his induction. It was lately the privilege of the Rev. Thomas Alexander, formerly minister of the congregation at Mount Pleasant and Burford, in the Presbytery of Paris, to reach his jubilee as an ordained minister of the Presbyterian Church. Mr. Alexander was born in Aberdeen on the 23rd Aug., 1805; was educated at the Grammar School and at Marischal College; and, after the usual course in Divinity, was licensed to preach the Gospel by the Presbytery of Dundee in connection with the Church of Scotland, in 1830. In June, 1834, he received an appointment as missionary to Canada, and, having been married to Miss Soutar, of Perth, sailed in July, and arrived at Montreal in the early part of September. His way was directed to Cobourg, where a vacancy had occurred in the spring of the same year, in consequence of the death by drowning of the Rev. Matthew Miller, an able and energetic minister, who had only laboured for a short time, when his life was thus, in the providence of God, cut short. His ordination took place on the 12th of March, 1835, and for nearly thirteen years he laboured there with untiring energy and diligence, preaching, not only in the town of Cobourg, but in several country districts, where flourishing congregations were afterwards formed. In 1847, he returned to Scotland, where he was engaged in preaching in various places, and especially in the parishes of Towie and Leochel-Cushnie, in Aberdeenshire, in connection with the Free Church of Scotland. After some years, Mr. Alexander again turned his face westward, and with his wife, returned to Canada in 1857. He was called to Percy and Campbellford in 1858, and continued labouring in that field till 1872, when he resigned the charge, and, after a short interval, was settled over the congregation at Mount Pleasant and Burford. This charge he held till about a year ago. He took a trip to Scotland in the summer of 1884, returning in the autumn to Mount Pleasant where he now lives, without any charge, but still both able and willing to preach when called upon to do so. His wife, who was a loving partner and a faithful helper in all his varied fields of labour, died in August, 1883. His eldest son died in Cobourg, in 1872, his second son lives in Brantford with his family, and his youngest son is settled in New York.

The writer first became acquainted with Mr. Alexander in 1838, and for eight years was his nearest ministerial neighbour, and was often associated with him in ministerial and missionary work. Many long journeys, sometimes not unattended with perils, had to be undertaken in those days. The Presbytery of Kingston, to which we belonged, prior to 1844, extended from Gananoque in the east, to Bowmanville in the west. Most frequently the Presbytery met at Belleville, but sometimes at Kingston or Gananoque. Attendance on Presbytery meetings involved long journeys, and occupied several days, but generally the brethren attended with commendable regularity. Often three or four of the ministers travelled in company in a double conveyance, and the journeys were by no means unpleasant. At such times, Mr. Alexander, from his active habits, his skill as a driver and his good generalship, was most valuable. The old Presbytery of Kingston included—besides Mr. Alexander and the writer—the late Mr. Gordon, of Gananoque, a man of culture and refinement, and of true devotedness; Mr. Machar, of Kingston (afterwards Dr. Machar), a devoted pastor and a most wise counsellor; Mr. Ketchan, of Belleville, a Nathaniel in whom there was no guile; the apostolic Mr. Robert McDowall, one of the pioneer missionaries of the Presbyterian Church; Mr. Roger, of Peterborough, who, for upwards of forty years was a noble standard-bearer and a godly minister; Messrs. James Rogers, of Demorestville, and James Douglass, of Cavan, who had been up to 1840 ministers of the United Synod;

Mr. Archibald Colquhoun, who was minister at Otonabee and Dummer, and Mr. Neill (now Dr. Neill), of Seymour, who was ordained on 29th January, 1840, and still lives enjoying the respect and affection of all around him.

In reverting to those days, now long past, many incidents are recalled, and many memories crowd into the mind; but we cannot at present dwell upon them. Most of the brethren named have been removed from the scene of earthly labour, and in a few years we who remain must follow. "There remaineth a rest."

The writer can only further say with reference to his brother, Mr. Alexander, that through his whole ministerial career he has been a most active, untiring and faithful labourer. At Cobourg, and in his other charges, he gave special attention to the young, and did much by carrying on Bible classes in various points among his people. He laboured assiduously to organize congregations and build churches in the various districts where he successively was called to work; and several churches stand to-day as witnesses to his zeal and success. About 1844, when changes and divisions took place, he was indefatigable in support of the cause which he considered right, and spared no labour nor pains in seeking to advance the interests of the Church to which he belonged. When the time of reunion came, he was ready to rejoice in a reunited Church. There are still some who remember him in earlier years. From many of these and from others, both ministers and elders, Mr. Alexander has received letters of warm congratulation. It will be the prayer of all who know him that his evening-time may be calm and pleasant, that he may richly enjoy the consolations and comforts of the Gospel, and in God's own time—for our times are in His hand—have an abundant entrance into the ever lasting Kingdom of our Lord and Saviour Jesus Christ.

MARITIME PROVINCE NOTES.

HALIFAX—THE CHURCHES.

The past year has been one of growth and activity. New churches have been erected and old ones have been renovated and improved.

POPLAR GROVE CHURCH

has been vacated this winter, and the congregation have taken possession of their new church on Park Street, which was opened by Rev. Dr. McCrae, of St. John. The church, which is a handsome building and tastefully-furnished inside, is in every way worthy of the purpose to which it is devoted. The building cost about \$28,000 and there is a debt of only about \$10,000. The pastor of the church is the Rev. Allan Simpson, who has ministered to the people for about seventeen years, and who, at present, is the oldest minister in the Presbyterian Church in the city—if not in years, at least in point of service.

The congregation a short time ago secured the services of the Rev. Joseph Cook, of Boston, for three lectures. The enterprise turned out a financial success, as the congregation netted about \$1,000 after all expenses. It is not too much to say that Mr. Cook fulfilled the expectation of his friends. Being in the city on the Sabbath he attended Fort Massey Church, of which Rev. Dr. Burns is pastor, in the morning, and preached to a crowded audience in Park Street in the evening.

FORT MASSEY.

This church has lately made some improvements in lighting and heating, and is at present one of the most complete and desirable of edifices.

A new pipe organ has lately been placed in rear of the pulpit. An efficient choir, together with the new organ, has improved the music very much. The annual report of the congregation has recently been printed, and shows the congregation to be in a prosperous state.

The other congregations, including St. Matthew's, St. Andrew's, Chalmers, and St. John's are showing signs of increased life and activity.

Evangelistic services have been held, beginning in Rev. Mr. McPherson's church in the north end, and St. Matthew's in the south end. Similar meetings were held last winter and the results were so encouraging that the ministers of the city decided on holding meetings this winter also.

DALHOUSIE UNIVERSITY,

one of the institutions of Halifax, is non-sectarian, although largely supported by Presbyterians, who pay

the salary of the Principal. There is a good staff of Professors, and a large number of students, gathered from various parts in the Maritime Provinces. The Professors are men of culture and ability in their various spheres.

We might mention the names of Dr. McGregor, Professors Schurman and Forrest. Mr. Forrest is spoken of as being the next Principal. The salaries of these Professors are paid by

MR. GEORGE MUNRO,

the well-known New York publisher, who has taken a deep interest in the welfare of the University. Mr. Munro is a native of Pictou County, a district of country which has produced a number of distinguished men, amongst whom we might mention Sir William Dawson, of Montreal, and Principal Grant, of Kingston.

Mr. Munro received a fair education and afterwards took to teaching, and, it is said, completed his education for the ministry, and, having preached one sermon, gave up the profession and migrated to New York, where he engaged largely in the publishing business.

Mr. Munro gives to educational purposes on a princely scale, his contributions to this University running up to nearly \$20,000 a year. The Faculty of the College, who owe George Munro so much, have established what is known as "George Munro Day," on which the students turn out for a drive to some point ten or twelve miles from the city.

On the last occasion, three well-appointed sleighs with four horses each were to be seen loaded with students, who seemed to enjoy the drive immensely.

Mr. Munro is an active member in Dr. Hall's church, New York.

The channels through which Mr. Munro's benevolence flows testify to his patriotism and his religious convictions, and will, in a great measure, help to make the dark spots of life bright, and its sorrows easier to bear.

K.

KINGSTON NOTES.

The Presbytery of Kingston sat for the greater part of two days lately. The spring meeting is always the most important of the year. Students who have completed their course have to be examined before leave is asked from the Synod to license them, and students who wish to go into the mission field for the first time are to be examined to see whether they are fit for such work. Considerable time was given to this work by the Examining Committee. The Remits of Assembly were also dealt with and Commissioners to next Assembly were appointed.

On the second evening of the sittings the annual meeting of the Women's Foreign Missionary Society was held. This meeting was a great success. It was held in Cooke's Church, the Moderator of the Presbytery in the chair. After the Report was read, excellent addresses were given by the Rev. Messrs. Gallaher and Craig. Mrs. Harvie, of Toronto, also spoke at length. This lady made her first appearance in Kingston, and by her eloquence, fervour and wisdom made an excellent impression. It is not too much to say that she took captive at will all who heard her. There was a good attendance; but if the citizens of Kingston had had any idea of what Mrs. Harvie is, there would have been many more. The women of Kingston have this year turned over a new leaf in their history. They have resolved almost unanimously to become part of the Women's Organization of the Western Section of the Church. They have taken the necessary steps to give effect to the change. The Presbytery very cordially gave its consent when asked. The Kingston Society has already done good work, and it is believed that even more effective work will henceforth be done, and that its usefulness will be greatly widened. A few were not favourable to the change, but any slight difference of opinion that was manifested will soon be forgotten.

The Rev. D. J. Macdonnell, of Toronto, preached in Convocation Hall last Sabbath afternoon, and in St. Andrew's Church in the evening. His sermons were characterized by all his usual fervour and unction, with rigid exegesis as the basis and pointed and telling appeals on the surface. Large audiences were greatly delighted with what they heard from him. St. Andrew's Church is still vacant, Mr. Jordan having preferred Erskine Church, Montreal. At a meeting held lately a committee was appointed to select a minister with full power to act. It is to be hoped that this old and respectable charge will soon succeed in finding a man to break the Bread of Life among them.

THE NORTH WEST REBELLION.

BY REV. JAMES SIEVERIGHT.

Prince Albert, Carlton, and Duck Lake are now familiar as household words. Little did I imagine on leaving that flourishing town on the Saskatchewan, that some of the names attached to a parting address given by the citizens, irrespective of creed, would in a short space of time be the names of men who fell in defence of the old flag, treacherously shot by a band of rebels. Armed rebellion must be crushed by force. The causes that led to the uprising are far deeper than cannon and rifles can reach. A wise and conciliatory management of the Indian Department would have prevented the whole trouble. Had the Controller of Indian Affairs been of the stamp of Govs. Laird or Morris, the volunteers might have been peacefully pursuing their wonted vocations, and the country spared a large expenditure of life and treasure. The Red-men of the North-West have substantial grievances. Deprived of their hunting grounds and the buffalo—their main means of subsistence—by the advent of the whites, they are often reduced to the verge of starvation by the scarcity of game. Over the graves of Indians buried while I was in Prince Albert might truly be inscribed "Died of starvation or diseases caused by want of food." The muskrat is the main reliance in winter. When it is scarce famine stares the red man in the face. Indians are shiftless, disinclined to hard, steady work; still, men inured to the chase, and nothing else, have a right to be fed by those who took from them lands, their means of subsistence; a right to at least as much food as would keep body and soul together. "What will become of us," said an Indian chief, "when the buffalo die, they are our best friends?" An old Indian can die of starvation, but neither can nor will work—his muscles have never been trained to steady, irksome toil. As the experience of our neighbours across the line shews, it is far cheaper, not to say more humane, to feed the Indian than fight him. The original owners of the soil are slowly dying out through that fell scourge, consumption. It is a reflection far more comfortable to all that they do not die inch by inch through scarcity of food. I know one Indian chief almost heart-broken over the decrease in number in his band. The Indians attribute the excessive mortality to the change of food. Nothing will more speedily draw down divine vengeance on any land than the oppression of the weak and down-trodden. The main hope is industrial schools to train and educate the young. The Indian problem can never be rightly solved by mere speculators like Lieutenant-Governor Dewdney, and some of the officials of the Indian Department. No one can conjecture to what extent rebellion may spread among famine-stricken men. Old hereditary feuds between different bands, superstitious dreams and notions often fatal to the continuous prosecution of war, the want of provisions to feed the hungry horses, are all elements of weakness in any Indian uprising. The half-breeds, too, have wrongs to be redressed. It may or may not have been a blunder to give exceptional land grants to Manitoba half-breeds. Equity demands that the same treatment be given to the half-breeds of the North-West. The French half-breeds are hunters not farmers. Freighting and ven air life suit their wild roving natures better than tilling the soil. That the French priests have some connection with the rebellion is evident from the unreasonable demand for the benefit of that powerful religious corporation. It is not likely that the vast majority of the Scotch and English half-breeds—who are more numerous than the French—will enlist under the banner of Kiel to attack the white settlers without grievances. Probably no new country has a better class of settlers than the Prince Albert District, thrifty, industrious, moral,—probably no class of settlers has been more unfairly treated by any government. Withholding patents from settlers, some of whom have been in possession for fourteen years, and long since fulfilled all settlement conditions; the refusal of schools and municipal law, the raking all the proceeds from the sale of odd sections to build the Canadian Pacific Railway, which confers no benefit on Saskatchewan Territory; the making no provision for repairing or bridging even the main trails, the refusal to survey into lots the timber lands on the north bank of the Saskatchewan, and sell wood lots to the actual settlers—wrongs that could and would be righted by any government that cared for the best interests of the

North West. In spite of all injustice, the Prince Albert settlers have always been loyal. The churches have still a great work to do—the preaching of the everlasting Gospel, the determined foe of injustice and oppression, the reception of the glad tidings alone, can bring peace and contentment to the hearts of men and introduce the universal reign of the Prince of Peace.

CHURCH AND MANSE BUILDING, MUSKOKA.

MR. EDITOR, "I. K." carefully avoids dealing with the point at issue. Instance after instance was given of wrecked or unfinished churches. Instead of adducing a particle of evidence to impugn the substantial correctness of the essential facts, "I. K." cruises off to Magnetawan and Rosseau, localities not mentioned. That the picture is not overdrawn is evident from the fact that new instances can easily be added. At Utterson, years ago, logs were taken out for a church and allowed to rot by the wayside. Italian labourers on the railway, camped in the ecclesiastical building called Bethel, carried off the stove and otherwise defaced it. As a neighbouring farmer remarked, "It is a matter of little consequence, the building was unfit for winter use." My aim in the statements made was not to discourage, but to awaken to new interest. The courage that looks difficulties squarely in the face is more likely to grapple successfully with them than the complacent spirit that blandly says "All is well, rest and be thankful." There is no Presbyterian manse north of Brazebridge. New churches must be built outside and must be obtained in some shape. It is far better for all concerned that help be got from a Church and Manse Erection Fund than depend on the missionary's energy, personal friends or lecturing. It is a bootless assertion good men are needed for mission fields. The question is, how are competent men most to be obtained? The market is not overstocked with this commodity. There is a large amount of truth in Beecher's saying, "Offer \$100, and you will get a \$100 minister." A house to live in, churches in which God can be worshipped winter and summer, will not deter but rather induce capable men to engage with vigour in the mission work of the Church, and by giving facilities for the formation, gradually lighten, if not extinguish the need of outside aid. "I. K." knows little of the practical difficulties of church and manse building, at least in some parts of Muskoka. Not a stick of dry lumber can be had. Seats, modern in style, bought in at a-third of the cost for which they can be made are surely a good bargain, especially if earned by the missionary's lectures. I dislike personal references. It will be time enough for "I. K." to chronicle my departure from the Muskoka Mission Field when I leave it.

Huntsville, March 16, 1885. JAMES SIEVERIGHT.

LAY MODERATORS.

MR. EDITOR, In an editorial paragraph in your last issue in relation to proceedings in the English Presbyterian Church, you say, "It is utterly absurd to say that certain elders whom you name, are not as well qualified to fill a Moderator's chair as a young minister who may have barely squeezed through college a few months before it became his turn to preside over a presbytery." Such a case seldom or ever occurs as that of a young minister a few months from college being appointed to preside over a Presbytery. But, so far as argument goes in favour of an elder presiding, I presume that any other minister may be selected.

In relation to your argument and remarks on the subject, permit me to make the following observations:

(1) They would be of much more force if what you apparently assume were proved, namely, that ministers and elders fill one and the same office. This, I fear, it will be difficult for you, or any one else, to establish from either reason or Scripture. There is only one passage in all the New Testament on which the presbyter-theory of the office of elders is founded—1 Tim. v. 17. But when properly interpreted it affords no support to this theory that makes two classes of elders with different functions fill one and the same office, a thing never met with in civil society, and which is an absurdity.

(2) Were the duties of a Moderator of Presbytery, Synod or Assembly, merely to preside, keep order, take the votes and announce the decisions thereof, your remarks would be fair and of some weight. But these are far from including all the duties of a Moderator.

In his official capacity, he is often called upon to exercise the functions which are peculiar to the office of the Gospel ministry. It is his duty oftentimes to preach and conduct ordinations to this office, laying on hands upon the persons so ordained. But it has been ever held hitherto, that one in an inferior office should not ordain or take part in ordaining persons, to a higher office. "We deny," says Dr. Millar, in his work on the Eldership, "the right of an inferior officer to lay on hands in the ordination of a superior, and uniformly act accordingly." To most Presbyterians it would seem strange for deacons to ordain elders, and equally, if not more, strange and unscriptural would it appear for elders to ordain men to the office of the ministry.

A Moderator is, often, called upon to represent the Court, and, in the case of a Moderator of the General Assembly, to represent the whole Church in circumstances and take part in proceedings where a layman would find himself in rather an awkward position. Besides, a Moderator, especially of Synod and Assembly, ought to be in his official capacity, very helpful to his brethren and to congregations by aiding them as he may have opportunity on Communion seasons and on occasions of church openings in a way in which no elder could. It is something with most right-minded persons as to proper respect for persons in office and superiors, to have a Moderator of the Assembly, or even Synod, present and take part in the services on such occasions. Too little is made of Moderators now a days in these respects. These are only a few of the many duties devolving on a Moderator, which none but one in the office of the ministry could well discharge.

It is evident that the office of elder, its nature and functions, in its historical meaning, and as generally understood in the various branches of the Presbyterian Church, needs to be more fully considered. From its nature and functions and the nature and duties of the office of Moderator of our Church courts it appears to me that it is "utterly absurd to say" that any elder can discharge all the duties of a Moderator as well as any minister.

March 5, 1885.

A. WILSON.

JAVA AND PONAPE.

The following statements, which will be of interest to students of physical science and ethnography, are taken from a letter from Mr. Doane, just received, but dated at Ponape, October 21, 1884:

The famous volcanic eruption on the island of Krakatoa, just west of Java, a year since, startled the civilized portion of the world with the "blue" and "red" and other "strange sunsets and sunrisings" it caused. Just now, a year after date, Ponape is gathering up some of the products of that eruption; large beds of pumice-stone in places are covering the sea with its gray hue, as if an immense blanket were spread out. Months since I saw an account of one of the harbours near that eruption filled with this material ten feet deep, and almost as compact as an ice-floe. The winds, and especially the currents, have taken some of that disgorged mass and floated it to our Ponape reefs. A remarkable fact about this is the continuity of an easterly or a north-easterly set of the ocean's current near the line. No doubt masses of the ejected pumice will float along on the same current to the shores of South America, more than half way belting the earth. Our natives call it "sea-fruit," for they have no idea where or how it was generated, but suppose the sea is the mother.

To some of the sandy coral islands lying in the track, it will be a very god-send. The material is gathered, crushed, and put on beds of taro as a fertilizer. Mere sand-beaches, or banks, furnish but little to fertilize vegetation.

But Krakatoa, or Krakatao, has other interests to Ponape. The word is of two syllables—the first the specific name—and *tao* or *tau*, meaning strait, hence the term means *Kraka of the strait*. But *tao* or *tau* is pure Ponapian, and here also means a strait, a passage of water. Java, then, and Ponape are blood-related. Indeed, centuries and centuries since, at least as far back as when Solomon was king, Java had another kind of an eruption, sending off here so many of her vocables. But recently I counted more than fifty of these, some of them names of places on this island. These vocables, of course, took passage with the Malay tongue. And now Java is sending fields of pumice-stone. Some day those who are on the east of her must send back or set afloat to her truths from God's Word.—*Missionary Herald*.

Pastor and People.

TRINIDAD MISSION.

The following communications—the first, the annual report by Rev. K. F. Grant, addressed to Rev. Dr. McGregor, Halifax, and the other, an extract from a letter of Mr. Grant's have been kindly forwarded for publication.

FOURTEENTH ANNUAL REPORT OF MISSION WORK IN TRINIDAD.

Fourteen years of mission work have now closed. In these years we have seen very much of God's goodness, and to Him do we give praise for personal, family and mission mercies. After a furlough of six months, which we much enjoyed, we arrived home on the 2nd November, the fourteenth anniversary of our arrival in Trinidad, and for six weeks we occupied a small house in the yard. We have moved into the manse, which is in every way suited to our requirements. It is neat, commodious, substantial and as it is of concrete, not only in outer walls but in all its partitions—it will be durable, and the risks from fire are small, and insurance can be effected at half the usual charges. We are sincerely thankful to all concerned for this house. I desire most gratefully to acknowledge the promptitude with which the Mission Council acted in this matter, and the satisfactory way in which the building committee and contractor, Mr. Saurmasin, carried forward the work. The terms of contract would have allowed him six weeks longer.

To my faithful assistant, the Rev. Lal Behari, to the Mission Council, and to the Rev. Mr. Wilson our thanks are due for the manner in which the mission work was sustained in our absence. It was carried on with vigour. During the year, seventy-seven have been added to our roll of baptisms, thirty-three adults and forty-four children. Several now under instructions seek admission to the Church. We believe there is a disposition shown as never before to seriously enquire into the Christian Faith. The agencies at work to secure these results are as follow:

Eighteen schools with a roll of 928 pupils, and a daily attendance of 626. Religious instruction is given daily outside the school. Several Indian teachers give instruction to adults. Seven men who do a certain amount of school work daily, but whose principal power is in the Hindi, not in English, are teaching and exhorting from door to door, under this gallery or that tree, or wherever an individual can be found that will listen to the wonderful Words of Life. By these valuable helpers seven stations are maintained and estate hospitals are regularly visited. I could tell of aid rendered in the Sabbath schools, in family visitations, and in many other ways by the members of your mission family and other members of the Church, and of the anxious care of our managing committee and others to see that the finances of the church are in a healthy state, and you will admit that their efforts have not been in vain when they report £244 5s. 8d. as their contribution for the year. But the extent of our work will not admit of details, or suffer us to tell of individual effort in the limited space to which we wish to condense our annual report.

In supervising, directing and encouraging this work, together with the work of the Hindustani and English congregations in San Fernando, your missionary and his assistant find much more to do than they can well undertake. The care bestowed in teaching adults as well as children to read, is now amply rewarded.

Six weeks ago, our annual stock of books from India came to hand, and already \$50 have been paid in for books purchased. Through the Word preached, and a wholesome Christian literature circulated and read, we are very hopeful for results far more cheering than any we have yet witnessed. We would not be unmindful, however, that the increase is of God.

Fears have been entertained and expressed by practical men that our school work, whilst aiming at the intellectual and moral improvement of the people, might tend to defeat the object for which the Indian is brought to this country, viz. to cultivate the soil. This question has often engaged the thoughts and conversation of your missionaries. Before leaving for home in May last, I arranged to purchase in New York hoes for a gang of twenty coolie children on Petite Morne estate. All in authority on the estate regarded the matter most favourably. Hoes were purchased, a trial has been made, the Indian teacher going out with his children at six a.m., and returning at eight, after two hours work, and with pleasure and pride the manager a few days ago pointed out a field just weeded by the little hands, remarking "The work is most creditable." As the initiative has now been taken we hope in the coming year to get the same plan adopted on other estates, that our children may learn to handle the hoe as well as the pen. I have already reported the erection and opening of a new church at Oropouche, at a cost of £241, the purchasing and fitting up of a Government railway shed for a school at Point a Pierre for £32, and re-roofing Harmony Hall school house at a cost of £22—the whole cost of which has been met. (See financial statement.) We closed the year with over \$100 to

credit of Mission. This balance is due to the liberal way in which we were dealt with when at home. Work, however, is now in progress on our premises which will cost \$360, and more will be necessary before the school-house and its appendages are put in order. To provide against this outlay, we will make a special effort to increase the efficiency of our schools, and thus secure larger result fees from the Government, and with the growth of our native Church there will be probably larger contributions. In the year closing we had special from Knox Church, Galt, \$180 for Gulaksingh for its continuance in next year we have no promise yet. We go forward trusting that He who has so wonderfully provided for us in the past, will raise up other like helpers, hence we ask from the Foreign Mission Board simply the same amount as we now receive.

To very many friends we owe a deep debt of gratitude for kindnesses shown us here and when at home in Canada. May the Lord reward them a hundred fold. Miss Copeland is with us, and is looking forward hopefully and cheerfully to the school work which she will take up in a few days. In the meantime she is engaged in giving daily instruction to our Indian teachers. Respectfully submitted,

K. J. GRANT.
San Fernando, Trinidad, Dec. 30, 1884.
REV. DR. MCGREGOR,
Sec. to Eastern Com. of P. M. Board.

San Fernando, Dec. 31, 1884.

New Year's morning. I was interrupted yesterday, and now return again. Our usual meeting was held last evening. I reviewed the year. The hour together was solemn. As is our custom, we met at eight this morning for prayer and Christian greetings. It was a very happy hour. I was able to speak with tenderness. May the Lord richly bless our dear young people. I never felt such a yearning concern for their spiritual good, and never did they show more earnestness. I know you will pray for them, not only that they themselves may be blessed, but that they may bless others.

Miss Jessie Copeland, from Pictontown, one of Mr. Donald's young people, arrived two weeks ago, and she is to take charge of San Fernando school, which is our most important one.

W. Corsbie, who worked so well for several years, does not feel that he has strength to assume the responsibility of the school; he will probably take a second place.

Will you do me the kindness to read my Report to any of the kind friends in Toronto who took an interest in the mission.

Indian Schools in the Mission District of San Fernando, 1884. Missionary, K. J. Grant; Assistant Missionary, Lal Behari.

No.	NAME.	ROLL.	DAILY AVERAGE.	COST.
1	San Fernando	126	76	£135 6s. 7d.
2	Canaan	76	35	49 14 6
3	La Fortune	64	44	59 4 8
4	Picton	53	48	48 8 8
5	Hermitage	52	26	59 17 10
6	Point a Pierre	55	37	49 8 8
7	Bonaventure	52	32	40 12 2
8	Har. Hall	74	54	53 19 8
9	U. S. Mad.	102	65	53 7 3
10	Cocoye	48	30	1 0 0
		48	30	55 3 11
11	Rusettac	36	28	55 17 11
12	Fyrabad	32	24	47 7 2
13	Barrackpore	28	26	50 15 4
14	Taromba	20	14	41 17 6
15	Prt. Morne	18	12	30 0 0
16	Wellington	29	24	34 5 0
17	Belle Vue	36	30	51 2 10
18	Cedar Grove	25	20	40 19 2
		926	628	£950 13s. 1d.

Amount contributed in the District by Converts during the year—£224 5s. 2d.

JOHANN AUGUST WILHELM NEANDER.

Neander was one of those truly great men with whom theory and practice, head and heart, are beautifully blended. Not without reason had he chosen for his motto "Pectus est, quod theologum facit." Martheke and the Hegelians contemptuously called him the pectoral theologian. He pursued theology, not as an exercise of the understanding merely, but also as a sacred occupation of the heart, which he felt to be intimately connected with the highest and most solemn interests of man, his eternal welfare and worth. The living centre and heart's blood of the science was for him faith in Jesus Christ, as the highest revelation of a holy and merciful God, as the fountain of salvation and sanctifying grace for the world. Whatever he found that was great, noble, good and true in history, he referred directly or indirectly to the fact of the Incarnation, in which he humbly adored the central sun of all history and the innermost sanctuary of the moral universe. There were, no doubt, more orthodox theologians than Neander; for it is well known that, with all his regard for the symbolical books, he would never confine himself to their measure, and conscientiously refused to sign the Augsburg Confession; but among all there was not one, perhaps, in

whom doctrine was to the same extent life and power, in whom theoretic conviction had so fully passed over into flesh and blood, in whom the love of Christ and of man glowed with so warm and bright a flame. In this unfeigned, life-breathing piety, which had its root in Christ's person and Gospel, and formed the foundation of all his theology, lay the irresistible attraction of his lectures for every piously disposed hearer, and the edifying character of all his writings.

Whilst in this practical bent of his theology he fell in with the Pietistic School of Spener and Francke—which asserted just this side of religion, the rights of the heart, the necessity of a *theologia regniformis*, over against a lifeless orthodoxy of the intellect—he was, on the other hand, far removed from Pietistic narrowness and circumscription. His extended historical studies had served to enlarge his naturally liberal mind to the most comprehensive catholicity. He never lost his sound and simple sight for the main object, the life of Christ proceeding from a supernatural source. But he thought too highly of this to compress it into the narrow bounds of a human formula, some single tendency or school. He saw in it rather such an inexhaustible depth of sense as could be in some degree adequately expressed only in an endless variety of gifts, powers, periods and nationalities. What a difference is there not, for example, between an Origen and a Tertullian, a Chrysostom and an Augustin, a Bernard and a Thomas Aquinas, a Luther and a Melancthon, a Calvin and a Fenelon; or when we go back to the Apostolical Church itself, between a Peter and a John, a James and a Paul, a Martha and a Mary! And yet Neander knew how to trace out, and greet with joyous gratitude the same image of Christ variously reflected in all. He had little interest in the outward surroundings of church history, but he always moved in the deep, and brought out the internal, spiritual and eternal relations, and turned everywhere the pervading influence of the Gospel working like a leaven upon every variety of temper and constitution.—*Philip Schaff, D.D.*

THE HOLY SPIRIT—A PRESENT CHRIST.

Where God acts, there He is. He is omnipresent not only in the laws of matter, but also in those of mind. The Holy Spirit, therefore, is known to theistic science. Certainly, a Holy Spirit is vividly known to ethical science. Is the Holy Spirit the Holy Spirit of the Scriptures? I live in the joy of the faith that a Holy Spirit known to science and the Holy Spirit known to Scripture is Christ's Holy Spirit, for God is one. Can I make these propositions appear reasonable? Face to face with denials of the divine personality, can I show that we live and move and have our being enswathed by the divine omnipresence as a person? I wish to plant my feet only on ground that cannot be shaken, and so, as often heretofore, I place myself on the philosophy of Hermann Lotze, and repudiate utterly the narrow naturalism of the Spencers and Bains, and the entire school of agnostics.

Religion, as Julius Muller taught, is nothing less than affectionate communion with God as personal. It is the central thought of theistic science and of Christianity that men, as they are, can be made holy only by loving a Holy Person. A Holy Spirit is a present God. The Holy Spirit is a present Christ. But, in substance, a Holy Spirit and the Holy Spirit are one omnipresent person, and love for that person is the means, and the only possible means, for the purification of the world. This, the most alluring and terrible, the most beautiful and awful of religious truths, has triumphed and will continue to triumph in Christianity, and is beginning to triumph in philosophy.

A Holy Spirit, or the Holy Spirit, is the essential Christ; for it is the Logos, and Christ was the Logos. There is an essential Christ in the depths of the conscience of every man. The light that lighteth every man that comes into the world is He. Pre-existent glory, incarnate self-abasement and post-incarnate exaltation are, according to the Scriptures, the three stages in that life which embraces infinities and eternities; but in all these stages the Holy Spirit is, in substance, Christ's spirit.

The truth which should burn before the soul of both Christian and philosopher as a pillar of fire is that, in the life of the universe and in that of the individual, the Holy Spirit is a present Christ.—*Joseph Cook.*

THE DUTY OF EMPLOYERS.

It appears to be the dictate at once of sound policy and of good principles, that employers should always treat their help with polite consideration. A true gentleman will remember that he is a gentleman, in his dealings with those in his employment, and will conduct himself so that they too will have no difficulty in finding it out. He will neither swear nor storm nor scold at them; he will not carry himself in their presence as though he thought them an inferior race of beings; he will bestow on them a civility exactly equal to that with which he treats the head of his commission-house in the city. If it is necessary for him to give an order, he will give it in tones that suggest no arrogance; if it is necessary for him to administer a

reproof, he will do it without pitching his voice in the key of exasperation. It may be perfectly understood among his work-people that his orders are on no account to be disobeyed, and yet his whole bearing toward them may be that of the most perfect courtesy.

One of the truest gentlemen I ever knew was the superintendent of a large gang of navvies. His treatment of them was always affable and kind he never raised his voice, nor roughened his tones, in addressing them; he had a way of being obeyed, but he made no noise about it; and the consequence was, that he never had the slightest trouble from insubordination, and his men came to have unbounded regard for him.

The dictatorial, domineering ways of some employers are exceedingly exasperating to working people. They feel that they are wronged by such treatment, and they are. Every man, poor or rich, hod-carrier or capitalist, has a right to respectful treatment. "Be courteous" is the Gospel rule of good manners, and the injunction is not limited. The people whom you employ are not excepted. Your obligation to treat them politely is just as binding as your obligation to deal with them honestly.

This rule ought to be understood as applying to the kitchen, as well as to the shops and the mills. The duty of the parlour to treat the kitchen courteously is not often recognized. Indeed, I should not wonder if the bare suggestion would provoke the merriment of some who read these words. But, ladies, it is an obligation that cannot be set aside. Your servant-girls have just as good a right to be politely treated by you as your afternoon callers have. True Christian courtesy is not reserved for people who wear fine raiment: it falls like the dew, without partiality, on the low and the high. You may be as positive in the laws of your household, and as thorough in their enforcement, as you please; but there is no need of scolding. A servant that you cannot control by gentle measures, you cannot control at all. And it is entirely possible, without abrogating the authority that belongs to you as mistress of the house, and without taking your domestics into your confidence, to treat them always with a gentle and gracious consideration which shall be as grateful to them as it is honourable to you.—*Washington Gladden, D.D.*

WHY I GO TO CHURCH ON RAINY SABBATHS.

- I attend church on rainy Sabbaths because—
- 1. God has blessed the Lord's Day and hallowed it, making no exceptions for rainy Sabbaths.
- 2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
- 3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
- 4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
- 5. My presence is more needful on Sabbaths when there are few, than on those days when the church is crowded.
- 6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?
- 7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
- 8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.
- 9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
- 10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.
- 11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that (Luke xiv. 18).
- 12. There is a special promise, that where two or three meet together in God's name, He will be in the midst of them.
- 13. An avoidable absence from the church, is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
- 14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
- 15. Such yielding to surmountable difficulties prepares for yielding to those purely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
- 16. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven, to have slogged my last Sabbath on earth.—*Frances R. Havergal.*

WOULDEST thou have thy flesh obey thy spirit? Then let thy spirit obey thy C. d. Thou must be governed that thou mayest govern.—*St. Augustine.*

THE JUBILEE.

"In the day of the atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you." Leviticus xxv : 6, 10.

The trumpet note hath sounded, the chosen ones are free,
The horror of the dungeon hath heard the jubilee;
The sun of truth has risen on continent and isle;
Tahiti's glens and Caffreland have caught the living smile;
The men, who sat in darkness, have raised a glad acclaim,
To hail the dawning glory, and shout the Saviour's name.
Extensive as the daybeams, His empire soon shall be,
For all the earth shall hail Him, and keep the jubilee;
But tremble ye rebellious! His banners are displayed,
And Jesus comes in majesty and mightiness arrayed,
His garments red with slaughter, His eyes a flame of fire,
To tread His foes in anger, and trample them in ire.

W. HAMILTON.

HIS JEWELS.

"God bless the little children!"
I say it o'er and o'er,
Whene'er I see their faces
Pass by my cottage door;
And though they never hear it,
I think they know the prayer
Of the lone and silent woman,
With early whitened hair.

Away up in my garret,
There is a sacred cot,
Whose spread of dainty rushes
In summer days I wrought;
And on whose tiny pillow,
The impress of a head
Still bears its dented sapping,
For all the tears I've shed.

Oh! mother love, that folded
The babe that nestled there,
Did the love of "the Good Shepherd"
Transcend thy fondest care?
Did arms than mine more tender,
Gather my lamb from me?
Could only Jesus' bosom
Her rightful pillow be?

Adown the glistening mountain,
His sled the schoolboy steers;
But my boy's sled is hidden
Beneath the dust of years,
The ice upon the river
Is skimmed by lightsome feet,
But his will press it never,
The fleetest of the fleet.

Oh! mother's hope, whose promise
Bloomed fair to mortal eyes,
Couldst thou but find completion
'Neath skies of Paradise?
Did gentler hand than mother's,
My boy thy guiding need,
Where flow the peaceful waters,
Where Christ His flock doth feed.

"God bless the little children!"
They stray from us so soon,
And leave the frost of winter,
Where lay the flush of June,
And sometimes we grow weary,
The waiting seems so long:
God teach the chastened mothers
In Ramah, to be strong!

—*Christian at Work.*

THE HOLY SABBATH.

It was published as a jest, but it was the truth that gave force to it and it made the jest grim and terrible. A Cincinnati girl is reported as saying, in answer to her mother's question as to what the sermon was about, "O, it was about heaven." Then she added, "Won't it be nice? Nothing but music-gardens, and races, and base-ball games all the time." When the astonished mother asked her where she got that idea, her reply was, "From the preacher, for he said that there it would be Sabbath all the time." The matter is too serious for jest, and we would not mention it save that it seems to put a truth in a startling light. Alas for this country when it becomes general to associate the idea of Sabbath with a round of amusements! O, the contrast between God's holy Sabbath, founded at the Creation and sanctioned at Sinai, and the desecrated day, a Sabbath of sports and revellings! And yet we fear that everywhere through the land there is a tendency in some places far more than a tendency, an established usage to break down the barriers that maintain the sanctity of God's day, and to give it up to pure secularism. There is need that Christian people be unremittingly vigilant in this matter. There is need that, for themselves and for all whom they can influence or control, they see to it that their own conduct marks the sanctity of the day, and that they cherish it as a good gift of a gracious God. Whatever may be true of the community in general, it is true that individually we can keep the Sabbath holy unto the Lord.—*The Christian Weekly.*

SOUP-KEL WORK AMONGST NEGLECTED YOUTH

REMINISCENCES BY A PRESBYTERIAN ELDER.

The vast importance of earnest, systematic Christian exertion on behalf of the neglected youth of our large centres of commercial enterprise and activity does not seem to have been sufficiently recognized by those who have been most devotedly engaged in Home Mission operations. Yet, if we take into consideration the magnitude of the work, and its singularly hopeful character; the large number of workers to whom it appeals and for whom it can find high and useful occupation; the variety of gifts it calls into exercise, and which it is so well fitted to develop, it must surely be conceded that it is entitled to a place in the very front rank of our aggressive Christian agencies.

It is generally known that for a considerable number of years, the State, acting—although at the outset somewhat reluctantly and tardily—on the principle that prevention is better than cure, has, by means of its excellently-conducted Training Ships and Industrial Schools, done much on behalf of that uneducated and uncared-for class from which our criminal population is mainly recruited. Voluntary institutions, such as Miss Macpherson's, Dr. Barnado's, Dr. Stephenson's, Mr. Fegan's and Mr. Quarrier's, by their excellent home life training and well-considered schemes of emigration, have also done, during these past years, a work amongst destitute children worthy of the highest praise. Nor can we hardly over estimate the immense value of the widely-extended and systematic efforts that are being constantly put forth on behalf of the class referred to, by institutes, societies, congregations, and other Christian agencies.

Still, it must be admitted by every competent observer that invaluable and indispensable as these institutions and agencies are, there continues to grow up a countless number of children in our large communities, who are almost destitute of any religious or even secular education. The migratory habits of their parents enable them to elude the vigilance of the School Board officer, and their utter incapacity and indifference prove a sufficient barrier to the children receiving any moral or religious training.

That such a state of matters should continue to exist without strenuous efforts being made to remedy and remove it, is surely not creditable to our common Christianity. And it is obviously the duty of the Church of Christ at large to regard this widespread and deep-rooted evil as one with which it is especially and emphatically called upon to deal.

The scheme proposed and carried out by Dr. Chalmers, when minister of St. John's parish, Glasgow, with certain modifications consequent on altered denominational circumstances, has, judging from results, much to commend it. Were every evangelical congregation in our large cities, in pursuance of Dr. Chalmers' plan, to adopt a special mission district, and, instead of relegating the working of it entirely to a missionary or Bible-woman, to bring the best of the talent, experience, and spiritual life of the congregation to bear on it, with the view of evangelization, might we not reasonably expect that, with God's blessing, the entire aspect of things would be changed.

The following reminiscences refer to work carried on in an extensive and spiritually necessitous district in a large commercial town by a congregation which possessed neither wealth, high social position, nor great numerical strength. It was favoured, however, with the services of a minister of exceptional zeal and high executive ability, who had also, in an eminent degree, the somewhat rare faculty of inspiring others with his own enthusiasm and spirit of self-denial. The office-bearers were for the most part, as the fruit of revivals, men thoroughly in sympathy with home mission enterprise and evangelistic work.

Two halls, separated a considerable distance from each other, and as suitable as the district contained, were secured, and superintendents regarded as having a special fitness for the work were appointed. Intimations were made from the pulpit, inviting those who had the qualifications and time to volunteer their services as teachers. To these a hearty response was given, and the work was hopefully and enthusiastically commenced.—*The Christian.*

A MISSIONARY who has written a careful review of the progress of missions in Bengal in 1884, notes prominently the fact that the Moslems have assumed a more favourable attitude toward Christianity than ever before. Moslems form nearly a third of the population of Lower Bengal, and hitherto they have been almost inaccessible to the truth, but during the past year they have shown a remarkable readiness to hear the Gospel, not only in villages, but in Calcutta. Abdul Hagg, one of their chief mollahs, who preached regularly in Wellington Square, Calcutta, and succeeded in making Mohammedans of a dozen Europeans, is now preaching the Gospel. In that city two native and two foreign missionaries are labouring among the Moslems. The reviewer also notices a decline of party spirit among the native Christians. Representatives of all the Missions meet together every Tuesday evening to prepare a new version of the Gospels.

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TORONTO, WEDNESDAY, APRIL 8, 1885.

In addition to the ordinary contributions by experienced and scholarly writers in this number, we are able to present to our readers a short account by Rev. J. Sieveright, B.A., formerly in charge of the Mission there, of the Prince Albert County, the scene of the present North-West Rebellion, and the first of a short series of practical papers on Sabbath School Work, from the pen of Principal McVicar, D.D., LL.D. To relieve somewhat the pressure on our space we, this week, issue four additional pages. Montreal Notes reached too late for insertion in this number.

THE long, severe winter now gradually coming to a close has served one good purpose in addition to the many good purposes served by any kind of a winter. Last Autumn the weather prophets predicted that we were to have an open winter. Of course, they knew all about it. They could tell just what kind of weather we were to have each month and in the beginning, middle and end of each month. Instead of an open winter we have had the coldest one for fifty years. We hope the lesson will not be lost. For a Province that spends annually over half a million on education the number of people who are willing to believe anything a "crank" says is humilatingly large. There must be some mysterious pleasure in being gulled if we may judge from the number of people who are gullible. Any crank can find disciples—perhaps we should say victims. The most pestilential of all cranks is the crank theological. Next is, perhaps, the crank medical. Then comes the weather crank, who confidently predicts that the coldest winter for fifty years will be an open one. And this weather crank was just as near right as cranks usually are.

SOME years ago an American minister published facts and figures intended to explode the miserable slander that ministers' sons never amount to anything. By statistics that could not be questioned he showed that the number of ministers' sons occupying prominent places of trust is larger in proportion than that of any other class of men. If that brother had not published his book until now he might have had a splendid "point." On the fourth of last month a Baptist minister's son laid down the reins of government at Washington, and they were taken up by the son of a Presbyterian minister. Arthur made an admirable President, and astonished everybody by the wisdom and dignity of his administration. And now we venture to predict that the Presbyterian minister's son will make one of the ablest and most upright and honourable Presidents that ever ruled over the American people. Now, just see if he doesn't. And this is just as good a place as any to say that we believe a number of the volunteers who have gone to the North-West are minister's sons. The major of the Queen's Own is a manse boy, and if he has inherited his late father's pluck the half-breeds that cross his path had better be careful.

FOR our missionaries and teachers in the North-West we bespeak the earnest prayers of the Church. At the present writing there has not been any news from Prince Albert for over ten days, but enough is known to make it certain that the Rev. Mr. McWilliam and his assistants are in circumstances of extreme danger. The position of two or three others is not much better. Were this civilized warfare, the life of a missionary would be comparatively safe, but when half-breeds are commanded by the human brute that murdered poor Scott slowly fifteen years ago no one

knows what may happen. We have important interests in Prince Albert, and it would be a great loss to have our property destroyed, but this would be trifling compared with other losses about which we do not care to think at present. If the Mounted Police can hold out until they get help, all will be well, but the position at present is extremely critical. While hoping for the best, let all earnestly pray that He who possesses all power may protect our labourers in that unhappy region. The position of those who have families must be very trying. Even if there were no danger the suspense must be something fearful. Our heartfelt sympathies are with these missionaries and with their families.

CANADIANS have been so long in the enjoyment of ease and prosperity that war is a new experience to most of us. A few remember the Rising of 1837, and many the Fenian raid of '86, but, with the exception of these disturbances, our people know absolutely nothing of the scourge of war. Providence has dealt very kindly with us in this regard. It may be that we need to learn some lessons as a nation that cannot be untroubled in a time of peace. We have not been so grateful as a nation for almost unbroken peace as we should have been. We have not valued the blessings of peace as highly as we should have valued them. War alone can teach the value of bread, and perhaps war alone can teach the value of peace. It is our duty as a Christian nation to look behind the secondary causes that may have produced these disturbances and see the hand of the Great King who rules the nations and restrains the wrath of men. We are all too prone to trace events to their secondary causes and forget or ignore the hand of Him who rules above. Nations, as such, must be punished for their sins in this life, and he would indeed be a bold man who would say that Canada has not been guilty of many sins deserving punishment. The duty of the hour is humiliation before God and confession of national sin.

THAT the insurrection in the North-West will be ultimately put down, there can be no reasonable doubt. Even if Riel had a regular army under his command, all history and experience go to show that an army without a Government behind it must fail in the end. The military power must always have a civil power supporting it to ensure ultimate success. Riel has no organized civil power behind him, and sooner or later must fail. But the people of this country must not become panic-stricken or discouraged if this insurrection is not put down in a few weeks or even months. There are some undoubted advantages on the side of the insurgents. They are a hardy race; they know every inch of the country; they are skilled in the use of arms, and they can live on very little food, and sleep outside in any kind of weather. Our volunteers are brave fellows, no doubt; but many of them are quite young, and all are unaccustomed to such hardships as they must endure in the North-West. They have to cross in one way or another, gaps of about eighty miles in the railway on the north shore of Lake Superior, and when, after a long and tedious journey, they leave the railway they have to march about 250 miles to Prince Albert. It is easy to say 250 miles, but fancy one of these gentlemen, heavily armed, starting from Toronto to walk to Brockville or Cornwall! The prairies are wet and muddy just now, and the journey must be exceedingly tedious. Camping out on the wet ground will be very trying to young men accustomed to comfortable homes. Even if teams are provided to drive them from the Canada Pacific Railway the journey will be very difficult. Our troops have a very serious undertaking before them and we must not expect too much from the brave fellows.

KNOX COLLEGE.

The Session of Knox College just closed, though uneventful, has not been unimportant. The work has been proceeded with in a quiet, undemonstrative way, consonant with the academic quiet and dignity peculiar to the retreats of sacred learning. The Principal and professors have discharged their responsible duties with the scrupulous fidelity for which they are distinguished. The growth of Knox is gradual but steady. There is no retrogression. Were more adequate resources placed at its disposal it is unquestioned that its advance would be much accelerated. There is no denying that its usefulness and influence are restricted

by the want of men and means. The professors, individually and collectively, are strong and influential men, yet it is obvious that there are too few of them. There is not now, and cannot be with the present limited number, that division of labour which the age demands and the healthful prosperity of the institution requires.

None are more keenly alive to this pressing necessity than the respected Principal and professors themselves. With unselfish devotion to the true prosperity of the institution they plead for an increase in the professorial staff of Knox College. In his few remarks during the closing exercises, Principal Caven called attention to the anomaly of having the specially important departments of Homiletics and Pastoral Theology crowded into a three months' lectureship during the session. With such an arrangement it is simply impossible to do justice to these important and essential branches of theological education; it is unsatisfactory to the students themselves, and were these subjects not entrusted to a gentleman of exceptional attainments and ability the arrangement would be as useless as it is unsatisfactory. It is evident that the students earnestly desire to see the establishment of a permanent chair of Homiletics and Pastoral Theology, as one of the first improvements to be made in Knox College. The energetic response to the Principal's reference places this beyond a doubt.

The Endowment Fund has been steadily increasing. In the best of times it is easy to find people who are unwilling to contribute largely for educational objects. Their objections are often as sordid as they are occasionally ingenious. Instead, however, of uttering jeremiads over the stinginess of isolated contributors, the many friends of Knox College have abundant reason for gratitude that the effort to raise an Endowment Fund has proved so successful. In these days of financial stringency it is surely very gratifying that the Principal was able to announce that the Endowment Fund had now reached the handsome sum of about \$175,000. It only remains now to get additional subscriptions to the amount of \$25,000 to complete the scheme. A little more effort and the result will be accomplished. In some of the Presbyteries considerable additions may confidently be looked for. A glance at a paragraph on another page will make this plain.

The recent departure in connection with the closing exercises has been attended with excellent results. The public meeting on the evening of the closing day in one of the city churches is eagerly looked forward to, and is each year attracting large audiences. Old St. Andrew's, with its large auditorium, was completely filled, while the galleries had quite a number of occupants. It adds much to the interest taken in academic institutions when their claims and work are brought directly before the people. The addresses on Wednesday evening were well-timed and appropriate. Dr. Gregg's fatherly counsels were wise, affectionate and judicious. The representatives of the College, with becoming modesty and good taste, discharged ably and well the important duties assigned them, while the concluding address by the Rev. H. M. Parsons presented important views of truth with the characteristic earnestness and directness for which the pastor of Knox Church is distinguished.

PROFESSOR PATTON.

WITHIN the Christian Church there is ample room for the employment of all the diversified talent with which her members are divinely gifted. The Church's well being and progress are dependent on the possession and exercise, according to certain broad and well-entrenched principles, of the manifold endowments bestowed by her living Head. There are diversities of gifts but the same Spirit. The suppression of individualism would be injurious; its unrestrained development would lead to anarchy and confusion. All extremes are dangerous. The effort to cast all religious character and expression in the mould of rigid uniformity has ever failed, and from the nature of the case must ever prove a failure. The lawless exercise of individualism has uniformly paralyzed Christian endeavour and rendered united effort impossible. To many minds the Presbyterian system commends itself because it harmonizes order with liberty. It accords the fullest freedom combined with a stable form of church government, thus affording most favourable opportunities for the formation of strong Christian independence, strength of character and enlightened co-operation.

The presence of Professor Patton, of Princeton, in Toronto last week, was an evidence that great natural endowments, matured by thorough training and culture, strengthened by profound and laborious research and all adorned and sanctified by the graces of the Spirit, find a congenial home and sphere for fruitful activity within the pale of Presbyterianism. His career also demonstrates that it finds for such as he the position where his work and influence can be most beneficially exercised. Natural genius alone would not have placed him in the front rank he occupies to-day. There may be all the exuberance of a fervent and buoyant temperament, but he possesses other qualities more valuable. The pre-eminence to which he has attained was not reached by leaps and bounds. Neither has his position been secured by fortuitous and inexplicable accident. Dr. Patton has become the man he is by earnest, patient toil and indomitable energy. No competent observer can question his merit; no rightly constituted mind can do other than rejoice in his success; no envious detractor can hope to belittle his achievements or bedim his well-earned renown. His advancement has been in accordance with the law of true progression. He begins in a comparatively humble sphere—not without favourable conditions, it is true—as a preacher of the gospel. His merits and capacity in due time receive recognition and he is called to the pastorate of an important city charge. His manly consistency, his high sense of responsibility, prevent him from stooping to the last infirmity of noble minds, the craving for popularity. The sharp dialectic skill of the accomplished reasoner gave a value to certain discussions in the Brooklyn Presbytery that created more than local interest.

Then the call came to occupy a professor's chair in the Theological Seminary of the North West. It was at once seen that he had found the sphere for which his talents and acquirements specially qualified him. Combining the habits of the life-long student with the aptitude of the teacher, and a living sympathy with youth in its highest and noblest aspirations, he was able to awaken in all generous minds coming within the range of his influence the love of consecrated learning for its own sake, and for the blessings it may bring to others.

The leading Presbyterian seminary on this Continent, over which the venerable Christian scholar, Dr. McCosh, presides, with whom a band of worthy instructors is associated, with a keen perception of what would be for the benefit of their students, provided a special chair for the young professor at Chicago. His response to the invitation added lustre even to the illustrious Princeton, with whose history the names of the Alexanders and Hodges, not to mention other worthy and honourable names, are inseparably associated.

His free and honest spirit of inquiry, his thorough comprehension of the various complex problems of life both from the intellectual and practical points of view, secure for him the confidence of all candid minds whether in the Church or out of it. The unlettered Christian cannot fail to perceive that his grasp of divine truth is deep and strong, and that with transparency of character there is a spirit of profound reverence for all that is sacred. Devotion and learning are finely harmonized in his nature. He aspires to climb the highest altitudes in his earnest search after truth, while at the same time he bows in reverent awe before Him in whom are hid all the treasures of wisdom and knowledge.

The mere student of science or philosophy who comes within the range of his influence cannot affect to disregard his teachings. It is not competent to dismiss them with contempt as customary common-places. Here is one—the worshipper of intellect is constrained to admit—who has traversed a wide field of inquiry with a clear-seeing eye and an open soul, one who cannot dare to trifle with truth. Whether he accept the conclusions reached by the Princeton philosopher or not, he must perforce allow the earnestness of purpose with which he is actuated in his inquiries, and the marvellous lucidity with which he is able to present their results.

Dr. Patton is a many-sided man. His activity is intense. In seating himself in the professor's chair, he has not abandoned the pulpit. His services are in great, almost constant, request, and he loves to proclaim the message of salvation to his fellow-men. He also wields a vigorous and versatile pen. The best

review literature of this Continent is enriched by his frequent contributions.

The visit of Dr. Patton to Toronto is a time to be remembered. Many who enjoyed the privilege of hearing him will have grateful recollections of the discourse preached at the opening services of College Street Presbyterian Church; the comprehensive lecture on Theistic Discussions and Theological Training in Convocation Hall, Knox College. His presence in connection with the closing exercises of that institution with which he was connected in his younger years, will form the theme of academic tradition to successive generations of students. Many will re-echo the good Principal's expressed wish for another visit from Dr. Patton at no distant date.

Books and Magazines.

THE BOOK-WORM. (New York. John B. Alden.) This little monthly continues to give reprints of standard works at the cheapest possible rate.

THE LIBRARY MAGAZINE. (New York. John B. Alden.)—In the cheapening of first-class literature the publisher of this valuable magazine may be regarded as a benefactor. The April issue contains a number of the best selections from the principal Magazines and Reviews. Moral tone is not sacrificed to literary merit and intrinsic interest. The publication is elevating and instructive.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: *Courier-Journal* Building.)—*Electra* has completed its second volume. The number for April is in every respect an excellent one. Arrangements made for the new volume indicate growing prosperity and usefulness for this admirable magazine, which circulates largely in the Southern States. Its tone is pure, good, and unaffected.

MODERN SINGING METHODS; Their Use and Abuse. By J. Frank Botume. (Boston: Oliver Ditson & Co.)—After all the theorizing of late years concerning the perfection of vocal culture, as of learning in general, no royal road has yet been discovered. Patient and intelligent study and practice can never be dispensed with. The author of this little manual has rendered important service to all who wish to attain proficiency in singing.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.; Toronto: Hart & Rawlinson.)—An engraving of Alma Tadema's "The Baby's Lullaby" forms a striking frontispiece to the April number of this spirited and successful pictorial monthly. J. E. Panton contributes a readable article on "Highways and Byways," which affords good scope for excellent artistic treatment. Archibald Forbes recounts his interview with the late Emperor of Russia after the clearing of the Schupka Pass. There is the first instalment of a poem, "The Sirens Three," produced in the Mediæval style of art. Fiction is well represented by the stories of Hugh Conway and Bret Harte.

KNOX COLLEGE—CLOSING EXERCISES.

The exercises in connection with the closing of Knox College this session were rendered more than usually interesting by the presence of Rev. Professor Patton, of Princeton. On Monday evening he delivered a lecture in Convocation Hall to the students, on Theistic Discussions. The lecture embraced a comprehensive sketch of natural religion from the earliest recorded opinions of the Greek philosophers, touching luminously on all the principal periods of its progress, criticising in a spirit of candour the speculations of Augustine, Anselm, Aquinas, Descartes, Leibnitz, Kant, Clark, and the modern evolutionists, concluding with the affirmation that the ontological argument was strictly philosophic.

On Wednesday afternoon the Rev. Principal Caven presided. On the platform were Professors Gregg, McLaren, John J. A. Proudfoot, D.D., Lecturer in Homiletics and Pastoral Theology, Professor Patton; President Wilson, of Toronto University; Rev. Drs. Reid, Cochrane, Wardrope; Principals Sheraton, Castle, Kirkland, and Revs. John Gray, Orillia, and Robert Torrance, Guelph.

Principal Caven in opening the proceedings, after making a feeling reference to the death of one of the students during the session, announced the result of the examinations as follows:

First Year.—The Payne scholarship, Hebrew, \$50, J. McGillivray, B.A., and C. E. Doherty; Alexander scholarship, Systematic Theology, \$50, C. W. Gordon, B.A.; Goldie scholarship, Exegetics, \$50, A. E. Doherty; Gillies first scholarship, Church History, \$40, Jonathan Goforth and D. A. McLean; Dunbar scholarship, Apologetics, \$50, J. McGillivray, B.A.; Gillies second, Biblical Criticism, J. W. Ray; Hamilton scholarship, best average, \$40, J. M. Hardy and J. Argo.

Second Year.—J. A. Cameron scholarship, general pro-

ficiency, \$60, William Farquharson; Knox Church (Toronto) first scholarship, Systematic Theology, \$60, John McKay, B.A.; Knox Church (Toronto) second scholarship, Exegetics, \$60, S. S. Craig; Loghrin scholarship, Apologetics, \$50, R. Haddow, J. L. Campbell; Heron scholarship, Church History, \$40, G. F. Kinneer; Alexander second scholarship, best average, D. S. McPherson, B.A., and R. C. Tibb.

Third Year.—Bonar-Burns scholarship, general proficiency, \$80, J. W. Gardner; Fisher first scholarship, Systematic Theology, \$60, A. Blair, B.A., and J. C. Smith; Fisher second scholarship, Exegetics, \$60, James Hamilton and H. C. Howard; Byrd scholarship, Biblical History, \$40, W. L. H. Rowand.

Second and Third Years.—Central Church (Hamilton) scholarship, Homiletics, \$60, J. A. Jaffray and J. L. Campbell; Smith scholarship, an essay on "The Love of God as manifested in the Covenant of Works," \$50, A. H. Drumm; Brydon prize, special examination on the Five Points of Calvinism, \$30, J. M. Gardner.

First, Second, and Third Years. Clark Prize, Old Testament (Hebrew), Lange's Commentary, James Hamilton; Clark prize, second New Testament, (Greek), Lange's Commentary, A. McJ. Haig; Gaelic prize, \$40, D. L. Campbell and D. A. McLean.

Rev. Dr. Wardrope presented Rev. Robert Torrance, Guelph, for the honorary degree of D.D., and Rev. Dr. Cochrane presented Rev. John Gray, of Orillia, for the same honourable distinction. Both had long served the Church in the work of the ministry. They had been indefatigable in missionary effort, had continued their pursuit of theological science, and both had rendered long and efficient services to Knox College as examiners. The Principal then, in brief but happy terms, invested the gentlemen proposed with the insignia of the honourable distinction to which they had attained.

The following gentlemen have passed the first examination for B.D.: W. A. Duncan, M.A.; Rev. W. Martin, Exeter, and Rev. W. S. McTavish.

Professor Patton then delivered a most suggestive address on "Theological Education." He referred to the lingering prejudice that piety and learning were incompatible, and proceeded to show that the requirements of the age were such that theological education ought to be made as complete, thorough and comprehensive as the Church's resources could provide. Because the higher criticism was pursued in a wrong way it was no reason why it should not be studied at all, rather it ought to be pursued in the right way. He then detailed the various departments of a theological course, which ought to have separate chairs assigned them. The ideal university had not yet been realized. The difficulty was not in obtaining fit men for the different chairs, but means for their equipment. The munificent donations of generous men had made Princeton what it is to-day. In speaking enthusiastically of the proposed University Confederation, he said it would be an immense benefit to Canada. He concluded by paying a glowing tribute to Knox College, saying that its usefulness would be greatly promoted by wealthy men putting their money where it would do most good. Dr. Patton's address evoked great enthusiasm.

Principal Caven announced that subscriptions to Knox College Endowment Fund now amounted to about \$175,000.

EVENING MEETING.

A public meeting was held in the evening in Old St. Andrew's Church. The chair was occupied by Principal Caven, while on the platform were Rev. Dr. Gregg, Rev. G. M. Milligan, Rev. Drs. Reid, Patton, McLaren, and H. M. Parsons.

Dr. Caven in opening the proceedings of the meeting stated that the scholarship in Exegetics was awarded to Mr. S. S. Craig; in Apologetics, to Mr. R. Haddow; and in Homiletics, to Messrs. Jaffray and J. L. Campbell.

After opening exercises, the Rev. Dr. Gregg delivered an earnest and affectionate address to the graduating class. He founded his remarks on Paul's advice to Timothy. The minister should maintain a consistent Christian character, and study earnestly the Sacred Scriptures and all helpful works of the present and former times. He should not preach science in the pulpit, but should confine himself to the doctrines of Scripture.

Mr. W. A. Duncan, M.A., delivered the valedictory address, in which he referred to college reminiscences, the hopes and uncertainties of entering on life's work. The changes which have taken place were described, showing great improvement in recent years. Reference was made to the Literary Society, to *Knox College Monthly*, to the Student's Missionary Society. There had been a large increase of the missionary spirit. The present and future of the college are most encouraging.

Mr. J. L. Campbell, in responding, expressed good wishes for their graduating fellow-students. He made a number of sensible and appropriate reflections.

Dr. Caven stated that since the founding of Knox College, some four hundred students had graduated. There are fifteen members graduating this year. Some are in China, India and the North-West. Four of these, perhaps, are at present exposed to serious danger from the uprising in that part of the country.

Rev. H. M. Parsons then addressed the graduating class. He began by congratulating the students and the faculty for their fidelity to their studies during the three years of their course. From his own observation he had seen that those who remained at their own college had been best equipped. The true secret of power in the ministry is constant dependence on the risen Christ, in the energy of the Holy Spirit. There must be power every time we speak for Christ. Every minister may have a special message from the Lord. He referred to the influence of Henry Martyn, Wm. Burns, McChesney, and others. In all his preaching the minister should be personal in his application, so that the conscience of each hearer may be influenced. He spoke also of the great importance of Bible study with the people.

Choice Literature.

JOSEPHINE FOUGERE.

AN ALPINE STORY.

CHAPTER VI. (Continued)--THE FAIRY.

The morrow came slowly for the happy girl. She hardly slept that night; too many thoughts filled her mind and kept her awake. Before daybreak she was up, washing, scrubbing and polishing the furniture in order to make her house as cheery as her heart.

"My mother said, 'If we cannot have new things, we can at least have the old ones clean,'" repeated Josephine to herself as, carried away with joy, she rubbed the great wardrobe and the two stools. She worked so busily that when the sun shone into the room he found not a corner, not a bit of iron or wood, which did not reflect his bright rays.

"Everything is clean, everything is ready; now it is my turn," said the little housewife, as she raised her long hair, which was falling down. "I am going to put on my new apron and my white cap. I want to look well to receive Benedicte, the blessing which God sends me into this house, where I have not heard one soft word since my mother died. She is going to get well and live and laugh, and I shall hear her and can speak to her as much as I wish. My father will be glad to have her here; he will not scold so loudly, for how could one be cross with such a darling little child? One couldn't be provoked with her if one wanted to; any one's heart would be moved at the sight of her sweet face. Ah, how I long to see her come!" Benedicte Tristan is coming to live with Josephine the spinning girl! Who has brought this about? It can only be the good God. But I am going to climb up on the rock; I can see all the path from there, for truly I cannot stay here any longer."

For James Tristan also that day was a happy one. He saw his child smile for the first time since the accident at the ford. In spite of her weakness, Benedicte was impatient to be off. She waked up to life and slowly revived.

"She will live, Dennis," said the father to his faithful old servant on seeing that face grow animated which before had alarmed him by its quietness.

"I believe, master, she will live to be your joy."

When the hour of departure came, Scolastique took from the closet Benedicte's every-day dress and put it on the bed before the little girl.

"Not this," said the blind girl, feeling it; "I want my pretty clothes, those that I wore the day when I was drowned."

"Foolishness!" said Scolastique; "anything is good enough for a beggar's house."

"Say nothing; give her her best clothes," said James.

Angrily the farmer's wife put the dress back into the closet, but she took out only the heavy blue dress sprinkled with white flowers, still crumpled from being in the water.

"I want my red scarf too, so that she will know me," said Benedicte.

"Give it to her," said James.

Then the child let her father take her in his arms, with her head leaning against his shoulder, while Scolastique dressed her. She smiled feebly once when her pink stockings and her little shoes had been put on and her father had said, "Let us go." He took a new basket and laid Benedicte on the soft, sweet hay; then they spread a rug of sheep's wool over her. She was as warm and cozy as a bird in its nest. Dennis himself placed the precious burden on his master's shoulders.

James went on first, and Dennis followed. He carried a bag of flour and led a beautiful white goat by a cord. Scolastique stood in the door and watched them, her hands on her hips, her proud head adorned with a cap higher than any in the country. Her lips, pressed more tightly than usual, alone expressed her disapproval and anger.

The weather was fine, a breath of spring blew in the air, the birds fluttered about the bushes, while James and Benedicte, Dennis and the goat, climbed up the path that led to the tower.

"How are you dear? Are you all right up there?" said James from time to time.

"Oh yes, father, it is nice up here."

"You are not afraid," said he, when a stone rolled down near them.

"No, father; am I not with you?"

Dennis, who followed, rejoiced to see the colour spreading over the little girl's cheeks as the pure air played around them. Fearless and happy, she let herself sway with her father's sure, even step, and since she was very weak she gradually fell asleep.

Thus James came to the rock, where Josephine, flushed with her happiness, awaited him.

"I bring you my little Benedicte," he said, "that she may gain life and health in your hands."

"Alas! how pale she is!" said Josephine clasping her hands in fear.

James bent down, and Dennis helped him to lay his burden gently on the ground. But Josephine's voice had waked the child; she opened her eyes, cried out, her face flushed, and she stretched out her arms. "Father," she said in a trembling voice, "it is she, I'm sure; it is she herself. There she is!"

Josephine bent over the little blind girl, and before she could free her from the hay she was seized by the neck and clasped close in Benedicte's arms. She raised herself gently, holding the child, who clung to her, and sat down on the ground. She tried to calm Benedicte, who trembled and sobbed, clinging to her and repeating, "It is she, father; I have found her again. Father, do you see her? It is she whom I wished, whom I asked for all the time. It is she who saved me from the river. Listen to her! I do not know her name, but do you not hear her voice sweeter than any other? Ah, now I don't want to die."

Josephine did not know how to quiet the child. She

feared that her frail body would give way under this great strain. James looked at them both, happy and touched, above all surprised, understanding nothing of the whole scene.

"There is the fairy, master," said Dennis with a tenderness that sweetened his harsh voice, pointing to the young girl's head bent over the child.

"Josephine Fougère, look at me," said James Tristan; "raise your head, Josephine. Is it then to you that I owe my beloved child?"

Josephine turned her sweet bright eyes toward James Tristan and replied humbly, "It is to the Good God."

"Josephine, was it you who drew her out of the water on that terrible day when she was drowning?"

"Yes, yes, it is she," answered little Benedicte's clear voice. "It is indeed she; I always told you so, and you never would believe me."

Tristan looked at Dennis, and Dennis looked at Tristan, and both looked at the young girl with the child clinging to her.

"See how they love each other, master," said the old servant, touched.

Tristan said in a broken voice, "Raise your head, I beg of you, that I may see you, Josephine Fougère. How shall I ever repay you?"

"You have repaid me," said she, "since you have brought me the child; I love her dearly. Let the good God heal her, let me make her happy for a little while, and then we will be even."

"I want to see your father," said Tristan to Josephine.

"Here I am," said Fougère, coming forth suddenly from a corner where, himself unseen, he had seen everything.

Tristan seized the poacher's hand. "My friend," he said, "I want to thank your daughter, but I cannot. She has a large heart, and more courage than any woman in the world. What woman would have been so brave, and afterward have gone on her way without boasting?"

"Benedicte has fallen asleep," said Josephine, looking at the pale, happy face leaning against her shoulder. "Where shall I put her, Mr. Tristan?"

"I have forgotten her bed; truly, I am losing my mind. My wife must have thought of it, but said nothing of it to me.—Let us go and get it, Dennis.—We will not be long in bringing it, Josephine, but lay Benedicte down while you are waiting."

"No, Mr. Tristan, I like to hold her, and I am not at all tired. She is not heavy, poor little thing."

The master and servant went away.

"Well," said James, "What do you think of our plan now?"

"Master, I say that it is wonderful to see such a young girl, almost a child, so brave, so modest and so quiet about her good action. She will be as good as a mother to Benedicte; that is what I say."

A few minutes later James drew the child's bed from its dark corner. It was small, but quite heavy, made of old oak prettily carved, and blackened by time.

"Ever since there have been Tristans in Fierbois they have slept on this bed," said James, placing it on his shoulders. "Benedicte is the last; perhaps it is better that the name should die with her.—Come with me, Dennis; you shall help me. Although I am strong, the crib where I once slept seems heavy."

"Ah, the procession continues!" cried Scolastique scornfully from the courtyard, where she was chasing the chickens. "Would you like the wardrobe, or perhaps the mantel piece to adorn the house of Fougère the poacher?"

Tristan was carrying the crib over his head; he put his burden down, and, turning toward his wife, seized her arm with the grasp of a vice, drew her into the stable and said in a voice which for the first time, the only time in her life, made Scolastique tremble. "Heartless woman! well might I punish you, but because you gave me good advice I will restrain my anger. The child shall live, even though her life be no joy to you."

Scolastique dared not reply; she remained silent, breathless with surprise and confusion. Her husband, usually so submissive, had the best word that day.

"Dennis," said James, when they had gone a few steps, "you see what my wife is. She already looks with an evil eye upon Josephine and her father. What will happen when she knows that it is to this good girl that I owe my child's life? I am afraid to arouse her anger, lest she do Josephine some harm. Thus, Dennis, we must keep silent, you and I. We must say nothing, good or bad, about her. It is best for the little one that Scolastique should forget her."

As they near the hut they heard some one singing.

"How happy they are in a little house where there is peace!" said James with envy.

"A little and quietness therewith, that is the gift of God," said the servant.

"Truly the gift of God," replied James, sighing, "but that is not my lot."

He rapped, and the voice ceased singing to say "Come in." He pushed open the door, and found Benedicte, as he had left her, asleep in Josephine's arms. Her brow was calm and fair, without a cloud. The shadow which had so long rested there was dispelled. If she dreamed, it was a happy dream, for she smiled as she slept.

Dennis had placed Benedicte's little bed near Josephine.

"Master," he said, turning around, "everything here is as clean as a picture; it is in as good order as if no one ever touched anything. One might use the cupboard door for a mirror."

"Everything is very poor in our house," said Josephine to Tristan, "and I am ashamed that we have not a better home in which to receive your little girl."

"It is not always a fine house that brings health. The water from your fountain, the mountain air, and, above all, your kind heart, will bring back her colour and her cheerfulness."

"The air and water are pure here, it is true, but I have hardly bread to give her; you know how little I can gain by spinning!"

"Don't be afraid that I shall let her want. My man

has brought up a measure of flour, and I will send everything she will need. Belle, the goat, gives rich milk. I will go and tie her now while the child is asleep on the bed."

"See, Mr. Tristan; do you think we could make a shelter for the goat here?" said Josephine to the farmer, pointing to a ruined arch overgrown with briars.

"Yes, with boards and leaves we can make her a nice house. We will see to that when we bring fodder and bed."

When the goat was housed Tristan and his servant went away.

Silence again reigned in the cottage. It seemed to Josephine that she was dreaming as she saw the little couch and the golden head lying on the pillow; the child was sleeping as calmly as if the shadow of death had never passed near her. Then Josephine remembered that the last time she saw Benedicte she had snatched her from a gulf just opening to swallow her. She saw again, in thought, the black rocks, the whirling waters and Benedicte borne away by the current, which threatened to dash her against the sharp stones. Her heart swelled with gratitude, and tears of joy fell upon the little bed. Then she knelt down and in a low voice read from the old book, "Bless the Lord, O my soul, and forget not all His benefits: who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

When she had finished the psalm she remained a long time thinking, her hands crossed on the edge of the little bed. "How is it," she asked herself, "that the good God has so soon taken the sorrow out of my heart? Yesterday I should have been very happy to catch a glimpse of the child through the window, and she comes to-day to our house, and sleeps there in her bed as if I were her mother. How white her forehead is, and how quiet her breathing! And her pretty white hands, which are clasped as if in prayer! They will never do any work, since her eyes cannot guide them. And yet my mother said 'No one lives without labour.' Where, then, will be her labour and sorrow? Alas! it is her heart that must grow tired, for Scolastique makes her life hard. I have seen that well. Although her bread is always ready for her, she must eat it with grief. How I wish she would wake up soon, that I might hear her sweet voice again and see her sweet smile once more! Still, since she is asleep, I will go out quietly and milk the goat, so that when she wakes she will have a glass of fresh milk. I shall be very glad to have such a fine animal in my hands and to hear it bleat.—Josephine Fougère, you are a shepherdless again," she said to herself, well content, as she went into the little house where Belle, with golden-brown eyes that burned like lamps, bleated in answer to her call, impatient to be relieved from the burden of her milk.

The water from the red spring, the mountain air, and, above all, happiness, brought back life to Benedicte. The fever and all fear of Scolastique, disappeared like snow before the south wind.

Benedicte was seated on the doorstep in the sunshine, her head resting against Josephine. The child, still weak and very pale, was smiling at the story the girl was telling her, when Tristan and the doctor came up.

"Is that really our little sick girl?" asked the doctor, surprised and delighted. "There she is, sitting up and almost well. You will have no further need of me, it seems?"

"Oh yes, sir, to thank you very much because you told father to bring me up here," said the child with a gentle smile.

"But how much she talks!" said her father in astonishment. "At home she hardly said two words.—You don't want to come back to the village then?"

"Yes, father, but I want to bring my Josephine with me."

"Not yet," said the doctor; "if you want her to be well, leave her as long as possible—all summer at least. Is not her hostess as good as I told you?" Here Josephine blushed. "I have not at all deceived you, have I?" I saw her only once, with her mother, a worthy woman if there ever was one, whom Josephine wanted to keep always." The girl's eyes filled with tears. "Come," said he, "I understand your sorrow, be sure of that. You must have need of philosophy, to stay alone up here."

"Excuse me, sir; I don't understand that word."

"It is true, I say, that philosophy is necessary to strengthen the heart to bear the sorrows of life."

"Ah, sir, I know only the good God, who consoles me."

The doctor smiled, a little surprised, looked at Josephine and went away thoughtful.

(To be continued.)

THE SINS OF CHEAPNESS.

Whatever measures of a compulsory character may be taken to counteract these terrible evils, it is the duty of each individual who cares for the moralities of life, to do his utmost to buy honest articles, paying honest prices for them; and to avoid, as he would avoid deadly sin, the running after the cheap products of necessarily underpaid toil. It is surely enough to deter us from such things when we remember the terrible cost at which these articles are really supplied:—

"Oh, men with sisters dear,
Oh, men with mothers and wives,
It is not linen you're wearing out,
But human creature's lives."

We ought also to do what we can to promote a healthy public opinion regarding these social wrongs, and, if legislation is found possible, to support it with our whole might; or if some philanthropic and wise enterprise is devised for the amelioration of these sufferings, to help it on as we have opportunity. Good may be done even by the exposure of the terrible sores which are eating into the life of the community. The more that they are dragged into the light, and the conscience of the nation aroused to consider them, the more hope there is of some remedy being found for this oppressive and cruel bondage. In the meantime it is one of the dark shadows of our civilization.

HOW A BRONZE IS CAST.

To make the matter clear I will suppose that one of the fine artists of the day has modelled a statue which is to be cast in bronze. The statue is a seated female figure, half draped. She has bare feet and raised arms. The drapery is full of narrow deep folds designed to show and emphasize the movement of the figure. The statue is cast in plaster as soon as the model in clay is finished, and is handed over to a bronze founder—"art founder" he will probably style himself.

The first thing he will do will be to cut off the arms, because it is so much easier to mould them separately. Then he will probably cut off the body at the line of the drapery, then he will likely enough cut off the plinth. All these pieces he will mould and cast separately. They have to be then cleaned up with chisels, punches and files to remove the lines left on them by the seams of the mould, the latter having been made of many pieces fitted to each other in the same way as piece-moulds are made in plaster. The seams left on plaster casts by these latter are familiar to every one. If there has been deep or intricate under-cutting in any part, as in the hair, the ears, or the drapery, probably this has been quietly filled in by the founder—to the destruction of the artist's work—in order that it may be easier to mould. I know of one instance in particular where a very important national monument was so treated, to the disgust of artists. The nation was none the wiser. All these pieces having been cast and scraped up must now be put together. This is done partly by means of screws and rivets, partly by brazing the parts together according to circumstances. These joints have then to be worked over with punches and files in order that the exact line of jointure may be concealed, indeed, it is often requisite to work over several inches on either side to effect this purpose. Sometimes, what between the lines of the mould that have to be removed and the joints that have to be worked over, there is but little left of the touch of the original artist. *English Illustrated Magazine.*

"NOT THE AMERICAN WAY."

Probably no unphysical argument addressed to genuine dynamiters would be likely to have any powerful effect. But words may not be entirely misapplied when addressed to certain American politicians who seem at times to hesitate in their attitude toward dynamiters themselves, the aiders and abettors of dynamiters, or the sentimental sympathizers with such outlaws. The reason for hesitation is generally obvious. It is a question of political votes—of personal or of party success.

Well, there is one thing to be said to such doubting and hesitating politicians: Gentlemen, you are making a mistake. To use an expression made popular, we believe, by General Hawley some years ago in regard to a very different question, dynamiting is "not the American way!" The methods of the assassin, of the sneaking and cowardly murderer, are not, and never will be, popular in this country. It is true that two of our Presidents have met their death at the hands of the illegal taker of life, but there was no popular support to either mad and murderous act. Lynch-law, on our borders especially, has had too much vogue, but this is decreasing; and there is a long distance between lynching a villain who, it is feared, may escape justice, and the dastardly and reckless use of explosives, where invaluable works of art, and innocent men, women, and children, together with the supposed "oppressor," are confounded in a common destruction.

Let the question once be brought to an issue in our American communities, and the politician who hesitates to denounce dynamite, and all that goes with it—all cowardly and conscienceless attempts to settle either public or private questions by means of private and secret violence—such a man is lost. He will find too late that his deference to an unreasoning, brutal, and restricted sentiment has brought him into contact with the great, sound, uncowardly, law-abiding sentiment of the people of these United States.—*The Century for April.*

CROOKED ANSWERS.

Reports of School Board examinations will form quite a comic library. "What would have happened if Henry IV. of France had not been murdered?" The reply was: "He would probably have died a natural death." "Where was Bishop Latimer burned to death?" "In the fire," replied a little fellow, looking very grave and wise. An equally unexpected reply was elicited from a pupil when asked, "What did the Israelites do when they came out of the Red Sea?" "They dried themselves." "What is the feminine of friar?" First bright boy: "Hasn't any." "Next." Second bright boy: "Nun." "That's right." First boy indignantly: "That's just what I said!"—*Chambers's Journal.*

THE GALLEY SLAVES.

The gang of galley slaves was seated in close order on benches covered with coarse sacking rudely stuffed, over which were thrown bullock's hides. Five or six of them occupied a bench ten or eleven feet long. To a footboard beneath each man was attached a chain, ending in an iron band, riveted round one of his ankles. The benches were so close together, that as one row of them pushed forward their oar, the arms and oar of the row behind were projected over their bended backs. The size and weight of the oar were so great that, except at the end where it was tapered to a manageable size, it was necessary to work it by handles fixed to the side. . . The slaves were overlooked by the boatswain. His place was on the gangway, close to the sternmost oars, where he was at all times within hearing of the orders of the captain. Along the gangway, at regular intervals, his mate and the driver were posted, so that the conduct of each slave was under inspection. The oars were put in motion or stopped by the sound of a silver whistle worn by the boatswain, who, with his mates, was armed with a

heavy whip of hulf's sinew to stimulate the exertions of the slaves. When it was necessary to continue the labour for many hours without respite, they would administer, in addition to the lash, morsels of bread steeped in wine, which they put in the mouths of the men as they rowed. If, in spite of these precautions, a slave sank from fatigue, he was whipped until it was evident that no further work was to be obtained from him, and then thrown either into the hold, where among bilge water and filth he had a chance of recovering, or, as consciousness, or, if his case appeared desperate, into the sea. *Sir William Stirling Maxwell.*

EASTER.

Once more the yearly miracle
Is wrought before our eyes,
And over all our waking earth
A tender beauty lies—
A rapt expectation of desire,
When soon the pomp shall be
Of drifting blossoms rolling far
Like billows of the sea.

Fair Spring! she comes with lilies pale,
Like vestal virgins white
Who hear the bridegroom and the bride,
And meet them in the night;
Fair Spring! she bears a seal divine,
For on her shining way
She gives the world her Eden back
On every Easter day.

Our hearts, that waited at the door
Of Joseph's guarded tomb,
Exalted are in wondrous joy
Above their grief and gloom—
For oft as Easter's morning light
Along the sky is poured,
We hail the Prince of endless life—
Our mighty risen Lord.

No bond of death could hold Him fast
Or stone could shut Him in—
The sinless One, who laid Him down
The sacrifice for sin.
In mortal weakness we forget
How strong our souls should be,
Since Christ has risen, and man lives
For all eternity.

THUGS.

A notorious Thug chief was Feringhea, who was arrested at Sangir in 1830. This most atrocious scoundrel confessed to so many murders that his statements were in a great measure disbelieved, especially with regard to the strangling of three parties of travellers by himself and his comrades some years before. At his request the ground at three different spots which he carefully pointed out was dug up. It was then covered with grass and bushes of old growth, but on reaching a certain depth the skeletons were found just as Feringhea had said. At the beginning of the present century there were supposed to be 10,000 Thugs in all India, who annually murdered 30,000 people. Between the years 1826 and 1837 more than 1,900 were hanged or imprisoned in Bombay, Madras, and Bengal. Thuggee is considered then to have received its death blow, and to have become within ten years afterward quite extinct. But ancient customs die hard in the East, and it is not impossible that in the remote parts of India, especially in the native principalities, it may linger even yet. Of the thousands of persons who disappear annually in India, there are many of whom their friends only know that they were and are not. Wild beasts they suppose have destroyed them; but it may be that on some lonely road they have encountered a savage more crafty and relentless than even the man-eater or hooded snake.—*All the Year Round.*

CATCHING PIGEONS.

The ground being cleared, the chiefs stationed themselves at distances all round a large circular space, each concealed under a low shed or covering of brushwood, having by his side a net attached to a long bamboo, in his hand a stick with a tame pigeon on a crook at the end of it. The pigeon was trained to fly round and round as directed by its owner, with a string at its foot thirty feet long, attached to the end of his stick. Every man flew his pigeon, and then the whole circle looked like a place where pigeons were flocking round food or water. The scene soon attracted some wild pigeon, and as it approached the spot, whoever was next to it raised his net and tried to entangle it. He who got the greatest number of pigeons was the hero of the day and honoured by his friends with various kinds of food, with which he treated his less successful competitors. Some of the pigeons were baked, others were distributed about and tamed for further use. Taming and exercising them for the sporting season was a common pastime.—*Samoia a Hundred Years Ago—George Turner, D.D.*

THERE is no financial nonsense about the Presbyterian pastor at Palmyra, Mo. On the first day of each month he draws his cheque upon the bank for his monthly salary in advance, and the bank regularly honors the cheque and charges it up to the deacons, who are personally responsible for the salary. Thus no delay or default in paying the subscriptions can affect him.

LORD HOUGHTON (R. Monckton Milnes) has, with his sister, Lady Galway, been wintering in Rome, and has missed no party of any importance. When his memoirs appear there will be money in them. He has for over fifty years been the most indefatigable of sightseers and lion hunters, with every possible advantage for interviewing the most remarkable animals.

British and Foreign.

THE average age of the Guards gone to Egypt was twenty-three, average height six feet.

A *Gazette for People with Weak Eyes*, printed in very large type throughout, has recently been started in Dusseldorf.

REV. W. T. THORNHILL WEBBER, vicar of St. John's, Red Lion Square, Holborn, has accepted the Bishopric of Brisbane.

OF the three new bishops some one has said "Dr. Temple believes too little, Dr. King too much, and Mr. Bickersteth just enough."

THE kirk session of Kent road Church, Glasgow, Dr. Joseph Brown's, has adopted an overtute to the Synod regarding the abolition of seat rents.

THE eldest son of Mr. Walter of *The Times* was drowned in a pond in his father's park just after his return from America. The eldest by his second marriage died lately in California.

DR. WALSH, President of Maynooth College, has been elected Romish Archbishop of Dublin by forty-six votes. Dr. Donnelly, the assistant-Bishop of Dublin, received twelve votes.

THE number of new books and new editions published in 1884 is 6,373, as against 6,145 in 1883; and the announcements of the publishers for the present year indicate no decrease in the supply.

REV. JAMES WHITE, M.A., for many years incumbent of St. George's-in-the-fields, Oldham-road, Manchester, a brother of the poet Henry Kirke White, has died at the patriarchal age of ninety-six.

GREENOCK U.P. Presbytery has allowed Kilcreggan and Innellan congregations to elect as managers seatholders who are not members, but merely summer residents. An appeal has been taken to the Synod.

THE personal estate left by the late Bishop Jackson, of London, is £73,000. He had his life insured for £43,000. After payment of an annuity of £20 to an old servant, the whole of his estate goes to his family.

THE first public gathering, secular or religious, at which Lady Dufferin appeared in Calcutta, was the exhibition of the girls' schools of the Free Church Mission. Lord Radstock presided on the auspicious occasion.

A DEFENCE of Professor Drummond's "Natural Law in the Spiritual World" will be commenced in the *Expositor* for April, in reply to the attacks which have been called forth by the bold and startling views of the author.

A CORRESPONDENT of *Notes and Queries* alleges that Bishop Ken's evening hymn is an unblushing copy in its main ideas, and in many places in actual diction, of a hymn by Sir Thomas Browne, published in "Religio Medici."

THE Salvation Army is prolific in novelties. Its latest is the "Blind Brigade." It consists of "Blind Willie, Blind Mark, Blind Jimmie, and Blind Johnnie." This unique quartette of campaigners create quite a sensation wherever they go.

THE Executive of the Scotch Disestablishment Association have published another minute suggesting that church endowments should be used for free education and that Disestablishment should be made a test question at the general election.

A LARGE deputation from the General Assembly of the Irish Presbyterian Church has been appointed to wait upon the Prince and Princess of Wales at Dublin and present an address of welcome. Dublin Presbytery will also present an address.

LORD TENNYSON has consented to become one of the Vice-Presidents of the English Spelling Reform Association. He gives as a reason his desire that the pronunciation which brought out the effect designed in his poetry should be faithfully recorded for future times.

MR. HERMAN MERIVALE, the dramatist, has given a lecture at Eastbourne on "Men I Have Met," in aid of the funds of the local Presbyterian Church. He related some interesting personal anecdotes of Thackeray and Dickens, and also gave an account of his own dramatic career.

A MOTION, proposed by Mr. Samuel Stitt, has been adopted by Liverpool Presbytery with a view of drawing closer the bonds between the Presbyterian Church of England and the Free Church of Scotland, and at the same time establishing a basis of co-operation with the Welsh Presbyterians.

THE importance of wholesome potable water for cities is shown in Vienna. Since the introduction into that city of water drawn from the Styrian Alps a constant and very considerable decrease has been observed in stomach and intestinal troubles, and cases of typhus fever have become rare.

IN Guernsey, where he ministered to the Independent Church, Rev. John Thomson, a native of Ecclefechan, died recently. He had among his choicest treasures a letter from Carlyle to his mother, and could recall how Edward Irving preached his first sermon, after his deposition, from his father's kitchen table at Ecclefechan.

TWO Frenchmen, the brothers Forre, have invented a new kind of harp made entirely of wood. Instead of strings, the inventors use strips of American fir. The sound is produced, as in the ordinary harp, by the contact of the fingers, but the player wears leather gloves covered with rosin. The tone of the instrument is said to be of remarkable purity.

IT seems rather difficult to make any new discovery in medicine which Frenchmen do not claim to have known all about for at least a decade. Thus, at the February meeting of the Société de Biologie, M. Rabuteau said that the properties of hydrochlorate of cocaine were known before 1870, that in 1872 M. Laborde had shown its tonic effects, and M. Demarnes pointed out its anæsthetic powers in a thesis.

Ministers and Churches.

THE Presbytery of Whitchy will meet in Claremont to induct Mr. A. H. Kippan, late of Dorchester, into that charge, on the 14th inst. at eleven o'clock a.m.

DR. COCHRANE has received from the Colonial Committee of the Church of Scotland £50 for Home Missions, £50 for Manitoba College, £50 for Queen's College, to pay expenses of students going to Manitoba.

THE first annual missionary meeting of Chalmers Church, Toronto, was held last Wednesday evening. Session reported that \$181 had been raised by the monthly mission envelope collections for the past year. Messrs. John Winchester, Dr. John Hunter, F. N. Tennant and R. W. Prittie—members of the congregation—gave excellent addresses on the nature and need of mission work. The Rev. T. McGuire, M.A., formerly of Emerson, gave a very interesting address on the work of our Church in the North-West. He spoke also of the great work that is being done there by Mr. Robertson, the superintendent.

We learn that the first party of lads from Mr. Quarrier's Orphan Homes, Glasgow, are expected to arrive in Belleville about the second week in April. Their ages will vary from six to fourteen—some young enough to adopt by those who have no little ones of their own, others old enough to begin with small wages. Farmers, who want some help with their chores, could not do better than secure one of these little fellows and train him up to work. Applications are now being received by Miss E. A. Bilbrough, Marchmont Home, Belleville, and should be accompanied in every case by a minister's reference.

A VERY successful Sabbath School Convention was held in Lucknow in connection with the Presbytery of Maitland, on February 24th and 25th. Mr. Ross, of Brussels, Moderator, acted as chairman. Mr. Bickell read an interesting report on the Sabbath Schools of the Presbytery. The following topics were discussed: The Sabbath School, its outfit, arrangement, and conduct; the true object of Sabbath instruction; question drawer; the teachers' qualifications; the place of the Shorter Catechism in the Sabbath School; how the Sabbath School should be supported financially; duties of the Sabbath School superintendent; books for the Sabbath School library, what should they be?

"H. C." writes: Having occasion, a short time ago, to drive through parts of the Counties of Grey and Simcoe, I was much attracted by an exceedingly neat-looking brick church of the Elizabethan style, built on a beautiful high situation, Flessington. I was desirous to know to what denomination it belonged, and was delighted on my return to learn that it was our Presbyterian church in Fflesherton, built last summer by some Toronto firm—but all owing, under God's blessing, to the labours of the Rev. A. Wilson, of Markdale and Fflesherton. I was enabled to enter it and see the interior of the body and basement for myself, and without any hesitation I pronounce it a model building. I learned that Mr. Wilson's labours have been greatly blessed since his settlement here a few years ago. The church cost a little over \$5,000, and was opened for public worship last summer, by the Rev. John Smith, of Toronto.

THE annual meeting of the Montreal Presbyterian Women's Missionary Society was held on Friday afternoon in the Lecture Room of the Crescent Street Church. Notwithstanding the very stormy weather the attendance was good. The Rev. A. B. McKay presided. The report was most encouraging, and showed a balance on hand of \$187 after an expenditure of \$1,228 during the year. This society employs a Bible woman among the French Canadians, and a Bible woman and nurse among the English speaking population of the city, in addition to contributing for Foreign Mission work. Addresses were given by Rev. Messrs. S. Lyle, of Hamilton, and R. P. Duclos, of Hochelaga, and the following officers were elected for the ensuing year:—President, Mrs. W. J. Dey; Vice Presidents, Mrs. R. Campbell, Mrs. Archibald Campbell, Mrs. Duclos, Mrs. G. A. Grier, Mrs. A. B. McKay, Mrs. A. C. Leslie, Miss McCaul, Miss Sanderson, and Mrs. McBain, Georgetown; Treasurer, Miss McIntosh; Recording Secretary, Miss S. J. McMaster; Corresponding Secretary, Miss J. M. Samuel; Superintendent of French work, Mrs. Duclos; Superintendent of home work, Mrs. Leslie; Advisory Board, Rev. R. H. Warden, Rev. W. R. Cruickshank, and David Morrice, Esq.

THE following address was presented to Rev. John J. A. Proudfoot, D.D., at the close of the Session of Knox College: We, the Theological Students of Knox College, have heard with regret that there is some danger of your resigning the chair of Homiletics and Pastoral Theology which you have occupied for eighteen years. That department is of great practical value, inasmuch as it disciplines the students in the art of utilizing their theological knowledge to the best possible advantage. And the very fact of its value may have led you to believe that the onerous duties of that chair, when coupled with the exacting claims of a large congregation, overwhelm the strength of a single man. This is undoubtedly true; and we are voicing a growing opinion when we desire the day when our Church will provide a permanent Professor in this department, who shall not be overborne by the multifarious calls of a pastorate. The very importance of the chair, however, leads us to regret any likelihood of your relinquishing those duties which belong to it. The enthusiasm of your lectures has quickened the faculties of those who listened to them, while your long experience has deepened the value of your helpful criticisms. And it is on this ground we seize this informal opportunity of assuring you that we will regard with sorrow a cessation of your labours as a Professor in Knox College. Signed in behalf of the students, J. C. SMITH, J. MACKAY.

HELEN CAMERON, Secretary, Women's Foreign Mission Society of the Presbytery of Stratford, reports that the first annual meeting of this society was held in Knox Church, Stratford, on Wednesday, March 11th. The President,

Mrs. Gordon, of Harrington, assisted by Mrs. Muscrip, St. Mary's, conducted the devotional exercises. The address of welcome was read by Mrs. Hyslop, of Stratford, and replied to by Mrs. D. J. Campbell, of Mitchell. Then followed the President's address. The reports of the different auxiliaries were read. Only three of these have been in operation during the whole year, the remainder during the last few months. The amount raised was \$240, and two boxes of clothing were sent to the Indians of the North-West Territory. Officers for the ensuing year were elected: Mrs. Gordon and Mrs. McPherson, senr., of Stratford, were re-elected, the former as President, the latter as Treasurer; Mrs. D. S. Campbell as Secretary, Mrs. Turnbull, of St. Mary's, having resigned. Then came a very pleasing part of the programme, an address of Mrs. Frazer Campbell, of Mhow, India, on "Missionary Work." Mrs. Campbell gave a very clear and vivid description of a missionary's life and work, and was listened to with great attention. The Presbytery then met with the ladies, and the general report of the society was read by Mrs. Turnbull, of St. Mary's, and was considered very satisfactory. The annual meeting, both in regard to the large audience and the great interest manifested, was a complete success, and will not soon be forgotten.

THE annual meeting of the Women's Foreign Missionary Society of the Presbytery of Kingston was held in Cooke's Church, Kingston, on Tuesday, March 17th, under the auspices of the Presbytery. The chair was occupied by the Moderator, Rev. W. M. McLean, of Belleville, who in the name of the Presbytery cordially endorsed the union with the Women's Foreign Missionary Society, Western Section. The meeting having been opened with prayer by the Rev. S. Houston, and the reports of the meeting read by the clerk, a very earnest and able address, dealing with the entire subject of Foreign Missions from apostolic times to the present, was given by Rev. J. Gallagher, of Pittsburgh. Rev. R. J. Craig, of Deseronto, graphically described the very real sacrifices made by Hindoo and Mohammedan converts in embracing Christianity. Rev. J. Cumberland, of Amherst Island, and Mr. Gilhit, of Gananoque, addressed the Society in terms of encouragement and sympathy. The Moderator then introduced Mrs. Harvie, of Toronto, as the delegate from the General Assembly's Women's Board of Foreign Missions. Mrs. Harvie held the audience spell-bound for nearly an hour by her earnest, persuasive eloquence, while she rapidly sketched the origin and growth of women's work for women in heathen lands; and the needs, aims, and successes of our own mission fields, fully establishing their claims upon our sympathy, demanding a much higher scale of personal sacrifices, and proving in this work, more perhaps than in any other, it is more blessed to give than to receive. The meeting was closed with prayer by Rev. Dr. Bell, and is described by a local paper as the most successful ever held by the Women's Foreign Missionary Society.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on March 17. Session Records were examined. The following persons were appointed Commissioners to the General Assembly: Messrs. Brown, McKenzie, Hartley, McQueen, C. Cameron and Anderson, ministers; Messrs. Campbell, Walker, Coutts, McLaughlin, Edmund and Dawson, elders. Remit on Aged and Infirm Ministers' Fund was considered; number three was disapproved; numbers four and five approved. Remit on marriage with a deceased wife's sister was considered; number one, regarding the permanent obligation of the Mosaic law of incest, was approved. On motion of Mr. Sutherland, it was agreed that this Presbytery adhere to the principle of chapter twenty-four, section four, of the Confession of Faith on the subject of marriage with a deceased wife's sister, and do not agree with the judgment of the General Assembly's committee, article number two, or the recommendation following therein. Messrs. Leask and Anderson were appointed to report on remit on Statistics. Mr. Anderson read an excellent report on "The State of Religion." The Secretary, at the request of the Moderator, read an admirable report of the Presbyterian Women's Foreign Missionary Society. Mr. Murray read a short but pointed report on Temperance. Mr. Ross reported regarding the union of Powldridge with Moleworth. The claims of aid-receiving congregations were considered. It was agreed to ask for St. Andrew's Church, Lucknow, \$150; Pine River, \$300; Dungannon and Port Alber, \$240; Belgrave, \$300; Fordwich and Gorrie, same as last year; Langside, \$250. The Sabbath school report read at the Convention was adopted. Messrs. Anderson and Hutten were appointed members of the Synod's Committee on Bills and Overtures. It was agreed that, notwithstanding the action of the General Assembly at its last meeting, this Presbytery reserves its right to nominate a Moderator, and do now nominate the Rev. Principal McKnight, of Halifax, as Moderator of next General Assembly.—R. LEASK, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery held its usual quarterly meeting in St. Andrew's Church, Strathroy, on the 10th inst. Mr. McCutcheon was appointed Moderator for the next six months. Elders' commissions for the year were received. Reports from congregations receiving aid from the Augmentation Fund were received, and the Presbytery agreed to apply for \$50 for Mandaamin; \$125 for Point Edward, and \$250 for Forest, with the usual grant to Corunna and Mouretown. In this connection the Presbytery listened at great length to the complaint of Mr. Lees, of West Williams, and agreed to appoint Messrs. Anderson and Lochead to visit West Williams congregation on the matter, and report on the 7th April next. Mr. McAdam gave an interesting report on Sabbath schools, which was received. On motion of Mr. Thompson the report was adopted; he pointed out the necessity of a full return of statistics to enable the Convener to prepare a satisfactory report. The following ministers were elected to the General Assembly in order of the rolls, viz.: Messrs. Johnston, Cameron, and Till, and by ballot Messrs. Thompson and McAdam. Elders: Messrs. Tibb, Crawford, McMillan, Hugh Watson and Wm. Watson. Mr. McRobie, minister, and Mr. Leitch, elder, were appointed members of the

Synod's committee on Bills and Overtures. The remit regarding a "deceased wife's sister" was then considered, when on motion of Mr. Thompson, seconded by Mr. McAdam, it was agreed to approve of the recommendations of the committee on the matter. The remit regarding Aged and Infirm Ministers' Fund was considered. After the discussion the Presbytery agreed to approve of recommendations Nos. 3 and 5, and to disapprove of No. 4. Mr. Currie, on behalf of the Presbytery's Home Mission Committee gave in the half yearly report from 1st of October, 1884, till 31st of March, 1885, which was received. After discussion the report was adopted and the Moderator instructed to sign the necessary schedules as required by the General Assembly. In terms of a request by the people of Waubano, the congregation of Guthrie's Church were allowed to mortgage their church property to the amount of \$500. Dr. Burns, of Halifax, was nominated Moderator of General Assembly. Leave was granted the congregation of Parkhill to sell their old church property, and apply the proceeds towards the erection of a new church in that place. Intimation having been received that the Presbytery of Bruce had agreed to the translation of Mr. Geo. McLennan of Underwood and Centre Bruce, his induction was appointed to take place at Camlachie on April 7th next at two p. m., Mr. Tibb, of Burns Church, to preach, Mr. John Thompson to address the minister, and Mr. Leitch to address the people. The next meeting was appointed to take place in St. Andrew's Church, Sarnia, on the last Tuesday in June next at ten o'clock, a.m.—GEO. CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF HAMILTON.—A meeting of the Hamilton Presbytery was held recently. There was a very full attendance. Rev. Mr. Laidlaw acted as Moderator and Rev. Mr. Scouler as Clerk. The Committee on Augmentation presented their report, which was adopted. Rev. Mr. Fletcher moved and it was resolved that Principal McKnight, of Halifax, be nominated to the Moderator's chair at the next General Assembly. The Commissioners by rotation were Rev. Messrs. Stewart, T. D. Johnson, Wm. Robertson and S. W. Fisher; and by election Rev. Messrs. D. H. Fletcher, Dr. Laing, Geo. Burson, R. H. Ratcliffe and R. J. Laidlaw. The elders for the Assembly are Messrs. Jno. Charlton, M.P.; Geo. Rutherford, Thos. Lawrie, Dr. McDonald, David McLellan, R. McQueen, W. Beadle, Geo. Dickson and Andrew Wilson. Mr. Fisher presented a report from the congregations of Strabane and Kilbride, seeking a union of the two. The request was complied with, and the Moderator was instructed to take the necessary steps to unite the congregations. Rev. Mr. Fenton's application was recommended to the Assembly for the list of beneficiaries. A call from Niagara in favour of Rev. J. W. Bell, of this city, was presented. It will be forwarded to Mr. Bell. A call from Lyndoch, Silver Hill and Delhi, was presented to Mr. Hamilton, licentiate of the Church, signed by 100 members and seventy-three adherents, with a guarantee of \$750 stipend. The call was sustained by the Presbytery and accepted by Mr. Hamilton, his ordination and induction to be arranged for at a meeting of the Presbytery to be held next Monday. Rev. Mr. McEwan, of Welland, tendered his resignation, asking that the pastoral tie be dissolved as soon as possible. Mr. Drum, elder of Welland congregation, was heard and handed in a resolution from the congregation acquiescing in the steps taken by Mr. McEwan. The Presbytery being satisfied, it was resolved that the resignation be accepted. Rev. Mr. Burson was appointed Moderator of the Session, and to declare the vacancy on Sunday, March 29. A remit on printing was presented from Dr. Laing and left over until the next meeting. Application from St. Paul's Church, Hamilton, was made by Mr. Watson, to establish a mission in the northern part of the city. Mr. Gillespie and others from Knox Church were heard. They were not quite favourable to the scheme, as they regarded that part of the city as their particular field for mission work. Mr. Laidlaw asked, with the concurrence of Mr. Watson, for leave to withdraw the application, which was granted. Rev. Mr. Ratcliffe, of St. Catharines, presented the Home Mission report, and arrangements were made to supply several mission stations with students during the summer. Rev. Mr. Ratcliffe presented the report of the Conference held at Burlington recently on "The State of Religion." Rev. Mr. Stevenson made application to be employed by the Home Mission Committee in filling appointments. His request was granted. Rev. Mr. Lyle and Dr. McDonald were appointed to serve on the Synod's Committee on Bills and Overtures. Some other business was left over until the meeting of the Hamilton and London Synod in the Macnab Street Church, April 13; and the Presbytery adjourned to meet again on Monday next, at ten a.m., in the Central Church.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 16th and 17th days of March, Mr. Maclean, Moderator, in the chair. The remit on Marriage was considered. The three points were disposed of by majorities as follows:—No. 1 was approved of. In regard to finding No. 2, the Presbytery declined to express any judgment. No. 3 was approved of. Messrs. Chambers and Robertson dissented from the action taken in regard to Nos. 2 and 3. The remit on certain regulations of the Aged and Infirm Ministers' Fund was disposed of as follows: Nos. 1 and 3 were approved of, while No. 2 was disapproved of. In disposal of the remit ancient lessening the expense of printing, a motion was adopted recommending that the minutes of Assembly be sold at a reasonable rate instead of being distributed gratuitously as at present. A request was made by the Women's Foreign Missionary Society in connection with the Presbytery to sanction a proposal for union with the General Society, Western Section. Dr. Bell appeared on behalf of the Society. The request was granted. A public meeting was held on the evening of the 17th in the interests of this Society. It was well attended. In addition to addresses made by several members, Mrs. Harvie, of Toronto, presented the claims of the Women's Societies in a forcible and impressive manner. Dr. Williamson resigned the Moderatorship of the Session of St. Andrew's Church, Kingston.

Mr Chambers was appointed to this position. The following were elected commissioners to the Assembly: ministers, by rotation, Messrs. J. Callahan, B.A., R. J. Craig, M.A., and D. Kelso; by ballot, Messrs. F. McCuaig, M. W. Maclean, M.A., and Principal Grant, D.D. Elders, Messrs. G. Gillies, W. G. Craig, Rev. J. Fowler, M.A., Messrs. J. Bell, Q.C.; W. P. Hudson, M.P.P.; and A. Gunn, M.P. Mr. Wilkins presented the report on the State of Religion. Mr. Chambers (for Mr. Young, absent through illness), that on Sabbath School work, and Mr. Cumberland, that on Temperance. In connection with the first an interesting conference was held. More attention was bestowed on these subjects than has been customary of late years. Messrs. J. Hay, B.A.; R. C. Murray, B.A.; J. A. Brown, B.A., and A. K. McLeod, students of Queen's College, were examined as applicants for license. It was decided to ask leave of the Synod to take them on public probationary trials for this purpose. Mr. J. P. Gerrier was also examined, but as his case has some peculiarities it is to be brought before the Assembly. The names of Messrs. K. McLennan, M.A., and Alexander McKay, M.A., were appended to the roll as ministers without charges. The report of the Home Mission Committee, with its several recommendations, was considered at length. Its recommendations were adopted. Arrangements were made for moderation in a call at Newburgh, on the 30th ult. The congregation of Melrose were authorized to sell their church property for the purpose of erecting new buildings on a more suitable site. Mr. J. Hay, President of Queen's College Missionary Association, furnished a list of students, who were desirous of being employed as missionaries during the summer. A committee was appointed to examine the list and determine what names should be recommended. All those offering their services for the first time were previously examined by the Examining Committee to ascertain their fitness for such work. An adjourned meeting was appointed to be held in Cooke's Church, Kingston, on the 11th day of May ensuing at three o'clock p.m., to attend to the licensing of students, etc.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 17th March. Present, eighteen ministers and nine elders. Dr. Fraser presented a call from the congregations of Knox and Guthrie Churches, Oro, to Mr. John A. Morrison, late of Sault Ste. Marie, signed by eighty-four members and 136 adherents. The call was sustained and accepted by Mr. Morrison. The Presbytery agreed to meet for his induction to the pastoral charge at Guthrie Church on April 2nd, at one o'clock p.m., and it was arranged that on the occasion Dr. Fraser should preside, Mr. D. D. McLeod preach, Mr. Fairbairn address the newly inducted minister, and Mr. Carswell the congregation. Mr. Burnett also presented a call, in which he moderated, from the congregations of Mulmur and Rosemont to Mr. R. B. Smith, probationer. The call was sustained, and a letter read, intimating Mr. Smith's acceptance in the event of the Presbytery sustaining it. It was accordingly agreed to meet at Rosemont on Tuesday, 31st March, at one o'clock p.m., for the trials and examination of Mr. Smith, and, if these be sustained, at two o'clock for the ordination of Mr. Smith to the ministry and for inducting him to the charge of Mulmur and Rosemont. Mr. Burnett was appointed to preside and to address Mr. Smith when inducted, Mr. D. D. McLeod to preach and Mr. S. Acheson to address the congregation. Mr. Rodgers addressed the Presbytery on the claims of the Aged and Infirm Ministers' Fund. Commissioners to General Assembly were elected, viz.: Ministers Messrs. G. Crow, R. Moodie, J. Bryant, and D. D. McLennan, by rotation; Messrs. R. N. Grant, W. Fraser, D.D., and J. R. S. Burnett, by ballot; Elders Messrs. J. Gray, M.A.; R. Laillaw, W. J. Forbes, A. Melville, J. Duff, P. Mahaffy, and A. P. Cockburn, M.P. The Conveners of Committees on State of Religion and Sabbath Schools presented reports based on the replies of Sessions. Two reports were received and the Conveners were instructed to send them up to the Synod. An overture to the General Assembly anent the Act of last Assembly, by which the mode of election of Moderators was changed, was introduced by Mr. McLeod. It sets forth that in response to an overture signed by eighteen persons, an Act was passed, depriving Presbyteries of their constitutional right of nominating candidates for the Moderatorship, and that the action in the opinion of the Presbytery was unconstitutional and uncalled for by any expression of the mind of the Church. It prays that the rights of Presbyteries be restored. The overture was unanimously adopted. A committee consisting of Messrs. McLeod, Burnett, Leishman, and Carswell was appointed to take into consideration the modes in use in the various congregations and stations in the bounds for the purposes of Stipend and Schemes of the Church and report with such recommendations as may appear to them to be of use for the guidance of congregations in regard to this matter. Home Mission business was then taken up. Mr. Findley was requested to visit the Huntsville group of stations and make enquiries to serve in disposing of a petition from Huntsville and Allansville to be separated from Port Sydney, and erected into a congregation, retaining the services of the ordained missionary, for which they promised a stipend of \$400. Reports were given in by deputies appointed to visit aid-receiving congregations. Schedules duly filled for the coming meeting of the Assembly's Home Mission Committee were passed. An interesting report was given in by Mr. Findley of his services in supervising the mission field of Muskoka, Parry Sound, and on the line of the Canada Pacific Railway, and of collections made for the Home Mission Funds. He controverted some published statements which he found to be injuriously affecting the settlers, to the effect that "Muskoka was strewn with wrecks of Presbyterian buildings." A letter from Mr. W. D. Stark, offering to do missionary work among the foreign labourers on the Muskoka Railway, was referred to the Home Mission Committee. The Convener was directed to apply to the Committee for nineteen student missionaries and catechists to labour during summer in the bounds—in addition to eight appointed by the Missionary Societies of Knox College and Montreal Presbyterian College. The Presbytery granted \$50 to Huntsville, \$20 to Spence and Wainwright severally from its funds, to aid in church and

manse building in the mission field. Mr. McDonald was authorized to moderate in a call, when desired, at Singhamp ton and Maple Valley.—ROBERT MOODIE, Pres. Clerk.

KNOX COLLEGE ENDOWMENT.

The following is the report of the canvass for Knox College Endowment to date:

PRESBYTERY.	SUBSCRIBED.	PAID.
Ottawa.....	\$53,462 00	\$21,577 64
Brockville.....	192 00	139 50
Kingston.....	1,435 00	346 00
Lanark.....	3,948 50	3,297 27
Peterboro.....	2,920 75	1,286 66
Whitby.....	4,416 00	2,384 73
Lindsay.....	356 00	91 00
Toronto.....	43,405 65	25,671 17
Barrie.....	2,148 25	612 57
Saugen.....	55 00	19 81
Guelph.....	13,855 20	8,452 14
Hamilton.....	10,892 50	6,337 66
Paris.....	9,263 63	2,880 59
London.....	8,306 48	3,146 87
Chatham.....	2,632 25	721 95
Stratford.....	1,943 50	1,237 67
Huron.....	3,329 00	1,994 59
Maitland.....	3,644 25	1,099 61
Bruce.....	1,084 00	620 81
Sarnia.....	7,244 00	3,036 68
Donations.....	285 75	285 75
Total.....	\$174,909 71	\$85,140 97

It is exceedingly desirable that all subscriptions now due to this Fund should be paid before the end of the financial year, which closes on the 30th of April, and friends who have been acting as local agents would confer a favour by obtaining and remitting as much as possible before that date. Will not friends who have subscribed and who have not yet made payment make an effort to aid local treasurers by paying the amount now due?

DR. REID has received the following anonymous contributions: Friend to Missions, Brantford, Home Missions, \$10; Foreign Missions, Indore, \$5; Trinidad, \$5; Disciple, Scarborough, Foreign Missions, \$20; Home Missions, (North-West) \$20; also from Rev. J. Dunbar, a donation of \$120, for Aged and Infirm Ministers' Fund.

WHEN two such artistes as Clara Louise Kellogg and Agnes Huntington are announced for a concert, supported by the string quartette of the Buffalo Philharmonic, it is not surprising that the sale of tickets should be large. Mr. Gustav Dannreuther, the leader of the quartette, was for years the solo violinist of the Mendelssohn Quartette Club, and the organization he brings here with him is little short of it in artistic merit. The entire programme is one of unusual brilliancy, and the concert will, without doubt, be the musical event of the year.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

April 19, 1885. **PAUL GOING TO ROME.** {Acts 28: 1-15.

GOLDEN TEXT.—"He thanked God and took courage."—Acts xviii. 15.

TIME.—Winter, A.D. 60-61.

Incidental Topics.

Melita or Malta. The discussion as to whether this island is Malta in the Mediterranean, or Melita in the Adriatic, on the coast of Illyricum, is closed in favour of the former. It is supposed to have derived its name from the great quantities of honey found there formerly (*Mal*, honey). It is twenty miles long, and twelve broad, having a thin layer of earth, not more than a foot in depth, covering a soft calcareous rock. Much of this earth has been imported from Sicily for the formation of gardens, and yet it is celebrated for oranges, flowers, etc. Its inhabitants are of Phœnician origin, and are hence called Barbarians by the Greeks and Romans.

Syracuse. The capital of Sicily, of Greek origin, and of eminent historic associations. The city consisted of five parts, the first, built on the rocky island *Ortygia*, was very strong. The city grew, by the successive additions of four other parts, to be very large and important. "It baffled the power of Carthage, crushed and captured the proudest fleet sent by Athens in the plenitude of her power, and was overcome by the Romans only by the drunkenness of its guards during the night of the festival of Diana."

Marcellus, the Roman general, when he saw the glory of the city and its impending fate, burst into tears. But the city began to decay from the date of the Roman conquest, and has now a population of only about 17,000, squalid, superstitious and idle. The gorgeous palaces and glittering temples are all gone.

Rhegium. A very ancient city in the south-west of Italy. Few cities can boast of having given birth to so many distinguished statesmen and philosophers or men of such literary and artistic celebrity.

Puteoli. A city on the north angle of the Bay of Naples. Probably got its name from the number of its sulphurous springs. It had a good harbour, and was of great commercial importance—the Liverpool of Italy.

Appian Forum. The "Appian Way" was the most important of the Roman Roads. It extended from Rome to Brundisium. The term *Forum* applied to places where markets were held and courts of justice convened; so this was a small market town in the Appian Way.

Three Taverns. A place for refreshments on the Appian Way, ten miles nearer Rome than the Forum.

Castor and Pollux. The twin sons of Jupiter and Leda. Castor was the most experienced charioteer, and Pollux

the most distinguished pugilist. Regarded by some to be representatives of the sun and moon, or day and night. Also said to be the constellation of the *Gemini* or Twins, and to be the protectors of sailors. This ship, probably, had on its prow the images of these deities whose names it bore.

EXPLANATORY

I. Maltese. As soon as they reached the shore they recognized where they were. The island was very well known to sailors, although not this particular bay to these particular sailors.

(1) *Natural Sympathy*, ver. 2. The inhabitants did what they could to make them comfortable, and nothing was more needed than the warmth of a fire. This sympathy, which is an important part of our nature, becomes a blessed power under the guidance of the Holy Spirit in a renewed soul.

(2) *Maltese Philosophy*, ver. 2-6. Paul was helping himself and others even in this emergency. He gathered a bundle of sticks and laid them on the fire, when a viper, feeling the fire, fastened its fangs into his hand. The people saw it, and, amongst themselves, drew their conclusions. "Paul must be a very wicked man—probably a murderer—whom justice will not allow to live, even if he did escape the sea." It is an evidence of the universal feeling that sin and punishment are connected.

It is true that *every sin* must in some way be punished, but we go astray (1) in trying to connect the particular punishment with the particular sin, and (2) in assuming that *all suffering* is punishment. Whilst remotely all suffering is connected with sin, yet, in the Christian, it has lost the character of punishment. It is for *discipline* or *testimony* to the truth, for the opportunity it affords for Christian fortitude, etc.

Neither the viper nor any other serpent is known on the island now, and tradition says that St. Paul cursed them away. There are frequent instances of reptiles becoming extinct in lands where they were once numerous.

(3) *rewarded*, ver. 8, 6. Paul rewarded the inhabitants by the exercise of miraculous power. *Publius*, the chief man of the Island, (probably the Governor) had affliction in his home. His father lay ill with a fever and a bloody flux. Paul prayed over him, laid his hands on him and healed him. The news soon spread and the sick were gathered from the surrounding country, and Paul healed them. Great as this service was, a greater was the Gospel that heals the soul, of which he told them, but with what results we cannot tell. Would that people would go to as much trouble in bringing souls to the Great Healer, as in bringing the sick for the body's sake!

4. *Gratitude*, ver. 9. At first they showed kindness out of natural sympathy. Now they multiply kindness out of gratitude. Yet they did not reach the Christian spirit which actuated Paul. Very important that we be not deceived. How often we hear people pluming themselves on the fact, that they feel disposed to render assistance to the distressed, under the misapprehension that it is Christianity. It is not doing whatsoever we do to the glory of God.

II. The Voyage Completed, ver. 11-15. They spend three months in Malta. The patience of Paul was greatly tried. He had often longed and prayed to see Rome, that he might bear fruit there also. Such eagerness must be impatient of delay. Paul had long cultivated the spirit of submission to the divine will, and for that he had many opportunities of development.

(1) *Ship.* Another Alexandrian ship receives him, which had the good fortune to reach Malta before the cat storm, and wintered there.

(2) *First Stage.* They reach Syracuse and spend three days. Probably Julius, after all that had passed, is more courteous than even at Sidon, and allows Paul to land and to preach the Gospel and perhaps he founded the Church, with which tradition credits him.

(3) *Second Stage.* Either the wind was not favourable, and they had to "beat" or they were becalmed, owing to the shelter of the mountains to their left, and they struck out to sea ("fetched a compass") in order to reach *Rhegium*.

(4) *Third Stage.* They came the next day to Puteoli, a distance of 152 miles from Rhegium. The points of interest along the journey are numerous. Soon after leaving Rhegium they passed Mount *Fima*; soon after leaving Rhegium, they saw to their left the volcanic island *Stromboli*, and in passing the Bay of Naples, would see *Veuvius*, which not long after became active, and amongst its many victims was that Drusilla and her child, to whom Paul so faithfully preached at Casarea. If we know the future of many of our pupils how much more faithful we would be!

At Puteoli they remained seven days, according to the request of brethren who long desired to see Paul.

(5) *Fourth Stage.* They now leave the ships and go by the most famous of all the famous Roman roads, the Appian Way, called the "Queen of roads."

The brethren at Puteoli sent word to the brethren at Rome that Paul was coming. A deputation came as far as Appii Forum to meet him, a distance of forty miles. Others came to the Three Taverns, thirty miles.

Thanked God and took Courage. A phrase often quoted lightly. What *cause* for thankfulness in this case and what *need* of encouragement? Paul was human and the hardships of this voyage which must have done much towards the breaking up of that frail body, would also reduce his natural buoyancy of spirit. But, especially, it increased his hopes as to the results of his visit, to find friends ready to welcome him.

PRACTICAL SUGGESTIONS

1. How sweet the warmth and rest of heaven to those who suffer for His sake! ver. 2.
2. Watch the enemy that lurks in the best things, ver. 3.
3. Shake off with horror every sinful lust, ver. 5.
4. Every service will bring a certain reward sometime, ver. 8.
5. The ship adorned with heathen divinities bears the Gospel of the true God. "He maketh the wrath of man to praise Him," ver. 11.
6. Thank God first even for the services of men, ver. 15.

Miscellaneous.

WHOEVER fears God, fears to sin at ease. Mrs Browning.

GOD never casts men off, till they first cast Him off.

THE line of life is a ragged diagonal between duty and desire. - W. R. Alger.

THOUGHTLESSNESS is never an excuse for wrong-doing. Our hasty actions disclose, as nothing else does, our habitual feelings. - J. T. Fields.

A GOOD GUARANTEE. - H. B. Cochran, druggist, Lancaster, Pa., writes that he has guaranteed over 300 bottles of Burdock Blood Bitters for dyspepsia, bilious attacks and liver and kidney troubles. In no case has it disappointed those who used it. In Canada it gives the same general satisfaction.

'Tis only when they spring to heaven that angels

Reveal themselves to you! They sit all day Beside you and lie down at night beside you Who care not for their presence, and muse or sleep, And all at once they leave you and you know them. - Browning.

Coughs and Colds. - If everything has failed, try Allen's Lung Balsam and be cured. See adv.

HE who can take advice is sometimes superior to him who can give it. - Von Knebel.

THE truths of religion are not only to be known, but to be obeyed; they are directing, ruling, commanding truths; truths relating to practice. Disobedience to the truth is interpreted as striving against it.

DAILY ought we to renew our purposes, and to stir up ourselves to greater fervour, and to say: "Help me, my God! in this my good purpose, and in Thy holy service, and grant that I may now this day begin perfectly. - Thomas-a-Kempis.

THE perfume of freshly-culled flowers is agreeable to every one, and so it is with the delightful fragrance of Murray & Lanman's Florida Water. None reject it, none dislike it. From the tropics to the frigid zone, it is the universal favourite on the handkerchief, at the toilet, and in the bath.

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

THE self-seeker, echoing popular opinion, is speedily left behind in the world's progress, and soon despised and forgotten. The man of truth and integrity, though for a moment he forfeit popular applause, is sure to command universal respect and to win at last. - Rush R. Shippen.

LET us try to remember that our religion ought to show us, not only how we may be forgiven for not having done God's will in the past, but how we may do it in the time to come. Let us remember that God is better pleased with us when we are doing His will than when we are suffering the consequences of disobedience, or when we are sung to be forgiven.

MESSRS. MASON & HAMLIN bid fair to become as famous for their Upright Pianos as they have long been for their world-renowned Cabinet Organs. Having experimented several years at great expense, and with the assistance of probably as able a corps of experts as can be found in any factory in the world, they have succeeded in producing a piano which has elicited the warmest encomiums from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the friction of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important, among the more the following. Wonderful beauty and musical quality of tone, far less liability of getting out of tune, greater reliability in trying climates, and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon to make a very large number. - Boston Traveller.

I THINK that my love to Christ hath feet in abundance, and runneth swiftly to be at Him; but it wanteth hands and fingers to apprehend Him. I think that I could give Christ every morning my blessing to have as much faith as I have love and hunger; at least, I must faith more than love or hunger. - S. Rutherford.

BOYS FOR FARM EMPLOYMENT.

One hundred smart, well trained, intelligent boys, of various ages, are expected to arrive FROM DR. BARNARDO'S HOMES, LONDON, ENGLAND.

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

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\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required - no friction to injure the fabric. A ten-year-old girl can do the washing of a full grown older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence."

Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.

IT LEADS ALL.

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

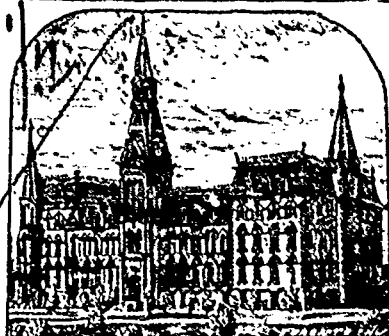
Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a lurking taint of Scrofula about you, AYER'S SARSAPARILLA will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, AYER'S SARSAPARILLA is the true remedy. It has cured numberless cases. It will stop the noxious catarrhal discharges, and remove the sickening odor of the breath, which are hall-marks of scrofulous origin.

"Hutto, Tex., Sept. 22, 1882.

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

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



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ST. THOMAS, - - ONT., has the finest BUILDINGS and FURNISHINGS for the purpose in Canada; a FACULTY of SIXTEEN Professors and Teachers (6 gentlemen and 10 Ladies); an enrollment of 1125 students last term (100 of whom were residents in the College); Courses of study in LITERATURE, LANGUAGES, FINE ARTS, MUSIC AND COMMERCIAL TRAINING.

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HOMEOPATHIC

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"HE CARETH FOR YOU."

I PETER v. 7.

In the silence of night,
At the dawning of light,
Everywhere,
Comes a voice to my ear:
Peace, my child, I am here;
Have no care!

Cast it all upon Him, He cannot be untrue—
He will never forsake, for He careth for you:
His the care.

Yes, leave it with Him,
The lilies all do,
And they grow;
They grow in the rain,
And they grow in the dew—
Yes, they grow;

They grow in the darkness, all hid by the night;
They grow by the sunshine, revealed in the light—
Still they grow.

They ask not your planting,
They need not your care,
As they grow:
Dropped down in the valley,
The field, anywhere,
There they grow;

They grow in their beauty, arrayed in pure white;
They grow clothed in glory by heaven's own light—
Sweetly grow.

The grasses are clothed
And the ravens are fed
From His store:
And you who are loved,
And guarded and led,
How much more

Will He clothe you, and feed you, and give you His care?
Then leave it with Him, He is everywhere—
Ample store.

Does your toil seem in vain?
Is your heart filled with pain,
Hurt and sad?
When the harvest is grown
From the seed you have sown,
'Twill be glad!

For others shall reap the rich fruits of the word
Which came from your lips and was willingly heard;
Harvest glad.

In the end of the years,
When the Bridegroom appears
For His own;
When He gathers His Bride
With Himself to abide
On His throne;

Then will sower and reaper together rejoice,
And exultingly shout with one heart and one voice,
Harvest Home!

Then leave it with Him,
'Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow:

Whatever the need, if you ask it in prayer,
You can leave it with Him, for you are His care:
You—you know.

THE TRUTH AT ALL HAZARDS.

Some time after the beginning of the present century there was living, in a busy country town in the North, a pious couple who had an only son. For this son they daily prayed to God, and what they asked in their prayers was that God would enable them to lay in his young heart, among the first lessons he should learn, the love of all things honest and good. So the foundations of an upright life were laid in the boy's heart, and among these, very especially, a regard for uprightness and truth.

In the course of years the boy's school days were ended, and also his apprenticeship to a business life

in the country town; and, as there was no prospect for him there, he came up to England, to one of the great seaports, and by-and-by he got a good position in a merchant's office. He was greatly pleased with his new office, and wrote to his father and mother that Providence had been very kind to him, and had opened up to him an excellent place.

But he was not long in this excellent place before he was put to the test in a very painful way with respect to the lesson he had received about truth. It was part of the business of that office to have ships coming and going. And it was the rule, when the ship came into the port, that its captain sent word to the office that he had arrived, and was waiting instructions where to discharge the cargo; and it was the duty of the manager of the office to send back instructions to the captain where and when this was to be done.

A few months after this little lad from the North came to the office, a ship laden with coal came in, and the usual message from the captain came; but, somehow or other, no answer was sent back to him. The captain waited a week, and still no word came back. Now, that was very hard on the captain. Until his ship got free of its cargo, it had to lie idle in the dock; and all who belonged to the ship were kept idle, too. So, at the end of a week, the captain sent word to the office that his ship had been kept so long waiting for instructions where to discharge its cargo, that it had missed a good offer of a new cargo, and the office would have to pay him for the loss. This payment was called "demurrage."

When the manager of the office got the message from the captain, he was very angry. He thought he had sent instructions where to discharge the cargo, or he made himself believe he had sent them. At any rate, he sent for the little lad from the North, and said to him, "Didn't I send you down to Captain Smith with instructions to discharge his coal?"

The little lad said, "No, sir: I do not remember being sent down."

"Oh, but I did," answered the manager. "You have forgotten." And there for a time, so far as the office was concerned, the matter was allowed to rest.

But the captain did not intend to rest there. He applied for his demurrage. And when that was refused, and his word that he had received no instructions was disbelieved, he took the master of the office to law. And by-and-by, his complaint came before the judges in a court of law.

The day before the trial the manager came to the little lad from the North and said to him: "Mind, I sent you to the dock with those instructions to discharge the coal."

"But, I assure you, I cannot remember your doing so," said the lad.

"Oh, yes, but I did. You have forgotten."

It was a great trouble to the lad. He had never been sent to the dock. He could not say he had been sent; and he foresaw that he would have to say before the judges what would certainly offend the manager and lead to the loss of his place.

On the morning of the trial he went to the court. The manager came up to him and said, "Now, our case depends on you. Remember, I sent you to the dock with the instructions to discharge the coal."

The poor lad tried once more to assure the manager that he was mistaken, but he would not listen.

"It is all right," he said hastily. "I sent you on such a day, and you have got to bear witness that I did—and see you say it clearly."

After a little while he was called into the witness-box, and almost the first question put to him was whether he remembered the day when Captain Smith's ship came in. And then this: "You remember during that day being sent by the manager of the office to the dock with a letter for the captain?"

"No, sir."

"Don't you remember taking instructions to Captain Smith to discharge his coal?"

"No, sir."

"Were you not sent by the manager of your office to the coal-ship on that day?"

"I was not, sir."

"Nor next day?"

"No."

"Nor any other day?"

"No."

The gentleman who put the question was a barrister. He had been engaged by the manager to win the case for them. But, when he heard the little lad's replies, he saw that the manager was in the wrong; and he turned to the judge and said, "My lord, I give up this case. My instructions were that this witness would prove that a message to discharge had been sent to Captain Smith, and it is plain no such proof is to be got from him."

So the case ended in the captain's favour, and against the office in which the little lad had found so excellent a place.

He went to his lodgings with a sorrowful heart, and wrote to his father and mother that he was sure to be dismissed. Then he packed his trunk to be ready to go home next day; and in the morning, expecting nothing but his dismissal, he went early to the office. The first to come in after him was the master. He stopped for a moment at the little lad's desk, and said, "We lost our case yesterday."

"Yes, sir," answered the lad; "and I am very sorry I had to say what I did."

By-and-by the manager came in; and after a little time, he was sent for to the master's room. It was a long while before he came out. The little lad was sent for. "I am going to be dismissed," he thought to himself. But he was not dismissed. The master said to him, naming him: "I was angry yesterday, but not with you. You did right to speak the truth; and, to mark my approval of what you did, I am going to put you in charge of all the workings and sales of our Glenfardle mine." Then he sent for the manager, and told what he had said, and added: "And the young man will make his reports direct to me."

In six months after, the manager left the office; and, young though he was, the little lad was appointed to his place. And, before as many years had passed, he was admitted as junior partner in the firm; and he is now at the head of the entire business—the managing partner.

Truth was the best. But I want to say that, if things had turned out other than they did, and he had been dismissed, it would still have been best for him to speak the truth.—*Dr. McLeod, in Sunday Magazine.*

It is far easier to give money than to be generous in judgment.

It is not the being rich that is wrong; but the serving of riches.

HOPE is like the cork to the net, which keeps the soul from sinking in despair.

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Publisher's Department.

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

MEETINGS OF PRESBYTERY.

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

BIRTHS, MARRIAGES, AND DEATHS.

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BIRTH.

At 70 St. Albans street, Toronto, on Wednesday, 1st April, the wife of Mr. C. Blackett Robinson, of a daughter.

SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in McNab Street Church, Hamilton, on Monday evening, April 13th, at half-past seven p.m., and will be opened by a sermon from the retiring Moderator, the Rev. D. H. Fletcher.

Roll of Presbyteries, and all papers intended for Synod, should be in the hands of the Clerk not later than the 4th April.

Certificates enabling Ministers and Elders to travel at reduced rates, have been sent to all on the roll of last Synod, the elders' Certificates being enclosed with ministers'. Should any not receive them, they will please apply forthwith to the clerk, who will forward them at once.

WM. COCHRANE, Clerk of Synod.

Brantford, 24th March, 1885.

PRESBYTERIAN CHURCH IN CANADA, (Western Section).

Woman's Foreign Missionary Society.

The ninth annual meeting of this Society will be held in the city of Ottawa on Tuesday and Wednesday, 14th and 15th April, in St. Andrew's Church.

The ladies will meet on Tuesday at 10.30 a.m., and 2.30 p.m., on Wednesday at 10.30 a.m. The Board of Management will meet on Wednesday, at 10 a.m. A Public Reception will be held on the evening of Tuesday. Dr. Wardrope, Dr. Maclaren, Principal Grant and Rev. W. F. Herridge are expected to be present, and deliver addresses.

Certificates to travel at reduced rates can be procured from the Home Secretary, 194 Richmond Street, West, Toronto.

Toronto, 25th March, 1885.

HARMONIZED EDITION of the SABBATH SCHOOL HYMNAL

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

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Pirates, AUTHORS, and CHEAP BOOKS.

The following extract from a letter from the well-known Author and Artist PHILIP GILBERT HAMERTON appeared in a recent number of the New York Publishers' Weekly: "I saw by the advertisements in American periodicals that a New York pirate had got hold of 'An Intellectual Life.' We sadly need a copyright law. It would be a benefit to all honest men, including American authors, who would be spared part of the rivalry produced by flooding the States with cheap pirated reprints. Yours very truly, P. G. HAMERTON." To which I beg leave to reply as follows: DEAR SIR,—The above note evidently refers to me, as I am the one publisher who has reprinted the work referred to at a low price. Of course it warms the blood, a little, of an honest man, to have another honest man call him a knave. When discussion gets to that point, argument is cut off. I will, however, make a few points on my side of the case. First.—I am, and long have been, heartily in favor of giving authors the control of their productions upon their own terms, within the limits of the bounds of common sense—it would hardly be practicable for us to pay copyright to Homer, and it may be an open question as to who Macaulay's heirs should cease to receive their tax; there is, of course, some limit; honest "doctors disagree" as to points of equity, expediency, and the best methods of bringing a happy future out of the evil present. Second.—The laws of this country (and I believe the same is true of all countries) are not as you and other authors desire they should be. Evidently, too, it is quite as useless for authors to expect to get what they want without a CHANGE in the laws, as to hope to reach the result by calling publishers bad names. Where is the common sense of characterizing me as a "pirate" because I multiply (within the bounds of law and of custom since the time of Cadmus) copies of your book from the copy I bought and paid for, more than in applying the same term to one who reads the book aloud to a dozen friends, who consequently do not buy it, or more than applying it to YOU for appropriating the language and thoughts of the patriarch Job in one of your books without giving him any payment—you give "credit," doubtless, to the authors whom you quote, but you give them no pay,—I give YOU credit, but no "pay" beyond the copy I buy, till we are able to secure a change in the present unsatisfactory laws. Third.—General Grant once said, "The best way to get rid of a bad law is to enforce it;" that is my theory, and I shall continue to practice upon it; I expect to aid in securing to you by "enforcement" of the legitimate consequences of the present laws, what authors would never get by whining or growling. Some people give to my methods the credit of being, possibly, the largest single influence which is working in this country to bring about the much desired change in the laws. Fourth.—While authors certainly have their "rights," readers have some rights also. When I was a boy under fourteen years of age the good literature accessible to me was limited, nearly, to Murray's English Reader, and Josephus' Works. I do not pretend to be the reader's especial champion, but I DO look at the question of the "intellectual life" for them from their standpoint as well as from that of the author—and it is amazing to me that an author of your high character, intellectual, humane and Christian (whose inspiring words "The humblest subscriber to a mechanics' institute has easier access to sound learning than had either Solomon or Aristotle," I have placed before millions of readers)—that you should seem to take no pleasure in the fact that the best literature of the world has by my efforts been placed within the reach of millions to whom it was before unattainable; that you find among your wealthy patrons among tens of thousands, who without my efforts would never have known you. I say readers have rights as well as authors; what they are I will not discuss; I say, simply, let the laws be changed as authors demand; while Homer, Shakespeare, Milton, and Lamb are free to readers, any "monopoly" which living authors can secure upon their own writings will not seriously hurt readers—and, furthermore, folly in law-making, if foolish changes should be made, would be likely soon to work its own cure, in this age of the printing press. Finally.—Hamerton's "Intellectual Life" ought to sell by the hundred thousand—ought to sell a hundred where it has sold one by the methods of your approved publishers; when the "good time coming" is here, and authors can make their own terms with publishers and the public, perhaps you will give me a little credit and thanks for the LARGER audience you will then have because of my present "piracy." Respectfully, JOHN B. ALDEN. SOME "Pirate" PRIZES, Represented by a descriptive catalogue of 100 pages will be sent free on request. LIBERAL TERMS TO BOOK-SELLERS. JOHN B. ALDEN, Publisher, P. O. Box 1227. 303 Pearl Street, New York

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